My Family and the Macedonian Community in Canada, My Life Story
Моето семејство и Македонската Заедница во Канада, мојата животна приказна

(1939 – 1985)

The John Givens Story

By

John Givens

Controversies in the Development of the Macedonian Community in North America
(1939 – 1985)

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Editing

Christina Givens Lamont
Risto Stefov

Translations

John Givens
Risto Stefov

Contributions

Christina Givens Lamont
Risto Stefov

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Dedication

While writing my book, I was thinking a lot about to whom I should make my dedication. Soon I came to the conclusion that I should dedicate it to the two ladies who are closest to my heart; the first of whom is our mother Christina, who brought me into this world. My mother Christina had no choice but to part from her children, very early in her life, during that dreaded year, 1948. We spent very little time together; she passed away very young, before her 38th birthday, robbing us of the opportunity to see our mother alive again and feel the motherly love that only a mother can give. The other lady who is closest to my heart and whom I love very much, is my partner for the last 60 years; my wonderful wife, Cena Stojcheva. Together we have built our wonderful family; our daughters, Christina, Caroline and our son Mitchell (Mike), their partners and our six grandchildren; Natasha, Rachel, Sarah, Victoria, Madeleine and our grandson Christopher - our treasures.

Посветеност

Додека ја пишував мојата книга , многу размислував на кого да му ја посветам. Наскоро дојдов до заклучок дека морам да му ја посветам на двете дами кои се најблиску до моето срце. Првата од нив е мојата мајка Кристина, која ме донесе на овој свет. Мајка ми Кристина, немаше друг избор освен да се одели од своите деца, многу рано од својот живот, во таа страшна 1948 година. Ние поминавме многу кратко време заедно, таа почина многу млада, пред својот 38ми роденден. Предвреме бевме ограбени од можноста да ја видиме уште еднаш жива нашата мајка и ја почуствуваме мајчинската љубов која само мајка може да ја даде. Другата дама што ми е најблиску до моето срце и која ја сакам многу, мојот партнер во последните 60 години, мојата прекрасна сопруга Цена Стоичева. Заедно изградивме прекрасно семејство, нашите ќерки, Кристина, Каролина и нашиот син Михаил (Мајк), нивните сопрузи и нашите шест внучиња. Нашата Наташа,Рејчел, Сара, Викторија, Медлин и нашиот внук Кристофер - нашето богаство.

***

Greeks have no culture or identity - their Hellenic descent is a fairy tale. In the veins of the population of today's Greece does not run not even a drop of Hellenic blood. (Jakob Fillipp Fallmerayer 1790 – 1861)

Грците немаат ни култура ни идентитет - нивното Еленистичко потекло е само бајка. Во жилите на населението на денешна Грција не тече ниедна капка елинистичка крв. (Jakob Fillipp Fallmerayer 1790 – 1861)

***

The classical Macedonians were not Greeks, but a distinctive people with their own identity and language. (Anton Friedrich 1724 – 1793)

Класичните Македонци не биле Грци, Туку еден самобитен народ со свој идентитет и јазик. (Anton Friedrich 1724 – 1793)

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Introduction

Macedonia is a biblical land located in the central Balkans. It is an ancient and beautiful place but has a turbulent and troubled past; a past that has shaped not only history but also the people who have lived in it.

Even though Macedonia belonged and still belongs to the Macedonian people, it has always been contested, especially by its neighbours, and that has made life difficult for the Macedonians.

This is a story about John Givens and his experience with the Macedonian community in North America, which takes place during the three or so decades after his arrival in Canada in 1955. But in order to properly understand John's story the reader needs to be, to some extent, acquainted with the Macedonian people's background which has shaped them to be who they are. The reader needs to know, at least a little, about the good times and the tragedies Macedonians have lived through.

I wrote this long introduction because I felt that understanding John's story, expressed by his own views alone, could not be fully appreciated if the reader was unfamiliar with Macedonia's turbulent past.

Macedonia has a long story of struggles that begin with the Roman occupation in the first century BC and continue to this day. Unfortunately they have been silent struggles drowned out by the louder voices of Macedonia's neighbours who now hold Macedonian lands and proclaim the Macedonian struggles never took place because Macedonians don't exist. But Macedonians do indeed exist and have existed for many centuries, not only in name but also as actors in a never ending struggle for freedom and the desire to live unconstrained lives.

Macedonia's history includes wars, battles, rebellions and uprisings waged by ordinary people, which more often than not have resulted in tragedy. Yet the Macedonian spirit persists over and over again as history has shown, believing that it is better to struggle and fail than to forever live in bondage.

This spirit was never more alive than during the 1903 Ilinden National Uprising when ordinary people came together and took up arms against a greater foe, throwing themselves into battle under the slogan "Liberty or Death".

Unfortunately, even though they paid a high price, freedom for the Macedonian people did not come and they continued to live in torment under Ottoman rule until the Balkan Wars of 1912 and 1913.

When we speak of the Balkan Wars we often speak of the invasion, occupation and partition of Macedonia with the intent of liberating the region from the Ottoman occupier but we seldom speak of the aftermath; the subjugation and oppression of the Macedonian people.

Some may call it liberation but what actually took place after the Balkan Wars the Macedonian people would call genocide and cultural obliteration.

The only thing Greece, Serbia and Bulgaria liberated during the Balkan Wars were Macedonian lands, which they quickly occupied and annexed for themselves.

While the world was congratulating Greece, Serbia and Bulgaria for their good deeds in kicking the Ottomans out of Macedonia, the Macedonian people were facing new horrors never before experienced.

After almost six centuries of Ottoman occupation, the Macedonian people, instead of being liberated like their neighbours had promised, were now about to face new and more lethal ordeals, more damaging than ever before.

After they failed to free themselves in 1903, the Macedonian people welcomed the Greek, Serbian and Bulgarian armies as saviours when they invaded and attacked the Ottomans. The entire Macedonian population, including the armed rebels who fought in the 1903 uprising, joined the frenzied fight to get rid of the Ottomans. The vast majority of Macedonians believed their neighbours' propaganda when they were told the armies were there to liberate them.

The Balkan Wars ended with the 1913 Treaty of Bucharest. In spite of protests from the Macedonian people, Macedonia was partitioned into three pieces.

Accordingly Greece took the lion's share of 35.169 sq. kilometres (51%); the Kingdom of the Serbs, Croats and Slovenes retained 25.774 sq. kilometres (39%) and Bulgaria was allowed to take, after minor revision, 6.798 sq. kilometres (10%).

No sooner had the invading armies consolidated their hold on Macedonia than they arrested and punished all Macedonians regarded as leaders and venerated as heroes by the population, while the dregs, the very men who caused much suffering, were raised to greatness.

Progressive disintegration of social and national life in Macedonia began with the entry of the occupying Greek, Bulgarian and Serbian armies and has not ceased to this day (in Greece and Bulgaria).

As attested by the 1913 Carnegie Endowment Inquiry Commission, all three States, Greece, Bulgaria and Serbia, committed atrocities against the Macedonian people during the 1912 and 1913 Balkan Wars.

When war broke out in the Balkans in 1912 and 1913, the Carnegie Endowment dispatched a commission on a fact finding mission. The commission was dispatched from Paris on August 2nd, 1913, shortly before the end of the second Balkan War, and returned to Paris nearly eight weeks later, on September 28th. In spite of opposition from the Greek government, the commission arrived in time to witness much of the war's aftermath and record most accounts while they were still fresh in people's minds. The results drawn from this investigation were printed in Washington DC in 1914 under the title "Report of the International Commission to Inquire into the Cause and the Conduct of the Balkan Wars". Unfortunately because of the flare-up of World War I, no action was taken and the report itself ended up being shelved.

Still in the midst of excitement, the first Balkan War was accepted by European opinion as a war of Liberation. In the European mind, its conclusion meant the downfall of the Ottoman regime in Europe and the end of all oppression. Unfortunately, European understanding of the Macedonian situation was far from reality as one tyrant was being replaced by three. While the Ottoman regime tolerated the various religions, languages and traditions of all races in their Empire, the new tyrants did not. As soon as they consolidated their hold on Macedonia, they began to act on its population.

First came the evictions and the first ones to be thrown out were the Muslim Macedonians. Even though they spoke the Macedonian language and insisted that they were Macedonians, not Turks, their captors relentlessly cast them out. For no other reason than being Muslim, they were evicted from their homes and forced out from their ancestral lands.

After the Turkish authorities vacated Macedonia, all that was left were civilians. No Turk dared remain behind knowing what awaited him. So the Turkish villages that the Carnegie report was referring to were in fact Macedonian villages inhabited by Muslim Macedonians.

When they were finished with the Turks, the Greek soldiers turned on the Macedonian civilian population and uncontrollably, with the blessing of the Greek State and the Greek King himself, pillaged, tortured, raped and murdered defenseless people. Atrocities committed against the civilian population in Macedonia, including the burning of villages, were simply cold acts of genocide perpetrated to eradicate the Macedonian population in order to make room for Greek colonization.

The Carnegie Relief Commission reported that, in Macedonia alone, 160 villages were razed leaving 16,000 homeless. Several thousand civilians had been murdered and over 100,000 were forced to emigrate as refugees.

Macedonian families known to attend the Exarchate Church were ordered by force to "take with them what they could carry and get out". "This is Greece now and there is no place for Bulgarians here." Those who remained were forced to swear loyalty to the Greek State. Anyone refusing to take the loyalty oath was either executed, as an example of what would happen to those disloyal, or evicted from the country. To explain the mass evacuations, Greek officials claimed that the inhabitants of Macedonia left by choice or became Greek by choice. The truth is no one was given any choice at all.

The triple occupation worsened living conditions in Macedonia but the fighting spirit of the Macedonian people continued to live underground and abroad. Three generations of fighting for liberty, freedom and an independent Macedonia came to a close. The Ilinden generation and the Macedonian Revolutionary Organization were defeated, not by the Ottomans or Muslim oppression but by Christian cruelty and deception.

Soon after the occupation, underground societies sprang up everywhere urging the Macedonian people to refuse their new fate and oppose the partition. Accordingly, many Macedonians did so by refusing to obey the new officialdom and by not participating in the new institutions. This, however, did not stop the military regimes occupying Macedonia from exposing the population to systematic denationalization and violent assimilation.

Macedonians again saw hope after the First World War that maybe, while a new world order was being created, the Great Powers would see to it to reverse the dreaded 1913 Treaty of Bucharest that divided their country. But those hopes too were dashed in 1919 at the Versailles conference when the Great Powers ratified the Treaty of Bucharest, making Macedonia's division permanent.

The end of the First World War brought peace to the world but not to the subjugated Macedonian population which, as was done in 1878 when Macedonia was given back to the Ottomans, was again done in 1919 when Macedonia and its people were given back to their tormentors the Greeks, Serbians and Bulgarians.

One good thing for the Macedonians that came out of Versailles was Article 51, the League of Nations' code to "protect national minorities". Article 51 of the Treaty of

Versailles espouses equality of civil rights, education, language and religion for all national minorities. Unfortunately article 51 was never implemented by the Balkan States or enforced by the League of Nations which Greece and Bulgaria, to this day, violate and ignore. Why is this? Because to this day Greece and Bulgaria claim that "the Macedonian identity" does not exist and has never existed.

Greece was immensely rewarded for its participation in the First World War. At the conclusion of the Treaty, Greece got back what it had previously annexed and, additionally, received a large portion of Epirus, western Thrace, Crete and the Aegean Islands. It is important to mention here that when Albania's affirmation for independence was signed, at the London Conference in February 1920, more of Macedonia's territory was partitioned. A narrow strip of land running through Lake Ohrid and southward along Macedonia's western boundary was awarded to Albania.

England and France sealed Macedonia's fate by ratifying the principles of the 1913 Treaty of Bucharest, which gave Greece the signal to pursue forced expulsion and denationalization of Macedonians and to begin mass colonization by transplanting "potential Greeks" into the occupied territories of Macedonia. The Neuilly Treaty signed between Bulgaria and the Allied powers allowed for forced exchanges of populations. Greece, as a partner of the victorious allies, was able to impose on defeated Bulgaria a condition in the Treaty allowing for an exchange of populations between the two states. Greece took the opportunity to unload Macedonians in a seemingly legal manner.

Subsequently 66,180 Macedonians, largely from Eastern Greek occupied Macedonia but also from the districts of Kukush, Enidzhe Vardar and Solun, were forced to leave for Bulgaria but were not permitted to settle among the Macedonians in Bulgarian occupied Macedonia. Bulgaria, on the other hand, sent 22,800 so-called "Greeks" which the Greek government settled in Greek occupied Macedonia.

Then, by the Treaty of Lausanne in July 1923, after the Greco-Turkish War came to an end, Greece and Turkey signed a population exchange agreement using "religion as the basic criterion for nationality", during which time Greece expelled 394,108 Turkish Muslims to Turkey. Included in this number were more than 40,000 Muslim Macedonians. Turkey, on the other hand, transferred 1,221,849 Christian Turks to Greece of whom 538,595 were settled in Greek occupied Macedonia.

When we speak of "confiscated Macedonian lands" by the Greek state, we often speak of the lands of those Macedonians who were killed, evicted, or fled their homeland, but rarely do we speak of the land confiscations due to the Land Redistribution Program that the Greek state introduced in 1928-1929 in Greek occupied Macedonia.

Faced with a huge influx of colonists and settlers during the early 1920s, Greece was running out of space and a large number of these people were concentrated in Macedonia. In addition to taking the vacant lands of those Macedonians who had been driven out, the Greek state used the Land Redistribution Program to also take the lands of those Macedonians who were still living in Greek occupied Macedonia. Families suffered land expropriations despite their claims to legal titles of ownership.

Even before the Land Redistribution Program was put into place, many Macedonian families were experiencing economic hardships and male family members were forced to seek work outside of their communities as far away as Canada, the USA and Australia.

Besides colonizing Macedonia with foreign settlers and colonists by usurping Macedonian lands, the Greek state in the 1920s also initiated a Hellenization program to turn Macedonians into Greeks.

Soon after the Greek government established rule in Greek occupied Macedonia, it opened Greek language schools to teach the entire Macedonian population to speak Greek. While children attended regular school, adults were expected to attend night school.

Besides Hellenizing the Macedonian population by teaching it to speak Greek, the Greek state also took measures to eliminate everything that was Macedonian.

By law promulgated on November 21, 1926, all place names (toponymia) in Greek occupied Macedonia were Hellenized. All Macedonian names of cities, towns, villages, rivers, lakes, mountains, etc., were changed to Greek ones. In a similar manner, Macedonian families were forced to change their Macedonian last names to Greek ones. Even individual given names were changed forcing alien names upon the Macedonian population. Since then to this day families lost continuity with their relatives, especially those who had fled Greece before Hellenization policies were put in place.

For those who don't know what "Hellenization" is, it is a process of assimilating people from various ethnic groups such as Macedonians, Vlachs, Albanians, Turks, etc., and turning them into Greeks. To an outsider this may seem strange and even comical but to Macedonians who were born in Greek occupied Macedonia and who had lived through this process, it was a living nightmare.

Many Macedonians have relatives; brothers, sisters, cousins, uncles, aunts, etc., who have been Hellenized by Greek propaganda and today are the staunchest Greeks. The so-called Greeks who are indigenous to Greek occupied Macedonia are no more than an artificial construct of Greek propaganda. They say they are Greek because, since the occupation of Greek occupied Macedonia, the Greek educational system has been telling them that they are Greeks and punishing them for feeling Macedonian.

At the same time the Greek government implemented a compulsory policy to remove all evidence of the Macedonian language from churches, icons, monuments, tombstones, cemeteries, archeological finds, etc. All Macedonian church or secular literature was seized and burned. The use of the Macedonian language was forbidden in all communications including private communications between parents and children, among villagers, at weddings and work parties and in burial rituals.

Failing to completely Hellenize the Macedonian population, subsequent Greek governments introduced pre-kindergarten schools. The pretext for these schools was to free the parents so that they could go to work but their motive became clear when such schools became available only in Greek occupied Macedonia and nowhere else in Greece. The idea here was to separate young children, not from their parents but from their grandparents who traditionally looked after them and taught them values and the Macedonian language while parents were out in the fields working.

The dictatorship of Ioannis Metaxas (1936-1940) was especially brutal in its treatment of the Macedonians in Greek occupied Macedonia.

On December 18, 1936 the Metaxas dictatorship issued a legal act concerning "Activity Against State Security". This law punished claims of minority rights. On the basis of this act, thousands of Macedonians were arrested, imprisoned, or expelled from Greece. On September 7, 1938 the legal act 2366 was issued. This banned the use of the Macedonian language even in the domestic sphere. All Macedonian localities were flooded with posters that read, "Speak Greek". Evening schools were opened in which adult Macedonians were taught Greek. No Macedonian schools of any kind were permitted. Any public manifestation of Macedonian national feeling and its outward

expression through language, song, or dance was forbidden and severely punished by the Metaxas regime.

People who spoke Macedonian were beaten, fined and imprisoned. Punishments in some areas included piercing of the tongue with a needle and cutting off a part of the ear for every Macedonian word spoken. Almost 5,000 Macedonians were sent to jails and prison camps for violating this prohibition against the use of the Macedonian language. Mass exile of sections of Macedonians and other "difficult" minorities took place. The trauma of persecution has left deep scars on the consciousness of the Macedonians in Greece, many of whom are even today convinced that their language "cannot" be committed to writing.

In April 1941 Germany invaded Yugoslavia and opened the door for fascist ally Bulgaria to occupy almost all of geographical Macedonia.

On October 11, 1941 the Macedonian people launched a war of liberation against the Bulgarian occupation and by 1943 anti-fascist sentiments gave support to a growing communist movement which later established the Communist Party of Macedonia in Yugoslavia. During the same year a number of governing and liberation movements, as well as the first Macedonian military units, were established. The Headquarters of the National Liberation Army published a manifesto of its goals for the liberation of the Yugoslav part of Macedonia. The first session of the Anti-Fascist Assembly for the National Liberation of Macedonia was held on August 2nd, 1944 at the St. Prohor Pchinski Monastery. Forty-one years after the 1903 Ilinden uprising, representatives from all parts of the Yugoslav part of Macedonia gathered together for this occasion and decided on a constitution for the modern Macedonian State, which they named "Peoples Republic of Macedonia". The Anti-Fascist Assembly for the National Liberation of Macedonia presidium was formed with Metodija Andonov Chento as its first President and a decision was made to constitute a modern Macedonian State that would become part of the new Federal Yugoslavia. In April 1945 the first Macedonian government was established with Lazar Kolishevski as its first President. In 1958 the Ohrid Archbishopric was restored and in 1967 its autocephaly was declared. The Macedonian people, at least in the Yugoslav part of Macedonia, were finally free to govern themselves.

In Greece meanwhile, after the December 1945 Varkiza agreement, use of the name "Macedonia" and the Macedonian language were once again prohibited. Greek authorities again began to apply terror tactics against the Macedonian population. According to statistics, in 1945-46 alone: 400 murders were registered; 440 women and girls were raped; 13,529 interned on the Greek islands; 8,145 imprisoned in the Greek prisons; 4,209 indicted; 3,215 sentenced to prison; 13 driven mad by torture in the prisons; 45 villages abandoned; 80 villages pillaged; 1,605 families plundered; and 1,943 families evicted.

During the Greek Civil War from 1946 to 1949 many Macedonians fought on the side of the Greek Communist Party simply because it promised them human and national rights. Of the 35,000 soldiers enlisted in the Democratic Army of Greece it was estimated that about half were Macedonians. During the conflict 87 Macedonian schools were opened, catering to about 100,000 students. Also there were Macedonian newspapers published such as "Nepokoren", "Zora", "Edinstvo" and "Borets" and cultural and artistic associations formed.

Unfortunately, after the Democratic Army of Greece was defeated all that was gained was lost and there were terrible consequences for the Macedonian people. The 28,000

Macedonian refugee children (Detsa Begaltsi) who were evacuated to Eastern European countries, to be saved from the conflict, were permanently separated from their families. Greece did not want them back so they became permanent refugees exiled in Eastern Europe and the Soviet Union. John Givens was one of those children.

Fighters who fought on the side of the Partisans and managed to escape the Greek Royalist onslaught were expelled to the Soviet Union and other East European countries. Later most returned to the Republic of Macedonia or joined their families who had immigrated to the USA, Canada and Australia.

Thousands of Macedonians lost their lives while fighting for the liberty of their people and a great number of Macedonian villages were burned to the ground by the Greek Royalists.

During the late 1950's inhabitants of several villages in the Lerin, Kostur and Voden districts were forced to take oaths swearing loyalty to Greece and denouncing their Macedonian ethnicity and mother language.

This policy of denationalization continued to meet with resistance however, as the Macedonian people continued to feel Macedonian and speak their Macedonian language in secret.

John Givens was born in Greek occupied Macedonia in 1934 and spent fourteen years of his childhood in this turmoil before he was torn away from his family, sent to Eastern Europe and permanently exiled.

The conditions which the Macedonian people had to endure during the war years and under Greek oppression had profound effects on the lives of the Macedonian people with lasting consequences. Many of those who could not endure the pressures, and to avoid further torment, gave in to their tormentors and became anti-Macedonians and so did those who saw no benefit in being Macedonian. Many spied and informed on their neighbours and were rewarded by the Greek authorities. Unfortunately this practice continued over the years, not only in the occupied parts of Macedonia but also abroad in the USA, Canada, Australia and other parts of the world where Macedonians lived.

Our enemies who denied our rights and existence and who were more than willing to extinguish our identity and culture at home were also present and active among us abroad, doing the same thing. It was under these circumstances that John Givens, a true Macedonian patriot, became a community leader in the Macedonian community in North America.

John's book is a testament of what took place during the 1960s, 70s and 80s with regards to the United Macedonians Organization and the St. Clement of Ohrid Macedonian Orthodox Church in Toronto. John begins telling his story with an overview of his own experiences that took place before, during and after the Greek Civil War when many Macedonians were forced out of their homes and exiled to roam the world.

John then turns his attention inward and talks about his personal experiences in North America and the events that took place when he was involved as a community leader in the Macedonian community.

One of the main reasons why John decided to write this book was because he wanted to set the record straight. He wanted to tell the truth about what actually took place during the thirty years he was active in the Macedonian community. To give his story credibility, John has provided genuine proof backed with facts, arguments and authentic documents.

I chose to collaborate with John on this project not only because he is my compatriot or because we are both from the village Oshchima, but because John is a true friend who

was the first person to see value in my work. He alone organized and raised funds for the translation and publishing of my book "History of the Macedonian People from Ancient Times to the Present" from English to Macedonian. He also organized and raised funds for the printing and mailing of one thousand copies of my book "Short History of the Macedonian People", which he personally sent to every library and every major politician in the world.

John has not only helped me with my books but has inspired me to continue to contribute to the Macedonian cause, and I thank him for that.

Risto Stefov.

Preamble

From my long years of active participation in the Macedonian community in North America and from being an insider and having first-hand knowledge of the activities and growth of our community in Toronto, Canada, and to a lesser extent in the United States of America, I am more than qualified to tell this story.

Many Macedonians have written books and articles or have given interviews to writers who then wrote about them and about life and activities in our Macedonian community in North America. Unfortunately I don't agree with all that has been said, especially about my involvement, which motivated me to tell my own story.

I have found some of this information to be half-truths or total lies. Lies told have affected how people perceive those involved in the Macedonian organizations and in the spiritual activity of our community in general. Since I am one of those people mentioned in this literature, I am obligated to defend myself and to tell my side of the story.

Some of the information given out verbally or written on paper was designed to be "politically correct" and to agree with the "current political thinking" without regards to the damage it would cause for those involved, especially those who were innocent of any wrong-doing. Also, in their zeal to support the "flavour of the day", these people forgot that times could change and have changed and so have people's perceptions of those days.

Some people may have forgotten that, during the sixties, the Yugoslav Consul General in Toronto refused to take part in Macedonian community activities for the simple reason that his involvement may have been construed as Yugoslav government interference in Macedonian community affairs, even though the consul and his staff were ethnic Macedonians!

Today we have writers in Macedonia, writing stories about "Yugoslav politics" influencing the Macedonian people and their organizations in the Macedonian community of Toronto. The truth is that the vast majority of the Macedonian community in Toronto had origins in Greek occupied Macedonia, which had nothing to do with Yugoslavia, so it would have been difficult for Yugoslav representatives to politically influence them.

Another question that comes to mind is whether the leaders of the Macedonian organizations were pro-Yugoslavs or anti-Yugoslavs. Since I was an active member of two major Macedonian organizations here in Toronto and had contact with the citizens of the Socialist Republic of Macedonia representing the Yugoslav government in Toronto, I

can safely provide my own opinion on their attitudes towards the Macedonian community and its organizations.

Let me say that in all of my dealings with these representatives in Toronto, even in private conversations, I was always told: *"You do not need to talk too much about Yugoslavia, talk about Macedonia, stay away from politics; you don't need to be involved in politics. You are a Canadian citizen and you need to build a bridge of friendship between Canada and Macedonia by being a good Canadian citizen. Promote the Macedonian cause in Canada."*

As far as I'm concerned, I have never been involved in Yugoslav politics, for the simple reason that I have never lived in the Republic of Macedonia or Yugoslavia. I had visited Macedonia many times as a United Macedonians Committee of Canada delegate and later as a St. Clement of Ohrid Macedonian Orthodox Church delegate. I have also visited Belgrade once while visiting Macedonia in 1980.

Does that make me a pro-Yugoslav? I don't think so! I was born and raised in Greek occupied Macedonia where I lived until I was 14 years old, at which time I was evacuated from Greece as a child refugee, fleeing from the Greek Civil War. I was educated in Poland and not in Yugoslavia. I have always said that I love Macedonia and its people and all the people and countries that love Macedonia. I am still saying that to this day. As the saying goes, "love your mother before you can love my mother". My aim, while being involved in the Macedonian community, was to promote the Macedonian national cause and nothing more.

Now I would like to take the opportunity to answer to some of the accusations and lies written about me by my critics, regarding my activities in the Macedonian community in Canada and, at the same time, to publish some material pertaining to the Macedonian community that has not been previously published. But first, allow me to say a few things about myself and my humble beginnings.

My old world - Oshchima

Old Oshchima (Staro Oshchima), the name familiar enough to native Oshchimians of today, but to our great - great - great - great grandfather and his son Yovan, it was their birthplace, probably in the early 1700s. Great- great- great grandfather Yovan moved to today's Oshchima and his son Tasho was born. Great- great grandfather Tasho had a son by the name of Vasil.

Great- grandfather Vasil was married to great-grandmother Trendafila, whose maiden name was Dzvezdinova, from the village of Trnava.

Great-grandfather Vasil had a son Kosta (Kote) who was born in 1879.

Grandfather Kote married grandmother Mitra, who was born in 1880, in the village of Krchishta. They had three children, the first one was named Yordana and in the year of 1913 their son and our father Michael (Mike) was born, followed by their youngest daughter, Cveta.

In the year of 1915, grandfather Kosta (Kote) came to Canada under the name of Kosta Vasiloff. On May 6, 1920, grandfather Kote became a naturalized Canadian citizen and assumed the name of Givens that derived from the name of his great-great-great grandfather Yuve.

In the year of 1928, he went back to Oshchima and started a mill business with a friend in Prespa. Due to the oppression under Greek rule, he decided two years later to return to Canada. He worked hard and established himself in a restaurant business at the corners of Queen Street West and Denison Ave., in Toronto.

In the year of 1931, our father was married to our mother Christina, born in the year of 1914, to grandfather Tanas and grandmother Sotira Dinevski (Kozareva), in Oshchima.

In the year of 1932, my sister Sofia was born, followed by me, John in 1934, Peter in 1936 and in 1939, our youngest sister Lena was born.

Grandmother Mitra received her transit visa from the "General Consulate of the Kingdom of Yugoslavia Solun": " ГЕНЕРАЛНИ КОНЗУЛАТ КРАЉЕВИНЕ ЈУГОСЛАВИЈЕ - СОЛУН" on June 26, 1939. Grandmother Mitra left Oshchima for Canada, traveling by train to the town of "JESENICE", Slovenia, a bordering town with Austria. From there, she traveled to Paris, France, "Port De Paris" from where she boarded the boat on the 20th of July, 1939, for Canada. On her arrival in Canada, her passport was stamped by the Canadian immigration in Quebec. P. Q. It was on July 27, 1939 when grandmother Mitra joined grandfather Kosta in Toronto.

The dream of our grandfather Kosta was to re-unite the whole family right after our grandmother arrived in Canada, but his dream was shattered as the Second World War had started.

An incident from my youth

I am John (Ioanche), son of Michael (Mihail) and Christina (Ristana) Givens (Janovski), born on November 19, 1934, in the village Oshchima, Lerin Region, Greek occupied Macedonia, also known as “Aegean Macedonia”. I am the second of four siblings, the oldest being my sister Sophie, then myself, followed by my brother Peter and lastly, sister Lena.

My fate was no different than the fate of all the other boys and girls of my generation who lived in my village, Oshchima. The outbreak of the Second World War, followed by the Greek Civil War, robbed us all of the opportunity to have normal lives, to grow up in peace and to attend school in the village.

Even though I was very young at that time, I remember many details of my youth. I remember one day well into early spring in 1939, just before the Second World War started, I had an episode which left a lasting impression on my life. I was five years old when I went visiting my neighbour and best friend Peter Tsafovski at his home. Peter was a few years older than me.

While we were visiting, Peter’s mother, Stoiantsa Tsafovska, asked Peter to go to his aunt Mirulka’s house, pick up some supplies and bring them right back. I decided to join him. After we got there, instead of picking up the supplies and returning right away, we decided to stay and bake some potatoes in the oven.

We must have taken an awful long time because Naum, Peter’s older brother, came looking for us. Stoiantsa must have needed those supplies or was worried about us, so she sent Naum to look for us.

By then we were done baking potatoes and were on our way back. Mirulka’s house was located next to a brook which ran through the village and over the brook was a bridge located to the left of Mirulka’s house. As we came out of the house and were

about to turn right and go home, there was Naum standing in front of us and looking as mean as ever.

Sensing that we were in trouble, we bolted. Peter took the alleyway, downhill towards the Oshchima River and I ran towards the bridge, next to the kazanche, a small co-op building that housed the village distillery. Unbeknownst to me, Naum stood in front of his aunt's door, pretending to chase me. While running away from him over the bridge, I sensed he was not close, so I stopped and turned back to look. He was not chasing me but he was going to and at the same time teasing me by taking threatening single steps towards me and then stopping abruptly.

With every step Naum took forward, I took a step back. At this point, I was both nervous because I did not want to be caught and angry with Naum's taunting. I forgot that I was standing on top of the bridge which had no railings. Naum continued to tease me and after taking a few more steps, I reached the edge of the bridge and fell off. The bridge was built over a rock and under it, to slow the water flow, it was lined with cut rock with sharp edges.

I fell off and landed in a pool of water, face down, and cut my face on the sharp rocks pretty badly. In spite of my injury and the shock I felt, I still managed to get up on my own. I sensed I was bleeding from my face pretty badly so I felt with my fingers and found a gash on the top of my nose. I stuck my finger in it to stop the bleeding, got back on top of the bridge and went home.

The injury I sustained from the fall that day has left a scar the size of a dime on my nose. Naum, who must have been both terrified and guilt ridden, bolted from the scene, not even bothering to check if I had survived the fall. When I got home, the first person I ran into was my grandmother, Mitra (Baba Koteitsa). She took me into the kitchen and worked frantically on my nose, trying to stop the bleeding. In those days there were no doctors in the villages and the chances of seeing one were next to none, so we did whatever we could on our own. The biggest worry my parents and my grandmother had was whether they would be able to patch up the hole on top of my nose, or if I was going to be left with a third nostril on my face. This was a very traumatic experience for me which I have not forgotten. I still carry the scar on my nose, and every time I am in front of a mirror I look at it and remember that part of my childhood, in my native village, Oshchima.

Memories of my birthplace Oshchima

As a young man, my father attended school in Solun where he studied to become an expert tailor. Besides working as a clothier, he was also involved in the farm at home. Our family had the largest orchard in the village, located in Katin Livage, where my father had built a kaliva (cabin).

I remember spending time in the kaliva in late summer and early fall when I was eight and nine years old, while looking after the orchard, which was located next to the forest. At that time, the kaliva was not quite finished but had a usable fireplace and four unfinished windows, a couple facing south and the other two facing north. The front of the kaliva was finished with large glass windows facing the orchard and a French door, made mostly of glass. The window openings were temporarily covered with loose bricks.

After finishing his work, my father would come to the kaliva and spend the nights with me. He usually arrived late in the night but sometimes he came early in the morning.

My everyday companion at the kaliva was our dog Hitler. Hitler had a keen awareness and could sense my father approaching from a kilometre or two away before he reached the orchard. Hitler always ran out to greet him.

This one night Hitler had left and was nowhere to be found, so I was alone in the kaliva. My uncle Stoyan (my father's first cousin) had an orchard next to ours but on that particular day there was no one there. Uncle Stoyan, Aunt Stoyantsa and my uncle's parents were working at the farm in Gomnush, the mountain under which our orchard was located.

At the end of the day, everyone went home except Uncle Stoyan who, unbeknownst to me, had decided to walk through the forest in the pitch dark, carrying an axe for protection. Still unbeknownst to me, he arrived in Katin Livage late that night and not knowing that I was all alone in the kaliva, he decided to play a trick on me by pretending to be a bear.

I sat next to the fireplace while I waited for my father to arrive and could not hear much as the burning fire was making a lot of crackling noises. Then suddenly I heard a loud noise under one of the windows on the south side. I became anxious and fear began to overwhelm me. I tried to hear where the noise was coming from and what was making it.

The next thing I heard was a knock on the window bricks to my right, on the south side, followed by the roar of a bear. I suddenly stood up in front of the fireplace and listened intently, waiting for the bear to come around. I then heard another knock, this time on the north window, followed by another bear-like sound. Then suddenly, I sensed that the bear had come to the front door. It was very dark that night, my hair was standing up and I was trembling uncontrollably, filled with fear. I grabbed a burning branch from the fireplace, screamed with all my might and threw it across the room, hitting the door, hoping to scare the bear away and prevent it from coming inside. At that very moment, my uncle must have realized that I was alone in the kaliva and revealed himself by calling to me not to be afraid. In a high-pitched voice he yelled out; "Joanche, Joanche (Johnny, Johnny), don't be afraid, it's your uncle Stoyan."

He pleaded with me to unlock the door and let him in while attempting to calm me down but I was too angry at him for what he had done and I kept yelling; "Go, go away, I don't want to see you, go away, go away." When my uncle realized that I wasn't going to open the door, he left and went to his cabin located approximately 200 feet from ours. A few minutes later, my father arrived. Unable to stop crying and catch my breath, I somehow managed to unlock the door and let him in. Seeing the condition I was in, my father wanted to know what had happened. While trying to calm me down, he kept asking: "What happened? Why you are crying? Calm down, calm down."

A few minutes later, after regaining my composure, I explained to him exactly what had happened. He was quite upset when he stormed out of our cabin and headed for Stoyan's cabin to confront his first cousin, but even before my father had a chance to say anything my uncle apologized for frightening me. He told my father, given the late hour in the night, that he had assumed that he was there and the joke was meant for him.

I guess my father was not happy with the apology and about half an hour later, during which there was an exchange of unpleasant words, he was back in our cabin. After the incident, I heard my uncle complaining of being threatened by my father. Apparently my father had told him that if he had been in the cabin at the time of the incident, he would

have used his gun on him. For me, however, this was an unfortunate night that I will never forget!

Another traumatic incident, that I vividly remember from my youth, was the crash of a British bomber. This took place in 1945, during World War II at a time when Germany was at war with the world. One day I witnessed German fighter planes attacking two British heavy bombers as they were flying over Oshchima. The British bombers, on the run, trying to escape, flew over Oshchima, low along the river, but the small German fighters were fast and caught up to them and shot at them. One plane crashed over Staro Oshchima, a place near the village, killing everyone on board.

When the people in the village heard the explosion and the commotion, they quickly ran to the crash site but found no survivors. During the crash, all the bodies were thrown out of the plane and scattered in pieces on top of the trees. It was a horrific sight but the people of Oshchima managed to collect them and bury them in a grave that they dug by the river. The plane had crashed in a field and had left many of its bombs scattered around the crash site, unexploded. The site became a hazard for the villagers.

Towards the end of the Second World War, when the German army was retreating, people felt insecure and feared retaliation from the German soldiers who were disappointed and angry for losing the war, so the vast majority of Oshchimians took some belongings from their homes, including their livestock, and hid in the thick forested mountains surrounding the village.

Soon after the Second World War ended, the Greek Civil War started, which made our situation worse. The most dreaded Greek presence was now back with a vengeance. No one was safe, not even the people living in remote villages. Everyone feared the so-called, "Apospasmas", special police units assigned to patrol the villages. They were the most hated of all! The Apospasma was a special police unit given a free hand to do whatever it wanted, including torturing the people it was assigned to protect. These units were not accountable to anyone for the atrocities they committed against our people.

Late in 1947, an elderly man and his son were working on their family farm and, for no reason whatsoever, the old man was beaten severely and his 18 year old son was executed on the very spot he was working. The old man died two days later.

Another incident I remember well also took place in the fall of 1947, when the same dreaded "Apospasma" vented its frustrations on the people of our village by burning our village storehouses where we stored winter feed for our livestock. The storehouses were full of feed for the coming winter and the whole village lit up. The intensity of the fire was so strong that we began to fear for our lives and of being burned alive. Many people hid in the safest place in their homes where there were no windows, trying to avoid as best they could the sheer intensity of the fires and the light radiating from those fires!

I remember my mother rushing us away from our basement and taking us to join our neighbours in their basement, in order to be with others for comfort and safety. Everyone thought they were going to burn the entire village until a woman, who lived in the vicinity of the fires, came out on her balcony and yelled out: "My people of Oshchima, don't be afraid! Only the storehouses are burning." In the silence, her voice carried over the village landscape because at that moment the village seemed like it was devoid of life. Even the birds had stopped chirping. We stayed in the basements until the next morning when people were able to come out to see and calculate their losses.

Another incident I remember well, which took place on another day in 1947, involved the Greek army, stationed in the village of Psoderi (or "Pisoderi" as the Greeks call it),

the police stationed in Zhelevo (or "Andartikon" as the Greeks call it) and the dreaded fascist Apospasma. That day, these forces surrounded our village and called on all the people of Oshchima to gather in the village in front of the Ramos house.

When they were satisfied that everyone who was in the village was present, they isolated all the men and took them to Zhelevo. A while later, they took them to Lerin and eventually shipped them to the dry Greek Island prisons in the Aegean Sea.

After the army and the police had left the village with the men, we heard machine gun fire. Fearing the worst for the men, their mothers, wives and children began to cry and scream, thinking that their loved ones who had been taken away had all been executed. It was horrifying to listen to the automatic gun firing! People did not know what to make of it and everyone was in a panic. After a while, we were informed that the gunfire was a signal to inform the army and the police that the operation was complete. By the end of 1947, the Greeks withdrew from our territories and consequently we fell into the hands of the Greek insurgency.

My father, the Italian front and the Greek Civil War

Compulsory army conscription was implemented in Greece, just after the Second World War broke out but, at that time, any father who had four or more children qualified as "Politehnous", which meant he was exempt from service. By the start of conscription in Greece, my father already had four children, which meant legally he should have been exempt but unfortunately he was drafted anyway.

During his regular service in the Greek army, my father served as a train technician in the transportation sector but during his second conscription, regardless of the fact that he had four children, he was sent to fight at the Greek-Italian front in Albania.

Soon after the Second World War ended, insurgency became prevalent in Greece, which gave rise to the Greek Civil War.

My father joined the insurgency because of all the promises made. In order to mobilize the Macedonian masses, the Communist Party of Greece made many promises to the Macedonian people regarding the Macedonian question, including providing independence for Macedonia and even allowing Macedonia's secession from Greece. Later, during the Greek Civil War, the Communist Party of Greece reneged on its promises and betrayed the Macedonian people.

At the beginning of the civil war, as a result of this betrayal, a large segment of the Macedonian insurgency split from the Greek insurgency, crossed over the border and entered the Republic of Macedonia in Yugoslavia.

My father was part of the force that left Greece but he did not stay for long in the Republic of Macedonia because his family was still in Greece. On his return, he again joined the insurgency and fought as a partisan against the Greek government and the Monarcho-fascists.

As an officer in the partisan force, my father took part in the battle for the liberation of Negosh (or "Nausa" as the Greeks call it). After pushing the Greek army out, the partisans managed to hold the city for three days, but during their withdrawal they lost many lives. My father believed they could have done better.

As a result, during a conference of commanders and officers held to evaluate the situation, my father complained especially about the practices of appointing young and inexperienced officers with limited training in command positions. His superiors,

unfortunately, did not appreciate his criticism of the way things were done and my father was charged with treason and placed under house arrest.

As a consequence of these charges, he was convicted and sentenced to death. Faced with the death penalty, my father had no choice but to run in order to survive. While on the run, he was caught by the Greek government army, arrested, and sent to prison at "Efta Pirgion", in Solun.

Later he was taken to Lerin to face more charges pressed by the Lerin, local Greek authorities. Fortunately for him, his father Kote had many friends in the nearby town of Psoderi who helped him out and had his charges dropped. Unfortunately my father still remained in the Lerin jail because he still had pending charges in Solun. A short time later, he was sent back to Solun.

My father never discussed his ordeal with us, his children, after we came together as a family in Canada. However, according to a relative living in Solun, and also a veteran of the insurgency, my grandfather's friends spent a lot of money hiring lawyers in Solun and a lot of money to free him. The lawyers succeeded to dismiss his charges, citing the Lerin court decisions to dismiss the charges against him. With the resigning of his Greek citizenship, father left Greece and arrived in Toronto in 1949.

Италијанскиот Фронт и Граѓанската Војна во Грција

Кога започнала Втората Светска Војна, во Грција бил спроведен закон за принудна служба во армијата. Во согласност со законот, од оваа обврска биле ослободени оние родители со четири или повеќе деца во фамилијата. Во таа категорија припаѓаше и татко ми кој не имаше нас, четири малолетни деца. Но, без разлика на тоа тој морал да оди во војска. Во време на неговата редовна служба во грчката војска татко ми служел како техничар на возовите во транспортниот сектор, но по спроведување на законот, без оглед на тоа што имале четири деца, тој бил е испратен да се бори на грчко-италијанскиот фронт во Албанија.По завршувањето на Втората Светска Војна, во Грција започна партизанството и граѓанската војна. Татко ми Михаил се приклучил на партизанството. Грчката Комунистичка Партија за да го мобилизира Македонското население од егејскиот дел на окупирана Македонија ветувала многу работи во полза на Македонците: Самостојност во рамките на Грција, дури и отцепување на Македонија од Грција. Во тек на граѓанската војна грчката Коммунистичка Партија ги негирала овие ветувања кон Македонскиот народ во Грција.Како резултат на ова предавство, голем дел од Македонските партизани се отцепиле од грчките партизани и Македонската бригада се повлекла од Грција и заминала за Народна Република Македонија во Југославија. Татко ми Михаил бил дел од таа армија што ја напуштила Грција. По краток престој во Народна Република Македонија се вратил во Егејска Македонија да се бори против Монархофашистите во Грција. Како офицер во партизанските сили, татко ми учествувал во борбата за ослободување на Негош (Науса). Под притисок на партизаните успеале да го преземат градот од Грчката армија. **Во Негош останале цели три дена. Но, со повлекувањето преку планината Вермион партизаните претрпеле големи жртви**.

Како резултат на тоа, за време на конференцијата на командата и офицерите која се одржала со цел да се оцени ситуацијата, татко ми се пожалил, посебно во врска на праксата на именување на млади и неискусни лица со ограничена обука во

комадни позиции. Неговите претпоставени за жал ги оцениле неговите критики за непожелни.

Татко ми беше обвинет за предаство и ставен во домашен притвор. Како последица на овие обвинениј тој беше обвинет и осуден на смрт. Соочувајќи се со смртна казна, татко ми немал друг избор освен да бега за да се спаси. Додека бил во бегство бил фатен од страна на грчката армија, уапсен и префрлен во затворот "Ефта Пиргион" во Солун.

Подоцна тој бил однесен во Лерин за да се соочи со повеќе обвинениј покренати од страна на грчките власти во Лерин.

За среќа, дедо ми Коте имал многу пријатели во блиското село Псодери. Побратимот на татко ми Макио, успеал да издејствува судот во Лерин да ги отфрли обвинувањата против татко ми. Но, тоа не значеше дека обвинувањата на грчките власти беа исцрпени.

По краток престој во Леринскиот затвор, бил пренесен во затворот во Солун "Ефта Пиргион" да се соочи со многу други обвинувања.

По нашето доаѓање во Канада, татко ми не беше расположен да разговара или можеби ние не го прашавме за овие настани.

Во текот на една посета на Солун, наш роднина кој исто така е ветеран од партизанството ни раскажуваше дека, пријателите на мојот дедо потрошиле многу пари да најмат адвокати во Солун за да го ослободат. Адвокатите успеале да ги повлечат обвинениј посочувајќи го решението на Леринскиот суд. Со откажување од грчкото државјанство, татко ми ја напушти Грција и пристигнува во Торонто, Есента во 1948 година.

Our Tragedy

I need to mention at this point that I had not seen my father from the time he had left for Yugoslavia, in the beginning of 1947, until I arrived in Canada in September 1955. Unfortunately, after our arrival in Canada we never did open discussions about what had happened in those days. Was it my father finding it painful to talk about his past or was it us not showing enough interest about those unhappy times, I could not say. Whatever we did learn about those times we learned from our relatives and friends who were familiar with our circumstances and the events surrounding my father’s escape from Solun and coming to Canada.

According to our relative in Solun, in the entire confusion of the war, my father's friends, more precisely, my father’s best friend, Makio from Psoderi, had managed to hire lawyers who succeeded in illegally removing him from the prison, taking him to the Solun airport with full documents and paid airfare and flew him out of Solun before the prison authorities had realized he was missing.

Another version of my father’s story was told by our fellow Oshchimian, John Argiris who, at the time, was in Solun with him. John found my father in Solun wearing short and torn up pants. John gave him a pair of his pants but they too were short because my father was a tall man. From what John Argiris told us, my father could easily have found a job because as a young man he had lived in Solun and was learning to become a tailor but regardless of how this episode turned out for him, we, his family, unfortunately paid the ultimate price.

After the confiscation of our house, the Greek insurgency turned it into a regional hospital.

As I mentioned earlier, during the course of the Greek Civil War in 1947 and 1948, we suffered a great deal. After his return from the People's Republic of Macedonia, my father returned to the struggle in the ranks of the partisans, which meant that the entire responsibility for looking after the family landed on the shoulders of my mother, Ristana. Our problems were made even greater because of our mother's poor health. Being sick and unable to cope with the daily routine of running a farm and a household, our mother's responsibility then fell on the shoulders of me and my sister Sofia, even though we were only young children. In other words, it was up to me and my sister to plow and plant the fields and look after our livestock and that was only half the challenge.

The most difficult time for our family in Oshchima, our birthplace, began in January or the beginning of February of 1948, when our father was still in prison in Solun, a number of Greek partisans arrived at our house, took us all out and locked us up in the office of the local school, located in the village square. The Greek partisans then went back to our house and emptied it of everything and then emptied our barn and took everything they could find. The only thing they left were the clothes that were left to dry on the clothesline on the balcony.

We were locked up in the school office for the entire day, unaware that the partisans were pillaging our house. During the afternoon the Greek band paraded our livestock, our horse, our pair of oxen and our sheep through the street, as they took them away. It was a bitter picture, something that one cannot easily describe in words; it was our tragedy.

After they finished pillaging our home, they unlocked the school office and freed my brother Petre and my sister Lena, who then went to our grandfather Tanas (Charley) and grandmother Sotira Dinevski's house. My mother, myself and my sister Sofia remained locked up in the office until the late hours of the night when, by armed guard, they took us to the village of Breznitsa, where the Greek Partisan General Headquarters was located and, as I mentioned earlier, my mother was sick and could not walk, which meant that she had to travel on horseback. That day, we only managed to travel to the village of Rula, where they allowed us to stay with a relative, an aunt of my father's. While we were allowed to spend the night with our relative, Lambro Kozarov, the man responsible for taking us to Breznitsa, kept an eye on us all night, to make sure that we did not escape. It was in the middle of winter, the weather was cold and my mother was sick and could hardly stand on her own two feet… Where did he think we were going to go?

The next day, we were on our way to Breznitsa. Upon our arrival at general headquarters, they took my mother to the second floor of the building while my sister and I stayed on the first floor. After she had been interrogated, our mother was released and she came down to the first floor looking for us. I remember her telling us not to be afraid and that we would be going home, back to our village. However, given that our house, our land and all of our possessions had now been taken from us, where were we going to go? We were even forbidden from getting close to our home. The home of my family and ancestors was put under lock and key and effectively stolen from us.

When they were taking us to Breznitsa, the general consensus among the villagers was that we would not be returning back to our village, but we did return and after we arrived we all gathered together at my grandfather Tanas and grandmother Sotira's place or as we used to call them, Dedo Chali and Baba Chaleitsa's place.

Thanks to the majority of our villagers who showed a lot of sympathy for us, we were helped with everything they had. There were also those who said that we deserved what we got and now we had become a burden on Dedo Chali and Baba Chaleitsa. (In his younger years, my grandfather Chali Dinevski was in America on pechalba (migrant work). In America he was called “Charlie”, which in Macedonian was pronounced “Chali” and from that my grandmother acquired the name “Chaleitsa”.) My greatest thanks goes to my Uncle Petre and Aunt Petra (Petreitsa) Dinevski who saw no distinction between us and their own children, our cousins Pando and Fana Dinevski (Stanoevski), even though conditions were very tough.

In April-May of 1948, our mother struggled with the question of sending us over the border with the other children from the village, who were then about to leave. Our mother also found herself in the same situation as other mothers of having to separate herself from her children. Eventually she decided to send Petre and Lena who, on April 25, 1948, left with the other children from our village Oshchima and headed for Yugoslavia. While Lena remained in “Bela Tsrkva”, Petre was sent to Poland over Romania. My mother’s dilemma was no different from the dilemma of all the other mothers in the village. On one hand she wanted us to be near her and on the other, there was the great danger of whether we would be able to survive the bombings when the war escalated and came closer to our homes. With much convincing on my grandfather Tanas’ (Chali) part, on April 30, 1948, my mother decided to send me with 33 other children from my village over the border. Our trip took us over Yugoslavia and eventually I found myself in Budapest, Hungary. A little while later, my sister Sofia also left Oshchima and found herself in Osijek, Croatia, Yugoslavia.

Нашата трагедија

Најтешките моменти за нашата фамилија се случија во Јануари 1948 година во родното село Ошчима. Татко ми Михаил во времето на партизанството во Грција беше активен член на отпорот против монархофашистите во Грција. По несогласувањата во Демократската Армија на Грција (ДАГ) помеѓу Македонското Крило и Грчката Комунистичка партија и повлекувањето на Македонската бригада во Југославија, татко ми се нашол во Југославија односно во Народна Република Македонија. По кратко време се вратил во Грција во редовите на партизаните. Учествувал во борбите за усвојување на градот Негош (Науса) предводејќи ги своите соборци. Борбата за Негош била успешна бидејќи го превзеле градот и останале во него 3 дена, но кога се повлекувале од Негош преку планината Вермион, грчките Монархофашисти им нанеле големи жртви на партизаните.

По повлекувањето, на состанок на раководството на партизаните сакајќи да им укажи на грешките направени и големите жртви во Негош, неговите претпоставени се навредиле. Михаил им објаснил дека грешката лежи во фактот дека раководството поставувало млади и неискусни офицери да раководат во борбите. Оваа негова забелешка била доволна да го прогласат за непожелен и да го притворат. Потоа грчкото раководство го осудува на смртна казна. Соочувајќи се со смртна казна, единствен спас за него бил да бега од притворот за да спаси глава. Успеал да избега од притворот на партизаните, но пак завршил во затворот во Солун "Ефта Пиргион"само што сега во рацете на монарховистите на Грција.

По кратко време во затворот "Ефта Пиргион" бил пренесен во Лерин каде се очекувало да започне судска постапка против него против него. Благодарение на пријателството на дедо ми Коте со жителите на селото Псодери (Писодери) и многу пари, успеале да го ослободат од Леринскоит суд но, повторно бил вратен во затворот "Ефта Пиргион" во Солун каде го очекувал вториот судски процес.

Затворот во Солун "Ефта Пиргион" бил изграден во времето на владеењето на Отоманската Империја во Македонија.

Морам да нагласам дека со татко ми се немавме видено откога отпатува за Југославија во почетокот на 1947 год. до времето кога пристигнавме во Канада во Септември 1955 год. По нашето доаѓање во Торонто не отворивме дискусија за овие случувања. Не се сеќавам дали татко ми не сакаше да разговара за минатото или пак ние не покажавме интерес за овој немил настан. Така што тоа што знаеме е од роднини и пријатели кои ги познаваа приликите и настаните како татко ми избегал од Солун за Канада.

Наш роднина во Солун раскажуваше дека во целата таа конфузија со војната, пријателите односно неговиот пријател Макио од Псодери ангажирал адвокати кои успеале нелегално да го извлечат од затворот и да го однесат на Солунскиот Аеродром со сите документи и платена авионска карта. Татко ми полетал од Солун пред властите на затворот да дознаат дека избегал.

Другата верзија ми ја раскажуваше мојот селанец Џон Аргирис кој во исто време бил во Солун кога бил и татко ми Михаил. Го нашол во Солун со куси и искинати панталони. Џон му ги дал негови панталони, но и тие му биле многу куси. Џон разкажува дека татко ми лесно можел да најде работа бидејќи како младо момче живеел во Солун каде учел за кројач. Но, како и да било за цела оваа епизода моравме да платиме ние, неговата фамилија.

Како што спомнав, во текот на последните години од граѓанската војна во Грција 1947 – 1948 година претрпивме многу. По враќањето од Македонија татко се бореше во редовите на партизаните па мајка ми Ристана мораше да се грижи за фамилија. Проблемите што ги имавме беа многу поголеми затоа што здравјето на мајка ми беше лошо. Од оваа причина целиот товар моравме да го поднесеме јас и сестра ми Софија. Иако бевме мали деца моравме да ораме, сееме и садиме и да се грижиме за добитокот. Накратко, товарот падна на нас, но тоа не беше се, моравме да се соочиме со уште поголеми предизвици.

Додека татко ми сеуште беше во затворот во Солун, едно утро не се сеќавам дали беше во Јануари или пак почетокот на Февруари, 1948 година, грчки војници влегоа во нашата куќа, не зедоа и не заклучија во канцеларијата во училиштето кое се наоѓаше на сред село. Грчките партизани ни го конфискуваа имотот, ги испразнија амбарите и се што најдоа во куќата. Единствено што оставија беа неколку парчиња алишта обесени на балконот кои уште беа водени. Но, и тие не смеевме да ги земеме. Строго ни беше забрането да влеземе во нашата куќа.

Додека траеше кражбата ние бевме заклучени и не знаевме што се случува. Во попладневните часови грчката банда парадираше со нашите работи на сред село: нашиот коњ, sегварот , помладокот и овците. Таа слика и огорченост во нашите срца е неопислива со зборови. Таа беше нашата трагедија.

По завршување со кражбата, ја отклучија канцеларијата и ги ослободија на брат ми Петре и сестра ми Лена кои отидоа кај нашите дедо Танас (Чали) и баба Сотира (Чалејца) Диневски. Но, мајка ми, сестра ми Софија и јас останавме заклучени во

канцеларијата до доцните часови. Со вооружан придружник не однесоа во селото Брезница каде се наоѓаше штабот на грчките партизани. Како што спомнав, мајка ни во лоша здраствена состојба мораше да патува на коњ. Тој ден успеавме да стигнеме до селото Рула. Во Рула имавме роднини, некоја тетка на татко ми и моравме кај нив да ноќеваме. Но, Ламбро Козаров кој беше човекот кој не донесе во Брезница мораше да се смести во друга куќа така што во тек на ноќните часови доаѓаше да провери дали уште сме со нашите роднини или сме избегале. Иако на такво зимно време беше невозможно здрав човек да избега, а камоли ние со мајка ни да патуваме. Но, и каде ќе одевме на тоа време?

Другиот ден продолживме за Брезница. По пристигнувањето во Брезница во штабот, мајка ја однесоа на вториот спрат на зградата, а мене и сестра ми на првиот спрат. По распрашувањето мајка беше ослободена и се симна доле каде ја чекавме и ни рече да не се плашиме бидејќи одиме во селото. Но, каде во село? Кога не зедоа за Брезница меѓу нашите селани преовладуваше мислењето дека нема враќање за нас во село. По враќањето, се прибравме кај дедо ми Танас и баба ми Сотира кои ги викавме дедо Чали и баба Чалејца.

Благодарение на големото мнозинство селани кои кон нас гледаа со симпатии, ни помогнаа со се што тие имаа во тоа време, но ги имаше и оние кои велеа "добро им се случи" така што сега целиот товар падна на рамената на дедо Чали и баба Чалејца. (Во младите години дедо ми Чали Диневски бил во Америка на печалба. Во Америка беше прекрстен во "Charlie" по наше Чали и од тука доаѓа името на баба ми Чалејца).

Мојата најголема благодарност е до мојот вујко Петре и вујна Петра (Петрејца) Диневски кои не правеа разлика меѓу нас и нивните деца и наши братучеди Пандо и Фана Диневски (Станоевски) иако условите беа многу тешки. Во Април – Мај 1948 год. мајка ми одбиваше да не испрати со сите наши селанчиња преку граница, но и таа се најде во иста ситуација како и другите мајки и мораше да се раздели од помалите деца Петре и Лена кои на 25 Април, 1948 год. заминаа со другите деца од нашето село Ошчима за Југославија. Лена остана во "Бела Црква", а Петре преку Романија беше однесен во Полска.

Дилемата на мајка ми не се разликуваше од дилемата на сите други мајки во селото. Од една страна, сакаше да не има покрај себе, но од друга страна постоеше голема опасност дека нема да го преживееме бомбардирањето и блискоста на борбите. Со многу убедувања од страна на дедо ми Чали во Април 30, 1948 год. мајка реши да ме испрати со други 33 деца. Преку Југославија се најдов во Будимпешта, Унгарија. По кратко време и сестра ми Софија го напушти Ошчима и се најде во Осијек, Хрватска, Југославија.

Our first parting with my mother became eternal

As I mentioned earlier, after our departure from Oshchima, our family found itself in six different places in five different countries of the world. My father Michael ended up in Canada, my mother remained in Greece, my older sister Sofia was sent to Osijek, Croatia, my younger sister Lena was sent to “Bela Tsrkva”, Serbia, my little brother Petre was sent to Romania and I was sent to Hungary. Before leaving our village, we were told that our departure from our homeland would be short and would not last more than about three months. Unfortunately, this was propaganda to motivate us to go but the reality was

completely different. As it turned out, our departure was permanent and the wish to return to our mothers, to our loved ones, and to our ancestral homes, was never fulfilled. We did not know that our departure was the last time that many of us would feel our mothers' warmth and love, and that we would remember our mothers' tearful eyes sending us away, not knowing that they would never see us again. Such was our fate, our destiny. My mother remained in the village, alone. The villagers later told us that the mothers were in tears day and night, crying and asking for their children, wondering when they would be returned to them… unfortunately events proved differently. When the Greek Civil War was coming to an end in 1949, during the mass evacuation, my mother, together with many of our relatives, left the village. To make matters worse, my mother's health at the time was at a critical stage and she could not walk at the same pace as our relatives or as the rest of the refugees, so she never made it over the border. She was captured by the advancing Greek army at the border and sent to a camp in Kozheni.

I remember my mother sending my sister Lena a small photograph of herself with the following message written on the back: "My dear beloved daughter Lena, I am sending you a photograph so that you can remember me and so that you will know that you have a mother, my dear Lena, your mother Christina Giuve."

When the war was over in Greece, my father brought my mother to Toronto where, tragically, she again became critically ill. In May, 1952, my sisters Sofia and Lena arrived in Toronto but my mother was too ill to greet them and was resting in the hospital. The moment my sisters arrived from Yugoslavia, that same day, my father took them to the hospital to see her. After the visit, during the course of the night, my mother fell into a coma and passed on three days later.

The unexpected and unwelcomed news reached me in Wojanow, Poland and ended my great desire and hope to see our mother Ristana alive again. I was left with only my memories of her when I was a little child in Oshchima. This was our destiny and our tragedy, from which there was no escape, no matter how difficult.

Првата наша разделба со мајка ми стана вечна разделба

Како што споменав, по нашето заминување од Ошчима, целата фамилија се најде на 6 различни локации односно во 5 држави, татко ми Михаил во Канада, мајка ми остана во Грција, сестра ми Софија во Осијек – Хрватска, помалата сестра Лена во Бела Црква, Србија, брат ми Петре во Романија, а јас во Унгарија. Пред да го напуштиме селото се шириле пропаганда дека заминуваме од родното место само на кратко време односно 3 месеци.

Но, реалноста беше сосема поинаква. Како што се покажа нашето заминување значеше крај на нашата желба некогаш да се вратиме пак во прегратките на нашите мајки и нашите најмили, во нашите огништа. Не знајќи дека нашето испраќање беше последната можност за многу од нас да ја осетиме топлината и мајчина љубов, а ние да ги запаметиме нашите мајки кои со солзи во очите не испратија, не знаејќи дека повторно видување нема да има. Таква беше и нашата судбина.

Мајка ми остана сама во селото. Селаните подоцна раскажуваа дека мајкани многу плачела, прашувала кога ќе се вратиме. Кога војната во Грција завршуваше во 1949 год. мајка ми заедно со нејзините родители го напуштија селото во текот на евакуацијата на населението но, нејзината здраствена положба беше пресудна.

Не можејќи да се движи со темпото на нејзините родители и големата толпа на бегалци, мајка ми закасни да ја мине границата. Мајка ми беше фатена од грчката армија на самата граница и ја однесоа логорот во Кожени. Од Кожени и испрати малечка слика од себе на сестра ми Лена, со следната порака напишана позади на сликата: "Ѓа хара агапимени му кори Ленче на мајка су стелно мја фотографија Ленче гја на ме идис ке на ме тхимасе оти ехис мана мори на мајка мило оделено его графо и манасу Христина Ѓуве". Здраво милами ќерко Ленче на мајка ви испраќам една слика Ленче за да ме видиш и да ме паметиш дека имаш мајка мори на мајка оделено. Пишува вашата мајка Христина Ѓуве.

Кога војната заврши во Грција, татко ми ја донесе мајка ми во Торонто, по кратко време во Торонто мајками повторно се разболе. Во Мај 1952 г. сестрими Софија и Лена пристигнаа во Торонто од Југославија но, мајка ми беше многу болна за да ги поздрави и лежеше во болница. Моментот кога моите сестри пристигнаа од Југославија, истиот ден татко ми ги однесе во болницата да ја видат мајка ми. По посетата, во текот на ноќта мајка ми падна во кома и после три дена почина.

Неочекуваната и непосакуваната вест ја добив во Wojanow, Полска. Така заврши нашата голема желба и надеш да ја видиме уште еднаш нашата мајка Ристана жива. Останаа само сеќавањата од времето кога бевме мали деца во Ошчима. Таа беше нашата трагедија и судбина од која нема бегање колку и да е тешка.

My journey from Oshchima to Budapest, Hungary

We traveled to the Yugoslav, or more precisely, the Macedonian border during the night. The woman or 'mother' assigned to look after us during the trip and subsequently was, Kita Keleshova, whose husband was lost in the struggle against the Monarcho-Fascists in Greece. Our group consisted of children ages one to five but there were also us, the older children, from the first group that had not left the village. The trip, which we made on foot, was not easy, as we had to walk over the mountains during the night. Many of us walked barefoot because we had no shoes.

After walking the entire night over mountainous terrain, we finally arrived at the Macedonian border. Prior to entering Macedonian territory, we were greeted by Greek partisans at the border who offered to carry for us the things we had brought from home which included food, spare clothing, blankets, etc. Instead of us having to carry all those things on our backs, they said to leave them at the border and they would bring them to us on wagons. Traveling lighter during the night was easier for us but the partisans never delivered on their promises. We lost even the little we had taken with us.

It was still dark when we crossed the border, as I recall, looking at the moon shining over Lake Prespa. We were told to start walking towards the lake, which from the distance looked like a huge asphalt road. Along our way, we were greeted by the Yugoslav border guard and escorted to the village of Dolno Dupeni and from there we continued our trek to the village of Ljubojno. Upon our arrival in Ljubojno, we found ourselves without food. Everything we had brought with us we had left at the border.

I remember going house to house pleading with people, asking them to give me something, a container in which to put food, soup, but without any luck. I found nothing. I then went along the river looking for metal cans or any sort of container but there too I failed to find anything. We stayed in Ljubojno about twenty days, after which we were

taken by trucks to the Bitola Railway Station and from there we were sent by train to Budapest, Hungary. At the railway station in Budapest, we were greeted by the Hungarian Red Cross. There were over two thousand children, most of them partly naked, barefoot, dirty and tired from their long trip. There the Hungarian authorities placed us in a large army building called "Lahtania". After that, the Hungarian Red Cross did everything it could to look after us.

To lessen our pain for our mothers, brothers and sisters who were far away from us and to ease our burden of having to cope with a foreign language that we did not understand, the Red Cross gave us candy and balls to play with, to keep us busy. At that time, the Red Cross maintained a certain number of children in the dorm but had no record of their names. To identify us individually they issued us a numbered metal band mounted on a wrist chain. My number was 1322 ("ezer aromsas uson ketu") which served as my first and last name.

In our Oshchima group we had a few older girls. When the Red Cross nurses sat on the stairs and talked to each other, they often laughed during their conversation, which made our girls begin to think that they were being made fun of, when in actuality it had nothing to do with them. Our girls even resorted to crying and complaining that the Red Cross nurses were laughing at them. At the time, the Hungarian Red Cross had hired a man who spoke a few words of broken Greek, whom we had named "to pedion" and even though he spoke poor Greek, he was the only Hungarian with whom we could communicate. After a short stay at "Lahtania", the Oshchimian group was the first to leave the dorm and be taken to a factory called, "Dohan Giar", located at "Uipesht", in the industrial part of Budapest. The factory was a tobacco processing plant.

No sooner had we arrived than the factory acquired a translator named Zisis Valtasis, a Greek by nationality, which solved our communication problem. In the course of our stay at "Dohan Giar" factory, we had contact with the surrounding factories and managed to assemble a fair number of soccer players between us and children from the other factories. Then one day, to our surprise, we were invited by Mrs. Rakosi, the wife of the Hungarian president, to have lunch with her in the centre of Budapest where she also gave us each sportswear as a gift.

However, not everything went well all the time. The hardest moments we Oshchimians faced in "Dohan Gair" were when our Sevda Stefovska became ill and had to be taken to the hospital. All of us, together, every week, went and visited her, wishing her well and hoping she would get better. We tried hard to give her courage to win over her illness but nothing seemed to help. Then one day they told us that we could no longer go for visits and that we were prohibited from going to see Sevda. Then we found out that instead of getting better her situation had turned for the worst. Our expectations that we would all be together again one day were not met as our Sevda passed on but she still lives in our hearts and memories.

After spending some time in "Dohan Gair", during the 1948-1949 academic year, we were moved to a village called, "Nog Magoch" where, for the first time, we began to attend regular school, learning Macedonian and Greek. The dorm was a beautiful palace, located inside a large flower garden and the garden was located near a lake and a large forest. There was a fountain with a beautiful statue of a boy with a fish in his hand in the yard, and in front of the yard there was a large globe representing the earth.

The globe was surrounded by rose bushes and placed symmetrically around it were four statues, representing the four seasons of the year. Winter was represented by an old

man wrapped in a winter coat. Spring was represented by a young woman wearing a wreath on her head made from a variety of flowers and holding a bouquet of flowers in her hand. Summer was represented by another young woman holding a pile of grain stems in her arms and fall was represented by a woman holding a basket full of red grapes.

After the school year ended, in the fall of 1949, we were moved from “Nog Magoch” and returned to the dorm “Trpovski”, in Budapest, located in the centre of the city. The aim for returning us to Budapest was to give the older children an opportunity to go to work, while in parallel, learn a trade. For me it was decided that I would work and study in the communication and transportation sector. Fortunately for me, a new group of refugees had arrived in my dorm which was in transition to Poland. I asked for permission from the dorm authorities to join the group and leave with them for Poland. I wanted to go to Poland because I had found out my little brother Petre was there. My request was granted and in September 1949 I left for “Londek Zdroj”, Poland.

Моето патување од Ошчима до Будимпешта, Унгарија

Патувањето се одвиваше во нокните часови до Југословенската односно Македонската граница. За предводник и мајка на сите нас беше Кита Келешова која, сопругот го загуби во борбите против Монархофасистите во Грција . Во нашата група имаше од една до пет годишни деца но, не имаше и нас по возрасни деца во споредба со првите групи кои го напуштиле нашето село. Патувањето не беше лесно, нокно време по планините. Повеќето од нас патувавме боси. По целонокно патување преку планините стигнавме на Југословенската однонсо Македонската граница. Пред да влезиме на Македонската територија бевме пречекани од грчките партизани на самата граница. Ни понудија: На место ние да ги носиме стварите што ги носевме од дома, да ги оставиме на границата и дека ке ни ги донесат со кола. Патувајки цела ноќ за нас беше големо олеснување но, ветеното не се случи, загубивме и тоа малку што носевме со нас.

Кога влеговме во Југословенската граница уште беше ноќно време, месечината светеше над Преспанско езеро. Кинисавме да слегваме кон езерото кое од далеку нам ни се гледаше како голем асваltиран пат. Овде бевме пречекани од Југословенската погранична стража кои не упатија кон Долно Дупени и по тоа продолживме за Љубојно. По доаѓањето во Љубојно се соочивме со проблемот да не можиме да земеме јадење, све што носевме го оставивме на граница.

Се сеќавам кога одев од куќа на куќа да молам за нешто што би можел да земам јадење, обично супа но, ништо не најдов. Отидов да барам некоја кутија по реката но и тамо не успеав. Во Љубојно останавме околу двајсетина дена. Од Љубојно со камиони бевме пренесени во Битолската железничка станица од каде го зедовме возот и тргнавме за Будимпешта, Унгарија. На железничката станица во Будимпешт бевме пречекани од тамошниот Црвен Крст, повекето од двете илијади деца претежно боси и голи, поцрнати и уморни од долгото патување, не сместија во една голема зграда на армијата која се викаше "Лахтанија". По сместувањето во домот, Унгарскиот Црвен Крст правеше све што можеше за нас.

За да ни ја олеснат болката кон нашите мајки, браќа и сестри, далеку од нашите родни огништа, чужи и не разбирлив јазик, ни делеше шекерки и топки да се занимаваме. Во тоа време Црвениот Крст ја имаше бројката на децата во домот

присутни но, не постоеше список на име или презиме. За наша идентификација добивме синsирче со број на раката кое служеше за идентфикација. Мојот број беше 1322 (езер аромсас усон ќету) овој број беше моето име и презиме.

Во нашата Ошчимска група имавме и по возрасни девојки. Кога сестрите на Црвениот Крст се навоѓаа на скалите си разговарале меѓу себе и се смееја, нашите девојки мислеа дека се подиграваат со нив и ако немаше веза со нив. Нашите девојки плачеа и се жалеја дека сестрите од Црвен Крст се смееле со нив. Во домот имавме еден Унгарец кој знаеше некој скршени грчки зборови на кој го именувавме "то педион" и ако говореше лошо грчки, беше единиот со кој мораше да се комуницира. По краток престој во "Лахтанија" први бевме Ошчимјани да го напуштиме домот. Бевме згрижени во една фабрика која се викаше "Дохан Ѓар" во индустрискиот дел на Будапест "Ујпешт". Фабриката изработуваше тутун. Фабриката обезбеди преведувач во лицето на Зисис Валтазис инако по потекло Грк, така што комуникацијата не представуваше проблем. Во текот на нашиот престој во "Дохан Ѓар" имавме контакти со околните фабрики така што имавме бројни футбалски надпревари меѓу нас и децата од другите фабрики. За наше изненадување бевме поканети од сопругата на претседателот на Унгарија госпоѓата Ракоси на ручек во центарот на Будимпешта која исто така ни подари спортска облека за сите нас. Но, небеше сè добро, најтешките моменти за сите нас Ошчимјани во "Дохан Ѓар" се случи кога нашата сељанка Севда Стефовска се разболе и беше хоспитализирана. Одевме сите заедно секоја недела да ја посетиме, трудејќи се да му дадиме кораш да ја победи болеста но ништо не помогна. Кога очекувавме за подобрување на нејзиното здравје, бевме информирани од болниците дека ние забрането повеќе да ја посетуваме на нашата сељанка Севда. Дознавме дека Севда на место за подобро отиде на полошо. Нашите очекувања и желби да бидеме повторно сите заедно не се остварија, згасна нашата Севда но, таја уште живее во нашата меморија.

По "Дохан Ѓар" за учебната година 1948-1949 год. бевме преселени во едно село кое се викаше "Ноќ Магоџ" овде за прв пат почнавме да одиме на редовно училиште, учевме Македонски и грчки јазик. Домот беше преубава палата. Палатата беше во една голема градина. Градината ја крашеше големо езеро со голем простор од шума. Во дворот на палатата имаше фонтана со прекрасна статуа, дете со риба во раце, а пред дворот беше представена земјината топка. Топката беше засадена со трендафил а, симетрично поставени статуи кои ги одбележуваат сите четири пори на годината. Зимата ја представуваше стар човек завиен со зимно палто. Пролетта, девојка со венец на глава од разни цвекиња и држи букет цвеќа во раце, летово го преставуваше млада девојка со сноп жито во раце а есента, жена со кошница полна со црвено грозје.

По завршувањето на учелната година во есента 1949 год. од "Ноќ Магоч" бевме вратени во Будимпешта во домот "Трповски". Домот се наоѓаше во центарот на градот. Целта за враќањето во Будимпешта беше да ни се овозможи на нас по возрасните деца да одиме на работа и паралелно да учиме занаат. За мене беше предвидено да работам и учам во одделот на комуникации и транспорт. За моја срека, во домот имаше пристигнато нова група бегалци кои беа во транзиција за Полска. Доставив барање до управителите на домот да ми се дозволи да се приклучам кон оваа група со образложение дека мојот по мал брат Петре беше во

Полска. Моето барање беше одобрено така што во Септември 1949 год. заминав за "Londek Zdroj", Полска.

По двегодишна разделба се најдовме со братот Петре пак заедно. По краткиот престој во "Londek Zdroj" повторно се разделивме со братот Петре но, овој пат сме заедно во Полска. Заминав за "Zgozelec" (Згожелец беше центарот на бегалците од граѓанската војна во Грција) во домот "Захаријадис". Учебната год. 1949-1950 останавме и учевме во "Захариадис". За учебната год. 1950-1951 бевме поново сместени во близината на Згожелец во Месноста "Ujazd". Школата беше наменета само за технички науки, изучување на занаат како што е електрична, механика и текстилна. Го избрав оделот за електричар како го нарекуваат Полаците Електро-механик. Првата година ја завршив во "Ujazd" а втората година 1951- 1952 бевме преселени во едно село не далеку од градот "Jelena Gora", "Wojanow". Овде се префрлив по радиотехника, попурно наречено денес електроника. По завршувањето ја добив титулата Радио Механик. По завршувањето на учелната 1951-1952 год. од околу 300 ученици бевме избрани 34 ученици во кои се најдув и јас да продолжиме во градот "Џержонув` на 4 годишен "Technikum" по радиотехника, една школа од овој тип во Полска.

Благодарење на двегодишната техничка школа, бевме примени во втората година на "Technikum". Ипредставувашеако бевме примени на "Technikum", првите два до три месеци бевме одвоени од Полските ученици. Не познавањето доволно на Полскиот јазик представуваше голем хендикап за нас. По потврдувањето дека ќе можиме да му парираме и учиме заедно со другите ученици на "Technikum" бевме интегрирани со Полските Ученици. Иако на вистина беше упорно успеавме по три години, во месец Март 17, 1955 год. да го положиме испитот пред 7 членната комисија со оцена по технички предмети (Professional subjects) со "добро". По завршувањето на школата добив указ за работа "Skierovanie do pracy" кое нагласува: "Skierovanie obywatela do pracy w Zespol Radiostacij Wroclow z praca w terenie na okres wyzej oznachony w characterze Radiotechnik".

Започнавме работа заедно со мојот другар и ценет мој блиски пријател Мициос Пападопулос од преспанското село Нивици. Работното место беше едно од најпосакуваните работни места кој беа достапни во тоа време за апсолвентите. Указот ни беше издаден во Јуни 18, 1955 год. Во Wroclaw бевме сместени во еден работнички хотел на улицата "Krasinskiego #1".

Нашата работа беше 24 часовна служба на радио станицата со почеток во 7:30 наутро до вториот ден исто време се враќавме во хотелот. Радио станицата се наоѓаше околу триесетина километри надвор од градот. На работа одевме со слузбено возило, кое исто така секое утро не враќаше од работа до хотелот. Првите 2-3 месеци беа наменети за наше запознавање и тренирање со апаратурата на станицата. Првиот месец беше посветен на изучување и запаметување на локацијата на главните делови на станицата во (скематик дијаграм) и фижичката локација на инструментите и деловите на самата апаратура.

Втората фаза на тренингот започнуваше кога радио-станицата не работеше (не предаваше). Со вештачки симулации, кои го блокираа нормалното вклучување на радиостаницата, беше голем предизвик да се утврди дефектот и негово одстранување во нај кус временски период. Во цел овој процес алармот грмеше, како што велат, не само што не знаевме дека ни беше капата туку не знаевме дека ни беше главата, така што запознавањето со функционирањето на Радио-станицата

не беше лесно, одговорноста беше многу голема. Од друга страна по завршувањето на работното време имавме три дена слободни за шетање. Тоа беше време кога немавме никакви обврски, време за шетање и добри спомени но, све има почеток и завршница. Мојот престој во"Wroclaw" беше краток, на крајот на Септември заминав за Канада.

По двегодишна разделба се најдовме со братот Петре пак заедно. По краткиот престој во "Londek Zdrój" повторно се разделивме со братот Петре но, овој пат сме заедно во Полска. Заминав за "Zgorźelec" (Згожелец беше центарот на бегалците од граѓанската војна во Грција) во домот "Захаријадис". Учебната год. 1949-1950 останавме и учевме во "Захариадис". За учебната год. 1950-1951 бевме поново сместени во близината на Згожелец во Месноста "Ujazd". Школата беше наменета само за технички науки, изучување на занаат како што е електрична, механика и текстилна. Го избрав оделот за електричар како го нарекуваат Полаците Електро-механик. Првата година ја завршив во "Ujazd" а втората година 1951- 1952 бевме преселени во едно село не далеку од градот "Jelena Góra", "Wojanów". Овде се префрлив по радиотехника, попурно наречено денес електроника. По завршувањето ја добив титулата Радио Механик. По завршувањето на учелната 1951-1952 год. од околу 300 ученици бевме избрани 34 ученици во кои се најдув и јас да продолжиме во градот "Цержонув` на 4 годишен "Technikum" по радиотехника, една школа од овој тип во Полска.

Благодарење на двегодишната техничка школа, бевме примени во втората година на "Technikum". И ако бевме примени на "Technikum", првите два до три месеци бевме одвоени од Полските ученици. Не познавањето доволно на Полскиот јазик представуваше голем хендикап за нас. По потврдувањето дека ќе можиме да му парираме и учиме заедно со другите ученици на "Technikum" бевме интегрирани со Полските Ученици. Иако на вистина беше упорно успеавме по три години, во месец Март 17, 1955 год. да го положиме испитот пред 7 членната комисија со оцена по технички предмети (Professional subjects) со "добро". По завршувањето на школата добив указ за работа "Skierovanie do pracy" кое нагласува: "Skierowanie obywatela do pracy w Zespół Radiostacij Wrocław z pracą w terenie na okres wyźej oznachony w characterze Radiotechnik". Започнавме работа заедно со мојот другар и ценет мој блиски пријател Мициос Пападопулос од преспанското село Нивици.

My reunion with my brother Petre in Poland in 1949

For my good luck, at the dormatory Trpovski in Budapest a new group of refugees arrived who were in transit for Poland. I made a request to the dormatory authorities to be allowed to join the group with the explanation that my younger brother was in Poland. My request was accepted by the authorities. I was allowed to leave Hungary in the month of September 1949 for Londek Zdrój, Poland. After being separated from my brother for two years, we finally found each other again but that did not last long. After a short stay at “Londek Zdrój”, we were separated again but this time we were both in Poland. I left for “Zgorźelets” (Zgorźelets was the immigrant centre for the refugees from the Greek Civil War) and was sent to the “Zahariadis” dorm where I spent the 1949-1950 school year studying. For the academic year 1950-1951, we were moved to a place called

“Ujazd”, near Zgorźelets. This was strictly a technical school specifically designed to teach trades including electrical, mechanical and textile trades.

I chose to join the electrical trade, or as the Polish used to call it “electrical mechanics”. I finished the first year in “Ujazd” and for the second year, 1951-1952, they moved us to a village not far from the city “Jelena Góra”, “Wojanów”. Here I switched to radio technology, today more commonly known as electronics. After completing my radio technology course, I received the title, radio mechanic. From the 300 or so students who graduated during the 1951-1952 academic year, 34 students were selected to continue their studies in the city “Dzierzoniów” in pursuit of a 4 year “Technikum” in radio technology. I happened to be amongst the 34. This was the only school in Poland that offered this type of education.

Thanks to the two year course we had just completed, we were accepted in the second year of the “Technikum”. Even though we were accepted in the “Technikum”, the first two to three months we were separated from the Polish students. Not being familiar enough with the Polish language obviously was our greatest handicap. After proving that we were capable of holding our own and could learn together with the other students in the “Technikum”, we were integrated with the Polish students. Even though it was a tough course, I managed to finish it in three years, and after passing an exam before a seven member technical panel, the commision gave me an overall technical standing as "Good". I received the certificate of Radio Technician (Senior Matriculation Certificate) with overall standings of "Good". I graduated on March 17, 1955.

After finishing school, I was directed to go to work with the ordinance or more precisely, “Skierovanie do pracy”. “Skierovanie obywatela do pracy w Zespół Radiostacij WrocŁaw z pracą w terenie na okres wyżej oznachony w characterze Radiotechnik”. I started work with my valued and close friend, Mitsios Papadopoulos, from the village Nivitsi, located in Prespa Region. The place where we worked was one of the most desired work places available at that time to graduates. We were directed on June 18, 1955, to report to our designated work place at the “Polskie Radio Wroclaw” in the city of Wroclaw, lodging in a workers' hotel, located on “Krasinskiego Street #1.

Our shift in servicing the radio station lasted 24 hours, starting at 7:30 a.m. in the morning and ending at 7:30 am the next day. We could return to the hotel at that point. The radio station was located about thirty kilometres outside of the city. We went to work in a work vehicle which the next morning returned us back to the hotel. The first 2-3 months were allocated for our training and for our familiarization with the equipment at the station. The first month was dedicated to our familiarization and to remembering the location of the main station components (schematic diagrams) and the physical location of the instruments and parts of the apparatus.

The second phase of our training started when the radio station did not work (did not transmit). Artificial errors were introduced to simulate realistic problems and we were sent to find the defect and bring the radio station back to working order in the shortest time possible. We diagnosed these problems, all the while the alarm was sounding, so in addition to being stressed out by rushing to find the problem, the noise made the environment even more stressful. Familiarizing ourselves with the radio station was not an easy task.

The responsibility for looking after it was also overwhelming. On the other hand, once our shift was over, we had three days of free time to travel around. That was a time when we were carefree and did as we wished. Unfortunately, as often is the case, everything

has a beginning and an end. My stay in “Wrocław” was short and at the end of September, I left for Canada.

Нашето повторно обединување со брат ми Петре во Полска

За моја среќа, во домот имаше пристигнато нова група бегалци кои транзитираа за Полска. Доставив барање до управителите на домот да ми дозволат да се приклучам кон оваа група со образложение дека мојот помал брат Петре е во Полска. Моето барање беше одобрено и во Септември 1949 година заминав за "Londek Zdrój ", Полска.

По двегодишна разделба се најдовме со брат ми Петре. По краткиот престој во "Londek Zdrój " повторно се разделивме со Петре, но овој пат и двајцата бевме во Полска. Заминав за "Zgorzelec" (Zgorzelec беше центарот за бегалци од граѓанската војна во Грција) и бев пратен во домот "Захаријадис". Учебната година 1949-1950 останавме и учевме во "Захариадис". Во учебната година 1950-1951 бевме повторно сместени во близина на Zgorzelec во месноста "Ujazd". Училиштето беше наменето за технички науки, изучување на занает како што е електрика, механика и текстил. Го избрав одделот за електричар како што го нарекуваат Полјаците електро-механик. Првата година ја завршив во "Ujazd", а втората година 1951- 1952 бевме преселени во едно село не далеку од градот "Jelena Góra", "Wojanów".

Тука се префрлив на радиотехника, денес популарно наречено електроника. По завршувањето ја добив титулата Радио Механик. По завршувањето на учебната 1951-1952 година од вкупно 300 ученици бевме избрани 34 ученици да продолжиме во градот "Dzierzoniow на 4 годишен "Technikum" по радиотехника, единствено школо од овој тип во Полска.

Благодарение на двегодишната техничка школа, бевме примени во втората година на "Technikum". Иако бевме примени на "Technikum", првите два до три месеци бевме одвоени од Полските ученици. Недоволното познавање на Полскиот јазик претставуваше голем хендикеп за нас. По потврдувањето дека ќе можеме да учиме заедно со другите ученици на "Technikum" бевме интегрирани со Полските ученици. Иако навистина беше напорно, по три години на 17 Март, 1955 година успеавме да го положиме испитот пред седум 7 члена комисија со оцена "добро"по технички предмети (Professional subjects).

По завршувањето на школата бев упатен да работам во радиостаницата Radio Wrocław ("Skierovanie obywatela do pracy w Zespo'l Radiostacij Wrocław z praca w terenie na okres wyzej oznachony w characterze Radiotechnik"). Почнав да работам заедно со мојот другар и ценет близок пријател Миниос Пападопулос од преспанското село Нивици. Работното место на кој бев распореден беше едно од најпосакуваните работни места кое им беше достапно во тоа време на апсолвентите. На 18 Јуни, 1955 год. Требаше да се јавиме на работното место и бевме сместени во еден работнички хотел на улицата "Krasinskiego #1".

Нашата смена во радио станицата траеше 24 часа со почеток во 7:30 наутро до 7:30 наредниот кога се враќавме во хотелот. Радио станицата се наоѓаше на околу триесеттина километри надвор од градот. На работа одевме со службено возило, кое и не враќаше од работа до хотелот. Првите 2-3 месеци беа наменети за запознавање и тренинг со апаратурата во станицата. Првиот месец беше посветен на изучување и запаметување на локацијата на главните делови на станицата

(скематик дијаграм) и локацијата на инструментите и деловите на самата апаратура.

Втората фаза на тренингот започнуваше кога радио-станицата не работеше (не предаваше). Со вештачки симулации, кои го блокираа нормалното вклучување на радиостаницата, беше голем предизвик да се утврди дефектот и негово отстранување во најкус временски период. Во текот на цел овој процес алармот грмеше. Не само што не знаевме каде ни беше капата туку не знаевме каде ни беше главата. Така што, запознавањето со функционирањето на радио-станицата не беше лесно, а одговорноста беше многу голема. Од друга страна по завршувањето на работното време имавме три слободни дена за шетање. Тоа беше време кога немавме никакви обврски. Време за шетање и добри спомени, но се има почеток и завршница. Мојот престој во" Wrocław" беше краток. На крајот на Септември, 1955 година заминав за Канада.

My integration into the Macedonian community in Canada

My brother Peter and I left Poland and arrived in Toronto on September 27th, 1955, and we were re-united with the rest of our family.

A few years later, on January 27th, 1957, I married my wife Cena who I had met through a school girl friend at a St. Kiril and Metodi Church dance in Toronto in 1956. Cena was also a child refugee and had arrived in Canada from Poland, in May of 1955.

Since our arrival in Canada, both Cena and I lived in Toronto and had been active participants in the local Macedonian community.

I was anxious to be part of the Macedonian community from the first day I landed in Toronto, and soon after my arrival, I joined the United Macedonians Committee of Canada.

In 1964, I served as secretary-treasurer and then in 1965, I was elected president of the United Macedonians Committee of Canada for the same year. That year, the United Macedonians had their biggest ever Ilinden Picnic, held at Spring Hill Park, Whitby, Ontario.

Since then, I served in many positions on the executive board of the organization, during which time I was a co-founder of the United Macedonians of North America.

At the first United Macedonians convention, held on September 3-7, 1970, I was elected president of the Joint Executive Board of the United Macedonians of North America. I was also one of the founders of the Macedonian Orthodox Church, St. Clement of Ohrid, in Toronto. I was elected to the executive board in 1963 and remained on the board of directors during and after the construction of the church (1964 – 1965).

In September, 1965, I was re-elected to the 1966 board and served as secretary-treasurer of the church under the presidency of Professor James Jugloff. I continued to be active in the church and have served on many boards. In 1980, I was elected president of the St. Clement of Ohrid Church for the years 1981-1982. Two years later, at the American Canadian Orthodox Diocese Convocation in Gary, Indiana, in September of 1983, I was elected vice-president of the diocese for the years 1984 - 1985. I have also been an active supporter and member of Benefit Society Oshchima; my village association established in 1907.

The Macedonians and the Balkan Wars of 1912-1913

With the Balkan wars of 1912 - 1913 and the occupation and division of Macedonia between the partners in war, Greece, Bulgaria and Serbia, the exodus from Macedonia, especially from the Greek occupied part of Macedonia was intensified because of the Greek terror against the Macedonian people. From the beginning of the Greek occupation of Macedonia, the Greek establishment's aims were to get rid of as much of the Macedonian population as was possible. One way to get rid of the Macedonian population was to classify and divide the Macedonian population into different nationalities, this time according to their church affiliations. We must remember that at the time, there was no Macedonian Church as such because the Turkish Ottoman authorities, the Patriarchate of Constantinople, abolished the Macedonian Archbishopric of Ohrid in the year of 1767. One who attended the Greek Church was classified as Greek and the one who was affiliated with the Bulgarian Church was classified as Bulgarian and those who attended the Serbian Church, as Serbian. Therefore there were no Macedonians living in Macedonia. The Greek, Bulgarian and to a lesser degree, the Serbian Church, were active and operated freely in Macedonia under the Ottoman Empire. The occupiers used this to maximize their efforts to eradicate the Macedonian population, claiming that there are no Macedonians in Macedonia. On the other hand, Bulgaria claimed all Macedonians were Bulgarians, and in the old Serbia, Macedonians were called Serbs. That is how the denationalization of the Macedonians started. The Greeks in the Greek occupied part extended their anti-Macedonian propaganda by erasing the Macedonian language on tombstones, churches, personal first names, family names and every Macedonian name and place. The toponymy of towns and rivers, mountains, villages and cities were all changed to Greek sounding names. In some cases, completely new names were given. The Greek occupiers ordered the Macedonian population, by force, to learn the Greek language and persecuted those who spoke Macedonian. Under these conditions, Macedonians fled Greece. Most of those Macedonians left their families back home in the Greek occupied Macedonia. Therefore, Macedonians in Canada had to be careful with what organizations they were affiliated, especially the Macedonian organizations, knowing very well that their families would pay dearly back home. The Greek persecutions and denials of the Macedonian minority in Greece, even today, in the 21st century, continue. The fact is that even today Greece negates the constitutional name of the Republic of Macedonia, an independent country, member of the United Nations and denies the existence of the Macedonian minority in Greece. One can only imagine under what kind of pressure the Macedonians were, and are facing under the so-called, "Democratic Greece", fighting for their human rights. My grandfather Kosta, at the age of 36, together with his brother-in-law Mitre, came to Canada through Ellis Island in New York, in 1915, declaring their nationality as Macedonian. He became a naturalized Canadian on June 26, 1920. This certificate stated that it was to be effective on and from 28 of June 1920, under the name Kosta Vasiloff, from the village of Oshchima. He returned to the Greek occupied part of Macedonia in 1930. After a three year stay in Macedonia, he returned back to Canada, this time as Giuves Kostas. Not only was his name changed to a Greek name, his nationality also had been changed. He came back to Canada as a Greek national. That is what is written in his Greek passport. My grandfather

Kosta did not wait long to change his Greek given name into an English sounding name, that being Givens, which is the name we use today, in Canada.

Macedonia's establishment and the Macedonian Church

Macedonia was one of the last Balkan countries to achieve independence within the Yugoslav federation. Historically, in the Balkans at least, almost every nation had its own national church. The church was recognized as a pillar of nation building, a prerequisite for a nation. That is why the Macedonian government and the Macedonian leadership, after 1945, opted for the renewal of the Macedonian Church in the People's Republic of Macedonia.

It's simple; you can't claim to be a nation without having a national church. That is why the government of the Republic of Macedonia became one of the biggest promoters for the renewal of the Ohrid Archbishopric and for having a uniquely Macedonian church when most countries behind the iron curtain were opting for the separation of church from state. What I am trying to say here is that Macedonia was a "special case", when it came to relations between "state" and "church". Macedonia was in need of a Macedonian church.

Before 1945 and before the Macedonian Church was re-established in Macedonia, Macedonians built churches everywhere but under the jurisdiction of foreign churches. Macedonians even built churches in North America but under the jurisdiction of the Bulgarian Church. The first Macedonian Church to be built in North America that came under the jurisdiction of the Macedonian Holy Synod was St. Peter and Paul in Gary, Indiana. The St. Peter and Paul Church was consecrated in 1963 by the Holy Synod of the Macedonian Orthodox Church in Skopje, opening the door for many more new Macedonian churches to be built.

Today we have four Macedonian churches in the greater Toronto area alone. These are: Saint Clement of Ohrid Macedonian Orthodox Cathedral in Toronto, Saint Ilia Macedonian Orthodox Church in Mississauga, Saint Dimitria Macedonian Orthodox Church in Markham and Sveta Nedela Macedonian Orthodox Church in Ajax, Ontario.

Greek propaganda in Canada

Anti-Macedonian propaganda followed the Macedonian people from Greek occupied Macedonia all the way to Canada. The same negative anti-Macedonian propaganda used in Greece was exported through Greek organizations to Canada.

The Greeks were not too happy with the establishment of the United Macedonians Committee of Canada, especially with its promotion of the Macedonian culture here in Canada, so the Greeks established the so-called "Pan-Macedonian" Organization. The aims of this organization were to counterbalance the United Macedonians Committee of Canada. Even though it was an anti-Macedonian organization, the Pan-Macedonian Organization implied that it represented the entire Macedonian community.

In reality, this organization was nothing more than an extended arm of the Greek propaganda machine in Canada. To prove my point I only have to mention one name… Agincourt Riding MP James Karigiannis in Scarborough. Karigiannis is a "loudmouth" who spreads anti-Macedonian Greek propaganda here in Canada with his chauvinistic

statements to the Canadian Press that he is of Greek-Macedonian ethnic descent, something that in reality does not exist and is only there to divide the Macedonian people and to serve Greek interests. This should illustrate for the reader the magnitude of Greek propaganda in Canada.

Karigiannis is a representative of the riding where I have been a resident for the last 40 years. During his first run for parliament, Karigiannis was canvassing on my street and he asked for my support and for my vote in the Federal elections. In reply to that, I asked him the following question: “Why would I vote for you, knowing you are an anti-Macedonian Greek?” He denied that to my face and said that he was not anti-Macedonian. To further support his Greek-Macedonian ethnic claim, he said that his mother was Macedonian. After our St. Clement Macedonian Church was built, a Greek church was erected very close by, near the Thorncliffe Park plaza. Does anyone think that this was a coincidence? This was intimidation, nothing more and nothing less.

Bishop Naum's first visit to Toronto in 1962

As I remember, back in August 1962, I, along with others, went together to Lakeshore Boulevard in New Toronto, where we visited His Eminence Bishop Naum. Bishop Naum was here at the invitation of the United Macedonians Canadian Committee to attend the Ilinden celebrations in Toronto. By then the decision to have our own church in Toronto has been decided. Bishop Naum spoke about the importance of the establishment of our Macedonian church in Toronto with the words; "You people do not fully appreciate the enormous meaning of your undertaking, not only for you but what it means for us, our church and the Macedonian nation. Our neighbours are calling our church a Serbian church. For them we do not exist. It is all Tito's making, that we are under pressure from Tito's Yugoslavia, but who is forcing you people in Canada to have your own Macedonian church? Your undertaking is a historic event for all of us and you should not forget that."

At the beginning of the formation of our congregation, St. Clement of Ohrid, besides finding space and organizing the church services, the hardest problem at that time, for the initiators for the building of our first Macedonian church, in Canada, was to convince our immigrant population, who lived in Toronto, that we could build our own Macedonian church. The biggest challenge for the initiative committee was to gain the trust of our immigrants and convince our people that it was possible to build our church with their support. The success of this action was dependent on the trust of our people towards the initiative committee.

It was imperative to gain the support of our businessmen in Toronto. As with any new beginnings, our beginning was no different as there were many difficulties which we had to overcome.

On August 7, 1962, the initiative committee called a meeting at the King Edward Hotel in Toronto, at which meeting it was decided to elect an initiative committee for the building of our church. At the head of this committee were our businessmen and they were; Spiro Saunders as president, first vice-president, Kosta R. Andrews, second vice-president, Paul Bassil, secretary, Don Pappas, and secretary treasurer, Michael Neshevich. The assistant secretary treasurer was Chris Neshkov and the assistant secretary, Spiro Talevski. Also named as trustees were the following people; Van Petroff,

James Saunders, Steve Todorovski, John Tsarvengos, Bogoya Todorovski, Luis Missios, Chris Bilkovski, Alex Pascos, George Dronoff and Steve Kreston.

The above committee called a meeting on August 16, 1962, at which meeting it was decided to register the church congregation under "The Corporation Act of 1953, province of Ontario in September 14, 1962 incorporating the Macedonian Orthodox Church Congregation St. Clement of Ohrid, Toronto, Canada".

The applicants for the incorporation became its first directors of the corporation and they were Spiro Saunders, Kosta R. Andrews, Paul Bassil, Michael Neshevich and Van Petroff.

The Macedonian Orthodox Church Congregation of St. Clement of Ohrid received its charter on October 31, 1962, and since then our church functions as a corporation.

It is important to mention that the registration with the Ontario Corporation Act did not mean political recognition. The registration simply warrants the name of your newly formed corporation and at the same time, it compels you to work within the guidelines of the Ontario Corporation Laws.

After the incorporation, the five directors adopted and approved the first by-laws of the corporation, the so-called "General by-laws" of the "Macedonian Orthodox Church Congregation St. Clement of Ohrid Toronto, Canada". These by-laws were stated exclusively about the corporation and its directors, for their work and responsibilities, and their privileges and rights as directors of the corporation, to make decisions in the name of the corporation.

The fact that this corporation was, after all, a church organization and as such, a part of its mother church, was totally ignored. There was no mention of being a church, or a religious organization. The only time that it was mentioned that the corporation was a church was in the name of the corporation. I would like to mention that the by-laws of the corporation gave the directors a wide range of rights. What were the rights of the five directors according to those by-laws? I will mention only one.

Under paragraph 20 entitled, "Membership" it states the following: "The membership of the Corporation shall consist of the applicants for the incorporation of the Corporation and such other persons as are admitted from time to time by resolution of the directors".

What surprises me is the fact that these by-laws were mainly written by Bill Andrews and were in force until 1966, when the new by-laws were adopted by the church congregation. In the old by-laws, we find under the title, "Proxies", article 33 which says: "No member shall be entitled to vote by proxy at any meeting of the members of the Corporation". I would like to remind the reader that in the court action against the church congregation, one of Bill Andrews' main complaints in 1981 in his "Notes of Motion" was that: The grounds for stating that the said meeting of November 30, 1980, was null and void and that there was no valid election of directors and officers....." And the reason being as follows: "a) The prohibition in article 13 of the church by-laws against proxies renders the meeting null and void". This is an example of his double standard in the interpretation of the Corporation Act, and where he totally contradicts himself.

In the beginning, the five directors had their differences, which resulted in misunderstandings and heated arguments. The most problematic and difficult task was to find and purchase suitable grounds for the building of St. Clement Church. Due to fierce competition for leadership resulted only in further causes for misunderstandings and arguments among the five directors. In accordance with the old by-laws, article number 8 of the constitution under the title: "Disqualification of Directors" states; The office of

director of the Corporation shall be vacated and the person holding such office shall cease to be a member of the Corporation". One of the stipulations states that, "If he refuses to act".

At the board of directors' meeting, held on September 26, 1963, were in attentance, Kosta Andrews, Paul Bassil and Michael Neshevich. At this meeting, by the approval of the board members, Mr. Bill Andrews was present. One of the points on the agenda dealt with Spiro Saunders. "The chairman advised the meeting that pursuant to by-law 8 of the Corporation, Spiro Saunders, having refused to act as director, his office as a director of the corporation was vacated and he ceased to be a member thereof."

The then vice-president, Kosta Andrews, succeeded to push out the president Spiro Saunders, accusing him of refusing to fulfill his duties as president. I will say more accurately that Spiro Saunders did not cooperate with the vice-president and his supporters. The vice-president Mr. Kosta Andrews became acting president until the membership meeting held on June 7, 1964.

The board of directors further passed a motion which stated, "Upon motion, duly seconded, it was resolved and carried unanimously that: William Andrews be, and hereby admitted as a member of the corporation. Upon motion duly seconded, it was resolved and carried unanimously that: William Andrews be declared duly elected and appointed to hold the office as a director of the corporation under the corporation's by-laws". William Andrews then took his place at the meeting.

Thanks to the acquaintance with the Canada Wide Properties manager, Mr. Schilinger, Paul and Zorka Bassil were offered building grounds at Thornliffe Park Plaza. This offer occurred during a conversation with their patron at their restaurant, Paul's Ranch house. The board of directors, besides passing the by-laws of the corporation which gives to the directors the right to sign and execute contracts, the chairman introduced a bid for purchasing the grounds for the building of our church. The following directors, Kosta Andrews, Paul Bassil, and Van Petroff were authorized to execute the said contract and such other documents that were necessary to complete the said contract of purchasing the grounds for the future church.

During 1963-1964, beside the five directors, there was a functioning, so-called, "Executive Committee" consisting of over 40 members, all of whom were enthusiasts and supporters of this rare project, building our church, St. Clement of Ohrid. I was one of the members of this executive board. Executive Committee members: Van Petroff, John Christoff, James Saunders, Louis Missios, Chris Bilkovski, George Dronoff, Steve Mandel, John Givens, Jimmy Trentos, Alex Shappas, George Neshevich B.A, Peter Stoyanoff artist, Steve Kreston, Stefan Todorovski, Pete Kondoff A.S.T.M.E, Dr. Alex Georgievski M.D, James Zugloff B.A., William Dundas, Mike Givens, Koce Harbov, Alex Brown, Chris Bozanin, Peter Alousis, Paul Costandinou, Pando Papailia, Spiro Saunders, Gus Costantin, Louis Pando, Steve Neshevich, Todor Christoff, Sam Gadjovich, Chris Vasilevich, Louis Opashinov, Paul Mangos.

The decisions of the directors were presented to this committee for discussion and approval. The main goal of this committee, naturally, was the collection of finances for the building of our church. At the beginning, many potential donors were heard to say, "Start with the building of the church, we will give you money." However, in order to start building, a lot of money was needed. That did not stop the committee from looking for donations. I had received my certification, authorizing me as a collector for the church donations, on May the 17, 1963. My certificate was signed by the chairman and director

of the financial campaign, Mr. Paul Bassil. The first group of people that I contacted included my extended family, friends and acquaintances. Most of them gave us as much as they could afford but there were also the skeptics who were saying; "Start with the building of the church, we will give you money" or "I don't have money now, come some other time."

One of my friends, after I had presented to him my authorization and showed him my certificate to prove to him that I was an authorized collector, surprised me when he told me that, "Anyone who would dip his fingers into the honey will lick his fingers." To hear that from a friend was very downgrading and hurtful but, thank God, this kind of person was very rare. After a year had passed since the main hall had been opened, I remember his little boy running up and down the hall of the church. I wanted to remind him about his words. Regardless of what he said, the church was built in order for his son to play with the other children and for him to be able to drink coffee and chat with his friends. I was eager to tell him but, I kept it to myself. This was because, not only did I consider him to be my friend, but he was also from my village of Oshchima.

Besides collecting donations from our fellow Macedonians, we were actively working to find a mortgage. The banks at the time were unwilling to give us a mortgage because the banks were not willing to foreclose a church if it was unable to pay the mortgage. At least, that's what we were told.

At the executive committee meeting on August 28, 1963, at the Old Spain Restaurant, the committee was discussing the proposal for a mortgage submitted by some members of the committee. Mr. Paul Bassil reported that the Royal Bank of Canada, at the intersection of Yonge and Bloor Sts. approved a loan of $100,000.00. This loan was to be guaranteed by several members of the church. That did not stop others from bringing forward new proposals. Mr. Peter Stoyanoff reported that he knew of a mortgage company which would lend us an amount of $250,000.00 and that also required private membership guarantors.

Among others who took part in the discussions were, John Christoff, Steve Mandel, Spiro Saunders, Peter Kondoff, Louis Missios, Kosta Andrews, Zorka Bassil, Peter Stoyanoff, Bill Andrews, James Zugloff, myself and others.

Just to mention, all of our meetings were held at Paul Bassil's restaurant, free of charge and every one of us attending the meetings were given free soft drinks as an added kind gesture. It was time to look for an alternative location. Mr. Kosta Andrews stated that, "If there is no appropriate meeting place found for our meetings, we are again welcomed by Mr. Paul Bassil and Mrs. Zorka Bassil to let us use their beautiful Old Spain Restaurant until we build our new church and hall."

At the meeting, held September 18, 1963, it was reported that the deal for purchasing our property was closed, as of that day! This meant the problem for grounds on which our church was going to be built was resolved. Kosta Andrews informed the committee that the term of 21 months was the time limit within which we must complete the structure of our church and hall buildings. It was decided that a general membership meeting be held on Sunday September 29, 1963, at Thorncliffe Park Plaza's auditorium. After a lengthy discussion on the question of whether or not we were going to hire a general contractor or sub-contractor to build our church and hall, no final decision was taken.

The aim of holding a general membership meeting was to appeal to the membership for donations to the church building fund. It was decided that Paul Bassil would make the appeal to the general membership meeting. Mr. Michael Neshevich, together with Mr.

Don Pappas, made the interim financial report. As well, Mr. Elia George was appointed to speak at the general meeting. The chairman of the membership meeting was appointed the acting president, Kosta Andrews.

At the next regular meeting of the executive board, which was held on October 23, 1963, Paul Bassil informed the meeting that there was a shortage of guarantors for the amount of $6,500.00 for the Royal Bank of Canada loan. Mr. Paul Bassil took on the responsibility of finding new guarantors to fulfill the gap. Peter Stoyanoff reported that Frankel Steel Company quoted a price for the steel, including installation, in the amount of $44,586.00. As I have mentioned in my book, some of the people who were trying to get contracts were reporting without disclosing written copies of the contracts. It was suggested that Mr. Stoyanoff, Peter Elias or any other church official who was receiving quotes, get them in writing. The need to select a general contractor to build the church and additional specifications from the architect were discussed. At the same time, Mr. Peter Stoyanoff asked the committee to decide about the material that would be used to build the church, such as the colour of the bricks. At the same time, Mr. Stoyanoff announced that he was going to order and pay for the church bell. Elia George promised to buy the cross for the church. John Christoff promised to buy the altar doors.

At the next executive meeting, on November 27, 1963, Peter Stoyanoff announced that Vasil Stojkoff, from the village of Zelevo, was donating the bishop's chair. Also at this meeting a letter was read from the Holy Synod of the Macedonian Orthodox Church in Skopje. The letter praised the work of our executive committee in Toronto and expressed the hope that the people of Toronto would have their own church very soon and their own permanent minister, whose name was, Very Rev. Atanas Popov.

Address given by Don Pappas

An Address given by Don Pappas, Secretary of the St. Clement of Ohrid, Macedonian Orthodox Church on the Occasion of St. Clement of Ohrid Day, December 8th, 1963

Very Rev. Kiril Stoyanovski, Honoured Guests, Brother Dimche Mire, Mr. President, Brother and Sister Macedonians, and Friends:

The executive committee of our church asked me, as its secretary, to make a short report to you about the affairs of our church in general.

We know that all those, who are not active in the administration of our church affairs, are wondering what is going on and when our church is going to be built. For their information, I wish to report some of the work and activities of the executive committee. Since my last report to you, on a similar occasion, we have had at least twenty-five executive meetings and three general membership meetings. During this period of time, we have purchased and completed the land deal. We have completed the structural plans for our church and hall. We have obtained a building permit. We have made arrangements with our bank for a loan of $100,000.00. We have raised over $100,000.00. among our members and friends. We have completed all preparations for the 2nd phase of the fund raising campaign which is to commence as soon as we start to dig for the foundation. And now we are in the process of obtaining an additional mortgage loan for $250,000.00, and as soon as we get this loan we will at once start to build. The reason for my explaining the foregoing facts is because I know that all of you are very anxious to know when we will start the building of our church. Some of you may even think that the

executive committee is going too slow and it is not doing its work properly. This presumption of course, is not true. As I have stated in one of my previous reports to you, that building a church and a hall such as ours is not a small job. It requires time and careful planning and let me assure you that after our church is completed you will realize that we would be breaking every record in the North American Continent of a similar undertaking.

And therefore, I'm confident that the executive committee of our church, together with your cooperation, will build our church very soon and it will be one of the most beautiful churches in Canada. But to do that, we need and must have your full support and cooperation because this is your church and a church for all Macedonians. However, we, the Macedonians, have some enemies who are spreading false propaganda and trying their utmost to disunite us. It is unfortunate that some of our good members are falling prey and become victims by repeating the enemies' poisonous propaganda and trying to discourage one another. I am surprised and I hope it is not true about what I am hearing from our own members, who entertain the idea of dividing our congregation into groups, factions, and also bringing politics into the affairs of our church. And if this is true, then there is a danger for all of us and for our church. This question of politics is purposely introduced by our enemies, who know that such a question will certainly divide us, and for sure will seriously interrupt the building of our church and here is where your Christian understanding and cooperation comes and must count. My understanding of Christianity is that if our church is to be a Christian church, it should have its doors wide open to all people and especially to those who have in some way drifted away from Christianity. If we refuse to accept such people, then the role of our Christian church will be considered to be a failure and I am sure that this, the door of our church being wide open to everyone, would have been the wish of our great Macedonian, Saint Clement of Ohrid, on whose day we have gathered here to commemorate his great name, which is also the patron's name of our church.

On behalf of the executive committee, I ask every one of you to reject and condemn, and not listen to everything our enemies are saying about our church, and if you do just that, our church will be built in record time, as planned. Please, I appeal to you to remember that what we have done until now and what we will do in the near future was and will be for the benefit and good of all Macedonians in Toronto and in Canada. As you all know, our church executive committee has been active in the Macedonian Relief committee in order to assist the victims of the Skopje earthquake disaster. No one, I am sure, is in disagreement with our executive committee for extending a Christian helping hand to our Brothers and Sisters in Macedonia. This Christian work may have interfered somewhat in our building of our church but we must remember that we are Christians and we cannot close our eyes and turn our backs to our own people when they are in great need for help, knowing that the whole world responded and extended its helping hand to the unfortunate people of Skopje.

In my opinion, our help for Skopje will more than compensate and repay in good will for our church among all good Macedonian Christians and all Christians in general. Furthermore, this action of our executive committee proves that they are sincere and are Christians in the full sense of the word. The members of our executive committee are not like those so-called Christians, who pretend Christianity and at the same time are against helping their fellow men. You understand whom I mean?

I hope that my short report will be of some benefit to you, and to our church, in every way. Therefore, we must stand united and this unity is our best guarantee in the building of our First Macedonian Orthodox Church in Canada.

Thank you.

On January 9th, 1964, the executive committee held its regular meeting. The roll was called and there were 27 present and 12 absent. This meeting came to a heated argument over the question about whether or not we could get a loan from a financial institution. I believe by then, Mr. Bill Andrews replaced the lawyer of our congregation, Mr. Victor Paskaleff. "The chairman of the meeting, Kosta Andrews, requested our solicitor William Andrews to make a detailed report about the loan. He explained that nine mortgage companies so far refused to give us a loan because he said most of these companies are not interested in loaning money to churches." Immediately after the report Mr. Van Petroff, he expressed himself in the following manner by saying, "Did I not tell you all along that you cannot get a loan?" His stand infuriated the chairman of the fund raising committee, Mr. Paul Bassil, who then challenged Van Petroff by saying, "If I have thirty signatures, I will get the loan for sure." That caused a heated argument and name calling accusations. From the minutes it was stated, "After the discussion on the above incident, it was decided to let the fund raising committee pursue the question of getting a loan from any financial institution with which we agree on its conditions and at the same time, try to raise money, loans or contributions from individual donors."

Also, directly from the minutes, it was said, "The impression expressed by the members of the committee was that we must have a definite report about the loan and not hearsay, and that all the replies of the various mortgage companies be brought to the meeting so that the committee will know which company refused and why." The next question discussed was whether or not we should hire a general contractor to build our church. It was decided to employ a general contractor. After the decision had been taken to employ a general contractor, Mr. Andrews produced an incomplete tender for $275,000.00. He also reported that there were other general contractors working on a price.

At the meeting of the executive board, held on January 22, 1964, the chairman appealed to all the members to bring forward their pledges and loans. He also appealed for new loans. New loans at this meeting were collected in the amount of $38,500.00. The new loans were to bear interest of 6% per annum, starting January 1, 1965. The chairman also requested that the ladies' auxiliary donate $3,500.00 towards the building fund.

The February 13, 1964 executive meeting was chaired by John Tsarvenkov. Present at the meeting were 24 members and 15 absent. The question of the by-laws of the church corporation had come up for discussion. Mr. Don Pappas moved a motion that a committee of five members be appointed to examine the legal set-up of our church congregation. Mr. Paul Bassil seconded the motion and, after a short discussion, it was carried. The committee members were, Peter Stoyanoff, Very Rev. Kiril Stojanovski, Chris Neshkov, Don Pappas and Chris Tzavella. This committee was authorized to ask our solicitors to turn over all the legal documents for examination, and the same committee was further authorized to employ an impartial solicitor to help the committee. The committee was also instructed to check up and make recommendations and

amendments at the earliest possible convenience. At this time, Mrs. Mary Kondoff, the chairwoman of the ladies' auxiliary of St. Clement of Ohrid, together with Mrs. Alexandra Tallin, as delegates, presented a cheque of $3,500.00 as a donation to the fund raising chairman, Mr. Paul Bassil. From the minutes it stated, "Mrs. Mary Kondoff disclosed to the meeting a feeling of alarm at the gossiping propaganda and unfair accusations spoken outside of the meeting of both church committees. And because of that, she appealed for more unity and cooperation between the members of our church in order that we may sooner reach our objective."

A motion was made to start the building of the church, as soon as possible. It was further decided that a general membership meeting was to be held on March 1, 1964, where this decision would be finalized. After a short discussion, it had been decided to start the building of the church not later than the 15th of April, 1964. It was unanimously carried.

At the executive board meeting, held on February 26, 1964, at Chicky's Drive Restaurant, Mr. Chris Neshkov was the chair. The meeting was opened, as usual, with an appropriate prayer by Very Rev. Kiril Stojanovski. A letter of commitment for $100,000.00 by the Royal Bank of Canada, located at the intersection of Yonge and Bloor Sts., was read by the secretary, Mr. Don Pappas. Mr. Paul Bassil made a motion that we start a new fund drive to raise as much money as possible from other sources, such as individuals and companies, and, if the money were loans, a similar offer should be given them under the same terms and conditions as stated in the loans certificates provided to the church members. Very Rev. Kiril Stojanovski suggested that all names of donors, pledges, lenders and guarantors to our church be mentioned at the general membership meeting. The secretary, Mr. Don Pappas, was instructed by the meeting to prepare a brief report of the affairs of the church. Mr. Elia George was authorized to make the appeal for contributions. Very Rev. Kiril Stoyanovski was also authorized to make an appeal.

The minutes also read, "The executive board unanimously decided to put the foundation of our church on April 5th, 1964, and this decision is to be approved on March 1st, 1964, at the general membership meeting. Because of the importance of this historic day, it was suggested that we popularize this day by invitations, radio announcements and other media of communications." Also, "The chairman recommended that the building committee meet at once and get ready for building and laying the foundation."

At the executive meeting, held on March 11, 1964, Kosta Andrews reported that the precast slabs and bricks must be approved by the manager of the Canadian Wide Properties. Mr. Paul Bassil moved a motion to increase the number of members of the building committee. Mr. John Tsarvenkov made a constructive criticism against the building committee. He stated that the building committee, according to their reports, proves that they are not cooperating together and that they are behind in their preparations for the building of the church. Mr. Paul Bassil moved a motion that the steel be ordered at once. The motion was seconded by Mr. Elia George, and it was unanimously approved to order the steel. Mr. Peter Stoyanoff was authorized to order all necessary materials for the tool shack, not to exceed $250.00. It was definitely decided to employ a first class supervisor. Mr. John Tsarvenkov agreed to the employment of a supervisor, but he suggested that the supervisor be properly contracted. The question of further financing of our church, as reported by John Tsarvenkov, was raised. A certain

bank was interested in giving us a loan to finish the building of our church. A committee was appointed to see the manager of this bank, the committee being; Messrs. Kosta Andrews, Paul Bassil and John Tsarvenkov. Paul Bassil suggested that the public relations committee of our church publicize fully the April 5, 1964 laying of the cornerstone. The public relations committee of messengers Van Petroff and Peter Kondoff were authorized to publicize the above-mentioned historical day. The building committee was instructed to prepare for the laying of the foundation; that is, all excavation be done before April 5th, 1964 and the necessary material be ready at the site of the church for the laying of the cornerstone.

The secretary, Mr. Don Pappas, read a list of quotations of prices submitted by various companies to Mr. Peter Stoyanoff. Mr. Stoyanoff estimated the approximate cost of material and labour of building of the church and hall at $239,090. These prices were to be used as a guideline for any future quotations.

At the executive board meeting, held on March 25, 1964, a letter from Dositej was read by the Very Rev. Kiril Stoyanovski. He sent best wishes for the Easter holidays. He requested that we write when we knew when we expected to lay the cornerstone of the new church, and follow up with specifications for the necessary accoutrements to be supplied by the home church. He suggested that we work together in harmony. "Only those who work can make mistakes and even we can be guilty of this. Christ will forgive those who sincerely strive for the betterment of their fellow man and honestly make errors. Only through the efforts of all can anything be accomplished." The suggested order of priority to order the beginning of construction was as follows:

steel
excavation
footing reinforcing bricklaying

The building committee was given the authority to order the steel, the footing excavation, the bricks and bricklaying.

At the executive board meeting of April 8, 1964, it was announced that a contract for the steel, in the amount of $48,000.00, had been already signed. The building committee was instructed to see Mr. Schillinger about the selection of bricks for our church, as this decision needed to be approved. Mr. Paul Bassil also reported about the progress of the fund raising campaign. He also reported about the insurance of our project, and he stated that the project was fully covered by the necessary insurance.

The financial committee held its meeting on May 7, 1964. The Very Rev. Kiril Stoyanovski read a letter from the Matica na Iselenicite. The Matica was requesting us to send delegates from our congregation to the 20th anniversary celebrations of the liberation of Macedonia from the Germans.

The following members were present at this meeting; Kosta Andrews, Michael Neshevich , Paul Bassil, Van Petroff, Very Rev. Kiril Stoyanovski, Peter Stoyanoff, John Givens, Steve Neshevich, Chris Vasilevich, Alex Shappas, George Dronoff, Jimmy Trentos, Chris Bozanin, Louis Opashinov, Peter Elias, Bill Dundas, Chris Bilkovski, Elia George, Kosta Konstantin and Paul Mangos.

Collection progress was the next item on the agenda. At this meeting, donations in the amount of $1,151.00 were turned over. The question of getting a mortgage was

discussed. The committee was all in agreement that it would be easier and much less expensive to get a mortgage, after we put the roof on the church.

At the next meeting, held on June 4, 1964, things had changed. Some of the initiators of the Macedonian church were asking too many questions and the disagreements were growing. The questions in disagreement were as such; Who would be building the church, are we going to hire professional people to run the show or will amateurs run the show, and, are we able to secure a mortgage. Some of the best workers were forced out when the construction of the church was in full swing with the beginnings of the roof construction. It started just after Kosta Andrews won the control of the board of directors. To start with, Mr. Andrews had the full support of Mr. Van Petroff, Michael Neshevich and, of course, the loud mouth Steve Mandel and that of his son, Bill Andrews, our solicitor of the church. The first casualty was Spiro Bassil, who was one of the initiators for the building of our church and one of the largest financial contributors towards our church. Although he was one of the biggest contributors and initiators of the church, due to his political affiliations, he shied away from holding any kind of official position but acted as an adviser to the directors. Soon enough, he was barred from attending board meetings, even as an observer. The vice-president, Paul Bassil, became all of a sudden, an opposition. He was contradicted by those close to the acting president, especially when the vice-president was trying to arrange a mortgage from the bank. The acting president called him a liar because he and his supporters were convinced that the bank wasn't going to give us a mortgage and that Paul Bassil was lying by insisting we were going to get the mortgage. Needless to say, Van Petroff and Steve Mandel were the front people against the so-called Bazelovci, which included Paul Bassil, Don Pappas, Michael Tallin, John Tsarvengos and others.

The main breaking point came when the board of directors decided to build the church by ourselves; they were not going to hire a professional to supervise the construction. The second question was the selection of the material proposed to be used. The opposing side opted for better materials to be used and a larger church and hall, but the board of directors claimed we would not be able to get a mortgage from the banks. They opted for the cheapest possible materials and for a smaller church and hall. A classic example was the bricks chosen for the job. In less than 50 years, the bricks started to deteriorate, rapidly.

To protect the bricks from further deterioration, they had to be covered with stucco. Please refer to the secretary, Don Pappas' speech to the membership, outlining his vision on the future church of ours.

The selections that the building committee members made resulted in drastic disagreements. Further disagreements came while selecting the materials to be used for the church. The only person in that committee who had some knowledge was Peter Kondoff, who was a professional engineer and was able to assist the building committee. Soon enough, however, Mr. Andrews decided to dismiss him from the building committee for no apparent reason. The chief of the building committee became Peter Elias, who claimed to be a builder. He was mistrusted by the Bazelovci, as they claimed that he had not even built a garage. In the building committee were, Elia George, Peter Stoyanoff (an artist) and others, who had no experience in the building industry. That is how some of the main people, who started all this, found themselves isolated and hopeless to influence the events with the building of the church. Van Petroff and his friends were determined to get rid of the vice-president and his friends by accusing them

of lying, regarding the possibility of arranging a mortgage. They succeeded in forcing the vice-president to resign his office. Soon after, the secretary, Don Pappas, submitted his resignation. Those were some of the reasons these people lost the confidence of the acting president and his right hand men, Van Petroff , Steve Mendel and others. They succeeded to push them to the point where they had to resign. To demonstrate their opposition and disagreements with the building of the church, they pulled out from their commitment to the bank. Their commitment amounted to more than half of the guarantees at the bank. We learned that even withdrawing from their commitment was dependent on the wishes of the board of directors, as we can see in the minutes of the board of directors, held on June 4, 1964, where their resignations were discussed. Here is what the minutes state:

> "First on the agenda was to discuss sending a letter to the bank, re-releasing Paul Bassil, Spiro Bassil, Don Pappas, Nick George, and Michael Tallin, as co-signatures or guarantors to the commitment. Mr. Kosta Andrews announced that the bank manager was very pleased with the new guarantees and requested that we send a letter to the bank, granting the above people their request to be released as guarantors. Steve Mendel asked William Andrews if we had to release those people as guarantors. Mr. Bill Andrews stated that we could hold them to their commitment if we wished. Mr. Paul Bassil's letter of resignation was read and discussed. Mr. Van Petroff made a motion that we accept Mr. Bassil's resignation seconded by (his lieutenant - my words), Steve Mendel. Mr. George Dronoff nominated William Andrews to write the letter accepting Mr. Bassil's resignation..... Letters accepting the resignation of the other members' requests were also decided to be sent. Mr. Elia George made a motion that we try to get the secretary problem solved. The Very Rev. Kiril Stoyanovski stated that this matter could only be taken up at the general membership meeting. Mr. William Andrews also stated that the directors meet and elect the president, treasurer, secretary etc. The Very Rev. Kiril Stoyanovski stated that the voting of the executive should be up to the members at a general membership meeting."

That was the way Kosta Andrews and Van Petroff and their close associates succeeded in eliminating all their opposition. Those were the people who mistrusted Van Petroff, knowing his past activities and connections in the Bulgaro-Macedonian churches. By eliminating the opposition, the board of directors decided to hold a general membership meeting on June 7, 1964, where a new board of directors was elected.

MEMBERS OF THE BOARD ELECTED:

Kosta R. Andrews, Spiro Saunders, Van Petroff, Michael Neshevich, Louis George, Steve Mandel, Chris Neshkov, Peter Stoyanoff, Tommy Trentos, Kosta Constantin, George Dronoff, Chris Vasilevich, Todor Christoff, Steve Todorovich, John Givens, James Saunders, Louis Pandel and Reverend Atanas Popov.

The new board of directors held its first meeting on June 11, 1964. The roll call was called off the newly elected directors by Chris Neshkov and showed 14 present, 3 absent. *The directors appointed the following members to be the officers of the corporation:*

President: K. R. Andrews
Secretary-treasurer: Michael Neshevich
First vice-president: Elia George
Second vice-president: Steve Mandel
Secretary: Tommy Trentos

With the above appointments, the meeting of the board of directors adjourned.

From the executive committee meeting, held on June 11, 1964, the minutes read:

Following the meeting of the directors, Mr. Van Petroff was elected to remain chairman for the executive committee meeting. The roll call showed 25 present, 16 absent.

At this meeting, a letter of resignation from Don Pappas was read and discussed. In the opinion of the committee, there was no valid reason for the secretary to resign. The lawyer of the church, Bill Andrews, was to write a letter to Mr. Pappas, accepting his resignation. Mr. Andrews was also to write a letter to the secretary of the church to release the minute books and other documents belonging to the church. A committee was elected to visit Mr. Pappas. The following were the elected delegates; Chris Neshkov, George Dronoff, and the Very Rev. Kiril Stoyanovski.

Mr. Spiro Saunders made a motion that we appoint a control committee to check the books and make a report to the members at the general membership meeting. George Dronoff , Peter Stoyanoff, John Givens and Gus Constantine were asked to act as the control committee.

At the financial meeting, held on June 18, 1964, I, John Givens, was elected chairman for the meeting. A letter from Michael Tallin's lawyer was read. The context of the letter was a demand by Mr. Tallin for repayment of the loan that he had made to the church. A copy of one of the loan certificates was read by Van Petroff. The loans certificate stated that, until January 1st, 1970, only interest is to be paid on the loan. The committee decided to ignore Mr. Tallin's demand. Kosta Andrews read a copy of a letter to be sent to the bank, authorizing the bank manager to release Messrs., Paul Bassil, Nikola George, Spiro Bassil, Michael Tallin and Don Pappas as guarantors. This event took place long after the church received the loan from the bank. By the time the above members were released from their commitment to the bank, the roof of the church and hall was partially installed.

Mr. Steve Chreston asked what was our objective. Mr. Andrews estimated that we were about $30,000.00 short towards putting the roof on both the church and the hall. A motion by Spiro Saunders proposed to elect a committee to collect money at the church picnic. The following were elected; I, John Givens, Spiro Saunders, James Saunders, Chris Neshkov and Jim Trentos. It was decided that the Very Rev. Kiril Stoyanovski make an appeal for donations at the picnic. It was decided to involve more people in our campaign for donations. The following groups of members were elected:

1. Mike Neshevich with Steve Todorovski, and Tome Dimchevski
2. Van Petroff with George Dronoff, Steve Mandel and Louis Pando.
3. Elia George and Jim Saunders.
4. Chris Vasilevich and Spiro Saunders.
5. Kotse Harboff and Spiro Talevski.

6. Gus Constantine and Angie Costantine.
7. Loui Opasinis and Louie Missios.
8. Paul Mangos, Tom Trentos, Alex Brown and John Givens.
9. James Trentos and Paul Constantin.
10. Chris Bozanin, Chris Neshkov and Alec Shappas.
11. Steve Neshevich and Mike Givens.
12. Josef Petkovski and Cane Neshovski.

On July 23, 1964, a special meeting of the executive committee was held. The problem of getting a mortgage was discussed and the preparation for the St. Clement of Ohrid banquet was also discussed. It was mentioned that the altar and icons might delay the finishing of the church. Very Rev. Kiril Stoyanovski assured the committee that the altar and icons would be ready when required. The building committee was given the right to; 1. Put the roof on the church. 2. Put all exterior doors and windows and glass to be ordered right away. 3. Have the steps in front of the church and hall completed. 4. As soon as the building is finished have the grounds around the church landscaped and 5. To have the heating put in.

On August 6, 1964, the financial committee held its meeting. At this meeting, Louis Opashinov was authorized to start work on the plumbing and heating. Mr. Opashinov predicted that both the plumbing and heating would be completed in two months. Mr. Chris Neshkov made a motion to set a definite date for the completion of the church and hall. Mr. Stoyanoff stated that he would not commit himself because he was not getting full cooperation from the rest of the building committee, especially Peter Elias.

On August 19, 1964, the executive committee held its meeting. Elia George reported on the progress of the building of the church and hall. He reported that all material had been ordered and all contractors had signed except for glass for the windows, plasterers and a ceiling floor tile. Mr. Elia George predicted that the hall would be ready for business near the end of December, 1964.

Immediately following a special meeting of the directors, a regular executive meeting was held on September 2, 1964. William Andrews reported on a mortgage offered by a company and asked the board of directors to vote approval of the mortgage. After a brief discussion, the directors voted all in favour of accepting the mortgage. Thanks to the efforts by Mr. Peter Stoyanoff, the mortgage was arranged. Peter Stoyanoff reported on the progress of the building of the church and parish hall. He reported that the only contracts not yet signed were those of the curved ceiling for the church, and the floor tiles for the parish hall. The ladies' auxiliary had offered to undertake to decorate one meeting room, completely. It was also decided that all the future meetings were to be held at the church. Mr. Andrews promised to have some of the 1,000 chairs he had pledged ready for our next meeting, which was to be held at the church. The question of the icons and iconostas was raised. Mr. Simo Temovski presented references as a professional on icons and offered his services. Mr. Stoyanoff said that in his correspondence with Dedo Vladika (meaning Archbishop of Macedonia Dositej), he was authorized to make the icons himself. Mr. Stoyanoff said that he would donate the icons to Dedo Vladika who, in return, would donate them to the church. After a considerable discussion on the subject, there was a motion to send an official letter to Dedo Vladika and ask him to give us the correct information regarding the icons, and to inquire as to what exactly Dedo Vladika had pledged and would donate to our church.

At the executive meeting, held on October 22, 1964, the roll call stated 23 present, 18 absent.

Louie George announced that Kosta Andrews had just given his cheque, in the amount of $3,200, for the chairs. The tables were ordered and ready to be assembled by volunteers. Tommy Trentos, Chris Neshkov, I, John Givens, and Paul Mangos volunteered to assist Louis Missios to assemble the tables on Saturday, October 24. Tommy Trentos reported that the Trsyansko Drushtvo wanted to hold a dance on November 7th, 1964. He also reported that there were two more Trsyanski weddings on November 22 and November 28 and that they wanted to hold them in our church hall.

The rental prices were set for dances and concerts:
Saturdays $350, Fridays $250, other days $200.
Dances for the associations $100.
For any Macedonian's private events $175 dollars.
Kosta Andrews reported that a catering company, where Van Petroff was part owner, requested renting a small room in the basement for storage. The rental fee was to be $300 annually.

Peter Stoyanoff reported on the progress of the church completion. He presented contracts of $7,500.00 and $9,500.00 to complete the ceiling of the church. Peter Elias offered to make the ceiling for $6,000.00. Mr. Stoyanoff and Mr. Peter Elias disagreed on the type of curved ceiling and the price of the ceiling of the church. The final decision was postponed for a later date.

On Sunday, November 1, 1964, several members of the executive committee held a brief meeting. The purpose of the meeting was to discuss a very serious problem regarding the hall terrace. Water from the rain was seeping through the terrace floor. A new leak-proof floor was ordered, at a cost of $4,000.00.

We had a problem with the immigration department regarding the visa for our new priest, Atanas Popov. The question was raised as to whether he was coming to Canada as a visitor or immigrant.

At the meeting, held on November 12, 1964, it was reported that a special visa had been granted to the Very Rev. Popov to immigrate to Canada.

The question of the church ceiling was discussed and exhausted. Mr. Stoyanoff presented an unfinished model of his proposed curved ceiling. He insisted on his type of ceiling; a ceiling curved at the sides and flat in the middle. The majority wanted a ceiling completely curved. At this meeting, it was agreed to accept the contract that Mr. Stoyanoff proposed for $7,500.00 . Next on the agenda was the moving of the church services. In order to have church services in the hall, we needed heat, a public liability insurance, and permission from the building inspector. Mr. Paul Constandinou said the public liability insurance was already arranged. Steve Todorovski, Kotse Harbov, Tom Trentos and Paul Constandinou volunteered to move the icons from the Thorncliffe Park Plaza to our parish hall on Saturday, November 7, 1964. The heating system was scheduled to be turned on, on Friday, November 6th and with that, the parish hall was open for business.

November 27, 1964 Executive meeting.

At this meeting it was reported, "As an information purpose, Mr. Paul Bassil instructed all the members of the executive committee that if the Royal Bank of Canada or any other bank or mortgage company calls on them to ask questions about the church, we should all reply to them that we are one hundred per cent behind this church."

Cornerstone

Very Rev. Kiril Stoyanovski, Your Worship the mayor of Leaside, Miss Beth Nealson, controller William Archer, Mr. President, members of the church executive board, brother and sister Macedonians, friends and gentlemen of the press, radio and TV.

On behalf of the executive board and all the members of our congregation, I wish to express our sincere thanks and welcome you to this historic gathering.

On April the seventh of last year, in the presence of many people and at this very same place, we performed a religious ceremony to bless the newly purchased land for the building of our first Macedonian Orthodox church “Saint Clement of Ohrid”, in Toronto.

Since that memorable day and up to now, in less than one year in the name of our church congregation we are here again, but this time with much greater happiness and joy to lay the foundation cornerstone of our new Macedonian church.

The past year may have been the same as any other year, but to us, the Macedonians in Toronto and in Canada as a whole, this was a year of great historic importance. It was important because during the past year the church executive board and all the members of our congregation were working day and night to carefully plan and prepare for this great day! We prepared plans, obtained a building permit, raised the necessary finances and finalized all other requirements for the church and the most important achievement of all is the successful enlistment of the moral and material support of all the Macedonian people of Toronto and the rest of Canada.

On March first of this year a general membership meeting was held for the express purpose of deciding on the day to start building our church. And, on the basis of that momentous decision, we are here today to lay the foundation of our church. Here, in the name of our Patron Saint, Clement of Ohrid, and the Holy Synod of our mother church, the Macedonian Orthodox Church, we are performing the laying of the foundation of our church under which foundation we are placing in a strong box a document with all the names of our members and the many contributors and supporters.

Let this very day, April fifth, 1964, be a day of commemoration to our forefathers, fathers, mothers, brothers and sisters, and even the sons and daughters, who gave their lives fighting for the liberation of our people and for the re-establishment of our Macedonian church.

It is always important to keep in mind that all the sacrifices made by the dead and by the living should not be forgotten. Your direct support and co-operation to see and to have the Macedonian church and cultural centre fully and beautifully completed will be your expressions of unforgetfulness. When finally the beautiful project is completed it will not only serve the religious and spiritual needs of our people, but it will also serve the cultural requirements of the future generations to come. The Macedonian culture will undoubtedly enrich the Canadian culture as a whole.

At this time I want to describe briefly the setting of our beautiful church and hall. Our church and hall will be built of the most beautiful and expensive material available. Our church and halls will be of over two thousand sitting capacity. The Altar of our church,

made by Macedonian craftsmen, will come directly from Macedonia. The art gallery below the church will display Macedonian history and culture of the past. The gymnasium below the main hall will at all times be available to the youth. The school rooms will be fully equipped to teach our children the Macedonian language, traditions, culture, and religion. The meeting rooms will be at all times available not only to the members of the congregation, but to all other Macedonians and Canadian benefit societies and groups who wish to use them. The main hall will have a sitting capacity of over one thousand. And its large stage at the north side of it will conveniently accommodate a large group of performers and, last but not least, the kitchens will be equipped with the most modern equipment available to serve large weddings and parties. The front lawns of the building will be cultivated into attractive landscapes with ever green grass always to remind you of spring and with beautiful flower beds placed proportionally and with many young trees planted in array. Behind the building there will be a well spaced parking lot for one hundred and fifty cars. Next to the mezzanine on the east side of the hall there will be a well constructed terrace overlooking the four-hundred and fifty acres of Don Mills Park, which is now being developed. And yes do not forget that across the road from our church, the township of Leaside will develop a most modern and up to date park where we and our children will use its facilities to play and enjoy its comforts.

I hope I have succeeded in describing our beautiful church in the Thorncliffe Park settings.

I thank you all for your patience.

Secretary: Don Pappa

Говор на Дон Паппас

Говор на првиот секретар на црковната општина, Дон Паппас по повод, поставувањето на камен - темелник на нашата прва Македонска православна црква "Свети Климент Охридски" во Торонто, Канада.
Торонто Април 5, 1964

Многу почитуван отец Кирил Стојановски, почитуван Градоначалник на Leaside, Beth Nealson, контролор William Archer, господине Претседателе и членови на црковната управа, браќа и сестри Македонци, пријатели и господа на печатот, радио и ТВ.

Во име на Извршиот одбор и сите членови на нашата општина, сакам да ја изразам мојата искрена благодарност и да ви посакам добродојдовте на овој историски собир. На 7 Април минатата година, во присуство на голем број луѓе на ова истото место беше одржана свечена верска церемонија да го благословиме ново купеното земјиште за изградба на нашата прва Македонска црква "Свети Климент Охридски" во Торонто.

Од тој незаборавен ден до денес измина помалку од една година. Во името на нашата црковна општина ние сме тука повторно, но овој пат со многу поголема среќа и радост да ги поставиме темелите, камен-темелник на нашата нова Македонска црква. Изминатата година можеби беше иста како и секоја друга

година, но за нас Македонците во Торонто и Канада, во целина беше година со поголема историска важност. Минатата година е важна, бидејќи, во текот на изминатата година црковниот Управен одбор и сите членови на нашата општина работевме дење и ноќе, внимателно планиравме да се подготвиме за овој голем ден! Ние ги подготвивме плановите, добивме градежна дозвола, ги обезбедивме потребните финансиски средства, ги завршивме сите неопходни работи за црквата. А она што е најважно, ја добивме вашата морална и материјална поткрепа од целиот Македонски народ во Торонто и пошироко во Канада. На 1 Март оваа година се одржа генералното членско собрание со една цел да се одреди денот за започнување со изградбата на нашата црква. Тука, во името на нашиот патрон Свети Климент Охридски и Светиот Архиерејски Синод на нашата мајка црква, Македонската Православна Црква. Ние ги поставуваме темелите на нашата црква под кои темели ние го поставуваме во цврста кутија документот со сите имиња на нашите членови и многубројните дарители и поддржувачи. Нека денешниот ден Април 5ти, 1964, биде ден на комеморација на нашите предци, татковци, мајки, и сестри, па дури и синови и ќерки, кои ги дадоа своите животи борејќи се за ослободувањето на нашиот народ и обновувањето на нашата Македонска црква. Затоа секогаш е важно да се има во предвид дека сите жртви направени од страна на загинатите и од страна на живите не треба да бидат заборавени. Вашата директна подршка и соработка да се види дека имаме Македонска црква и културен центар целосно и убаво завршен ќе остави незаборавни сеќавања. Кога прекрасниот проект конечно ќе се заврши, не само што ќе послужи за религиозни и духовните потреби на нашиот народ, но исто така ќе послужи за културните потреби на идните генерации што доаѓаат. Македонската култура несомнено ќе ја збогати Канадската култура во целина. А сега би сакал да ја опишам во кратко нашата убава црква и сала. Нашата црква и сала ќе биде изградена со најубавите и најскапи материјали што ги имаме на располагање. Капацитетот на нашата црква и сала ќе биде повеќе од две илјади седишта. Олтарот на нашата црква ќе биде изработен од Македонски занаетчии кои ќе дојдат директно од Македонија. Уметничката галерија под црквата ќе ја прикаже Македонската историја и култура од минатото. Гимназијата под главната сала ќе биде достапна за младите. Школските простории ќе бидат целосно опремени за да можат нашите деца да учат на македонски јазик за нашата традиција, култура и религија. Просториите за состаноци ќе бидат во секое време отворени не само за членовите на црковната општина, туку и за сите добротворни друштва и групи кои сакаат да ги користат овие простории. Главната сала ќе има капацитет од повеќе од илјада седишта, а големата сцена на северната страна ќе биде удобна за поголема група на изведувачи. Последно, но и не најмалку важно се кујните кои ќе бидат опремени со најсовремена опрема на располагање и ќе служи за големи свадби и забави. Зелените ледини на предниот дел од зградата ќе бидат изработени во атрактивен пејсаж со зеленило, секој пат да ве потсетува на пролетта и со многу убави цвеќиња и многу млади дрвца засадени во низа. Зад зградата ќе има добро организиран паркинг за стоипедесет автомобили. Веднаш до мезанинот на источната страна на зградата ќе биде изградена тераса која ќе гледа кон четиристотиниипедесет хектари "Don Mills Park" кој е сега во изградба. И да не заборавите, преку патот од нашата црква општината Leaside ќе изгради нови и модерни паркови, кои ние и нашите деца ќе можеме да ги користиме за игра и да

уживаме во нивната удобност. Се надевам дека успеав да ви ја опишам нашата убава црква која се наоѓа во околината на "Thorncliff Park".

Ви благодарам на сите за Вашето трпение.
Секретар, Дон Паппас

How much did the building of St. Clement of Ohrid Church cost?

During the construction of the St. Clement of Ohrid Church, my primary responsibility, as a member of the board, was to gather all the delivery slips of all of the building materials delivered to the building site, making sure that the delivery slips were signed by a member of the building committee.

During the construction, the supply companies were offering a 10% discount if paid on time, that is, within 15 days from the deliveries. Therefore, I would gather all the delivery slips and the amounts charged, calculate the discounts for each company and then submit them to the treasurer, showing the total amount, the discount and the final amount to be paid. This was usually done at weekly meetings of the board.

Many times the building committee submitted delivery bills without the receiver's signature, and I had no choice but to refuse to accept them and because of that, there were many complaints to my father about me. Some people were saying that I did not trust them. However, soon enough, the building committee got used to signing the delivery slips before submitting them.

By using this method, through the construction of the church, I was able to keep records of companies, invoice numbers, amounts charged, discounts and the final amount paid by the church committee. These are my records that I kept during the construction of our church.

1) George Christie (architect) church plans	$3500.00
2) Jas Mckay and Sons escavating	$1620.75
3) Deciantis Rase Ltd. footings	$2400.00
4) Paul Julkunen soil survey	$2490.00
5) York Steel Construction construction steel erected	$48820.29
6) Toronto City Hall building permit	$660.00
7) Artex Construction Ltd. precast slabs	$19350.00
8) L. Schleret	$549.25
9) Midtown Reproduction Services extra plans	$70.75
10) Town of Leaside sure canal, water connection etc.	$1526.82
11) River court Memorials cornerstone	$250.00
12) Opasini Plumbing plumbing and heating	$19841.40
13) Macotta Co. of Canada steel door frames	$480.05
14) Diamond Clay Prod. Co.	$774.58
15) Angel Stone Limited	$63.26
16) G. F. Sterne and Sons	$53.07
17) Canadian Crittal Metal Windows	$2654.72
18) Home Lumber Co.	$7058.11
19) Hardware nails, brushes etc.	$38.68
20) E. Quipp & Co. Ltd. crane Services	$43.74

21) Crane Services Limited	$82.50
22) Tool Shack	$230.00
23) T&D Contracting Co. floor concrete and stairs	$14259.00
24) General Concrete Co. concrete Blocks	$7630.11
25) Domtar Construction Materials bricks	$7811.92
26) Laval Construction Co. main construction co./bricklayers	$26977.40
27) Racket Sheet Metal Co.	$847.63
28) York Block & Tile Supply	$74.69
29) Carpenters	$2381.73
30) Etobicoke Ironworks Ltd.	$4896.65
31) Birchcliff Sheet Metal Co. ventilating fans	$950.00
32) Tele-automation Sound public address system main hall	$628.71
33) Rousemount Tile & Terazzo	$450.00
34) Bonafide Roofing Co. all roofing	$4574.00
35 Home Lathing & Insulating placing corner bits on hall	$200.00
36) The Consumers Gas Co. gas supply connection	$20.00
37) G. Boichevski carpentry- washrooms and kitchen	$1750.00
38) Bertoia Bros. plastering- Main & under church hall	$3100.00
39) The Wells Lumber Co. plywood and nails	$189.71
40) Acme Crane Rentals	$175.00
41) Continental Railings Co. Balcony& church mezanin railings	$1006.34
42) Imperial Metal & Wood Industry steel supply for the dome	$288.40
43) Tower Crane Services	$64.75
44) Central Woodworking main church door	$636.00
45) Dyer & Miller Bros. fire Extinguishers	$119.48
46. King Tile tile on main fl. & under the church halls	$5622.15
47) Canadian John Manville Co. installation of acoustic tiles	$5507.00
48) Kappel & Gaspar Architect shop drawing inside church	$150.00
49) Birch & Co. finishing inside the church	$7664.46
50) All Risks Insurance	$526.70
51) Telephone Co. temporary telephone services	$65.95
52) Big John Services	$245.86
53) Endy Electric Co. electrical wiring and fixture	$8894.50
54) Fairbank Hardware	$11.86
55) Toronto Hydro temporary service installation	$217.30
56) Sayvette Hardware	$11.86
57) Lansing Building Supply	$48.86
58 Albion Glass Co.	$3595.15
59) Exclusive Paints	$29.37
60) Acadian Venetian Blinds stage curtain	$305.00
61) Richarson Janson	$3468.25
62) Canadian Wide Properties interest on land mortgage	$2604.74
63) Canadian Insulating Co. dome insulation	$250.00
64) Zenith Electric Supply church fixtures	$379.65
65) Telephone Co.	$115.86
66) S.T.O.P. Appliances Ld.	$3285.50
67) J. Wagner Co. Ltd folding table legs and chairs	$4137.50

68) National Refrigeration refrigeration equipment	$513.78
69) Durable Equipment	$360.00
70) Paul Konstantinu Insurance	$1256.65
71) Acme Chemicals vinyl heel-proof mats	$244.11
72) International Stove Equipment	$220.03
73) Huntington Laboratories	$200.00
74) Dust bane Products	$395.42
75) Garvais Rentals	$204.60
75) Hall advertisement	$56.50
76) Small bills	$300.00

TOTAL =	**$242198.31**

St. Clement of Ohrid Macedonian Orthodox Church 5 year loans at 6%

The following is a list of people who loaned money towards the building of St. Clement.

1) Andrews Kosta	$12500	37) Tallin Alexandra	$100
2) Neshevich Michael	$5000	38) Evans Peter	$1000
3) Todorovski Stefan	$1000	39) Evans John	$1000
4) Andrews Sam	$1000	40) Evans Marline	$1000
5) Neshkov Chris	$1000	41) Trentos James	$1000
6) Boglis Chris	$1000	42) Makrevski Dushan	$100
7) Christoff John	$1000	43) Neshevich Mara	$500
8) George Elia	$ 7000	44) Trentos Tammy	$100
9) Givens John	$500	45) Givens Mike	$200
10) Petroff Van	$10000	46) George Nick	$100
11) Bozanin Chris	$1000	47) Hunter F. Eleanor	$100
12) Bozanin Spero	$2000	48) Nesevich S Leffie	$100
13) Vasilevich Chris	$2000	49) Saunders Spiro	$1000
14) Constantin Gus	$1000	50) Neshevich George	$100
15) Brawn Alex	$1000	51) Floroff Chris	$2000
16) Bilkovski Chris	$1000	52) Kudefski Hope	$2500
17) Tallin Michael	$7000	53) Missios Victoria	$2500
18) Mina James	$2000		.....
19) Christoff Todor	$500		Total : $89100
20) James Thomas	$2500		
21) Milosh George	$1000		
22) Dronoff George	$1000		
23) George Thomas	$1000		
24) Triantifilous Peter	$200		
25) Constantinou Pete	$100		
26) Papalovidis Peter	$100		
27) Marangos Tom	$100		
28) Mangov Paul	$100		
29) Givens Mike	$1000		
30) Pando Louis	$2000		
31) Christoff Natso	$300		
32) Pandov Boris	$1000		
33) Aloushev Petre	$500		
34) Theofanidis Tommy	$500		
35) Constandine Angie	$500		
36) Neshevich Steve	$200		

Guarantors re-bank loan 1964

1) Andrews R.Kosta	$10000.00	2) Peter Alousis	$3000.00
3) Alousev Nick	$1000.00	4) Andrews William	$4000.00
5) Bozanin Spiro	$3000.00	6) Chris Bozanin	$2000.00
7) Bilkovski Chris	$3000.00	8) Brown Alex	$1000.00
9) Chreston Kosta	$2000.00	10) Christoff john	$1000.00
11) Constantin Gus	$ 4000.00	12) Christie Ted	$2000.00
13) Constantinou Paul	$1000.00	14) George Dronoff	$2000.00
15) Derlis Maneli	$1000.00	16) Evans Chris	$1000.00
17) Floros Nick	$1000.00	18) Floroff Chris	$2000.00
19) Georgievski Sime	$1000.00	20) George Tom	$3500.00
21) George Elia	$7000.00	22) Gadjovich Sam	$1000.00
23) Givens Mike	$3000.00	24) Givens John	$2000.00
25) German M. Williams	$5000.00	26) Kotsopoulos Tom	$2000.00
27) Angelevski George	$1000.00	28) Markulev Louis	$1000.00
29) Mangos Chris	$1000.00	30) Mangos Paul	$1000.00
31) Mandal Steve	$2000.00	32) Missios Louis	$1000.00
33) Morihovitis Telly	$500.00	34) Mortearroi Pete	$1000.00
35) Neshkov Chris	$2000.00	36) Neshevich Mike	$4000.00
37) Neshevich Steve	$1000.00	38) Nichopoulos S.	$2000.00
39) Ntterson Peter	$2000.00	40) Opashinov Louis	$2000.00
41) Opasinis Thomas	$1000.00	42) Opasinis S.	$1000.00
43) Petroff Van	$1000.00	44) Petrovski Josif	$1000.00
45) Saunders James	$1000.00	46) Shappas Alex	$2000.00
47) Simon Spiro	$1000.00	48) Stoyanoff Peter	$5000.00
49) Strezos Anastas	$1000.00	50) Trentos V. Tammy	$1000.00
51) Trentos V. James	$1000.00	52)Todorovski Atanas	$1000.00
53) Todorovski G. Steve	$2000.00	54) Vasilevich Chris	$2000.00
55) Flozos Tom	$1000.00		

TOTAL = **$121000.00**

The Executive Board and the Holy Synod Delegation in 1965

The St. Clement Church Executive Board of Directors, without the knowledge or approval from the Macedonian Church Holy Synod, was planning to ordain a priest in the Russian Church. They were planning to send Pop Cvetko to British Columbia, to be ordained by a Russian bishop.

In doing so, they wanted to ensure that the priest serving the St. Clement Macedonian Orthodox Church congregation was independent of the Macedonian Holy Synod, which would then defy the purpose of having a Macedonian church.

The rules laid down by the Macedonian Church were very clear; in order for a priest to serve at St. Clement, a Macedonian church, he would have be appointed and approved for that purpose by the Holy Synod in Macedonia.

To reiterate, only the Macedonian Church had the right to appoint clergy who were to serve in Macedonian churches and no one else!

What exactly was the St. Clement Church Executive Board of Directors attempting to do? One can only conclude that these people wanted our church to remain independent of the Holy Synod of the Macedonian Church. Obviously this must have been very important to the leading members of the board, to take such risks and to work so hard to achieve this.

Among the Macedonian Church delegates for the consecration of our St. Clement Church in Toronto, headed by his Eminence Dositej, Archbishop of Macedonia, and Bishop Naum. Bishop Naum was the first bishop to attend the United Macedonians Canadian Committee Ilinden celebrations held in 1962, at the same time that the Macedonian Church congregation in Toronto was being formed.

Also included in the delegation were Nestor Popovski, secretary of the Holy Synod of the Macedonian Church, Stavrofor Kiril Stojanovski and Deacon Kiril.

When the Macedonian Church delegation arrived, the church executive introduced Pop Cvetko as the priest of their choice, who was to be approved by the Holy Synod of the Macedonian Orthodox Church. This, however, was a complete surprise for the church delegates who were usually the ones who provided and approved the priests for the Macedonian churches.

Puzzled by all this, Archbishop Dositej said: “You all knew ahead of time that I and Bishop Naum were coming here for the consecration of your church, right? So why did you not wait for us to ordain him? Why did you send him to be ordained by a Russian bishop? This is unacceptable to the Holy Synod of the Macedonian Church!”

Archbishop Dositej’s comments unfortunately made a sensitive situation even more sensitive and strained relations between the delegation and the church executive to a breaking point.

The next collision between the delegation and the executive took place during the presentation of the church by-laws, drafted by the Holy Synod in Skopje.

After our church in Toronto had been consecrated, anti-Synod propaganda intensified, making the situation even worse. A small group of board of directors, headed by Van Petroff, accused the delegation of stealing large sums of money donated by parishioners during the church’s consecration.

Van Petroff accused the delegation priest of having stolen a large sum (torbi polni so pari) of money. Petroff did this to deliberately discredit the church delegation in the eyes

of the congregation, just before the church by-laws were presented. It was under these circumstances that the by-laws were put forward at the going away party. In spite of the accusations, however, the church delegation pushed hard for the by-laws to be accepted and signed by the church president, Kosta Andrews.

After a long and heated argument, church members, present at the meeting, forced Mr. Andrews to accept and sign the by-laws. Mr. Andrews agreed under the condition that the by-laws be approved by the entire membership during a membership meeting, but instead of doing what he promised, Mr. Andrews decided to draft a new set of by-laws, combining existing corporate by-laws with those presented by the Holy Synod of the Macedonian Church.

After the new by-laws were drafted by Bill Andrews, our church lawyer and son of Kosta Andrews, who combined the corporate by-laws with those from the Holy Synod, the by-laws were passed onto the board of directors for review. The board of directors met a number of times to discuss and approve the new by-laws. The board was duty-bound to approve the entire by-law package before submitting it to the membership.

At the first special meeting, called specifically for that purpose, the church lawyer opened the discussion by reading a couple of articles, saying that there was no difference between the existing corporate church by-laws and those presented by the Holy Synod of the Macedonian Church. Being well-aware of the executive board's attitude towards the Holy Synod, as a board member, I asked Bill Andrews, the lawyer, a simple question. I wanted to know on which by-laws were we going to base our discussions; on the existing corporate by-laws or the by-laws presented by the Holy Synod? Which set of by-laws would be our starting point of discussion?

Bill Andrews ignored my question and refused to answer. I was then overruled by presiding chairman, Kosta Andrews, who repeatedly insisted that I sit down. I refused and insisted that my question be answered. Unable to silence me, Bill Andrews got up and came around the tables to where I was located, threatening to physically make me sit down.

James Saunders was seated next to me and, while looking for his support, I turned to him and said: "Why aren't you saying anything?", but Mr. Saunders, with his hands over his face and both ankles resting on top of the table, faced me and said: "I'm not going to argue like you do, I have my own way of doing things."

Saunders kept silent and said nothing; not a word. He did not argue for or against the question at hand. While Bill Andrews was on his way towards me, Louis George got up and stopped him. George then said: "Enough! There is a civilized way to settle all this!"

By addressing the board, Louis George brought the situation under control and Bill Andrews resumed his presentation, without answering my question.

During the next Board meeting, called by Bill Andrews for the same purpose, in reference to article 36, Andrews, in a letter of invitation, wrote: "Our present problem arises because of that part of paragraph 36 in the suggested by-laws from the Synod which reads as follows: '…these by-laws will be in force upon being approved by the Holy Episcopal Synod of the Macedonian Orthodox Church in Skopje."

By making this statement, Bill Andrews made it very clear, to everyone, that the Executive Board had a problem with the Holy Episcopal Synod of the Macedonian Orthodox Church in Skopje being involved in the church.

It is also important to note that the Executive Board's intention here was to keep the Holy Synod out of our church by suggesting that the Macedonian Church was 'An

organization outside of this country' and, most importantly, 'which is not a member of our Church'. So, what does all of this really mean?

If our church in Toronto was not considered to be a member of the Macedonian Church family, our church could not be part of the Macedonian Church in Skopje. What kind of a church was our church and to which family of churches did it belong?

We already have two existing Macedono-Bulgarian churches in Toronto. Both St. George and St. Cyril are under the jurisdiction of the Bulgarian Synod. Given that both of these churches were built by Macedonians and attended by a Macedonian majority, would the Bulgarian Synod have allowed a Macedonian priest, ordained by the Macedonian Church, to serve in them? The answer is, definitely not! The Bulgarian Church has the final say in the workings of those churches. The same goes for the Greek Churches…

Both the Greek and Bulgarian churches, here in Toronto, are 'outside of their respective countries'. They have been incorporated under the same corporation laws of Ontario that apply to the Macedonian Church, yet they fully abide by the rules of their respective Synods. Why shouldn't the Macedonian Church do the same?

The only thing that mattered to the Executive Board, it seems, was the desire to be independent and to be able to conduct church affairs without the perceived meddling of the Holy Synod of the Macedonian Orthodox Church. The executive board knew very well that every Orthodox Church in North America was under its national mother church. That's the way things were done. So why did the Executive Board want St. Clement, the Macedonian Orthodox Church in Toronto, to be different? Did the executive board have something else in mind? Was there a plan 'B' for this church?

At one point, the executive board introduced arguments regarding by-laws as applied to Macedonian Churches in Australia. Overall, the theory of separating our church from the Macedonian family of churches was promoted by Van Petroff, who, in my estimation, was the ideological leader of this anti-Synod propaganda at St. Clement Church in Toronto.

The problem, which started with the executive board's objection of by-law article 36, in a way, strengthened our ties with the Macedonian Orthodox Church Holy Synod in Skopje and limited the board's ability to maneuver within church affairs. However, there was still the question; "Was there a loophole, a chance that this Macedonian-built church too, may end up in somebody else's hands like St. George and St. Cyril, the Macedono-Bulgarian churches in Toronto?"

Also, did anyone at that time, or at any time, think that the anti-Macedonian propaganda was sleeping? No! Anti-Macedonian propaganda was working overtime then as it has always been, in the past and in the present!

As a member of the board, I had the opportunity to oppose these dark scenarios by exposing them, not only at board meetings, but at all church functions where members of our church gathered. I did my best to explain the situation, as I saw it, to everyone. My aim was to uncover exactly what some board members were pushing for. Unfortunately, many board members were not aware of the stakes involved in this and because of this, they were compliant, accepting what was served to them by Bill Andrews, who was using scare tactics to convince people to see things his way. One of the things he used to say was: "We can no longer say that we are a non-political organization when we do not have the power to pass our own by-laws without the approval of the Church in Skopje."

By saying that, did Andrews mean that we were going to become a "political organization" if we were to join the Macedonian Church? Did he mean that the Macedonian Church was a political organization? Well let me say this; "The Macedonian Church was or is a political organization, as much as all other Balkan national churches are here, and in the rest of the world."

Andrews was misleading the board by bringing politics into our discussions, knowing very well that no one wanted to be involved in politics. How is it possible for the Holy Synod to bring politics into our church if we are the people who submit proposals to them for approval or disapproval?

It is interesting to read some of the comments made by James Saunders in his book entitled, "Times of My Life". Mr. Saunders wrote: "Other problems such as inappropriate personal involvements, conflicting church rules introduced by Dositej head of the Holy Synod, conflicting by-laws called for limited membership and other matters sometimes got in the way. These problems were dealt with one by one as the church committee continued to gain experience."

In my opinion, having little experience was not the problem. The problem was the executive board pushing its own agenda to have St. Clement of Ohrid become independent of the Macedonian Holy Synod Church. Anti-Synod propaganda was used in order to boost the executive board's arguments regarding the church by-laws. The executive board, through lawyer Bill Andrews, introduced politics into the debate. Andrews made this obvious when he said:

> *"Our church was conceived with the intent of being a non-political organization. We can no longer say that we are a non-political organization when we do not have the power to pass our by-laws without the approval of the church in Skopje. If that church receives assistance from the government of Yugoslavia, (I assume that it does), there is, therefore, a connection between the Yugoslav government and this church no matter how indirect it may be."*

When he made this statement, Bill Andrews must have forgotten that, regardless of his fear-mongering, the vast majority of the membership desired much closer relations with our Mother Church and the Macedonian Synod in Skopje. As a result, the membership lost confidence in the board of directors and with it, its patience, and in September of 1965 put an end to it by dismissing the executive board. This also put an end to the anti-Synod propaganda. Mr. Saunders on the other hand, as he believed then and still believes today, is telling us that all the problems were caused by Dositej, Archbishop of Macedonia. **Nothing is further from the truth than the above statement.**

Yes, some members on the board of directors may have been against everything that Archbishop Dositej stood for, but at the core of the anti-Synod propaganda stood a small faction of people determined to discredit the Holy Synod of the Macedonian Orthodox Church. This faction was headed by Mr. Van Petroff and his closest friends and supporters. Mr. Van Petroff was complaining that new immigrants from Macedonia were coming to Toronto and even before going home they came first to the church with their suitcases. Mr. Saunders was echoing the same propaganda by saying that: "When we created the Macedonian Orthodox Church, new immigrants from Macedonia were surprised that it existed. They would see the name of the church and say, 'we don't have that at home' so they would flock to our church." Of course, where else should the new

Macedonian immigrants have gone to, Mr. Saunders? The Bulgarian or the Greek Church?

Now let us further analyze Mr. Saunders' remarks starting with the comment: *'conflicting church rules'*.

The first rule proposed by the archbishop was: "The Holy Synod of the Macedonian Orthodox Church in Skopje was the only body that had the right to appoint the clergy in the St. Clement of Ohrid Macedonian Orthodox Church in Toronto", as was the rule with every other Macedonian Orthodox Church. Is this the rule to which Mr. Saunders was referring as conflicting or was the *"by-law calling for limited membership"* conflicting for Mr. Saunders? Even if it was, it had nothing to do with the Archbishop of Macedonia! This rule, covered in article eight of our by-laws, was simply there to state that regular members of our church had to be Macedonians of the Orthodox faith. This rule had absolutely nothing to do with the Archbishop of Macedonia! What exactly was "conflicting" for Mr. Saunders?

The real question here is, "why speak of a prominent personality in the Macedonian church in such a negative way?" After all, was Dositej not the father of the renewed Archbishopric of Ohrid and the first Archbishop of Macedonia? Who gave Mr. Saunders the right to make negative comments about such a great Macedonian figure as the archbishop? I would also like to take issue with Mr. Saunders for writing; *"To compensate for the lost support, especially from those who pulled out their pledges, the church committee turned to the United Macedonians."* I would like to remind my friend Jimmy Saunders that the people who he is trying to discredit here were the very people who made him president of the United Macedonians and performed most of the work for him. I would also like to remind him that, all these people were leading members of the United Macedonians before and after the construction of the St. Clement Church. Furthermore, I would like to remind Mr. Saunders that the minutes of the church executive meeting, held on August 19th, 1964, in part, stated the following:

"Chris Neshkov informed the meeting of a request by the United Macedonians Committee to undertake to decorate a meeting room complete with tables and chairs. The majority were pleased with the news. However, as a formality, the United Macedonians Committee was asked to write a letter requesting permission. The letter was to state that this undertaking would not place the church under any obligation."

What exactly did the board of directors mean, Mr. Saunders, when it said: *"The undertaking would not place the church under any obligation?"* Yes, you can do it but don't think that you can move in. That, Mr. Saunders, more or less summarizes the kind of relations that existed between the United Macedonians and the church executive at the time.

Mr. Saunders, what are you trying to tell us by writing: *"...so they flocked to our church?*" I am asking you again: *"Where should the new Macedonian immigrants have gone if not to the Macedonian Church?"* It is difficult to understand Mr. Saunders, what exactly you meant when you said; *"We don't have that at home?*" Do you not know that Macedonia has the most churches in the Balkans? Macedonia of course is well-known for having the most churches in the entire Balkans.

I would also disagree with my friend Mr. Saunders, why do you refer to the Macedonian Church as "our" church and not as the "Macedonian" church?

From our history

As a member of the board of directors of our church and president of the United Macedonians Canadian Committee for 1965, I had the opportunity, and at the same time the responsibility, to oppose the executive members' plans of the board of our church, regarding their stand towards the Holy Synod of the Macedonian Church. I also needed to expose them to the membership of the church and the members of the United Macedonians Canadian Committee, thereby making sure people understood the seriousness of their intentions regarding the Holy Synod's jurisdiction over the St. Clement of Ohrid Church. Keep in mind that the United Macedonians Canadian Committee membership was a good portion of the church membership. United, at that time, was a force no one could afford to overlook. That is why the United Macedonians was not only an eye irritant but, to some board members of the church, its enemy. At a board meeting on June 17th, 1965, the question of the United Macedonians Canadian Committee was discussed. Here is what the minutes of that meeting state: "The chairman read a letter from the United Macedonians committee asking for a room in the church and for permission to use the address of the church as its head office. After long discussions, it was decided that the church should not be used as the head office of a political organization and that, in any event, all of the rooms and the halls of the church would be required for the church organization. Louis George, Chris Neshkov, James Saunders, Very Rev. Atanas Popov, and Mr. Andrews were appointed to advise the United Macedonians of the director's decision." What was most irritating to me, as president of the United Macedonians Canadian Committee, was the fact that James Saunders, the first president, also accepted to talk to the United Macedonians Canadian Committee. This was not the only disappointment with my friend James Saunders. As I remember, back in August, 1965, Mr. Saunders was speaking to Van Petroff, the arch proponent of the United Macedonians Canadian Committee, in the church office. He was telling Van Petroff that the people attending the Ilinden picnic were not there because they loved the United Macedonians, but that they were coming to the picnic to have a good time and meet their friends. I was surprised and angered to hear Mr. Saunders' comment. If that was correct, there were two other picnics of the opposition; the Greek Pan-Makedoniki and the pro-Bulgarian MPO on the same day. In that case, why did people opt to attend the United Macedonians Canadian Committee picnic? Since that time, my opinion has changed towards my good friend, James Saunders. I am friendly but reserved. For Mr. Saunders, it was hard to accept that everyone was replaceable. Even today, Mr. Saunders still claims that he was the president of the United Macedonians Canadian Committee for the year 1965, which is absolutely untrue. The members of the United Macedonians Canadian Committee thinking, at the time, was that if the United Macedonians were inside the church premises they would have a better chance to react and oppose the policies of the board of directors of the church. They knew, very well, that the church premises were not the ideal solution for both of the organizations and of course the church. Due to the unpleasant events that took place during the consecration of the church and the treatment of the Holy Synod, the members of the United Macedonians believed there was the need to get inside the church premises. After the church elections of September 25, 1965, when the old board of directors was dismissed, except for my re-

election as treasurer of the church, the situation was tense. Many people were dissatisfied with what had happened on election day. The leaders of the board and their followers, temporarily withdrew their support of the church. Some of them stopped coming to the church services and all other cultural events. It wasn't a happy situation. The withdrawal of their support towards the church was felt in the newly elected board of directors. People were worried with all the mortgage owed to the bank and a large sum of money owed to the members of the church. The question was whether or not we could succeed to carry on. The first casualty was the secretary of the church, Mr. John Argyris, who submitted his resignation as the secretary and as board member, only three months after he accepted his duty as secretary.

After the election of September 26, 1965 and the change of the board of directors of the church, United Macedonians Canadian Committee held its own elections. Mr. George Loukras took over the presidency of the United Macedonians, and I was elected secretary of the organization. The president, George Loukras, and I spoke to the president of the church, Mr. James Jugloff, about renting an office for the United Macedonians Canadian Committee on the church premises. This time, the board of directors approved our request to rent a small office on the church premises. I'm submitting the document signed by the president of St. Clement Church, James Jugloff, the president of the United Macedonians, George Loukras and myself, as secretary of the United Macedonians Canadian Committee. Although this document was signed on November 17, 1966, we had not attempted to set up an office for the United Macedonians Canadian Committee, knowing very well that it was not a wise move to do so. As we will see later, the United Macedonians of North America passed a resolution on the same subject, which resolution I am presenting for the reader. The resolution spelled the kind of relations that should be between the church and the organization. The need for a resolution back in May 17, 1970, before the United Macedonians of North America convention was a necessity. This is due to the fact that some members of the organization were promoting the idea that since the United Macedonians Canadian Committee initiated the idea of building the Macedonian Church, the church was a branch of the United Macedonians. One of the biggest promoters of this idea was no one else but Telly Morihovitis. The elections of the new board of directors on September 25, 1965, brought about the worst division among the members of the church.

Nevertheless, the vast majority of the membership of the church remained loyal to our mother church and the position that was taken by the newly elected board of directors; that our ties and loyalty towards our mother church and the Holy Synod of the Macedonian Orthodox Church remain unbreakable. In all of this, I had been one of the biggest campaigners against the board of which I was a member. I wanted to bring down those who were promoting the anti-synod propaganda. I had been verbally abused by some members of the board, but I knew what I wanted and persisted until I got it. I remember Mrs. Luba Neshevich, crying and shouting against me in the hallway of the church, telling me, "I don't care about your Holy Synod, I want an Orthodox Church." My response was; "There are other Orthodox Churches in Toronto. Why don't you go there?" Luba had another chance to express her frustrations and hatred towards me at the general election meeting when, together with Mrs. Angie Costantine, threw ashtrays on the stage, from the floor, after I addressed the general meeting. To date, after 52 years, only two people remain of whom I have never forgiven or forgot or made good and that is Luba Neshevich and the late Van Petroff. Most likely we shared or share the same

opinion of each other. In all of my work in the Macedonian community, I consider this to be one of my greatest achievements, promoting the Macedonian cause. For some, I was the biggest instigator for which I do not apologize. On the contrary, I'm proud of what I have achieved together with all the others who believed and shared my stand on the problems that surfaced during and after the consecration of St. Clement of Ohrid Macedonian Orthodox Church, during 1965. In order to achieve all this, there was lots of work to be done in order to arrive at the results of the September 25, 1965 elections. The question at the time was who would replace the old executive and the board of directors. I had many discussions with many members of the church and members of the United Macedonians Canadian Committee about putting together the next executive and board of directors. As I remember, in the small hall under the church, I was discussing with Vangel Jugloff, finding a suitable and able person to take over the presidency. He suggested to me that I should talk to his son, Jimmy. Vangel was sure that Jimmy would accept to run, that he would stand for the election of president. I heard what I was hoping to hear. A short time later I met with Jimmy and after a short discussion Jimmy agreed to run for the presidency. I also knew Dr. Alexander Georgievski, who was not involved very much in the church at that time. I promised Jimmy that I would try to convince Dr. Aleksander Georgievski to run as his vice-president. Shortly after, I met with Dr. Georgievski, at which time I told him about Professor James Jugloff's acceptance to run for president. Dr. Georgievski agreed to run for the position of first vice-president. By fulfilling those two positions, at the next meeting with Jimmy we decided to call a meeting of all our supporters to select the rest of the executive and the board members. While the nominations started for the rest of the board, Mr. Jugloff turned towards me and said, "Johnny, you have to fill the position of the secretary-treasurer." At that moment, I found myself in a position unable to say no. Deep down I wanted to avoid that position at all costs. How could I say no? After all, I was pushing Mr. Jugloff to run for the top job. I had no choice but to accept the treasurer's job. Finally, we succeeded in filling the candidate list although there were some people in our group who were not satisfied with the slate. However, and most importantly, in the end, we were united on election day. In the meantime we had to force the old executive board to call an election. One of our demands from the board of directors was the overdue financial statement for the last 2 1/2 years. At a board meeting on June 17, 1965, it was decided that a financial meeting for the members would be held on July 11, 1965. On June 29th, 1965, a petition was started to make sure the board of directors would follow through with their decision. This petition was signed, by more members required by the law, to call a general meeting of the church members. I was one of those people who signed the petition. Here are some of the names who signed the petition: John Chervenkov, George Loukras, my father Mike Givens, Louis Opasini, Bill Dundas, my brother-in-law Chris Bilkovski, Bill Clechoff, Simo Temovski, Kite Andonovski, Aristotelis Morihovitis, T. Opashinov, Norman Arnandoff, George Angelevski, Denny Giouchos, Thomas Opasini, Bill Foster and others. All together, 76 members signed the petition. The board of directors had no choice but to call the meeting.

Relations between the St. Clement Church Board and the United Macedonians (1963-1965)

As an active member of both organizations, during the formation of our church congregation and later during the construction of St. Clement Church, I was very enthusiastic about being able to contribute towards achieving our goal of having our own Macedonian church in Toronto. At the same time, as president of the United Macedonians Canadian Committee for 1965, I was duty bound to follow through and ensure the organization was not neglected and its interests in the Macedonian community were protected. Therefore, I was an insider, in both organizations.

Understanding the work involved and the problems in both organizations allowed me the opportunity, first-hand, to know what was the way of thinking in both organizations. I, therefore, became familiar with the direction the board of directors of our church was trying to project for the future of the church. It took me a long time to realize that things were not rosy but, in the end, it was clear to me that some of the board members had ideas contrary to my liking.

My realization came just before the consecration of the church. I was insightful of the intent of some main players in our congregation, which I may say was an anachronism because the large majority of our congregation did not share their thinking. Knowing all of this, I had the opportunity as a member of the church board of directors and president of the United Macedonians Canadian Committee for 1965, not just to oppose their plans but to expose them to the membership of the church and to the members of the United Macedonians Canadian Committee. I wanted to make sure people understood the seriousness of their intentions regarding the Holy Synod and also to mobilize all those who were opposed to their plans.

Keeping in mind that the United Macedonians Canadian Committee membership was a good portion of the church membership, united as they were at that time, it was a force no one could afford to overlook. This is why the United Macedonians organization was not only an eye irritant to some board members of the church, but its enemy. At a board meeting, on June 17, 1965, questions about the United Macedonians Canadian Committee were discussed. Here is part of what the minutes of that meeting stated: *"The chairman read a letter from the United Macedonians Committee asking for a room in the church and for permission to use the address of the church as its head office."*

After much discussion, it was decided that the church should not be used as the head office of a "quasi-political" organization and that, in any event, all of the rooms in the halls and church would be required for use by the church organizations. Louis George, Chris Neshkov, James Saunders, Reverend Atanas Popov and Bill Andrews were appointed to advise the United Macedonians of the directors' decision.

What was most irritating to me about this, as president of the United Macedonians Canadian Committee, was the fact that James Saunders also accepted to speak to the United Macedonians Canadian Committee! As I remember back in August 1965, Saunders, while in the church office, was speaking to Van Petroff, the arch opponent of the United Macedonians. He told Petroff that people attended the Ilinden picnic not

because they loved the United Macedonians but because it was a picnic and they were going to have a good time and meet their friends.

I was surprised and angered to hear Saunders's comments. If that was correct, then why did people opt to attend the United Macedonians Canadian Committee picnic when there were two other picnics that same day, namely the Pan-Makedoniki and the MPO; both organizations being our opposition?

Since that time, my opinion changed towards my friend James Saunders. I hold a reserved, yet friendly opinion of him. Saunders found it difficult to accept the fact that everyone was replaceable. Even today Saunders still claims that he was the president of the United Macedonians Canadian Committee for the year 1965, which is absolutely false.

Members of the United Macedonians Organization, at that time, had a mindset that if the United Macedonians were inside the church premises, they would have a better chance of reacting to and opposing the policies of the church board of directors, knowing full well that the church premises was not an ideal solution for both organizations to occupy. Due to the unpleasant events that took place during the church consecration and the treatment of the Holy Synod delegation, members of the United Macedonians believed that there was a strong need to get inside the church premises.

After the church elections in September 1965, when the old board of directors was released, except for my re-election as treasurer of the church, the situation was tense. Many people were dissatisfied with what had happened on election day. The leaders of the board and their followers temporarily withdrew their support of the church. Some even stopped coming to church services and cultural events. It wasn't a happy situation.

Withdrawal of their support for the church was felt in the newly elected board of directors. People were worried and concerned over the mortgage owed to the bank and the large sum of money owed to various members of the church. The question at the time was whether or not we could succeed in carrying on with the business of running the church. Our first casualty occurred when John Argiris, secretary of the church, submitted his resignation. This occurred after only three months in office. He also resigned as a member of the board.

After September 26, 1965, with a change in the church board, the United Macedonians Canadian Committee held its own elections. George Loukras took over the organization's presidency and I was elected secretary of the organization. George Loukras and I spoke to the church president, James Jugloff, about renting an office for the United Macedonians Canadian Committee on the church premises. This time the church board approved our request and gave us a small office in the church.

A document, to that effect, was signed by the St. Clement church president, the United Macedonians president, George Loukras and myself, as secretary of the organization. Although this document was signed on November 17, 1966, we never made an attempt to set up a United Macedonians Canadian Committee office in the church, knowing very well that this was not a wise move.

As we will see later, the United Macedonians of North America passed a resolution on the same subject. I would like to present this resolution to the reader, which spells out the kind of relations that existed between the church and the United Macedonians Organization.

The necessity for such a resolution, back in May 17, 1970, before the United Macedonians of North America convention, was due to the fact that some members of the

organization were promoting the idea that, since the United Macedonians Canadian Committee initiated the idea of the establishment of the church, the church was a branch of the United Macedonians.

One of the main promoters of this idea was Teli Moriovche (Aristotelis Morihovitis). The fact that the old executive and their supporters had lost the elections resulted in the worst division between the church membership and United Macedonians Organization. Nevertheless, the vast majority of the membership remained loyal to our Mother Church; that was the position taken by the newly elected board of directors (elected in September 1965).

The position taken was that our ties and loyalty towards our Macedonian Mother Church and the Holy Synod in Macedonia should remain unbreakable.

I was one of the greatest supporters of this and adamantly opposed the board and all those members who were against the Synod and promoted anti-Synod propaganda. I had been verbally abused by members of the board but I knew what I wanted and I insisted until I got it. I remember Luba Neshevich crying and shouting at me in the hallway of the church, telling me that she did not care about the “Holy Synod” and all that she wanted was an Orthodox Church. My response to her was that there were “all kinds” of Orthodox churches in Toronto that she could attend but there was only one Macedonian Church.

Luba took this opportunity to express more hatred towards me at the September 1965 election meeting when she, together with Angie Konstantin, threw ashtrays onto the podium at me while I was addressing the general meeting. After the passing of 48 years, two people remain on my list with whom I have not made amends and they are Luba Neshevich and Van Petroff. I am sure we share similar opinions of each other.

In all of the work that I have done for the Macedonian community, I consider this to be one of my greatest achievements; promoting the Macedonian cause. Some people, who did not understand my motives, considered me to be a “big instigator” for which I do not apologize. On the contrary, I am proud of what I have achieved, together with those who shared my vision in solving the problems that surfaced during and after the consecration of our church in 1965.

There was a lot of work that had to be done in order to arrive at the results of the September 25, 1965 elections. The question at the time was, “Who would replace the old church executive and the board of directors?" I had many discussions with many church and United Macedonians Canadian Committee members about putting together the next executive and board of directors. As I remember, we were discussing in the small hall under the church, who might be the best suited and able candidate to take over the presidency. Vangel Jugloff told me that I should talk to his son Jimmy. Vangel was sure that Jimmy would accept to run for the position of president. He told me what I was hoping to hear and, a short time later, I met with Jimmy and, after having a short discussion with him, he agreed to run for president.

I also knew Dr. Georgievski who, at the time, was barely involved in church affairs. I promised Jimmy that I would try to convince Dr. Aleksander Georgievski to run as his vice-president. After meeting with Dr. Georgievski, I informed him that Jimmy Jugloff was going to run for president and that he wanted Dr. Georgievski to run with him. Dr. Georgievski agreed and accepted to run for first vice-president.

After deciding the two most important positions, at the next meeting Jimmy Jugloff and I decided to call a meeting with our supporters in order to select the rest of the executive committee and board members. While nominations were being called out, he

turned to me and said: “John I want you to run as secretary- treasurer.” At that moment I found myself in a position where I was unable to say no, knowing full well that I wanted to avoid that position at all costs but under the circumstances, how could I say no?

I had no choice but to accept the job. Finally we succeeded in filling the entire candidate list, although there were some people, within our group, who were not satisfied with the slate. In the end, we were united on election day. One of our demands from the old board of directors was the overdue financial statement for the last 2 1/2 years.

During a prior board meeting, we decided to hold a membership meeting on July 11, 1965, to provide our membership with a financial report. This was decided because our membership had petitioned to call a general meeting. I was one of those people who signed the petition, along with John Tsarvenkov, George Loukras, my father Mike Givens, Louis Opasini, Bill Dundas, my brother-in-law Chris Bilkovski, Bill Clechoff, Simo Temovski, Kite Andonovski, Aristotelis Morihovitis, T. Opashinov, Norman Arnandoff, George Angelevski, Denny Giouchos, Thomas Opasini, Bill Foster and others. Altogether, 76 members had signed the petition. The board of directors had no choice but to call a membership meeting.

A general membership meeting was finally held on July 28, 1965. Here are some highlights of the meeting:

- President Kosta Andrews introduced Van Petroff as chairman of the meeting.
- Mike Givens moved that a chairman for the meeting be elected from the floor. Norman Arnandoff was nominated and appointed chairman. Arnandoff read the agenda which called for the reading of the financial report. The treasurer presented a summary of all receipts and payments from the time the church was organized to March 31, 1965.
- Van Petroff reported on behalf of the control committee. He explained that due to the fact that some control committee members worked only during the evening, they did not have enough time to double check the books. However, with the time they did have, they found no irregularities with the books.
- John Givens, as a member of the control committee, reported that everything, except the membership book, had been checked and balanced. The control committee was ordered to check the membership book and double check the rest of the books before a final report could be made. A motion was passed by John Argiris to give the control committee 4 more months to check the books thoroughly and call another general meeting, at which time the control committee was to present its final report. In other words, the financial statement was not accepted by the membership during this general meeting.
- The Very Reverend Popov then read a letter from the Metropolitan who informed the membership that he had not yet received a copy of the constitution mailed to him for approval and translated to the Macedonian language. Very Reverend Popov suggested that we defer discussing the By-Laws until we heard further from the Metropolitan.
- The President reported that a constitution had been unexpectedly presented to him which he was then asked to sign during a going away party for the delegates, after the consecration of our church. He explained that he was unable to sign the papers without majority membership approval and without holding a membership meeting. The president was also critical of the delegates for taking the disk money for the consecration of the church. He was especially critical of George

Angelevski for demanding rent money for housing the delegates after volunteering to let them stay at his house for free if the church paid for their food. The president also made mention that he was not happy with the rumours spread that if Angelevski had not volunteered his house, the committee would not have been able to find or afford living quarters for the delegates.

General meeting of members

Minutes of a general meeting of the members of the Macedonian Orthodox congregation, St. Clement of Ohrid, Toronto, Canada, held at 76 Overlea Boulevard, Leaside, on Sunday, September 19th, 1965, at the hour of 3:00 in the afternoon, Toronto time.

The chairman, Kosta R. Andrews, and the president of the corporation, took the chair and requested that Very Rev. Atanas Popov commence the meeting with a prayer. After that prayer and the singing of the national anthem of Canada and other songs by the choir, the Very Rev. Atanas Popov briefly addressed the meeting.

The president then addressed the meeting briefly.

The president then called for nominations from the floor for chairman of the meeting.

Upon motion, duly seconded, it was resolved and carried unanimously that, John Argyris be appointed the chairman of the annual meeting of members. Mr. Argiris then took the chair.

Mr. Argyris then asked for nominations from the floor, for secretary of the meeting. Upon motion, duly seconded, it was resolved and carried unanimously that, Vlado Markovski be appointed the secretary of the meeting, to take the minutes, thereof, in the Macedonian language and William Andrews be appointed secretary of the meeting to take the minutes, thereof, in the English language.

Notice of meeting

At the request of the chairman, Mr. Andrews read the notice calling the meeting and stated that notice had been mailed at least 10 days before the meeting to all of the registered members. The chairman then declared that a quorum being present, the meeting was properly constituted.

Scrutinizers

Upon motion, duly seconded, it was resolved and carried unanimously that the following persons be appointed scrutinizers for the purposes of the election of officers and directors of the corporation: Pando Papailia, Lubco Spasevski, Stojan Jakovlevski, Louis Markoulis and Peter Markovski.

Election of president and a director

The chairman then asked the meeting for nominations for the office of president and a director. James Jugloff was nominated by Mike Givens and seconded by Norman Arnadoff. There were several objections from the floor about the nomination of Mr. Jugloff on the grounds that it was a requirement passed by the directors that a person

must be a member of the corporation, six months prior to qualifying for nomination or election, as president. Back in September of 1963, Bill Andrews was admitted as a member and at the same time, appointed to hold office as a director of the corporation. The chairman was required to call for order several times during the discussions which followed. The chairman asked for a motion in favour of or contra to the 6 month requirement. After much discussion, the chairman declared that the nomination of Mr. Jugloff would stand. Tommy Pascoss was nominated by Chris Dimoff for the office of president and a director and seconded by Chris Neshkov.

There being no further nominations, the chairman declared that nominations for the office of president and a director be closed.

Election of vice-president and a director

Dr. Alexander Georgievski was nominated by Simo Temovski and seconded by John Givens for the office of first vice-president and a director.

Chris Dimoff was nominated by George Neshevich and seconded by George Dronoff for the office of first vice-president and a director.

There being no further nominations, the chairman declared that nominations for the office of first vice-president and a director be closed.

Election of second vice-president

Louis Opashinov was nominated by and seconded by James Pascoff for the office of second vice-president and a director.

Tommy Trentos was nominated for the position but declined the nomination.

Election of treasurer and a director

Bill Brown was nominated by Elsie Brown and seconded by George Dronoff. Mr. Brown declined the nomination.

Kosta Harbov nominated John Givens for the office of treasurer and a director. That nomination was seconded by Spiro Talevski.

Chris Bozanin was nominated by George Neshevich for the office of treasurer and a director. That nomination was seconded by Nick Tomcheff.

There being no further nominations, the chairman declared that nominations be closed.

Election of secretary and a director

William Mangos nominated John Argiris for the office of secretary and a director and the nomination was seconded by James Trentos.

Steve Neshevich was nominated by Elsie Brown and seconded by Nick Tomcheff for that office. Mr. Neshevich declined the nomination.

Sam Andrews was nominated by Tommy Trentos and seconded by Nick Tomcheff for the office of secretary and a director.

There being no further nominations, the chairman declared that nominations be closed. Discussion then arose as to whether or not Tommy Trentos was standing for the office of second vice-president. The chairman declared that Mr. Trentos was properly

nominated for the office of second vice-president. The members then cast their ballots for the above-mentioned officers.

Election of directors

While the ballots for the offices of president, first vice-president, second vice-president, treasurer and secretary were being counted, the chairman called for nominations for the remaining 12 directors.

The following persons were properly nominated:

Peter Papailia, Bill Brown, Jim Vuchkov, Peter Alousis, Vlado Markovski, Chris Evans, Angelo Argiro, George Stojanovski, Chris Andonovski, Alex Shappas, Chris Bilkovski, John Nikolovski, Norman Arnandoff, Spiro Talevski, Steve Neshevich, Aristotelis Morihovitis, Peter Markovski, Joseph Petrovski, James Trentos, Steve Todorovski, John Tsarvengos, Stoyan Yakovlevski, Alex Neshevski, Paul Costandinou, Kire Dimevski, Sime Georgievski, Peter Stoyanovski.

Results of election

The results of the voting by the members was as follows:

For president: James Jugloff 183 votes
Tommy Pascos 51 votes
First vice-president: Dr. Alexander Georgievski 170 votes
Chris Dimoff 46 votes
For second vice-president: Louis Opashinov 196 votes
Tommy Trentos (Declined) 9 votes
For secretary: John Argiris 125 votes
Sam Andrews 48 votes
For treasurer: John Givens 126 votes
Chris Bozanin 54 votes

The chairman then declared the following persons to be the officers and directors of the corporation for the coming year:

President: James Jugloff
First vice-president: Dr. Alexander Georgievski
Second vice-president: Louis Opashinov
Secretary: John Argiris
Treasurer: John Givens

Directors:

James Jugloff Dr., Alexander Georgievski, Louis Opashinov, John Argiris, John Givens, Peter Alousis, Alexander Shappas, Angelo Argiro, Peter Papailia, Aristotelis Morihovitis,

Vlado Markovski, John Nikolovski, James Vuchkov, Kitse Andonovski, Spiro Talevski, John Tsarvengos, Norman Arnandoff

There being no further business, the meeting then adjourned.
Signed by chairman, James Jugloff and secretary, John Argiris.

This is only an overview of the events that transpired during the initiation of our church congregation and the building of our first Macedonian Orthodox Church in Canada. I'm sure that it does not cover all the happenings during and after the consecration of our church. My aim here is to mention as many people as possible who were involved in shaping and building our Macedonian community in Toronto, Canada. My main sources of information are what I can recall and the board of directors' and the executive committee's minutes of St. Clement Macedonian Orthodox Church, both of which I was a member.

Мојот Учител и драг пријател отец Атанас Попов

По расцепот во црковната општина 1965 година и доаѓањето на отец Атанас Попов, он стана мета на сите оние кои беа против Св. Синод. Сите фрустрации и незадоволство од Св. Синод се префирлија против поп Танас.

Поп Танас човек со 3 факултети и со долгогодишно искуство во неговата работа, беше повеќе од способен да го преставува Св. Синод и го брани интересот на Македонската Православна Црква и нејзиниот Св. Синод.

Во кусо време се најде под притисок на анти - синодската пропаганда во Св. Климент Охридски. Поп Танас знаеше како да се брани кога се соочуваше со напаѓачите но, му беше тешко да се брани кога во нокните часови се јавуваа по телефон со закани, нарекувајки го Сталин и претендирајки дека го бараше RCMP. Поп Танас му беше познат и на RCMP, имаше и визитации од RCMP.

Поп Танас ми кажуваше многупати: Дека знаеше зашто полицијата е во контакт со него. Знам и кои ја испраќа по неговите прашања но, знам како да му одговорам. Мојата љубов кон црквата и љубовта кон својот народ, за мене не беше тешко да се бранам без разлика од дека нападите и клеветите доаѓаат.

Поп Танас беше награден со многу поволности, тој беше преставителен човек. Кога градот East York празнуваше, се чуствував горд да го слушам Поп Атанас Попов на трибината на градскиот плоштад да се обрати кон присутните на плоштадот на градот East York во која општина се наоѓа нашата црква.

Неговите беседи после секоја служба беа многу интересни, полни со совети и примероци за подобар христиански живот. Тој не знаеше да мрази и ако имаше што го мразеа само затоа што тој беше човекот кој ја бранеше својата црква и неговиот Св. Синод.

Ми беше голема чест и привилегија не само да соработувам со него но, тој беше и остана почитуван мој драг пријател и учител. Пријателството продолжи и по неговото заминување од Торонто. Одржувавме блиски контакти, се допишувавме. Поп Танас по 7 години служба во Св. Климент, се интересираше за целокупниот живот во нашата црковна општина. Во 1980 година го посетивме со Цена во Битола. Кинисавме да си одиме, отец Танас дојде да не проводи до железничка

станица. Возот киниса а поп Танас трчаше по возот, слика која ќе остане во сеќавање до кога сме живи.

Едно од многуте писма од Отец Атанас Попов

Март 8, 1972 г.
Битола

Драги Јани,

Тебе, г-жа Цена и љубимите ви деца ви поздравуваме со братски и искрени поздрави од родниот ни крај. Свежи се спомените од вашата љубов, внимание и искрена соработка на општо полезната ни заедничка работа во времето на мојот престој во Канада од 7-седум години. Патувањето беше и леко и тешко. Тешко ни беше дека зад нас оставивне најмил дел од нашиот живот во лицата ваши. Во тешките моменти вие ни бевте духовни крила, радост и морална поткрепа.По такви теми и цело време дури бев во Скопје говоревме со г. Буглески кој храни големо уважение и љубов лично кон тебе.Тој ми повлече многу позитивни нешта за тебе лично но и би сакал да биде во коресподенција со тебе. (извини ме машината ми е нова и уште не е го знам табиетот, те затоа и вака прескокнувам).

Во Скопје се задржав 10- дена и имав можност да се вида со многу луѓе кои се надлежни и заинтересирани за животот на нашите иселеници во Канада. Ти велам дека ти си предмет на големо внимание, како заслужен, чесен и исправен во се. Тоа беше и за мене голема гордост дека работата твоја беше и моја - заедничка. Посебно зборувавне со Н. Блаженство за општата положба за таму и со радост и задолство се примени доста мој убави сугестии. Направивме и еден осврт на грешките од миналото лето кои се направени овде и си ги признаваат дека не требаше така да се фатат за гнили конци, но тоа е изминато.

Ако имаш повеќе време би сакал со тебе редовно да кореспондираме и се држиме во течение на работите. Јас си го зедов старото место и сега ќе имам доста време и за почивка и за лесна работа. Пишими за се што те интересира и мене нема да е лен за да ти пиша.

Ти исто знаеш дека јас имам дел од мојот живот и љубов оставено за нашата емиграција и за нејзиниот развиток, та према тоа и мене ме интересира и потамошниот ход на развојот на нашата црква и животот изопшто.

Потсетиго ако имаш време о. Теохарев и речи му да ми одговори што поскоро на моето писмо што му го испратив преди три недели. Се однесуваше до мојот пеј за Јануар месец. Незаборави да му јавиш.

Јас се наместив и сега ќе можа да те прима нагости како вистински домакин. Имаме доста место, а кујќата е во центарот на Битола. од секаде Пелистерски воздух и спајнето ке ти је пријатно. Штом ќе решите да идвате на прошетка со Цена и фамилијата, мојата кујќа ќе е и ваша. Кар купивме и од таа страна немаш да имаш мачнотии. Ова ти го предлагам со големо задоволство и вистинско братство. Ќе одиме на езера, на лозје, на бавча и ќе дишиме чист воздух со пријатни разговори и убави спомени од Торонто, особено од тебе и г-жа Цена.

Се надевам дека сега си наполно здрав од операцијата и затоа најсетне те питам за тоа, дека знам да си орајт. бих ти писал многу, али за сега колку за поздрав ќе

бидиме задоволни и со ова. По касно ќе си пишиме по одредени теми и актуелни вопроси.

При крај приемете ги нашите срдечни поздрави и благопожелби до сите вас, со надеж на видување било овде или таму.

Срдечни поздрави до г-жа Цена и малките убавици на дедо.

Ваши: Вери. Рев. Атанас К. Попов и Тодорка
Потпис: Ат. К. Попов.

Во писмото датирано на 1 Јули, 1972год. пишува:

Драги мој Јани,

Братски и срдечно ти благодарам за срдечното и опширно писмо. Радостен сум и му благодарам на Бога што сте сите здрави. Искрено речено, мене многу ме интерешираше како се чуствуваш ти после операцијата. Сега сум спокоен и се радувам што си пак на работа. Кажи и на Кери (Caroline) дека баба Тодорка ке е сошијат дрес, па било овде кога ќе дојте, или таму кога ќе дојме ние на гости.

Ние сме многу добри, мислам ти писав, дека можев да бидам и Скопје на поголема служба, али за мене Битола и Ваздухот Битолски од Пелистер со ништо не се заменува. Друго, јас се сметам најголем кога ќе служам , а не кога ке ми служат. Тие две нешта пак ме вратија на старото мое место между мојте мили браќа свештеници со кои сум работал повеќе од триесет години. Така да Февруари и Март се одморив, а од Април почнав со работа.Многу сум задоволен и мирен.На шест недели една недела сум јас дежурен, а другите слободен и безгрижен.Да ти речам искрено и братски, Што се однесува за мојте примања, разликата е малка. Тоа не е важно, важното е да овде нема ...и ...и други за да ја трујат македонската душа. Поради се она што прават тие, јас неможа, а да несум мислено и сочуствително со мојте браќа македонци исполнети со љубов и саможертва кон нашата мајка црква и стариот крај. Напротив, јас ке бидам везден со вас и вие сомене дека ни сврзува една и иста цел за нашиот напатен македонски народ. Обединението на чесни начала везден ке ми биде девиза во мојот живот. Несум бил никога човек од атар, на против со одредени мои принципи во животот. Таков и ке остана.

Драги мој Јани, јас сум бил секогаш искрен према тебе сум те ценел и ке те цена како мој најближен соработник за доброто на нашата мајка црква, татковина, како и за името македонско пред лицето на Канада и секогаш со тебе и нашите искрени соработници сме врвеле кон таа цел. Ке продолжиме со трпение, и понатаму, со вистината, да ги разбиеме мрачните тенденции на нашите непријатели кои имаат за цел да ја расцепат нашата чесна и мирна емиграција. Ние ке треба да жертвуваме се што е лично за општото дело за нашата мајка. Нема да престанеме, а да не ја покажуваме везден вистината пред секого и на секаде.Ова е важно. По приемот на твоето писно не ми беше лен да одам до Скопје, содржината и деталниот опис на настаните многу беја интересни и требаше да ги анализираме на највисико место. Презадоволен останав што луѓето беја презадоволни од твојот опис, така искрен, сардечен и патриотски од кој разбра и протолкуваа многу позитивни нешта како за тебе , така исто и за другите чесни македонци. После пет дена ке имаме средба во

Охрид и ке биде многу интересно. Ти знаеш дека јас си водев дневник и сега е згоден момент да се послужам со се она што е забелезано во него.Јас сум дал клетва пред Бога и нашиот народ дека никогаш нема да ја скривам вистината и никогаш нема да ги издам придобивките на нашата мајка - Македонија. Ти знаеш да јас никого не мразев. Но, јас неможев да ги замижа очите или да намигувам и на оние кои го мразат македонското и државно-црквеното уредување во нашата татковина. Јас неможев да позвола да се псује федерацијата и нашиот строј од продажните и не совесни елементи. Бидете сите уверени и имајте трпение дека еден скорашен ден ке ја извади вистината на површина и позитивното пак ке биде наша животна норма. Кој може да ги одрекне заслугите, љубовта и жертвите за нашата црква и нашиот народ на брајќата Василеви, на Бил Клечов, на Ѓорги Лукрас на Васил Дундас на Мајк Таллин, на Андро Самарџиев и на многу други видни и чесни македонци кои се за мир и љубов во црквата.Кои се вистинските борци против злото и кавгите и кои не се на една линија за растурање на нашата емиграција.

Драги Јани, биди уверен во тоа, дека никогаш и никој нема вас да ви подцени и да ви изостави, а да им даде предност на нездравите елементи.

Неможа да ја заборавам нивната злобност кога навалија со клевети против најздравиот наш син-македонец Јими Југлов со намера за да го растројат единството на нашата емиграција. Но, тоа незначи дека еден ден тие нема да се откријат заедно со нивните лоши намери. Јас сметам, да она што стана во Гери е нивно дело, кое беше планирано прво да стане во Торонто. Но, тие неможеа тогаш да ја постигнат таа цел поради ред причини и опстојателества во која ја држевне црквата.

Сметам да нема место за очајавање бидеќим вистината не ке може да се покрие со кавги и да е лаги.

Драги мој Јани, уште еднаш ти благодарам за убавите информации околу црквата и Јунајтед, а јас ти давам чесен збор дека нема да изоставам од мојата должност за се што може да се стори во полза на исправување на тамошната положба. Можат да пишат свој забелешки и отценки сите наши пријатели. Поздравиго и Спира. Многу ке значи пишувањето и запознавањето со сите, па макар и најдробните настани, кои се случват сега.Се она што ви се чини вам неважно, за нас е многу важно, дека од тие мали работи можат да се видат и големите.

А, сега, најнапред предај ги нашите братски и срдечни поздрави на г-жа Цена, децата и сите наши пријатели.

Братски те целува твој:
Вери Рев. Атанас К. Попов

По мојот избор за претседател Отец Атанас Попов пишува:

Драги мој Јани,

Преди две недели овде беше Јосиф од Преспа и ми кажа дека си бил избран за претседател на Црковната Општина, што ме радва и ми дава надеж да ке ја извршиш поверената ти задача како презедент-достојно на задоволство на сите

позитивни сили на македонците собрани под крилото на Св. Климент Охридски. Јас, еден од твојте пријатели се радвам и очекувам, со надеж дека ке одговориш достојно и чесно, како и вездeн на предстојните ти задачи.Уште повеке ако и тимот на Бордов Директорс е умен и честен.

Многу ке зависи од искрените и добри намери на твојте соработници и исходот на позитивните решенија кои ке бидат од корист за црквата и македонскијот народ.

Ако мрачните сили кои дејствуват од надвор најдат на монолитност на членовите на црквената Општина, тогаш да се надеваме на голем успех во секој однос.

Од се срце ти го честитам изборот, како и на сите членови на црквената општина со вера во успех на општо црквено-народната работа.

За Јубилејот испратив телеграма со кратка честитка, незнам дали е прочитана и поздравено членството? Но, се едно ида е инаку.

Срдечни поздрави на Цена и милите деца, како и на нашите пријатели. Се надевам дека ке има прилика да ни дојдеш во посета како претседател. Се што е најдобро и похвално ти го заслужи со твојата позитивна и толку корисна работа за доброто и единството на нашиот народ.

Поздрави ги: Кондово Пире и Мери, Лукраса, Червенков, Клечов, Паул, Спиро, Цуглов, Андреја, Јани- псалтот, Ѓорги Ангелевски, мојте кумови- нарочито браќа Јановци и сите други пријатели.

Ваши: Атанас и Тодорка Попови. Битола 24 Ноември, 1981 год.

My teacher and dear friend Very Rev. Atanas K. Popov

After the split in the church community in 1965 and the arrival of Father Atanas Popov, he became the target of all those who were against the Holy Synod. Their frustrations and dissatisfactions with the Holy Synod were directed towards the Very Rev. Atanas Popov. Father Popov was a person well read, an educated person, with three faculties behind him and the long extensive experience of his work more than qualified him to defend the honour of the Holy Synod and the Macedonian Church as a whole. A short time after his arrival he found himself under the anti-synod propaganda. Father Popov was capable of defending himself against all those who he faced, but how do you defend yourself from those who, during the late night hours, were making anonymous telephone calls with name calling, calling him Stalin and pretending to be the RCMP. Many times Father Atanas told me that he knew why he had been visited by the RCMP and who sent them to him, by the questions asked. But he said that he knew how to answer because of his love for the church and love for all our people, it was not hard to answer the questions. Father Tanas was abundant with gifts, he was a serious and reputable man. When the city of East York was celebrating and Father Popov was asked to address the public at East York Square, I felt proud to listen to him. His sermons after the church services were interesting, full of tips and samples for a better Christian family life. He did not hate although there were some who disliked him because he defended the honour of his Holy Synod and the Church. It was a great honour to work with him, he was also my dear friend and teacher. Our friendship continued after he left Toronto. We maintained close contact through mail exchange. Father Atanas, after seven years of

service at St. Clement of Ohrid Church, wanted to be informed of all events taking place in our church congregation.

In 1980, my wife Tsena and I visited Father Atanas in Bitola. When the time came to say goodbye, Father Atanas came to the train station to say goodbye to us. As the train started moving, Father Atanas ran along with it, unable to part with us. This is an image that will remain in our memories for as long as we are alive.

One of the many letters from Father Atanas Popov, dated March 8, 1972, Bitola

Dear Jani,

To You, and madam Tsena and your lovable children we're sending you brotherly and honest greetings from our homeland. Our memories are fresh of your love, attention and sincere cooperation working together for a mutual and useful work together during my stay in Canada.

The travel was easy and sometimes not so easy. It wasn't easy because we left behind us the better part of our lives in people like you. In tough times you were our spiritual wings, joy and moral support. On such topics all the time while in Skopje I discussed them with Mr. Bugleski who feed large and distinguished personally love tour you. He highlighted many positive things personally about you and wants to be in correspondence with you. (sorry, my typing mashing is new and I had difficulties to operate, this is why I'm skipping).

In Skopje I stayed 10 days and I got to see a lot of people who are competent and interested in the life of our immigrants in Canada. I'm telling you that you are generating a lot of attention and praise as an honest and up right in all. I was very proud because your work was also my work. Especially our discussions with his eminence about the general situation there and with joy and satisfaction were received my good suggestions. We also made a review of the mistakes that has been made here last summer which were recognized that they did not had to hold on rotting thread but, that is in the past.

If you would have more time I would like to have regular correspondence with you and keeping in the flow of things. I have received my old position and now I'll have plenty of time for rest and light work. Write to me what interests you and I'll not be lazy to write to you. You also know that I have a part of my life and love left for our immigrants and its development, so therefore I am interested in the future development of our church life in general. Remind Father Teoharev if you have the time and tell him to answer me as soon as possible on my letter that I send him three weeks ago in regard for the last month pay for January. Do not forget to remind him. I am all set up and now I can welcome you as a true host. We have quite a place, and the house is in the centre of Bitola. Everywhere Pelisterski (mountain name) air blows and your sleep will be enjoyable. Once you decide to come with Cena and family my house will be yours. We have bought a car so you are also covered and you won't have any difficulties. This I'm suggesting to you with great pleasure and true brotherhood. We'll go to the lakes, will walk in the garden and breed fresh air with pleasant conversations and memories of Toronto, especially from you and madam Cena. I hope you are now fully recovered from the surgery you had and this is why I'm asking the last because I know you are all right. I

will have written much more but for now as a greeting we will be satisfied with this. Later we'll write to each other about certain and specific topics. At the end accept our cordial greetings an well wishers to you all with the hope to meet here or there. Cordial greetings to Mrs. Cena and the little beauties of mine.

Very Rev. Atanas Popov and Todorka.

John Givens, a Bazelovec?

Why was I called, by some members of the Board of Directors at St. Clement, a Bazelovec? Bazelovec meant anyone who was associated, in any way, with Mr. Spiro Bassil. I will simply say, when people have no good argument to contradict your ideas, perceive your actions and ideas as antagonistic towards their own way of thinking or they don't have a better idea, they tend to associate you with people who they consider to be their enemies.

Anybody who dared to differ was attacked by being called a Bazelovec. Where did I fit in all of this? I will try to answer the question. For starters, I must say that I had no ties to Uncle Spiro's political beliefs or political affiliations outside the Macedonian community. I'm categorically denying, whatsover, any political connections with Uncle Spiro. However, one possible reason that somebody could associate me with Uncle Spiro is the fact that we do come from the same village of Oshchima. Is this a good enough reason to associate me with Uncle Spiro? I will have to say, yes. Was this reason enough to be called a Bazelovec? Maybe not.

When it came to Macedonian national policies, definitely yes. I shared his ideas and dedication about the Macedonian cause. Uncle Spiro achieved many things during his lifetime. He was the main force that promoted and established the organization, the "United Macedonians Canadian Committee" and later, through the United Macedonians Committee, came the invitation to the Macedonian Synod in Skopje, inviting the Macedonian Church to send a delegation in order to attend the Ilinden celebrations, at the Ilinden picnic, in Toronto. We owe our deepest gratitude to Uncle Spiro and others like him for having made this event happen.

The church delegation rejuvenated the Macedonian national consciousness in Canada. Many of us may not have agreed with Uncle Spiro's political ideas, but when it came to the Macedonian cause, not many, if any, can equal his patriotism and the love of Macedonia and its people. This is why I do not hesitate to say to my critics, yes, you can associate me with Mr. Spiro Bassil. He always put the Macedonian cause before his party politics. Today, there is no one who can claim that Uncle Spiro brought up, at any given time, party politics in the United Macedonians organization. Uncle Spiro always tried to reason with his opposition. I am giving tribute to Uncle Spiro by submitting the document/letter that he sent to his Macedonian comrades in Australia that proves him to be a better patriot than most. He was a great Macedonian visionary, as no other!

Where I disagree with my critics is when people who are trying to pretend to be good Macedonians, through the name calling of others and with their lies, attempt to degrade others. I believe degrading others does not make you a better person or a better Macedonian. As far as I am concerned, my record speaks louder than words and is very clear regarding my activities in our national organizations in Canada. To say the least, I'm proud of the support I had received through my long years as an active participant in the

Macedonian community, since I have served in all capacities in the United Macedonians and our Macedonian Orthodox Church St. Clement of Ohrid, in Toronto.

I had the honour to be elected treasurer of the United Macedonians Canadian Committee for 1964 and I was elected president of the United Macedonians Committee of Canada for 1965, replacing James Saunders. In 1970, I was elected president of the Joint Executive Board (Supreme) at the first International Convention of the United Macedonians of North America. I am also a founding member of the Macedonian Orthodox Church St. Clement of Ohrid, in Toronto. In 1964, when the board of directors was enlarged from five directors to eighteen, I was elected to the board of directors; the board that oversaw the construction of St. Clement of Ohrid, until the end of 1965. In September 1965, I was elected treasurer of the church for 1966. At the first church convocation of the American-Canadian Diocese, in 1970, in Toronto, I was elected member of the first board of the diocese (Upraven Odbor). In November, 1980, I was elected president of St. Clement of Ohrid Macedonian Orthodox Church for the years, 1981 and 1982. In 1983 I was elected delegate to the Diocese. On July 15 and 16, 1983, at the Macedonian Orthodox Church St. Peter and Paul, in Gary Indiana, at a regular election meeting of the American-Canadian Macedonian Orthodox Diocese, and in the presence of the head of the Macedonian Orthodox Church in Macedonia, His Eminence Archbishop Angelarii, I was elected vice-president of the Diocese, for 1984 - 1985.

Ilinden In Light of St. Clement's 1050 Anniversary Jubilee

Dear Compatriots,

More than 60 years are dividing us today from the 1903 Ilinden epic period and 1050 years from the death of our immortal educator and teacher, St. Clement of Ohrid. In 1903, a historic year for the Macedonian people, the fires of the Macedonian Uprising were ignited and the flags of battle flew high, calling attention to Europe and to the world that the Macedonian people were prepared to break the chains of five centuries of slavery with immovable determination, uncompromising calling out “Freedom or Death”, in order to gain their national freedom and to revive a life worth living.

More than sixty years have passed since historic Ilinden, when peaceful Macedonia became a bloody battlefield, when ordinary people picked up guns and hid behind shrubs and bushes, ready to ambush and retaliate against the Ottoman oppressors, tormenters and against the Bashibuzuk plunderers. Those Macedonians were seeking their freedom and human rights; rights that were sunk in darkness for five centuries of slavery and human suffering. The Macedonian people, at the dawn of today’s civilization, have contributed a great deal to their own development and in the foundation of their nation have incorporated the accomplishments and values from Clement’s holy culture and creative spirit.

In exactly the same Macedonia, while the curtain of history was being lifted on the European stage, Slavic literacy was born in Clement’s University; the same University which taught rich human culture and scientific thought and trained thousands of missionaries who then were sent off to propagate and bring progress to Eastern Europe. This was part of the heritage of the Macedonian people and of their proud and glorious history. Unfortunately the wild waves of the Ottoman Empire flooded the fertile fields of Vardar, washed away the slopes of Pirin and poured down on the shores of the Aegean

Sea, cutting off all growth and development in Macedonia and bringing war, death, violence, torment, persecution, jailing, burning of villages and towns and the worst form of slavery and nightmare known in the history of mankind. In those crucial pre-Ilinden days a giant, a true leader of the Macedonian people, founder of the National Liberation Movement, a tireless fighter was born. His name was Gotse Delchev. With the help of his companions, Delchev began to prepare for the National Liberation of all the people in Macedonia, working tirelessly to awaken the Macedonian consciousness, visiting all parts of Macedonia, organizing, directing and undertaking measures for specific actions. With his words and with a rifle in his hands he went off to prepare the Macedonian people for an uprising. In addition to fighting against the cruelty of Ottoman authority, Delchev also fought against the dark plans of the circle of ruling kings from the neighboring countries whose plans were to subjugate Macedonia. Their aim was to grab Macedonia for themselves. These land-grabbing Greater-Serbians, Greater-Bulgarians and Greater-Greeks wanted to grab Macedonia's resources by denying the Macedonian nation its place on the map of the world and by wiping out the name "Macedonia"; a symbol of the Macedonian people's historic right to freedom and independence.

Because Delchev was a faithful son of his people and an incorruptible freedom fighter, fighting for the Macedonian people's national independence, he fell victim to the allied dark forces and to all those who did not want to see a free and independent Macedonia in the future. Delchev died from a bullet wound before his time, before he was able to ignite the flames of rebellion, before he was able to free the Macedonian people to whom he had dedicated his entire life. But the effort and bloodshed for that freedom during this Uprising has been cemented in the people's future, a people who will never abandon what history had confirmed and what the generations had felt!

Despite the decision to start the uprising early, despite all attempts by Macedonia's neighbours to turn the situation to their advantage, the first Ilinden rifle volley agreed with Delchev's ideas: "A free and independent Macedonia, which will not be freed from the Ottomans so that it will again fall into new slavery as prey to the appetites of the foreign hegemonies ruling Macedonia's neighboring countries.

August 2nd, 1903

The world public was informed: "A people small in numbers but great in moral strength and consciousness, far inside the Balkans, has risen against centuries of oppression and has rebelled against an empire which has its tentacles spread over three continents.

Rebel bands all throughout Macedonia combined forces to form a single army. Rifles buried underground for safe-keeping were dug out and police stations and military barracks were attacked. Sabotage missions were organized with aims at destroying the imperial communications system. Fierce fighting began in the villages centre on the age-old towers which stood as guardians of feudal power. World telegraph and news agencies belonging to the various foreign consulates in Macedonia began reporting on the rapid progress of the insurgency. The rebellious Macedonian people triumphed when they freed the now famous town Krushevo.

Note: (Unlike in Krushevo, for example, where the insurgents suffered defeat after thirteen days of fighting and had to accept capitulation, the insurgents in Kostur Region fought a guerrilla war, ended only by a leadership decision. By October 14, 1903, when

rebel General Headquarters decided to end all military action, the Kostur fighters had participated in 17 battles in which 4,170 rebels had clashed with 30,360 Ottoman soldiers. In that time 83 rebels and 513 Ottoman soldiers were killed. By the time the fighting ended 2,750 Macedonian homes had been burned down, which amounted to twenty-eight percent of the total number of houses in Kostur region. As a result of this 15,650 people were left homeless and 413 civilians were killed. They were killed in the countryside in retaliation by Ottoman forces.)

Krushevo was the first liberated Macedonian territory. This was the Macedonian people's first hopes of seeing better days. Here Nikola Karev and the other Macedonian leaders declared Krushevo a Macedonian Republic and then went on to establish the first National government which unequivocally emphasized the goals of the uprising. There are no confessions of hatred or revenge in the historical Krushevo Manifesto, only political and moral maturity, statesmanlike and far seeing wisdom and deep human spirit.

Among other things written in the manifesto was the following: "Fellow townsmen and dear neighbors! We, your neighbors' and acquaintances in fair Krushevo and its smiling villages, without distinction of creed or nationality, being no longer able to bear the tyranny of the traitors, thirsting for blood and human flesh, who wish to reduce us to beggary and make our dear, rich land a wilderness, have today lifted up our heads and decided to defend ourselves with arms against these enemies of us and you. You know very well that we are not evil people, you understand that continual oppression has driven us to stake all on a bid to live like men or die like heroes! Having lived on this earth as brothers from the time of our ancestors, we consider you as on our side and wish to remain so till the end. We have not aimed our guns at you. That would have been an insult on our part. We have not taken arms against a peaceful, hardworking people who earn their bread by the sweat of their brows; you are our brothers with whom we have lived together in the past and shall do so in the future. We have not risen to kill, to burn your houses, steal and loot. We are not traitors, but revolutionaries sworn to die for justice and freedom. We are rebelling against tyranny and slavery, against traitors, against the violators of our honor and those who exploit our sweat and labor."

These words sounded like a hymn of understanding, of humanity, of goodwill between people in a genuine spirit of tolerance and cooperation; because all men are brothers and together they can bear the brunt of a struggle for human rights, freedom and human dignity.

Confirmation of that, unprecedented in history, was the invitation in the manifesto calling on the Turkish population: "We sympathize with you as brothers, for we understand that you are slaves like us, slaves of the kings and their lords, slaves of the aggressors and destroyers who set fire to our country on all sides and have forced us to make a stand for justice, freedom and a life fit for people. We invite you to take part in the struggle, too. Come, brother Muslims, and fight the common foe! Come under the banner of independent Macedonia. Come and break the chains of slavery that we may be saved from torture and suffering…"

The Macedonian flag flew proudly in Krushevo for thirteen days boldly calling for freedom.

For thirteen days the eyes of the world were turned to the heroic struggle of the Macedonian rebels.

For thirteen days, ten camps of the regular Ottoman army, under the leadership of Bahtir Pasha, attacked the fortress of freedom, which eventually fell on a black Friday.

The number of defenders was small but their hearts were big as they took their positions on Mechkin Kamen where Pitu Guli's notorious squad stood and faced the Imperial armies, which attacked many times and suffered many casualties. Guli's squad heroically stood its ground and defended the city gates to the last drop of blood before it was invaded by the enemy.

When the last shot was fired, and when the last defender fell, the soil was soaked with blood and the sky was shrouded with dark clouds of sorrow. Even the Ottoman commanders felt the need to pay their last respects to the dead who fought like lions, saying that: "This is how heroes die!"

But, unfortunately, after the death of the heroic Macedonian defenders, the enemy took revenge against everyone, not just against the rebels who took part in the rebellion, but also against the innocent Macedonian civilian population through revenge killings, murders, persecution and terror. It was cruelty with no end as the uprising was crushed in blood and fire. But the struggle of the Macedonian people continued: The covenant of Ilinden was not to forget, and the best sons of the Macedonian people, with rifle in hand, took to the mountains and fields of Macedonia and gave their lives for everyone's freedom.

One of the most prominent figures of the time was the legendary Iane Sandanski from Pirin. Under the new circumstances Sandanski continued to fight for Macedonia's liberation, following in the footsteps and ideals of Delchev. Then during the Balkan Wars, when for a short moment it seemed like the hour of freedom was upon us, he was greeted with disappointment when he looked into the face of reality and found out what was about to happen to Macedonia. After the end of the First World War, the map of this part of the world was changed; Macedonia was occupied and partitioned among three of its neighboring countries.

Not only was Macedonia partitioned, the identity of the Macedonian people was vigorously denied and the people were terrorized and forcibly pressured to become assimilated into the new folds, into becoming Greeks, Serbians and Bulgarians by force and by denial of their real Macedonian identity. It was not until the Second World War, when the Macedonian people fell under new enslavers, that they found new hope for freedom and the unification of all of Macedonia through a united struggle by all Macedonians. But unfortunately even after so many casualties, the desired hour, the hour of the unification of all the Macedonian people never came. Our enemies, the enemies of the Macedonian people, with all their might fought against our unification by exploiting our differences and as a result fulfilled their age-old political objectives to keep us apart and to deny us our identity and freedom.

Today, with great joy, we can say that more than twenty years have passed since one part of Macedonia, the Vardar (Serbian occupied) part, was liberated and the Macedonian people, as a nation, live free and are reaching new heights of success while keeping in mind that the other two parts (three with Albanian occupied Macedonia) are without freedom and without national and human rights. We here cherish our culture and must not let anyone abuse, misuse, or highjack it from us like it has been done in the past.

Allow me to also say that the Macedonian churches have been a vanguard of defense and have served as our religious and cultural centers, in which we drink from our pure Orthodox faith in our Macedonian mother language. With that we have something to say to our friends; we are proud of our culture and nation. Our churches here in our new

homelands, all throughout the world, are also unifiers of all the Macedonian people who have migrated into the world from all corners of our ancient homeland.

And finally, it is our honor to bring you cordial greetings from our Priest the Very Reverend Atanas Popov and especially to your respected Priest the Very Reverend Spiridon Atanasovski.

Greetings and congratulations on your jubilee and may God be with us always.

Илинден во очите на 1050тата годишнина од Св. Климентовиот јубилеј

Драги сонародници,

Повеќе од шеесет години не делат од оние епопејни дела во 1903, а и 1050 од смртта на бесмртниот наш просветител и учител Св. Климент Охридски. Во таа историска 1903 година, Македонскиот народ ги распламти огновите на востанието и ги разви знамињата на борбата, подвлекувајќи ја пред лицето на Европа, пред лицето на светската јавност својата непоколеблива решителност и волја да ги скрши синџирите на петвековното ропство, да ја извојува својата национална слобода и да заживее живот достоен за човекот, високо истакнувајќи го бескомпромисното: Слобода или Смрт.

Повеќе од шеесет години поминаа од оној историски Илинден, кога мирната македонска земја стана крваво разбоиште и секоја грмушка заседа и секој чувар пушка одмазничка, дигната против отоманските поробувачи, насилници и башибозлучки зулумкјари. А слободата потона во темнините на петвековното ропство и пак човечките правдини се задушија во морето на потплата и страданијата на еден народ, кој во зорите на денешната цивилизација ги даде своите придонеси за нејзиниот развиток и во нејзините темели ги вгради постиженијата и вредностите на својата Свето Климентова култура и својот творечки дух.

Зошто токму во таа земја македонска, додека врз европејската сцена допрвин се подигаше завесата на поновата историја, се роди словенската писменост, во Климентовиот Универзитет се одгледуваа богатите расади на една длабока човечка култура и научна мисла и се оспособуваа илјадници мисионери на напредокот и човекољубието. Тоа е богатство на македонскиот народ, неговата гордост и славна историја. Но, дивите бранови на отоманската империја ги поплавија плодните полиња на Повардарието, ги надвија пиринските стрмнини, се истурија врз бреговите на Егеј, пресекувајќи еден блескав развиток и донесувајќи му на македонскиот народ смрт, насилство, маки, воени опустошувања, прогони и апсани, попалени села и градови и едно ропство, најцрно во историјата на човештвото. Во тие пресудни предилинденски дни, нараснува гигантската фигура на вистинскиот водач на македонскиот народ, основател на неговото национално-ослободително движење, неуморен борец Гоце Делчев. Со плеада на свои соборци, тој го подготвува делото на националното ослободување, работи неуморно за издигање на македонската свест, ги обиколува сите краишта на Македонија, организира, упатува, превзема мерки за конкретни акции, со збор и со пушка в раце го подготвува народното востание. Тој се бори против мрачните планови на

царските владеачки кругови во соседните земји и поробувачката политика на нивните дворови, на сите оние велико српски, великобугарски грабачи, кои се трудеа да ја стават својата рака врз Македонија, да се доближат до нејзните богатства, да ја одречат Македонската нација и од географската карта на светот да го збришат нејзиното име, како симбол на нејзиното историско право на слободен и независен живот.

Токму затоа што беше верен син на својот народ и непоткуплив борец за нејзината слобода и национална независност, тој падна од душмански куршум, како жртва на здружените мрачни сили на сите оние што не ја сакаа слободната иднина на Македонскиот народ; Падна уште пред да се разгорат фактите на востанието, на кое тој му го посвети целиот свој живот. Но, крвта пролеана за слободата и трудот вграден во народната иднина, никогаш не се попушта: историјата тоа го потврдува. Поколенијата тоа го чувствуваат.

И покрај избрзаното донесување на одлуката за подигање на востание, и покрај сите обиди на балканските лакеји, да го свртат во своја полза, првиот истрел илинденски се согласи со идеите на Гоце: слободна, независна и рамноправна Македонија, која нема да биде ослободена од отоманското, за да потпадне во друго ропство, како плен на чужите апетити на хегемонистите од соседните земји.

Втори Август 1903 година.

Светската јавност беше известена: еден народ мал по број, а голем по морална сила и сознание, таму далеку во балканските страни, се дигна против столетните угнетувања се дигна против една империја, што своите пипала ги имаше распрострено на три континенти.

Востаничките чети ширум Македонија се слеаа во единствена војска, за миг беа откопани пушките дедовски, уште во првите налети, нападнати се полициските станици и војничките касарни, извршени се и низа саботажи и акции врз системот на комуникации на султанските власти попалени се по селата беговските кули, кои стоеја како чувари на феудалната сила. Светските телеграфски агенции и извештаи на конзулите на големите сили јавуваа за брзите успеси на востанатиот народ. Како врв на триумфот на востанатиот Македонски народ дојде славното Крушево.

Крушево беше првата слободна територија. Прва надеж на Македонскиот народ во подобри денови, што беа на пат. Во Крушево, Никола Карев и другите македонски водачи, ја прогласија првата Македонска република. Воспоставија прва народна власт, но и недвосмислено ги истакнаа целите на востанието. Во историскиот крушевски манифест, не се исповеда омраза и одмазда, туку една политичка и морална зрелост, една државничка мудрост и далекогледност, еден длабок човечки дух.

Манифестот вели: Ние им се обраќаме на сите народности во Македонија, ние, вашите соседи и познати од убавото Крушево и неговите китни села, без разлика на вера и народност, не можејќи веќе да трпиме тиранија... што гледаат и вас и нас да не дотераат до просјачки стап, и нашата мила и драга земја да заприлега на пустина, денеска дигнавме глава и решивме со пушка да се браниме од тие наши и ваши душмани и да здобиеме слобода. Вие мошне добро знаете дека ние не сме лоши и разбирате дека од мака си ја ставивме главата в торба за да заживееме човечки или да умреме јуначки. Бидејќи од дедо и прадедо живееме како браќа на

својата земја, ние ве имаме како свои и сакаме до крај да останеме како свои. Овие зборови звучат како химна на разборноста, на човечноста, на добра волја и разбирање меѓу луѓето, на еден вистински дух на трпеливост и соработка, зошто сите луѓе се браќа и дека сите заедно треба да го понесат товарот на борбата за правото на човекот; на слобода на човечко достоинство.

Потврда за тоа, без преседан во историјата, е и поканата на манифестот на турското население. Манифестот продолжува: Ние ве жалиме како свои браќа, бидејќи знаеме дека и вие сте робови како нас, робови на ефендии и паши, робови на богатите и силните, што го запалија царството од четири страни и што не натераа да дигнеме глас за право, слобода и човечки живот; Ве покануваме и вие да дојдете да водите борба; елате, под знамето на целокупна Македонија. Македонија е наша заедничка мајка и ве кани на помош. Елате да ги скршиме синџирите на ропството, да се спасиме од маки и страданија...

Тринаесет дена Македонското знаме гордо се вееше во Крушево, како смело извисен збор на слободата.

Тринаесет дена очите на светот беа свртени кон херојскиот подвиг на востаниците.

Тринаесет дена, десетте табори регуларна војска, под водството на Бахтијат паша, во еден црн петок, извршија општ напад на тврдината на слободата.

Бранителите беа малубројни, но со големи срца: само на Мечкин Камен, каде што беше четата на прочуениот Питу Гули, султанските војски требаа многу пати да напаѓаат, да дадат жртви. Јунаците на Гули, до последната капка крв, со градите свои ги затвораа вратите од градот пред наездата на непријателот.

Кога беше истрелан и последниот куршум, кога падна и последниот бранител, кога земјата се облеа во крв, а небото се прекри со темните облаци на тагата, дури и турските команданти почуствуваа потреба да им одадат последна почит на загинатите херои, велејќи: Така умираат јунаците.

А потоа, насекаде низ Македонија почнаа крвавите потези над востаниците и населението; почнаа убиства, насилија, прогони во Дејар Бекир; терор каков не го запаметила оваа земја. Свирепоста нема крај, востанието беше задушено во крв и пожари. Но, борбата на Македонскиот народ продолжи: заветот на Илинден не се заборавше, и најдобрите народни синови и натаму со пушка во раце по планините и полињата на Македонија, ги даваа своите животи за слободата.

Една од најистакнатите личности од тоа време, легендарниот Пирински Јане Сандански, во новите услови ја продолжуваше борбата за постигнување на идеите на Гоце, за победа на идеалите на македонското ослободително движење. Се до балканската војна, кога за миг изгледаше дека дојде часот на слободата, тој и овој пат беше излажан и разочоран. Балканските владетели и овој пат го покажаа своето право лице и ги открија своите планови во однос на Македонија. По завршувањето на Првата Светска Војна, картата на овој дел на светот не се измени: Македонија пак беше разделена, помеѓу трите соседни држави.

Македонската националност уште пожестоко беше одрекувана. Таа беше уште посилно изложена на притисок, терор и обид за асимилација. Дури во текот на Втората Светска Војна под нов поробител, светна ѕвездата на надеж за слобода и обединение на целокупна Македонија, воздружената борба на сите Македонци. Но, на жалост и после толку жртви, не се дојде до саканиот час, час на обединувањето на Македонскиот народ. Непријателите на Македонскиот народ со сите сили го

исползуваа разединувањето на истиот и од тоа тие влечат лични облаги и ја постигнуваат својата стара, по традиција политичка цел.

Но, денес со голема радост можеме да кажеме дека повеќе од дваесет години, еден дел од Македонија, Вардарска Македонија живее во полна национална слобода и бележи нови успеси незаборавајќи на двете свои сестри кои сеуште се обесправени и без национална слобода. Ние овде си ја негуваме нашата култура, но да не дозволиме никој да може да ја злоупотреби или ни ја откradне, како што се случувало во минатото.

Овие македонски цркви се авангарда за одбрана и наши верски и културни центри, во кои ќе пиеме чиста православна вера на мајчин македонски јазик. Со тоа ќе имаат и што да кажат, кога нивните другарчиња ќе се гордеат со нивната култура и нација. Исто така, обединувањето на сите Македонци во нашите цркви овде во новата наша татковина ќе помогне и ќе доведе до обединување на сите Македонци и во старата наша татковина.

На крајот, имам за чест да ви ги предадам срдечните поздрави на нашиот свештеник Very Rev. Атанас Попов, на сите вас и посебно на вашиот уважен свештеник Very Rev. Спиридон Атанасовски.

Ви го честитаме јубилејот и Ве поздравуваме. Бог да биде везден со сите нас.

Ilinden Picnics and the opposition - Bulgarians and Greeks

In 1960, the United Macedonians Canadian Committee celebrated the Ilinden uprising of 1903, by holding the Ilinden picnic. Since then, these picnics have become an annual event. In the beginning, the attendance was relatively small but each year the attendance grew rapidly and by 1965, the attendance grew to more than 10,000 Macedonians taking part in celebrations of Ilinden. As I have mentioned in another article, the Macedonian community was predominantly from the Greek occupied part of Macedonia - Aegean Macedonia. The terror with which they lived, under consecutive Greek governments, and the fear of reprisals against their families left behind, stayed with them for a long time after arriving in Canada. For those with families back home who were thinking that one day they may be going back to Greece, it was unthinkable to identify themselves as Macedonians, let alone join any Macedonian organization or attend a Macedonian celebration of any kind. In North America, the pro-Bulgarian MPO organization was active in Canada. This organization, in Toronto, was organizing the Ilinden picnic, claiming that the Macedonian uprising of 1903, against the Ottoman Empire, was a Bulgarian uprising. Macedonians built churches such as St. George Macedono-Bulgarian Church and St. Cyril Macedono-Bulgarian Church in Toronto but under the jurisdiction of the Bulgarian Church (because at the time there was no Macedonian church). Soon after the United Macedonians Canadian Committee was formed, the Pan-Makedoniki Greek organization that was active in the United States was also activated in Canada. Now the United Macedonians Canadian Committee was facing two anti-Macedonian organizations in Toronto. The United Macedonians faced both these organizations during the time that the United Macedonians Canadian Committee was holding its annual Ilinden picnic. Both these organizations started to organize picnics at the same time (on the same day) as the United Macedonians Canadian Committee Ilinden picnic.

At the time, the United Macedonians Canadian Committee was chartering buses to take people to the Ilinden picnic. The buses were stationed in different places in Toronto.

The main station for the buses to pick up picnic goers was Pape and Danforth Avenue. The United Macedonians buses were stationed at the northeast side of Pape and Danforth Ave. The MPO buses were stationed on the northwest side of Pape and Danforth Avenue and the Greek Pan-Makedoniki, south of Danforth on Pape. This was done in order to intimidate the Macedonian picnic goers from attending the Ilinden picnic celebrations organized by the United Macedonians Canadian Committee. The United Macedonians was facing stiff opposition from the Greeks and the grkomani, as well as MPO propaganda, each trying to convince more people to go to their respective picnics. The United Macedonians Canadian Committee, in those days, had to work hard in order to persuade and win the trust of our people. We tried to convince the picnic goers that, because they were no longer in Greece anymore, they were free citizens in Canada and there was no need to be afraid anymore. We had to fight to win their minds first of all and their trust. Few people at the time had cars to go to the picnic and this is why the majority had to travel by bus. For that reason, the United Macedonians Canadian Committee was chartering buses which were paid for by donations and by businessmen advertizing in our picnic invitations and/or the newspaper of the United Macedonians Canadian Committee. As a direct result, the buses to the picnic and back were free for those traveling with the chartered buses. Many Macedonians, before they would approach the bus, had to look to their left and to their right and all around, thereby making sure there was no one watching before deciding to board the bus. For others, who had families back in Greece, the fear of reprisals against their families was too great to take the step and defeat their fear and attend our Macedonian picnics. I had argued with many Macedonians, both at work and wherever they would congregate and consequently I had the opportunity to talk about Macedonian affairs. One such Macedonian was one of my co-workers whose family was originally from my village of Oshchima but they had moved to the city of Lerin, many years ago. After serious and heated discussions, he turned towards me and said, "For you it is easy to talk because you have no one back in Greece! Well, I have a brother who is a principal of a school in Lerin and, if you want to, or if you could open my heart, you will find a bigger Macedonian heart than yours."

The 1964 Ilinden Picnic and a road incident I will never forget

In 1964 when I was Secretary-Treasurer of the United Macedonians Canadian Committee, the Ilinden Picnic was held at 101 International Park. As usual, the day before the picnic, members of the committee and volunteers gathered at the picnic grounds to clean up the area and do all the preparations, such as installing and decorating the stage, installing and connecting the P.A. system and generally doing all the preparations for the next day. Some would even spend the night in the park making sure everything was ready for the next day.

That day I left home and headed for the picnic grounds early in the morning. I was the first to arrive and did as much work as I could, and before the others arrived I left and headed for home. While driving my little Vauxhall, just before the intersection at Woodbine and Finch Avenue, I noticed a funeral procession heading north on Woodbine Ave. I also noticed two older ladies in the car traveling in front of me. It was a brand new, 1964 Ford.

Then all of a sudden the first car in the funeral procession crossed the centre line of the road and headed for me. I reacted and took necessary measures to avoid being hit and then, just as I barely crossed Finch Avenue, I stopped my little car, avoiding hitting the hydro pole at the corner.

I looked back and saw the hearse had collided with the car in front of me and, by then, I had already applied the hand brake in my car. After colliding with the first car and still out of control, the hearse came towards me, smashing my car on the front fender and right along its entire length and pushing it against the hydro pole. The hearse had both doors on the passenger side smashed and had stopped on the shoulder of the road, about 10 feet away from the back of my car. All four doors on my car were smashed.

After removing the casket from the hearse and transferring it to the flower car, a man from the funeral home came over to my car and asked me how I was doing. I told him I was okay and happy to come out of this without any serious injuries. I then gave the man my car keys and asked him to unlock the rear gate of my car, through which I came out after I crawled over the seats.

A tow truck was sent to take me and my car to the City Buick dealership, located on my street, near Danforth Ave. and Main Street, and while I was there a couple of sales people came out to look at my car asking if it was mine. I told them the car was indeed mine. One of them then asked when the accident had taken place and I answered “around 1:00 PM, that same day”. The person then said: “Tomorrow is Sunday, go to church and pray. God was with you today.” My first car, my little Vauxhall, was a total write-off. That day I was happy to be alive and the next day I was able to attend the Ilinden celebrations.

A call from the United Macedonians Canadian Committee 1903 remember Ilinden picnic Sunday August 1, 1965

With the approach of Ilinden, the national holiday of all Macedonians, a day of mixed feelings of joy and sadness, we gather together on this day with bowed heads to pay tribute and respect to the glorious memories of our heroic forefathers who so gallantly fought and died for freedom and justice, against the overwhelming Turkish hordes, and their feudal oppressive rule, on this sixty second anniversary of the national uprising of 1903.

The United Macedonians Canadian Committee has selected an able planning committee which is working hard now to prepare for a mammoth Ilinden picnic this year, one that will surpass by far, all previous Ilinden picnics. Gotse Delchev, leader and organizer of the Ilinden uprising said; "We are not fighting against the Muslims, but against their oppressive rule."

The 1903 uprising was organized in the spirit of unity of all nationalities, political parties and religious groups in Macedonia, and only in the same spirit of unity and devotion can an Ilinden memorial celebration picnic be justified. We must do a proper and deserving honor to our dead heroes, for only then they did not die in vain. Therefore, let us pledge to uphold and cherish their glorious memory by joining in one massive United Macedonians Ilinden picnic this year, in Toronto, regardless of nationality, politics, or religious affiliations.

We appealed to all Macedonian Churches in Toronto to take an active part this year, in one Ilinden picnic, and to refrain from having separate Ilinden picnics, as was done in the past. It is true that there are many things that we may disagree on, but at least let us all agree on celebrating Ilinden together.

The United Macedonians welcomes everyone, particularly guests from the neighboring states are most welcome, and where ever possible, all to come in their native costumes, man and woman. It will have historic meaning if a dozen young men came dressed in original uniforms of the Macedonian freedom fighters and hats with insignia reading, "freedom or death". Also, you are cordially invited to become a member of the United Macedonians Canadian Committee.

The Ilinden picnic this year is going to be held at the beautiful Spring Hill Park, in Whitby Ontario, which is one of the best picnic grounds in Canada.

In case of rain, the picnic will be postponed to August 8, at the same place.

Мојот први говор-реферат на Илинденските прослави на 1ви Август 1965г. Во Фантаси Ленд Парк во Витби, Онтарио.

Драги сонародници, браќа Македонци.

Секој човек и секој народ има своја историја. Думата историја значи ред собитија.Случки и настани, во подолг период на време, во кој е живеел, живее, и ќе живее еден народ. По пат на таков природен процес и Македижонскиот народ ја створил историјата , јазик и култура.

Историјата е наука и добра учителка, на собствениот народ. Тоа го води низ години и векови своето поколење како мајка со своето дете за рака, му ги повторува уроците на своето минато. Од такво минато предадено на поколење се учат и нашите деца кои се, од каде се и што се. Таков еден големмомент од нашата на миналото е и Илинден.По своето историско значење за македонскиот народ, тој ден е ден на славна дата и гордост во националната историја во нашиот народ. Македонскиот народ беше под тешко робство на Отоманската Империја 500 години. Тие беа години на мрак од безправие, подтапканост и насилие, Турските феудали го ограбија и оширомашија нашиот народ. Го обесправија и насилно го поробија. Со други зборови Македонскиот Кристијанин или наречен по турск (ѓаур) немаше ништо своје, или пак ако го имаше, тоа беше привремено и зависно од волјата на Спаџијата и пољакот. Во таа мрачна епоџа нашиот човек небеше стопан на својата нива на својот добиток, на свијите чеда, на својата чес-жена и сестра.Македонецот може да се гордее со многу нешта, но најскапите се овие две: чешноста и трпението. За тие две убавини, не учи не самонашата историја, ама и општата на сите народи, со кои имаме етнички граници. Таа не записала таква дата, да Македонецот заграбил чужда земја, поробил или убесправил некого, а на против самиот тој бил поробуван многу пати во историјата, од Турци, Грци, Бугари и Срби. Тој факт говори, да секогаш чесниот народ повеке верува, работи и твори,поради тоа бива многу пати лаган и поробуван. Но Македонецот знае нешто друго, тој знае да ја брани својата чест, а за тоа е најголемиот сведител историскиот ден, кој ден ние го празнуваме како Великден.Това е нашиот Национален ден Иливден.

Трпението имаше свои граници тоа беше исцрпено и требаше да се дејствува со особена, решителност, за да дојди до крајната цел, целта на свенародноослободување. На 13 Јули по стар стил над селотоБуф Леринско штабот реши да се објви на ден Илинден востанието, тоа е 2 Август 1903 година. На еднаш се испрате саопстение во округот Битола за да го препрати овој во централниот комитед во Солун.Во село Боиста на хектограф се извадија писма саопстенија во сите околии пет дена на самото востање, и се распратија на скаде. Беше известена званично и цела Европа, изнесени беа причините за дигање на востанието.

Не наказаните населби на Турците и системачките прогони ги натераа кристианите од Македонија и Одринско да влезат во масовна вооружена борба. Тие ја прифатија таа крајност од кога гиисктија сите средства за да го донесат мешањето на Европа во духот на договорените што ја регулираат положбата на населението. Такви соопштенија беа испратени лично и до видни Турци.Иистите деиствуваа резултатно. Едно писмо прокламација подписано од Никола Карев меѓу другото говори така: Бидејки од дедо прededo си живиме како браќа во оваа земја, ние ве имаме како свој. Ние не дигаме пушка против вас тоа би било страмно за нас.Ние не дигаме пушка против чесниот, трудолубивиот турски народ.

Ние не излеговме да колиме и грабиме; ние не излеговме да порисијануваме и да ги безчестиме вашите сестри и мајки-жени и керки. Треба да знаете дека се; што е ваше, ние толку скапо колку нашето. Овој повик имаше големо дејство кај Турците и многу од учените Аги, Бегови, Паши и офицери писмено зајавија до централниот комитед да го оправдуваат востанието. Ево едно такво писмо од еден турски офицер од армијата- началник на гарнизонот во Крушево; тој пишува следното: Прокламацијата до мојте сонародници живо ме заинтересира. Целта ви е голема. Од неа разбрав дека залудно сме ве сметале за разбојници. Целта ви е голема а борбата смислена. Напред по тој страшен и славен пат по кој сите народи се добрале до слободата.Во овие денови, преди 62 години во надвечерието на Илинден Мкедонија вриеше како кошница од пчели. Војводите и централниот комитет планууваа. Од народот имаше луѓе кои планууваа а другите чуствуваа и со нетрпење го очекуваа големиот ден, ден на оплата и слобода. Во главно сите беа опфатени со еден пламен на желба и њубов и готови беа да својте животи ги дадат за слобода на својот народ. Мажи и жени старо и младо, сите и на секаде зборуваа за едно - за Илинден и слободата.На брзина се свршуваат сите полски работи - се купуваат оружје и се стегаше духот на Македонскиот народ, ево дојде саканиот ден.Во 1903 пушки загрмеа бомби пукаат, борба започна борба не равна, над Крушевската Република Питу Гули, за прв пат го разви знамето на слободна Макржедонија. За таа слобода во таа борба, паднаа многу наши браќа, тие паднаа за да живеат нивните поколенија. Востанието пропадна но екот на македонскиот дух за својата слобода го разбуди целиот свет. Не се покрива оган кој гори на врв планина, ниту гасни тоа што неможи да угасни, Македонскиот дух беше после востанието уште по силен, по познат и присутен на сите меѓу народни конференции.Многу пати каузата за обединета Македонија беше подкрепвана од други држави и државни политичари.Но, противниците беа по силни и Македонскиот Вопрос изастовуван, конечно никој пат не решен после првата световна војна, на конференцијата за мир, Американскиот президент Вилсон на наседанието држеше пред себе библија и настојуваше да се решат сите спорни проблеми во кој влегуваше Македонија по правда.Но Францускиот државник

Министер председател Клемансо си наложи волјата и ја заврши невидена неправда на Македонија. Со други зборови, живата мрша на Македонија беше исечена на 3 парчина и дадено: Едно на Грција, друго на Србија и трето на Бугариј. Мислејки да македонија ја тури за вечни времина во гроб. Но историјата не учи да неговите надежди беја само илузии и Македонија е жива.Каква беше судбината на Македонците под робство на овие три Балкански земји? Познато ние на сите нас. Македонецот остана без право, без своји мајчин, јазик слобода и просвета, што значи пак под црно робство под други господари. Од Илинден до денес изминаа 62 години и уште две части на Македонија Егејска и Пиринска се обезправени. Обединети Македонци го бара и ке го бара правото и обединението на цела Македонија. Еден дел на Македонија, а тоа е Вардарска успеа со собствените си сили да после толку години се ослободи и заговори на свој мајчин јазик. Да има свои училишта своја црква, своја култура и национална слобода. Но во исто времр ние уште до ден денес жаламе за нашите браќа кој му е земено правото како нација во Грција и Булгарија. Обединети Македонци организација а е пламен на вечниот оган на неугаснатите идеали на славните борци на Македонија. Гоце Делчев, Даме Груев, Перо Тошев, Никола Карев, Јане Сандански, Питу Гулев и безбројни борци кои ги дадоа своjте животи за слободата на Македонија.

Пред тие славни борци и нивниот дух Обединети Македонци дава савет дека ке работи без одих за светите идеали на Илинденците тоа ест за обединењето на Македонија, во тоа име ве поздравуваме и благодарам на вашатапатриотична свест што дојдовте пак заедно да го прославиме Илинден со надеш и тврда вера до идната година се стретнеме тука со исполнети желби за слободна Македонија.

The 1965 Ilinden picnic - a success story with a twist

Before the Ilinden picnic of 1965, I was elected president of the United Macedonians Canadian Committee for that year, and so I decided to start preparations for the 1965 Ilinden picnic early. The most important task for my committee was to find suitable grounds for the picnic. We expected to have a large turnout that year so we rented large grounds to accommodate it. We decided to hold the picnic on August 1, 1965 at Springhill Park, near Whitby, Ontario. This picnic was one of the largest picnics we ever had and was held at this park for the first time.

As president of the organization holding the picnic, I delivered a speech about the 1903 historic Ilinden uprising and what it meant for the Macedonian people everywhere. Besides drawing a record high turnout, this picnic was also successful in every respect. Unfortunately its success did not please our enemies.

At about the same time my wife Cena was pregnant with Caroline, our youngest child, born on August 10, 1965, just nine days after we had the Ilinden picnic and for that reason she was unable to attend.

At the same time, being a young family, we lived on the first floor of a house we rented out. This was our first house and economics during those days were such that we were forced to rent the whole top floor. The four of us, with a fifth on the way, lived in two rooms and a kitchen on the main floor.

The day we had the Ilinden picnic something strange took place. Around 11:30 p.m. we heard sirens and saw emergency lights approaching our street. It was the fire department blaring in the night, causing anxiety in the neighbourhood as we all wondered

what was going on. The trucks then stopped in front of our house and just as they did, police cars also arrived, blazing their sirens full blast with emergency lights flashing in front of our house.

Then, both police and firefighters rushed towards our house and stood on our veranda, knocking on the door and yelling to open the door… that it was an emergency.

The moment the door was flung open, the police ordered everyone out of the house. Plain clothes and uniformed policemen then quickly rushed through our house as if searching for something. They were preoccupied looking for something and ignored our inquiries about what the emergency was all about. After searching everywhere, they finally came out and told us that someone with a young voice had called the police department and told them that a bomb had been planted in our house. Fortunately no bomb was found!

I figured there was a message in all this for me. Our enemies were not too pleased with our successful Ilinden picnic and they were definitely not appreciative of the speech I gave. I guess our huge successes with the picnic were too much for them to bear.

6% loan notes interest payments

Soon after the new board of directors took over the business of the church, it was faced with the demand to pay for the accrued interest on the 6% promissory notes dated February 25, 1964, in Toronto. The interest was payable bi-annually on the last days of June and December of each year. The dilemma was what to pay first, the mortgage company, the bank loan or the members' loans. To illustrate the financial problems we had in 1966, it is enough to mention that the new administration was unable to pay the 6% interest accrued on the members' loans. In order to get paid, people threatened with court action. The number of people who resorted to this kind of demand was large. The administration had no choice but to find the money and pay the interest. The first demand came on January 10th, 1966. The demand for payment of the interest was for the whole year of 1965, although the first half of the year was the responsibility of the old board of directors. Here are the people rightfully asking the church, with a register letter from their lawyer's office, for the overdue interest on their 6% loan notes:

1) Kosta Andrew 12500.00x6% = $750.00
2) Michael Neshevich 5000.00x6% = $300.00
3) Chris Neshkov 1000.00x6% = $60.00
4) Elia George 7000.00x6% = $420.00
5) Van Petroff 10000.00x6% = $600.00
6) Chris Bozanin 1000.00x6% = $60.00
7) Spiro Bozanin 2000.00x6% = $120.00
8) Thomas James 2500.00x6% = $150.00
9) James Minas 2000.00x6% = $120.00
10) Spiro Saunders 1000.00x6 % = $60.00
11) Peter Evans 1000.00x6% = $60.00
12) Sam Andrews 1000.00x6% = $60.00
13) Alex Brown 1000.00x6% = $60.00
14) Gus Constantin 1000.00x6% = $60.00
15) Todor Christoff 300.00x6% = $30.00
16) George Dronoff 1000.00x6% = $60.00
17) Vicky Missios 2500.00x6% = $75.00
18) Marlene Evans 1000.00x6% = $60.00
10) John Evans 1000.00x6% = $60.00
20) Chris Floroff 2000.00x6% =$120.00
21) Thomas George 1000.00x6% = $60.00
22) George Nesevich 100.00x6% = $6.00
23) Effie Nesevich 100.00x6% = $6.00
24) James Trentos 1000.00x6% = $60.00
25) Steve Todorovski 1000.00x6% = $60.00
26) George Milosh 1000.00x6%$ 60.00
27) Paul Mangos 100.00x6% = $6.00
28) Dushan Makrevski 100.00x6% = $6.00
20) Chris Bilkovski 1000.00x6% = $60.00
30) Natso Christoff 300.00x6% = $18.00
31) Angie Costandin 500.00x6% = $30.00
32) Chris Vasilevich 2000.00x6% = $120.00
33) Mara Neshevich 500.00x6% = $30.00
34) Hope Kudelfki 2500.00x6% = $75.00

Total amount owing $4014.00

The next such demand came through a legal action: IN THE COUNTY COURT OF THE COUNTY OF YORK BETWEEN THE PLAINTIFFS : Kosta R. Andrews, Van Petroff, Elia George and Michael Nesevich and The Macedonian Orthodox Church Congregation Saint Clement of Ohrid, Toronto, Canada. The writ of summons #8309 dated July 27, 1966. That summons dealt with the demand for payment of the interest on the 6% notes for the period of January 1st to June 30th, 1966 for the interest accrued and overdue in the amount of $1035.00 plus $100.00 for costs.

The third demand came through registered mail dated August 4th, 1966 for the period of January 1st to June 30th, 1966. It was typical to receive such warnings from the lawyer's office of Ferguson, Montgomery, Cassel and Mitchell, Barristers and Solicitors. 85 Richmond Street West, Toronto.

Re: Accrued Interest on 6% Notes

We have been retained to act on behalf of the following to take such legal action as we deem necessary to collect on their behalf from the Macedonian Orthodox Church Congregation, Saint Clement of Ohrid, Toronto, Canada, the interest due to them as holders of 6% Notes. The principal amounts are shown below together with the accrued interest owing thereon.

Thomas James 2500 x 6%=$75.00,
Peter Evans 1000 x 6% =30.00,
Marlene Evans 1000 x 6%=$30.00,
Chris Bozanin 1000 x 6%=$30.00,
Todor Christoff 500 x 6%=$15.00,
Paul Mangos 100 x 6%=$3.00,
Tommy Trentos 100 x 6%= $3.00,
James Minas 2000 x 6% =$60.00,
John Evans 1000 x 6% =$30.00,
Spiro Bozanin 1000 x 6%= $60.00,
Alex Brown 1000 x 6%=$30.00,
George Dronoff 1000 x 6%=$30.00,
Chris Neshkov 1000 x 6%=$30.00,
James Trentos 1000 x 6%=$30.00

Total Amount $456.00

As you can see, the members at the time were putting pressure on the new board of directors, knowing very well the financial position of the church. As I have indicated, I took over as secretary-treasurer after the elections of September 25, 1965. Soon after, thanks to Mr. John Argiris, we were able to engage a chartered accountant by the name of Stan A. Senn, both a wonderful and wise man as our bookkeeper. Having a chartered accountant for me was the best thing that I could have asked. We began to issue monthly financial statements. My monthly statements were audited but the church books, before September 1965, were not audited. This was the case since we did not, at that time, employ a bookkeeper. The board relied on the control committee and I was one of them. The members of the control committee were members of the board of directors, at the same time. Members of the board were controlling the board of directors and the finances of the church but, that was then. We had no choice but to trust each other. The chartered accountant, Mr. Senn, during the year 1966 also audited the church books, from the beginning of our congregation, to September 1965. In our first financial statement, for the period of September 25 to October 31st, 1965, the members' loans were not mentioned

but in the next monthly statement, for the period of November 1 to December 31, 1965, the five year members' loans were mentioned with a comment, "received not confirmed" It was this comment which prompted Mr. Bill Andrews to write me a letter, which stated:

HAINES, THOMSON
Barristers and Solicitors
December 13th 1965, REGISTERED

Mr. John M. Givens, 160 Chisholm Avenue, Toronto 13, Ontario.
Re: Macedonian Orthodox Church Congregation, Saint Clement of Ohrid, Toronto, Canada

Dear Mr. Givens:

You are the treasurer and a director of this corporation. I am writing to you in my capacity as a member of the church. I was astounded on examining the statement of income and expenditures for the period September 25th to October 31st 1965 to find no reference whatsoever to the loans from members in excess of $75,000. The statement is completely misleading as to the true financial affairs of the church. Unless a correcting statement or letter to the members advising them of this error is sent out immediately, I intend to take such course of action as I find available to me as a member of this corporation to ensure a proper statement of the financial affairs thereof is made available to the members.

Signed: Yours very truly,
William Andrews

The second letter I received from Bill Andrews was from the same lawyer's office: Haines, Thomson, Barristers and Solicitors.

February 25th, 1966.

Mr. John Givens,

Macedonian Orthodox Church Congregation, Saint Clement of Ohrid, Toronto, Canada, 76 Overlea Boulevard, Toronto 17, Ontario.

In this letter, Mr. Andrews, as a member of the church, was asking for information regarding the second financial statement for the period of November 1 to December 31, 1965.

Mr. Andrews had a few questions. Question number three read, "What is the meaning of the item on the bottom of the statement headed five year members loans-received not confirmed I am particularly concerned at what you mean by the words 'received not confirmed'."

Question number four read, "Would you please advise me as to the name of the chartered accountant written in on the bottom of the page who prepared that statement." I believe I had forwarded the name of the chartered accountant to him. After that, I had not

heard anything more from Mr. Bill Andrews, for a while. What is the difference between the two letters? One difference is the fact that the second letter is properly addressed to, 76 Overlea Boulevard and not my private home address. Secondly, there were no threats.

Ilinden celebrations in Macedonia and the participation of the United Macedonians Canadian Committee

The House of Immigrants in Macedonia invited the United Macedonians Canadian Committee to send a delegation to the Ilinden celebrations in Macedonia. The delegation was selected by the membership during a general meeting held in May of 1968. I was selected to represent the United Macedonians Canadian Committee in Macedonia.

Later the same year, new elections for the board of the United Macedonians Canadian Committee took place and James Trentos was elected president. At this point, the newly elected executive decided to incorporate additional members to the delegation, of which the House of Immigrants was informed through a letter. The letter, dated July 2, 1968, read as follows:

> Dear Compatriots:
>
> On the occasion of the 65th Ilinden Uprising celebrations in the name of the organization United Macedonians Canadian Committee we congratulate you and wish you a successful Ilinden celebration.
>
> Here is a list of delegates:
>
> First vice-president George Angelevski
> Second vice-president Vlado Steriovski
> Director of the administration John Nikolovski
> Member of the organization John Givens.

Making changes to the list of delegates obviously angered some members of the organization who took it upon themselves to complain to the House of Immigrants with a letter of their own, addressed to T. Bugleski, President of the House of Immigrants in Macedonia.

The letter read as follows:

> Sir:
>
> At a general membership meeting held in May 1968, where a majority of the qualified members were present, Mr. John Givens, former treasurer, president and secretary-treasurer, was elected by a great majority to represent the United Macedonians Canadian Committee as the invited delegate to the celebrations to be held in Macedonia, to commemorate the 65th anniversary of the Ilinden uprising. A subsequent motion was passed that messengers John Nikolovski and Vlado Steriovski also attend as co-representatives. Following the membership

meeting, the executive of the United Macedonians Canadian Committee appointed Mr. George Angelevski, first vice-president, to also attend.
It is the feeling of the membership that Mr. Givens be accorded and accredited with the honor, as a member who has contributed a great deal to the development and growth of this organization.
It is with great joy that we all look forward to this occasion and it goes without saying all courtesies extended will be appreciated.

Yours truly,

Signed: P. J. Kondoff, Don Pappas, A. Palmerov, George Loukras, William Clatseff."

I was honoured to receive this invitation to take part in the 1969 Ilinden celebrations in Macedonia.

Here is the letter of invitation:

House of Immigrants of Macedonia
Skopje, Ul. 27 Mart br. 5
Skopje, May 16, 1969

Dear John:

In August this year, 25 years would have passed since the creation of the First free Macedonian State - the Socialist Republic of Macedonia. On Ilinden in 1944, during the struggle for freedom and independence, struggling against the Germans, Bulgarians and other fascist occupiers, the people's representatives from Macedonia assembled in the quarters of the old St. Prohor Pchinski Monastery where they hammered out the centuries-old aspirations of our people to live in its own free national state. The Socialist Republic of Macedonia was created where the Macedonian people can freely develop their own creative forces. In the past 25 years our fatherland rose from destruction, erased the traces of its enslaved past and swiftly took its place among modern states. Macedonia's modern literature, Macedonia's University and Academy of Learning and Sciences, Macedonia's theaters, historical and other scientific literature, including Macedonia's economy, have blossomed to a point where our country is now famous and desirable to all well-wishers in the world.
In honor of the 25th anniversary of the First sitting of the People's Antifascist Assembly of Macedonia's Liberation /ASNOM/ the Macedonian people are celebrating both of their Ilindens, 1903 and 1944, their heroic past and their bright present and with a full heart, gratefulness and love for their sons and daughters, they bow before the immortal greats who have fallen for the liberation of their birthplace Macedonia. On Ilinden this year, the Macedonian people in the entire Republic, as well as outside wherever they live, will be formally celebrating this important Jubilee.

Dear John, with great pride we would like to invite you to join us in this great ASNOM celebration, which will be held from July 30th to August 5th. During this time you will be our guest and, in addition to participating in the jubilee, we will visit many other places and cities in Macedonia.
Given that the celebration will take place at the height of the tourist season, please let us know as soon as possible if you will have the means to join us, so that we can make timely arrangements for your transportation and hotel.
Please accept our best wishes for success in your personal endeavors and our cordial and fraternal greetings.

Editor and Chief, Ivan Tochko

President Tome Bugleski

The decision to form the First Macedonian Diocese for North America and Australia by the Archbishop of Ohrid and Macedonia His Eminence Dositej and my Involvement

In 1968, the United Macedonians Canadian Committee elected me to represent them at the Ilinden celebrations in Macedonia. After arriving in Macedonia, I had the honour, together with Kosta Stanwyck and others, to be invited by his Eminence Archbishop of Ohrid and Macedonia, to meet with him at his residence in Kalishta. Also present at this meeting was Done Ilievski, Minister of the Macedonian Commission for Religious Affairs.

This was also the second time that I had met former deacon and now Bishop Kiril and other church officials who had visited us in Canada.

During our discussions, both Archbishop Dositej and Done Ilievski briefed us on the historic decision to revive the Archbishopric of Ohrid and Macedonia and about events and difficulties they encountered at that time. Ilievski also spoke about His Eminence Dositej's nomination and how he became Archbishop of Ohrid and Macedonia. Dositej, a Macedonian, was at that time a bishop in the Serbian Church.

We were told that there were two qualified candidates for the job, one of them being Dositej. Ilievski then spoke about the means by which Macedonian authorities contacted Dositej and discussed with him a proposal for becoming Archbishop of Ohrid and Macedonia and of the events before and after his Eminence accepted his candidacy to head the Macedonian Church.

There were many difficulties with security surrounding his departure from Serbia and the whole project had to be kept a secret right up until the election.

After that, His Eminence Dositej briefed us on the need to establish a Macedonian diocese for North America and Australia.

In the presence of Ilievski and Bishop Kiril, it was decided that it was time to establish our own diocese for North America and Australia. Archbishop Dositej then proposed that

Bishop Kiril be sent to head them. Dositej said, “I will promote him to a Metropolitan and I will send him to you.”

I was asked and did my best to convey this information to the board of directors, then headed by Dr. Georgievski. As requested, I proposed to the board that we consider the establishment of a Macedonian Church North American Diocese and Archbishop Dositej’s offer to appoint Bishop Kiril to head the North American and Australian Diocese.That was how the process of establishing our own diocese in North America and Australia became a reality, which makes me very proud today to have been part of such a historic event for our Macedonian Community, in Canada and the United States.

On the occasion of the Ilinden Anniversary, in 1968, I spoke at the Grave of the Undefeated, in Prilep

Dear Compatriots:

With special feelings of joy and pride, I bring you our cordial greetings from our compatriots from Canada, as well as the entire membership of the United Macedonians.

We, the Macedonians, united in our national organization, in all of our thoughts and wishes, are always with you, for the good and prosperity of our people; at this moment, in this year, when our fatherland celebrates 65 years since Ilinden. We, the Macedonians in Canada, your brothers and sisters, share your joy and wishes, along with you, at the altar of the Macedonian Golgotha - Ilinden.

Dear Compatriots

The idea of uniting the Macedonians abroad is a result of our feelings, our separate Macedonian way of life and our glorious Macedonian history, connected with Ilinden. That feeling found its place and recognition amidst the mosaic of nationalities in Toronto. It was the driving force that created our organization.

The purpose of the United Macedonians was, is, and always will be, to unite all our brother Macedonians, abroad, especially those expatriates who were infected by the Bulgarian, Greek and Serbian propaganda and who were beleaguered in their national awareness to the degree of servitude to other's interests. The first major achievement in our success was the creation of the first Macedonian Church, St. Clement of Ohrid in Toronto. St. Clement, today, is our church where over 10,000 Macedonians are carrying out their spiritual needs. This great achievement is not only ours but also that of our mother Macedonian Autocephalous Church which gave us a helping hand and morally supported us. Our idea would have remained just an idea if a delegation had not been sent, in the name of his Eminence Bishop Zletovsko- Strumicki Naum and the Very Rev. Kiro Stojanov. Our church, fittingly named after our patron St. Clement of Ohrid, serves us as a spiritual, educational and cultural centre. It has a Sunday school, drama club and this year, we have our spiritual weekly newspaper, Spiritual Spark. All the resulting benefits are the fruit of the first vision of the United Macedonians. It is our universal joy that we can report that every day new branches of our organization are born and this success goes towards an even greater unification. In the days before my departure a new branch of the United Macedonians emerged in Hamilton. This gives us the hope that

there will emerge a new spiritual beacon, a new Macedonian Church. This is why the cries of our age-old enemies are in vain, especially Bulgarians and Greeks, before the reality of history. The enemies' cries are melting away, every day, before dawn, justice and the truth.

The free Macedonian nation lives and thrives within the new Yugoslavia through the Autocephalous St. Clement Church; the academy of art and sciences; from the progress and affirmation of our country in front of the whole world, and also in the truth and our progress within Canada. Thousands of Macedonians take part in our festive celebration of our historical Ilinden in Toronto and in Canada. Ilinden leads us through many oceans, seas and rivers back to our roots in Macedonia, where our best sons fell for the liberation of Macedonia from 1903 to 1945. As a direct result, our soul is joyful and full of flattering hope. All our brother Macedonians who came and saw our mother Macedonia again, returned to Canada renewed, encouraged and armed with a greater knowledge and love of Macedonia. From what we see and feel here, we're lucky, especially for the brotherly welcome and services of our Matica.

Dear compatriots:

In my summation, I want to assure you that, we, the Macedonians, are living and develop fully and freely in our second homeland, loving Canada as our motherland, Macedonia. In Canada, through our churches and our organizations, we feel like we are in Macedonia. Under Canadian laws and regulations, we celebrate all our holidays and keep our Macedonian traditions. Ilinden is our national symbol, the most expensive gift decorated with costly sacrifices for the liberation of Macedonia. On that great national day in Toronto, each year, we are holding church services for the fallen heroes and we are holding a picnic in gratitude to the felled victims for the liberation of Macedonia during Ilinden, 1903 and 1941 - 1945.

Glory to the fighters of both Ilinden uprisings.

МОЈАТА ПРВА ПОСЕТА НА МАКЕДОНИЈА

Говор на Могилата на непобедените во Прилеп Август 1968г.

Драги сонародници,

Со особени чуства на радост и гордост ви ги предавам срдечните поздрави на нашите сонародници од Канада, како и од целото членство на "Јунајтед Мацедонианс".

Ние, Македонците, здружени во нашата национална организација, во мисли и желби сме везден заедно со Вас, за доброто и просперитетот на нашиот народ. И во овој момент, во оваа година, кога нашата татковина празнува 65 години од славниот Илинден и ние Македонците од Канада, вашите браќа, ја приложуваме, радоста и желбите, заедно со вас, на олтарот на Македонската Голгота - Илинден.

Драги сонародници,

Идејата за обединување на нас Македонците во странство е рожба на нашето национално чувство, на нашиот одделен македонски бит и нашата славна македонска историја, сврзана со Илинден. Тоа чуство најде свое место и признание сред мозаикот од народности во Торонто. Тоа беше движечка сила која ја создаде и нашата Организација.

Целта на "Јунајтед Мацедониан" беше, е и ќе биде да ги прибере сите наши браќа Македонци во странство, а особено оние иселеници, кои, нагризени од големобугарската, големогрчката и големосрпската пропаганда, беа расклатени во своето национално сознание до степен на слугување на туѓите интереси. Првата форма на постигнувањето на нашиот успех беше создавањето на Првата Македонска црква "Свети Климент Охридски" во Торонто, во која денес си ги вршат своите духовни потреби над десет илјади наши Македонци. Ова големо дело не е само наше, на нашите замисли и труд, туку и на нашата Мајка македонска Автокефална црква која ни подаде рака и морално ни помогна. Нашата идеја ќе останеше само идеја ако не беше испратена делегација во лицето: Негово преосвестенство Епископот злетовско-струмички Г. Наум и пречесниот протоерej ставрофор Г. Кирил Стојанов. Нашата црква достојно го носи името на нашиот патрон "Св. Климент Охридски", служејќи ни за духовен, просветен и културен центар. Таа има неделно училиште, драмска секција и од оваа година имаме и наш духовен весник "Духовна Искра". Сите тие досегашни резултати се плод од првата замисла на обединетите Македонци.

На сеопшта радост, можеме да истакниме дека секој ден се раѓаат нови и нови клонови на нашата организација и со успех одиме кон се поголемо соединување. Овие денови, пред моето тргнување е формирана и во Хамилтон "Јунајтед Мацедониан" со што се надеваме дека и таму ќе изникне наш духовен светилник Македонска црква.

Затоа напразно се викотниците на нашите вековни непријатели, особено Бугарите и Грците, пред стварноста на историјата. Тие се топат секој ден пред изгревот на правдата и вистината : на слободната македонска нација, која живее и се развива во рамките на нова Југославија; на Автокефалната Свети Климентова црква; на Академијата на науките и уметностите; од прогресот и афирмацијата на нашата земја пред целиот свет; пред вистината на нашиот прогрес во Канада; пред нашиот историски Илинден кој е празнуван на најсвечен начин од многу илјади Македонци во Торонто.Тој не води преку океани, на иселениците мориња ореки, овде, вонеговиот корен - во Македонија, каде паднаа најарните синови за слободата на Македонија од 1903 до 1945 години.

Па затоа нашата душа е радосна и полна со ласкателна надеж. Сите наши браќа македонци кои дошле и ја виделе повторно нашата мајка Македонија, се враќаат во Канада обновени, охрабрени и наоружани со поголемо сознание и љубов кон Македонија. Од се она што гледаме и чуствуваме овде задоволни сме и среќни, а особено од братскиот пречек и услуги на нашата Матица.

Драги сонародници,

Завршувајки, сакам да Ве уверам дека ние Македонците во нашата твора татковина Канада како и нашата мајка Македонија, живееме и се развиваме наполно слободно, сакајки ја исто нашата втора татковина Канада како и нашата

мајка Македонија. Во Канада, преку црквата и организацијаа, ние се чуствуваме како да сме во Македонија.

Во рамките на канадските закони и прописи, ние си ги празнуваме сите наши празници и ја чуваме нашата македонска традиција.

Илинден е нашиот национален симбол, најскап дар украсен со скапи жртви за слободата на Македонија. На тој наш национален Великден ние во Торонто секоја година правиме панахида за паднатите херои и правиме пикник, во знак на благодарност кон жртвите за слободата на Македонија, паднати во време на двата Илиндена 1903 и 1941 - 1945 година.

Слава на борците од двата Илиндена!

From the history of our Diocese

Representing St. Clement of Ohrid Church in Toronto, I along with the church president, Nikola Karanfilovski, were present at the diocese's executive meeting held in 1983 at St. Paul and St. Peter Church in Gary Indiana. At this meeting, Bishop Kiril asked Father Boris Popovski to read the history of the American Canadian diocese, written by Father Boris Popovski. I found it to be very distorted to say the least and some of it was outright lies. I protested by contradicting his so-called history of the diocese. Instead of establishing a committee to at least write or correct the same, Bishop Kiril intervened and told me: "If you do not like it, write one yourself." First of all, Father Popovski came into the picture much later. Father Boris Popovski arrived in Toronto as a tourist, who wanted to stay in Toronto. As such, he was not officially sent by the Macedonian Synod in Skopje. This was necessary in order to be accepted by St. Clement of Ohrid Church as a priest, to serve together with Father Atanas Popov who had been appointed by the Macedonian Church in Skopje to replace Father Kiril Stoyanovski. Father Kiril Stoyanovski was a member of the church delegation for the consecration of our church, left behind to serve the congregation temporarily. Nor were we looking for a replacement. His interference and the arguments he caused between himself and Father Atanas Popov was evidence enough that Father Popovski wanted to unseat Father Atanas Popov. Father Popov tolerated him for a while, allowing him to conduct liturgy at St. Clement with him but his patience ran out when it came to a heated argument where Father Popov told him to butt out and look somewhere else and not at St. Clement Church. This was part of the reason Father Popovski was not objective when he was writing the history of the diocese and partly because he was not involved or had witnessed the events and happenings in the diocese. At a later date, Father Popovski was assigned, I believe, to Hamilton and then to Gary Indiana to serve.

Why was Father Atanas Popov sensitive to his position as priest, serving St. Clement of Ohrid Church? That is a long story; it is part and parcel with all the events that happened during the consecration of our church within our congregation and both his defense of the Macedonian Orthodox Church and its synod in Skopje outraged the opponents at that time. After reading the book written by Slave Nikolovski Katin, entitled "Metropolitan Kiril", I was drawn to what he writes about Father Boris Popovski performing, for the first time, a service in the mother tongue, in Macedonian, at a Syrian Orthodox Church in Gary Indiana. I wonder whether or not it is part of the story Father Popovski wrote. First of all, St. Peter and St. Paul was the first Macedonian Church in

North America. Secondly, the first priest to serve was Father Tanaskovski, who took part in the construction of the church. How then could one say that Father Boris Popovski conducted the first service in the Macedonian language? On the same page it says that in 1967, this church was the seat of the Bishop Kiril when we know that Bishop Kiril was enthroned on August 10 of 1969, at St. Clement of Ohrid Macedonian Orthodox Church in Toronto.

Folklore Group Makedonka at St. Clement of Ohrid Church

Back in 1969, after the new elections at a meeting of the Board of Directors, the then vice-president elect, Filip Angelkovski, promised to the board to organize the cultural life in our church community, by establishing cultural groups. At that meeting of the Board of Directors, he proposed to establish the following: a) Macedonian folklore group. The vice-president proposed and was accepted by the board that the folklore group be called Makedonka. b) The other proposal was establishing a music school.

In a short time, Professor Filip Angelkovski succeeded in recruiting enough young people to start the new folklore group. At that time, Alex Petlichkov already had a dance group outside of the church organization.

With the establishment of Makedonka, Filip Angelkovski invited Alex Petlichkov to join the group Makedonka with his group of dancers. Alex Petlichkov accepted the invitation and became the choreographer of Makedonka and Filip Angelkovski, as its director of the folklore group Makedonka.

At the first meeting of Makedonka, there were some members of the board taking part, particularly Louis Opasinis, who were opposed to Alex joining Makedonka because of some outstanding old differences between them. The majority of the members present at this meeting, including myself, supported Mr. Petlichkov in joining Makedonka. Both Filip Angelkovski and Alex Petlichkov worked together in developing the folklore group Makedonka to become one of the best groups in Toronto and Canada. Makedonka became an ambassador of our Macedonian culture amongst the ethnic groups in the Canadian community of Toronto. During the international caravan in Toronto, Makedonka successfully entertained the visitors to our pavilion Skopje and especially during the competitions in the CHIN picnics in Toronto by capturing first place, many times. Also, Makedonka represented Ontario in Nova Scotia and other places within Canada. Makedonka grew to be a representative of Canada, for example, when they participated in the International Dance Competitions in Puerto Rico in 1983.

Makedonka also was our ambassador to our old country Macedonia, representing our Macedonian community of Toronto in its many travels and performances given all over Macedonia. Thanks to the wisdom of Mr. Filip Angelkovski for the initiation and organizing of Makedonka. Thanks to Alex Petlichkov for his unbroken, endless and tireless work to develop Makedonka to the degree of becoming one of the best folklore groups in Canada. Thanks to Alex for his hard work for the last 47 years and he's still going strong. Alex was not the only one involved but the whole Petlichkov family. One of the first dancers in the group was Mary Petlichkov. Soon after their daughter Gula and son Chris took their places in the folklore group Makedonka and later Alex and Mary's grandchildren joined Makedonka. This is why I salute the Petlichkov family. Alex's work was not appreciated and misunderstood by some leaders of our church community.

He has faced many obstacles in his work with Makedonka.

I believe the hardest times he faced were during the presidency of Sam Gadjovich in 1971 and 1972, when the executive board, headed by Mr. Gadjovich, raided the storage room of Makedonka, throwing all the belongings of Makedonka out of the room, forcing Alex to store the same in his own house. This did not stop Alex from continuing and improving the ability of Makedonka to represent our culture within our Macedonian community and in Canada, regardless of the obstacles he faced. This is why the board of directors of 1981 and 1982 had decided to recognize and honour his work with a small present, a silver tea set for his hard work with the youth of the time and his successes with Makedonka. During the 48 years of Makedonka's existence, a great number of Canadian Macedonian youth have passed through, all proud of their Macedonian heritage.

In June of 1976, our daughter Christina joined Makedonka and for almost eight years was a member. Our younger daughter Caroline joined the group later, in 1982, and danced for four years. Both of us, myself and my wife Cena, were always thrilled to watch them performing in Makedonka. Together with Cena, we never missed the competitions and performances at the Chin Picnic at Centre Island or at the exhibition grounds in Toronto. Later, Caroline also joined the Mississauga church folklore group, Ilinden. Both have traveled to Puerto Rico and Macedonia, where they had opportunity to see and learn about Macedonia, their ancestry, since both are born Canadian.

The First Assembly of the Macedonian Orthodox Church of the American, Canadian and Australian Diocese in Toronto

Shortly after the arrival of Bishop Kiril in Toronto, in August of 1969, the first Diocesan Assembly of the Macedonian Orthodox Church of the American, Canadian and Australian dioceses was held in Toronto, Canada. I was invited, by his Excellency Bishop Kiril, as the delegate representing St. Clement of Ohrid Church, in Toronto. At the gathering, it was unavoidable to have different interpretations and disagreements among the delegates on issues, such as the first budget of the Diocese. The budget, at the time, represented a major problem because the parishes were financially weak and were burdened with large mortgages. During the discussions, disagreements developed between the participants of the meeting. The assembly decided to appoint me and the diocese secretary, Deacon Tsandovski, to draft a budget and present this budget to the assembly for approval. The gathering itself was held in the small hall under the church. Along with Deacon Tsandovski, we went onto the stage of the main hall because only there could we discuss privately and come to some agreement to a common budget to present to the assembly, but we failed. The expectations and demands by Tsandovski were too great. We came to major disagreements and quarrels. Tsandovski was unable to convince me to agree with his own, unrealistic budget proposals, calling me an illiterate, which meant there was no possibility for a common proposed budget. His proposed budget was over $56,000 for the year. I, on the other hand, proposed a budget of $36,000.

After presenting to the assembly our proposals, His Eminence Kiril was proposing to the assembly to accept the proposed budget presented by his secretary, Deacon Tsandovski, by saying, "Without exception, regardless whether it will be possible to fulfill the budget or not, we will be spending only what we have." The delegates at the meeting did not want to hear about such a big budget. If approved, funds would have to

be found, but the question was, from where? Not only was Tsandovski's proposed budget rejected, but my proposed budget was rejected also, knowing well that the bank balance was only $13,000 at that time. This confrontation with the Deacon Tsandovski, where we were unable to overcome our differences on the proposed budget, resulted in my relations always being strained with him.

The assembly elected an executive board. Toronto, as the largest church community, elected seven members comprised of Paul Bassil, Michael Tallin, Bill Clatsoff, Sam Gadjovich, George Loukras, John Tsarvenkov and myself. George Loukras was elected treasurer of the diocese and I, John Givens, assistant treasurer. The disagreements in the diocese assembly were later reflected upon between Bishop Kiril and Father Popov and the members of the executive board of the diocese, from Toronto.

The board members called a meeting with Bishop Kiril, at his residence on Thorncliffe Park Plaza, to try to overcome the misunderstandings between Bishop Kiril and Father Atanas Popov. Unfortunately, during the discussions, a deeper disagreement surfaced between Bishop Kiril and Father Popov. Under a state of nervousness, Bishop Kiril ordered Father Popov to leave his residence and the meeting. Father Popov was shaken and very upset, and he replied to the bishop with the following words; "The apartment is a church property, therefore you cannot order me out." Father Popov stood firm on his position and at the same time was very offended and nervous. Bishop Kiril realized the severity of his actions, and upon seeing Father Popov very disturbed and upset, changed his tune and tried to calm Father Popov down with the words; "Father Tanas, please don't be nervous, calm down!" Father Popov answered with the following words; "Your duties in this diocese can sanctify you, or will get you in a blind alley from which there is no escape."

After that meeting, relations between Bishop Kiril and Father Popov remained strained. I must say, in this confrontation between the bishop and Father Popov, Father Popov had the support of the members of the board. After approximately one year, Bishop Kiril returned to Macedonia but, his secretary deacon, Tsandovski, remained in Toronto. In the absence of Bishop Kiril, Father Atanas Popov was looking for help at the church services from their deacon, Tsandovski, but Tsandovski was refusing to take part during the church services, saying that he would only take part when Bishop Kiril was officiating at the services. As a result, the relations between Deacon Tsandovski and Atanas Popov deteriorated. Due to the stand Tsandovski took, the members of the diocese board were forced to call a meeting with him. At the meeting, Tsandovski defended himself by saying he had not drawn his salaries and that he was going to take the board to court. The response of the board was to make a detailed financial statement to see if the diocese owned him salaries in arrears, according to the diocese's budget.

George Loukras was a good and honest man but, due to his late age, he could not respond to the task at hand. Therefore, the responsibility of drawing the financial statement fell upon the assistant treasurer, who happened to be me! Mind you, during the first few months, George Loukras and myself were the co-signers at the bank but it was not practical. We decided to transfer the bank account to Bishop Kiril and the deacon, since it was known that their salaries were set at a certain amount, according to the budget. They had the right to withdraw the money as they pleased. It made no difference to the board. Tsandovski's threat to take the board to court because he claimed he was not paid and due to the absence of Bishop Kiril, the board decided to draft a detailed financial

statement. I had prepared the financial statement and sent a copy to the Holy Synod in Macedonia.

The financial report showed undoubtedly, and according to the budget, that Deacon Tsandovski received his regular salaries and more. The problem became an issue, only after Tsandovski threatened to prosecute the executive board.

Bishop Kiril, still in Macedonia, had nothing to do with the affair. Nevertheless, Bishop Kiril was responsible for the conduct of his secretary.

After the report was sent to the Synod, Tsandovski spread propaganda that we were against the bishop and of course the opposition further disseminated his propaganda. The bulk of the propaganda was against me, since I was the one who had drawn the financial statement. The propaganda against me made me stronger in my belief to prove that the report could not have been any different and the purpose of the report was not designed to criticize anyone, least of all, Bishop Kiril.

After the return of Bishop Kiril to Toronto, the diocese held its assembly meeting at St. Clement of Ohrid Church, in Toronto. I was prepared to present the statement to the diocese assembly with which I would prove that the financial statement sent to the Holy Synod was correct and accurate and I did not intend to alter anything in it.

Just before the start of the diocese assembly meeting, I was summoned by the president of the House of Immigrants of Macedonia, Zivko Vasilevski, (with whom I had a good personal relationship). Present at this meeting, held in the church office, was also Bishop Kiril and Vasil Panov, consul at the Yugoslav Consulate in Toronto. The main objective of this meeting was the financial report which I had to present to the diocese assembly. Keep in mind the financial report was signed by all the members of the diocese board of Toronto and they were; Michael Tallin, Paul Bassil, Bill Clatsoff, John Tsarvengos, Sam Gadjovich and myself, John Givens.

After a brief discussion, the president of the House of Immigrants of Macedonia said to me, "for the sake of your church, and in the name of Macedonia and the Macedonian people, you should refrain from discussing or presenting the balance sheet." I was told the same by Vasil Panov, to avoid disagreements and quarrels in the assembly meeting in order to have an orderly and good atmosphere at the meeting.

Under pressure, I made the promise to president Zivko Vasilevski and Bishop Kiril, that I was not going to go into the controversial points of the report, and altogether we went into the large hall to start with the meeting. When it came to the point in the agenda for the financial statement, Bishop Kiril asked me to present the financial statement to the delegates. After each point on the financial statement, Bishop Kiril asked if anyone had a question or required more explanation. Among others, Spiro Saunders asked to speak. He wanted to speak from the podium but before ever reaching the podium, he shouted out all that he had on his mind. He shouted that I, John Givens, was against the bishop. Although Spiro was present, he did not hear anything that was said at the meeting due to his preoccupation with his accusations against me. At that moment, Bishop Kiril said to him; "Spiro, it seems we have not correctly understood each other" and asked Spiro to go back to his seat and at the same time, Bishop Kiril encouraged me to continue with the report.

After I gave the report and with all the questions answered, the assembly accepted the report. At that time, the bishop thanked me for the report, and that was how that episode ended. However, there were consequences from it. Although the bishop confirmed the election of my administration during the court case in 1981, he kept silent.

I think the reason for not speaking up was the fact that there were also supporters on the other side who pretended to be his friends but, in reality, the whole case was against the Holy Synod, which he represented in North America. Without sufficient understanding of the true essence of the charges contained in the case, those in authority and some of the supporters of the court case against the congregation of St. Clement of Ohrid Church, the propaganda spread against the board. Those who had been called the most competent, kept silent.

In 1983, as vice-president of St. Clement of Ohrid and delegate to the church convocation in Chicago, I ran for the office of vice-president of the American-Canadian Diocese for 1984-1985.

After my election, I had good relations with Bishop Kiril. I was always honest with him and appreciated his patriotism, and in return, he was fair towards me.

The difficulties and differences we had with the United Macedonians of Canada from 1981 and the church executive board at the time, continued in 1984. Especially after the removal of the United Macedonians of Canada from the church premises, Bishop Kiril was insisting that I, as vice-president, should accompany him at the Ilinden picnic of the United Macedonians of Canada, knowing very well that the people of the organization weren't allowing me to be on the stage. I tried to tell Bishop Kiril that I was not desirable nor that I wanted to participate in it but, Bishop Kiril insisted and I, as a good servant, could not refuse him. When the time came to go on the stage, the bishop said, "let's go Johnny." We walked towards the stage and Bishop Kiril climbed the stairs, leaving me behind. At the same time, when Nada Stojcevski and Vlado Grozdanovski stopped me and did not allow me to join the bishop on the stage, I had no choice but to retreat, although Bishop Kiril had insisted that I go with him on the stage. He forgot me at the last minute.

These are a few of the things that I consider to have been unfortunate and undesirable to have occurred during my long-term relations and cooperation with Bishop Kiril. It was encouraging to hear Bishop Kiril, when he was in Toronto at St. Dimitrija Solunski Church in Markham, say that our differences, in many respects, were directed towards the same end, that being, for the benefit of our church. In 2012, together with Risto Stefov, we visited the Leshnovski Monastery during the Ilinden celebrations where Bishop Kiril invited me, along with Risto Stefov and two other activists from Australia, to his office and served us drinks. Bishop Kiril did not miss the opportunity to talk about our long-lasting cooperation and reiterated his stance that if there were differences in our work, they were only for the sake of our immigrants.

God rest his soul and his eternal memory.

Првото Епархиско Собрање на Македонската Православна Црква на Американско- Канадска и Австралиска Епархија во Торонто

По доаѓанието на владиката Кирил во Торонто во Август 1969 г. се одржа првиот епархиски собир во торонто. бев поканет од негово Преосвештенство Кирил како делегат од црковната општина Св. Климент Охридски. На собирот беше не избежно како прво основачко Еперхиско Собрание да има различни мисленија и

толкувања па и несогласувања по меѓу делегатите за некои прашања како на пример првиот буџет на епархијата. проблемот со буџетот тоа време петставуваше голем проблем затоа што црковните општини беа слаби финансиски, беа презадолжени.

По расправијата која се разви и несогласувањата меѓу учешниците на собирот, бев избран заедно со епархискиот секретар Ѓаконот Александар Цандовски, да предложиме нацрт буџет на епархиското собрание. Собирот го одржавме во малата сала под самата црква. Заедно со ѓаконот Цандовски отидовме во големата сала на бината, затоа што само тамо можевме да дискутираме приватно и дојдиме на еден заеднички предлог буџет да го преставиме пред Епархиското асобрање, но не успеавме. Очекувањата на Цандовски беа преголеми. Дојдовме дури на големи несогласувања и караници. неможејки Цандовски да ме натера да се согласам со неговите не реални големи барања ме нарече дури аналфабета (неписмен) што значеше веќе немаше услов за заеднички предлог. Предлогот на Цандовски предвидуваше буџетот да биде повеќе од 56,000.00 годишно. Од моја страна, предложив буџет од $36,000.00

По нашите читања на нашите предлози, негово Високо Преосвештенсто Кирил бараше да се прими предлогот на Цандовски велејки : Без разлика дали ќе може да се исполни буџетот или не, ќе се троши тоа што го има. Делегатите на собирот не сакаа да слушнат за толкав голем буџет трдејки: Ако се одобри таков буџет ќе мора да се најдат средствата а од каде?

Не само предлогот на Цандовски што не помина но, и мојот предлог беше неприфатлив знаеки дека во банката имаше само $13,000.00.

Оваа конфронтација со дијаконот и секретар на Владиката Кирил не успеавме да ја надминиме, така што, мојте односи со Цандовски не беа баш најдобри.

Епархиското собрание избра управен Одбор. За торонто како најголема општина беа избрани 7 члена во кои членуваа: Павле Базел (Василев), Михаил Таллин, Бил Клечов, Симо Гаџовски, Георге Лукрас, Џан Гивенс и Џан Чарвенгос.
Георги Лукрас беше избран за благајник на Епархијата а јас Џан Гивенс помошкин благајник.

Несогласувањата на првото Епархиско Собрание се изразије во односите меѓу Владиката Кирил и Атанас Попов и членовите на Епархискиот Управен Одбор од Торонто.

Одржавме состанок со Владиката Кирил и членовите на Епархискиот Управен Одбор од Торонто во резиденцијата на Владиката Кирил во Thorncliffe Park Plaza со намера да се надминат недоразбирањата меѓу Владиката кирил и Поп Танас. Но, во текот на дискисијата дојде до судир меѓу Владиката Кирил и поп Танас. Во нервозата Владиката кирил му нареди на Поп Танас да го напушти станот и состанокот. Поп Танас беше многу невозмирен и му одговара на Владиката дека станот е црковен и за тоа Вие не можете да ме истерате.

Од кога поп Танас застана цврсто на својата позиција, а беше многу навреден и нервозен, Владиката увиде дека Поп Танас беше многу нервозен, сега владиката Кирил се обидува да го смири на поп Танас со зборовите : Отче Танас ве молам немојте да се нервирате, смиретесе! Поп Танас му одговара на Владиката Кирил со зборовите: Вашата должност во оваа епархија може да ве освети или пак, ќе ве натера во некој киор сокак од кој не ќе можете да излезете.

По овој состанок односите меѓу Владиката Кирил и поп Танас останаа нарушени. Морам да кажам, во оваа конфронтација меѓу владиката Кирил и поп Танас, Поп Танас ја имаше поткрепата на Управниот Одбор. По една година Владиката Кирил се врати во Македонија но,неговиот секретар ѓаконот Цандовски останува во Торонто. Во отсуство на владиката, Поп Танас очекуваше помош од ѓаконот во црковните служби но, Цандовски одкажуваше да служи со Поп Танас во Св. Климент велејки дека тој служи само кога Владиката служи.Така што односите меѓу ѓаконот и поп Танас се влошија. Становиштето на Цандовски ни даде повот на членовите на Епархискиот Управен Одбор да свика состанок со него. На состанокот Цандовски се бранеше дека не земал плата и дека ќе го суди на Управниот Одбор. Одговорот на членовите на Управниот Одборот беше да се направи финансиски извештај и да се види дали на Цандовски одборот му боржи пари согласно со буџетот на епархијата?

Георги Лукрас беше добар и чесен човек но, како по возрасен, не можеше да одговори на задачата што требаше да ја изврши тој. Одговорноста ми припадна мене, да направам финансиски извештај. Првите месеци чековите беа потпишувани од благајникот и јас како заменик благајник но, тоа се покажа не практично. Решивме, наместо ние да потпишуваме, ја префрливме сметката на банката на нивните имиња ,сами да си земат плата. Се знаеше сумата во согласно буџетот. Дали ќе ги земеа парите на еднаш или месечно, беше нивно право. По заканата на Цандовски и истовремено владиката Кирил беше одсутен, дека тој ќе го суди одборот затоа што он не добил плата, моравме да направиме детален извештај. Како што спомнав одговорноста ми припадна на мене. Извештајот беше приготвен и испратен до Светиот Синод во Скопје.

Извештајот покажуваше несомнено дека согласно буџетот, Цандовски имаше редовна плата и имаше зено многу повеќе. Проблемот дојде кога Цандовски се закануваше дека ќе го суди на Епархискиот Управен Одбор.

Владиката Кирил немаше врска со цела оваа епизода. Владиката Кирил беше вратен во стари крај, но во очите на Св. Синод и пак, тој одговараше за неговиот секретар. По извештајот Цандовски шириле пропаганда дека ние сне биле против владиката Кирил, а опозицијата уште повеќе ја шириле неговата пропаганда. Пропагандата во голема мера беше свртена против мене лично, за тоа што јас го написав финансискиот извештај. Нивната пропаганда ме правеше по цврст во мојата намера, да докажам дека извештајот беше точен и не можеше да биде по инаков и дека не беше мојата цел да нападнам некого, а најмалку владиката Кирил.

По враќанието на владиката Кирил во Торонто беше заказано епархиско собрание кое се одржа во Св. Климент Охридски во Торонто. Бев приготвен да дам финансиски отчет на Епархиското Собрание со кој ќе докажам дека отчетот, испратен до Св. Синод беше исправен и точен и не планирав да изменам ништо во него.

Пред самиот почеток на Епархиското Собрание бев повикан од претседателот на Матицата на Иселениците од Македонија Живко Василевски со кој имав добри односи и во пришуство на владиката Кирил и Васил Панов конзул при Југословенскиот Консулат во Торонто во црковната канцеларија. Целта на оваа средба беше финансискиот извештај кој јас требаше да му го претставам на Епархиското Собрание. Да напомниме дека финансискиот извештај беше потписан

од сите членови на Епархискиот Одбор од Торонто а тие беа : Михаил Таллин, Павле Базел, Бил Клечов Џан Царвенгос, Џан Гивенс и Симо Гаџовски.

По кратка дискусија, Претседателот на Матицата на Иселениците, Живко Василевски ми вика: За доброто на вашата црква, во името на македонската црква и во името на македонија и македонскиот народ не треба да спомнете за балансот на извештајот.Исто така го повтори и Васил Панов со цел да се избегне караници и помине собранието во добра атмосвера.

Пот тој притисок му ветив на претседателот Живко Василевски и владоката Кирил дека нема да навлегувам во болните точки на извештајот. Сите заедно отидовме во големата сала да започниме со собранието. Кога дојде на ред точката за финансиски отчет, владиката Кирил ме покани да му го претставам извештајот на делегатите. По секоја точка на извештајот владиката Кирил прашуваше дали некој има дополнително прашание или пак сака повеќе објаснување.Меѓу другите, се јави Спиро Саундерс. Спиро сакаше да говори од говорницата но, пред да стигне на микрофонот Спиро се развика и каза сè што он го имаше во неговата глава. Напоен од пропагандата дека Џан Гивенс е против владиката. И ако Спиро беше присутен, тој не слушна ништо од тоа што се говореше на состанокот. Во тој момент владиката Кирил им вели: "Спиро, изгледа дека ние несме се добро разбрале" и го замоли на Спиро да се врати на своето место. Истовремено Владиката Кирил ме охрабрува да продолжам со извештајот: продолжи господине Гивенс.

По извештајот и исцрпните прашања владиката ми благодари за извештајот. Така заврши и оваа епизода. Но, имаше и последици од сето тоа. И ако владиката го потврди изборот на мојата црковна управа, во судскиот процес во 1981 год. владиката Кирил молчеше, тој не зеде став за или против судскиот процес со зборовите: што моза јас да направам!

Мислам дека причината лежеше во фактот дека ги имаше неговите послушници и на другата страна кои претендираа за негови пријатели и поткрепители а во вшустност целиот судски процес беше баш против Св. Синод кој тој го претставуваше во Северна Америка. Недоволно запознавање со суштината на судскиот процес од страна на надлежните и некои од поткрепителите на судскиот процес против црковната општина Свети Климент Охридски и пропагандата што ја шириа, тие што беа најмногу повикани, надлежните молчеа.

Во 1983 г. како потпреседател на Св. Климент Охридски и делегат на Епархиското Собрание во Чикаго се кандидатирав за потпреседател на Американдко - Канадска Епархија за 1984 - 1985г. По мојот избор имавме добри односи без разлика на неговото становиште према мојата кандидатура. Секогаш бев искрен према него, го ценев неговиот патриотизам а и тој беше фер према мене.

Во 1984 г. разликите меѓу Обединети Македонци за Канада уште од 1981 г. продолжуваа посебно, по отстранувањето на Обединети Македонци од Канада од црковните простории. Владиката Кирил настојуваше да јас како потпреседател на Епархијата да учествувам со него на Илинденскиот Пикник на Обединети Македонци од Канада, добро знаејки дека господата од Обединети македонци нема да си дозволат Џан Гивенс да биде на бината. Се обидов да му кажам на владиката дека јас не сум пожелен и за тоа не би сакал да учествувам со него. Владиката Кирил настојуваше да одам со него и како голем послушник, не можев да му одкажам.

Кога дојде моментот да одиме на бината, Владиката ми вика :"Ајде Џани да одиме" Кинисавме да одиме кон бината, владиката Кирил се качи на бината а зад него застанаа пред скалата на бината Нада Стојчевска и Владо Гроздановски кои, не ми дозволија да се приклучам кон владиката на бината. Така што, јас морав да се повлечам и ако владиката настојуваше да јас одам на пикникот и да одам на бината, тој мене ме заборави последната минута.

Овие се неколку од забелешките што јас ги сметам за непожелни во релација со владиката Кирил во нашата долгогодишна соработка.

Ме охрабрија неговите зборови кога беше овде во Торонто, односно во црквата Св. Димитрија Солунски кога рече дека нашите разлики по многу прашанија беа насочени кон и за доброто на нашата црква. Во 2012 г. заедно со Ристо Стефов го посетивме Лешовскиот манастир во тек на Илинденските прослави (Моја втора посета на Манастирот). Владиката Кирил ме покани заедно со Ристо Стефов и други два активисти од Австралија во неговиот кабинет кој не почести со пијалок. Владиката Кирил не ја изостави и оваа прилика опширно да говори за нашата долгогодишна соработка и го повтори неговото становиште дека и ако имало некои разлики во нашата работа, се однесуваше само за доброто на нашето иселеништво.

Господ да го проси и вечна им памијат

Letter from Dr. Nurigiani to the “United Macedonians Organization”

August 4, 1970

Dear Mr. Kondov:

I received your lovely invitation through Ms. Trifunovska and I am now rushing to reply.

I am sorry to inform you that I will not be able to attend this year’s Congress because I am very busy with some work that can’t wait. I have three new works currently being published, two of which are about Macedonia. I deferred everything so that I can participate in the Strumitsa Nights poetry reading but regardless of all that I don’t want, by my presence at the Congress, to incite unrest in certain areas, which continue to live under past beliefs, without regards to current events; beliefs that are very expressive and funny.

Today Macedonia has cleared up its accounts with its past, full of malevolence, wrongdoing and lies and wants to live its own free and independent life. Its unbeatable force is hidden inside its people’s creation, which no one can prevent or deny. Its foundation lies in its effort and in its victims of an eager people, always ready to make sacrifices in the name of a solemn vow.

My irreplaceable feelings and love for Macedonia are protected in my heart. They will live even after my death. I wish the Congress much success in its work and its Endeavour for justice and the truth.

Your friend,
Professor Georgio Nurigiani

Писмото од Нурицани до организацијата Обединети Македонци

4 Август, 1970 год.

Многу Почитуван господин Кондов,

Ја добив Вашата лубезна покана преку госп. Трифуновска и веднаш побрзав да Ви одговорам.

Искрено, нема да бидам во можност да присуствувам на овогодишниот конгрес за тоа што сум неверојатно претрупан со неодложна работа. Во моментов се објавуваат три мои нови трудови, од кои два се посветени на Македонија. Одложив се за да зема учество на Струшките вечери на Поезијата. Независно од сето тоа, не би сакал со моето присуство на Конгресот да предизвикам немир во одредени средини, кои што уште продолжуваат да живеат поради утопистички верувања во минатото, без да се погледнат денешните настани. Нивните денешни сфаќања се многу изразени и смешни.

Денес, Македонија ги расчистила сметките со своето минато, исполнето со толкави злосторства, погрешни случувања и измами и сака да го живее својот слободен и независен живот. Нејзината непобедлива сила се крие во народното сознание, кое што никој не може да го поколеба и негира. Таа е втемелена во напорите и жртвите на еден жеден народ, подготвен секој пат да се жртвува во името на тој свечен завет.

Моите неизменети чувства кон Македонија ги чувам со љубов во моето срце. Тие ќе живеат и после мојата смрт. На Конгресот Ви посакувам плодотворна работа за прослава на вистината и правото.

Ваш,
Проф. Џиорџио Нурицани

From the House of Immigrants of Macedonia to the United Macedonians of Toronto

Dear Compatriots:

Two days ago we received a letter from Professor Dr. Giorgio Nurigiani from Rome, who informed us that, unfortunately, he will not be in a position to attend the Congress in Toronto due to other obligations.

In the letter, among other things, he informed us that his preoccupation stems from the fact that he has written two new books about Macedonia, both which will be released later this year.

We believe that you have already received his letter in which he is informing you that he will not be able to come to Toronto.

Wishing you fruitful work in the days ahead of you, for the good of Macedonia and the Macedonian people.

Most cordial greetings.
August 19, 1970

For the House of Immigrants. Secretary: Mice Dimovski.

Матица на иселениците од Македонија Јунајтед Маседониан Торонто

Почитувани Сонародници,

Пред два дена добивме писмо од Г. проф. д-р Ѓорѓо Нураѓани од Рим, со кое не известува дека, за жал, не ќе биде во состојба да учествува на конгресот воТоронто, заради повеќе свои обврски.

Во писмото, покрај другото, не извести дека неговата зафатеност произлегува од фактот што тој пишува уште две нови книги за Македонија, кои треба да излезат од печат кон крајот на годината.

Веруваме дека веќе сте го добиле и неговото писмо, со кое тој Ве известува за тоа дека не ќе биде во можност да дојде во Торонто.

Пожелувајќи Ви плодна работа во деновите што Ви престојуваат, за доброто на Македонија и Македонскиот народ, најсрдечно Ве поздравуваме.
Август 19 ,1970 год.
За Матицата на Иселеницуте, секретар Мице Димовски.

United Macedonians Organization of North America
First Convention at Inn On The Park Hotel
Toronto, Ontario
September 5, 6, 7, 1970

Minutes

Chairman of the Convention - Peter Kondoff - Toronto.
Co - Chairman of the Convention - Chris Vassov - Windsor.
Election of Recording Secretaries:
Don Pappas - to record the minutes in the English language.
Kole Doichinovski - to record the minutes in the Macedonian language.
Election of the Credentials Committee:
It was decided that the secretary of each branch be appointed as a member to form the Credentials Committee.
Elections of the Public Relations Committee:
The following delegates were elected to the Public Relations Committee:
Bob Vassov - Windsor
Spiro Bassil - Toronto
Bill Yanev - Hamilton
Tanche Vasilevski - Detroit.
Election of the Resolutions Committee:

John Givens - Toronto
Spiro Bassil - Toronto
Telly Moriovche - Toronto
Chris Vassov - Windsor
Alex Yanev - Hamilton
Jim Bilkas - Toronto.
Election of the Nomination Committee:
The following delegates were elected to be the Nominations Committee:
Dragan Gadsovski - Windsor
John Sukas - Windsor
Tony Temelkov - Detroit
Strechko Mihailovski - Detroit
Kosta Terziou - Hamilton
Alex Yanev - Hamilton
Bill Dundas - Toronto
Vlado Steriovski - Toronto
Telly Moriovche - Toronto
John Chervenkov - Toronto
The Nominations Committee was instructed to propose nominations to the Executive Board to be elected by the delegates of the convention.

Official opening of the Convention

The president, Mr. Pete Kondoff, opened the convention with the introduction of the religious representatives of Saint Clement of Ohrid Macedonian Orthodox Church of Toronto; Very Reverend Atanas Popov, Deacon Alexander Tsandovski, who represented his Eminence Metropolitan Kiril and the Macedonian church choir. The religious group officially opened the convention with a very graceful and dignified religious service. Following the official opening by the solemn religious ceremony, the chairman of the convention introduced the following official guests and various personalities;

The Honoured Guest, Academician, Professor and Philosopher, Giorgio Nurigiani, of Italy, was welcomed with a standing ovation and applause by the delegates. His greeting speech was delivered in the Italian language. A translation in the Macedonian and English languages will be published and also copies will be found in the United Macedonians library, in Toronto

The Vice-president of the Macedonian Academy of Sciences and Arts, Professor Dr. Haralampie Polenakovik, who was also welcomed with a standing ovation and applause.

He delivered a very comprehensive report on the history and development of the Macedonian people.

His report will be published and copies will be found in the United Macedonians library in Toronto.

Mr. Gane Todorovski, President of the Macedonian Writers Association, who spoke about the cultural achievements and progress of the People's Republic of Macedonia. The text of the speech will be published and copies will be found in the United Macedonians library, Toronto.

Mr. Hristo Andonovski, Chief Editor of the Illustrated Magazine, "Makedonija", who spoke about the Balkans' solidarity of the past. The text of this speech will be published and copies found in the United Macedonians library, Toronto.

Mr. Yonche Hristovski, leading Artist of the Macedonian National Folk Music Radio - Television, Skopje, who spoke on the development of the Macedonian Folklore and Music in Macedonia.

Mr. Robert S. Karfell, Toronto lawyer, who greeted the Convention and wished it success.

Mr. Steve Music, Editor of the Toronto Newspaper, Edinstvo, who greeted the convention on behalf of the readers of the newspaper and wished it success.

Mr. Alex Yanev, President of the United Macedonians, Hamilton Branch, who expressed a desire on the part of the Macedonians to be proud of their Macedonian identity and birthrights. He made a special appeal to those Macedonians who still hesitate to call themselves, Macedonians. He informed the convention that the United Macedonians Hamilton Branch initiated the organization of the Hamilton Macedonian Church Congregation.

Mr. Telly Moriovche, President of the United Macedonians Toronto Branch, who greeted and welcomed the guests and delegates to the convention on behalf of the United Macedonians Toronto Branch, which was the host of the first convention. He appealed to all Macedonians to unite for a free and independent Macedonia.

Mr. John Sukas, President of the United Macedonians Windsor Branch, who expressed a great sense of enthusiasm by appealing to all Macedonians of North America and elsewhere to unite as never before. He stressed in particular the need for a Macedonian cultural unity, which would enrich the Canadian culture as a whole.

Mr. Tony Temelkov, President of the United Macedonians Detroit Branch, who greeted the convention on behalf of the Detroit branch and on behalf of many thousands of Americans of Macedonian descent. He appealed to all Macedonians to put aside petty differences and work together for the unity of Macedonians in North America.

Mr. Anton Pavlov, Secretary of the United Macedonians Toronto Branch, who read the purpose of the United Macedonians of North America. The purpose is the part of the preamble of the constitution.

Chris Vassov, Vice-president of the United Macedonians, Windsor branch, who greeted the convention on behalf of the Windsor branch. He remarked on the differences among a few Macedonians in Detroit. He paid tribute to the Macedonian heroes, who fought in the past for Macedonian freedom and independence.

Mr. Victor Paskaleff, Toronto lawyer of Macedonian descent, who greeted the Convention with best wishes and success for the United Macedonians.

Mr. James Karafilis, Toronto lawyer of Macedonian descent, who greeted the convention with best wishes and fruitful realization of the purpose of the organization. He recommended more love and unity among all Macedonians. He stressed repeatedly that only by love, unity and cooperation could the purpose be achieved.

Judge Paul Nikolich of Battle Creek, Michigan, United States of America, a Macedonian, who warmly greeted the convention and every one present with advice that we should be proud to call ourselves, Macedonians because the Macedonians have a glorious history and good cultural traditions. He stated that the Macedonians of the North American society have shown a good record as first class citizens and they are an asset to

our society. He appealed to all present that we should be proud of our ancestry and not to be ashamed to call ourselves, Macedonians.

The Chairman of the convention Mr. Pete Kondoff introduced Mr. Peter Kolochovski, a guest from New York City, United States of America.

Reading of the main Organizational Report:

The main report was read by Mr. Pete Kondoff in the English language.

Afterwards, Mr. Anton Pavlov read an exact translation of the main report in the Macedonian language.

…..In the main report, the history and development of the United Macedonians Organization is explained in detail and the following recommendations were made:

a) That all efforts be made to establish a regular Macedonian newspaper on this North American continent.
b) To organize new branches, especially in the United States of America.
c) To establish regular Macedonian schools wherever possible.
d) To organize ladies' and youth sections.
e) To organize a more intensive educational program.
f) To help the Macedonian Voice radio program.
g) And in general to organize more and frequent social activities for all Macedonians.
h) The most important recommendation in the report is to make all efforts to purchase land for a Macedonian summer camp and picnic facilities.
i) It was recommended and approved from the convention floor that a Centennial Commemoration be held for our great hero, Goche Delchev, in the month of January, 1972.

Copies of the full text of the organizational report in the Macedonian and English languages will be found in the United Macedonians library, Toronto.

Discussion on the main report:

Question by Mr. Don Pappas,

He presented a question to the Resolutions Committee regarding the resolution to the United Nations about the national freedom of the Macedonians now under the rule of Greece and Bulgaria. He recommended that this resolution be brought before the General Assembly of the United Nations Organization.

Question by Mr. Vlado Ristevski,

He strongly objected to the use of the word "minorities" of the Macedonian people now under the rule of Greece and Bulgaria.

Reply by Mr. Spiro Bassil,

He agreed and recommended that the word "minorities" in the report be changed to the phrase "Macedonian people" instead.

There was a desire on the part of the delegates to continue with the discussion of the report and the questioning of the speeches of the various speakers.

A proposal was made by Mr. Spiro Bassil that, in order to satisfy the delegates questioning, a special meeting be called on Sunday September 13, 1970, for this purpose only.

The Credentials Committee reported to the convention the names and number of delegates and alternates present at the convention. The following names as reported are:

Report by the resolution committee:

The following resolutions were read in Macedonian and English to the delegates and after a short discussion and minor corrections made, all resolutions were unanimously approved and adopted.

Resolution # 1.

To the United Nations Human Rights Commission regarding the National Rights of the Macedonians under Greek and Bulgarian rule

Resolution #2.

To the head of the Serbian Church in Belgrade, Patriarch German regarding his negative position towards the establishment of the free Macedonian Autocephalous Church.

Resolution # 3.

A congratulatory resolution to His Holiness, Pope Paul the sixth for his recognition of the Autocephalous Macedonian Church.

Resolution # 4

A greeting resolution to the Macedonian Government in Skopje.

Joint/resolution # 5.

To the Canadian and the United States of America Governments and their people expressing the gratitude of the Convention for the freedom and opportunity afforded the Macedonians in North America.

Resolution #6.

A resolution to the Multicultural Commission to associate our organization to its sixteen recommendations regarding the rights of the ethnic groups in Canada.

Resolution #7 (Cont. page 207)

A resolution appeal to the Canadian Government for its registration of Macedonian immigrants as Macedonians, who have emigrated from Greece or Bulgaria or any other European country.

Copies of the foregoing resolutions will be found in the United Macedonians Library located in Toronto.

Report by the Public Relations Committee:

Mr. Spiro Bassil as Chairman of the Public Relations Committee reported that the Committee has organized all publications, programs, organizational reports, invitations to guests and delegates and the main invitation to the Macedonian public.

Reported by the constitution committee.

Mr. Don Pappas, as chairman of the Constitution Committee, reported on behalf of the committee, namely; Don Pappas, Spiro Bassil, Bob Vassov and Pete Kondoff, who prepared the revision of the constitution, that the revised constitution is complete. Article after article was read at a Special Conference held in London, Ontario in August 1970, where it was unanimously approved and adopted by all delegates present.

There was a recommendation from the convention floor that in view of the approval and adoption, it is unnecessary to repeat the reading and examination of the constitution, article after article. Therefore, the delegates, in full agreement, accepted the abduction of

the constitution of the London, Ontario, Special Conference with the following minor editions and corrections:

Mr. John Tsarvengos proposed that the word "territorial" in article five between the words national and development be added. It was also proposed that the name of the Executive Board be changed from "Joint Executive Board" to "National Executive Board".

The scrutinizers conducting the election to the National Executive Board were; Vlado Steriovski, Chris Dimoff, Stan Dineff and Spiro Karfell.

Report by the Nominations Committee:

Mr. John Tsarvengos, on behalf of the Nominations Committee, presented a list with fifteen names of delegates recommended to the convention for election to the National Executive Board. An additional 13 names of delegates were nominated from the convention floor, all total, twenty - eight names

From this list, the following two delegates stood for election to the Presidency of the National Executive Board of the United Macedonians of North America, they being:

Mr. John Givens - Toronto
Mr. Anton Pavlov - Toronto
Mr. John Givens received 38 votes
Mr. Anton Pavlov received 23 votes.
Therefore Mr. John Givens was elected president for two years, hence.

The following delegates were elected to the National Executive Board by secret ballot.
Three delegates from Toronto, namely:
Mr. Anton Pavlov received 50 votes
Mr. Don Pappas received 34 votes
Mr. Bill Clatsoff received 28 votes
Three delegates from Hamilton, namely:
Alex Yanev received 41 votes
Bill Yanev received 36 votes
Kosta Romanovski received 31 votes.

Three delegates from Windsor were elected by acclamation, those being:

Mr. John Sukas
Mr. Vasil Dinevski
Mr. Chris Vassov
One delegate from Detroit was elected by acclamation, namely:
Mr.Boshko Rajchovski

According to the constitution, the Detroit branch is allowed to appoint two more members in good standing to the National Executive Board.

The election of the Judiciary Committee, the following delegates were elected:

Mr. Spiro Bassil - Toronto
Mr. Kosta Traichev - Toronto
Mr. Vlado Ristevski - Toronto
Mr. Spiro Karfell - Hamilton
Mr. Bob Vassov - Windsor.

The election of the Control Committee, the following delegates were elected:

Mr. Sam Gadjovich - Toronto
Mr. Chris Dineff - Toronto
Mr. Elia Nasev - Hamilton
Mr. Chris Yanev - Hamilton
Mr. Angelo Shapardanis - Windsor.

It was decided by the convention that a protocol be drawn according to the constitution in which protocol to contain all possessions of the organization, such as:

Books of Account - Minute Book - Files of Correspondence - and all other tangible properties.

The protocol must be signed by the outgoing temporary committee and the in-coming elected committee.

It was further decided, unanimously, that the next convention be held in the city of Windsor, Ontario.

The convention adjourned at 7:30 PM on September 7th, 1970, with the singing of the national anthems of Canada, the United States of America and the People's Republic of Macedonia.

Signed by:

Newly Elected President
John Givens -
United Macedonians
Of North America.

Recording secretary in English,
Don Pappas
Delegate - Toronto.

My acceptance speech at the United Macedonians of North America Convention

Dear Compatriots, Macedonians, Ladies and Gentlemen, Delegates:

I am proud and it is my great honour and pleasure to thank you for the great confidence that you have given me through your free vote, entrusting me with the most responsible position in the organization of the United Macedonians of North America, as your president. I'm fully aware of my responsibilities and my duties and of the difficulties I am about to face, but I believe there will be no difficulties if our will is united in the work ahead of us.

Before you, dear delegates, I promise you that all the organizational tasks will be carried out on time. When it comes to humanitarian work and at the same time serving my people, who for centuries were tormented, your entrusted call, I sincerely accept and at the same time I hope that I will have your assistance, which will enable us in a timely manner to perform all the remaining tasks that stand before our organization and for us to resolve.

I take this opportunity to express my great recognition and appreciation on behalf of our organization, in your name. In my capacity as the newly elected president, I once again extend my warm greetings to our guests who are representing at this convention the Matica na Iselenicite of the People's Republic of Macedonia. They are; Professor Dr. Haralampie Polenakovic, vice-president of the Macedonian Academy of Science and Arts of the Socialist Republic of Macedonia, Dr. Gane Todorovski, president of the Writers' Society of the Socialist Republic of Macedonia, Hristo Andonovski, chief editor of the illustrated magazine, Macedonia, a magazine for immigrants abroad, Jonce Hristovski, the chief editor of the folklore program for radio and television, Skopje.

From the depths of my heart and yours, I extend my warm greetings and gratitude to the great son of Italy and the Macedonian people, a man who has devoted all his life to discover the historical truth about the Macedonian people through his numerous scientific papers. Macedonia belongs to the Macedonians only and it will be free and equal before the other nations of the world, although today only one part of Macedonia is free, lives and is developing. I am referring to Professor Academic Giorgio Nurigiani. We wish him a long and creative life.

In the end my wishes, and I believe to be yours as well, are to have eminent personalities amongst us when we get together the next time who will enrich our grateful and patriotic deeds.

We believe, dear guests, that you will not forget us, even though you are returning to our homeland.

To you, dear delegates, once more I thank you for your trust.

John Givens,
President of United Macedonians of North America

Comm. Prof. Dott. Giorgio Nurigiani

Рома, 28 Декември 1970г.

Скапи пријателе Гивенс,

Получих милото Ви писмо и много се зарадвах, че не сте ме забравили.Вјарно е, че ми беше много мачно за гдето не можахме да си вземем сбогом при нашето заминаване од Торонто. Исках толкова много да Ви видја и прегарна за да ви искажа всичката си признателност за вашијат радушен прием. Надјавам се , че шче имаме пак возможноста да се видиме и този пат како стари и испитани пријатели. Вие знаете колко много обичам вашијат народ и вашата Родина. Старајал сум се да и бидам винаги неин покровител и страж пред свички себични попљазновенија на нејните врагове сам се чуствувал шчаслив и горд за гдето не напразно са били

изразходени моите усилија за преуспјавањето на вашето свјато народно дјало, за което днес всеки македонец се чуствува слободен и независим в својата собствена родна земја.Името на свеки македонец е сврзано днес от всјакога сас својата баднина. Пазете го како зеницата си, застото то сачетава в себе си легендарните борци на вашија самоотвержен и героичен народ за извојувањето на собствената си слобода.

На краја позволете ми, скапи пријатељу, да пожељам на Вас и на милото Ви семејство нови творчески успехи вав всјако Ваше начинание!
Поздравете всички пријатели, които си спомњат ошче за мен. Не знаја зашто Спиро Василев не ми се е обадил отдавна. Поздраветего специално.

С наи-хубави чуства
Ваш предан
Потпис
Проф Гиоргио Нуригиани.

Roma, December 28, 1970

Dear friend Givens,

I received your kind letter and I was very happy that you have not forgotten me. It is true that I was very disappointed because we could not say good bye on our departure from Toronto. I wanted so much to see you and hug you and express my gratitude for all your warm welcome. I hope that we will have the opportunity once more to see each other and at this time as old and proven friends. You know how much I love your people and your homeland. I have tried to be all ways the protector and guardian from all the selfish aspirations of their enemies and all ways I felt proud and lucky because my affords did not go in vain for the prosperity and the success of your holy work for which every Macedonian fills free and independent in his own homeland. The name of every Macedonian today is tied more than ever with its future. Protect it as your pupil because it contains in its self the legendary struggle of your heroic people to attain its own freedom.

On the end please allow me my dear friend to wish you and your lovely family new creative successes in your undertaking!

Greetings to all friends who still remember me. I don't know why Spiro Vasilev did not respond for a long time. Convey Special greetings to him.

Yours devoted
Professor Giorgio Nurigiani.

The illegal meeting of the United Macedonians of North America Toronto Branch March 7, 1971

The main aim of the United Macedonians Organization was to unite the Macedonian people in Canada and the United States of America and resist enemy propaganda, no matter where it originated; be it from the Greeks, Bulgarians, or Serbians.

The organization's main purpose was to fight for human rights for all Macedonians worldwide, particularly for those in the Greek and Bulgarian occupied part of Macedonia and to promote and expand the rights of the Macedonian people in the Yugoslav Federation, that is, in the People's Republic of Macedonia.

At that time, before the September 1970 convention, the organization was strong and united but a short time after the convention; it became divided and split into two branches; The United Macedonians of North America and the United Macedonians of Canada, Toronto Branch.

In brief, this is what happened:

As mentioned, the convention was held in September 1970, in Toronto, during which time the United Macedonians of North America's constitution was unanimously adopted and a Joint Executive Board was elected.

The two candidates competing for the position of president of the Joint Executive Board were myself (John Givens) and Anton Pavlov. I (John Givens) won the election by a large majority vote.

Anton Pavlov at the time was secretary of the Toronto Branch of the United Macedonians Organization and his defeat prompted the beginning of a revolt, which eventually ended up splitting the organization in two as mentioned above.

At the time, Teli Morihovitis was president and Anton Pavlov was secretary of the Toronto branch of the organization and those two, deliberately, and with ulterior motives, did not call an executive board meeting to decide on a date and on the details of having an annual election meeting. They called a membership meeting, to be held on March 7th, 1971 instead, and by invitation only in which there was no mention about holding an election.

Upon our arrival at the meeting, to our surprise, meeting chairman Teli Morihovitis announced that an election was to be held that very same day. A large majority of the membership objected to the "surprise" election announcement because, according to the constitution, they should have been properly informed by a registered letter advising them of the election.

But, despite all objections, President Teli Morihovitis and Secretary Anton Pavlov insisted on going ahead and holding an election.

At this point, a large number of the membership walked out of the meeting in protest. Also, a large majority of the Toronto Branch Executive Board, which objected to this illegal maneuver to hold an election on this date (March 7th, 1971), decided to call a proper election meeting by registered mail, with 21 days notice, as required by the constitution. The new election date was set for June 6th, 1971 and all members of the organization, including those who held the illegal elections on March 7th, 1971, were invited. But even though the "splinter group" attended the meeting in force, it refused to take part in the election. Many of its members were unruly and disturbed the proceedings, forcing the chairman to call the police and to close down the meeting, consequently, without holding the elections.

The problem was brought before the Joint Executive Board on June 12, 1971 in Hamilton, where both sides were equally represented and were heard by members of the Joint Executive Board. At the end of the meeting the Joint Executive Board concluded that the elections held on March 7th, 1971 were unconstitutional and declared null and

void. This, naturally, was communicated to both Teli Morihovitis and Anton Pavlov and their followers by letter but they chose to completely disregard it. Since then the split widened and remained as such to this day.

The properly constituted Toronto Branch, as recognized by the Joint Executive Board, had no alternative but to expel all members who refused to abide by the Joint Executive Board's decision. They were informed that they were no longer members of the organization.

Shortly after the notification, the splinter group, through their so-called "branch committee", inserted mimeographed and slanderous letters, dated July 7th and July 15th, in their newspaper and sent them to four thousand families in Toronto, Hamilton and Windsor.

Following are some actual details of what took place at the Convention.

A convention report was prepared by a committee and delivered by Pete Kondoff, temporary president of the United Macedonians of North America. (Main organizational report - First National Convention of the United Macedonians of North America.)

The Convention minutes

The following delegates were elected to the nomination committee; two delegates from Windsor, two delegates from Detroit, two from Hamilton and four from Toronto. These were the members who supervised the elections. In the election committee, known supporters of the "actor" Anton Pavlov were; Alex Yanev, Vlado Steriovski and Teli Morihovitis. My (John Givens) supporters were; John Sukas, Bill Dundas and John Tsarvengos. As for the other people on the committee, I was unaware of who they supported.

The nomination committee recommended 15 members as candidates and eight members were nominated from the floor for president of the organization. Two candidates stood for election, John Givens and Anton Pavlov. After the voting, the election committee announced the results;

John Givens received 38 votes and Anton Pavlov received 23 votes.

The election committee declared that John Givens was the elected president of the Joint Executive Board of the United Macedonians of North America.

After the elections for president were announced, the floor was open for nominations for Secretary of the organization. Anton Pavlov was nominated for the position of Secretary by Spiro Bassil. Anton Pavlov was elected secretary with a rather high number of delegates voting for him, including myself.

This proves that, until the convention, there had been no division among the delegates because my supporters also voted for Anton Pavlov for the position of Secretary. Regardless of his election as secretary, his pride was hurt so much so that soon afterwards he resigned his position as Secretary.

In the next chapters we will be talking quite a lot about Anton Pavlov, not because he meant anything to the Macedonian community in Toronto, but because of what he said to Dr. Tanas Vrazhinovski, author of the book "United Macedonians Organization", published in 1998 in the Macedonian language.

I received a copy of Dr. Vrazhinovski's book in 2013 and found many inconsistencies in it. Dr. Vrazhinovski relied a lot on the information given to him by Anton Pavlov in

his analysis of the United Macedonians Organization. And I find his information not only biased but confusing and full of inaccuracies and lies.

Therefore, Dr. Vrazhinovski's book does not tell the true story of what actually took place with regards to the United Macedonians of North America and the Macedonian communities in North America in general.

When Anton Pavlov handed me his resignation as secretary he told me that he would make it his mission to work against me.

The following is Anton Pavlov's letter of resignation

Anton Pavlov
99 Wyndcliff Cres., Toronto 375. Ont.

Mr. President.

In this way, I would like to inform you as President of our organization United Macedonians, that I am withdrawing from the responsibility of Secretary of the United Macedonians of North America. At the same time I would like to tell you that my withdrawal from the responsibility of Secretary of the organization is guided by my wish only, that the organization have greater success.

Toronto, March 25/1971 signed: Anton Pavlov.

The formation of the splinter group United Macedonians of Canada Toronto Branch and the expulsion from the United Macedonians of North America

Anton Pavlov - Opasini had his friends, Teli Morihovitis and Vlado Steriovski, to name a few. Steriovski was always ready to jump into any situation if asked, so he joined Pavlov and Morihovitis when they decided to abandon the United Macedonians of North America and, as mentioned earlier, form their own "splinter" organization. Again, as mentioned earlier, contrary to the United Macedonians of North America by-laws, Pavlov and Morihovitis held their own elections on March 7, 1971 and formed the organization "United Macedonians of Canada, Toronto Branch".

In other words, the Joint Executive Board decision, mentioned earlier, meant nothing to Anton Pavlov and his supporters. After that we ended up with two groups in the Toronto branch, one being the existing branch, i.e. the United Macedonians of North America Toronto branch, led by President Petre Vasilevski and the other, the splinter group led by Pavlov and Morihovitis.

Because of their refusal to abide by the decisions of the Joint Executive Board and by the United Macedonians of North America Constitution, the Executive Board of the United Macedonians, Toronto branch expelled Anton Pavlov's entire group from the United Macedonians of North America Toronto branch. Each splinter member was informed by letter which outlined the Executive Board's decision to terminate their membership.

Since I am not in possession of the original letter, I am not going to give the names of the people whose membership was terminated. Here is what the letter said:

Sir,

With deep regret your membership in the United Macedonians of North America (Toronto) has been terminated for the following reasons;

a) Refusal to accept or abide by the laws, rules and regulations of this organization.

b) Refusal to accept or abide by the decisions and the authority of the legally elected board of directors of the Toronto branch.

c) Opposition, individually and in concert with others, to the decisions of the Joint Executive Board.

d) Repeated opposition and refusal to accept and abide by the constitution and the principals and purposes set therein for membership in the United Macedonians of North America. You all are also directed to refrain from using the name "United Macedonians" or "United Macedonians of North America", in any manner whatsoever.

Yours truly,

United Macedonians of North America - Toronto branch, board of directors.

The letter was signed by: Angelo Argiro, Paul Bassil, Spiro Bassil, Bill Clatsoff, Vasil Dundas, John Givens, Pete Kondoff, George Loukras, Don Pappas and John Tsarvengos.

Unfortunately the above letter was also misused. It was doctored in some ways and mailed out to all members of the United Macedonians and the Macedonian public in general, implying that the legitimate United Macedonians were the bad guys.

The doctored letter also appeared on the Saint Clement of Ohrid Macedonian Orthodox Church bulletin board and was plastered with all sorts of unwarranted accusations against us.

One comment accused us of "being Bulgarians".

Another comment accused us of "sabotaging the construction of the Saint Clement Church."

Another accused us of "having defrauded money from the sale of the Ontario Street community hall."

Others accused us of "spreading propaganda for the separation of St. Clement from the Macedonian Synod of Skopje, of bringing a Russian bishop, of distributing free membership cards before the election"… and so on.

We were also accused of not giving accounts of money raised. "Last year they raised around $12,000 from the Ilinden picnic and from the convention and another $5,000 from the car lottery for which they did not give account…"

We were accused of being "Vrhovists" (Supremacists working for the Bulgarian cause) "who would step on the blood of the Ilinden fighters, who gave their lives for the freedom of the Macedonian people and for a United Macedonia… and who would organize another 'God forbid' Ilinden picnic on the 25th of this month…"

In the letter, dated July 15, 1971, the accusers charged the following people of wrongdoing: Bill Clatsoff, Paul Bassil, Spiro Bassil, Pete Kondoff, Nick George and John Givens. They and their wives were then expelled from the United Macedonians, Toronto Branch.

Now let us analyze some of the comments made above and figure out who was deceitful to whom.

With regards to the signatories of the letter mentioned above, i.e. Angelo Argiro, Paul Bassil, Spiro Bassil, Bill Clatsoff, Vasil Dundas, John Givens, Pete Kondoff, George Loukras, Don Pappas and John Tsarvengos, with the exception of myself, all these people were "founding fathers" of the United Macedonians Organization. Why would they do anything to harm the very same organization that they helped create? Who was lying to whom here?

If I may add, these people were also "founding members" of the St. Clement of Ohrid Macedonian Orthodox Church Congregation in Toronto. Proof of this can be found in the St. Clement of Ohrid Macedonian Orthodox Church Charter. There you will find Paul Bassil's signature, as he was one of the five signatories of this document. Why would Paul Bassil sign a document supporting a Macedonian Church if he was pro-Bulgarian and worked for Bulgarian interests? Who was lying to whom here?

Don Pappas was First Secretary of the St. Clement of Ohrid Macedonian Orthodox Church Congregation. Did anyone ever hear Don Pappas say that the people on the list "were Bulgarians"? Of course not! Everyone on the list was a true Macedonian patriot and worked for Macedonian interests, including leading the fight against Bulgarian propaganda everywhere. These accusations, besides being damaging to the Macedonian cause, were hurtful and unfair to the very people who put themselves on the line purely for Macedonian interests. Worse than that, these accusations had no basis on fact and were pure and maliciously concocted lies.

I have brought up this point many times in my book and feel like I am repeating myself, but at the same time I need to say something here about "my involvement" in what my accusers call "sabotaging the construction of the Saint Clement Church."

During St. Clement's construction, which lasted from 1962 to 1965, I (John Givens) was a member of the Church Board and Director of the St. Clement of Ohrid Church Corporation. I voluntarily contributed my time and effort in many activities, including overseeing the church's construction and conducting many fundraising events, about which I have written in other parts of this book.

The question here is, where were my accusers during this time?

Let us look at Anton Pavlov. Anton and his brother at that time were hired by the Board of Directors to do the plumbing and heating in the church building for which they were paid, including their labour.

I ask you, Mr. Pavlov, what exactly have you done towards building the church? According to the records, in terms of donations, you have contributed nothing; you did, however, benefit from the church's construction. Please do tell me "how was I involved in sabotaging the church's construction?" How were others in my position, who greatly contributed their time and large sums of money, involved in "sabotaging" the construction of the church?

Many of those people, including myself, besides being part of the St. Clement board of directors, were also members and closely tied with the Macedonian Mother Church and the American Canadian and Australian Diocese. Is this what was bothering you Mr.

Pavlov; that we were closely associated with the Macedonian Church? Is that what made us "saboteurs" of our own church, for which we paid, with our own money?

Regarding the statement of "having defrauded money from the sale of the Ontario Street community hall" made against me and against the people in my position, I would like to ask:

How did you come to this conclusion? I had never been or knew where "Ontario Street" was and, as far as I know, when I arrived in Canada in September of 1955, the Ontario Street Club did not exist. How did I "defraud money" from its sale and where is your proof of it? Accusations without proof are simply lies!

The only time I received any funds from the sale of the Ontario Street Club was in 2008, 40 years after these accusations were made. I received a grant of $2,000 that went towards funding the translation from English to Macedonian and publication and distribution of Chris Stefou's book, History of the Macedonian People from Ancient Times to the Present. Again, who was lying to whom here?

The accusations made against me and the others, regarding the "spreading of propaganda for the separation of St. Clement from the Macedonian Synod of Skopje, the bringing of a Russian bishop, the distributing of free membership cards before the election… and so on", are not only lies but ludicrous lies… In fact, the opposite is true. The truth is we were the ones leading the people in a fight against our accusers who were opposed to the Macedonian Holy Synod of the Macedonian Orthodox Church in Skopje. This is the truth and no one can deny it.

Our accusers knew very well why the Holy Synod delegation forced Kosta Andrews, then president of St. Clement, to sign the by-laws drafted by the Synod after St. Clement was consecrated. Our accusers knew very well who ordained Father Tsvetko. Why then accuse us of acts we did not commit?

Your aim was to discredit us! Your aim was never to "tell the truth"! But why? Were we not patriotic enough or was it something else? You bet your life it was something else!

Let us now have a look at the next accusation. We were accused of not giving accounts of money raised. The accusers said: "Last year they raised around $12,000 from the Ilinden picnic and from the convention, and another $5,000 from the car lottery for which they did not give account…"

Since our letter was dated July 7, 1971, the reference "last year" above must be referring to the 1969-1970 financial year. So, the question is "who were the people responsible in the organization for the 1969-1970 financial year?

It is a fact that Teli Morihovitis was President of the United Macedonians, Toronto Branch during the September 1970 Convention. Also, based on a United Macedonians document called "From Our History", the United Macedonians Executive Board for 1969 and 1970 consisted of Teli Morihovitis - President, Anton Pavlov - Executive Secretary and John Givens - Treasurer.

The question that comes to mind is: "Who was responsible for giving an account, if not the President, the Executive Secretary and the Treasurer?"

Our accusers, I am sure, were well aware that this accusation was a blatant lie "made up" for the sole purpose of slandering and discrediting us! The lie became even stronger when they mentioned the $5,000 from the car lottery.

Here is an explanation by Pete Kondoff of what took place after the election at the Convention, followed by a statement of income and expenses:

After all the officers were elected at the convention, a list of all expenses, accumulated to date, was provided for the new Executive consisting of President John Givens and Secretary Anton Pavlov. All books, records, receipts and cheques were also turned over to the new executive.

All financial records were also turned in to former acting President Pete Kondoff late in October, three months after the Convention adjourned, in accordance with protocol.

I would like to mention at this point that even though, as President, I was directly responsible for all events, I was not directly involved in the finances. The people directly responsible for all financial transactions were Secretary Treasurer Mile Nikolovski and Lottery Chairman Anton Pavlov.

At this point I would also like to mention that when the accounts were turned in, Nikolovski and Pavlov abrogated their responsibility and did not provide us with the necessary final accounting statements. It therefore became my obligation to do the best I could under the circumstances to provide financial statements to our membership. Also please note that no returned cheques were given to me, so it became necessary for me to get copies of all statements directly from the bank in order to complete the following financial statements:

First Convention, United Macedonians of North America, Toronto, Canada - Statement of Income and Expenditures, September 1970

(This Financial Statement was published in our invitation (Newspaper) of the United Macedonians of North America Ilinden Picnic on July 30/ 1972)

Income:

1. Film Night - Friday September 4, 1970
Chairman, Sam Gadjovich c/o Tickets, Assisted by Helen Gadjovich
Tickets sold by the roll at $2 each = $478
Add: Tickets Sold By the Roll = $ 16.50
Less Disbursements $4.20
Total income – from Film Night = $490.30

2. Dance Night - Saturday September 5, 1970
Chairman, Chris Dimoff c/o Tickets
Total Tickets Printed – 1200 x 3 each $ 3600
Add: Extra Roll - Tickets Sold 42 x 3 each 126
Add: Extra Roll Tickets Sold 15 x 1.50 each 22.50
Add: Extra Roll Tickets Sold 1x1 each 1
Total $3749.50
Less: Unsold Tickets - Returned 480 x 3 each 1440
$2309.50
Less: Unaccounted Tickets - (short)
85 x 3 each 255
$2054.50

Add: American Currency Exchanged $ 0.95
Total Income – from Dance Night = $2055.45

Note: 85 Dance Tickets Short, Chairmen Chris Dimoff responsible – 85 x 3 each = $255

3. Car Lucky Draw - September 5, 1970
Chairman, Anton Pavlov c/o tickets
Total tickets printed 5,000 x 2 each $10,000
Less: unsold Tickets 2018 x 2 each $4036
Total cash turned over = $5964
NOTE: 2018 car lucky draw tickets unaccounted by Anton Pavlov-
2018 x 2 = $4036 00

4. Convention Banquet - Sunday September 6, 1970
Chairman, Louis Opasini c/o Tickets
Total Tickets Printed – 800 x 5 each $4000
Less: Unsold Tickets – Returned 246 x 5 each 1230
$2770
Less: Unaccounted Tickets (Short) 107 x 5 each 535
$ 2235
Less: Cash Withheld 31
Total Cash Returned $2204

NOTE: 107 Convention Banquet Tickets Short, Chairman, Louis Opasini Responsible -
Add: $31 (Cash-short) 31
$566

5. Bar Sales – September 5 & 6, 1970
a) Saturday Drink sales 657
b) Saturday Soft Drink sales 200.45
c) Sunday Soft- Drinks sales 260.75
Total Sales $1118.20

6. Miscellaneous Income
a) Donations, May 13, 1970 = $130
b) Branch contributions, May 19, 1970 = $ 150
c) Brewer Returns $ 296.08
576

Total Income $12,408.03

7. Loan by Toronto Branch $ 1500

Total Cash Received $ 13,908.03

Expenses:

Scheduled #1

Chris Vassos - re: letter to Bulgaria	$ 46.97
Treasurer, bought all of East York - license and permits	$ 70.00
Peter Kondoff - petty cash for bulletin	$ 53.49
Mr. T. Moriovche - Re: convention at Quests Accommodation	$ 22.25
P &T printing - printing and stationary	$ 21.16
Ontario Science Centre and - rent - film night	$150.00
Rapido Print - printing and stationary	$190.50
The Wilson Munro co. Ltd printing and stationary	$ 44.46
The Enterprise Printing and publishing co. Printing and stationary	$ 32.93
News wed LTD - painting and stationary	$193.40
C. N and C.P. Telecommunications	$ 5.60
Cash (Petty) - Peter Kondoff	$ 65.98
M. Nikolovski - RE- Convention Quests Accommodation	$ 14.55
Mr. Spiro Bassil - Re -rent the deposit to Science Centre	$ 50.00
Petty cash - Peter Kondoff	$ 28.08
The Guild Inn - Re -Convention Guests Accommodation	$260.98
Canada Packers - food purchases for convention banquet	$385.22
D &D Metro wholesale - painting at all banquet hall and telephone	$786.81
M. Cutrara & Sons Ltd food purchases for banquet	$136.65
G. Petrucelli & Sons Ltd. Food purchases for banquet	$144.00
King Edward Sheraton Hotel convention guests Accommodation	$228.05
Thomas Adams Distillers - Purchases for the bar	$186.00
Trade Winds Travel Ltd - Air Transportation for Quests	$701.00
Jordan Wines Ltd Purchases for the bar	$186.00
The Enterprise printing &stationery -	$ 88.20
Commercial Pictures Pictures - Photography at Convention Floor	$362.53
Bazaar and Novelty - Decorations	$ 18.48
Maple Leaf Linen Supply - Laundry	$ 53.86
Makedonski Glass – Advertising	$160.00
Elinka Petroff - Advertising	$ 25.00
Spring Flower Shop - Flowers	$ 12.60
John Nikolovski - Food Purchases	$ 51.57
John Christou - banquet Hall Cleaning	$ 75.00
Spiro Bassil - Re Convention guests Accommodation	$400.27
The Basilian Press - Printing and stationery	$ 81.14
King Edward Hotel --Re - Convention Guests Accommodation	$ 94.55
Ontario Science Centre - Film Projection	$ 48.00
Spring Flower Shop -Flowers for Guests and Banquet Head Table	$ 43.05
Canadian National Telecommunications	$ 6.76
United Macedonians of Toronto - Loan Payment on Account	$500.00
Mr. Robert Spiro Karfel - Legal	$277.70
King Edward Sheraton Hotel -Re- Convention Guests Accommodation	$ 81.59
Mrs. Cena Givens Re- Postage	$ 22.00
Check issued - Debited in Bank Statement	$ 50.00

P&T Printing Company - Printing and Stationery	$105.80
Mrs. Mira Mitrovich - re -Car Lucky draw ticket Winner	$3000.00
St. Naum of Ohrid - Donation To Maced. Orthodox Church in Hamilton	$2000.00
Mr. B. Trenton - Purchases For the Bar	$500.00
Spiro Bassil - Unsold Car Lucky Draw Tickets, Returned	$ 20.00
Bank Charges	$ 23.20
Peter Kondoff - Miscellaneous Expenses	$ 9.40
John Givens - Re: Louis Martin Orchestra	$210.00
" " " " RE: Deposit to Commercial Pictures	$100.00
" " " " Re: Postage & Registration of Letters	$251.75
" " " " Re: Convention Guests Accommodation	$ 20.00
" " " " Re: Nane Nikolovski. Accordionist	$ 40.00
" " " " Re: Purchase two Umbrellas	$ 12.58
" " " " Re: Long Distance Telephone Calls	$ 12.71
" " " " Re: Miscellaneous Expense	$ 3.06
Total General Expenses	**$13, 246.33**
Net Income (Cash On Hand) -	**$ 661.70**

The above statement, along with supporting documents, was sent to a Chartered Accountant for verification. Here is what the Chartered Accountant had to say:

Edward Bennett, C. A.
3335 Yonge, street Suit 408
Toronto,12, Ontario.

May 17, 1972

To: The president and members,
United Macedonians of North America,
Toronto, Canada.

Gentlemen,

I have verified the attached statements and to the best of my knowledge and the information given to me, the financial statements present fairly the financial position of the United Macedonians of North America as of February 26th, 1971.

Respectfully,

Signed:

Edward Bennett, C.A.,

NOTE: Special Bank Account # 1387-11
Chairman and treasurer Mr. Anton Pavlov.

Signing officers: Mr. Pete Kondoff, and Mr. M. Nikolovski (secretary).
Financial statement signed by acting president Mr. Pete Kondoff.

I would like to ask the reader to carefully examine item number three of the statement of income, especially the NOTE. (NOTE: 2018 car lucky draw tickets unaccounted by Anton Pavlov- 2018 x 2 = $4036 00)

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United Macedonians - Toronto Branch, statement of income & expenditures for the period from October 10th, 1969 to February 28th, 1971

Ilinden Picnic 1970

Income:

Door	$ 3116.45
Buses	$ 1116.00
Ribbons	$ 16.43
Total	**$4248.88**

Expenses:

Fantasyland Park	$ 800.00	
Invitation Newspaper)	$ 561.00	
Envelopes	$ 54.37	
Postage	$ 252.70	
East York Trophies	$ 31.75	
Commercial Photo prints	$ 25.22	
Consolidated theater services	$ 21.00	
P.A. System	$ 47.25	
Buses	$1016.50	
Orchestra	$ 125.00	
Miss Macedonia crown	$ 27.30	
Miss - Sam Gadjovich	$ 13.79	
Colour paper Re- parachutist	$ 3.65	
Total	**$2979.53**	
	Net income	**$1269.35**

Statement signed by Treasurer John Givens.

United Macedonians Toronto Branch Statement of Income and Expenditures

for the Period from
October 10th, 1969 to February 28th, 1971

Income:

Dance - October 11, 1969	$ 585.00
Dance November 29, 1969	$ 500.15
Membership dues 1969	$ 70.00
Dance March 28 1970	$1717.51
Misc. income	
a) program sales (Sveta Sofija)	$ 58.00
b) U S exchange	$ 4.63
Ilinden picnic	$4248.88
Subscriptions to Ilinden magazine	$1235.00
Member dues at 1970 /1971	$ 30.00
Dance January 23, 1971	$1398.41
Total income for the period	**$9847.58**

Expenses:

Dance October 11, 1969	$ 177. 34
Dance November 29, 1969	$ 324.00
Dance March 28, 1970	$ 696.24
Ilinden picnic 1970	$2979.53
Dance January 23, 1971	$ 909.26
Misc. Expenses 1969 - 1971	$3514.79
Total expenses for the period	**$8601.16**

Net income for the period $1246.42

Balance sheet:

Bank opening balance	$ 613.95
Net revenue for the period	$1246.42
Total	**$1860.37**

Less loan to United Macedonians of North America 1000.00

Total	$ 860.37
Bank balance as of March 28, 1971	$ 882.03

Less outstanding cheque and (S. Bassil)	$ 9.21
Net income	**$ 872.82**

Statement signed by Treasurer John Givens.

With regards to being accused of being "Vrhovists" (Supremacists working for the Bulgarian cause) "who would step on the blood of the Ilinden fighters, who gave their lives for the freedom of the Macedonian people and for a United Macedonia… and who would organize another 'God forbid' Ilinden picnic on the 25th of this month…" I have the following to say:

"It is very difficult for me to find words to express my indignation and disappointment in how low our accusers had stooped in slandering decent people who worked tirelessly all their lives to promote the Macedonian cause. These very same decent people, now being falsely accused of wrongdoing, were the leaders in the Macedonian community who awakened Macedonian pride in our people. What a tragedy it was to have seen them being slandered by the lies and innuendoes."

And what did our accusers achieve by doing what they did? Only God knows!

Unfortunately for us this was the kind of people we had to deal with and the only authority we had was to exercise our rights to demand a retraction of their accusations and an apology, which they simply continued to ignore, that is, until we took them to court. Here they were given a choice; provide proof for what they were alleging or apologize and retract their idiotic accusations. We retained a lawyer to act on our behalf.

Here is the lawyer's letter sent to Anton Pavlov, dated November 4, 1971:

Mr. Anton Pavlov
99 Wyndcliff Crescent,
Toronto16, Ontario

Dear Mr. Pavlov,

We have been retained by A. Argiro, P. Bassil, S. Bassil, B. Clatsoff, B. Dundas, J. Givens, P. Kondoff, G. Loukras, and J. Tsrvenkov with respect to material mailed to a large number of persons in the Toronto area and dated July 7 and the 15, 1971.

The July 7 material purports to be from the board of directors of the United Macedonians of North America - Toronto branch and the material dated July 15 from the executive board, United Macedonians, Toronto branch.

This material was mailed together with an invitation for a picnic to be held August 1, 1971.

We have advised our clients that in our opinion the material is clearly defamatory. They in turn have instructed us to take the appropriate steps.

We are advised that you are one of the authors and publishers of this material and specifically of the numbered paragraphs. The material is clearly libelous, **and on behalf of our clients we demand an apology and a retraction to be published as a widely as the origin all material was distributed and in manner satisfactory to our clients.**

May we hear from you or from your solicitors in this regard within 10 days from the date hereof.

Yours truly,
A. McN. Austin.

We're presenting our application to the Supreme Court of Ontario.

After our application was submitted to the Supreme Court of Ontario, the defendants were willing to sign an apology and make a retraction of their idiotic accusations. For the purpose of settling the matter out of court, I (John Givens) was authorized on behalf of all the signators to settle the matter. Here is the authorization:

Toronto, April 5, 1974.

We the undersigned plaintiffs in a libel suit, hereby authorize Mr. John Givens, to sign and execute the settlement agreement with the defendants.

The said settlement agreement provides for an apology and other terms and conditions agreeable to both plaintiffs and defendants.

Signed, the plaintiffs:

John Tsarvengos, Paul Bassil, Bill Dundas Spiro Bassil, Bill Clatsoff, Pete Kondoff , Angelo Argiro and John Givens.

Here is the letter of apology we received:

APOLOGY AND RETRACTION

Toronto, April 25th, 1974

To: JOHN GIVENS, VASIL DUNDAS, JOHN TSARVENCO, PETER KONDOFF, SPIRO BASSIL (VASILEFF), PAUL BASSIL, ANGELO ARGIRO, BILL CLATSOFF, GEORGE LOUKRAS

We, the undersigned, ANTON PAVLOV, VLADE STERIOVSKI, TELLY MORIOVCHE, Members of the Executive Board of the "United Macedonians of Canada, Toronto Branch", elected March 7th, 1971, sincerely make this Apology and Retraction regarding the untrue and false accusations made by unknown members of our committee or the Organization, in printed letters dated the 7th and 15th days of July, 1971. The said letters were mailed to all the members of the "United Macedonians" and the Macedonian public in general during the month of July of the same year.

On behalf of the above committee we sincerely apologize and retract all the accusations contained in those letters as untrue and completely false. For this reason we now apologize for this unwise action first to all those who are directly accused, for their inconvenience and the embarrassment we have caused to them, their wives and their families. We also wish to apologize to the Macedonian public in general.

We further state that the above persons to whom we make this apology have never been expelled from the "United Macedonians" Organization. We also believe that the

above named are sincere and patriotic Macedonians, as well as good Canadians, whose honesty, integrity and interest of the affairs of the Macedonian Community is above doubt and reproach.

We make this apology with the sincere hope that our action may be a good and useful lesson for all of us and our future generations and will serve the best interests of our Macedonian Community in Canada and elsewhere.

Signed for the Committee of the "United Macedonians of Canada, Toronto Branch"

_____
ANTON PAVLOV (President)

_____
VLADE STERIOVSKI

_____
TELLY MORIOVCHE

(A signed copy of this "apology and retraction" letter can be found in John Given's archives).

Извинување и Повлекување

Торонто, Април 25ти, 1974

На: Џон Гивенс, Васил Дундас, Џон Царвенко, Петре Кондофф, Спиро Базил (Василефф), Павле Базил, Вангел Аргиро, Васил Клечофф, Гиорги Лукрас.

Ние, долупотпишаните, членови на Извршниот Управен одбор на Обединети Македонци од Канада, Торонто гранка избрани на 7 март, 1971, искрено го правиме ова извинување и повлекување во однос на невистинити и лажни обвинувања од страна на непознати членови на нашиот комитет на организацијата, во печатени писма датирани во деновиве од 7-ми и 15 јули, 1971 наведените писма беа испратени до сите членови на U. M. и македонската јавност воопшто во текот на месец Јули истата година.

Во име на горенаведениот комитет ние искрено се извинуваме и ги повлекуваме сите обвинувања содржани во тие писма како неточни и целосно лажни. Поради оваа причина ние сега се извинуваме за оваа непаметна акција прво на сите оние кои се директно обвинети, за непријатностите и срамот што му го нанесовме на нив , нивните сопруги и нивните фамелии. Ние, исто така, сакаме да се извини на македонската јавност во целина. Ние понатаму наведуваме дека горенаведените лица на кои му го правиме ова извинување никогаш не биле протерани од организацијата Обединети Македонци. Ние исто така веруваме дека горенаведените се искрени и патриотски Македонци, како и добра Канаѓаните, чија чесност, интегритет и интересот на работите од областа на македонската заедница е над сомневање и укор.

Ние го Правиме ова извинување со искрена надеж дека нашата акција може да биде добра и корисна лекција за сите нас и нашите идни генерации, а ќе им служи на интересите на нашата македонска заедница во Канада и на други места. Потписано од Комитетот на Обединети Македонци од Канада, Торонто гранка.

In the letter, dated July 15, 1971, the accusers charged the following people of wrongdoing: Bill Clatsoff, Paul Bassil, Spiro Bassil, Pete Kondoff, Nick George and John Givens. They and their wives were then expelled from the United Macedonians, Toronto Branch.

The charges of us and our wives being “expelled” from the United Macedonians, Toronto Branch, were completely false. How can the above-mentioned persons who were “never” members of this splinter and illegally constituted Organization, be expelled from it? Therefore we must conclude that this fabrication was also another attempt at propaganda and slander.

Before ending this chapter, I would like to offer the truth as to why two Ilinden picnics were held that year.

It was our accusers who wrote in the letter about us having “the other” Ilinden picnic. The truth, however, is that they, the authors of the accusations, were the ones who were having “the other” picnic. They were the ones who ignored the Joint Executive Board’s decision to hold one joint picnic in which all the United Macedonians of North America branches were to be represented. They were the ones who went off on their own and, in spite of being advised not to, went ahead and held another picnic. More about this will be said in other parts of the book.

Once a Liar, You Remain a Liar!

During the period when there were two Ilinden picnics, the splinter group took the route of propagating lies to convince our community to attend their Ilinden picnic. One such lie was published in the, "Canadian Macedonian Magazine" published by Mr. Mike Bakaloff in a private monthly illustrated magazine - directed to the Macedonian immigrants in North America.
Here's the document:

United Macedonians of Canada, Incorporated
76 Overlea Blvd. Toronto, 17, Ont.

At a meeting of the United Macedonians of Canada, Toronto Branch, held on July 18th, 1973, regarding the celebration of Ilinden, the following decision was taken, that the Ilinden picnic is to be organized by the United Macedonians, Toronto, Hamilton, Windsor, Detroit and Montreal branches, together with the Macedonian Orthodox Churches of Canada and the United States of America. The picnic is to be held August the 5th, 1973, the first Sunday after August 2.

Note:

The picnic will be directed and supervised by the president of the Macedonian Orthodox Church, St. Clement Ohridski, Toronto, Mr. Telly Moriovche and the president of the United Macedonians, Mr. John Givens.

Signed by: Vlado Steriovski, George Strezos, Vlade Savevski, Anton Pavlov, Telly Moriovche, Risto Dimitriev, Chris Dimoff, Vlado Ristevski, James Bilkas, Paul Steriovski and Mike Malinoff.

Translated by Mr.Vangel Stoikovski.

I had no choice but to react to the above lie. I wrote a letter on the 23 of July, 1973, to our lawyer, Mr. A. C. MacRobie, Q.C.

Here is the letter:

Dear Mr. MacRobie:

With this letter I want to inform you, that it was brought to my attention, an article written in the Macedonian language and published in the, "Macedonian Canadian Magazine", a private illustrated monthly magazine directed to the Macedonian immigrants in North America.

In the marked paragraph of said letter or article, they state that I am to direct the picnic of the United Macedonians, a rival organization, which is to be held August the 5th, 1973. My name is used without my consent, hence it is a total and flagrant lie and misrepresentation of the worst kind.

For further information, I would like to state that the picnic organized by my organization-the "United Macedonians of North America Inc" is to be held July 29th, 1973 and not August the 5th, 1973, as they clearly state. The reason for using my name is to confuse and misrepresent the Macedonian Canadian public, by giving a false impression that the real picnic is the one held on August 5th and not the one on July 29th.

I am enclosing a copy of the original article and a true translation of the same.

Please advise me what action we can take in order to correct this matter.

Yours Truly
John Givens
President of the United Macedonians of North America.

Academic Haralampie Polenakovich - Greetings from our Fatherland

I am happy and pleased ladies and gentlemen, Macedonians, friends, guests and dear compatriots, residents of this beautiful and noble country Canada, on behalf of our delegation I would like to welcome this magnificent Gathering.

Please allow me, dear compatriots, to deliver the warmest greetings from our country, specifically from the House of Immigrants of Macedonia, the "Radio and Television programs in Skopje", the Macedonian Writers Association in Skopje, the University "Kiril and Metodi" and the Macedonian Academy of Sciences and Arts (MANU); the highest scientific institution in the Republic of Macedonia.

At the same time, on behalf of myself and the delegation, I would like to thank you all for inviting us to be here and to attend this important meeting. We would also like to thank your Board and personally your revered president, Mr. Pete Kondov who deserves our appreciation.

A hearty thanks to all of you!

From the bottom of my heart I salute you and your Gathering and wish you much success in the work that you are doing for the good of all Macedonians wherever they may live. I also wish you much prosperity in your new homelands in Canada and the United States.

We were overjoyed when we, here at the House of Immigrants of Macedonia, first received news about your patriotic work and about your Gathering for the unification of our compatriots in North America. We felt hopeful that the results of your meeting would be rewarding to our compatriots there as well as to us here in our homeland. With such hope we have accepted your invitation to meet with you, exchange ideas and to bring you up to date on issues that relate to our country Macedonia, which may interest you.

Many of you had the opportunity to visit Macedonia, your home country, and to see what has been done in a relatively short time, in the 25 years since the end of the Second World War, much of which relates to the national, economic, educational and cultural development of our people and our country.

Dependent on our economy and other opportunities, and beleaguered by the difficult times which left a legacy of slavery upon Macedonia and the Macedonian people for centuries, we today, after 25 years of free national life in our Republic of Macedonia, are genuinely proud to say that steps forward towards progress have been taken in all aspects in our country. This is something that we all feel inside of us and something that every visitor passing through Macedonia can see everywhere.

We will need a lot more time, dear compatriots, than the time allowed to give a welcoming speech and to bring to you up to date on the national, economic, cultural, educational and other achievements in our country because there is a lot to talk about.

I, and the other members of our delegation, hope to be given an opportunity at this Gathering to inform you of our achievements in the field of culture, education and

science; the foundations upon which we have built our autonomy and national independence.

Being one of the oldest and educated members in my life-long profession in Macedonia, it would be my pleasure to inform you on the development of the educational, cultural and scientific life in Macedonia. These fields have been elevated and promoted so much so that three years ago they gave rise to the highest scientific institution that our country can have; the Macedonian Academy of Sciences and Arts (MANU).

The establishment of the Macedonian Academy of Sciences and Arts is not only a crown to our efforts today but it is also a means of realizing the age-old ideals of the brightest heads of the Macedonian people, starting with the first creator of Macedonian Literature and Education, St. Clement of Ohrid. Clement was also the first South Slavic and Slavic teacher, poet and orator who established the first literary school on the shores of Lake Ohrid and Lake Prespa more than a thousand years ago, which has been called the first Slavic university and which has taught more than 3,500 teachers and priests. Also following in the footsteps of thousands of St. Clement's followers and contributing to Macedonian literacy were Peichinovich, Sinaitski, Jordan Dzhinov, brothers Miladinovtsi, Zhinzifov, Grigor Prlicev and Krste Misirkov. Misirkov, born in Postol (Enidje Vardar), was a famous Macedonian ideologist and author of his famous works "Macedonian Matters" (1903), with which he found a perfect way to scientifically prove that the Macedonian language was a unique language belonging to the Macedonian people. Macedonian literacy was also contributed through the creators of the Internal Macedonian Revolutionary Organization (IMRO), through Kocho Ratsin, Kole Nedelkovski and through the efforts of an army of teachers, engineers, economists, scientists and other hard-working Macedonian people in the past and today.

Over the past 25 national, educational and cultural free years in the Republic of Macedonia, we have educated a plethora of academics and scientists who are successfully doing research in the Macedonian people's historic past, in uncovering the truth about the independence of our nation. It was with the language of the Macedonian nation, with the Solun dialect to be more precise, that the oldest Slavic education and literacy began in 863 when the holy brothers Kiril and Metodi from Solun and their faithful disciples Clement and Naum of Ohrid, as well as many others, opened the doors to enlightenment by opening the sleeping eyes of the Slavic people and bringing them into the circle of culture among the people of Europe...

Hundreds of thousands of works and studies in various fields have been compiled by Macedonian scientists in the past 25 years. A large part of their labour was exhibited at various international congresses where due attention was given.

I would like to mention only a few of the most important Macedonian achievements to date. The Macedonian reader and anyone who may be interested in reading this material, can find it by the titles: "The history of the Macedonian people" (published in three large books), "Dictionary of the Macedonian language" (also published in three books), "Macedonian grammar" (two volumes), "History of the Macedonian language", "History of the Macedonian Church", "History of Macedonian literature", "Macedonian spelling", "Macedonian folk wisdom" and other capital works, among which include ten bilingual dictionaries...

I hope that you will be interested in knowing how other scientists in the world view and are testing Macedonia and its independence. Outside of the many counterfeiters who

work under various political objectives in approaching the so-called "Macedonian Question", there are also real scientists of all nations who are increasingly looking at our work and who are contributing to the Macedonian people's history, language, literature and folklore since it all began from the settlement of the Balkans, through Clement's time and during the centuries that followed.

Soon every country in the world will publish a range of significant works about our country in an objective and fair way.

Our openness, above all of course, and our benevolence towards the world will yield tangible results. There are a number of universities in the world which today are teaching the Macedonian language and giving lectures on Macedonian history, literature and folklore.

Please allow me to take a bit more of your time to name some of the contributors to Macedonian science and tell you a little about their work.

After writing several grammar books for our schools in the Macedonian language, the next language we chose was English in which we have written the works entitled "Grammar of the Macedonian literary language". These works were written by Professor Horace Lundt, a Slavist from the United States, Harvard University. Professor Lundt's book was published in 1952 and has undoubtedly played a significant role in introducing the Macedonian language to a significant number of Slavists around the world. (A part of Professor Lundt's introduction to Macedonian grammar was published in the August 1961 edition of our "Ilinden" Macedonian magazine.)

Three years ago at the Bellingham computer centre, at the Western Washington State College in Washington, Professor Vladimir Milichich compiled a "Reverse Macedonian Dictionary". A number of American university professors have also published several studies on the Macedonian language and literature.

Speaking about the American continent, I want to mention that a short time ago, Professor Blazhe Koneski, our famous Macedonian Slavist, poet and President of the Macedonian Academy of Arts and Sciences, was named Honorary Doctor of the University of Chicago, which has not only given him great recognition but has also recognized Macedonian science and our country.

About twenty years ago Professor Reginald Debrej, from the University of London, published a great book entitled "Leader in Slavic languages", in which much space was given to the Macedonian language.

In Moscow and in the general vicinity of the Soviet Union, there are a growing number of published papers devoted to the Macedonian language, folklore and history. A "Macedonian-Russian Dictionary" was published in Moscow in 1863 which contained over 30,000 words. The authors of the dictionary were D. Tolovski and V.M. Ilyich-Svitich. One of the editors of the Dictionary was Nikita Ilyich Tolstoy, grandson of the great novelist Leo Tolstoy. Nikita Ilyich Tolstoy also published a wonderful study of the formation of the Macedonian literary language in the middle of the XIX century. Included among the Soviet Slavists and folklorists to study the Macedonian language and literature were Bershtein, Usikova, Beliaeva and B. Putilov.

I believe you already know that last year Moscow University published an edition of the "History of the Southern and Western Slavs", which also objectively dealt with the history of the Macedonian people from their arrival in the Balkans to the present.

Three years ago the Bulgarian Academy of Sciences published the work of Ivan Lekov, one of its own members, entitled "Grammar of the Slavic languages" in which the

Macedonian language was treated as an equal to the other Slavic languages. Unfortunately this book was quickly removed from the bookstores.

There is great interest about Macedonia in Italy. The first "Italian-Macedonian Dictionary" written by Professor Giorgio Nurigiani was published in Rome in 1967. Professor Nurigiani also published several other books about Macedonia. Various publishing houses in Italy have published a number of works by Macedonian authors, both in Italian and Macedonian. During an International poetry competition, held in Italy in 1968, Macedonian poet Gane Todorovski was awarded first prize.

A significant number of achievements were recorded in the years 1969 and 1970 in Italy, about our country, culture and literature. In February 1969, on the occasion of the 1100 anniversary of the death of St. Kiril of Solun, several Macedonian delegations were sent to Rome. Included among them were; a delegation from the Macedonian government and a delegation from the University "St. Kiril and Metodi" and the Macedonian Academy of Sciences and Arts. The festivities were also attended by a delegation from the Autocephalous Macedonian Church, consisting of two metropolitans. One of those metropolitans was His Excellency Kiril, the US-Canadian-Australian Metropolitan.

The festivities, held at the St. Peter Cathedral and led by Pope Paul VI, were attended by the Macedonian delegations as honoured guests. Worship was held in the Basilica "St. Clement" where the tomb of St. Kiril of Solun was located.

At the St. Peter Cathedral, after service, Pope Paul VI greeted members of the Macedonian delegations with particular respect.

The Macedonian Metropolitans held a prayer at the St. Clement Basilica and the various Macedonian delegations laid wreaths at the tomb of St. Kiril of Solun.

This year on the occasion of the day of the Saint Brothers from Solun, St. Kiril and St. Metodi, two official Macedonian delegations took part in Rome; the Macedonian State delegation and the Macedonian Autocephalous Church delegation headed by His Beatitude Archbishop of Ohrid and Macedonia Dositei. This delegation consisted of two metropolitans and a number of priests. Included in the State delegation were Vancho Apostolski, Vice President of the Macedonian Assembly, two government ministers and several representatives from the Skopje University "Kiril and Metodi" and from the Macedonian Academy of Sciences and Arts. Both delegations were received at the Vatican by the Pope, who showed much interest in our people and our country. The delegations were well received in Rome by various government and church officials and by the various institutions.

A memorial copper plaque was placed at St. Kiril of Solun's tomb as a sign of gratitude from the Macedonian people for his great work.

The Skopje Opera and Radio and Television organizations hosted a concert at one of Rome's great halls, which was well-attended by the people of Rome.

This year in Florence, Dr. Bruno Meridzhi, Professor at the University of Milan, published his book "The history of Yugoslav literature" in which he devoted about 50 pages to Macedonian literature. He conducted a conscientious and complete review of the history of Macedonian literature from the very beginning, from Clement of Ohrid through Tsrnorizets Hrabar, Peichinovich, the Miladinov brothers, Zhinzifov, Prlichev, Misirkov, Ratsin, up until today. This was one of the most comprehensive works of Macedonian literature done by a foreign scholar.

Another event that took place in Italy relating to Macedonian literature, as mentioned earlier, was the winning of first prize by Macedonian poet Gane Todorovski at last year's International poetry competition.

Besides the above-mentioned scholars, dear compatriots, I want to advise you that a significant number of Slavists and folklorists from other countries such as Poland, Czechoslovakia, East and West Germany, France, Israel, etc. have shown great appreciation for our history, language and literature.

And as such, by the efforts of our Macedonian scientists with help from the Yugoslavs, Slavic speaking and other scientists in the world, we are increasingly discovering the truth about Macedonia and the Macedonian people.

Dear Mr. President, in ending my opening remarks, on behalf of the House of Macedonian Immigrants, please accept this modest gift consisting of a collection of Macedonian literary works and works of a scientific nature. I hope this gift will be of value to the members of the "United Macedonians" so that they can get to know the past of our people, as well as today's trends in literature, culture and science.

Dear compatriots, guests and friends, on behalf of our delegation I would like to wish you a fruitful and successful gathering.

Thank you for your attention.
Academic Dr. Haralampie Polenakovich

Академик д-р Харалампие Поленаковиќ - Поздрав од Татковината

Среќен сум и ми причинува големо задоволство, драги сонародници и сонароднички, Македонци и Македонки и почитувани господа и госпоти гости и пријатели, жители на оваа убава и благородна земја Канада, што можам од името на нашата делегација, да го поздравам овој ваш величенствен Собир.

Позволете ми, драги сонародници, да ви ги испорачам најтоплите поздрави од нашата земја и специјално од Матицата на иселениците на Македонија, "од Радио-телевизија Скопје" од Друштвото на писателите на Макидонија, од Скопскиот универзитет "Кирил и Методиј" и од највисоката научна установа во република Македонија, од Македонската академија на науките и уметностите.

Истовремено имам пријатно задоволство, од страна на членовите на нашата делегација и од свое име, најсрдечно да ви се заблагодарам на љубезната покана, што ни ја упативте, да присуствуваме на овој ваш значаен собир. Управниот одбор на вашиот Сојуз и лично вашиот уважуван претседател, Господинот Пит Кондов, на прво место, ја заслужуваат нашата благодарност.

На сите вам срдечна благодарност!

На вашиот Собир од се срце му пожелуваме плодна и успешна работа за доброто на сите Македонки и Македонци било каде тие да се наоѓаат, за поголемиот просперитет на вашите нови татковини Канада и Соединетите американски држави.

Кога ние, во Матицата на иселениците на Македонија, добивме вести за вашата патриотска работа на собирањето и обединувањето на нашите сонародници во Северна Америка, ние тие вести со радост ги примивме, бидејќи – се надеваме – оти резултатите од вашиот Собир ќе бидат полезни како за вас, иселениците, исто така и за нас во татковината. Со таква надеж ние и го прифативме вашиот повик, овде за да се сретнеме и за да ги размениме нашите мисли, за да ве информираме за прашања што можат да ве интересираат а се во врска со нашата татковина Македонија.

Мнозина од вас сте имале можност, да ја посетите вашата родна татковина Македонија и да видите дека, за ова релативно кратко време, кое не дели од крајот на втората светска војна, за ови 25 изминати години, многу нешто е сторено на националното, економското и просветно-културното издигање на нашиот народ и на нашата земја.

Зависно од нашите економски и други можности, и оптеретени со тешкото време на наследството, што вековите на ропството го оставиле на грбот на македонските луѓе и македонската земја, ние денеска, по 25 години слободен национален живот во нашата република Македонија, со вистинска гордост можеме да укажеме на тоа дека во секој поглед нашата земја чекори напред кон прогресот. Тоа сите ние го чуствуваме, то секој објективен посетител на Македонија може да го види, било каде да минува низ Македонија.

Би биле потребно многу повеќе време, драги сонародници, отколку што тоа го дозволува времето предвидено за еден поздравен говор, за да се изнесат пред вас и само најкрупните достигања на националното, економското и просветно-културното поле во нашата Република.

Останатите членови на нашата делегација и јас, се надеваме, дека ќе имаме можност на овој Собир, да ве информираме подетално за достигањата од областа на културата, просветата и науката –тие основи на кои се гради една самосвојна, национална самобитност.

Јас, по животната професија како просветен и научен работник –еден од најстарите во Македонија –можа да ве известам за тоа дека развојот на просветниот, културниот и научниот живот во Македонија толку е издигнат и унапреден, што за резултат имаше, пред три години, оснувањето на највисоката научна установа, што една земја може да ја има, оснувањето на Македонската академија на науките и уметностите.

Формирањето на Македонската академија на науките и уметностите претставува круна не само на нашите денешни усилби, туку тоа значи и остварување на вековните идеали на најумните глави на македонскиот народ, започнувајќи од творецот на првата македонска просвета и литература, св. Климент Охридски, првиот јужнословенски и словенски светител учител, поет, беседник, човекот што на брегoвите на Охридското и Преспанското Езеро, пред повеќе од илјада години, формира прва книжевна школа –која се наречува уште и прв словенски универзитет- во која се изучиле околу 3500 учители и свештеници, - па преку илјадниците незнајни продолжувачи на неговото дело до Пејчиновиќа, Синаитски, Јордан Џинот, браќата Миладиновци, Жинзифов и Григор Прличев, до Крсте Мисирков, чедото на Постол (Ениџе-вардарско), познатиот макеонски идеолог, автор на познатото дело “За македонцките работи” (1903), во кое на еден совршен научен начин е докажана самобитноста на македонскиот народ, преку оснувачите

на ВМРО преку Кочо Рацин и Коле Неделковски, до пеменитите усилби на армијата учители, инженери, економисти, научници и други трудбеници на денешна Македонија. Во текот на изминатите 25 години слободен национален, просветен и културен живот во република Македонија, изградена е илјадитна плејада на просветни и научни работници, која со успех работи на истражувањето на историското минато на македонскиот народ, на откривањето на вистината за самобитноста на тој народ, на чиј јазик, со говорите од Солунско, започна најстарата словенска просвета и писменост, во 863 година, кога светите браќа од Солун, Кирил и Методија, и нивните верни ученици Климент и Наум Охридски – и толку други- ги откријa дверите на просветата, отворајќи им ги очите на заспаните словенски луѓе и воведувајќи ги во кругот на културните народи на Европа...

Македонските научни работници, во изминатите 25 години, објавија повеќе стотици дела и илјадници студии од разни области. Златен дел од трудовите на македонските научници биле изложувани и на разни меѓународни конгреси, каде биле сослушани со достојно внимание.

Од позначајните достигања на македонската наука, јас би ви обрнал вниманието само на неколку. Македонскиот читател, и секој друг, кој за тоа покаже интерес, ги има на расположение: "Историјата на македонскиот народ" (објавена во три големи книги), "Речникот на македонскиот јазик" (исто така објавен во три книги), "Македонската граматика" (две книги), "Историјата на македонскиот јазик", "Историјата на македонската црква", "Историјата на македонската литература", "Македонскиот правопис", "Македонските народни умотворби" и други капитални дела, меѓу кои спаѓаат и десетина двојазични речници...

Вас, се надевам, ќе ве интересира и тоа како добросовесните научници во светот гледаат на Македонија и најзината самобитност. Покрај извесен број фалсификатори и несовесни работници, кои со одредени политички цели му пристапуваат на така нареченото "македонско прашање", во светот на вистинската наука, кај сите народи, се повеќе се јавуваат добросовесни научници, кои даваат објективни дела за историјата, јазикот, литературата и фолклорот на македонскиот народ од неговите почетоци (од доселувањето на Балканот, преку Климент Охридски и вековите што се нижеле) до нашево време.

Скоро во сите земји во светот објавени се низа значај дела, во кои на објективен, чесен начин се пишува за нашата земја.

Нашата отвореност спрема целиот свет, пред се, се разбира, спрема добронамерниот и добросовесниот свет, вроди видливи резултати. На низа универзитети во светот се предава македонскиот јазик, се зборува за македонската историја, литература и фолклор.

Би било потребно многу повеќе време, од што ми стои на расположение, само за да можам да ги именувам научниците-македонолозите и нивните дела. Сепак, овој пат, ќе ви изнесам само неколку, позначајни примери.

После неколку школски граматики на македонскиот јазик, напишани од македонски автори, првата покрупна македонска граматика, напишана е на англиски јазик. Тоа е "Граматиката на македонскиот книжевен јазик", што ја напиша американскиот славист, проф. на Харвардскиот универзитет, Г. Хорас Ландт. Граматиката на проф. Ландт е објавена 1952 година и таа одигра несомнено значајна улога во запознавањето со македонскиот јазик од страна на низа слависти

во светот. (Во вашиот “Ilinden” македонски фамилијарен магазин, август 1961, објавен е еден ден од предго ворот на македонската граматика од Х. Ландт.)

Пред три години во Компјутерскиот центар на Западниот вашингтонски државен колеџ, Белингхам, Вашингтон, од страна на професорот Владимир Миличиќ, беше изработен “Обратниот речник на македонскиот јазик ”. Низа американски универзитетски професори објавиле повеќе студии за македонскиот јазик и литература. –Кога сме на Американскиот континент, да го споменам фактот дека познатиот македонски славист и поет, претседателот на Македонската академија на науките и уметностите, проф. Блаже Конески, пред кратко време беше прогласен за почесен доктор на Чикашкиот универзитет, што значи големо признание како за самиот Конески така и за нашата наука и за нашата земја.

Професорот на Лондонскиот универзитет Реџинал Дебреј, пред дваесетина години, во својата голема книга “Водач по словенските јазици”, доволно место му посвети и на македонскиот јазик.

Во Москва, и воопшто во Советскиот сојуз, објавени се поголем број трудови посветени на македонскиот јазик, фолклор и историја. Во 1863 година во Москва беше објавен “Македонско-рускиот речник” со 30.000 зборови. Автори на Речникот се Д. Толовски и В.М. Илич-Свитич, а редактор внукот на големиот романописец Лав Толстој, Никита И. Толстој. Никита Илич Толстој објави и една прекрасна студија за почетоците на формирањето на македонскиот книжевен јазик во средината на XIX столетие. Со македонскиот јазик и литература се баваат советските слависти и фолклористи: Берштејн, Усикова, Белјаева, Б. Путилов и др.

Верувам оти ви е познато дека минатата година во издание на Московскиот универзитет излезе курпната “Историја на Јужните и Западните Словени”, во која на објективен начин е изложена и историјата на македонскиот народ од неговото доселување на Балканот до нашиве дни.

Пред три години Бугарската академија на науките го издаде делото на својот член Иван Леков: “Сравнителна граматика на словенските јазици”. Во оваа книга македонскиот јазик рамно правно е разгледуван како и другите словенски јазици. Заради тоа делото набргу беше повлечено од продажба.

Во Италија постои многу живо интересирање за Македонија. Во 1967 година во Рим беше објавен првиот дел од “Италијанско-македонскиот речник”, од проф. Џорџо Нурџани. Проф. Нурџани објави повеќе книги за Македонија. Во Италија, во разни издавачки куќи, објавени се повеќе дела од македонски писатели во италијански (и паралелен македонски) јазик. (Во 1968 г. во Италија, на меѓународниот конкурс за поезиа првата награда ја доби македонкиот поет Гане Тодоровски). 1969 и 1970 година бележат значајни достигања во Италија, во врска со нашата земја, нашата култура и литература. Пред се, во февруари 1969 г., поповод отпразнувањето на 1100 годишницата од смртта на св. Кирил Солунски, во Рим се најдоа и повеќе делегации од Македонија, меѓу кои и делегација на македонската влада, Скопскиот универзитет “Кирил и Методиј” и Македонската академија на науките и уметностите. На свеченостите присуствуваше и делегација на Автокефалната македонска црква, во чиј состав влагаа и двајца митрополити, од кои еден беше митрополитот Американско-Канадско-Австралиски, неговото Високопреосвештенство Г. Кирил.

Покрај свеченостите, што се одржаа во катедралата св. Петар, а со кои раководеше самиот Папа Павле VI, и на кои, на почесно место, беа македонските

делегации, свечени богослужби беа одржани и во базиликата “св. Климент” во која се наоѓа гробот на св. Кирил Солунски.

Во катедралата св. Петар, по богослужбата, папата Павле VI се поздрави со членовите на македонската делегација, со тоа одавајќи им особена почит.

Во базиликата “св. Климент” македонските митрополити одржаа молебен и беа положени венци од македонските делегации.

Во текот на оваа година, поповод денот на св. Браќа од Солун, св. Кирил и Методија, во Рим престојуваа две службени делегации: државна и делегација на Автокефалната македонска црква, на чело со Неговото Блаженство Архиепископот Охридски и Македонски Г. Доситеј, двајца митрополити и поголем број свештеници. Во државната делегација беше потпретседателот на Собранието на Македонија Ванчо Апостолски, со двајца министри, и претставители на Скопскот Универзитет “Кирил и Методија” и Македонската академија на науките и уметностите. Обете делегации беа примени во Ватикан од папата, кој покажа жив интерес за нашиот народ и за нашата земја. Покрај тоа делегациите беа примени од лордмерот на Рим и некои високи црковни лица, како и некои институции.

На гробот на св. Кирил Солунски беше поставена бакрена спомен плоча, знак на благодарност на македонскиот народ за големото дело на св. Кирил.

Во една римска сала оркестарот и хоро на Скопската опера и Радио-телевизија приреди ја концерт, што беше добро посетен од римските граѓани.

Оваа година во Фиренца беше објавено и едно крупно дело на професорот на Универзитетот во Милано, Д-р Бруно Мерици. Станува збор за “Историја на книжевностите на Југославија.” Во ова дело на македонската книжевност и се посветен и околу 50 страници и даден е совесен и потполн приказ на историјата на македонската книжевност од самите почетоци, од Климент Охридски, преку Црноризец Храбар, Пејчиновиќ, Миладиновци, Жинзифов, Прличев, Мисирков, Рацин до нашите денови. Ова е еден од најкомплетните прикази на македонската книжевност, што е даден од еден странски научник.

Уште еден настан, што се одигра во Италија, а е во врска со нашата литература. Македонскиот поет Гане Тодоровски, кој е присутен овде, минатата година, на еден муѓународен поетски конкурс, ја доби првата награда.

Покрај спомнатите научници, драги сонародници, сакам да ве известам дека знатен број слависти и фолклористи, и од други земји /на пример од Полска, Чехословачка, обете Германија, Франција, Израел, и др./ дале ценети трудови посветени на нашата историја, јазик и литература.

И така, со напорите на македонските научници, а со помош на југословенските и словенските научници, и таа на научници од целиот свет, се повеќе се открива вистината за македонскиот народ и за македонската земја.

Почитуван господин претседателе, завршувајќи го овој поздравен говор, ве молам од името на Матицата на иселеници на Македонија, да го примите овој скромен подарок кој се состои од колекција најнови одбрани македонски книжевни дела и дела со научен карактер. Нека овој подарок им послужи на членовите на „Јунајтед Маседонианс“ за да можат што подобро да се запознаат со минатото на својот народ, како и со денешните текови на Македонската литература, култура и наука.

Драги сонародници и сонароднички, почитувани господа гости и пријатели, пожелувајќи ви уште еднаш од името на нашата делегација плодна и успешна работа на вашиот собир, јас ви се заблагодарувам на нашето внимание.

Академик д-р Харалампие Поленаковиќ

Hristo Andonovski- Balkan Solidarity in the Past

The Balkan nations had a common historical destiny in the very distant past. Their roots can be found in the Byzantine middle ages. At the time of Ottoman rule, the Balkan peoples, for many centuries as neighbours, shared the same fate and suffered the same sufferings, rejoiced at the same joy and inevitably it was one neighbour influencing the other and vice versa. Proof of the above is the emergence of a series of common elements in the overall social and cultural life, customs and nature, folk wisdom, folklore, folk songs and dances.

Proof of the above is the emergence of a series of common elements in the overall social and cultural life, customs and nature, folk wisdom, folklore, folk songs and dances.

Given the fact that the roads to national liberation and emancipation are more or less the same, from the middle of the Balkan peoples, from time to time, certain individuals appeared and became interpreters of Balkan aspirations and ideals. One such person was Rigas Fereos, who two centuries ago emerged as the visionary of unity and cooperation of the Balkan peoples in their struggle for freedom and democracy.

Who was Rigas Fereos; a man closely linked with the history of the Balkan peoples whose name is written on the walls in Belgrade, the capital of the Socialist Federal Republic of Yugoslavia, and stands there as a shining example for current and future generations to remind them to strive for independence, unity and cooperation between all Balkan nations.

Rigas Fereos, or Velestinlis, was born in Velestina, Thessaly in 1757. When he was 19 years old, after a failed assassination attempt against him by a Turkish thug, Rigas fled to Mount Olympus where he joined a company of haiduks (rebels). From there he went to Mount Athos (Sveta Gora) where he joined an abbot who was his friend. Later, through Tsari Grad (Constantinople), he established links with the Phanariots and left for Vlashko (Wallachia). There, as his first job, he entered the services of Prince Muruzi and later he worked as a dragoman (translator) at the French consulate in Bucharest. In Wallachia, Rigas created a wide circle of acquaintances with various Greek, Serbian, Bulgarian, Romanian and other traders, writers and people who, from time to time, traveled all across central Europe.

The outbreak of the French Revolution in 1789 had a profound influence on Rigas and was the impetus for the fateful transformation of his revolutionary ideas, which started him working on the national liberation of the Greek people.

Rigas Fereos was one of the first people to see the necessity for a common struggle of all Balkan peoples for freedom from the Ottoman yoke. And not only did he feel the need for a common struggle, but he also actively advocated its implementation. Included among the dedicated members of the Heteria (a secret organization) that was organized by Rigas were personalities from all the Balkan countries; Serbians, Bulgarians, Albanians, Macedonians, Vlachs and others. Rigas was also in constant contact even with the Turks, Albanians and other Muslims. He had frequent correspondence with

Albanians, Ago Muhordari and Muhordar Potsa. (K. Paparigopoulos "History of the Greek Nation", Volume V, p. 212.)

Rigas, who through verse expressed his revolutionary ideas, in a patriotic song wrote:

"Bulgarians and Albanians, Serbians and Romeios (Greeks were called Romeios – Romans in those days),
Black and white in the company of the hopeless,
For freedom we will carry a sword!
To rid us of the wolves,
Who hold the yoke,
Both Christians and Turks,
Who cruelly oppress..."

Rigas did not have a narrow and hateful view of all the Ottomans and did not call for a struggle against them as a nation, but as the Sultan's bearers of oppression, violence and usurpation. That is why Rigas also called on the Ottomans to join that struggle as we saw in the above excerpt of his poem. According to Rigas, the Balkan peoples were nationally subjugated and oppressed, and the entire Ottoman Empire rested in darkness without rights or political freedom. Rigas, who became an advocate of the ideas of the great French Revolution of the 18th century, said that, in addition to the Christians and oppressed Turks, all the Balkan nations could join the struggle for a just, free and more conscious life. In one of his famous works, specifically in his constitution, in Article 34, Rigas invited all the Balkan peoples when he wrote: "The Bulgarian should intervene when the Greek suffers and the second for the first and the two together for the Albanian and for the Vlach." Rigas, in his endeavours to attract the Turks in the struggle for freedom, addressed the Pasha Pazvanoglu when he wrote the following in his patriotic song:

"What are you waiting for Pazvanoglu,
Standing there in thought.
Rebel in the Balkans,
Build a nest like an eagle,
Unite with the Raya,
If you want to win..."

As the first visionary of Balkan unity, Riga's plan, according to a consul's report sent to the Austro-Hungarian Emperor, was for him to go to the Peloponnesus, take over the leadership of the people of the Peloponnesus and free the peninsula, then cross into mainland Greece and unite with the people of Epirus but primarily with the belligerent Sulioti. Rigas then foresaw the formation of a Republic of Macedonia with all the nations living in Macedonia, and then he intended to cross into Albania.

The means for supporting the revolution, Rigas figured, would be provided through confiscations of the rich monasteries, while weapons and food would be provided by the population. Rigas placed high hopes in Napoleon Bonaparte, who was expected to intervene in favour of the oppressed Balkan people's struggle. His expectations and hopes were encouraged by the French occupation of the Ionian Islands. Rigas repeatedly tried to make contact with Napoleon through the French consul in Trieste. But his plan did not pan out because Napoleon proved himself not to be a liberator, as Rigas expected,

but an oppressor and an occupier. Rigas was betrayed to the Austrian authorities by Oikonomou from Kozheni and his movement, it was suspected, was infiltrated by the French.

Rigas Fereos was jailed on December 31, 1797 in Trieste and then taken to Vienna by escort. Captured with him were nine other people, including three Macedonians, one Cypriot, a Greek from Epirus, three from the island of Chios and one from Thessaly. After some long and secret negotiations between the Austro-Hungarian and Ottoman governments, the nine, on April 29, 1798, were unjustly handed over to the Ottoman Pasha in Belgrade, and on June 17, 1798 they were executed most probably in the Kalemegdan fortress in Belgrade.

Rigas's revolutionary plan suffered a setback. He himself sacrificed his own life on the altar of freedom, but his ideas, his patriotic songs, his proclamations continued to live and so did his immortal revolutionary work, energizing the enslaved Balkan nations and making them realize Rigas's ideas of freedom, cooperation and Balkan unity. The spirit of solidarity of the enslaved Balkan nations continued to live on after Rigas's death. Prominent leaders of the various nations gathered together and made arrangements for common goals.

Among the leaders of the Greek conspiratorial organization, known as "Filiki Eteria", for example, was Karagiorgi. He was among the first activists to conceive of the 1804 Serbian uprising. At the time Karagiorgi took an oath that he would forever hate the tyrants, and that he would forever fight for Serbia, Greece and the other nations under the Ottoman yoke, regardless of nationality or religion. (Philemon I. "Dokmion Istorias tis Elinikis epanastaseos", Vol I, p. 6.) The Greek rebel Georgakis Olimpios was among the first revolutionaries who, together with his comrades, tried to assist the Serbian rebellion. The same was done by Petar Ichko from Katranitsa, Chardaklia from Tetovo and many other Macedonians. Giorgi Savarkovski Bulgarski, a reformer and revolutionary, the Romanian Vladimirescu and others were closely associated with Rigas Fereos as pioneers of Balkan solidarity. The glittering list of Macedonians who participated in the Greek national uprising is long. Included among them were Hadji Christo from Ostrovo, Angel Gatso from Voden Region, Naum from Kostur Region, Panaiote Bino again from Voden Region, who with his courage became a legend in the Peloponnesus and in the Greek south.

The progressive Athenian newspaper "Esi" (Century) at the time tried to popularize the idea of Balkan unity and a Balkan federation, saying that typical students in Serbia walked in groups in the streets and squares of Belgrade, publicly and loudly singing Rigas Fereos's revolutionary songs while the Belgrade Pasha had built new jails and dungeons for them. It is worth mentioning at this point that the Macedonian revivalist Giorgi Dimkata from Solun worked for the newspaper after being expelled by the Turkish authorities and by the wealthy men from the school in Kostur where he was a teacher. In 1860 when Montenegro incited a rebellion, the Serbian government took the initiative to organize a Balkan alliance for freeing all the Balkan peoples. It was at this time that the Serbian government found understanding and readiness for joint action against the Ottoman Empire in Greece and Bulgaria.

At the same time Ilia Garashevich, an important Serbian politician, had close ties with the Greek ambassador in Constantinople. A Greek politician named Koumanoudis in Athens also worked along the same lines. A Commission to collect contributions for the Montenegrins and other Charity Commissions to collect aid for orphans and widows in

Serbia was also organized in the Greek capital. Garashanin was one of the first people to coin the phrase "The Balkans for the Balkan people", while Koletis, a Greek politician, was the first man in free Greece to work on a plan for Balkan cooperation and solidarity but was met with fierce opposition from the Great Powers which skillfully implemented the policy of "divide and conquer".

After Greece and Serbia had won their national freedom and independence, after the Russian-Turkish war of 1877/78 ended with the Treaty of San Stefano and after the Bulgarian kingdom was created, the brotherhood of the peoples under the Ottoman Empire began to weaken and the spirit of solidarity began to fade away along with the strong links to common beliefs, which were "one of the strongest ideological ties between the various nations". The flaming sermons delivered by Rigas from Fere, Karagiorgi, Rakovski, Vladimirescu, etc., about Balkan unity and brotherhood, were also forgotten.

Poisoned by the European Great Powers, the simple desires for unity and freedom for all Balkan nations were quickly replaced with desires for land expansion, trade, joining the feudal class, the Chifliks, Pan Hellenism, Pan Slavism, Pan Turkism, etc. The Greeks became obsessed with the idea of creating a "Greater Greece" extending from Kachanik to the north of the Black Sea. The Serbians became obsessed with resurrecting the Serbian Empire of Dumanovo. The Bulgarians became obsessed with creating a "Greater Bulgaria" that was to include all of Macedonia. Kleantis Nikolaides, a Greek journalist, in his extensive work entitled "History of Hellenism in the centre of Macedonia", has provided us with evidence which points to the great Greek nationalist organizations created in Macedonia in the middle of the last century; created under the guise of cultural institutions by the "Silogos pros dijdosim ton Ellinikon gramaton" (Society for the dissemination of Greek literacy) and others, which were all bankrolled by British governments.

Under the influence of the European Great Powers, extreme nationalist circles in the liberated Balkan countries: Greece, Serbia and, later, Bulgaria began to implement policies that worked against Balkan unity and solidarity. They began to work against the Balkan people's interests in general. A Greek journalist named Goudas, in his book entitled "Comparative lives", wrote: "Pan Hellenism, Pan Slavism, Pan Romanticism and Pan Mohammed-izm are the same raven..."

In time, especially in the circles of Balkan intellectuals, personalities and followers of Rigas's work continued to surface. One such person was a Greek writer named Alexandros Soutsos who, in one of his poems dedicated to Balkan unity, wrote:

"The Serbians are summoning us,
The Dachians are calling us.
Thessalians, Epiroti, Macedonians
And Thracians
And Athos to Emos and Pindus to Osa,
Are carrying this coloured call…"

When the Bulgarian patriot Giorgi Sava Rakovski visited Kanaris, an old Greek revolutionary from the Greek uprising of 1821, in Athens, and explained to him his plans for the Balkans, the old man rejoiced like a little child. While in Athens, Rakovski joined the ranks of a Macedonian organization established by Macedonian migrant workers and political migrants, who fought for a future Balkan federation. This organization, called

"Macedonian Heteria", was soon headed by Rakovski who selected his own Macedonian fighters and went to Vlashko (Walachia) to start a rebellion against the Ottoman oppressor there.

Rigas Fereos, the first fighter for Balkan unity and solidarity had no less influence on the freedom of the Romanian people and especially the youth. There are many Romanian sources of information that claim Rigas was one of the foremost bearers of the ideas of the French Revolution on Romanian soil. In Rigas's revolutionary Heteria, in addition to Serbians, Macedonians, Bulgarians and Albanians, there were also Romanians, including famous names such as Slatineanu and Golesku. The newspaper called "Greek newspaper", published in Vienna, was distributed all throughout Romania by owners and brothers Puliovtsi from Siatista, western Macedonia. In the newspaper's first issue, published on December 31, 1790, there were statements made that the newspaper would be published in Greek and Slavic-Serbian, which meant that it would come out twice a week, one version for each language. The brothers Puliovtsi often published books in the "Slavic-Serbian" language, while in Vienna they opened another printing house which carried the name "Slavic-Serbian, Vlach and Eastern languages printing house".

Noted by history was a Conference held in Bucharest on April 5, 1867, at which were gathered representatives from all nationalities in the Balkans. The project was then widened for a broader alliance which included Serbians, Bulgarians, Romanians, Greeks and Albanians. Sadly the name "Macedonians" was not mentioned because the Bulgarian representatives at this international meeting stepped up on behalf of the Macedonians (claiming that Macedonians were Bulgarians). On the other hand Greek historians, as noted by Professor Stilpon Kiriakides: "Called every person who spoke 'Slavic Macedonian', Bulgarian" (also claiming that Macedonians were Bulgarians). There was also an alliance protocol signed between the Romanians and the Bulgarians, known in the political history of the Balkans as "an act of holy coalition between Romanians and Bulgarians."

Later in the 1890's, Mladen Giorgievich, a Serbian diplomat, suggested that a military and customs union of all Balkan countries be formed and led by Turkey against any intervention and interference from the European Great Powers. But this idea too, which was meant to strengthen Balkan unity, collapsed because, in the meantime, the capitalist class in all Balkan countries began to cultivate the seeds of chauvinism and, with outside influences and interventions, to enflame racial hatred and intolerance. Regardless of the separate official politics in each country, people with progressive ideas began to organize circles and committees in the Balkans which worked in a spirit of close cooperation and friendship between the various Balkan nations against Ottoman imperial despotism and economic exploitation of nations.

The first progressive movement proved particularly active in the northern Balkan countries and its result was the establishment of a Central Geneva Association, which later developed into a broader organization called the "East-Democratic Federation" (1874-1877). At that time many Greeks, Romanians, Serbs, Macedonians, Albanians, as well as students from other Balkan nations, studied in Geneva. They influenced ideas advanced in Europe and came up with the idea of forming an Eastern Democratic Federation.

The first proclamation, which the supporters of the Eastern Democratic Federation of Balkan countries drafted, said: "The Balkan people are suffering because they have never worked together. Their movements organized unilaterally and in isolation have failed to

suppress the united forces of the ruling elite. Divergent interests disunite the people of the east. Each of these nations should strive towards its freedom and to flourish in freedom. But this goal will never be realized by isolated unilateral actions. Success depends on collaboration. This should be well understood by the peoples of the East. Let us unite and be saved. Greeks, Albanians, Serbs, Romanians, Bulgarians; Greek, Slavic, Latin, Tartar races, all of you live in the wide countries which lie between the three seas - the Black, Mediterranean and Adriatic Sea - Unite!"

In those days, the Athens newspaper the "Ergatis" (Worker), as the organ of the Eastern Democratic Federation Movement, according to information provided by Janis Kordatos, a Greek publicist wrote that the intellectuals Rokos Hoidas, P. Panas and Likiardopoulos were among the Greek activists involved in this movement. After the "Ergatis" was banned another newspaper entitled the "Rigas" (1876-1877) came into existence which was considered a more advanced newspaper.

We learned about the Eastern Federation Proclamation, circulating among advanced democratic circles in Athens, for example, through the newspaper "Ergatis" which read:

"We fully share the ideas of the Eastern Democratic Federation, and because we believe that the famous East issue will not be decided by one or another Great Power, but by the Balkan countries themselves in the interest and in the spirit of brotherhood and understanding of the working people..."

The Internal Macedonian Revolutionary Organization (IMRO), which came into existence a little later, was permeated by the ideas of unity and equality of the Balkan peoples. The Krushevo Republic constitution and manifesto, which called for cooperation and harmony between the Ottomans themselves, reflected the democratic attitudes of the Organization's founders and the organization's high principles by which this organization was led.

The objectives proclaimed by IMRO found approval even in democratic circles in Greece even though there were narrow-minded Greek-oriented Macedonian nationalist movements there. These democratic circles were in favour of a Macedonian republic with equal rights for all nations. During the Ilinden Uprising Andrinopoulos, the mayor of Patra in the Peloponnese, later suspended by the then Greek Prime Minister Rallis, confirmed that he and other like-minded individuals who belonged to an Eastern Democratic Federation and were in possession of the above mentioned newspaper "Ergatis" were in favour of a Republic of Macedonia.

After the Balkan Wars, and especially after the First World War, the idea of cooperation and mutual understanding among the Balkan peoples gained new ground. In parallel with the international organization, such as the International Parliamentary Union, founded in Paris in 1927, was a separate Balkan organization to support Balkan regional conferences.

After the International Peace Conference held in October 1927, in Athens, the then Greek Prime Minister Alexandros Papanastasiou drafted a resolution of cooperation between Balkan countries which was unanimously accepted. The results of that resolution were the conferences that followed in Athens in 1930, in Ankara and Istanbul in 1931, in Bucharest in 1932 and in Solun in 1933. These were attended by representatives from Yugoslavia, Greece, Bulgaria, Turkey, Romania and Albania.

The reason why all those contacts and efforts to establish a permanent and real Balkan unity and solidarity did not work out, lies in a series of unresolved issues that exist between these countries, lack of mutual trust and suspicion cultivated by Balkan and

outside forces, which have no interest in the unification of the Balkan peoples. However, the desire of our peoples has always been and remains the same: the realization of sincere friendship, mutual cooperation, equality and peace between these people whose desires and ideals are manifested through the martyrdom of the first Balkan patriots and inspirers of those ideas – Rigas Fereos, the Macedonian revivalist Giorgi Dimkata of Solun and the sons of the other Balkan nations, whose example of altruism, selflessness and love for the people can teach and inspire today's and future generations.

Христо Андоновски - Балканската Солидарност во Минатото

Балканските народи имаат заедничка историска судбина од многу подалечно минато. Нејзините корени се наоѓаат во византиското средновековие. Во времето на турското ропство, балканските народи долги векови како соседи, ја делеа истата судбина и ги трпеа истите страдања, се радуваа на истата радост и неминовно беше тоа едниот сосед да влијае врз другиот и обратно. Доказ за горното е појавата на низа заеднички елементи во целокупниот социјален и културен живот, во обичаите и наравите, во народните умотворби, фолклорот, народните песни и ора.

Со оглед на фактот што и патиштата за национално ослободување и еманципација малку или повеќе се заеднички, од средината на балканските народи одвреме-навреме се појавуваа и одделни личности, кои станаа толкувачи на балканиските стремежи и идеали. Прва таква личност е Ригас Фереос, кој пред два века се истакна како визионер на единството и соработката на народите од Балканот во нивната борба за слобода и демократија.

Кој е Ригас Фереос, чие име е тесно поврзано со историјата на балканските народи и е запишано на зидините од главниот град на Социјалистичка Федеративна Република Југославија –Белград, и што ќе остане како светол пример за сегашните и идните поколенија во стремежот за независност, единство и соработка на балканскизе народи?

Ригас Фереос, или Велестинлис, е роден во местото Велестина во Тесалија 1757 година. Кога имал 19 години по еден неуспешен атентат против него од некој турски силеција, Ригас се одметнал на планината Олим и и се придружил на една хајдумка чета. Оттаму заминал за Света Гора каде имал пријател еден игумен. Подоцна преку Цариград, каде воспоставил врски со фанариотите, заминал за Влашко. Тука стапил во служба во прво време кај кнезот Мурузи, а подоцна на работа како драгоман во францускиот конзулат во Букурешт. Во Влашко, Ригас создал широк круг на познанство со Грци, Срби, Бугари, Романци и други трговци, писатели и други лица, кои патувале во тоа време низ цела Средна Европа.

Избувнувањето на француската револуција од 1789 година прави судбоносно преобразување во идеите на Ригас и од него создава пламен пропагатор на револуционерните идеи на Француската револуција и голем патриот кој наполно се оддава на работа за национално ослободување на грчкиот на род.

Ригас Фереос прв ја согледал неопходноста од заедничка борба на сите народи на Балканот за ослободување од отоманскиот јарем. И не само што ја почуствувал потребата од таа заедничка борба, туку и активно се заложил за нејзиното реализирање. Меѓу посветените членови на Хатеријата (тајна организација) што ја организирал Ригас биле вклучени лица од сите балкански земји –Срби, Бугари, Албанци, Македонци, Власи и други. Ригас се наоѓал во постојана врска дури со

Турци, и Албанци –муслимани. Имал честа преписка со Албанците Аго Мухордари и Мухордар Поца. (К. Папаригопулос “Историја на грчката нација”, том V, стр. 212) Ригас кој и преку стихови ги изразувал своите револуционерни идеи, во една патриотска песна пишува:

“Бугари и Арнаути
Срби и Ромеи,
Црни и бели во дружен штурм,
За слобода нек, опашеме меч!
Да ги искорниме волците,
Што јаремот го држат
И христијани и Турци
Сурово ги угнетуваат...”

Ригас не гледа тесногрaдо и со омраза на сите Турци и не повикувал на борба против нив како народност, туку против султаните како носители на угнетувањето, насилието и узурпацијата. Затоа токму Ригас во таа борба ги повикува и Турците, како што видовме во горната одломка од Химната на Ригас. Според него балканските народи се национално подјармени и обесправени, но и целото отоманско царство се наоѓа во мракот на бесправието и без никакви политички слободи. Впрочем, човекот кој станува поборник на идеите на големите милители од француската револуција од 18 век, смета дека покрај христијаните и обесправените Турци можат да се придружат кон другите народи на Балканот за еден посправедлив, посносен и слободен живот. Во едно од знаменитите дела на Ригас, конкретно во неговата Конституција и во член 34 канејќи ги на соработка балканските народи тој пишува: “Бугаринот треба да интервенира кога страда Гркот и овој вториот за него и двајцата заедно за Албанецот и Влаот”. Ригас во својот стремеш да ги опфати –како што видовме и Турците во борбата за слобода, му се обраќа и на видинскиот паша, Пазваноглу – и во својата патриотска песна пишува:

“Што стоиш Пазваноглу,
Толку замислен.
Одметни се во Балканот
Загнести се ко орел
Со рајата обедини се
Ако сакаш да победуваш...”

Планот на првиот визионер на балканското единство –според еден конзулски извештај до австро-унгарскиот император –предвидувал едно негово патување до Пелопонез, каде би застанал на чело на пелопонежаните и ослободувајќи го овој полуостров би преминал во континентална Грција да се обедини со епирците, пред се со воинствените Сулиоти. Ригас предвидувал создравање на република во Македонија, со оглед на повеќето народности што тука живеат освен Македонците, а потоа би преминал во Албанија.

Средствата за реализирање на револуционерниот потват, Ригас сметал дека ќе ги обезбеди со конфискација од богатите манастири, а оружје и храна од самото

население. Големи надежи Ригас полагал во Наполеон Бонапарта, од кого очекувал интервенција во полза на борбата на угнетените балкански народи. Во тоа негово очекување и надежи беше охрабрен од француската окупација на Јонските Острови. Ригас повеќе пати се обидел да дојде со Наполеон преку францускиот конзул во Трст. Меѓутоа, неговиот план не е остварен поради тоа што Наполеон и тука не се покажал како ослободител туку како поробувач и окупатор. Ригас бил предаден од кожанецот Иконому на австриските власти, кои во движењето на Ригас подозирале француски прст.

Ригас Фереос е затворен на 31.XII.1797 г. во Трст и со спровод е одведен во Виена. Заедно со него се фатени уште деветмина, меѓу кои тројца македонци, еден кипранин, еден Грк од Епир, тројца од островот Хиос и еден Тесалиец. По долги тајни пазарувања меѓу австро-унгарската и отоманската влада,овие родољупци на нечесен начин се предадени на 29 април на турскиот паша во Белград, а на 17 јуни 1797 г. на зверски начин се ликвидирани, по секоја веројатност во крепоста Калемегдан во Белград.

Револуционерниот план на Регас Фереос претрпе неуспех. Тој самиот го жртвува сопствениот живот на олтарот на слободата, но неговите идеи, неговите патриотски песни, позивите и прокламации со еден збор неговото бесмртно револуционерно дело остана и натаму да живеат, да ги електрезираат поробените балкански народи и да ги тераат на остварување идеите на Ригас за слобода, балканскио единство и соработка. Духот на солидарноста на поробените балкански народи продолжува и по смтта на Ригас Фереос. Истакнати водачи на народите се состанувале и се договарале за заеднички цели.

Водачите на грчката конспиративна организација, позната под името Филики Етерија, на пример, меѓу првите дејци го покрстуваат водачот на српското востание од 1804 г. Караѓорѓе. Тогаш Караѓоѓре се заколнал дека вечно ќе го мрази тиранинот и дека вечно ќе се бори за Србија, Грција и за сите други народи под отоманскиот јарем, без разлика на националност и вера". (Филимон И. "Докмион Историјас тис елиникис епанастасеос", том I, стр. 6). Грчкиот востаник Георгакис Олимпиос е меѓу првите револуционери кој со голема дружина се обидува да му притекне во помош на востанатиот српски народ. Истото го прават како Петар Ичко од Катраница, Чардаклија од тетовско и други многу Македонци. Имињата на Ѓорѓи Саварковски бугарски преродбеник и револуционер, на романецот Владимиреску и други, се тесно поврзани со името на Ригас Фереос како на пионери на балканската солидарност. Голем е списокот од блескавата истина на македонци што учествуваат и во грчкото национално востание. Да ги споменеме само Хаџи Христо од Острво, Ангел Гацо од Воденско, Наум од Костурско, Панајот Бино пак од Воденско, кои со својата храброст станаа легендарни на Пелопонез на грчкиот југ.

Атинскиот прогресивен весник во тоа време "Еси" (век), кој ги пропагирал идеите на балканското единство и балканската федерација, карактеристично пишуваше дека учениците во Србија во групи шетајќи се по улиците и плоштадите на Белград, јавно и гласно ги пееле револуционерните песни на Рифас Фереос, и белградскиот паша за нив отворил нови затвори и зандане. Заслужува за одбележување дека во тој весник соработувал и видниот македонски преродбеник Ѓорѓи Димката од Солун, откако бил протеран од чорбаџиите и турските власти во Костурско, каде учителствува. И кога во 1860 година Црна Гора се дигнала на

востание, српската влада презела иницијатива за организирање на се балкански сојуз за ослободување на сите балкански народи. Тогашната српска влада во Бугариија и во Грција нашла големо разбирање и готовност за една заедничка акција против Отоманската империја.

Српскиот напреден и напреден политичар Илија Гарашевиќ имал тесна соработка со грчкиот амбасадор во тоа време во Цариград, а во Атина на истиот план работел политичарот Куманудис. Во грчкиот главен град била организирана Комисија за собирање на доброволни прилози за црногорскиот народ, а друга една добротворна комисија за собирање на помош за сираци и вдовици во Србија. Гарашанин прв го фрли лозункот "Балканот на балканците", додека грчкиот политичар Колетис бил првиот човек што во слободна Грција работел врз планот за балканска соработка и солидарност но наишол на жесток орпор на големите сили кои вешто ја спроведувале политиката на "разделувај па владај".

По извојувањето на националната слобода и независност во Грција и Србија, и подоцна по Руско-турската војна од 1877/78 година што заврши со Санстефанскиот договор и создавање на бугарско књажевство започнува веќе да бледнее и постепено слабее духот на братството и солидарноста на народите под Отоманската империја, сврзани дотогаш меѓу себе со цврстата алка на заедничка вера, која беше "една од најсилните идеолошки врски меѓу народите". Се заборави ја пламените проповеди на Ригас од Фере, Караѓорѓе, Раковски, Владимиреску, за балканско единство и братство.

Нараснатата веќе на слободно тло од националната земја трговска-феудалската и чифлик-сајбиската класа, со помош од заинтересираните големи сили на Европа, започнува да го пушта отровот на панхеленизмот, панславизмот, пантуркизмот и т.н.; да ја култивира идејата за "Голема Грција од Качаник до Црно Море на север, за воскреснување на Думановото српско царство, или пак за големобугарите Македонија да се присоедини кон мајката Отечество. А грчкиот виден публицист Клеантис Николајдес во неговиот обемен труд "Историјата на хеленизмот со центар Македонија", изнесува докази, од кои произлегува дека сите великогрчки националистички организации кои уште кон средината на минатиот век се појавија во Македонија под маската на културни институции како што беше "Силогос прос дијадосим тон елиникон граматон" (друштво за ширење на грчката писменост) и други, биле финансирани од англиските влади.

Така, впрочем, на дејноста на големите европски сили и на екстремите националистички кругови во штотуку ослободените балкански земји: Грција, Србија, подоцна и Бугарија, се должи тоа што балканските националисти започнуваат да спроведуваат политика спротивна на таа за балканското единство и солидарност, политика против интересите на таа за балканското единство и солидарност, политика против интересите на балканските народи. Грчкиот публицист Гудас во својата книга "Споредбени животи", пишуваше: "Панхеленизмот, панславизмот, панроманизмот и панмохамедизмот е ист гарван..."

Но сепак особено во круговите на балканските интелектуалци не престанаа и натаму да се јавуваат личности –продолжувачи на делото на Ригас. Таков беше и грчкиот напреден писател Александрос Суцос, кој во една своја песна посветена на балканското единство вели:

"Не позиваат Србите,

Не викаат и Даките.
Тесалијци, Епироти, Македонци
И тракијци
И Атос на Емос и Пинд на Оса,
Го пренесуваат овој боен зов...”

Кога бугарскиот родољуб Ѓорѓи Сава Раковски во Атина го посетил стариот грчки револуционер од грчкото востание од 1821 година, Канарис, и му ги објаснува своите планови за Балканот, старецот се радувал како мало дете. А самиот Раковски во Атина стапил во редовите на една македонска организација, формирана од македонски печалбари и политички емигранти, која се борела за една идна балканска федерација. Оваа организација го носела името “Македонска хетерија”. Раковски застанувајќи на чело на оваа организација со одбрани борци – Македонци, заминал за Влашко за да отпочне оттаму борба против отомаскиот поробувач.

Не помалку заслуги има првоборецот на балканското единство и солидарност Ригас Фереос и за ослободувањето на романскиот народ и особено на младината. Повеќе пишани извори на романски јазик тврдат дека Ригас бил еден од најистакнатите носители на идеите од француската револуција на романско тло. Во револуционерната Хетерија на Ригас, освен Срби, Македонци, Бугари и Албанци, имало и Ромаци, меѓу кои се познати имињата на: Слатинеану и Голеску. Низ цела Романија се растурал весникот “Грчки весник” сопственост на браќата Пуљовци од градот Сјатиста, западна Македонија, кој излегувал во Виена. Во првиот број на тој весник од 31.XII.1790 година имало соопштение во кое се велело дека весникот ќе излегува на грчки и на словено-српски јазик, што значи, дека два пати во неделата ќе излегува на едниот и два пати на другиот јазик. Браќата Пуљовци често издавале книги и на “словено-српски” јазик, а пак во Виена била отворена и друга пачатница, која го носела називот “словено-српска, влашка и на источните јазици печатница”.

Секако е одбележана од историјата и конференцијата одржана во Букурешт на 5 април 1867 г., кога таму се собрале преставници од сите народности на Балканот. Тогаш бил донесен проект за еден поширок сојуз во кој би влегле: Срби, Бугари, Ромаци, Грци и Албанци. За жал, името Македонци тука не се спонемува, зашто бугарските преставници на меѓународните собири истапувале и од името на Македонците, додека грчките историчари, како што бележи и професорот Стилпон Кириjакидес -“името Бугари и му го давале на секој жител на Македонија што говорел словенски”. Тука бил потпишан и протокол за сојузот меѓу Романци и Бугари, познат во политичката историја на Балканот како “Акт на света коалиција меѓу Романци и Бугари”.

Малку подоцна во деведесетите години на минатиот век српскиот дипломат Младен Ѓорѓевиќ предложил една воена и царинска унија на балканските земји на чело со Турција и против секаква интервенција и мешање од европските големи сили. Но и оваа замисла која имала за цел да го зајакне балканското единство пропаднала, бидејќи во меѓувреме големо-сопственичката класа во сите балкански земји започнува да го култивира семето на шовинизмот а заедно со надворешното влијание и интервенции да распалува и расна омраза и нетрпеливост. Независно од официјалната политика на секоја земја пооделно, првите напредни луѓе со

прогресивни идеи од Балканот организираа кружоци и комитети и работеа во духот на соработка и тесно пријателство меѓу балканските народи против отоманскиот султански деспотизам и против економската експлоатација на народите.

Првото прогресивно движење се покажа особено активно во северните балкански земји и негов плод беше формирањето во женева на едно централно друштво, кое подоцна се развива во широка организација под името "Источно-демократска федерација" (1874-1877). Во тоа време во женева студирале многу Грци, Романци, Срби, Македонци, Албанци, како и студенти и од другите народности на Балканот. Тие, повлијаени од напредните идеи во Европа дојдоа до идејата за формирање на Источната демократска федерација.

Во првиот проглас што го растуриле приврзениците на Источната демократска федерација во балканските земји се вели: "Балканските народи страдаат зашто никогаш заеднички не работеле. Зошто нивните движења организирани едностранo и изолирано успеа да ги задуши обединетата сила на властодршците. Спротивни интереси не ги разединуваат народите на исток. Секој од овие народи треба да се стреми кон своето освободување и во слобода да се развива. Но, целта никогаш нема да се реализира со едностранo изолирани акции. Успехот зависи од заедничката работа. Тоа треба добро да го разберат народите на исток. Нека се обединат и ќе бидат спасени. Грци, Албанци, Срби, Романци, Бугари; раси грчки, словенски, латински, татарски и сите вие живеете на широките земји што се простираат меѓу трите морија –Црното Море, Медитеранот и Адријатика, - обединете се!"

Во тоа време во Атина излегуваше и весникот "Ергатис" (Работник) како орган на Движењето на Источната демократска федерација. Според информациите што ги дава грчкиот напреден публицист Јанис Кордатос, меѓу грчките дејци од ова движење се истакнувале интелектуалците Рокос Хојдас, П. Панас и Ликјардопулос. По забраната на весникот "Ергатис" излегол друг весник под наслов "Ригас" (1876-1877), кој се сметал за уште понапреден.

Одјекот што го имал прогласот на Источната демократска федерација меѓу напредните кругови во Атина, на пример, го дознаваме преку пишувањето на весникот "Ергатис" каде стои:

"Наполно ги делиме идеите на Источната демократска федерација, бидејќи и ние сметаме дека фамозното Источно прашање нема да се решава од оваа или онаа голема сила, туку од самите заинтересирани балкански земји во дух на разбирање и братство на трудбениците...".

Внатрешната македонска револуционерна организација (ВМРО), која се јавува малку подоцна, и таа е проникната од идеите за единство и рамноправност на балканските народи. Нејзиниот устав како и Манифестот на Крушевската Република, со кој се повикуваат на соработка и слога и самите Турци, се одраз на демократските сваќања на самите основоположници на Организацијата одраз на високите принципи од кои се водеше оваа организација.

Целите што ги прокламираше ВМРО наишле на одобрување дури и во демократските кругови во Грција и ако тука имаше и тесно националистичко движење на грчки ориентирани Македонци. Истапувањето во прилог на една македонска република со полна рамноправност на сите народности во неа во деновите на Илинденското востание на градоначалникот од градот Патра, во Пелопонез, Адрианопулос, суспендиран подоцна од тогашниот грчки премиер

Ралис, е потврда на влијанието што врз него и неговите сомисленици имале Источната демократска федерација и горе споменатиот весник "Ергатис".

По Балканската војна, а особено по Првата светска војна, идејата за соработка и заемно разбирање меѓу балканските народи, добива нова почва. Паралелно со меѓународната организација, каква што беше Меѓународната парламентарна унија, во Париз во 1927 година, е основана и посебна балканска организација за одржување на регионални балкански конференции.

По случај на одржувањето на Меѓународниот конгрес за мир во Атина во октомври 1927 година, тогашниот грчки премиер и извесен демократ Александрос Папанастасиу поднел нацртрезолуција за соработка на земјите од Балканот, што била еднодушно примена. Плод на таа резолуција биле конференциите што последувале во Атина 1930 година, во Анкара и Истанбул 1931 година, во Букурешт 1932 година и во Солун 1933 година. На нив учествувале преставници од Југославија, Грција, Бугарија, Турција, Романија и Албанија.

Ако тие контакти и напори за воспоставување на едно трајно и вистинско балканско единство и солидарност не вродија со плод, причината лежи во низата нерешени прашања меѓу овие земји, во недоволната взаемна доверба и подозирање, култивирано од оние балкански и вонбалкански сили, кои немаа интерес од обединувањето на балканските народи. Меѓутоа, желбата на нашите народи од секогаш била и останува истата: реализирање на едно искрено пријателство, заемна соработка, рамноправност и мир меѓу овие народи желба и идеал манифестиран и преку маченичката смрт на првиот балкански родољубец и инспиратор на тие идеи –Ригас Фереос, на видниот македонски преродбеник Ѓорѓи Димката од Солун и на плеадата други синови на балканските народи, од чии пример на алтруизам, несебичност и љубов кон својот и кон другите народи можат да се учат и надахнуваат и денешните и идните поколенија.

Academic Giorgio Nurigiani's speech

In accepting the invitation to be with you, dear friends, to be among Macedonians away from your native country, permit me to say a few words about your homeland, whose history represents a series of feats that have confirmed your fighting spirit for freedom and for an independent Macedonia. It is also a country in whose recesses are born the masters of the Macedonian people who introduced to the other Slavic peoples the way to literacy, culture and progress delivered to them by the Saints Kiril and Metodi and by Kliment and Naum, whose work to this day has lost no significance. It is a land of medieval painters who, through hard work, have created their frescoes, scattered throughout our churches and monasteries to the fearless Bogomils - destroyers of the feudal order. From this Macedonian land sprang up many other yet unknown folk artists who created the not so distant Macedonian folklore, the great Macedonian revivalists brothers Miladinovtsi and Gligor Prlichev, then Misirkov who lay the foundation of the Macedonian literary language and many others to finish with today's generation which, in terms of the free creative Macedonian spirit, has given new impulses and forces, rising to enviable heights.

The Macedonian people restrained, persistent and capable of life have hidden in themselves great energy, which today have given their valued contribution to the overall spiritual growth of humanity. With true pride they have shown and protected the glorious,

holy past of their native country, connected with a millennium old history of tireless struggles.How much value and how much charity are hidden in you, this heroic people! Your national spirit shows its inexhaustible possibilities.

No one can give up the national unity of these people, who are capable of obtaining their freedom, always ready to protect their holy land.

No people, even the smallest is guilty because it has its own spiritual image, because no one can replace it with another. Fear before such death, makes the struggle worse and even more desperate. The drive to free the spiritual essence of a nation is its purpose and the meaning of its existence.

The collective soul of a people is an expression of feeling alive, the wishes of those who form a nation to live together with the will to continue the spiritual legacy, which they have received as something indivisible. No nation is ready to give up the life of its nationality. The sense of belonging to your nation like an offshoot of the human race typically in its spiritual treasures, like inseparable particles of a free spirit, lies in the national awareness in the individual people, that give concrete evidence of sequence, that is capable of protecting itself, of protecting its own right and by itself greeting the inexorable strokes of fate and hiding in itself the strength and faith which makes it equally worthy of a brighter future.

On the dark Macedonian soil, inspired by the abundance of sweat and blood, written with a sword and plow are the Macedonian efforts, sufferings, troubles, victories and beauty.

No one is able to destroy the notion of being Macedonian, nor can they destroy that which continues to live, grow and strengthen. The torture and torment of the grandfathers is the authority of today's Macedonians who live in high and holy faith, which no one can revoke.

The young Macedonian generations will not be left to vanish without protection and arming and without providing resistance to attacks from aggressors. They are renewing the oath of their fathers: self-withdrawal from life and scorn for death, they feel proud that their nation is able to celebrate so many dazzling feats of will, spirit, courage, discipline and self-retraction, which not only has puzzled the world but has awakened the noblest feelings, support and sympathy. Those fearless Macedonian sons feel the flames in their souls and have embraced in their bloody tongues, the hot self-sacrifices before the granite obelisk of their inspiration, on whose sacred pedestal shines their tormented freedom...

And truly, like a great battlefield, on which today those young Macedonian hearts beat, sheltered by the joy and love of free life, in which they feel one with the earth and the sun, with the wind on the mountains and the enthusiasm of the high mountain peaks, with the people who raised their faith to eternity.

This young generation formed in the hectic days, carries in its soul the longing for something more sublime in life and a flag of struggle - pure and holy like their hearts.

The call of our time is an appeal to this young generation, which wants to give rise to a proud, strong and creative life. The call to that patriotic youth today has truly uncovered new historic pages. That appeal means nothing except that it marks the final establishment of freedom in all its forms, and will remain as such for as long as the legal, political and economic organizations ensure the means of an intense flowering of life.

The Macedonian soul, even though it is very much tormented, recognizes no fear before storms and pitfalls. It is tempered and wild in its desires. In his pursuit of the

future, in his development, the Macedonian is well-learned of his glorious past and walks with sure steps forward, confident and proud. His view is clear, his moral power is great and his faith for a happier future is unbeatable.

Before my assurances, shadows are resurrected of those giants who in themselves possess such creative forces and through rebellion have performed the greatest feat of Macedonian history. Now I look at their descendants, living images of their famous ancestors. What a historical time it is for expression of patriotism and greatness of spirit! Macedonia wants to say: "We will always fight in the name of our national honour and for our historical progress. We will perhaps bury a centuries-old culture, but at the top of our bones we want to achieve freedom and justice!"

Those proud sons of Macedonia may be bitter and cruel like their gods but that is because they are fighters. They despise death because they feel their inevitable spiritual revival. The people of Macedonia and their spirits are inflexible, unbreakable because Macedonia's soul is powerful, eternally in flames and ready to fight. A people with such a soul cannot die; they are able to defend themselves at the price of life, alone and the strength of the people's ideals.

The history of the Macedonian nation is filled with tears, disappointments and toughness, but also with fearless feats of self-sacrifice.

Today it is absurd to dispute the Macedonian lands of those who in the past have taken them for themselves. But, they are forgetting that violence of the stronger does not quiet the feelings of a people longing for their own nationality, nor can they stifle the will of them wanting to feel free.

Many are the paths through which a people can achieve their freedom. But one of those calls for admiration: the road to an honest and brave struggle. With their unbreakable spirit, the Macedonian people are showing their firm patriotism, which is embodied in their honour, conscience and dignity. People who have been protecting and are protecting their right to self-determination, as the Macedonians have, deserve cordial and sincere praise.

People without spiritual values do not exist today and neither do improvements without the national spirit of every unique nation. The culture of the Macedonian people carries the imprint of a higher spiritual level. Those endeavours that deny the existence of the Macedonian language are useless because it is a rich and blossoming language in lyrical singing in all its literary and artistic creation, which is with exceptional diligence.

The significant contribution of the Macedonian people to world civilization is known and undisputed, this is separate from the contribution to the Slavic peoples in the past, but much more is known about the real value to further transforming humanity. Macedonians had the opportunity to show the world their cultural creative genius, and even though they were five centuries under Turkish rule, and under other long slavery, which has failed to destroy the Macedonian national feeling.

The efforts to suppress the independent spirit of the Macedonian people towards freedom, pride and devotion to its homeland has proven to be useless. Macedonia is preserved through its people's suffering. Therefore the Macedonian nation is thirsty for knowledge and enthusiasm to this wider spiritual horizon, with clear sight it passes its obstacles and has no regrets and spares no effort to ascend to a brighter future.

Freed from slavery but in only one part, the Macedonian people are headed anew to their cultural rise, deeply convinced that with their own spiritual power they could provide an even greater and clearer national physiognomy. And truly, it is surprising

what they have achieved in the cultural and economic fields in these 25 years since the war. The Macedonian people will continue to give their contribution to the spiritual forces in the progress of humanity, in the hope that their efforts will further manifest themselves in national and ethnic unity.

Numerous, long and persistent efforts are emerging today to distort Macedonia's history with commonplace fake stories and blind chauvinism which can only fool those who know nothing and those who refuse to see reality. Their aims are to discredit the Macedonian people and take their rights to their own history, name and language, which is kind of nonsense in modern European history today because the Macedonian people are part of that history.

Acts of sacrifice and martyrdom by the Macedonian people, which is a wonderful show of heroism, will remain through the centuries marked with golden lettering and no force in the world will possibly be able to erase the memory of first degree Macedonian ideals and the strengths of its national struggle.

Today Macedonia can show, with pride, all the supporters of truth with strong and highly reliable evidence that a people can achieve, through the constant hard work and patience of their valued sons, it can eagerly lift the backwardness of centuries. This high order can and should achieve full spiritual unification of all Macedonians, wherever they are, because the united national spirit will enable Macedonia to find the right place in the future of Europe and the world.

In length and width I have crossed the picturesque country and admire the true pleasure of its beauty and the kinds of people, following in the aspirations of the wise and heroic people everywhere I noticed the granite-like unwavering power of their will, the momentum of inspiration of their genius, the people's knowledge, as a pledge of their bright future.

Macedonia wants to live, she will live through the successes of its fighters and faith through its bright martial spirit, which rests in their hearts and has a desire to live free and independent so that it can take its place in society among cultured peoples, even though it is small, it will help in the creation of social harmony in the world.

Говор на Академик Џорџо Нурицани

Прифаќајќи ја поканата да дојдам меѓу вас, драги пријатели, меѓу Македонци далеку од родната земја, позволете ми да кажам неколку зборови за вашата татковина, чија историја преставува една низа од подвизи и пројави на борбен дух во борбите за слобода и независност на Македонија. Тоа е истовремено и земја во чии недра се раѓаа великаните на македонскиот народ што ги воведоа другите словенски народи на патот на писменоста, културата и прогресот, од Светите браќа Кирил и Методиј до Климент и Наум, чие дело зрачи и денес со ненамалена величина. Тоа е земја на средновековните зографи кои низ макотрпен труд ги создадоа своите фрески, прснати низ нашите цркви и манастири до бестрашните богомили-рушители на феудалниот поредок. Од таа македонска земја никнаа и многу други уште непознати народни творци што го создадоа ненадминатото македонско народно творештво, до големите македонски преродбеници, браќата Миладиновци и Глигор Прличев, а потоа и Крсте Мисирков, кој ја постави основата на македонскиот литературен јазик и многу други за да завршиме со

денешните поколенија, кои во слободни услови на македонскиот творечки дух му даваат нови импулси и сили, издигајќи го на завидни височини.

Македонскиот народ трезвен, упорен и животоспособен, крие во себе си голема енергија, која денес го дава својот ценет придонес во целокупниот духовен подем на човештвото. Со вистинска гордост, тој го покажува и го чува како светиња своето славно минато за родната земја, сврзана со илјадагодишна историја на неуморни борби.

Колку вредности и колку доброчинства крие во себе си овој херојски народ! Неговиот национален дух ги покажува своите неисцрпни можности.

Никој неможе да ја откаже националната сплотеност на овој народ, кој можеше да ја добие својата слобода, готов секогаш да ја заштитува својата света земја.

Никој народ, тој да е и најмалиот не е виновен, оти има свој духовен образ, зошто никој неможе да го замени со друг. Страхотијата пред таквата смрт, борбата ја правила уште пострашна и поочајна. Стремежот кон слободното изјавување на духовната сушност на еден народ е и неговата цел, неговата смисол на постоење.

Колективната народна душа е израз на живо чуство, на желбите од оние кои ја формираат една нација да живеат заедно со волјата да го продолжат духовното наследство, кое го добиле како нешто неделиво. Никој народ не е бил готов да се откажува од животот, од националноста. Чуството на припадност кон својата нација како изданок на човечкиот род и својственост на нејзините духовни богатства, како неразделна частица од слободниот дух, лежи во основата на националното сознание во индивидуалниот народ, кој даде низа доказателства, оти умее да се заштитува, да го заштитува своето право и со себе отрицание да ги пречекува неумоливите удари на судбината, ја крие со себе силата и верата кој го прават еднакво достоен за посветла иднина.

На црната македонска земја, напоена со изобилна пот и крв, се напишани со меч и плуг македонските усилби, страданија, неволи, победи и убавини.

Никој не е во состојба да го уништи сознанието на македонецот, ниту ќе може да го разруши тоа, тој постои, продолжува да живее, расти и се зацврстува. Маките и измачувањата на дедовците е повелба на денешните македонци, кои што живеат со една света и голема вера, која неможе никој да му ја одземе.

Младите македонски поколенија не ќе остават се да загине, без да се заштитат и наоружат и да не му укажат отпор на противничките удари од завојувачите. Тие, ја обновуват клетвата на татковците си: самоодречување од животот и презирање на смртта, тие се чуствуваат горди, оти нивниот народ е можел да одбележи толку многу блескави подвизи на воља, дух храброст, дисциплина и себеодречување, кои што не само го зачудувале светот, но во него се буделе највозвишените чуства, поткрепи и симпатии. Тие неустрашиви македонски синови го чуствуваат пламенот во своите души и е прегрнат со своите крвави јазици, жешката народна саможртва пред гранитниот обелиск на нивните народни вдахновенија, на чиј пиедистал свети силно извојуваната слобода...

И навистина, какво големо бојно поле, на кое, тие млади македонски срца чукаат денеска опфатени од радоста и љубовта кон слободниот живот, во кои се чуствуваат единствени со земјата и сонцето, со виорот на гората и полетноста на високите планински врвои, со народот кој ги одгледал со неговата вера за во вечноста.

Тоа младо поколение кое што се формирало во бурните денови, носи во својата душа копнеж за нешто повозвишено во животот и едно знаме на борба – чиста и света како нивните срца.

Повикот на нашето време е и апел на таа млада генерација, која сака да воскресни еден горд, силен, творечки живот. Повикот на таа родољубива омладина вистински н ги открива денеска новите историски страници. Тој апел не означува ништо друго туку конечното воспоставување на слободата во сите нејзини форми, зошто личноста е таква, додека правно-политичката и стопонската организација ги осигуруваат возможностите на еден интензивен расцветен живот.

Македонската душа и покрај тоа што многу е измачена, не признава страв пред бурите и пропастите. Таа е калена и стихијна во своите копнежи. Во својот стремеж кон иднината, во своето развитие, македонецот, здраво наслонет на своето славно минато, врви со сигурни чекори напред, самоуверен и горд. Неговиот поглед е јасен, моралната снага му е голема, а верата за посреќна иднина –непобедима.

Пред моето уверување воскреснуваат сенките на оние великани, кои во себе поседуваа такви творечки сили и преку бунтот го ознаменуваа најголемиот подвиг на македонската историја. Сега гледам во нивните потомци живи образи на славните прадедовци. Какво историско време за пројавување на родољубие и величие на духот!Македонија сака да каже: “Ние ќе се бориме секогаш во името на националната чест и историски напредок. Ние ќе погребиме може би една вековна култура, но на врвот од нашите коски сакаме да се оствари слободата и правдата!”.

Тие горди синови на Македонија се може би жестоки и сурови како нивните богови, зошто се борци. Тие ја презираат смртта, зошто го чуствуваат нивното неминовно духовно возродување. Народот на Македонија и неговиот дух се несовитливи и нескршливи, зошто душата на Македонија е моќна, вечно пламена и боречка. Народот со таква душа неможе да умре; тој умее да се брани со цената на животот, единствено и силата на народниот идеал.

Историјата на македонскиот народ е исполнета со солзи, разочарувања и жестокости, но и со неустрашиви подвизи на саможртва.

Денес е апсурдно да се оспорува македонската земја од тие кои во минатото ја освојуваа. Тие забораваат дека насилието на посилните не го заглушува чуството на еден народ за сопствена националност, ниту може да му ја задуши волјата да се чуствува слободен.

Многу се патиштата низ кои еден народ ја постига својата слобода. Но еден од тие предизвикува восхит: патот на чесната и смела борба. И македонскиот народ покажува со нескршливиот си дух колку е цврсто неговото родољубие, во кое е олицетворена неговата чест, совест и достоинство. Народ кој го заштитувал и го заштитува своето право на самоопределување, како македонскиот, заслужува најсрдечни и искрени пофалби.

Не егзистираат денес народи без духовни вредности, како што не постои напредок без националниот дух на секој одделен народ. Културата на македонскиот народ го носи отпечатокот на високото духовно ниво. Напразни се усилбите кои го откажуваат постоењето на неговиот јазик, така богат и разновитен лирично распеан во целото свое литературно и уметничко творештво, што е со исклучителни вредности.

Значителниот придонес на македонскиот народ кон светската цивилизација е познат и неоспорен, одделно за словенските народи во минатото, а уште повеќе е

позната неговата реална вредност за натамошната преобразба на човештвото. Македонците ја имаа можноста да го покажат на културниот свет својот творечки гениј и покрај тоа што беа пет векови под турско ропство, како и долго време под другите ропства, кои не успееја да го уништат македонското национално чуство.

Напразни беа усилбите да се потисне самостојниот дух на Македонците кон слобода, гордост и преданост кон татковината. Македонија се зачувала низ своите страданија. Затоа македонскиот народ е жеден за знаења и во тој полет кон пошироки духовни хоризонти со јасен поглед ги преодолева пречките и не жали никаков труд за да се издигне кон посветла иднина.

Ослободен од ропството, само во еден свој дел, македонскиот народ се упати одново по патот на својот културен подем, длабоко убеден дека сам со својата духовна моќ ќе може да се обезбеди уште поголема и појасна национална физиономија. И навистина, изненадувачко е она што е постигнато на културното и економско поле за овие 25 години од војната па наваму. Македонскиот народ ќе продолжи да го дава својот придонес со духовните си сили за напредокот на човештвото, со надеж дека тој самиот ќе појави натамошно национално и етничко единство.

Многубројните, долги и упорни обиди што и денес се појавуваат за изопачување на македонската историја со така банални фалсификати, што можат да ги измамат само незналиците и кои потхладуваат еден слеп шовинизам, тие што ги прават како да не сакаат воопшто да ја видат реалноста. На македонскиот народ му се одрекнува правато да има сопствена историја, дури сопствено име и јазик, што е своевидна бесмислица во современата европска историја, зошто токму тој народ е дел на таа историја.

Делата на жртвувањето и на маченишството на Македонците, што преставува прекрасен хероизам, ќе останат низ вековите одбележани со златни букви и никоја сила во светот неможе да го избрише споменот за македонските идеали, кои биле и се првостепена сила на националната борба.

Денес Македонија може да им покаже со гордост на сите приврзаници на вистината многу сигурни докази за тоа, што еден народ може да постигне преку постојаното и трпливо дело на своите вредни синови, желни својата земја да ја издигнат од вековната заостанатост. Таа висока цел може и треба да се постигне со целосното духовно обединување на сите Македонци, било каде тие да се наоѓаат, зошто обединетиот национален дух ќе овозможи Македонија да го најде вистинското место во иднината на Европа и на светот.

На долго и на широко сум ја прокрстарил живописната земја и се восхитувам со вистинското задоволство на нејзините убавини и на лиѓето, вслужувајќи се во стремежите на овој мудар и херојски народ и насекаде можев да ја забележам гранитната моќност на неговата непоколеблива волја, на вдахновениот устрем на неговиот гениј, на народносното сознание, што е залога на неговата светла иднина.

Македонија сака да живее, таа ќе живее преку успесите на борците и преку верата на својот светол боречки дух, кој тае во своето срце и има еден стремеж да живее слободно и независна за да се нареди во општеството на културните народи, и ако е мала, да спомогне во изградувањето на социјалната хармонија на светот.

Polenakovich - educational and scientific life - Republic of Macedonia

When it was suggested to me by your revered president Mr. Kondov, that I speak to you about some issue regarding life in the Republic of Macedonia, I thought that, above all, surely you must be interested in the progress of a people and a country and that would be the issue of education and science in the Republic of Macedonia. As an educational scholar I am best informed on this issue and am ready and willing to share this information with you.

Dear compatriots and fellow Macedonians from all parts of Macedonia, you should be proud of being the sons and daughters of this nation, of the Macedonian nation from whose bosom sprouted the oldest Slavic alphabet, the oldest Slavic literacy, the first literary Slavic language, which have long served most of the Slavic peoples in their education and worship. You should be proud of being the sons and daughters of a nation that has produced such giants of the pen as the bright-faced brothers St. Clement and St. Naum, the Bishop Constantine Bregalnichki, a notable defender of the Slavic alphabet and education, Tsrnorizets Hrabar and thousands of other worthy contributors to the education of the Slavic people. You should be proud of being the descendents of people such as St. Clement of Ohrid, the man who created the Ohrid Literary School and the first Slavic university. He was the first and original Macedonian Slavic writer, orator, poet and teacher. You all should also be familiar with the fact that 3,500 students were educated by Clement, who then became teachers and priests with whom Macedonia took first place in educating the Slavic speaking people in the Balkans and beyond at the end of the IX century and the beginning of the X century.

Using the Macedonian language from Solun Region, as the first literary language of all the Slavs, the holy brothers Kiril and Metodi, from Solun, laid the foundations of the epochal work: the creation of Slavic literacy and worship which, after the Moravian mission failed, became widely used in the Balkans and, above all, in Macedonia where St. Clement of Ohrid and his associates preached to the Slavic speaking people.

The old education flourished in Macedonia over the course of the centuries after St. Clement of Ohrid's death, mainly through the monasteries which were the main focus of education. Since St. Clement and St. Naum's time many monasteries were established in Macedonia, spanning from those in Ohrid and Prespa all the way to Sveta Gora (Mount Athos) on the shores of the Aegean Sea. The teaching in monastery schools was mainly geared to preparing clerical staff but once in a while one of those teachers or students showed extraordinary literary talents and with the passing of time more monks and priests became writers and used the common folk language to appeal to the new generation and through their writing they expressed their experiences, often confessing things from their own personal life; the joys and sufferings, successes and failures and other things encountered in life.

From the many centuries that separate us from St. Clement of Ohrid, we can point out some unknown, anonymous chroniclers of important events in the life of the Macedonian people, who wrote about a certain year, a certain day, about some village or town, about what happened here and there, about the ravages of disease, about the plague, about cholera, about who ruled during times of hunger and unbearable oppression, about a star with a tail, about earthquakes and floods, etc...

Several priests, monks and teachers in the last century dared to exhibit anonymity and despite their noble work teaching and writing they also busied themselves printing their works.

The first two decades of the XIX century gave us the first teachers and writers, who published several works in pure vernacular. They were the monk teachers Ioakim Krchovski from Kriva Palanka Region and Kiril Tetoets Peichinovich from the village Teartse near Tetovo. Teacher and writer Ioakim Krchovski published five books in the vernacular. They mostly related to his teaching and clerical work but there was also a lot of information on the lives of the Macedonian people at the beginning of XIX century. Given that there were no printing presses in Macedonia, all five of Ioakim's books were printed in Budim. They were printed by the famous traders or "kuptsi" from Shtip, Kratovo, Kriva Palanka and other places in Macedonia. Ioakim's works were well utilized by the population and were even copied.

Like Ioakim Krchovski, Kiril Tetoets Peichinovich published two books but some of his other works remained in handwritten manuscripts. In his works, Peichinovich portrayed life as it was in rural Skopje and Tetovo in the beginning of the past (19th) century. His writing was comprehensible, easy to understand and beautifully composed in every way possible close to the understanding of the people. In educational and cultural terms, Peichinovich's works have left strong traces in the ascent of our people. Peichinovich called his works "Ogledalo" (Mirror) printed in Budin in 1816 and "Utieshenie grieshnim" printed in Solun in 1840. With regards to his second publication, we would like to take the opportunity to say something about the Doiran born publisher, Theodosia Sinaitski who was also a teacher and writer, as well as the first publisher to establish a printing house in Macedonia, in Solun, in 1837/8 which worked up until 1841/2, being burned several times in between.

All in all Sinaitski's printing house printed 5 books, all written in various Macedonian dialects. After one of the fires, writer Kiril Peichinovich became interested in rebuilding the printing house for which he donated a lot of money. At the same time he left one of his manuscripts, the "Utieshenie grieshnim", with Sinaitski which, as we noted earlier, was printed in Solun in 1840. In the preface of the book Sinaitski wrote about the history of the printing house and the works it had printed as well as highlighted Peichinovich's share in its reconstruction, stressing the importance of Peichinovich's book. In fact about Peichinovich's book, Sinaitski, with excitement, wrote to his readers: "Here is a key that will open your hearts, not a key made of gold or of silver but a key made of steel, which will not bend because gold and silver are soft and bend easily..." The vernacular for Sinaitski was made of iron and steel, as he referred to it, and was the key that would open the hearts of "simple people" while in the Slavonic and Russian languages the keys were made of gold and silver, soft metals that could not open the hearts of the Macedonian people. The steel key was found inside Peichinovich's work written in the people's dialectal language that every Macedonian should read even today.

Later more printing houses opened in Solun. Most important for its work was Konstantin Drzhilovich's printing house. Konstantin was from the village Drzhilovo. This particular printing house printed books in the Macedonian language but with Greek letters, using the Greek alphabet. This printing house began operating in 1851.

Included in the list of teachers and writers are also the well-known Macedonian revivalists who distanced themselves from the monastery schools and began to teach in secular schools. Many of them did their studying outside of Macedonia.

Many Macedonian schools teaching in the vernacular were opened during the XIX century in Macedonia and so were many Greek language schools. Later in the second half of the XIX century, Serbian and Bulgarian propaganda began to be disseminated with the introduction of works written by Bulgarian and Serbian authors. Then, with the arrival of teachers from Serbia and Bulgaria, Bulgarian and Serbian schools were established in Macedonia.

Most famous are our revivalist teachers who fought for the Macedonian people's liberation. Some of them belonged to the Greek cultural yoke and to the Phanar bishops of the Macedonian Church. Included among them was Iordan Hadzi Konstantinov Dzhino from Veles, a fighter, a teacher and a writer of lyrics, school texts, travelogues, plays, language and literature papers and a collector of folk wisdom. All throughout his life Hadzi Konstantinov fought for building schools in Veles, Skopje, Prilep, Tetovo, etc. He left us rich descriptions of Macedonia and a significant amount of literary and cultural information about the Macedonian people. He told many stories about our suffering under the double yoke. Hadzi Konstantinov was one of the first Macedonian teachers to open a vernacular school.

The brothers Miladinovtsi, the most famous Macedonian revivalists, fell victim to the Ottomans for the sake of their people and were sent to prison in Constantinople in early 1862. Both were initially teaching in the Greek language in various cities in Macedonia including Ohrid, Struga and Bitola and in various villages such as Magarevo, Trnovo, Kukush and others. During the national awakening, which began to take place after the Crimean War and the Paris Peace Agreement, in 1856, Dimitria Miladinov went to Prilep where he introduced the Macedonian vernacular in the schools. He began collecting folk songs, stories, old sayings, with aims at wakening the Macedonian people's consciousness. Besides his work in Prilep, Dimitria Miladinov also laid the foundation of similar schools in Kukush where, for several years, he collaborated with Nako Stanishev and Atanas Kushovalia, the great ones from Kukush. There he also translated the Gospel to Macedonian and introduced the Macedonian language in liturgy.

His brother Konstantine Miladinov, who had finished university in Athens in 1856, went to Moscow to study languages so that when he returned he could teach in the vernacular. While in Russia, Konstantine Miladinov began to compose poetic verses and eventually emerged as the first true Macedonian poet. Included among the famous poems he composed were "T ga za jug", "Sirache" and "Golapche". With help from Bishop Josip Juraj Shtrosmayer, in Zagreb in 1861, Konstantine Miladinov introduced a comprehensive collection of Macedonian folk songs called the Miladinovtsi collection...

Upon returning to his homeland, Konstantine went through Constantinople to get his brother Dimitria out of prison. Unfortunately his plan did not work and he too ended up in prison. Persecuted by the Ottoman government and by the Phanariots, both brothers died in prison...

One of the Miladinov students and son-in-law was Kuzman A. Shapkarev from Ohrid who, for a long time, as a teacher worked all throughout Macedonia and became in touch with the wishes of the Macedonian people. Shapkarev wrote and published several books in the Macedonian language and by doing so wanted to push foreign textbooks out of Macedonia. He was also known for his valuable collection of folk wisdom.

Also included among our teachers and educators that I mentioned earlier was Raiko Zinzifov, who for a short time was a teacher in Prilep and Kukush and after that, in 1858, left for Russia to further his education. There he wrote poems and articles to inform the

Russian public about the difficult situation in Macedonia. He died in Moscow. Zinzifov was one of our most fertile poets and writers.

Another Macedonian writer and teacher was Grigor S. Prlichev from Ohrid, who taught during his entire life, first as a Greek teacher and then as a Macedonian folk teacher who traveled all throughout Macedonia and taught in Ohrid, Struga, Bitola, Prilep, Solun and other Macedonian cities. Prlichev was educated in classical Greek and was familiar with the works of Homer and other writers of his time. This talented Macedonian poet of the XIX century acquired his fame in the field of poetry in 1860 during a poetry competition in Athens where he was awarded first prize, which gained him the epithet "second Homer" for his works entitled "O Armatolos" (The Sirdar). He was a Greek teacher for many years but after he was "partially reborn" he became one of the most militant Macedonian teachers who worked strictly for the Macedonian people.

Beniamin Machukovski was born in the village Machukovo, Gevgelia Region. After he finished his schooling in spiritual studies at the Historical and Philological Faculty in Russia, he became a teacher and taught first in Solun and later in Constantinople. In 1872 Machukovski (1847-1878), in one of his reports, wrote the words "Bulgarian grammar of the Macedonian dialect". In his explanation as to why he said that about the grammar he wrote: "Learning about Bulgarian grammar in Macedonian schools is one of the most laborious subjects for students, a topic learned without explanation. It takes students a long time to learn, but that again is not always a result of not understanding the grammar. The lack of understanding the grammar is a result of nonconformity in the grammatical forms in the current published Bulgarian grammar compared to the Macedonian dialects... I have already ordered the first honour of our grammar and by the success the students have shown in their studies in this subject, according to my notes, I am fully convinced that I will achieve my goals." Later on in his explanation Machukovski begged the teachers in Macedonia: "To make every effort to disseminate his (the Macedonian) grammar." The report was written in Kukush on August 16, 1872 (Blazhe Koneski, "About the Macedonian revival". Macedonian textbooks from the 19th century, Skopje, 1959, 84-85.) "Machukovski's statement is perhaps the brightest example of how difficult it is for Macedonians to reconcile and get used to the Bulgarian literary language", wrote Blaze Koneski on page 85. Unfortunately Machukovski's grammar never made it to the Bulgarian printing press. There were strong voices calling against publishing the Macedonian grammar ("V pravo" October 30, 1872).

Other teachers among the Macedonian revivalists who worked at the schools in Solun were Konstantine Dinkata Drzhilovets, born in the village Drzhilovo, his daughter Slavka and his son Giorgi Dinkata Drzhilovets, who taught in various places in Macedonia including Prilep, Bitola and the village Zagoricheni, and who was also a poet, a man of science and an advocate for a Balkan federation.

And as such I can go on talking about the 19th century teachers and schools in Macedonia up to Macedonia's tragic division into three parts after the Balkan Wars and the First World War, when in all three parts of Macedonia the use of the Macedonian language in schools, administration, publishing and literature was banned.

It was not until the end of World War II that the Macedonian language was revived and became a language of education, science, administration, publishing and literature, in other words it became the language of the Macedonian nation in that part of Macedonia, which today constitutes the Republic of Macedonia.

Education and Science in the Republic of Macedonia

Use of the Macedonian national language in schools, publishing and literature began to unfold in Macedonia during the people's liberation struggle in World War II when national schools were established in the free territories and various newsletters and collections of materials were printed in the Macedonian language.

After the Macedonian state was established, necessary legislation was passed to introduce the Macedonian language in all public offices and schools and to prepare the Macedonian orthography and the first Macedonian primer. "Macedonian schooling began its development with a poorly developed material base, no professional staff, but with great enthusiasm and desire to develop an extensive system of education. A wide foundation was placed in primary education which held the entire educational system", wrote Tomislav Chokrevski the Republic's Secretary of Education, Science and Culture (Macedonia at the crossroad of its future, Skopje, 199)

This is how primary schools looked.

Before the Second World War, in the territory of today's Republic of Macedonia (we have no information regarding the other parts of Macedonia) there were 850 primary, secondary and high schools with 95,000 students and 1,500 teachers. Classes were conducted in the Serbo-Croatian language.

During the 1945/46 school year there were 1,106 primary, secondary and high schools with 113,000 students and 2,200 teaching staff.

The present situation is as follows: 1,400 primary schools with over 250,000 students and 9,600 teaching staff.

The primary schools cover 90% of the students.

There was a modest number of secondary schools before the Second World War.

In 1945/46 there were 69 schools with 19,000 students and 700 teachers.

Today the situation is as follows: 152 schools with 51,000 students and 2,700 teachers. This means 80% of the students are now attending secondary school.

We are very proud of our high school and post-secondary education in Macedonia. Before the war, in 1939, there was only one incomplete philosophical faculty in Skopje, which taught an average of about 150 students, most of whom were from the smaller parts of Macedonia's territory. Today at Skopje's "Kiril and Metodi" University we have over 17,000 students, 9 faculties and several departments which are actually separate faculties. The oldest faculty at the Skopje University is the Faculty of Philosophy, established in 1946/47. After that, year after year the number of faculties grew so that today, as I said, we have 9 faculties. Outside of the Faculty of Philosophy we have: the Faculty of Natural Sciences and Mathematics, the Faculty of Agriculture and Forestry, the Faculty of Medicine (with a Department for Dentistry), the Faculty of Architecture and Construction, the Faculty of Law, the Faculty of Economics, the Faculty of Electro-Mechanics and the Faculty of Technology and Metallurgy. During the elapsed time, approximately 12 thousand specialists of various profiles have graduated from the Skopje University each year and that number will soon increase by another thousand. From the small number of professors and assistants who worked at the Faculty of Philosophy, which in the first year of operation had a staff of nine professors and ten lecturers, today the University "Kiril and Metodi" employs around eight hundred professors, assistant

professors, teaching assistants and other assistants. When we add all the numbers of students in the various faculties and higher education schools such as the Pedagogical Academies in Skopje, Bitola and Shtip, the Theatre Academy and Higher Music School in Skopje and about ten other senior schools, from which specialists graduate every year, the number of specialists graduating exceeds 12,000.

When we talk about the faculties at the University of Skopje we should mention that, despite some who worked in rather dilapidated buildings, the newer colleges have new buildings, modern laboratories and institutes and, as such, the Skopje University is classed among the most modern equipped universities in the Balkans. Damages caused by the devastating earthquake in 1963 have gradually healed. Just recently the foundations of three of the new faculty buildings (Philosophy, Law and Economics) have been laid by the rector of the university.

There is great desire in our students to study, particularly in young Macedonian girls. Macedonia has the highest ratio of students (1.5%) compared to those of the USA (1.19 in 1963), Great Britain (0.64) and Germany (0.45).

Skopje University "Kiril and Metodi" is not only significant for its education of professionals; it is also a base for scientific work in our country. Most of the teachers and assistants working there, in addition to teaching, are also doing research work in science and other fields. There are also students from around the world who study and specialize at our various faculties in this university. We have also distinguished scholars and professors from renowned universities from across the world, who are guests at our university. A good number of our teacher-scholars have often been invited to be guest lecturers at a variety of universities worldwide. Some of our young scientists have also specialized at various universities in Europe and North America.

When it comes to the various schools in our country, from primary to university, I should inform you that in the past, a large number of books and teaching aids for all ages and professions have been published for the needs of our students. I have in my hand information published on the occasion of the celebration of the 25th anniversary of the publishing of the "Educational works" in Skopje. For the Macedonian primary schools we published over 700 works with a circulation of about 16 million copies. At the same time, for use by Albanian primary schools, we published 126 books with a circulation of about 1 million copies and for the use of Turkish primary schools 200 books with a somewhat smaller circulation, dependent on needs. For the middle schools we published 330 books and aids with a circulation of over 1.5 million copies and about 200 books for technical and professional schools and a large number for university studies. Outside of the "Educational works", bilingual university textbooks were also published including ten bilingual dictionaries. I want to mention that included in the "Educational works" was the "Dictionary of the Macedonian language", published in three books.

The development of scientific thought in Macedonia, our country, has resulted from our enlightenment which is the ultimate outcome of our schooling.

Before the Second World War we could barely count on our fingers the number of scientific endeavours that we had in Macedonia. Today we have a number of scientific institutions starting with the University of Skopje. We have a series of faculty research institutes, universities, a number of museums, archives and the Macedonian Academy of Sciences and Arts (MANU), which has been the top scientific institution in our country emerging as the initiator and guide to the development of science.

A large number of our scientists who work at the University, besides teaching, are also dealing with scientific research. In fact most of the teachers and assistants at the University are engaged in scientific work. They work as individuals or are part of teams.

Many of the results discovered by our university professors and assistants doing scientific work in our faculties are published in various publications such as annual collections, special editions and magazines. Some of their work is also published in various scientific journals inside our country and abroad.

The accolades and recognition given to our prominent scholars in Yugoslavia and abroad was a result of the hard work and scientific activities that they carried out in Macedonia. Several of our scientists have become members of various academies of sciences and scientific undertakings in Yugoslavia and abroad including in the U.S., France and England. Some even became honorary doctors in various universities in these countries. Blazhe Koneski was elected Honorary Member of the University of Chicago. All these acknowledgments of scientists and scholars from Macedonia represent the recognition and affirmation of Macedonian science worldwide.

Scientific research in Macedonia is also conducted by various other institutes outside of the "Kiril and Metodi" University in Skopje. Today there are 23 independent research institutes in Macedonia which employ 900 workers in the field of science. Many of these are located in Skopje but there are some located in the interior of our republic, including in Bitola, Prilep, Ohrid and Strumitsa.

Among the institutes that exist in Macedonia, I would like to particularly highlight the Hydro-biological Institute in Ohrid dedicated to studying the life in Lake Ohrid and to increasing the lake's fish stocks. A dozen or so eminent scientists, some of whom are full professors at the university and renowned scientists, have grown out of the wing of this Hydro-biological Institute.

Another important institute in Macedonia is the Tobacco Institute in Prilep, dedicated to providing scientific research for the improvement of tobacco production.

Another institute worthy of mention is the Cotton Institute in Strumitsa, dedicated to the study and improvement of the production of cotton.

I would also like to say a few words about the institutes in Skopje, which play a significant role in the study of the Macedonian people's history, language and folklore. First among them is the "Krste Misirkov" Macedonian Language Institute which recently celebrated its move to a new building, built with help from our emigrants living abroad. About 50 academics and linguists work in this institute and are involved in the study of the Macedonian language. The Institute publishes its own editions of which the most important is the magazine "Macedonian language". The magazine has been in existence for 19 years and has greatly contributed to the exposure of the Macedonian language and its dialects not only to Macedonians but also to Slavists around the world, especially to those in the United States, Poland, Germany, Finland and other countries.

The Institute of National History also plays a significant role in the affirmation of our national science. With its many academics, among whom are more than a dozen PhD's of history, the Institute is noted for its numerous and solid publications. One particular publication I want to mention is the Herald, the Institute's voice which has been in existence for more than 12 years. The Herald has published an appreciable number of stories from Macedonia's history contributed by Macedonian and foreign academics. Conferences that review various topics and discuss issues such as the role of ASNOM, the Ilinden Uprising, etc., are often organized by this Institute. The Institute's latest

project was the publication of three books on the history of the Macedonian people, presented in Moscow at the International Congress of Historians, held in August.

Useful scientific work is also done by the Institute of Folklore. In terms of numbers of staff, this institute is comparatively small but very important to the collection of folk wisdom, folk music etc. It is an important institution because of the work it is doing to affirm Macedonian folklore. Up to date the Institute has published many books, most of which are about folk wisdom. Currently the Institute is in the process of publishing Marko Tsepenkov's collection of folk wisdom consisting of ten books. Tsepenkov was one of the most prolific collectors of Macedonian folk wisdom. The Institute of Folklore also publishes a magazine called "Macedonian Folklore", to which a number of foreign folklorists contribute.

Besides the independent institutes that operate in Skopje, there are also about 40 institutes that work under the guidance of various faculties.

In addition to the many institutes that exist in our republic, there is also scientific work done by the various museums, archives and other institutions which, in addition to preserving the materials that fall under their jurisdiction, also publish results from their own jobs.

I will finish talking about the exposure to scientific work done in Macedonia by giving you some information about the establishment and work done by Macedonia's highest scientific institution, the Macedonian Academy of Sciences and Arts (MANU).

The Macedonian Academy of Sciences and Arts was established on February 23, 1967, with the passing of a law by the Macedonian Parliament. The first elections to elect members in the Academy were held in Ohrid in August of the same year at the old centre for Slavic and Macedonian education and culture, in Kliment of Ohrid and Grigor Prlichev's city, also the city of many other prominent Macedonian people.

The establishment of the Macedonian Academy was welcomed by the collaboration of a number of academies of science around the world including those of Austria, Belgium, Bulgaria, Venezuela, Germany, Israel, Ireland, Italy, Canada, Lebanon, Portugal, Romania, Syria, the United States, the USSR, France, the Netherlands, Czechoslovakia and Spain.

In the short time of its establishment, the Macedonian Academy of Arts and Sciences managed to collect a significant number of contributors, in addition to its regular members. It also initiated a lively number of scientific activities including a string of publications, two major conferences, including the one held last year dedicated to the 1,100 anniversary of the death of Kiril Solunski, attended by scientists from the United States. Now it is finishing the reports from this meeting which will be published in two books. Early next year the Academy will publish 5 books on the history of the Macedonian language and literature and will generally portray the Macedonian people from their arrival in the Balkans to today. The books will be printed in the Macedonian language as well as in some foreign languages, including English.

In the course of this year and in the future the Academy will issue two of the oldest testaments of Macedonian literacy from the X and XI century.

In the last three years the Macedonian Academy was visited by an array of scientists from all around the world. A number of our academics have also visited many countries worldwide, including the three members who visited the United States.

One of MANU's important plans was the construction of the Academy's new building. Its previous works in which the institute was engaged has been completed and

sometime in the spring next year it will lay the foundation of an even higher temple of science in our country.

Dear fellow countrymen, with the information I gave you I want to familiarize you with what a nation can achieve in the fields of education and science when it is free.

We can be proud of the results because only 20 years have passed since the time the first Macedonian Prime Minister announced the establishment of the University and the Macedonian Academy. Other people have taken a lot longer to achieve similar results.

Thank you very much for your attention.
Academic Dr. Haralampie Polenakovich

Поленаковиќ - Просветниот и научниот живот во Република Македонија

Кога ми беше предложено од страна на вашиот уважуван претседател Господинот Кондов, пред вас да зборувам за некое прашање од животот во Република Македонија, помислив пред се, дека вас секако ќе ве интересира она што претставува основа на напредокот на секој еден народ и на една држава, а тоа е прашањето за Просветата и науката во Република Македонија. Како просветен и научен работник јас сум и најдобро информиран за ова прашање и спремен сум да ви дадам и други податоци, освен овие што во мојот збор ќе ги изнесам.

Вие, драги сонародници и сонароднички, Македонци и Македонки од сите краишта на Македонија, можете да се гордеете оти сте синови на оној народ, на македонскиот народ, од пазувите на кој никна најстарата словенска азбука, најстарата словенска писменост, првиот словенски книжевен јазик, со кој повеќето од словенските народи долго време се служеле во просветата и богослужбата, давајќи такви великани на перото како што беа светлите ликови на браќата св. Климент и св. Наум Охридски, епископот Константин Брегалнички, знаменитиот бранител на словенската азбука и просвета Црноризец Храбар и илјадници други вредни работници на полето на словенската просвета, кога таа ги разгрна своите сили во Охридската книжевна школа, тој прв словенски универзитет, чиј раководител бил првиот оригинален македонски и словенски писател, говорник, поет, учител и светител, Климент Охридски. Вам ви е познато дека низ рацете на Климент Охридски минале околу 3500 ученици, кои станале учители и свештеници, со кои Македонија го зазела при крајот на IX век и во почетокот на X век првото место во словенската просвета на Балканот и воопшто.

Користејќи се со македонскиот јазик од Солунско како прв книжевен јазик за сите Словени, светите браќа од Солун, Кирил и Методија ги удрија темелите на епохалното дело: создавањето на словенската просвета и богослужба, која –откако пропадна Моравската мисија-широко се разви на Балканот, и пред се, во Македонија, каде, меѓу словенското население, проповедаше св. Климент Охридски со своите соработници.

Старата просвета во нашата земја се развијала во текот на вековите, по смрта на св. Климент Охридски, главно преку манастирите, кои биле главни жаришта на просветата. Во нашата земја уште од времето на Климент и Наум Охридски, се основаа низа манастири, од тие на Охридското и Преспанското Езеро па се до

брегoвите на Егеј и до Атос, св. Гора. Наставата во манастирските училишта била таква, што таа главно приготвувала свештенички кадар. Меѓутоа меѓу тие свештеници-учители, повремено избликнувале и книжевни таленти, така што, особено до колку се ближиме кон нашето време, се повеќе калуѓерите и свештениците-учители се јавуваат и како писатели, кои го користат народниот збор, за да му соопштат на новото поколение она што го забележиле во своето време, за да ги кажат вистините за народниот живот, често за да се исповедат за личниот живот, за радостите и маките, среќите и несреќите што ги следеле во животот.

Од бројните столетија што не делат од времето на св. Климент Охридски, можеме да укажеме на некои незнајни, анонимни запишувачи на важни настани од животот на македонското население, за тоа дека таа година и тој ден во едикоеси село или град се случило ова или она, пустошеле разни болести, чуми и колери, владеела голема скапотија и глад, дека неподнесливи биле насилијата на господарите, дека се јавила дзвезда со опашка, дека бил земјотрес или поплава и слично...

Веќе во минатото столетие неколку свештеници, калуѓери и учители се осмелуваат и излагаат од незнајноста, анонимност. Тие покрај со својата племенита учителска работа се зафаќаат и со пишување дела и со нивно печатење.

Уште првите две десетлетија на XIX столетие ни ги дадоа првите учители-писатели, кои на чист народен јазик објавиле повеќе дела. Тоа се калуѓерите-учителите Јоаким Крчовски од Кривопаланечко и Кирил Тетоец Пејчиновиќ од селото Теарце близу до Тетово. Учителот и писателот Јоаким Крчовски објави пет книги на народен јазик. Тие се во врска со неговата учителска и свештеничка работа, но тие содржат и многу податоци за животот на македонското население во почетокот на XIX век. Со оглед на тоа дека во Македонија немаше печатница, сите пет книги на Крчовски беа напечатени во Будим. Нив ги напечатија познати трговци "купци" од Штип, Кратово, Крива Паланка и други места на Македонија. Делата на Крчовски биле многу користени од населението, и биле препишувани.

Како и Јоаким Крчовски и Кирил Тетоец Пејчиновиќ објавил две книги, а некои други негови работи останале во ракопис. Во своите дела Пејчиновиќ го насликува животот на селското население од околината на Скопје и Тетово, во почетокот на минатото столетие. Пишувани на пристапен, разбирлив јазик, убаво компонирани, во секој поглед блиски до разбирањата на нашите луѓе, делата на Пејчиновиќ оставиле силни траги во издигањето на народот во просветен и културен поглед. Насловите на делата на Пејчиновиќ се "Огледало"/печатено во Будим, 1816) и "Утјешение грјешним"/печатено во Солун 1840 година). Во врска со печатењето на второто дело на учителот и писателот Пејчиновиќ, ние доаѓаме во можност да кажеме некој збор и за учителот, писателот и печатарот- Теодосија Синаитски, првиот Македонец кој на теренот на Македонија, во Солун, во 1837/8 година основал прва македонска печатница. Печатницата на Синаитски (инаку родум од Дојран) работела до 1841/2. Неколку пати горела.

Во се објавила 5 книги, сите пишувани на разни македонски говори. По еден пожар за обновата на печатницата се заинтересирал и писателот Кирил Пејчиновиќ, кој дал доволно пари таа да се обнови. Истовремено тој на печатарот Теодосија му оставил и ракопис од едно свое дело: "Утјешение грјешним". Тоа дело е напечатено во Солун 1840 година. Во предговорот печатарот Теодосија ја изнесува

историјата на печатницата и многу го истакнува уделот на Пејчиновиќа при нејзината обнова, истакнувајќи го значењето на книгата на Пејчиновиќа. Во врска со книгата на Пејчиновиќа, Теодосија Синаитски, со возбуда во гласот, им се обрнува на "љубочитателите": "еве ключ что отворует сердцето ваше, не ключ от злато или от сребро, но ключ от жлезо чилик, што да не се вие, оти среброто и златото ест меко и се вие скоро..." За Синаитски народниот збор, македонскиот, е железен и челичен клуч, кој може да го отвори срцето на "простиот человек", додека словенскиот и рускиот се од злато и од сребро- тие се меки и не можат да го отворат срцето на македонскиот човек. Токму во делото на Пејчиновиќа се наоѓа тој челичен клуч, народниот јазик, и секој Македонец треба да ја чита книгата на Пејчиновиќа.

И подоцна, во Солун имало и други печатници. Значајна со својата работа е печатницата на Константин Држиловиќ, од селото Држилово. Оваа печатница печатела книги на македонски јазик со грчки алфавит и, дела на грчки јазик. Печатницата работела од 1851 година.

Други учители –писатели се познатите македонски преродбеници, кои се одалечуваат од манастирските училишта и учат световни училишта. Мнозина од нив се школуваат и надвор од Македонија.Во текот на XIX век во Македонија имаме школи на народен јазик, но има и доста школи на грчки јазик, подоцна, во втората половина започнуваат и пропагандите од Србија и Бугарија, со внесувањето на дела пишувани на бугарски и на српски јазик, со доаѓањето на учители од Србија и Бугарија, со основање бугарски и српски училишта.

Познати се нашите преродбенски учители и како борци за ослободување на македонскиот народ од грчкото културно иго и македонската црква од фанариотските владици. Имињата на нашите преродбенски борци-учители и писатели вам ви се добро познати. Тоа се: Јордан Хаџи Константинов Џинот, од Велес, борбен учител и разноврстен писател: на стихови, школски текстови, патеписи, драмски творби, трудови од областа на јазикот и литературата, собирач на народни умотворби. Во текот на целиот живот се борел за народното училиште: во Велес, Скопје, Прилеп, Тетово. Неговите описи на Македонија се значајни по богаството на податоци за богатството на Македонија со културни и книжевни споменици, но и со своите кажувања за патилата на македонскиот народ под двојното ропство. Џинот е еден од првите македонски учител кој отвора школи на народен јазик.

Браќата Миладиновци- најзнаменитите македонски преродбеници- паднаа како жртви за доброто на својот народ, во цариградските зандани, во почетокот на 1862 година. Обајцата отпрвин биле учители на грчки јазик по разни градови на Македонија (Охрид, Струга, Битола, селата Магарево и Трново, Кукуш и др). По националното пробудување, кое настанува по завршувањето на Кримската војна и Парискиот мир, во 1856 година Димитрија започнува, во Прилеп, со воведувањето на народниот македонски јазик во училиштата. Започнува со собирање на народни песни и приказни, со собирање на стари споменици со будење на народната свест. Покрај во Прилеп Димитрија Миладинов ги удира темелите на народното училиште и во Кукуш каде соработува неколку години живо со Нако Станишев и Атанас Кушовалија, првенци кукушки. Таму го преведува евангелеието на македонски јазик и го воведува словенскиот јазик во богослужбата.

Брат му Константин Миладинов, кој завршил и универзитет во Атина, во 1856 година го испраќа во Москва на студии, за да може, по враќањето да предава на народен јазик. Во руската средина Константин Миладинов започна да пее стихови и тој се јавува како прв вистински македонски поет. Чувени се неговите песни "Т га за југ", "Сираче", "Голапче" и други. Во Загреб 1861 година, со помош на бискупот Јосип Јурај Штросмајер, ја објавува најзначајната збирка на македонски народни песни зборникот на Миладиновци...

На враќањето во татковината, во Цариград, каде дошол да го спаси брата си Димитрија од затвор, и тој е затворен- така што двајцата умираат во затворот, прогонувани од власта и од фанариотите...

Нивен близок човек, ученик и зет, Кузман А. Шапкарев, од Охрид, долго време учителувал по Македонија и осеќајќи ги желбите на македонскиот народ, напишал и напечатил неколку учебници на македонски јазик, сакајќи со своите учебници да ги истисне туѓите учебници од Македонија. Познат е и како вреден собирач на народни умотворби.

Од учителите-просветители уште би ги спомнал Рајко Жинзифов, кој кратко време бил учител во Прилеп и Кукуш, за да замине во 1858 година во Русија на школување. Во Русија пишува песни и статии во кои се труди да ја извести руската јавност за тешката положба во Македонија. Умира како прокуден поет во Москва. Жинзифов е еден од нашите најплодни поети и публицисти.

Целиот свој живот, отпрвин како грчки учител, а потоа како народен учител, ќе го помине во Македонија, во Охрид, Струга, Битола, Прилеп, Солун, учителот и писателот Григор С. Прличев. Охриѓанец, воспитан на класичните грчки писатели, Хомера и другите, тој најголем поетски талент на Македонија во XIX век, ќе се здобие со таква слава на поетското поле, што во 1860 година, на поетскиот конкурс во Атина, ќе ја добие првата награда и називанието "втор Омир" за своето дело "О арматолос" -Сердарот". Долго години грчки учител, откако делумно ќе се преороди тој ќе стане еден од најборбените македонски учител, кој ќе работи на народното дело.

Венијамин Мачуковски, родум од селото Мачуково, Ѓевѓелиско, откако завршил духовни училишта и историско-филолошки факултет во Русија, бил учител во Солун, потоа живеел во Цариград. Мачуковски (1847-1878) во 1872 г. во печатот дал објавление дека спрема "Блгарска граматика на македонско наречие". Образложението зашто пишува таква граматика гласи: "Изучението за Б лгарската Граматика в Македонските училишта е един от наитрудните предмети за учениците, вместе с тем наи-безтолковнии. Он им отнима доста долго време, и това не им мешае пак да немат понотие от грамматиката. Това происходи от несообразноста в грамматическите форми на досегашните издадени Блг. грамматики с ониа на македонското наречие... Сум наредил веке првата част за грамматиката, и успехот што са показале учениците в изучението на този предмет по записките ми, наполно сум са убедил за достижение на целта ми." И понатаму во објавлението ги моле "учителите по Македонија да са постараат да ми соберат спомоштество важниот които зависе исклучително издаванието на книжката ми. "Објавлението било пишувано во Кукуш на 16 август 1872 година (Блаже Конески, Кон македонската преродба. Македонските учебници од 19 век, Скопје, 1959, 84-85). "Објавата на Мачуковски е можеби најјарок пример за тоа како тешко се помирувале и соживувале со употребата на бугарскиот литературен јазик кај нас",

пишува Блаже Конески/стр. 85/. До печатењето на граматиката на Мачуковски не дојде, дека во бугарскиот печат (“в, “Право” од 30 октомри 1872 г.) се дигна силен глас против македонската граматика.

Со својата родолјубива работа на помагањето народното училиште во Солун се истакнале Константин Динката Држиловец, родум од воденското село Држилово и неговите деца Ѓорги Динката, кој бил учител во разни места на Македонија (Прилеп, Битола, с. Загоричине) поет, човек со научни заложби и застапник за една балканска федерација, како и ќерката Славка, учителка....

И така би можело уште долго да се зборува за учителите и училиштето во Македонија во минатиот век се до трагичната поделба на Македонија на три дела по балканските војни и првата световна војна, кога во сите три дела на Македонија беше забранета употребата на македонскиот јазик во училиштата и администрацијата, во печатот и литературата.

Дури по крајот на втората светска војна македонскиот јазик стана јазик на просветата, науката, администрацијата, печатот и литературата, со еден збор стана јазик на македонската нација во оној дел на Македонија, што денеска ја сочинува Република Македонија.

Просвета и наука во Република Македонија

Употребата на народниот, македонски јазик во училиштата, печатот и литературата почна да се воведува во Македонија уште во текот на Народноослободителната војна, кога на слободната територија се основаа народии училишта и се печатеа разни билтени и стихозбирки на македонски јазик.

По создравањето на македонската држава, се донесоа нужни законски акти, за воведувањето на македонскиот јазик во сите јавни служби и училишта, се изработи македонскиот правопис и првиот македонски буквар. “Македонското школство го започна својот развиток со слабо развиена материјална база, без стручен кадар, но со големи желби и ентузијазам да се развие широк систем на образование. Во основното образование е поставена широка основа на целиот образовен систем”, пишуваше овие денови Томислав Чокревски, републичкиот секретар за образование, наука и култура (Македонија од распаѓата кон иднината, Скопје, 199)

Прашањето со основните училишта вака изгледа.

Пред втората светска војна во Македонија (се мисли на теренот на денешна република Македонија, бидејќи за останатите делови на Македонија ни недостигаат податоци) имаше 850 основни училишта и виши основни училишта со 95.000 ученици и 1500 учители и наставници. Наставата се одвиваше на српскохрватски јазик.

Во текот на училишната 1945/46 г. имаше 1106 основни и виши основни училишта со 113.000 ученици и 2200 наставен персонал.

Денешната состојба е следнава: 1400 основни училишта со преку 250.000 ученици и 9.600 наставен персонал.

Во основните училишта се опфатени 90% ученици.

Прашањето со средните училишта пред втората световна војна беше многу скромно.

Во 1945/46 година имаше 69 училишта со 19.000 ученици и 700 наставници.

Денеска е оваа состојба:152 училишта со 51.000 ученици и 2.700 наставници. 80% од учениците се опфатени во средното школство.

Високото и вишето школство во Македонија во голема мера претставува гордост на нашата земја. Додека пред војната, во 1939 година, во Скопје постоеше само еден непотполи филозофски факултет, на кој студираа просечно по околу 150 студенти, од кои помалиот дел беа од теренот на Македонија, денеска на Скопскиот универзитет "Кирил и Методиј" студираат околу 17.000 студент на девет факултети, со повеќе оддели, што се всушност одделни факултети. Најстар факултет на Скопскиот универзитет е Филозофскиот факултет, основан во училишната 1946/47 година, потоа од година на година се наголемуваше бројот на факултети, така што денеска тој изнесува, како реков, девет факултети и тоа: покрај филизофскиот, природно-математички, земјоделско-шумарски, медицински (со оддел за стоматологија), архитектонско-градежен, правен, економски, електро-машински, технолошко-металуршки. За изминатото време на Скопскиот универзитет завршиле околу 12 илјади стручњаци од разни профили, а секоја година тој број се наголемува уште за една илјада. Од малиот број на професори и асистенти на Филозофскиот факултет, кој во почетната година на работата на тој факултет изнесуваше девет професори и десетина предавачи, денеска на Скопскиот универзитет "Кирил и Методиј" работаат околу осум стотини професори, доценти, асистенти и други наставни помошници. –Кога кон бројот на факултетите ќе се додаде и бројот на вишите школи (педагошки академии во Скопје, Битола, Штип; Театарската академија и Вишата музичка школа во Скопје, и околу десет други виши пколи во внатрешноста, од кои секоја година излагаат стручњаци, бројот на дипломираните стручњаци кај нас го надминува бројот од околу 12.000.

Кога станува збор за факултетите на Скопскиот универзитет треба да се рече дека, покрај неколку кои работаат во прилично дотрајани згради, помладите факултети имаат нови згради со најсовремени лаборатории и институти, така што Скопскиот универзитет се вброј меѓу најсоврмено опремените универзитети на Балканот. Штетите што ги предизвика катастрофалниот земјотрес во 1963 година постепено се лекуваат; токму овие денови се удрија темелите на три нови факултетски згради (филозофскиот, правниот и економскиот) и на ректоратот на Скопскиот универзитет.

Желбата за студирање е особено развиена кај македонските младичи и девојки. Во нашата република најголем е бројот на населението, кое студира: 1,5% /во Америка, 1963: 1,19, во Велика Британија, 0,64, во Сојузна република Германија: 0,45 итн./.

Значењето на Скопскиот универзитет "Кирил и Методиј" не е само во формирањето на стручни кадри. Тој е всушност базата и за научната работа во нашата земја. Најголемиот дел од професорите и асистентите се баваат и со наука, покрај со настава. На разни факултети на универзитетот студираат, или специјализираат, студенти од целиот свет. Како гости на наши разни факултети гостувале истакнати научници-професори од познати универзитети од целиот свет. Знатен број наши наставници-научници гостувале со свои предавања на низа универзитети во светот; помлади наши научни работници одат на специјализација во разни универзитети во Европа и Северна Америка.

Кога станува збор за разните училишта кај нас, од основните до факултетите, треба да ве известам дека за потребите на учениците, во изминатиот период се

напечатени голем број учебници и учебни помагала за сите возрасти и струки на ученици. При рака ми се некои податоци, што се објавени поповод прославувањето 25. годишнината на издавачкото претпријатие "Просветно дело" од Скопје. За македонски основни училишта објавени се над 700 дела со тираж од 16.000.000 примероци; во истото време за албански основни училишта има објавено 126 книги со тираж од 1.000.000 примероци, а за турски основни училишта 200 книги со нешто помал тираж, зависно од потребите. –За срени школи објавени се 330 учебници и помагала со тираж од над 1.500.000 примероци и така натаму 200 учебници за стручни школи и голем број за универзитетски студии. Универзитетски учебници покрај "Просветно дело" објавува и специјализираната универзитетска печатница. "Просветно дело"објавило и десетина двојазични речници; од капиталните дела што ги објавило "Просветно дело" ќе го споменам "Речникот на македонскиот јазик", во три книги.

Како придружник на просветата и еден вид врвен резултат од школувањето се јавува и развојот на научната мисла кај нас, во Македонија.

Додека пред втората војна во Македонија одвај на прсти можеја да се набројат работниците на научното поле, денеска, во нашата Република имаме широко развиена мрежа на научни установи, започнувајќи со Скопскиот универзитет, преку низа научни институти од факултетски, универзитетски, републички или самостоен карактер, преку бројни музеи, архиви, заводи, па се до Македонската академија на науките и уметностите, како врвна научна установа во земјата, која се јавува како координатор и иницијатор за развојот на науката.

Најголемиот број научни работници се наоѓаат на Универзитетот, каде, покрај со наставна работа, се бават и со научно-истражувачка работа. Поголемиот дел од наставниците и асистентите на Универзитетот се бави со научна работа, било да работи на индивидуален план или да е вклопен во колективни теми. Резултатите од научната дејност на универзитетските професори и асистенти се објавува во изданијата на сите факултети: во годишните зборници, посебните изданија и списанијата. Мнозина од универзитетските работници публицират свои дел во разни научни и стручни списанија во нашата земја и во странство.

Како резултат од научната дејност на нашите луѓе се јавуваат и признанија, што им се оддаваат на истакнати наши научни работници во Југославија и во странство. Неколку наши научни работници станале членови на разни академии на науките и научни друштва во Југославија и во странство: во САД, Франција, Англија; неколку цина станале почесни доктори на разни универзитети во САД, Франција и Англија, го спомнав порано случајот со изборот за почесен член на Чикашкиот универзитет на академикот Блаже Конески. – Сите овие признанија на научните резултати на македонските научници, претставуваат и признание и афирмација на македонската наука во светот.

Покрај на Скопскиот универзитет "Кирил и Методиј", научната дејност се одвива и по разни институти во Македонија. Денеска во Македонија има 23 самостојни научни институти и заводи во кои работаат околу 900 научни работници. Институтите се главно лоцирани во Скопје, но ги има и по внатрешноста на Републиката: во Битола, Прилеп, Охрид, Струмица.

Од институтите по внатрешноста особено треба да го истакнеме Хидробиолошкиот завод во Охрид, во кој се изучува животот на Охридското Езеро и се дејствува на зголемувањето рибниот фонд на Езерото. Од крилото на

Хидробиолошкиот завод во Охрид веќе израснале десетина еминентни научници, од кои некои се и редовни професори на универзитетот и познати научни работници.

Значајно место му припаѓа и на Институтот за тутун во Прилеп, кој се афирмирал како солидна научно-истражувачка институција, која делува на подобрувањето на производството на тутунот.

Самиот назив на Институтот за памук во Струмица зборува за преокупацијата на научните работници од тој Институт.

Од институтите во Скопје, ќе споменам само неколку, кои имаат значајна улога во изучувањето на историјата, јазикот и народното творештво на македонскиот народ. Тука е пред се Институтот за македонски јазик "Крсте Мисирков", кој неодамна славеше уселување во нова зграда, која беше изградена и со помош на нашите иселеници во странство. Околу 50 научни работници во Институтот го обработуваат македонскиот јазик во секој поглед. Институтот издава свои разни изданија од кои најзначајно е списанието "Македонски јазик", кое излага веќе 19 години и околу себе ги собрало сите македонски јазиковеди и голем број слависти од целиот свет, особено од САД, Полска, Германија, Финска и други земји.

Значајна е и улогата на Институтот за национална историја во афирмацијата на националната наука. Со своите бројни паучни работници, од кои над десетина се и доктори на историската наука, Институтот се истакнува со бројните и многу солидните свои изданија, од кои особено треба да се спомене Гласникот на институтот за национална историја, кој излага повеќе од 12 години и на своите страници објавил ценети прилози од македонската историја покрај од македонски и од странски научници. Со заслуга на Институтот се организираат често научни собири на кои се разгледуваат разни прашања/прашањето за АСНОМ, Илинденското востание и др./. Најнова работа на Институтот беше објавувањето на три книги од областа на историјата на македонскиот народ, кои беа презентирани на меѓународниот конгрес на историчарите, кој се одржа во август во Москва.

Корисна научна работа работи и Институтот за фолклор. По својот број на соработници, тој е уште мал, но по она што го сторил за собирањето народни умотворби, народна музика и сл, тој претставува значјна институција за афирмација на македонскиот фолклор. Досега објавил поголем број на книги со народни умотворби, сега го издава делото-народните умотворби на Марко Цепенков, најплодниот собирач на македонски народни умотворби, во десет книги, и го издава списанието "Македонски фолклор", во кое се застапени и голем број странски фолклористи.

Покрај самостојни институти во Скопје има уште околу 40 институти и заводи, кои работаат на разните факултети.

Во нашата република покрај институтите, за кои што зборува, со научна работа се бават и разни музеи, архиви, заводи, кои, покрај основната задача да ги конзервираат материјалите, што спаѓаат во нивната надлежност, издаваат и свои публикаци, во кои ги објавуваат резултатите од својата работа.

Информацијата за основањето и работата на највисоката научна установа во Македонија, Македонската академија на науките и уметностите.

Со закон на Собранието на Македонија, донесен на 23.II.1967 г., основана е Македонската академија на науките и уметностите. Првите избори за членови на МАНУ извршени се во август истата година во Охрид, стариот центар на

словенската и македонска просвета и култура, градот на Климент Охридски, Григор Прличев и толку други знаменити луѓе на Македонија.

Основањето на Македонската академија го поздравија -и најавија соработка со неа- голем број на академии на науките од целиот свет: Австрија, Англија, Белгија, Бугарија, Венецуела, Германска демократска република, Израел, Ирска, Италија, Канада, Либан, Португалија, Романија, Сирија, Соединетите американски држави, Сојузна република Германија, СССР, Франција, Холандија,Чехословачка и Шпанија.

За ова кратко време од основањето, Македонската академија на науките и уметностите успеа околу себе да собере знатен број соработници-покрај редовните и дописните членови- и да покрене жива научна дејност: покрена низа публикации, одржа два значајни научни собири, од кои минатата година еден посветен на 1100 годишницата од смртта на Кирил Солунски, на кој учествуваа и научници од САД. Сега се привршува печатењето на рефератите што се одржани на овој Собир, во две книги. Во почетокот на идната година Академијата ќе даде во печат 5 книги во кои ќе се разгледа историјата на Македонија, јазикот, литературата-воопшто ќе се даде делосна претстава за Македонија и Мадедонците од нивното доаѓање на Балканот до денеска. Книгите ќе бидат напечатени, покрај на македонски јазик, и на некои странски јазици, од кои на прво место на англиски.

Во текот на оваа и идната година Академијата ќе издаде и два најстари споменици на македонската писменост од X;XI век.

Во текот на овие три години Македонската академија ја посетија низа научници од целиот свет, а неколку наши академици престојуваа во повеќе држави во светот, меѓу кои три члена во САД.

Еден од важните планови на МАНУ е изградбата на новата зграда на Академијата. Претходните работи се свршени и некаде напролет идната година ќе бидат удрени и темелите на тој највисок храм на науката во нашата татковина Македонија.

Почитувани сонародници и сонароднички, со овие неколку информации сакав да ве запознам тоа што може еден народ, кога е слободен, да постигне на просветното и научното поле.

Ние можеме да бидеме горди на постигнатите резултати, бидејќи од часот кога се објави првиот македонски буквар до формирањето на Универзитетот и Македонската академија минаа само дваесетина години; за вакви достигања на другите народи им требаа далеку, далеко повеќе години и десетилетија.

Многу ви благодарам на вниманието.
Академик д-р Харалампие Поленаковиќ

United Macedonians after the 1970 Convention

It was difficult to understand events that took place after the 1970 convention, which, due to one man's ego, had destroyed everything that had been achieved thus far.

Anton Pavlov, with his accusations and tactics, had managed to undermine the work that had been done to promote growth, unity and the expansion of the United Macedonians in Canada and in the United States of America. A great deal of work had been done to unite the Macedonians in the North American continent and finally bring them together at the First National Convention on September 4, 5, 6 and 7, 1970 in Toronto.

Unfortunately, as is the case in many societies, there were some ideological differences that existed between various groups of our people. One of these groups was seen as pro-Yugoslav and another was viewed as a supporter of Yugoslavia but with some reservations, so let's call this one anti-Yugoslav. Both groups, nevertheless, supported the Macedonian cause.

Spiro Bassil (Vasileff), one of the community leaders and major players in the Macedonian cause who helped shape both the formation of the United Macedonians and the St. Clement Church, was considered anti-Yugoslav. He was opposed by the pro-Yugoslav side headed by Bob Vasov of Windsor, Ontario.

Being part of the United Macedonians Organization these two groups met on a regular basis to discuss directional issues and ways to expand the organization. I remember one day while these groups met in Toronto. Besides Bob and his brother Chris, there was another young man from Windsor attending the meeting, about whom I will talk in a different part of the book. My point here is that the two groups were in constant competition over how to do things in the organization. Most of the time they disagreed but were cooperating during the campaign for the formation and expansion of the new United Macedonians branches in Hamilton, Windsor and Detroit.

Those of us who had nothing to do with their ideological and political differences did not give them much attention because it was forbidden to bring party politics to our organization. The United Macedonians was a non-political organization. Outside of the organization people were free to express their political views.

After the split of the Toronto Branch of the United Macedonians of North America

After the split of the Toronto branch of the United Macedonians of North America, in 1971, I received the following letter from our respected President of the House of Immigrants of Macedonia, Mr. Tome Bugleski.

Dear Mr. Givens:

The national holiday, Ilinden, and your announced picnic, for which we hope you have received our greetings through our telegram, gives me reason to write you this letter. In this letter, I will briefly elaborate on the current turmoil in the Macedonian community in Toronto, for which the responsibility falls on all of you in the leadership of the Macedonians, regardless of which side of the United Macedonians of North America or

on the others who are managing the United Macedonians for Toronto. We are unable to disassociate from our painful feeling that the Macedonian community in Toronto, once the pride for all of you, even for the Macedonians of our homeland, today is devoured by the worm of disunity, disunited at its highest level. Only united you could make in a short time those magnificent things; raising the church St. Clement of Ohrid, the impressive picnics as the last year, which contributed amidst the Canadian Society the affirmation of the Macedonian name and reality. If disunited, what can you achieve?

You would only achieve ridicule and contempt from our enemies, who would rub their hands together, with pleasure.

In the name of that great Ilinden and in the interest and the prosperity of the Macedonian community in Canada, we extend to you; the leadership of the United Macedonians of North America and all the members of the United Macedonians, the warmest appeal for unity, confident that you will find the strength to overcome all that separates you and that you will reach out a hand to each other with a brotherly hand for unity and unanimity, which is the only guarantee for the affirmation of the Macedonian nation and the spiritual and cultural values that created our nation.

Skopje, July 22, 1971
Tome Bugleski
President of the House of Immigrants of Macedonia.

По расцепот во 1971 год.Торонто гранка на Обединети Македонци од Северна Америка го добив следното писмо од нашиот многу почитуван претседател на Матицата на Иселениците од Македонија госп.Томе Буглески.

До: Претседателот на Јунајтед Мацедонианс за Северна Америка, Торонто.

Почитуван г. Гивенс,

Илинденскиот национален празник и Вашиот најавен пикник, за кој се надеваме дека телеграфцки ги примивте нашите честитки, ми даваат повод да Ви го напишам ова писмо, во кое накусо ќе се осврнам на сегашните потреси во колонијата во Торонто, и за кое одговорноста паѓа на сите Вас што се наоѓате на чело на македонците било од Ј. М. за Северна Америка, било на другите што раководат со Ј. М. за град Торонто. Не можеме да се отргнеме од болното чуство дека македонската колонија во Торонто, која некогаш претставуваше гордост на сите Вас, па и за Македонците во татковината, денес е разјадена од црвот на разединетоста, неединството во самите нејзини врвови.

Само единствени можевте да ги направите за кратко време оние велелепни работи - подигањето на црквата " Свети Климент Охридски" импозантните пикници како минатогодишниот, што придонесе за афирмацијата среде канадското општество на македонското име и македонската стварност. А неединствени што можете да постигнете? Потсмев и презир, за што нашите непријатели ќе си ги тријат рацете од задоволство.

Во името на тој голем Илинден, во интерес на просперитетот на македонската колонија во Канада, упатуваме до Вас раководството на Јунајтед Мацедонианс за Северна Америка и до сите членови на Ј. М. најтопол апел за единство, уверени

дека ќе најдете сили да го отстраните сето она што Ве разединува и дека ќе си подадете меѓусебе братска рака за единство и еднодушност, што е единствена гаранција за афирмацијата на македонската нација и на духовните и културни вредности што ги создал нашиот народ.

Скопје
22 Јули, 1971 година
Томе Буглески
Претседател на Матицата на Иселениците од Македонија.

Gadjovich's presidency

As I have mentioned before, after the split of the United Macedonians of North America Toronto branch, we had many difficulties in our efforts to unite the Toronto branch of the United Macedonians of North America. Mr. Gadjovich's involvement was one of the main reasons why we failed to come to any agreement. Why was Gadjovich blocking the possibility of coming to any agreement with the Toronto branch of the organization? As I mentioned earlier, Gadjovich, as president of the church, was holding the splinter group, led by Teli Morihovitis and Anton Pavlov, hostage. The splinter group leadership had no will of its own to disagree with Mr. Gadjovich. Basically Gadjovich was the decision maker for the United Macedonians of North America Toronto branch (splinter group). One of the reasons for this hostility towards us was because we demanded that he disclose the church's financial accounting for the years 1971 and 1972, when he was president of the church. Here are the minutes of the control committee, including the treasurer's report dated June 12, 1972.

Decision and report:

"The Control Committee reported that, to this day, it had not seen the Church financial reports because there had been no meeting held with the secretary treasurer. The reason for not having seen the financial reports was because the bookkeeper was not ready and did not make the time to be ready. Up to date we have called three meetings but the bookkeeper did not agree to attend. On April 16, 1972 we had a Control Committee meeting scheduled for 9:00 am but the bookkeeper, to our disappointment, did not show until 12:30 pm. We then scheduled a meeting on April 22 for 8:00 o'clock but Paul, the bookkeeper, did not show until 11:00 o'clock and that is why we did nothing with the financial reports. Even today, June 12, 1972, we have no exact report."

Signed by treasurer Kosta Apostolovski and members of the Control Committee Bill Terzievski, John Naumovski and Don Pappas.

Even though the administrative council and the bookkeeper had plenty of opportunities, they unfortunately failed to produce the books for inspection.

At the general membership meeting I criticized the financial statement and pointed out that it was incorrect. I have explained this further in another part of my book. In the meantime, Mr. Don Pappas, member of the control committee, took the matter a step further. Here is what he had to say at the general membership meeting:

"After talking to the legal department of the Ontario Ministry for Consumer and Commercial Affairs, I was advised to engage a lawyer, who was to prepare a petition.

Please be advised that the petition and the motion are not acts of suing the church or members of the church, but a request for the court to appoint an inspector to examine the 1971 and 1972 books. These are the facts, which are contrary to the rumours that are being spread among our church members alleging that we are suing the church or members of the church".

Before petitioning the court, on October 20th, 1972, our lawyer wrote a letter to President Sam Gadjovich, Secretary-Treasurer Kosta Apostolovski and Secretary Spiro Talevski in which, in part, he said:

"It would appear that you, jointly and severally, have refused or neglected to account to the members of the congregation of which you are trustees. It is my desire to obtain from you a voluntary accounting of the money which has passed through you during your respective terms of office and I Trust that you will not ignore the request contained in this letter as you appear to have resisted all attempts on the part of my clients to obtain such accounting."

On October 26, 1972 the Board of Directors sent a letter to lawyer Alan C. MacRobie, in which, in part, it said:

Dear Sir,

We received your letter and read it over but we did not understand what kind of payment you wanted settled. We know that the money that was received by us and passed through our hands during our respective terms of office, we trust will be paid back. However, we will need more information, specifically the names of the people who want their money back and their membership status with our church. We expect to hear from you within ten days, if we don't get your answer then we will use legal means to find the names of persons wanting their money back. And without further notice we will issue you a Writ of Summons from the Supreme Court of Ontario.

Yours truly,

The Board of Directors.

Don Pappas continued with his report to the general membership meeting with the following comments:

Also, a copy of the letter of reply by the board of directors has been submitted to the chairman of this meeting. Let me read it to you. But while I am reading it, someone from the floor please come up and explain its meaning because I am sorry as I fail to understand what it says...

I believe this letter is a good example which explains the difficulties that we had and the frustration we felt while dealing with Sam Gadjovich and his board of directors. By doing this, Sam Gadjovich was blocking the possibility of an agreement being reached between the splinter group, led by Morihovitis and his friends, and the Joint Executive Board of the United Macedonians of North America.

Attempts at Reconciliation – August 6th, 1973 - Minutes of Meeting

Upon the initiative of the delegates from the Socialist Republic Macedonia, a meeting between the organizations "United Macedonians of North America" and "United Macedonians of Canada" was held on August 6th, 1973. Present at the meeting were: John Givens, President of the Joint Executive Board of the "United Macedonians of North America", Petre Vasilevski, President of the "United Macedonians of North America", Toronto branch, Anton Pavlov, Chairman of the "United Macedonians of Canada", Bill Yanev, Chairman of the "United Macedonians of North America", Hamilton branch, Pavle Stergiou, Secretary of the "United Macedonians of Canada", Vangel Stoikovski, Secretary of the "United Macedonians of North America", Toronto branch, Kosta Durlov, Secretary of the "United Macedonians of North America", Hamilton branch, Teli Morihovitis, President of the St. Clement of Ohrid Macedonian Orthodox Church Administration in Toronto, Vlade Ristovski, Vlado Steriovski, Petre Ilias, Pero Ginevski, Bill Klechov, Kire Janevski, Vlade Savevski, Paul Konstantinou, Danny Giuchos, Kosta Traichev, Pavle Basel, Jane Alexander, Kosta Romanovski, Pavle Ctoioc, Dan Pappas, Basil Stoikovski, Mike Tallin, Spiro Vasilev, Georgi Loukras, Borge Krstevski, Trpe Sarievski, Jimmy Bilkas, Priest Michael Teoharev of the St. Naum Macedonian Orthodox Church in Hamilton and the delegates from the Socialist Republic of Macedonia Vangel Nechevski Tunelot, Chairman of the House of Immigrants in Macedonia - Bitola, and Trajan Bavtirovski, Secretary of the House of Immigrants in Makedonija – Skopje, who led the meeting.

After some exhaustive discussion proposed by the president of the "United Macedonians" and under the insistence of the "United Macedonians of North America", a chairman was selected to lead the session. This person was Trajan Baftirovski, one of the delegates from Macedonia. After the chairman took his place, the president then invited the priests to say a prayer before the meeting began. After the prayer was read, the two priests were appointed as minute takers. After that, the chairperson read the meeting agenda:

1. Proposals to be made by the "United Macedonians of North America" and by the "United Macedonians of Canada".
2. Discuss the proposals made by the organizations.
3. Conclusions reached through the discussions of the "United Macedonians" proposals.

After that the chairperson asked representatives from the two "United Macedonians" organizations if they had pre-prepared proposals and items for discussion. The "United Macedonians of North America" had pre-prepared proposals but it was agreed that the proposals would be carried forward by the organization's president. The presidents would speak for the organizations. Representing the "United Macedonians of North America" was John Givens who read from his list of items as follows:

1. As a first condition to these proposals let us not discuss the Organization's past history.
2. The statute and charter of the "United Macedonians of North America", adopted during the First United Macedonians of North America Congress, must be the main condition for unification.

3. Form a coalition committee with an equal number of participants selected from the membership of both sides.

4. Regardless of all other conditions, in order to achieve full and lasting unification, some important changes must be made to the by-laws of our statute on behalf of the membership from each group separately.

5. After agreeing to the above points full unification of the organization can take place.

6. After unification has taken place and all changes to the rules and to the statute are adopted in accordance with the wishes of the two groups, an Extraordinary Conference will be convened to include all branches of the "United Macedonians of North America" during which everything that has been agreed to will be presented for approval and for inclusion in our constitution.

7. In continuing with these conditions, under no circumstances should the "United Macedonians of North America" become involved in the internal affairs of our Church Boards.

8. To avoid any political complications, no member of this organization will have the right to become involved in or interfere in the internal affairs of the Socialist Republic of Macedonia.

9. Any questions brought up by certain members of this organization concerning lawsuits should be left to be answered by the persons directly involved in these matters.

After the president of the "United Macedonians of North America" read his proposals, the chairperson invited the membership of the "United Macedonians of Canada" to give their comments regarding the proposals presented by the "United Macedonians of North America" and prepare for discussions with aims at coming to an agreement. After an exhaustive discussion in which almost everyone present took part, the following was concluded:

1. The "United Macedonians of Canada" accepted the first point proposed by the "United Macedonians of North America".

2. The "United Macedonians of Canada" accepted the statute in the second point of the proposal but rejected the charter of the "United Macedonians of North America". Proponents of the "United Macedonians of North America" remained steadfast with their proposal. With regards to the third point the following was concluded.

3. The "United Macedonians of Canada" have agreed to form a coalition committee which will review all contested issues and, after it finds resolutions, will call a membership meeting involving both organizations in about two month's time. The "United Macedonians of North America" did not agree with the proposal put forth by the "United Macedonians of Canada" regarding the length of time the joint committee would need, but accepted the suggestion of extending the time frame to six months and if the committee has not completed its work in that time frame, to ask for an extension. There was no agreement reached with regards to this proposal. The following was concluded with regards to the fourth point.

4. The "United Macedonians of Canada", with some enticement from the chairperson, accepted the fourth point of the proposal made by the "United Macedonians of North America".

5. The "United Macedonians of Canada" accepted the fifth point of the proposals.

6. The "United Macedonians of Canada" accepted the sixth point of the proposals with the objection "if there is any need for it".

7. The “United Macedonians of Canada” accepted the seventh point of the proposals.

8. The “United Macedonians of Canada” accepted the eighth point of the proposals.

9. The “United Macedonians of North America” updated point nine of the proposals to include the following: “The United Macedonians of North America” has pledged to help find a peaceful resolution to the court case in the dispute that would be fair to both sides and, for as long as the plaintiffs do not accept help from the Organization, the Organization will carry no responsibility.

The “United Macedonians of Canada”, in connection to point nine of the proposals, requested the following be added: include a text of apology, the text to be immediately signed and to carry $ 1,100 of court costs associated with the dispute. This proposal was not accepted by the “United Macedonians of North America” and, because of this, point nine of the proposals was not accepted. This concluded the discussion in connection to the proposals made by the “United Macedonians of North America” and the floor was passed on to the president of the “United Macedonians of Canada” to read the proposals from his organization. Anton Pavlov read the following:

1. Return the money taken.

2. Determine date for democratic general election.

3. The two branches, “United Macedonians of North America” and “United Macedonians of Canada” are to resign with the formation of a working committee, the two charters are to be destroyed and a newly elected administration to decide on a new charter. After the president of the “United Macedonians of Canada” read his proposals the chairperson opened the floor for discussions, to take place with aims at coming to a resolution: After an exhaustive discussion involving almost everyone present, the following was concluded:

1. The “United Macedonians of North America” accepted the first point of the proposals made by the “United Macedonians of Canada”.

2. The “United Macedonians of North America” accepted the second point of the proposals without discussion.

3. The “United Macedonians of North America” did not accept the third point of the proposals, recommending resignation of the two administrations i.e. the “United Macedonians of North America” and the “United Macedonians of Canada”.

With this last point, all discussions of the proposals made by both sides were exhausted. With regards to the third point of the proposals made by the “United Macedonians of North America”, the chairperson proposed that the point be re-examined and a means or common ground for discussion be found so that the crisis could be overcome. The following was suggested: form a coalition committee to consist of an equal number of representatives from each side. Give the committee three months to review the contentious questions and, when it reaches consensus, convene a meeting and have elections. The committee is to consist of five representatives from each of the organizations “United Macedonians of North America” and “United Macedonians of Canada” and two representatives from “United Macedonians Hamilton Branch”. The administrations of the Organizations “United Macedonians of North America”, “United Macedonians of Canada” and “United Macedonians Hamilton Branch” were obligated to exchange information through their representatives about coalition committee achievements. Should any of these organizations avoid their responsibilities until August 14, 1973, they will carry the moral responsibility of having terminated the process of pacification for both organizations which started on August 6, 1973. With this the

chairperson ended the meeting with a prayer. The minutes were recorded in triplicate, one copy for each of the three Organizations "United Macedonians" of North America, Canada and Hamilton Branch.

August 6, 1973.
Signed by the minute takers:
Michael Teoharov and Gligor Lapevski - priests.

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At this point I would like to clarify a few things regarding the proposals made by the "United Macedonians of North America" and those of Teli Morihovitis and Anton Pavlov's splinter group. The Joint Administrative Board of the "United Macedonians of North America" met in Hamilton on June 17, 1971. The meeting was also attended by the two feuding groups. The Joint Administrative Board, or the "Central Committee" as Anton Pavlov used to call it, during this meeting and without due consideration informed the splinter group that it did not recognize its March 7, 1971 elections and declared them illegal and unconstitutional. The Joint Administrative Board then ordered the "United Macedonians Toronto Branch" to revert back to its old administration, elected back in 1969/71 and to continue its work until new elections were held.

And who were the people in that administration?

Teli Morihovitis was President, Anton Pavlov was Secretary and John Givens was Treasurer. In order to avoid new disputes and to reduce further conflict, we proposed that we would not discuss problems of the past and just focus on moving forward.

The second point of our proposals was clear because the name of the Organization, its statute and charter belonged to all four branches of the "United Macedonians of North America", Toronto, Hamilton, Detroit and Windsor Branches. All four branches attended the "United Macedonians of North America" Congress and had agreed that only the Congress would have the authority to make changes to the Organization's statute and charter. This was done so that there would be no room for any manipulation by the branches, groups, or individuals.

During the course of examining our proposals, the splinter group had agreed to the statute of the "United Macedonians of North America" even though they were speaking about some sort of platform concocted by Anton Pavlov with which to update and make changes to the principles of the "United Macedonians of North America" in order to turn it into a non-political organization. If they accepted the statute of the "United Macedonians of North America" then the question is: What was their reason for leaving the "United Macedonians of North America"?

One of the reasons was the fact that they had lost the elections at the Convention and now they would have to be accountable to the Organization's Joint Executive Board. This new body was now responsible for the Organization's programs, management of events, management of resources, etc., being guided by its statute and charter adopted during the "United Macedonians of North America" First Congress. Pavlov and Morihovitis did not expect this kind of outcome and when it happened they were unwilling to accept it, especially if having to answer to a higher authority in the Organization. And thus they outright rejected the new situation by refusing to accept the Organization's charter, which was made a requirement for the unification and which represented all four branches.

It would be interesting at this point to say something about how we arrived at two charters with the same name, which, by the way, is illegal. Here is what Canadian law says about obtaining a charter:

"The undersigned are satisfied and confident that the proposed name required to register a corporation is unique and not identical to the name of another company, corporation, business, organization, or firm in existence functioning in Canada or in any Canadian province, or is similar to a name intended to deceive and that it is not a name of an entity currently being registered."

What we can tell you is that: Teli Morihovitis, Anton Pavlov and the others who had signed the application for a charter, lied to the federal authorities when they signed the application to receive their charter. They knowingly broke the law because they knew that the "United Macedonians of North America" had already applied for a charter and that they (Morihovitis and Pavlov) had earlier objected to the provincial authorities against issuing the "United Macedonians of North America" their charter. As a result the name issue was locked with the authorities of the Province of Ontario.

So, how did the Ontario Authorities react to the objections brought on by the splinter group against the "United Macedonians of North America" Joint Executive Board application for a charter?

The Ontario Authorities wrote a letter and sent it to the "United Macedonians of North America" organization's lawyer. In part the letter said: "This issue has been carefully examined and I have been directed to inform you with regards to your client's rights, or the group represented by Mr. Weir with the proposed name "United Macedonians of North America". We cannot follow through with the incorporation using the name as requested by your clients. By the same reason, the name cannot be issued to Mr. Weir's clients should they choose to file an application for incorporation by that name. Hopefully both groups will come to some sort of agreement regarding the name. A copy of this letter was also sent to Mr. Weir for his information." signed Charles RB Salter, QC Deputy Director.

As I recall, during the 70s, the liberal party was in government on the federal side and the conservative party was in government in the province of Ontario and, as usual, there was lack of cooperation between the two levels of government. So from the moment that the splinter group was informed that it could not use the name "United Macedonians of North America", our "friends" decided to change the name of their splinter group to "United Macedonians of Canada" Toronto Branch. Then by using this name they applied to the federal authorities for their charter, knowing full well that they were lying when they claimed that no other organization by that name existed.

The question is, why a "branch"? Why register a branch of United Macedonians of Canada when no other such organization existed? Calling themselves a "branch" implied that their group was a splinter from the four "United Macedonians of North America" branches. Calling themselves the "Toronto Branch" created confusion and misinformation in the communities in Canada.

Corporate law clearly states that it is not possible for a name to be the same anywhere in Canada, and, as was mentioned earlier, during the time that the splinter group applied to the federal government, the name had already been catalogued with the Ontario provincial government. However, for some reason, Teli Morihovitis and Anton Pavlov figured that they could fast track their way to their charter through the federal authorities in Ottawa, but what they did not count on was the fact that federal laws and provincial

laws in this matter were equal. By completely ignoring the fact that the name was locked at a provincial level, they knowingly tried to abuse the system. Aside from that, the federal authorities should have known better than to issue a charter to a group that had been turned down by the Province of Ontario only six months before… but they didn't and a charter was issued. We can only justify it by calling it lack of cooperation between the two levels of government.

After the March 7th, 1971 split, we were under great pressure from official factors in the Republic of Macedonia to find a way to come to a peaceful resolution and have a joint Ilinden picnic. Unfortunately the gentlemen from the splinter group were more interested in secretly looking to obtain a charter than they were in finding a peaceful resolution to our problem, or in having a joint picnic. The splinter group received its charter on July 11th, 1974 and immediately began to boast that Canada had only recognized them. But, just because they had been issued a charter did not mean that Canada had "in any way" recognized them and only them. There was no political connection between being "issued" a charter for a corporation and being "recognized" by the state authorities. Receiving a charter did not have any political connotations. Having a charter meant that they had secured some privileges and at the same time, some liabilities.

The first thing about getting a charter was that the name had been reserved, which means that it would be impossible for someone else to use it. In other words, the name was now yours. The second thing was that now you could do business in Canada. Third, you were now absolved of any personal responsibility if the "Organization" had financial problems and allowed you to take loans in the name of your organization, etc.

When we first found out that Ottawa had issued a charter to the splinter group, I personally took a trip down to Queen's Park (provincial government) to see Deputy Minister Salter. When I told him that the splinter group had succeeded in receiving their charter he immediately knew there was something amiss here. He thought that those in the splinter group were being very "clever".

While we were still there, the Deputy Minister invited the Minister and explained the situation. Then, after a short consultation, the Minister turned to me and said: "Mr. Givens, you will receive your charter by special delivery to your residence, tomorrow morning at 10:00 am." The next day, ten minutes before ten o'clock, I had our charter in my hand. We don't know exactly what kind of objections the splinter group had against us with the Ontario authorities and how they managed to subvert the law and obtain their charter from Ottawa. We attributed all that to miscommunication between the provincial and federal authorities.

However one thing that we were sure of and had, was the letter sent to the splinter group's lawyer, Mr. Weir, which contained the name of the splinter group and applicant to Ottawa.

The letter was sent out on July 26, 1973 to the Department of Consumer and Corporate Affairs, Corporation's Branch, 219 Laurier Avenue West, Ottawa, Ontario. This letter was in response to a letter sent to the lawyer by Ottawa. In part the letter said: "Attention Ms. Moyra Nicholson: Re: 'United Macedonians of Canada'. In response to your letter dated July 19th, 1973 we want to inform you that the 'United Macedonians of Canada Inc.' have received their charter on July 11th, 1972. We searched the Ontario Corporation Branch database and found that the organization 'United Macedonians of North America' was incorporated on December 10th, 1972, 6 months later. But according

to a presentation made to the government of Ontario, Charles R.B. Salter QC, Corporation Branch Deputy Director the clients of Mr. MacRobie would not be issued the name "United Macedonians of North America". Further on in the same document Deputy Director Salter wrote: "For the same reason, the name would not be available to Mr. Weir's clients should they seek incorporation under such name". Our standpoint is that MacRobie's (lawyer of 'United Macedonians of North Ameirica') clients are those who since March, 1972 have split from the original and real organization to which they belonged."

If we are not mistaken, what they are actually saying above is that the Joint Executive Board, together with the four branches of "United Macedonians of North America", have splintered from Teli Morihovitis and Anton Pavlov's splinter group which professes to be the "original" United Macedonians Organization??? This would be hard for anyone to accept! Let me also say that this is a great pack of lies, no doubt concocted by those two to convince the provincial authorities not to grant us our charter. Can there be a bigger lie than this when the whole world knew the opposite was true?

The truth is that the United Macedonians were the leading organization that held the First "United Macedonians of North America" Congress in 1970. That same Organization received the name "United Macedonians of North America" Toronto Branch at the Congress. Morihovitis, as president of the "United Macedonians" in Toronto, represented this organization on the stage at the President's table during the Congress while Anton Pavlov, then Secretary of the Administration in Toronto, ran for president of the "United Macedonians of North America". We must also say that Anton Pavlov, as a great actor, had the greatest role of his life at the Congress which was: to recite the Organization's statute preamble.

As for John Givens, he was President of the "United Macedonians" Canadian Committee back in 1965. Before that he was Treasurer in 1964 and 1969/1970 in the same organization. In 1969/1970 he became a candidate and ran for President of the "United Macedonians of North America". During the Congress in 1970, John ran for President and defeated Anton Pavlov (read Congress minutes). Anton Pavlov, after his defeat for president, was elected Secretary of the "United Macedonians of North America".

The lawyer of the splinter group, in a reply to Ottawa, wrote: "President John Givens was not present at the meeting in London, but regardless the committee brought a resolution to urge Mr. Givens to defer the splinter group's pre-selected election meeting of the executive of the group they chose to call 'United Macedonians of North America' whose name was adopted at the Convention."

As President of the Joint Executive Board ("Central Committee") I had the authority to call a "Conference", or Congress, to include all "United Macedonians of North America" branches but none of the membership from the splinter group were members of the organizations in which I was a member. The fact that they called themselves "United Macedonians of Canada" meant that they belonged to a different organization altogether and that they had ceased to be members of the "United Macedonians of North America".

But according to the lawyer of the splinter group, the decision the "United Macedonians of North America" Joint Executive Board made then worked against us. This may sound funny to some, right? But please rest assured that it is a big fat lie. In the name of the splinter group, their lawyer wrote: "The group represented by Mr. MacRobie

has no more than five families and the membership of my clients numbered in the tens of thousands and when the membership drive is complete, the number will exceed 50,000 in the whole of Canada.

My response to these allegations is a bit more realistic. If you told the truth your membership would look more like this: 50,000 / 1000 = 50.

Записник

Од одржаната седница на организсацијата Обединети Македонци од Северна Америка и организацијата на Обединети Македонци од Канада по иницијатива на делегатите од Социјалистичка Република Македонија, одржана на 6 Август 1973 година во присуство на: Џан Гивенс, председател на заедничкиот Извршен Управен Одбор на организацијата "Обединети Македонци од Северна Америка". Петре Василевски, председател на Обединети Македонци од Северна Америка. Торонто гранка. Антон Павлов, председател на Обединети Македонци од Канада. Бил Јанев, председател на организацијата Обединети Македонци од Северна Америка, Хамилтон гранка, Павле Стергиу, секретар на организацијата Обединети Македонци од Канада, Вангел Стоиковски, секретар на организацијата Обединети Македонци за Северна Америка, Торонто гранка, Коста Дурлов, секретар на организацијата Обединети Македонци за Северна Америка, Хамилтон гранка, Тели Мориховитис, председател на управата на Македонската Православна Црква Свети Климент Охридски од Торонто, Владе Ристевски, Владо Стериовски, Петер Илиас, Перо Гиневски, Бил Клечов, Кире Јаневски, Владе Савевски, Паул Константиноу, Дени Јучос, Коста Трајчев, Павле Базел, Алек Јанев, Коста Романовски, Павле Стојос, Џан Паппас, Васил Стојковски, Мајк Таллин, Спиро Василев, Георги Лоукрас, Борге Крстевски, Трпе Сариевски, Џими Билкас, Михаил Теохарев парохиски свештеник при македонската Православна Црква Свети Климент Охридски во Торонто, Свештеникот Глигор Лапевски парохиски свештеник при Македонската православна Црква Свети Наум во Хамилтон и делегатите од Социјалистичка Република Македонија во лицата на Вангел Нечевски Тунелот, председател на Матицата на Иселениците од Македонија - Битола и Трајан Бавтировски секретар на Матицата на Иселениците од Македонија - Скопје, кој што ја води седницата.

По исцрпна дискусија на предлог на председателот на организацијата Обединети Македонци и настојувањата на Обединети Македонци од Северна Америка за преседавач на седницата е избран делагатот од Македонија Трајан Бавтировски. Земајки го местото на претседавач, председателот ги покани свештениците да ја прочитаат молитвата и одпочне работа. По молитвата на предлог на присутните за записничари беа избрани дваицата свештеници. По изборот на записничарите председавачот го предложи следниов дневен Ред:

1. Предлози од организацијата на Обединети Македонци од Северна Америка и организацијата на Обединети Македонци од Канада.
2. Дискусија по предлозите на организациите.
3. Заклучоци по предлозите на организациите Обединети Македонци донесени по предлозите и дискусијата во врска по предлозите.

По освојувањето на дневниот ред преседавачот ги праша преставниците на организациите Обединети Македонци од Серерна Америка и Канада дали некоја од

организациите има приготвени предлози со кои би се одпочнала работата. Со предлози се јавија представниците на организацијата обединети Македоцони од Северна Америка и откако двете организации се согласија да ги преставуваат председателите на организачиите председавачот му даде збор на председателот на Организацијата Обединети Македоци од Северна Америка да ги прочита предлозите. Џан Гивенс чита предлозите: ПРЕДЛОЗИ:

1. Како прв услов на овие предлози е да не се дискутира сега историјата на организацијата од минатото.

2. Признавањето на статутот и чартерот на О.М. од Северна Америка, одобрени од првиот национален конгрес на О.М. од Северна Америка, мора да биде главниот услоб за обединението.

3. Формирање на еден колиционен комитет со учество на еднаков број членови од двете страни.

4. Независно од другите услови за да се постигне полно и трајно обединење ке морат да се донесат и одобрат некои важни измени и дополненија на правилата во нашиот статут од страна на членовите од двете групи поодделно.

5. По согласијата на горните точки ке настани полно обединување на организацијата.

6. После обединувањето на двете групи и одобруванието на измените и дополнуваниата на правилата од статутот од страна на двете групи ке биде свикана вонредна конференција на сите гранки на О.М. од Северна Америка, каде ке бидат конечно преставени за одобрување и вклучување на сите во нашиот устав.

7. Во продолжение на оние услови О.М. од Северна Америка, по никаков начин не треба да се меша во внатрешите работи на нашите цркви и одбори.

8. За да се избегнат секакви политички противуречија во организацијата никој од членовите нема право да се меша во внатрешните работи на Социјалистичка Република Македонија.

9. По прашањето за некој тужби помеѓу извесни членови на организацијата се остава за спогодба на лицата кои се дирекнто замешани во тие работи.

Одкако председателот на Обединети Македонци од Северна Америка ги прочита предлозите, претседавачот ги покани членовите на Обединети Македонци од Канада да се изјаснат за предлозите на организацијата Обединети Македонци од Северна Америка, да дискутираат присутните и врс основа на заедничките дискусии да се донесат соответни закључоци. По исцрпната дискусија во која учествуваа сите присутни се донесоа следните закључоци:

1. Организацијата Обединети Македонци од Канада ја прифакаат првата точка од предлозите на организацијата Обединети Македонци од Северна Америка.

2. Организацијата Обединети Македоцни од Канадаго прифакаат статусот од втората точка на предлозите но го отфрлаат чартерот на обединети Македонци од Северна Америка. Предлагачите- организацијата Обединети Македонци од Северна Америка остануваат при својот предлог. Во врска со третата точка се донесе следниов заклучок.

3. Организацијата Обединети Македонци од Канада се согласуваат да се формира коаличионен комитет кој ке ги разгледа спорните прашања и откако постигне согласност ке свика редовно изборно собрание на членовите од двете организации во рок од два месеца. Предлагачот организацијата Обединети Македоци од Северна Америка не се согласува со предлогот на организацијата

Обединети Македонци од Канада за должината на времето за работа на комитетот, но ја прифати сугестијата за продолжување на времето во рок од шест месеци и ако комитетот не ја заврши во тој временски период да побара продолжување на мандатот - рокот. Во однос на должината на времето даден од предлагачот организацијата Обединети Македонци од Серерна Америка не се постигна согласност. По четвортата точка од предлозите се донесе следниот заклучок.

4. Организацијата Обединети Македоци од Канада со дополнувањето што го даде предлагачот - организацијата обединети Македончи од Северна Америка (дополнување: ако има потреба од тоа) се согласи и со ова ја прифакаат четворката точка од предлозите.

5. Организацијата Обединети Македонци од Канада ја прифакаат петата точка од предлозите.

6. Организацијата Обединети Македонци од Канада ја прифака шестата точка од предлозите со примедбата "ако има потреба од тоа".

7. Организацијата Обединети Македоцни од Канада ја прифаќа седмата точка од предлозите.

8. Организацијата Обединети Македонци од Канада ја прифаќа осмата точка од предлозите.

9. Организацијата Обединети Македонци од Северна Америка го дополни својот предлог во деветата точка од предлозите со следново: "Организацијата Обединети Македонци од Северна Америка се зазема да помогне за мирно решение на судскиот спор на најпогоден начин за двете страни, доколку пак тужителите не ја прифатат помошта од организацијата, организацијата не сноси никаква одговорност.

Организацијата Обединети Македонци од Канада во врска со деветата точка од предлозите предложи: да се состави текстот на извинувањето, текстот да го потпишат веднаш и да сноси дел од трошоците направени околу судскиот спор во износ од $1,100 канадски долари. Овој предлог на организацијата Обединети Македонци од Канада, организацијата на Обединети Македонци од Северна Америка не го прифати, поради ова деветата точка од предлозите не се прифати. Со ова беа исцрпени предлозите дискусијата и заклучоците во врска со предлозите дадени од страна на организацијата Обединети Македонци од Северна Америка, па се даде збор на председателот на Обединети Македонци од Канада да ги прочита предлозите на својата организација. Антон Павлов чита предлозите, Предложи:

1. Враќање на земените пари.

2. Одредување на датум за општи демократски избори.

3. Да си дадат оставка двете гранки од организачиите на Обединети Македонци од Северна Америка и обединетите Македонци од Канада со формирање на работен комитет и да се уништат двата чартери, а новоизбраната управа да одлучи кој чартер ке го земе. Откако председателот на организацијата Обединети Македонци од Канада ги прочита предлозите претседавачот ги стави на дискусија по која да се донесат соответни заклуцоци: по исцрпната дискусија од сите присутни се донесоа следните заклуцоци за предлозите на организацијата Обединети Македоци од Канада:

1. Организацијата Обединети Македонци од Северна Америка не го прифака предлогот од точка прва на предлозите дадени од организацијата Обединети македонци од Канада.

2. Организацијата на обединети Македонци од Северна Америка не го прифака предлогот од втората точка и не дискутира по предлогот.

3. Организацијата Обединети Македонци од Северна Америка не го прифака предлогот од третата точка на предлозите за давање оставка на двете управи на организацијата од Северна Америка и организацијата Обединети Македонци од Канада.

Со ова се исцрпени предлозите на двете страни. По предлог на претседавачот во врска со третата точка од предлозите на Обединети Македонци од Северна Америка да се видоизмени решението и да се најде заеднички јазик да се излезе од кризата, се донесе накнадно следниов закључок: Да се формира коалициониот комитед со еднаков број на преставници. Комитетот во рок од три месеци да ги разгледа и усогласи спорните прашања и доколу биде постигната согласност да свика заеднички избори на членовите од двете организации на Обединети Македонци од Северна Америка и Канада. Комитетот ке го сочинуваат по пет преставници од организациите на Обединети Македонци од Северна Америка и Канада и два од организацијата на обединети Македонци од Хамилтон гранка. Се обврзsваат управите на организаците обединети Македонци од Северна Америка, Канада и Хамилтон гранка да разменат писмено кон едни другите ке се известат за изборот на своите преставници за оформување на коалициониот комитет. Доколку некоја од организациите ова нешто не го стори до 14 Август 1973 година ке сноси морална одговорност за прекинување на постапката за помирување на двете организации започната на 6 Август 1973 година. По ова седницата ја заврши работата со осврт на председавачот и молитвата упатена до миродавецот. Записникот е составен во три еднообраазни примероци од кои по еден ке биде на располагање на трите организации на обединети Македонци од Северна Америка, Канада и Хамилтон гранка.

6 Август 1973 година.
Потписан од записничарите:
Михаил Теохаров - Протојереј, и Глигор Лапевски - свештеник.

Би сакале да објасниме некои работи околу нашите предлози на О.М. од Северна Америка и предлозите на расцепничката група на Тели Мориховитис и А. павлов. заедничкиот управен Одбор на О.М. од Северна Америка заседаваше во Хамилтон во Јуни 17, 1971 год. На состанокот присуствуваа двете раскарани групи на О.М. од Северна Америка Торонто гранка. заедничкиот Управен Одбор (како што го нарекува А. Павлов "Централен Комитет". На овој состанок недосмислено му указа и ги предупреди на расцепниците дека изборите одрзани на 7 Март 1971 год. неги признава и ги декларира како не уставни и не законски. Заедничкиот Управен Одбор му наредува на Обединети Македонци Торонто Гранка дека, управата избрана за 1969/71 год. предолжува да е во сила и да продолжи со својата работа до идните нови избори, а кои беа лугето во таа управа? Председател Тели Мориховитис, секретар А. Павлов и Џан Гивенс благајник. За да се избегнат нови расправии и судири, предложивме да не се дискутираат проблемите од минатото, знаејќи дека пак ке не однесе во ќор сокак. Втората точка од нашите предлози е јасна, затоа што името на организацијата, статусот и чартерот се своина на сите 4 гранки на Обединети Македонци од Северна Америка Торонто, Хамилтон, Виндзор

и Детроит донесени на конгресот на Обединети Македонци за Северна Америка и само конгресот можи да направи измени или дополнувања кога се однесува на статутот и чартерот на Обединети Македонци од Северна Америка, тука нема простор за манипулација на поединци или група луѓе. Во продолжење на нашиот предлог расцепниците се согласија за статутот на О.М. од С.А. и ако говореа за некоја платформа на А. Павлов со која платформа би го дополниле и измениле принципите на организацијата на Обединети Македонци од Северна Америка, како не политичка организација. Ако го прифаќаат статутот на О.М. од Северна Америка прашуваме, што беше причината што ја напуштија О.М. од С.А? Една од причините беше фактот дека на конвенцијата ги изгубија изборите а од друга страна сега ке морат да одговараат на заедничкиот Управен Одбор на организацијата. Новото тело по својот положај ја зазема одговорноста за програмата и управувањето со организацијата се разбира, водејќи се по статутот и правилникот удобрен на првиот конгрес на Обединети Македонци за Северна Америка. Оваа нова настаната ситуација, Мориховитис и Павлов не можеа да се помират со тоа што сега ке морат некои решења на повисокиот орган на организацијата да ги извршуваат. И ако се согласија да се раководат по статусот на О. М. од С. А., одкажуваат да го примат чартерот, кој чартер ги застапува сите гранки на О. М. од Северна Америка. Но, интересно е да се каже како дојдовме на два чартера со исто име које е забрането со закон? Ето што пишува канадскиот закон за добивање на чартер:

"Долу подписаните се задоволни и уверени дека предложеното име кое се бара за корпорацијата нее идентично со никаква друга компанија, корпорација, општество, друство или фирма во постоење која врши работа во Канада или било која провинција, или покажува сличност (личи) тоа име со намера да излажи и дека тоа име нее спротивно на јавниот и општествениот поредок". Најблаго што можиме да кажиме дека: Тели Мориховитис, Антон Павлов и другите подписници, лажеја и тоа на Федералните власти дека тие го исполнуваат законот за добивање на чартер кои предходно поднесоа приговор до провинциските власт против апликацијата за чартер на Обединети Македонци од Северна Америка. Како резултат на тоа, името беше замрзнато со властите на провенцијата Онтарио. Што беше решението на властите на Онтарио по приговорот на расцепничката група против апликацијата на заедничкиот извршен Управен Одбор на О.М. од С.А? Властите на Онтарио испратија писмо до адвокатот на О.М. за С.А. во кое пишува: "Ова прашање е внимателно разгледано Јас сум под директива да ве обавестам во однос на правото на вашите клиенти, или на групата представена од страна на господин . Weir на предложеното име Обединети Македонци од Северна Америка. Ние не можиме да препорачаме писмо, патент инкорпорирајки ги вашите клиенти по тоа име. Од истата причина, името нема да биде достапно на господин Weir клајантел ако тие побараат инкорпорирање под таквото име. Да се надеваме дека двете групи ке дојдат до некои договор за името. Ние испративме копија од ова писмо до господин Weir за негова информација". Подписано: Charles R. B. Salter, Q. C. заменик директор (Translated by John Givens). Да посетиме во седомдесетите години, централната власт на Канада беше под Либералната Партија а во провинцијата Онтарио владееше Конзервативната Партија, што значеше недоволна мејусебна соработка. Од кога беа известени за решението на министерот и дознаа дека не мозат да допрат на името О.М. од С.А. "пријателите" решија да го изменат името и

го примија името "Обединети Македонци од Канада Торонто гранка" со кое име аплицирале до федералните Власти за добивање чартер, добро знаеки дека лажат кога тврдат дека нема друга организација со истото име е.т.н. но, прашањето е зашто гранка? Кога нема друга гранка на Обединети Македонци од Канада? Тоа имплицираше дека нивната расцепничка група е една од четирите гранки на О.М. од С.А. и се употребуваше за дисинформација во Македонската заедница овде во Канада. Корпорациското право наведува дека не само што не може да биде исто но, не може да биде слично на друго име кое постое во Канада. Во времето кога името веке беше замрзнато со неговиот приговор за двете групи,Теловци аплицираа до федералните власти во Оттава за чартер. Федералното право и провинцијалното право се изедначени но, го злоупотребија фактот дека името беше заглавено, Федералните власти не можеа да дознат дека заедничкиот Управен Одбор на О.М. од С.А. аплицираа пред 6 месеци пред расцепниците да аплицират во Оттава за името кое беше заглавено во Онтарио, федералните власти им издаде чартер. По расцепот во Март 7ми, 1971 год. имавме големи притисоци од официјалните фактори на Мекедонија за да се најди модус да се дојде до помирување и да се одржи еден заедницки Илинденски пикник, господата од расцепничката група тајно работеа за добивање на чартер а не помирување и заеднички пикник. Расцепниците го добија чартерот во Јули 11ти, 1974 год. и почнаа да викат дека Канада ги призна нив. Добивање на чартер не значи дека има некаква политичка конотација, некоје признавание од властите. Со чартерот имате некои привилегии истовремено имате и некои обврски. Првата работа со чартерот, го резервирате името, никој друг не може да го употреби тоа име, тоа е ваше. Второ мозите да правите бизнес во Канада. Трето, ве опсорбира (ослободува) од лична одговорност ако друштвото има некои финансиски проблеми а и ви дозволува на добивање заем (пари) во името на вашата организација или компанија и.н.т. Од кога дознавме дека Оттава им издаде чартер на нашите опозиционери, лично отидов во "Queens Park" (провинцијалната влада) и го соочивме заменик Министер господин Salter со чартерот на Телиовци, министерот се најде во незгодно, не предвиде дека Телиовци се многу "итри". Заменик министерот во наше присуство го повика министерот кој одлучи да ни се дади чартер без одлагање и вели: господин Гивенс, утре во 10 часот на утро ке го добиете чартерот (By special delivery to your residence). Другиот ден неколку минути пред десет саатот чартерот го имавме во раце. Приговорот на Телиовци против нашата апликација до властите на Онтарио не го имаме како и нивната апликација во Оттава но знаеме дека имаше недоразбирања меѓу федералните и провинциските власти околу чартерите со исто име. Но, ние го имаме писмото на адвокатот Weir кој во името на расцепничката група аплицира во Оттава.

Писмото е испратено во Јули 26, 1973 год. до: Department of Consumers and Carporate Affairs, Corporation’s Branch, 219 Laurier Avenue West, Ottawa, Ontario, со кое писмо одговара на писмото што Оттава му го имаше испратено до него, адвокатот вели: Внимање госпожо Moyra Nicholson: Во однос на Обединети Македонци од Канада."На одговор на вашето писмо, датирано Јули 19ти, 1973 ние сакаме да ви кажиме дека Обединети Македонци од Канада Инк. го доби својот чартер на 11ти Јули, 1972. Ние побаравме (searched) во Онтарио корпорејшион гранка и дознавме дека Обединети Македонци од Северна Америка беше инкорпорирана на 10ти Декеври 1972, 6 месеци по касно. По репрезентацијата

направена до Владата на Онтарио, господин Charles R. B. Salter Q.C., заменик директор од "Corporation Branch" дека клиентите на господин MacRobie нема да го добијат името "Обединети Македонци за Северна Америка". Но во продолжење во истиот документ господин Заменик Директор Salter пишава: “For the same reason, the name would not be available to Mr. Weir’s clients should they seek incorporation under such name”. (За истата причина, името нема да биде достапно на клиентите на госп. Weir во случај и тие да барат инкорпорирање под исто (ова) име). Нашето становишче е дека клиентите на MacRobie (адвокатот на О. М. од С. А.) се тие што од и по Март, 1972 год. се расцепија од оригиналната (вистинската) организација од која го тврдат неговото потекло. Значи дека Извршниот Управен Одбор (Joint Executive Board) заедно со сите 4 гранки на Обединети Македонци од Северна Америка се одцепиле од расцепничката група на Телиовци. Како тоа може некој да го објасни? Можели да има поголема лага кога светот знае дека обратното е вистина? Вистината е дека Обединети Македонци беа водечката организација за одржувањето на првиот конгрес на Обединети Македонци од Северна Америка во 1970 год. Таа иста организација го прими името Обединети Македонци од Северна Америка Торонто гранка на когресот. Председателот на Обединети Македонци во Торонто Мориховитис ја репрезентираше организацијата на бината на председателството на конгресот. А. Павлов секретар во тогашната управа во Торонто и кандидат за председател на Обединети Македонци за Северна Америка. Мораме да кажиме дека Антон Павлов ја имаше најголемата улога како голем актор на конгресот, а тоа беше: да го цитира предговорот (preamble) од статутот на организацијата, келку се однесува за Џан Гивенс, тој беше председател на Обединети Македонци Канадски Комитет уште во 1965 год. и пред тоа во 1964 благајник и за 1969/1970 год. пак благајник на организацијата во Торонто и Кандидат за председател на Обединети Македонци за Северна Америка. На конгресот Џан Гивенс убедливо победи над противкандидатот А. Павлов (читај записникот од Конгресот). А. Павлов исто така беше избран за секретар на Обединети Македонци за Северна Америка. Адвокатот продолжува во името на расцепниците да им одговара на Оттава: "На состанокот во Лондон председателот господин Џан Гивенс не беше присутен, без разлика комитетот донесе резолуција наложувајкиму на господин Гивенс на расцепничката група да го одложи неговиот предвиден изборен состанок за ексекутива на групацијата кои тие ја избраа да ја викаат Обединети Македонци за Серерна Америка кое беше името одлучено (adopted) на конвенцијата". Како председател на Извршниот Управен Одбор (централен комитет) можев да свикам конференција или пак конгрес на сите гранки на Обединети Македонци за Северна Америка но, во никој случај расцепниците кои веке несе членови во организацијата во која јас членував. Со прогласувањето дека тие се нарекуват Обединети Македонци од Канада, тоа значи, сосема друга организација, престанаа да бидат членови на обединети Македонци од Северна Америка затоа беа известени од Торонто гранка на Обединетите Македонци од Северна Америка. Со малу зборови решењето на извршноит Управен Одбород Северна Америка, адвокатот на расцепниците го преопачува дека тоа решење веке било против себе. Можи за некого да биде смешно нели? Но, бидете уверени дека е голема лага. Во продолжење нивниот адвокат продолжува во името на расцепниците пишува: "Групата на господин MacRobie има малку повеке од 5 фамелии а членството на мојте клиенти е во десетици илијади, а кога ке се заврши

зачленувањето ке надмине 50,000 (пеесе иљади) во цела Канада. Нашиот одговор би бил многу по реален ако кажиме дека членството би било вака: 50,000/1000 = 50.

One of my many keynote speeches at the Ilinden Picnic: This one is from 1973

Dear Macedonian Compatriots,

Dear guests from the House of Immigrants of Macedonia,

As president of the United Macedonians of North America Executive Board, please allow me to welcome you and wish you a happy 70th Ilinden celebration since 1903, the most celebrated day in the history of the Macedonian people.

Dear Compatriots,

Seventy years have passed since the 1903 Ilinden Uprising, since those glorious days when the Macedonian people, led by their famous sons and heroes, lit the fires of our struggle for the liberation of Macedonia. After some days of heroic fighting, during which many lives of our best sons and daughters were sacrificed, we laid the foundation of the Krushevo Republic and raised the Macedonian flag before Europe and the entire world and, by doing so, wrote the most beautiful pages of our history. With our struggle, sacrifices and heroism we gained the world's admiration.

On June 22 this year, 55 years were completed since the insidious death of our revolutionary Gorche Petrov, one of the most enlightened and distinguished figures in our struggle for liberation. Preparing for new ventures, the Bulgarian Fascist State led its people militarily from ruin to ruin and, together with its clique from the ranks of the Supremacists in the Macedonian Organization, first raised arms against the most important representative of the Macedonian Revolutionary Movement, convinced that with his death they would put an end to the Macedonian people's desire and drive for freedom and national emancipation.

This is how the life of one of our most valued freedom fighters from the Internal Macedonian Revolutionary Organization from the Ilinden generation was extinguished. He was one of our last fighters, ideologists and defenders from foreign intrusion, a superb human being who possessed rare qualities.

Dear Macedonians, our national history is full of countless heroic battles fought for our national freedom from centuries of enslavement. It is full of bright personalities who gave their lives to build a foundation for our national freedom. The battles fought were long and bloody and reached their peak when the entire tortured population took up arms and stood up to our oppressor. On Ilinden 1903, our people rose up jointly and fought against a five century-old enslavement – they finally stood up and fought against the great Ottoman Empire. The greatest sons of the Macedonian people raised the flag of freedom high, strongly determined to endure and fight to the end for the freedom of our people. In this tough and unequal struggle, they fought for the ideals of our church and for our national freedom and died while calling out "freedom or death"! In this dangerous battle, in which the entire Macedonian population participated, first place is owed to the

legendary son of Macedonia - Gotse Delchev from Kukush. Gotse's name was the very symbol, the flag, the embodiment of the revolution behind which stood the entire Macedonian population.

Dear compatriots, seventy years ago, in the beginning of this century, Ilinden marked the height of our people's revolutionary achievement in their attempt to realize their age long aspirations of being free and independent. The heroic acts and self-sacrifice demonstrated during the Ilinden Uprising manifest themselves in our people because of their desire to be free from slavery and from the conditions of life imposed on them by the Ottoman yoke.

Ilinden, however, did not arrive overnight. The years were long and hard as our people tirelessly prepared, working outside of the law, forming organizations that would unite them and bring them their freedom in the whole of Macedonia. Only through their great heroism, high revolutionary ideals and self-sacrifice were these dedicated freedom fighters, against such odds, able to free Krushevo, Klisura and Neveska. Among those involved in laying these foundations of freedom, which cost our people many lives, were Nikola Karev, Dame Gruev, Pitu Guli, the poet Lazo Poptraikov and countless other Macedonian sons.

In spite of all our efforts, the odds against us were overwhelming and the Ilinden Uprising did not succeed. Soon after it began, it was brutally suppressed with much blood spilled and villages and homes destroyed. This, however, did not quench our thirst for freedom or reduce the importance of our age-long struggle. This was only a continuation of a long struggle in the newest history of the Macedonian people.

The spirit of Ilinden came alive again in the Macedonian people in 1941 to 1945, during the People's Revolution. There was a letter written to the fighters of that revolution which said: "Think of Mirche and Strasho, and like them, say nothing and with that you will prove that you are a true son of your people, like the sons Mirche and Strasho." Because of this and the self-sacrifice of the Ilinden fighters, all deeds remained permanent and relevant, living forever in every Macedonian since then and will live forever in generations to come, no matter where Macedonians live.

Unfortunately another 40 years had to pass before the ideals of the Ilinden fighters could become a reality when one part of occupied and portioned Macedonia would become free.

When our country was once again under the boot of the bloodiest occupier in recent history, the Fascist occupier, the descendents of the Ilinden fighters took up arms and fought an uneven struggle to break free from the latest yoke, valuing freedom above all, just like their Ilinden predecessors. They fought with the support of all the people in a joint struggle for freedom, for independence and raised their voices for their own Macedonian Orthodox Church. As a result, the old Autocephalous Ohrid Archbishopric was renewed which, as a good Mother Church, gathered together all Macedonians scattered around the world.

As a result of this, the Macedonian people can all jointly celebrate Ilinden knowing that they are connected together, wherever they may be, even here in Canada, under the wing of the "United Macedonians" Organization together rejoicing that we are Macedonians. Be grateful for the sacrifices that our predecessors made in the struggle against our enemies who, even today, are working hard against us.

Let us give the Ilinden fighters our respect and recognize their sacrifices by celebrating Ilinden 1903. In the name of "United Macedonians", let us celebrate Ilinden

every year as our greatest national holiday, especially this year because great things are happening in our fatherland, the Republic of Macedonia. This celebration is an expression of appreciation for all those who fought heroically in the Ilinden Uprising and who gave their lives for the freedom of our fatherland.

Let us show appreciation for all the victims by celebrating this Ilinden everywhere and by all Macedonians, at home in the Republic of Macedonia and everywhere around the world. Let us pay tribute to the Holy Macedonian Mother Church and to all the fallen souls who gave their lives for the freedom of the Macedonian people who today enjoy the richness of our fatherland. May the memories of the great ones who gave their lives for our freedom, remain alive forever and may our future be bright and eternal.

Thank you.

Еден од моите реферати на Илинденските манифестации

Драги Сонародници Македонки и Македонци,

Драги гости од Матицата на Иселениците од Македонија,

Дозволете ми како Претседател на Извршниот Управен Одбор на Обединети Македонци од Северна Америка да ве поздравам и ви ја честитам нашата заедничка прослава која прослава ја приредуваме во чест на 70 годишнината од славниот Илинден 1903 година, најславната дата во историјата на Македонскиот народ.

Драги сонародници,

Минаа 70 години од востаничката 1903 година, од оние славни денови кога народот на Македонија, на чело со неговите славни синови- херои, го запалија факелот на борбата за слобода во поробена Македонија. По неколку дена херојска борба, во која ги дадоа животите нашите најдобри синови и керќи, со сопствени сили го удрија темелот на Крушевската Република и го подигнаа македонското знаме пред лицето на Европа и целиот свет и со тоа ги напишаа најубавите страници на својата историја. Со својата борба, самопрегорност и хероизам тие го восхитија целиот свет.

На 22 Јуни оваа година, навршија 55 години од подмолното убиство на Ѓорче Петров, еден од најсветлите и најмаркатните фигури на нашето ослободително дело. Готвејќи се за нови пресметки фашизираната бугарска солдатска што го водеше бугарскиот народ од пропаст во пропаст заедно со своите доушници од редовите на врховизмот на Македонската организација, најнапред кренаа рака на најистакнатиот претставник на македонското револуционерно движење, убедени дека со неговото убиство ќе го зауздаат исконскиот порив на македонскиот народ за слобода и национална еманципација.

Така заврши животниот пат на еден од основоположниците на македонската внатрешна револуционерна организација, нејзиниот најдоследен идеолог и бранител од секакви чужди посегања, кој во својата личност соединуваше повеќе ретки квалитети. Драги Македонци, нашата национална историја е исполнета со безброј херојски борби за национално ослободување од вековниот поробител. Таа е

исполнета со светли ликови, кои своите животи ги положија во темелите за национална слобода. Борбите беа долги и крвави и својот врв го достигнаа кога целиот наш намачен народ, на Илинден 1903 година се дигна во борба против петвековниот поробител - големата турска империја. Најдобрите синови на македонскиот народ високо го кренаа знамето на слободата цврсто решени да истраат во борбата на живот и смрт за слободата на својот народ. Тие за идеалот на својата национална и црковна слобода во тешка и не рамна борба ги дадоа своите животи и умираа со зборовите:"Слобода или смрт". Вво таа опасна борба во која всушност целиот народ учествуваше, првото место му припадна на легедарниот син на Македонија - Гоце Делчев од Кукуш. Но, името на Гоце беше само знамето на тоа востание, зад кое знаме застана целиот македонски народ.

Драги Сонародници, пред седумдесет години, на самиот праг од минатиот век, Илинден го означи оној максимален, сенароден револуционарен напор да се реализира дамнешниот вековен стремеж на македонскиот народ за слободен живот, за самостоен и непречен национален развиток. Херојскиот чин на Илинденците, таа свесна патриотска саможртва, се манифестира во прв ред, помеѓу нашите луѓе поради нивната желба да се ослободат од ропство и поради условите за живот наметнати врз нив од Отоманската империја.

Но, до Илинден не се дојде преку ноќ. Долги беа годините на труд и напори: бескрајна низа на акции, поврзувања на илегалните и други организации во една сила што ја опфати цела Македонија. Само масовноста, хероизмот и високата револуционерна свест на востаниците можеше да доведе до десетдневното ослободување на Крушево, Клисура и Невеска. Во темелите на скапата слобода, своите животи ги положија: Никола Карев, Даме Груев, Питу Гули, поетот Лазо Поптрајков и безброј други Македонски синови.

Илинден беше задушен во крв и пожар, но тоа не му го намалува значењето, за да подоцна го запише своето значение во поновата историја на македонскиот народ. Подвигот на Илинден ненаметливо повторно се рабуди меѓу македонскиот народ од 1941 година до 1945 година. Во едно писмо, упатено до борците на таа револуција се вели: Помисли на Мирче и Страшо, и како тие, немој ништо да зборуваш. Така ќе докажеш дека си вистински син на својот народ, син како што се Гоце и Страшо. И поради тоа и саможртвата на Илинденските борци остана трајна, безсмртна по значење и по време. А оттука извира, и скапиот спомен, и благодарноста на македонскиот народ, на денешните негови генерации, на секој Македонец, каде и да е тој.

Требаше да минат полни 40 години за да се остварат идеалите на македонските борци - синови, за да се роди на еден дел слободна држава Македонија. Кога нашата земја беше пак под чизмата на најкрвавиот, во историјата на човештвото, фашистички окупатор, тогаш потомците на славниот Илинден, повторно тргнаа во неравен бој за да го скршат јаремот на окупаторот. Македонската православна црква и нејзиното духовенство, ценејќи ја слободата над се, како во времето на ропството и борбите за ослободување, така и овој пат се најде со својот народ. и овој пат учествувајќи заедно со својот народ во сеопштата борба за народна слобода го подигна гласот и за слобода на својата родна Свето Климентовата православна црква. Како резултат на тоа во слободниот ни дел на нашата татковина Македонија се обнови старата Автокефална Охридска Архиепископија, која како добра мајка, под своја закрила ги собира сите распрскани Македонци каде и да се.

Празнувајќи го и оваа година големиот Илинден нашиот народ, а посебно ние овде, во новата татковина Канада, под крилото на нашата организација "Јунајтед Мацедонианс" се радуваме на се она што израсна од борбата на Македонскиот народ, против желбите на нашите душмани, а кои и овде не следат и работат за нашето разделување.

Одавајќи признание на борците и ценејќи го Илинден од 1903 година, наследниците на првиот Илинден "Јунајтед Мацедонијанс" во лицето на Обединетите Македонци го празнуваа Илинден секоја година како најголем национален празник, а особено оваа година која е полна со убави постигнувања во нашата стара татковина. Оваа прослава е израз на признание за оние херојски дела за кои борците во Илинденското востание ги положија своите животи на олтарот на слободата на својата татковина. Ценејќи ги жртвите и празнувајќи го и овој Илинден, сите Македонци, во татковината и по целиот свет, на чело со нашата држава - Социјалистичка Република Македонија и светата мајка Македонската Православна Црква им одаваме полно признание на душите на сите паднати херои за слободата на македонскиот народ, кој ги ужива плодовите на еден дел од нашата татковина, плодовите на тешко спечалената земја и ја гради својата посветла иднина. Нека е светла и вечна памета на сите великани што ги дадоа своите животи за слободата на Македонија. Ви благодарам.

Father Dragi Kostandinovski's farewell party

During my active participation in the church community of St. Clement of Ohrid, besides my close ties and cooperation with Very Rev. Atanas Popov, and with the arrival of the Very Rev. Dragi Kostandinovski, I continued to work and cooperate with the young but experienced Reverend.

The cooperation was even closer during my presidency in 1981- 1982, at which time I had his full support during the court proceedings, right up to his departure to the old country, Macedonia.

We had organized a community gathering for his friends to convey our appreciation and gratitude and to wish him and his family a safe trip back to Macedonia. On behalf of the members present and my family, I was honoured and privileged to bid them farewell with the following words:

Honourable Members, Dear Brothers and Sisters:

Today we are gathered to express our gratitude, appreciation and respect to our friend and priest, Very Rev. Dragi Kostandinovski, for his tireless work in our church in the last four years. Father Dragi was appointed and was sent to serve at St. Peter and Paul church, in Gary, Indiana. After a short stay in Gary, Father Dragi had to move at the insistence of the, then church administration of our church. The efforts of the administration were justified as there was the need to have a priest such as Father Dragi, full of youth and enthusiasm, to work in our church.

A short time after his arrival in Toronto, due to his great gift to communicate with everyone, he distinguished himself as a person first and secondly as a priest, earning the friendship and admiration of our church members. Although he is a young man and young priest, Father Dragi, with his dignified church services, is worthy of expression

and joy for all of us. Very Rev. Dragi was entirely devoted to his service of the church and our Macedonian people for which we are thankful to him.

His services in the church were of the highest level, ready to help everyone, to satisfy both the old and the young believers.

This is why today, Rev. Dragi Kostandinovski possesses great authority amongst our members and our immigrants in Toronto. That is not an easy task for a young man like Very Rev. Kostandinovski to achieve. We wish him and his family a safe trip back home, as well as fruitful work in our renewed Macedonian Orthodox Church.

I want to remind the Kostandinovski family that they have a Canadian born daughter. We hope to see you again. I'm confident that our members share my thoughts that the doors of St. Clement of Ohrid, in Toronto, are open if you choose to join us again, to serve in our church. Have a safe trip.

Yugoslav-izam among the immigrants

In order to analyze the appearance of “Yugoslav-izam” (if there was one) in our Macedonian immigrant population and in the activities of our Macedonian organizations it would be important to mention the period of time we are talking about.

The “United Macedonians” Organization with changes in its leadership over time had attempted, with various interpretations, provisions and aims, to transform the organization into a political one. Developments such as these became louder after the 1971 split when, in the ranks of the “United Macedonians of Canada”, open space became available for various people to make proclamations, write platforms and draft policies on behalf of the “United Macedonians of Canada” and overnight we became “Federalists” on one side and “Nationalists” on the other. So the question is: Where were these so-called “Federalists” and “Nationalists” before the division took place? It looks like they were hiding somewhere! No one for the last 20 years had said that they were “different” from the others!

My God, the great “Nationalists” labeled the others “Federalists”! In other words, without saying so, they were telling us they were the “bigger” Macedonian patriots?! As the old saying goes “a person is judged by their deeds and not by their empty words." Let me emphasize that in 1970, the “United Macedonians Canadian Committee” was a unified organization. By its nature, as a Canadian Macedonian organization it worked to promote our Macedonian unification which was its main purpose. During the first years of its existence we accomplished a lot in a short time, especially with organizing cultural events including Ilinden picnics and celebrations. But one thing we did not do is “become Yugoslavs”. For us Yugoslavia represented Macedonia, Yugoslavia’s successes were seen as Macedonia’s success. Yugoslavia was regarded as a convenient bridge to Macedonia.

There is also the fact that a great majority of the Macedonian membership in the organization was from Aegean Macedonia, or otherwise from Greek occupied Macedonia, and had nothing to do with Yugoslavia. They had no ties to Yugoslavia and their loyalties were strictly connected to Macedonia only, primarily to Aegean Macedonia. So there was no reason for them to forge ties with Yugoslavia. The problem, however, was that during that time Macedonia (the part that was occupied by Serbia) was part of Yugoslavia and the thinking was that if you loved Macedonia you also loved Yugoslavia and, conversely, if you disliked Yugoslavia then you did not love

Macedonia?! Our position was and remains to this day that: "We love our Macedonian people and the Republic of Macedonia. We also love all the people and all countries who respect the Macedonian people and the Republic of Macedonia. And, at the same time, we are against all those who continuously deny our existence as a Macedonian people and the Republic of Macedonia as a country.

According to the political system in Macedonia while it was still part of the Yugoslav Federation, Dr. Tanas Vrazhinovski, it seems, had an ideological view of the governing that took place then. And all that to him was "black". The most expressive topic on his mind was the "Yugoslav-ization" of Macedonian Immigrants! He did this without even considering that the vast majority of the immigrants in Canada were Macedonians from Greek occupied Macedonia, many of whom were not at all interested in Yugoslavia. It is a fact that the largest Macedonian colony of immigrants from Greek occupied Macedonia was located here in Toronto. It is a fact that the Republic of Macedonia had and still has excellent relations with the Macedonian immigrants in Toronto and at the same time we, the immigrants, were nourished by Macedonia and everything that was Macedonian. Macedonia gave us moral encouragement do our work and be proud Macedonian patriots.

Our hopes for a better future for all Macedonians regardless of where this encouragement came from, be it from the House of Immigrants or from Yugoslav government representatives here in Toronto who were predominantly Macedonians anyway, was welcomed. We had excellent relations with the majority of Yugoslav Consulate representatives, but that does not mean that we did not have different views when it came to our problems in this large Macedonian colony here in Toronto. We strongly supported the Republic of Macedonia then, like we do today, regardless of its political system. The question of politics in Macedonia was far from our Organization's agenda. We knew very well that getting involved in Macedonia's politics would only bring division in the ranks of our Organization here.

The 1960s were fruitful years for us and as George Loukras once said: "They were the golden years of our Organization." Our close ties with Macedonia were always present in our cultural and educational promotions to our immigrants and the Republic of Macedonia was an inspiration in our work. Yugoslav-izam, as we noted earlier, appeared in the second half of 1975, but when speaking about "Yugoslav-izam" we also need to mention who was who in the Organization. More specifically, who from the membership of the organization wanted to join the Yugoslav clubs? Was it my closest associate Spiro Vasilev or anybody else? Not the one and not the other… everything else is a lie.

With the split of the "Toronto Branch" in our Organization, we held two picnics. According to statements made later, it would appear that representatives from the Yugoslav Consulate in Toronto took part in the organization's disputes. We know that not everyone had the same views about the organization. Sometimes they supported one group and not the other. Not everyone shared our opinion regarding the problems we were having at the time. For example, Mitko Chalovski, who I consider to have been one of the best diplomats, was not at all like Petre Chokrev or Tomislav Simovski. During the 1960s and 1970s, Spiro Vasilev's attitude towards Yugoslavia was the main reason for the weak organizational support from Yugoslav officials. They viewed Spiro as an anti-Yugoslav! Why was this the case? Spiro Bassil refused to accept the recognition given to him by the Yugoslav authorities in Belgrade.

Also, was their view justified? Regardless of what the people from the Yugoslav Consulate in Toronto thought, Spiro, to the end of his life, remained one of the greatest supporters of the Republic of Macedonia.

Tomislav Simovski's frustration became apparent in a report in which he calls all of us in the "United Macedonians of North America" Organization "Bazelovtsi" (Followers of Spiro Bassil Vasilev). Simovski expressed his frustration when he said: "Mostly to me, and it is clear to all here that the 'Bazelovtsi' (of North America) do not want reconciliation and unity and they continue to find new conditions for those 'of Canada' to accept (by our suggestion)." To me this says that the Consulate, headed by Simovski, was in support of the splinter group whose support made them more brazen in their disagreements, thus reducing our chances of reaching any sort of agreement. The question surrounding the division between "Federalists" and "Nationalists" or whether the "Bazelovtsi" were "Nationalists" or "Federalists" was not an issue; we all believed that we did not belong in either category. If on the other hand we accept that Simovski, representing Yugoslavia, was an anti- Yugoslav, in that case we must accept that the group under the leadership of Spiro Bassil were the federalists, but only under that assumption. We were simply good patriotic Macedonians.

This, however, does not answer the question of what Simovski believed us to be. In other words, did he see the "Bazelovtsi" as Federalists or Nationalists? He couldn't have possibly seen us as Federalists and anti-Yugoslavs at the same time. It makes no sense! But we know what the truth was because we had close ties with Simovski. Simovski's claims that we, the so-called "Bazelovtsi", did not want unity with the splinter group were absolutely false. We had done everything that we could to bring the splinter group back to the "United Macedonians of North America" and unify the two groups, but to do that there had to be the will on both sides. And as the old saying goes, it takes two to tango. When Simovski needed me he would order the Consulate secretary to call me by telephone and tell me: "Mr. Givens the Boss wants to see you at the consulate." He did not care that it was dangerous, especially during the height of the Cold War, for me as a Canadian citizen to venture into socialist or communist buildings.

When I had discussions with Simovski, every second word that came out of his mouth was against Spiro Bassil. As for me, I too was labeled a "Bazelovets" and a "Federalist". But for the record let me make it clear that I was never a "Bazelovets" or a "Federalist". This was pure propaganda concocted by someone to tarnish my image and my reputation in the Organization and in the Macedonian community in general, which was not only unfair but undeserving. The fact is that I, and the entire group I led, loved and still love the Republic of Macedonia regardless of what Simovski wrote. I believe Simovski painted us all with the same brush because of his hatred for Spiro Bassil. Spiro Bassil, because of the position he took towards Yugoslavia, was viewed as anti-Yugoslav. Spiro Bassil became an enemy of Yugoslavia when he refused to accept Yugoslav authority. That was the only reason why Yugoslav authorities had so much hatred for him. The rest of the rhetoric was smoke, mirrors and a lot of propaganda. For more information regarding Spiro Bassil's position towards Macedonia and Yugoslavia read his letter (that follows) sent to his associates in Australia.

Југословенизмот во иселеништвото

За да се анализира појавата на Југословенизмот помеѓу нашето Македонско иселеништво (ако го имаше) и активностите на нашите организации многу е важно да се каже за кој временски период станува збор. Организацијата Обединети Македонци со промените на раководството во неколку наврати имаше обид со различни толкувања на некои од одредбите и цели на организацијата да ја претворат во политичка организација, но ваквите случувања повеќе се изразија по расцепот во 1971 год. и тоа во редовите на "Обединети Македонци од Канада". Тогаш имаше отворен простор за секој да прогласува платформи и политики во името на "Обединети Македонци за Канада". Преку ноќ станавме едните Федералисти, а другите Националисти. Но каде беа пред расцепот сите овие националисти и федералисти? Изгледа сите се криеја. Никој не спомна во последните 20 години дека едните се различни од другите.

Господи, големите Националисти ги нарекоа другите Федералисти, со други зборови кој е поголем Македонец од другиот. Добриот човек се препознава само по своите дела, само делата се доказ, а не празните декларации. Да нагласиме дека до собирот во 1970 год. “Обединети Македонци Канадски Коммитет” беше обединета организација. Како Канадска Македонска организација работеше за унапредување на нашето обединување што беше и главната цел на организацијата. Во првите години од постоењето на организацијата за кратко време постигнавме многу, со организирање на културни манифестации и одржувањето на Илиденските Прослави со импозатни пикници. Но, една работа во која не успеавме е "да станеме Југословени". За нас Југославија претставуваше Македонија, успесите на Југославија ги гледавме како успеси на Македонија така што Југославија ја гледавме како мост кон Македонија.

Од друга страна големото мнозинство на иселеници кои во исто време беа поголемиот дел од членството на организацијата, беа од Егејскиот Крај. Југославија не им лежеше на срце, за нив пресудно беше прашањето за нашиот поголем дел на Македонија, Егејска Македонија. Така што немаше услови за Југословенизамот да дојде до израз. Проблемот е во тоа што тоа време Македонија беше дел на Југославија, ако ја сакаш Македонија ја сакаш и Југославија но, и обратно може да се каже, ако не ја сакаш Југославија, како ќе ја сакаш Македонија? Нашето гледиште беше и ќе остане: Си го сакаме Македонскиот народ и Република Македонија и сите народи и држави кои го почитуваат нашиот народ и Република Македонија. Но, сме против сите тие што го негираат постоењето на Македонскиот народ и Република Македонија.

Др. Танас Вражиновски изгледа дека се раководи и го гледа светот по својата идеологија. Поради политичкиот систем во Македонија пред распадот на Југословенската Федерација за него изгледа се беше црно, а, најизразена е темата за Југословенизмот на иселениците од Македонија без да води сметка дека големо мнозинство на нашето иселеништво се Македонци од грчкиот окупиран дел на Македонија кои не ги интересираше Југославија. Фактот што во Торонто се наоѓаше и се наоѓа најголемата Македонска иселеничка колонија, Македонија одржуваше добри односи со иселеништвото во Торонто, а истовремено ние иселениците се храневме од Македонија со се што се вика Македонско. Македонија не охрабруваше во нашата работа без разлика дали тоа се вика морална поткрепа или пак Македонски патриотизам.

Нашата надеж за подобра иднина на сите нас како Македонци, без разлика од каде доаѓаше охрабрувањето дали преку Матицата на Иселениците или пак од Југословенските претставници во Торонто кои, беа претежно Македонци, беше добродојдено. Ние со мнозинството од претставниците во Југословенскиот Конзулат имавме добри односи, но тоа не значи дека немавме различни гледишта кога станува збор за нашите проблеми во Македонската колонија овде во Торонто. Ние силно верувавме како и денес во таа Македонија без разлика на политичкиот систем. Тоа прашање беше далеку од нашата агенда на организацијата, знаејќи дека политиката ќе донесе само расцеп во редовите на организацијата.

Шеесеттите години беа плодни години на организацијата, како што ги нарече Џорџ Лоукрас: "Златните години на организацијата". Нашите тесни врски со Македонија беа пресудни за развојот на културно просветното унапредување на нашето иселеништво. Во нашата работа, Република Македонија беше наша инспирација. Југословенизамот се појавува во втората половина на 1975 год. затоа велиме мора да има дистинкција за кој период станува збор. Но, кога говориме за Југословенизамот се прашувам, кои од членовите на организацијата би сакале да се приклучат кон Југословенските клубови, мојот најблизок соработник Спиро Василев или некој друг.? Одговорот е ниеден, се друго е лага.

Со поделбата на Торонто грака, двете групи на организацијата одржуваа два пикника. Според изјави дадени подоцна се чини дека претставниците на Југословенскиот конзулат во Торонто биле вклучени во споровите на организацијата. Ние знаевме дека не сите имаат исти погледи кон организацијата. Понекогаш подржуваа една група, а не друга. Не сите го делеа нашето мислење за проблемите кои ги имавме во тоа време. На пример Митко Чаловски кој го сметам за најдобриот дипломат, не беше како Петре Чокрев или пак Томислав Симовски. Во шеесеттите и седумдесеттите години гледиштетот на Спиро Василев спрема Југославија, беше главната причина за слабата подршка од југословенските претставници во Торонто.

Спиро Василев ги навреди Југословенските власти со одбивањето да го прими признанието доделено од Југословенската влада.

Спиро го сметаа за Анти Југословен. Зошто беше тоа така? Понатаму, дали нивното гледиште беше точно? Без разлика што мислеа од југословенскиот конзулат, Спиро до крај од својот живот остана еден од најголемите подржувачи на Република Македонија.

Фрустрацијата на Томислав Симовски стана очигледна во еден извештај во кој сите нас од Обединети Македонци за Северна Америка не нарекува Базеловци. Тој ја изрази фрустрацијата кога рече: "Се повеќе и мене, а и на сите тука ни е јасно дека кај Базеловци ("Of North America"), ќои не го сакаат помирувањето, обединувањето, постојано измислуваат нови услови, кои овие од "Of Канада" им ги прифаќаат (по наша сугестија)", За мене ова говори дека конзулатот на чело со Симовски и помагаше на расцепничката група, која подршка ги правеше похрабри во несогласувањата да се постигне некој договор за обединување на Обединети Македонци од Северна Америка. Ако прифатиме дека Симовски како преставник на Југославија бил анти- Југословен, во тој случај ќе мораме да се согласиме со Вражиновски дека групата предводена од Спиро Базил беа федералисти, но само под тој услов!. Прашањето околу делбите на "Федералисти и Националисти" и дали Базеловци биле националисти или федералисти не беше проблем. Сите ние

верувавме дека не припаѓаме ниту на Федералисти или пак Националисти. Едноставно кажано ние сме добри Македонски Патриоти.

Меѓутоа ова не одговара на прашањето што мислеше Симовски. Дали не гледаше нас Базеловци како Федералисти или Националисти? Не можеше да не гледа како Федералисти и Анти-Југословени во исто време. Нема логика. Вистината ние ја знаеме, за тоа што имавме блиски врски со господин Симовски. Тврдењата на господин Симовски дека Базеловци не сакаат обединување не беа вистина. Ние направивме се што можевме за да ги вратиме во Обединети Македонци за Северна Америка и да се постигне обединувањето меѓу двете групи но, потребна е волја од двете страни, како што велат за да се игра танго требаат двајца. Кога му бевме потребни на господин Симовски, и наредуваше на секретарката на конзулатот да се јави по телефон и да каже: "Господин Гивенс, шефот сака да дојдете во конзулатот." Не се грижеше дека е опасно особено за време на Студената Војна како Канадски граѓанин да влегувам во социјалистички или комунистички згради.

Кога разговаравме со Симовски, секој втор збор беше насочен против Спиро Базел. И јас бев обележан како Базеловец и Федералист. Но, јас никогаш не бев ни едното ни другото. Ова беше чиста пропаганда. Факт е дека ние секогаш си ја сакавме Република Македонија без разлика што пишувал Симовски, ние сметаме дека тоа беше одмазда против гледиштето на Спиро Базел кон Југославија од времето кога отказал да прими признание од страна на Југословенските власти од Белград. Спиро стана непријател на Југославија. Тоа продолжи во очите на службените лица на Југославија, се друго се приказни без значење. За повеќе информации околу гледиштето на Спиро Базел кон Македонија и Југославија, читајтего неговото писмо до своите сопартијци во Австралија кое следува.

Letter written by Spiro Bassil Vasileff on August 15, 1973

Dear Comrades, Altin and Srbinoff,

To start with I want to apologize for my neglect to write you earlier. Justified excuse I have, but excuses are not always good. I have received your letter and the attached documents, and your most beautiful present, for which I remain very grateful to both of you. All of the above were delivered to me personally by my old friend Sime. Your letter and the said documents I have read very carefully, and I find it very difficult to interpret the real meaning in general. However, comrades, Srbinoff and you comrade Altin, my conclusion is one of sad disappointment to hear from you both talking of declaring some kind of war on our own newly born Macedonian Republic and its leaders. Knowing as you do that this little new Macedonia, today is at war, open and secret on half dozen fronts.

I am sure that you know very well which are these fronts, but I like to repeat them to you. They are, first the official government of Greece and Bulgaria, which governments openly and publicly negate the existence of any Macedonian nationality or territory. Secondly, they are still fighting that old enemy of the Macedonian people, the ultra-nationalists, the M.P.O. Which organization in my opinion is now totally defunct, as it is fully exposed as an anti Macedonian organization. For this reason now they are trying to organize a more modern version of the same. The M.L.O., with their new policy of

calling themselves “real Macedonians”, in order to continue fooling our people with false slogans. So as you can very well see the many and varied problems the Macedonian government has to cope with, not to mention the difficulties of their internal economic problems.

Now on the top of all these you say that you will fight them as well, and you are asking me to join forces with you and all other “good” Macedonians, now living in Australia, Canada and the USA, so that we can more efficiently fight and defeat our own people, what a tragic thought! While our enemies are trying to destroy that little, still amorphous and week young nation, called the Socialist Republic of Macedonia, and all its very organs: such as the Macedonian synod, the Macedonian and Yugoslav consuls and all other representatives, who sometimes make gross mistakes and for which I do not seek any excuse or apology.

I like to agree with you both, that there are a few of these inexperience Bishops and representatives of Macedonia and Yugoslavia in general who are making some mistakes. However, the wise an old proverb says, that “two wrongs do not make a right” following the wisdom of the above proverb, the Macedonians in general cannot afford any more splits, enough splits, enough brother fighting brother.

I like you to do me a favour, I believe I deserve one, because I am one of the few older workers and promoters of Macedonian national unity, for over 50 years, in the north American continent. After such a long and difficult struggle our work and effort did not go in vain. We have succeeded to awaken the national consciousness of the great majority of Macedonians. We have almost eliminated the old scourge of the M.P.O., we have succeeded in the building of over 20 real Macedonian churches, and as many Macedonian community centers, throughout Australia and the north American continent.

The people in our old homeland Macedonia, specifically those living in the socialist Republic of Macedonia have achieved miracles in a relatively short period of time. They have established a self government, an independent Macedonian church, a Macedonian literally language, build hundreds of new schools, a Macedonian university, a Macedonian academy of science and arts, radio and TV in the Macedonian language, they are continually building their economy, and above all they have now become masters of their own home. And for the first time we have Macedonian history, written by Macedonian historians.

In the face of all this, what should be our duty? In my opinion our duty should be that all of us united put the shoulder to the wheel, and help to push forward that which we now have. Only this way we will achieve the total unification of our now divided homeland, Macedonia. For these reasons we cannot afford the luxury of indiscriminate and destructive criticism and splits. We may disagree with certain actions, but at no time we should tried to assume the role of the Macedonian government, which is the only viable factor, able to solve all problems, including our desire to see a United Macedonia. Our interference will only provoke disunity and hinder the progress and the complete development of a fully united and independent Macedonian nation.

In my considered opinion, the main trouble is that few people, especially those living outside of Macedonia are unable or failed to catch up with the fast moving and changing forces and conditions in the world today. Those forces and real friends, who will without any doubt take our side and help in the final solution, not only of the Macedonian question, but the greater question of peace and the salvation of the human race as a whole.

Dear comrade Srbinoff, I ask you. What I should think of your group, when your cousin Sime Srbinoff, was in Toronto, it was natural to discuss many questions and problems, facing our people in Australia and Canada. Besides these questions I asked him, what does he think of the national development in the Socialist Republic of Macedonia, since its liberation in 1945 -such development as I mentioned above? His reply was “that all these so called achievements were negative and completely false, because the Macedonian people cannot find jobs, and are forced to immigrate to Europe and elsewhere looking for a job”. In my opinion such an answer is not only anti-Macedonian, but it is a reactionary propaganda against our nation as a whole. Who will be the beneficiary of such propaganda? Our enemies of course, especially the Greeks and the Bulgarians, using it as an excuse to further confuse the real question for their own sinister designs over the future developments of the Macedonian nation. Such an answer to me by your cousin Sime is not objective and is politically motivated. I have been trying hard to find out, what could be the motive to such position? Taking into account the present political division in the world, it could be one of the following: Any person or group of persons, thinking this way, shows that they have failed to grasp the situation as it exists today. I am sure it cannot be the national question. In this case it must be a question of international politics. Anyone trying to justify the wrong position on the national question because of having taken wrong position, of any nation whichever it may be on the international question is absolutely wrong, and these individuals or nations are obviously trying to cover- up their sinister imperialist plans to further colonize the Macedonian territory and denationalize its people.

I want to be clear, you are talking about co-operation between us, this has been my idea always, I am fully conscience that there are many problems of mutual interest. But for your information I want to familiarize you with my work in Canada. I shall try to be modest, but the facts are open for all to see. With very little help from outside, I am trying to keep our people informed. As you know Toronto is the center of most of the Macedonian activities. Besides looking after our organizations, we have to be always on the alert, because most of our enemies are concentrated in Toronto, not to mention of our internal enemies who are like termites within our organization.

These groups of anti-Macedonian enemies are very small, but there are people without character. Their policy is the big lie they do not hesitate to use the lowest forms of falsehoods and propaganda. Their main target is Spiro Vasileff and a few of my best comrades and colleagues. The main source of this vicious propaganda comes from the M.P.O. and the Bulgarian churches, which now are associated with our so called “communist” of the Bulgarian academy of “sciences”. Their main reason is my disagreement on the Macedonian question. The Greeks are no less vicious, who presently are good “friends” with our so called Bulgarian “friends”, because they fully agree on the Macedonian question. All of them “Pan-Makedoniki”, "AHEPA" and now the so-called 1948 “communist”, all of them spend millions of American dollars for anti-Macedonian propaganda. As far as the old Serbian chauvinists, the Macedonian people made a good job in 1945. We have no problems with them.

Knowing all this, I wonder why we cannot see the dire need for unity of all Macedonians, regardless whether they come from Aegean, Vardar or Pirin Macedonia. For us must not be such a division of artificial names in our dictionary. For us there is only one Macedonia, period.

My dear friends and comrades, please try to understand me, that I am not one of those naive people, who think that everything is cake and honey, in Macedonia or anywhere else for that matter. For that we will never stop to make constructive criticism, but never against each other. And we should never even think of disunion, in here lies the strength of the nation.

In your letter send to me, one is led to understand that you are ready to fight again the head of the Macedonian church, as well against the representatives of Macedonia and of Yugoslavia as a whole.

In my opinion such an action from your side, will exactly serve the interests of our enemies.

Let me warn you as a friend, that you two will be held responsible by the people of Australia for it even contemplating such an action. Let us be clear, that today all Macedonians wherever they are must unite behind our Macedonian government and their national policy, regardless of their domestic and foreign policies.

Our Macedonian Communities and organizations, outside of Macedonia, are cultural - educational organizations. They are not political agencies to no one. Every one of us has the right to keep and to protect his ideas, over the wider issues of international character. For your information, we in Canada the majority support the socialist Republic of Macedonia and their government. There are only a handful of mislead people who are against it. This is so because we are fully aware, that only this way we will be able to achieve our main aims, and affirm Macedonia throughout the world.

This we can do. Your policy is only an illusion.

Comradely yours,

Spiro Vasileff,
Toronto, Aug.15/1973.

My experience with my November 30, 1980 election for Church President

In 1964, as a member of the church board of directors, I had a cordial relationship with the other members of the board. I worked hard and supported the executive board in their decisions, with no questions asked. The situation, however, changed soon after the executive board lost the support of some prominent Macedonians, members of our church and members of the board of directors, the so-called “Bazelovtsi” (Spiro Bassil’s followers).

When the “Bazelovtsi” withdrew their support, some members of the board began to see me as a 'Bazelovets', only because I became a vocal opponent of some of their actions. Soon afterwards I was more than a 'Bazelovets'. Some board members began to accuse me of being “the voice” of the Bazelovtsi. In my defense, I did what I had to do because I had my own convictions on many church issues and I became vocal in support of them. I refused to fall in line with the dictates of the “big men” on the board who, I believed, were influenced by outsiders and were not doing everything in the interest of

our church. As a result, I was seen as a non-conformist and therefore, in their eyes, I became a Bazelovets.

If I were a "Bazelovets" I would have resigned from the board the moment the other members resigned but I did not resign in spite of my torment. I stayed and remained active in the board until the church construction was completed. By doing so, I learned about the many intrigues and various games some of the board members played.

In all that time, I gave the Holy Synod my uncompromising support and wholeheartedly opposed the unholy church by-laws which Kosta Andrews and son, Bill Andrews, were trying to push through the Board.

Unfortunately, not everyone understood what I was doing. That I was working hard in order to protect the interests of our church and our Macedonian community and as such, many saw me as an obstacle in the way of "achieving certain aims". These people, many of whom belonged to the church board and the church membership, began to act in an "unfriendly" manner towards me on a personal level, to put it mildly. Some board members did not want to even see my face. In other words, my dedication to our church and to our Macedonian interests, in general, were misconstrued and opposed both by members inside and outside of the board. All thought I had the desire to run for the top job much earlier than when I actually did, it was the large oposition that kept me from deciding to jump into the presidential race.

I was certainly capable and more qualified than most candidates, including the likes of Chris Dimoff and Teli Morihovitis. I was also very much involved in the United Macedonians and that, combined with my activities in the church, kept me very busy.

To emphasize again, the main reason for my opposition was my stand against the kind of church by-laws being proposed for our church, which I believe would not work in the best interests of our church and the Macedonian community, in general, because of my uncompromising support of the Macedonian Orthodox Church Holy Synod in Skopje, at a time when such support was most needed, just before and after the church's consecration.

Mind you, at that time, as president of the United Macedonians, Canadian Committee, I had some support from the United Macedonians membership, including members who belonged to Teli Morihovitis's clique. The vast majority were very vocal against Kosta Andrews's 1964-1965 presidency and against his old executive board.

Unfortunately, the events that took place during the first United Macedonians of North America National Convention in 1970 and my election as president of the United Macedonians of the North America Joint Executive Board left many in Teli Morihovitis's group disappointed. By joining the old opposition, they became my new opposition, not only in the United Macedonians organization but also in the church activities where I was involved.

By 1980, I was not only facing resistance from my old 1964-1965 opponents, I was also facing new opposition from the United Macedonians of Canada, Toronto Branch, led by Teli Morihovitis and actor Anton Pavlov. That, however, did not stop me from running or being elected president of St. Clement of Ohrid Macedonian Orthodox Church in Toronto.

Looking back, after so many years, in spite of the opposition I faced, my dreams have come true and my aims have been fulfilled. I still support what I did then and my views are still uncompromising. I don't apologize for the stand I took at the time and I am proud of my accomplishments. I held onto my convictions and stood firm in my beliefs during

that entire experience, which not only brought me close to some people but, unavoidably, distanced me from others.

Another reason why I faced more resistance from the old opposition was the election results of September 1965, which created a split in the congregation. I have to admit that I played a small role in that because, while my opponents were putting a lot of the blame of what had happened on me, I in turn, during the years 1965 to 1980, was very critical of some of the work of the people who held the church's presidencies. I was especially critical of the secretary-treasurers, a position familiar to me which I had also held in the past. Unfortunately, some of these people knew little about the job and, if I may say, did not help the situation, especially at that time when Paul Stergiou was bookkeeper and was making many mistakes.

I was compelled to be critical of the way the board presented the congregation with poorly prepared and misleading financial statements. I was especially critical of Gadjovich's work when he was president and of Kosta Apostolovski's work, as secretary-treasurer. My questioning of their methods of operation, however, did not sit well with either of them and they eventually became my staunch opponents. I served on many St. Clement Church boards as director in various different capacities from 1963 to 1980.

In 1980, when I was a member of the board under Vasil Pandovski's presidency, I decided it was time for me to run for the top job in the 1980 elections. Running against me for president was Bill Andrews, Kosta's son.

At this point I need to mention something about Bill Andrews's involvement in the church in the past. From the very start of the formation of our congregation in 1962, our first lawyer representing the church was Victor Paskaleff. Paskaleff worked for free and was responsible for registering the church in accordance with the Ontario Corporation Act and acquiring the charter for our church, but soon after Kosta Andrews was elected Church President Paskaleff was squeezed out and replaced with Bill Andrews, Kosta Andrew's son. Bill acted on behalf of the church during its construction and also worked for free.

Bill Andrews, however, was not only "the lawyer of our church" but he was also a member of our congregation. Therefore, he was well-qualified for the jobs and thus became a strong candidate for the church presidency.

The following are the Minutes of the General Election Meeting that took place on November 30th, 1980

Minutes of the regular election membership meeting at St. Clement of Ohrid held in the church hall on November 30, 1980, with the following agenda:

1. Election of the chairman of the meeting; two recording secretaries; scrutinizers; and two persons to certify the minutes
2. President's report
3. Financial report
4. General discussion
5. Election of a new board of directors.

For chairman of the meeting, the nominees were; Vlado Steriovski and Filip Angelkovski. The vote was carried out by a show of hands. For Vlado - 34 votes and for Filip - 92 votes.

Filip was declared elected as chairman.

The recording secretaries elected were; Lupcho Spasevski in the Macedonian language and Tom Yaneff in the English language.

The scrutineers elected were; Nikola Stoyanovski, Sam Gadjovski, Vasko Lazarevski.

The certifiers elected were: Dr .Dragi Denkovski and Alexander Karanfilovski. The chairman of the meeting, Filip Angelkovski, thanked the members for electing him as chairman to conduct the general meeting and requested the outgoing president of the church board, Vasil Pandovski, to report the work of the board for the past year.

The president, Vasil Pandovski, in his report stated that this past board achieved great success in its work - there were 112 christenings, 51 weddings, a successful Caravan (1980), Sunday school with over 60 pupils and three teachers. Of utmost importance was the achievement of the folklore group Makedonka, with its concerts in the church; its first place standing at the church annual convocation; its first place standing at the C.H.I.N. Festival and other appearances. A church choir was formed, but what's most important was the success in collecting monies (over $20,000) to burn the church mortgage and, as a result, the church was free of any mortgage as of November 15, 1980. The names of the donors were read.

For all the above achievements, Pandovski thanked the committee members who contributed their time and effort which made our success possible.

The chairman of the meeting, Angelkovski, thanked the president of the church committee for his report and opened the floor for discussion of the report.

Many members participated in the discussion and voiced their approval of the successful work of the committee, and the report was accepted with praise. At the same time, some weaknesses and the negative side of the work of the committee were brought out. In their discussion, many members stressed the importance and the role of the incoming church committee, especially with regard to the preparation of the convocation of the Macedonian Orthodox Churches of Canada and the USA, which would be held in Toronto next year.

A motion was made that the report be accepted as a whole and the discussion was ended. The members unanimously agreed.

The financial statement was read by the bookkeeper George Lazarevski and each member was supplied with a copy of it. In examining the statement it could be seen that the church committee had good control over the church affairs so that, as of October 31, 1980, the church had monies in the bank in the amount of $77, 536.

During the discussion of the financial statement, many members praised the accuracy of the work of the treasurer and the bookkeeper. Sam Gadjovski, a member of the control committee and Dr. Aleksandar Georgievski, the chairman of the control committee, fully agreed with the financial report and they too praised the work of the bookkeeper, George Lazarevski.

Under "General Discussion", Filip Angelkovski, the chairman, suggested a number of things which should be done by the newly elected church committee:

1. To air condition the hall.
2. Membership dues.

3. Working budget.
4. If necessary, even to change the church by-laws.

In this discussion, John Argiris moved and John Tsarvengos seconded that the membership dues be reduced from $25 to $10 and an overwhelming majority of the membership passed this motion that the dues be reduced to $10 by a show of hands.

The president of the outgoing church committee, Pandovski, requested that the membership release the existing church committee of its duties and approve a donation of $200 for the earthquake in Italy. Both requests were unanimously approved by the membership.

The chairman, Angelkovski, asked how the vote was to be conducted; by ballot or by show of hands. By ballot was approved and the floor was then opened for nominations for president of the new church committee.

First: Sime Miloshevski nominated Bill Andrews for president, and was seconded by Vasil Pandovski.

Second: Nikola Kozovski nominated John Givens for president, and was seconded by Vlado Shukovski.

The chairman of the meeting, Angelkovski, gave the floor to the nominated candidates for the position of president to explain their platforms.

Bill Andrews extended his thanks for the nomination and reported in point form what he would do if elected:

1. Repair everything that needs to be done to the church building.
2. Install air conditioning in the church hall.
3. Open a historical and cultural museum.
4. Provide a scholarship for studies of the Macedonian language.
5. Literary and scientific awards.
6. Committee for better achievements.
7. Activate the membership.
8. Form a youth committee with new and progressive ideas.

On the basis of the above points, Bill Andrews sought the presidency.
John Givens, the other nominee for the presidency, stated that:

1. He will work to make the newly elected church committee approachable by everyone.
2. Give support to the more than 40 benefit societies in Toronto.
3. Activate the cultural and educational activities of the church.
4. Work within the framework of the by-laws of the church and for the non-separation from the Mother Church.
5. Upkeep, maintain and modernize the church buildings.

The names of the members eligible to vote were then called and ballots were distributed to all bona fide members to vote for the position of president.

During the balloting, the chairman of the meeting, Filip Angelkovski, suggested that the newly elected president be permitted to choose his committee as per the two lists of slates distributed amongst the members. Dobri Stoyanovski and Vlade Ristevski made a

motion that the suggestion of the chairman be adopted as a good idea. It was overwhelmingly adopted by the members.

After the balloting was completed, the scrutineers counted the votes and verified the following results; Bill Andrews received 178 votes and John Givens received 179 votes. Because the difference was only one vote, the ballots were counted twice more by the scrutineers and it was verified that John Givens was the new president elect, together with his slate as agreed upon above.

The newly elected board for 1981 - 1982 was as follows:

President-John Givens
First vice-president - Nikola Karanfilovski
Second vice-president Dr. Aleksandar Georgievski,
Secretary - Professor Stase Ralevski, Treasurer - Aleksander Crkovski, Assistant Treasurer - Hristo Hristov.
Board of Directors: James Naumovich, L.L.B., Dr. Dragi Denkovski, Peter Kondoff, Ratko Chachorovski, Petre Gulevski, Aleksander Petlichkov, George Trajanovski, Vangel Stoikovski, Petre Ristevski, Yoshe Dimitrievski, Kole Volchevski, Mitko Gajtanovski, Tony Markovski, Tom Yaneff, B.A. Alex Petkovski.

Members left from the previous board of 1980 for 1981 were: Zivko Mojanchevski, Mile Petkovski, Boris Bojchevski, Tane Andonov, Josiv Stefanovski, Josiv Nichevski, Kuze Pismarov, Bill Clechoff, Nove Stefanovski, Nikola Iprakovski Pete Kondoff and Jonche Paunovski. New members for 1982 - 1983 were: Zivko Mojanchevski, Mile Petkovski, Boris Bojchevski, Tane Andonov, Josif Stefanovski, Josic Nichevski, Kuze Pismarov, Bill Clechoff, Nove Stefanovski, Kole Iprakovski, Pete Kondoff, Jonche Paunovski, Jonche Dimitrievski and Paul Bassil.

The following are the names on the slate who lost the elections:

President Wm. (Bill) Andrews, B.A., L.L.B., Q.C.
First vice-president -Vasil Pandovski
Second vice-president - Pavle Costandinou
Secretary - Chris Dimov
Treasurer - Branko Stojchevski
Asst. Treasurer - Metodija Bakalovski
Board of Directors: Kosta Apostoloski, Andy German, Dragan Dzolganovski, John Bekaris, John Dimovski, Vasil Shopov, Dorche Saveski, Spero Mangov, Steve Neshevich, Borche Kulevski, James Trentos, Dimche Malakovski, Charlie Svetiko, Tode Vrglevski, Kire Globochki, Alex Derlis, Tom Bogoevski, Teli Morihovitis.

The Control Committee was appointed and approved by those who were present at that stage of the meeting, and are as follows: Aleksander Karanfilovski, Zorka Bassil and Vasko Lazarevski.

The Judiciary Committee was: Filip Angelkovski, John Tsarvengos and Ljupco Spasevski.

Dated: November 30, 1980,
Toronto.

Recording secretary: (Ljupco Spasevski) --Signed.,

Signed Filip Angelkovski (chairman of the meeting)

The minutes were verified and signed by: Dr. Dragi Denkovski and Aleksandar Karanfilovski.

***

After the elections

After the election results were announced and most of the people congratulated me for my victory, my friend Giorgi Plukovski rushed towards me and took a picture or two while people were congratulating me.

To this day, I have yet to see those pictures that Giorgi took.

When we were finished, everyone left the church hall without incident and went home. The next day someone called me to let me know that the scrutineers had been called back to the church to re-examine the election ballots.

Who were the scrutineers? They were Nikola Stoyanovski, Sam Gadjovich and Alex Karanfilovski, all three of Bill Andrews's supporters, and the fourth was Vasko Lazarevski, one of my supporters.

The meeting was called by Pandovski, who then was still president of the church. Vasko Lazarevski, the fourth scrutineer, was not present. According to these three individuals, after counting the ballots twice on Election Day and mentioning nothing before leaving the church hall, the election results were "not valid". It was noted that one of the ballots had two names: "John Givens" and "Dr. Georgievski" who was running for second vice-president on John Givens's slate. The entire issue rested on that one ballot which clearly had "John Givens" written on it and which clearly belonged to John.

On December 23, 1980, a meeting was called, again by Pandovski, and again to talk about the same subject; the election results, which to my understanding were resolved.

As I remember, Bill Andrews then said: "Let John be the president but there should be new elections for the board of directors." The difficulty with this "famous motion", as our lawyer Miss Sigurdson called it, then put forward by Walter Ristevski, a staunch Bill Andrews supporter, was that the rules of the game were being changed mid-stream. The only opposition to this famous motion came from Dr. Georgievski who was running with me as vice-president. The candidate and lawyer, Bill Andrews, was never opposed to the idea that whoever won the presidency also won the slate of that candidate, which had been common practice until that day. The question on everyone's mind regarding this was, had Bill Andrews won the election, would he have proposed that a board be also elected, or would he have gone with his original slate? Since this approach was not decided before the elections and because this was not common practice up until now, the newly elected board said "no" to Mr. Andrews's proposal.

The newly elected board believed that it had won the election, fair and square, as was the practice, and that there was no need to take the issue any further. Besides, the

membership was present during the general meeting that had declared the newly elected board of directors "elect" and by the power of the decision taken during the general meeting, no one had the authority to alter the membership's decision, except for the membership itself, by taking another vote!

Bill Andrews, however, was not content with that decision and started a new chain of events when he and his supporters decided to test the new board's decision by taking the new board of directors and the entire St. Clement of Ohrid Church Congregation to the Supreme Court of Ontario. In the meantime, the new board took an oath before parish priest Dragi Kostandinovski, to conscientiously perform its duties and the church affairs entrusted to it, in accordance with the church by-laws.

What difficulties did the new board experience after it took over? Well, there were plenty of difficulties. According to the church by-laws, the old and outgoing board was to turn over all documentation and bank accounts to the new incoming board. All properties and assets belonging to the church also needed to be turned over to the new church executive. Unfortunately, Pandovski, the outgoing president, refused to do that.

The same invitation, to turn over everything belonging to the church, was also delivered to outgoing secretary, Vlado Steriovski and secretary-treasurer, C. Dimovski.

***

Following was the letter of request to Pandovski:

Toronto, December 27, 1980

V. Pandovski
President of the Macedonian Orthodox Church
St. Clement of Ohrid
76 Overlea Blvd.,
Toronto

Special Delivery

Dear Mr. President:

On behalf of the newly elected board of November 30, 1980, we kindly invite you to attend a special meeting of the officers of both boards to be held on December 30, 1980, at 8:00 PM at the Saint Clement Church Parish Hall.

AGENDA:

1. To transfer to the new board all archives, keys and other property belonging to the church.

Yours truly,
John Givens
President elect

An identical letter was sent to C. Dimovski, treasurer of the Church.

Pandovski's reaction to our request

What was Pandovski's answer to the above letter? Pandovski froze the church bank accounts.

As president elect, I asked Bill Andrews, who at the time was in possession of the corporate seal, to turn it over to the new board but Andrews refused on the grounds that he had no authority without permission from president Pandovski.

It seems to me that this entire debacle was caused by Pandovski. The November 30, 1980 general meeting and elections were organized and called by Pandovski's executive board. Pandovski was in charge of the election meeting. His people were in charge of the membership books. His people were in charge of the door, controlling who could and could not enter the hall. His people decided who was entitled to vote and who wasn't and, as I mentioned earlier, Pandovski had chosen Vlado Steriovski, his own secretary, to go to the front and call out names, one by one, from the membership books.

Vlado Ristevski was sure that Bill Andrews was going to win the elections when he made his famous motion that the, "Winner will take all". His motion, however, backfired and set the stage for what was to come. The membership elected Filip Angelkovski as chairman of the meeting and not Vlado Steriovski, as was expected by Pandovski. By doing so, Pandovski's people could not control the meeting the way they wanted. With Filip as chairperson, the meeting fell into the hands of the membership.

What was most interesting in all of this was the fact that the opposition called for a new board to be elected just after the November 30th, 1980 elections, without ever bringing up the question of "church by-laws". The elections would have taken place under the same rules and regulations, in accordance with the existing or with the old church by-laws, without question, if Bill Andrews had won the elections.

Had the opposition won the November 30th, 1980 elections or had they won the board of directors election, everything would have been acceptable without any changes to the constitution. At that time, the opposition was only interested in holding new elections without regards to the by-laws. Refusal of the newly elected board to comply with the opposition's demands unfortunately opened a can of worms and thus, the so-called "problem with the by-laws" surfaced when the opposition decided to take us to court.

Call for a general membership meeting by the outgoing Board of Directors January 4, 1981

The outgoing board of directors mailed a letter to the membership, calling for a membership meeting for January 4, 1981. The newly elected board was forced to write a letter to the membership in which their stand was clearly expressed. The letter was dated December 22, 1980.

Dear Members:

The incumbent president of the Macedonian Orthodox Church, Saint Clement of Ohrid, who is to turn over his duty not later than December 31, 1980, has mailed to the

members an invitation letter for a special meeting to take place on January 4, 1981 with one item on the agenda. Examining and discussing the results of the general membership election meeting which was held on November 30, 1980.

The reasons for calling this meeting are mentioned – "The uncertainty of the election results for president", because one ballot has two names on it, John Givens and Alexander Georgievski. The incumbent executive board evaluates that such a ballot cannot be accepted as valid; therefore it seeks a general membership meeting to decide exactly for the results of the election.

The newly elected executive board of our church has examined this question from the incumbent committee. In connection with this they want to report on some matters.

1. It is not logical for the incumbent executive board to demand a general membership meeting after the expiration of their mandate. For that reason at least they should have consulted the newly elected executive board which, on the 1st of January 1981, has to take over the administrative duties of the church in accordance with the by-laws of our church.

2. The membership is being informed of the existence of a ballot with two names. Every conscientious member obviously understands that the voter clearly chose his candidate for president and added the name of his candidate for vice-president, which was listed on the slate. The membership, in the meantime, is not informed that in the ballot box for the election of president, there is also one ballot only with a letter "B" on it. This ballot was allowed as a vote for William Andrews, a presidential candidate, with the understanding that the member who voted was thinking of the name Bill. The letter "B", if we pursue it to the end, can be interpreted as Boris, Branko and so on. If we accept the meaning of the letter, with which letter the general membership meeting is called, then the first undertaking should be the cancellation of the ballot with the letter "B".

3. The election committee has counted the ballots three times and accepted the voting ballots and the membership was informed of the results of the elections that acknowledged the new executive board - John Givens as president and his selected members for the executive board were duly elected. The election results have been properly recorded in the minutes in the English and Macedonian languages, and the minutes are verified by the elected verification committee whose authority no one can deny.

4. Now, the question is raised for the election of the members of the executive board and a doubt is raised about the manner in which they were elected; that is, it is "against our constitution and against the Canadian laws".

The authors of the letter calling for a general membership meeting on January 4, 1981 have exceeded their office. The by-laws of our church do not stipulate the method for the election of the executive board and permits the membership meeting to decide this question.

Article number 22 of the by-laws gives the right to the chairman of the general membership meeting to have the flexibility of establishing the pattern of every general membership meeting according to the needs of the current situation. The motion made to the members by the member, namely Vlado Ristevski, have been clearly understood as the vote will be according to the slates. Therefore, the election of one committee for president means also the election of the members of the executive board from his list. With a vote the meeting accepted this motion and, according to the by-laws of our church, this decision cannot be denied.

5. It is stated in their letter that the election meeting did not elect a control committee and a judiciary committee. However, why this was not done is that the procedure of electing a judiciary committee and control is done as in the past elections; and furthermore, according to the by-laws of our church, article 60, the judiciary committee and the control committee is elected by the Administrative Executive Board.

6. The incumbent executive board has no authority to allow the opening of the ballot box. Without the proper procedure, which is to make a request in writing to the election committee in order to obtain authority, the incumbent executive board allowed persons to open the ballot box. In this manner a question arose about the legality of the material in question.

Keeping in mind all of the above explanations, the newly elected executive board is of the opinion that the Macedonian church and the Macedonian community do not need an artificially created crisis in order to dissuade them from the real goal.

In the interest of the unity of the church members, the newly elected executive board agrees to the special meeting for all the members, to take place on January 4, 1981 at one o'clock in the afternoon and the newly elected executive board is profoundly convinced that the membership will rightfully respond.

President: John Givens

Повик за генерално членско собрание од претходниот состав на Board of Directors за 4 Јануари, 1981

Црковната управа на која му истекнуваше мандатот на 31 Декември 1980 год. испрати писмо - покана до членството за членско собрание кое би требало да се одржи во Јануари 4ти 1981 год. Новоизбраната управа мораше да одговори писмено до членството со кое го изразивме нашето становиште околу повикот за членско собрание.

Писмото датира, Декември 22, 1980 год.

Почитувани членови,

Управата на македонската Православна Црква "Свети Климент Охридски" во стариот состав, која треба да предаде должност најдоцна до 31 Декември 1980 година, испрати до членството покана за вонредно собрание што би требало да се одржи на 4 Јануари 1981 година, со една точка на дневен ред: разгледување и проверување на резултатите од изборното собрание кое беше одржано на 30 Ноември 1980 година.

Како причина за свикувањето на овој состанок се споменува: "Неизвесноста на изборните резултати за претседател", зашто едно гласачко ливце имало две имиња – Џан Гивенс и Александар Георгиевски. По оценка на старата управа, таков глас не можел да важи, па се бара од членското собрание да реши точно за резултатите од изборното собрание. Новоибраната управа на нашата црква го разгледа ова барање од старата управа и во врска со тоа сака да ви укаже за некој работи.

1. Не е логично старата управа да закажува членско собрание за периодот одкако нејзе и престанува мандатот. За тоа најмалку требаше да биде консултирана новоизбраната управа, која од први Јануари 1981 година го презема раководењето со црквените работи, како што е тоа предвидено со правилникот на нашата црква.

2. Членството се известува за постоењето на ливце со две имиња. На секого што зрело расмислува му е јасно дека гласачот јасно се определил за кандидатот за председател и го додал името на потпреседателот што се наоѓал на листата. Членството меѓу тоа не се известува дека меѓу гласачките ливчиња што му се признати на кандидатот за председател Бил Андрјус имало едно само со буквата "Б" и тоа било признато како глас за него, подразбирајки дека членот што гласал мислел на името Бил. А словото "Б" ако тераме до крај може да биде употребено за "Борис", "Бранко" и.т.н. Според тоа ако се прифати мислењето во писмото со кое се свикува вонредно членско собрание тогаш прво треба да се предложи поништување на ливцето со словото "Б".

3. Изборната комисија ги пребро три пати и ги призна гласачките ливциња и собранието беше известено за резултатот од гласањето, односно дека е избрана нова црквена управа. Тоа е констатирано и во записниците на англиски и на Македонски јазик што се оверени од избраните уверувачи, чија полноважност никој не може да ја оспори.

4. Сега се покренува прашањето за изборот на членовите на управата и се тврди дека начинот на кој тие биле избрани е против нашиот устав и против Канадските права. Авторите на писмото претерале во оваа процена. Правилникот на нашата црква не го има предвидено начинот на изборот на управата и дозволува собранието да реши за тоа. Член 22 од правилникот му дава право на председателот на собранието да примени еластичен модус на работата спрема дадената ситуација. Предлогот поднесен на изборното собрание од членот Владо Ристевски беше разбран како да се гласа по листа, така што изборот на едниот кандидат за претседател значи и избор на членовите на управниот одбор од неговата листа. Со гласание собранието го прифати овој предлог и според правилникот на нашата црква ова решење не може да биде оспорувано.

5. Се наведува дека собранието не избрало контролна комисија и суд на честа. Во врска со тоа сакаме да укажеме на фактот дека записнички е костатиран изборот на овие тела. Нивниот избор е вршен на начин како и порано. Истовремено укажуваме дека според правилникот на нашата црква, судот на честа го избира управата (член 60 од правилникот).

6. Досегашната управа не смееше да дозволи отварање на гласачката кутија и без предходна целосна процедура во писмена форма во отшуство на председателот на изборното собрание и член на изборната комисија зашто на тој начин легално е доведен под знак на сомневање докажниот материјал. Имајкиги предвид сите горе наведени работи. Новоизбраната управа е на мислење дека на Македонската црква и на македонското иселеништво не му се потребни вестачки создадени кризи, кој можат да го отргнат од вистинските цели. Но во интерест на единството на црквата, новоизбраната управа се сложува да се свика вонредното собрание на членството на 4 Јануари 1981 година, со почеток во еден часот попладне, цврсто убедена дека членството ке ги уважи објаснувањата дадени во ова писмо.

За ново избраната управа,

При Македонската Црква
Свати Климент Охридски

Претседател
Џан Гивенс

General membership meeting minutes of January, 4, 1981

These are the minutes of the general membership meeting, held in the St. Clement of Ohrid Church hall on January 4, 1981. The original minutes were taken in Macedonian by Stase Ralevski and translated into English by Peter Kondoff.

The meeting began at approximately 2:00 PM, and it was estimated that 550 to 600 church members were in attendance.

The meeting was called by a letter of invitation sent out by the old church executive committee, for the purpose of reviewing the election results of the November 30, 1980 elections.

The meeting was called to order by newly elected president, John Givens, who welcomed the members and asked them to stand for the opening prayer to be conducted by Very Reverend Dragi Kostandinovski.

After the prayer, president Givens called on Filip Angelkovski, chairperson of the November 30, 1980 election meeting, to chair this meeting because he had been directly involved and was most qualified to provide, for those in attendance, the most accurate account of what had transpired during the last meeting.

As soon as Angelkovski greeted the members he was immediately questioned from the floor as to why he had not paid his membership dues.

The reason Angelkovski had not paid his dues, he said, was because he did not agree with the unjustified increase implemented by your committee from the previous administration. With all due respect to the general membership, he said, he did not regard the increase in dues implemented by “a committee” to be valid. Only the general membership should have the authority to approve an increase.

Angelkovski also added that he would now pay his dues since it had been decided by the membership during the November 30, 1980 general meeting to put the dues back to $10, per member, per year.

Angelkovski then re-affirmed the results of the last election and pointed out that the protest against his non-payment of dues was made after the meeting took place on the following day, and therefore was out of order.

After Angelkovski concluded his report, he called on past president, Vasil Pandovski, to take the podium. Upon greeting the membership, Pandovski declared the November 30, 1980 election invalid because, he said, it was improper for John Givens to have won by only a single vote more than his opponent.

There was an uproar on the floor and a major part of the membership called for Pandovski to leave the podium. Pandovski however refused and added that approximately 100 new members had been recently added to the membership register, which he considered improper.

The membership again reacted vocally, calling on Pandovski to step down from the podium. The explanation given for the recent increase in the membership register was because many of the members had paid their dues after the “questionable” rate increase

by Pandovski had been reversed. Many church members had not kept up paying their dues because they felt that Pandovski had increased them illegally.

Pandovski then questioned the election meeting minutes, declaring them invalid because, according to him, they were incorrect and not signed. The chairperson showed Pandovski that the minutes of that meeting were duly signed, which Pandovski then examined carefully.

Pandovski apologized for the statement he had made regarding the minutes and continued to speak, warning the membership to settle down. He said he would carry on even if they had to listen to him all night long and that they would continue to see his face in the church for a long time, whether they liked it or not.

The members reacted very strongly again with sharp remarks coming from the floor, demanding that he leave the podium. Pandovski again refused and continued talking and threatening. He said, "At a regular executive meeting, held after the November 30, 1980 election meeting, it was decided to call for new elections and that the old executive would continue to work until another executive was elected."

The membership went wild with booing, making it impossible for Pandovski to continue. Teli Morihovitis then signaled with his hands from the floor for Pandovski to leave. As soon as he stepped down, about 40 of his supporters followed him to the exit at the rear of the hall. Many left the premises but a few remained, standing at the back of the hall.

Chairman Angelkovski then called for order and the meeting continued. He requested that the November 30, 1980 minutes be read in both Macedonian and English for approval by the membership. Lubcho Spasevski and Tom Yaneff, the recording secretaries, read the minutes.

Chairman Angelkovski then asked the members to reaffirm the election meeting decision to elect the new board. The decision was unanimously approved. There were no objections with regards to the authenticity of the minutes and no corrections or additions were proposed. The decision was moved by Paul Basil and seconded by Peter Kondoff. The minutes were accepted as read.

The chairman then asked for a vote, by show of hands, and the motion was carried with no opposition or objection. Angelkovski then thanked the members for their show of confidence and congratulated the new president elect, John Givens, and wished him well with his new responsibilities. The membership extended their approval by loud applause. President Givens thanked chairman Angelkovski for his contribution and opened the meeting for general discussions.

James Saunders took the floor to introduce a three part motion, seconded by John Kuzev.

The three part motion was:

a) The membership reaffirm the election results of the November 30, 1980 meeting declaring John Givens elected.

b) Direct all past officers of the church to turn over all seals, bank accounts, legal documents and records to the new executive.

c) Confirm the appointments of a control committee consisting of A. Karanfilovski, Zorka Bassil and V. Lazarevski and a judicial committee consisting of Filip Angelkovski, John Chervenkov and Ljubcho Spasevski.

The floor was then opened for discussion. As there was none, a vote was called for a motion and it was passed with no objections.

President Givens stressed the importance of electing a church representative on the Metropolitan Council for the Dioceses of the Macedonian Orthodox Churches of Canada and the USA.

Vangel Stoikovski nominated Dr. Georgievski for the position which was seconded by Zorka Bassil. Dr. Georgievski was accepted by acclamation. The motion was then moved by Vangel Stoikovski and seconded by Mary Kondoff.

A motion was made for the meeting to be adjourned. The motion was carried. Reverend Dragi Kostandinovski closed the meeting with a prayer.

Re-birth of the 1965 anti-Synod propaganda in 1980/1981

As I have mentioned before, in 1965, before and after the consecration of our St. Clement of Ohrid Macedonian Orthodox Church in Toronto, the United Macedonians Committee of Canada was united against people spreading anti-synod propaganda in our St. Clement Church.

Some of the loudest protesters from 1965 who were against Kosta Andrews's presidency, in 1980 – 1981, joined forces with Bill Andrews to take court action against our congregation, claiming that the church By-Laws by, which the membership voted in 1966, did not conform to the Corporation Act of Ontario. They were, therefore, claiming that the November 30th, 1980 elections for the 1981 – 1982 Board were invalid.

The most serious question that surfaced in 1965 was the jurisdiction of our mother Macedonian Orthodox Church and its Holy Synod in Skopje. The United Macedonians, Canadian Committee Membership, at that time, played a decisive role in bringing down all those who were against the Holy Synod jurisdiction and against the future role the Macedonian Synod would play in the affairs of St. Clement of Ohrid here in Toronto.

Having experienced so many problems regarding the recognition, firstly of the existence of the Macedonian people, then the negation of the Republic of Macedonia and its language and ultimately the negation of our Macedonian Church in Macedonia by various factors, it was of paramount importance for us to include guarantees that would have strengthened our Church By-Laws in the strongest possible way in order to keep us connected with our Mother Church in Macedonia and with the Synod in Skopje. That was the only sure guarantee we would have that our St. Clement Church would remain tightly connected to the Macedonian Holy Synod, without the possibility of outside interference.

Our fear of losing our Church to outside influences pushed us to make it difficult for anyone to change the Church By-Laws without a 2/3 majority vote. Typical By-Laws usually required only 51%.

Was there any reason in 1980, even today, for us to have had the same fears that we had in 1965 – 1966 about losing our Church? The answer is "yes". Who would have believed years ago that today we would have a renegade, ex-Macedonian bishop, like the one in jail in Macedonia, who would be interested in usurping our church? No one would have believed it, never mind anticipate such as brazen move! But it turned out to be true!

Therefore, it is important for us Macedonians to anticipate such measures and to remember that there is always a threat of danger against the Macedonian people, the Sovereign and Independent Republic of Macedonia, the Macedonian identity, the Macedonian language and the Macedonian Church. These dangers will be out there and will lurk for as long as the Republic of Macedonia is not fully recognized, not only by our friends but also by our current enemies. I am in no way suggesting that we have the same

problems today that we had years ago, but I am suggesting that we cannot afford to remain passive as long as these dangers exist.

There is still plenty for us to achieve. Our old enemies still exist, as they did for so many years in the past. So it is only natural that after the Republic of Macedonia became independent and was recognized by Canada, by its historical name, that we can relax a bit but always be vigilant to outside provocations. It is hard for anyone to understand why, in 1981, we had to go to court to fight for something that our congregation had overwhelmingly accepted back in 1966. It is difficult to comprehend why we had to fight over our close relationship with the Holy Synod of the Macedonian Orthodox Church in Macedonia; something that was already accepted and settled over a decade and a half before, without being suspicious that perhaps "outside negative forces" were at play here.

Were we opening old wounds?

It is understandable for someone to be fighting for the proper application of Corporate Law but for Heaven's sake this is a Church with its own laws, rules and regulations. Corporate By-Laws allow voting by proxy, something that no Church would allow. In fact this kind of voting is considered an anathema by the Church and will not be permitted under any circumstances! Enforcing Corporate Laws was an attack on the Church which forbade voting by proxy. And what would be the outcome if such conditions were allowed to be imposed? Would we allow the courts to decide for us which laws the Church should use to govern itself? What Church would allow that? Were we at St. Clement ready and prepared to scrap Church laws in favor of Corporate Laws? I don't think so! So why were these "people" so willing to enforce Corporate Law in favour of old established Church Law? And how was this going to serve our Macedonian interests anyway? It wasn't! So what was their "real" motive?

Ontario Corporate Law has a specific role in specific circumstances, whereas Church Law has been in existence for an extremely long time and has served a specific role in Church activities. Our strategy in the court case, brought against the congregation in 1981, as a last resort, scrapping the charter which would have amounted to a death sentence to the court action against the newly elected board of directors and the Macedonian Orthodox Church Congregation Saint Clement of Ohrid, Toronto, Canada.

What was most troubling for me was the fact that, former Church President Vasil Pandovski and former Church President Nikola Stojanovski and all the others who supported them, knowingly or unknowingly supported this ill-conceived court action. This was not because, I, John Givens had refused to go along with their wishes because they desperately wanted to become directors of the corporation, but because there was something more sinister behind their motives… which I will not hazard to guess what it was! But it definitely was not in the interest of our Church and our Macedonian community.

The Supreme Court of Ontario rejected the assumption that one ballot with two names was invalid and made it very clear that I, John Givens, and the Board of Directors were legally and properly elected and that there was no reason to hold new elections as was demanded by the opposition. What it came down to in the end was that the "court challenge" was really a challenge against the Macedonian Orthodox Church's jurisdiction over our Church here in Toronto and against the Holy Synod of the Macedonian Church in Skopje and nothing more.

Taking the Church to court in 1981 had the same aim as the demands made by the old board of directors of 1964 - 1965 under the leadership of Kosta Andrews's but with a slight difference. This time, these anti-synod deeds were supported by a few "big name Macedonians" including former Church Presidents and their supporters.

Vasil Pandovski in his affidavit told the court that: "I failed to do anything because I was afraid to do anything which may be deemed to be disrespectful of the church synod in Skopje Macedonia, Yugoslavia noting that article 61 of the church by-laws provides as follows: "These By-Laws shall be effective only with the approval of the Holy Episcopal Synod of the Macedonian Orthodox Church in Skopje'."

Pandovski also said: "I know that the By-Laws of an Ontario Corporation cannot be so subject and that article 61 is contrary to the Corporations Act of Ontario." What did Pandovski mean when he said: …"cannot be so subject…"? Here is what it meant: "…being in a position or in circumstances that place one under the power or authority of another or being under domination, control or influence or being under domination, rule, or authority as of a sovereign state, or some governing power, owing allegiance or obedience or a subject is someone or something that is under the authority of another…"

So what was Bill Andrews, Vasil Pandovski and their supporters trying to achieve by taking us to court and challenging our Church By-Laws? What were they trying to tell us by doing so? If our St. Clement of Ohrid Macedonian Orthodox Church, here in Toronto, was not under the authority, influence, rule, obedience, control, allegiance and jurisdiction of the Macedonian Orthodox Church and its Holy Synod in Skopje, then under whose authority and jurisdiction should it have been?

This was precisely the situation that was foreseen by those drafting the Church By-Laws back in 1966. We created these By-Laws in order to safeguard the integrity of our Church so that no one, the likes of Bill Andrews and Vasil Pandovski, would be able to change them without a 2/3 majority membership approval as well as the approval of the Holy Synod of the Macedonian Church in Skopje.

A question that comes to mind: "What did the Holy Synod of the Macedonian Church have to do with the elections on November 30, 1980? Did the Holy Synod interfere in the elections held on November 30, 1980 and in the previous 14 years of elections? Did the Church Membership alter By-Laws that the Holy Synod refused to approve? Why would any Board be afraid to submit changes to By-Laws approved by vote by the Church Membership, done in accordance with existing By-Laws?

Why would anyone be "afraid" of making changes, unless the planned changes were against the jurisdiction and against the interests of the Holy Synod of the Macedonian Orthodox Church in Skopje. But does anyone honestly believe that the Holy Synod would have willingly abdicated its responsibilities and jurisdiction over St. Clement of Ohrid in Toronto, one of its own churches, in order to satisfy someone's personal demands? Of course not!

If it wasn't for our support of the Holy Synod during that time, Andrews and his supporters would have changed the Church By-Laws and proxy voting would have been introduced into our Church here in Toronto. That again was made impossible not only because of our opposition but also because Skopje would not have gone down that path. If, on the other hand, the proponents of the corporate laws could not resolve the problem, and instead of sacrificing the church laws, there was an easy way out by canceling the charter.

So in this way, as the saying goes, “we would have fed the wolf and the sheep count would have remained the same”. So in essence what would have really changed, if anything at all? The only thing that truly mattered was the voice of our Church membership and what it wanted.

Now, let us have a look at what it would have meant for past practices had Andrews won the court case.

Andrews’s assumption for taking us to court was that the elections were not valid and that we should have had new elections. Andrews would have not brought up the By-Law issue had we agreed to have new elections. But because we believed the elections were won fair and square in accordance with our Church By-Laws, he decided to make an issue out of them. So if the By-Laws were an issue for the November 30th, 1980 elections, then they were also an issue for every election that had taken place since these the By-Laws were first adopted. This means that Pandovski’s Presidency was also “invalid” because he and his Board were elected under the same By-Laws.

Let us remind the reader that the call for “new” elections was made just after the November 30, 1980 elections and according to Andrews and his followers “those elections” would have been valid.

Let us also remind the reader that Andrews never mentioned the Corporate By-Laws before these elections and did not consider that, if the November 30th elections were struck-down as “invalid” then so would every election that had taken place before that.

Andrews’s only concern right after the November 30th election was to have new elections but only to elect a Board of Directors. Remember he did say: “Let John Givens stay as president.”

In our opinion, the only people who were disappointed with the November 30, election results were Andrews’s own pawns who were prepared to go against the Holy Synod of the Macedonian Orthodox Church in Skopje. Once again I am happy to say that this second attempt to get rid of the Holy Synod also failed. Preliminary court hearings did not support Andrews’s assumptions; that our By-Laws were not conforming to Corporate Law. The Supreme Court of Ontario judge declared this matter “internal” to be solved by the St. Clement of Ohrid Congregation. And this is precisely the reason why this “court case”, against the Board and the St. Clement of Ohrid Church Congregation, never made it to the courts.

Повторното раѓање на анти-Синодска пропаганда од 1965 во 1980-1981г.

Како што споменав во 1965 година пред и по осветувањето на Македонската Православна Црква Св. Климент Охридски во Торонто, Организацијата Обадинети Македонци Канадски комитет беше обедината против луѓето кои шириа анти-синодска пропаганда во црквата Св. Климент Охридски. Во 1980-1981 година некои од најгласните во 1965 год. кои беа против тогашната управа (Board of Directors) под претседателството на Коста Андрјус, во 1981 год. ги здружија силите со Бил Андрјус поведувајќи судска постапка против црковната општина. Тврдејќи дека правилникот, за кои што тие самите гласале во 1966 година сега не бил во согласност со правилата на Корпоративните закони на Онтарио и за тоа изборите за

нов одбор (управа) на директори, одржани на 30 Ноември 1980 година за 1981-1982 год, биле неважечки.

Најсериозното прашање во 1965 год. беше јурисдикцијата на нашата мајка Македонска Православна Црква и нејзиниот Свети Синод во Скопје. Членството на Обединети Македонци Канадски Комитет одигра одлучувачка улога во отстранувањето на оние кои беа против јурисдикцијата на Св. Синод, што ја овозможи идната улога на Светиот Синод на Македонската Православна Црква Св. Клинент Охридски во Торонто. Имајќи го во предвид искуството со непризнавањето нашето постоење како Македонски народ и негацијата на Република Македонија и Македонската Православна Црква во Македонија. За нас во тоа време беше неопходно во црковните правила да се вклучи во најсилна можна мера поврзаност со нашата мајка црква и нејзиниот Св. Синод во Скопје. Таа беше единствената и сигурна гаранција што можевме да ја имаме дека Св. Климент Охридски во Торонто ќе остане тесно поврзан и под јурисдикција на Македонскиот Св, Синод, без простор за некои друг да се меша во нашите црковни работи. Нашиот страв не натера да го засилиме правилникот со предвидување на 2/3 множинство гласачи потребни од целокупното членско собрание за измена или дополнување на уставот.

Вообичаено барање за промена на правилник е само 51%. Има ли причина денес да го имаме истиот страв како што го имавме во далечната 1966 год? Мојот одговор е да! Кој можеше да поверува дека ќе имаме отпадник, бивш Македонски епископ, како оној што издржува затворска казна денес во Македонија? Одговорот најверојатно би бил не, но заканата е навистина реална. Ова е важно за нас Македонците да запаметиме дека секогаш постои закана за Македонскиот Народ и независна Македонска држава, Република Македонија. Се додека не сме признати не само од страна на нашите денешни пријатели, но исто така и од страна на денешните непријатели.

Јас не се обидувам да кажам дека ние ги имаме истите проблеми денес како што ги имавме пред 50 години. Сепак, Македонците не треба да бидат пасивни. Има уште многу да се постигне. Нашите непријатели сеуште постојат, како што постоеја пред 50 години. Природно е по осамостојувањето на Република Македонија и признавањето на Македонија под нејзиното уставно име од страна на нашата Канадска Влада, да бидиме порелаксирани. Но, секогаш треба да бидиме внимателни од надворешните провокации.

Тешко е и неразбирливо, зошто во 1981 година моравме да одиме на суд да се бориме за нешто што во 1966 година црковната општина го изгласала со големо мнозинство со цел да ги задржи и засили блиските и нераскинливи односи со Св. Архиерејски Синод на Македонската Православна Црква во Македонија. Дали отвараме стари рани? Јас разбирам некој да се бори за да ги зачува Корпорациските правила на Онтарио, но не можеме да заборавиме дека ние сме исто така црква со свои сопствени закони на православието.

Во корпоративните правила се овозможува гласање преку овластен застапник, но во црквата не е дозволено под никакви услови. Да се спроведе оваа одредба на Корпорациските Правила би значело укинување на црковните закони кои не дозволуваат вакво гласање. А што ќе беше исходот? Дали ние ќе дозволиме судовите да решат по кои правила ќе треба да се раководи црквата? Дали ние во црквата Св. Климент сме подготвени и способни да ги укинеме црковните закони?

Тоа е невозможно, но како последно средство, би било полесно ако се откажеме од повелбата на црквата што би резултирало со многу помалку проблеми.

Во нашиот спучај, Корпоративните закони на Онтарио служат за одредена цел, во одредено време, а црковните закони постојат исклучиво долго време. Нашата стратегија во судскиот процес против црковната општина 1981 година беше токму тоа. Ако се откажевме од повелбата тоа би резултирало со смртна казна за судската постапка наменета против новоизбраната црковна управа и црковната општина Св. Кпимент Охридски во Торонто. Што беше вознемирувачки за мене, беше фактот дека Васил Пандовски поранешен Претседател и некои други бивши претседатели и нивните истомисленици ја подржаа судската постапка која беше лошо осмислена постапка. Оваа епизода не беше затоа што Џон Гивенс одби да ги спроведе желбите на некои членови кои сакаа очајно да станат директори на црквата. Судија на Врховниот Суд на Онтарио уште во прелиминарните сослушувања ја отфрли претпоставката дека гласачкото ливче со две имиња е неважечко. Судијата даде јасна порака дека јас Џон Гивенс и мојот одбор на директори бевме законски избрани и немаше причина да се одржат нови избори како што се бараше во судската постапка. На крајот се покажа дека цела судска постапка беше наменета против јурисдикцијата на Македонската Православна Црква и нејзиниот Свети Синод во Скопје.

Побарувањата и целта на оваа судска акција не се разликуваат од барањата во 1965 година. Васил Пандовски во својата писмена изјава под заклетва на 11та страна вели: Јас не успеав да направам ништо, бидејќи јас се плашев да направам нешто кое би се сметало за непочитување на Синодот во Скопје Македонија, Југославија. Забележав дека членот 61 од црковните правила го предвидува следното: “Овие црквени правила ќе бидат полноважни само со одобрение од Светиот Архиерејски Синод на Македонската православна црква во Скопје”. Пандовски продолжува: “Знам дека правилата на една Онтарио Корпорација не можат да бидат потчинети и дека член 61 е спротивен на Корпорациските правила на Онтарио". Што сакаше да ни каже Пандовски кога вели: “Не можат да бидат потчинети?” Што значи тоа: “Потчинет е некој или нешто кое е под власт на друг.” “Да се биде во позиција или во околности кои ги поставува еден под власта на другиот”, или “да бидеш под доминација, контрола, или влијание”, или “да бидеш под владеење како суверена држава,” или “некоја сила” или “некоја владеачка сила што се должи на приврзаност и послушност или нешто кое е под власт на друг”. Што сакаше Пандовски и неговите ментори и подржувачи да ни кажат? Ако Црквата Св. Климент Охридски не е во надлежност, влијание, послушност, приврзаност, авторитет, доминација, одредба и надзор на Македонската Православна Црква и Светиот Синод во Скопје, тогаш Ве молам, кој друг? Токму таа ситуација преовладуваше кога овие црковни правила беа напишани во 1966 година. Токму затоа овие правила ги напишале со една цел, никој да не може да дојде во можност да го менува правилникот според својата волја и без одобрение на Светиот Архиерејски Синод на Македонската Православна Црква во Македонија. Се прашуваме, што имаше заедничко Светиот Синод со изборите во Ноември 1979 година? Дали Светиот Синод имаше некој удел во работата на ова изборно собрание, а немаше во претходните 14 години на одржување на избори? Дали членството донесе некои промени во правилникот, а Светиот Синод одби да ги одобри? Зошто, било која управа би се плашела да бара измени во црковниот

правилник ако измените се изгласани од црковната општина во согласност со нашиот правилник? Освен ако промените што се предложени се против јурисдикцијата и интересот на Светиот Архиерејски Синод на Македонската Православна Црква во Скопје. Во таква една ситуација секој треба да се плаши. Да, тоа би било многу тешко.

Дали некој искрено мисли дека Св. Синод би се откажал од неговите одговорности и неговата јурисдикција над Свети Климент Охридски во Торонто со цел да ги задоволи личните барања на некого? Одговорот ќе биде, се разбира дека НЕ! Ако не беше Св. Синод во текот на тоа време госп. Андрјус и неговите подржувачи ќе го изменеа правилникот и гласањето преку застапници би било воведено во Св. Климент. Но, тоа повторно беше невожможно, Скопје не би отишло во тој правец па ниту членството. Ако од друга страна, поборниците на корпоративниот закон немаа избор и немаше друг начин да се реши проблемот со корпоративниот закон, наместо да се жртвува Македонската Православна Црква имаше многу полесен начин за излез, а тоа е да се откажеме од повелбата на корпорацијата. Како што вели поговорката: Волкот сит и овците на број. Но, што би изменило тоа? Повторно само гласот на членското собрание на Св. Климент би важело. Да напоменеме дека првиот повик за повторување на изборите беше побаран уште во Декември, 1979 год. значи дека поновите избори би биле спроведени со стариот или постоечкиот правилник без промена на правилникот, но за Бил Андрјус и неговите соработници се ќе беше во ред. Ако изборите од 30 Ноември не биле валидни според нивната тужба, што ќе беше со новите избори спроведени по постоечкиот устав? Дали новите избори би биле валидни? Дали изборот на Пандовски беше валиден пред две години? Уставот од нивна страна беше прогласен за невалиден многу покасно во судската постапка. Господинот Бил Андрјус пред судската постапка никогаш не спомна дека уставот се косел со корпоративните правила на Онтарио, а беше кандидат за Претседател на црковната управа на Свети Климент Охридски во Торонто согласно тој устав? Единствено нешто за што беше загрижен во тоа време е да има нови избори за одборот на директори и според неговите зборови “Let John Givens be the President” – “Нека Џан Гивенс биде Претседател”. Нашето мислење е дека во тоа време луѓето кои толку разочарани од изборните резултати беа употребени како пиони против Светиот Архиерејски Синод на Македонската Црква во Скопје. Уште еднаш пропадна обидот за “спас” од Светиот Синод. Прелиминарните судски рочишта не ја поддржаа нивната претпоставка дека нашиот устав не е во согласност со корпоративните закони, декларирајќи го како внатрешно прашање на црковната општина. Ова беше една од причините што судскиот процес против црковната општина Свети Климент Охридски не виде бел ден во судницата на Врховниот суд. Несогласувањата на членското собрание со нивните намери ги натера да покренат судска постапка за да го натераат членското собрание да ги прифати нивните ултиматуми преку судскиот процес. Но, и тоа пропадна.

The injunction

Upon receipt of the court order by Mr. Andrews, the church administration had no choice but to hire a lawyer to defend the newly elected board of directors and the congregation of Saint Clement of Ohrid Church, in Toronto. It was the duty of the board

of directors to explain to the membership why and what were the charges, demands and accusations against the church congregation and its members. The problem was even more difficult for the administration because the propaganda spread by the supporters of Mr. Bill Andrews was that Mr. Andrews was suing only Mr. John Givens and the newly elected board of directors and not the Macedonian Orthodox Church Congregation of St. Clement of Ohrid, Toronto, Canada. Many of the members believed the propaganda and others were not concerned with the court case. The board decided to call a membership meeting. The invitation was sent to the membership on March the 13th, 1981. In the meantime, Bill Andrews decided to seek an injunction against holding the general membership meeting scheduled for April 5, 1981.

On the 27th of March in 1981, Mr. Andrews submitted a request to the Supreme Court of Ontario to stop the holding of the general membership meeting. The court decided to hear his plea on Tuesday March 31st, 1981. At the hearings, Mr. Andrews was represented by his lawyer J. Freedlander. The church was represented by our lawyer, Mr. Golden, the president, John Givens, the first vice-president, Nikola Karanfilovski, the executive secretary, Stase Ralevski and a member of the board, John Tsarvengos. The hearing lasted approximately 3 hours. Here are some of the exchanges between Mr. Andrews' lawyer and the judge of the Supreme Court of Ontario: Andrews' lawyer, in his address, said that Andrews was not suing the church. The judge interrupted the lawyer and said, *"Stop, what do you mean, that Mr. Andrews is not suing the church?"* The judge took in his hands the writ and read to the lawyer, *"And Macedonian Orthodox Church Congregation, St. Clement of Ohrid, Toronto, Canada. What you want to say is that the congregation and the church are not the same? Are you saying that you are not looking for your expenses to be paid by the church?"* The lawyer responded that they were not denying that. The judge added, *"It is clear that you are suing the church!"* At this time his lawyer continued by saying that the president of the meeting, Filip Angelkovski, had no right to manage the assembly and had no right to vote because he had not paid his dues for 1980. The judge interrupted him again by asking the lawyer, *"Who put Mr. Angelkovski to be the president of the assembly?"* The judge also reminded the lawyer that the president is always neutral. The lawyer refused to answer that Filip Angelkovski was voted by the membership. The judge continued by asking Mr. Andrews' lawyer whether John Givens was voted by secret ballot or not. The lawyer responded with a, 'yes', and continued with saying, "We propose, 'status quo', and that the administration was to continue with the order of the church until the court decides otherwise. The Supreme Court judge interrupted once again and said to the lawyer, *"You want the newly elected board to carry on with the church work and at the same time have the bank accounts frozen? With what funds should the administration carry out their work, with only the income from the sale of candles on Sundays? No, you cannot have these two things; that should be clear to you."* The lawyer responded by saying, "That is what we are seeking." In defence of the church congregation, the church lawyer, Mr. Golden said, "If Bill Andrews wanted the good of the church, as he claims, then why is he against the meeting of the congregation?" Our lawyer continued with his statement, "The board is asking the membership to do what Mr. Andrews is asking. The management is accountable to the membership and is requesting directives because every single member of the church is sued. The real intentions of Mr. Andrews were not for the good of the church community. What he was looking for was a political victory to be able to say I was right and all of you were wrong, and not the good of the church. How is it

possible that Mr. Andrews was a member of the board for the last two years and did nothing regarding the church by-laws and now lost the elections and took court action? Isn't that funny?" After 3 hours of deliberations, the judge said he would issue his decision no later than Friday, April 3, 1981. On Thursday, April 2, the church lawyer, Mr. Golden, informed us that the judge's decision was in our favour and that the membership meeting could take place. Mr. Golden was of the opinion that after the hearings, Mr. Andrews would see the light at the end of the tunnel and would realize what he was doing. On Saturday the 4th of April, Ensemble Makedonka was holding its annual concert at the church. My wife and I attended the concert. Around 9:30 p.m, I received a telephone call from James Saunders who informed me that Mr. Andrews wanted to see me and that he wanted to cancel his court action. I explained to Jimmy, and he agreed with me, that I could not negotiate with Mr. Andrews without our church lawyer being present and without the authorization of the board of directors. The board of directors had decided earlier to go to court to the very end with no compromises. In spite of all this, I had to prepare for the membership meeting. On Sunday April 5, at 9:00 AM, together with my wife, we went to the church to prepare for the general membership meeting with the rest of the board members. Around 12:00 noon, members were entering the meeting hall and I was still working on my speech in the office of our pastor, Dragi Kostandinovski. Even at that point in time, I did not know what to report to the membership regarding the court case. At the same time, the executive secretary, Stase Ralevski came to the office and informed me that Mr. Andrews was in the parking lot, waiting to see me. I called the church lawyer for advice, as to whether or not I should go and talk to him and what should be my stand. Before I finished talking to Mr. Golden, Peter Vasilevski came to the office and told me that Mr. Andrews wanted to see me. Mr. Vasilevski told me that Mr. Andrews was prepared to cancel the lawsuit and that he wanted to talk to you and that he was waiting in the parking lot and that he would not come in until he talked to you. The message from Mr. Golden was to go and see what Mr. Andrews wanted to tell you. At this time I knew the mind set of the members of the board of directors. They wanted to go the distance with the trial without any compromises on our side. I must say, by that time, I was tired and I had had more than enough. I wanted to end this matter. With the advice from our lawyer, I decided to confront Mr. Bill Andrews. This was not the first confrontation I had had with him. I went to Flemington Park where I met up with Angelo Argiro and Peter Vasilevski. We talked with Mr. Andrews and he told me about his decision to cancel the lawsuit against the board of directors and the members of the church. However, he had one condition and that was that we would not take a counter suit against him. I informed Mr. Andrews that the church lawyer would attend the membership meeting and I invited Mr. Andrews to come to the church. I told him that together with our lawyer we would discuss the matter. Mr. Andrews agreed with my suggestion and came to the church premises. With the arrival of Mr. Golden and together with my executive, we held the meeting with Mr. Andrews and we came to an agreement that Mr. Andrews was to terminate the court case. Not everyone on the board of directors was in agreement. There was widespread dissatisfaction among the members for not imposing any conditions on Mr. Andrews for agreeing not to counter sue him. The wrath of the board members was expressed to my wife. After returning from Flemington Park, my wife Cena met me in the hallway with tears in her eyes. In a loud voice, she asked me why I went to talk to Bill Andrews. After the signing of the agreement, we all went upstairs to start with the membership meeting. After the opening of the meeting, I

informed the members about the agreement. I called our lawyer, Mr. Golden, to explain the essence of the agreement to the membership. This was the way in which this matter was closed. Looking back more than 30 years, my confrontations with Bill Andrews, regarding our national question, I dare say that I was right when I defended the dignity and the honour of our mother Macedonian Church and the Holy Synod in Skopje. The achievements of our church give me great satisfaction today. I am happy to have been part of it.

Minutes of settlement between William Andrews Q.C. and the executive and members of the Macedonian Orthodox Church Saint Clement of Ohrid.

Re: action for injunction now pending in Supreme Court of Ontario, and Re: application to section 327 and 363 of the Corporation Act of Ontario made by William Andrews Q.C. and the officers and Macedonian Orthodox Church Congregation Saint Clement of Ohrid.

The application will be dismissed on consent without costs. The banks of the church will be hereby advised that the applications are dismissed and the assets may be administered by the presently elected executive of which John Givens is president.

Dated at Toronto the 5th day of April, 1981
Signed: William Andrews Q. C.
And: Macedonian Orthodox Church Saint Clement of Ohrid
Per: John Givens

"Наредбата"

По приемот на тужбата од Бил Ендрјус, администрацијата на црквата немаше друг избор освен да ангажира адвокат и да ги брани не само новоизбраниот одбор на директори, но и црковната општина Свети Климент Охридски во Торонто.

Моравме да му објасниме на членството што се бара во тужбата. Првиот проблем на управата беше наметната пропаганда меѓу членството дека на суд е Џон Гивенс и новоизбраната управа, а не членството. Моето прашање беше зошто мене, што направив јас? Но, исто така се поставува прашањето зашто управата? Што тие погрешиле? Многу членови веруваа на нивната пропаганда и не беа премногу загрижени за судскиот процес.Управата беше должна да свика членско собрание. Поканата беше испратена на 13 Март 1981 год. за одржување членско собрание на 5 Април.

Bill Andrews побара судска наредба против одржување на членското собрание.

На 27 Март поднесува ново барање до Врховниот Суд на Онтарио да се стопира членското собрание – "Injunction". Неговата молба судот ќе ја разгледува на 31 Март, 1981 година, Вторник. На сослушувањето присуствуваше Bill Andrews со неговиот адвокат J. Фреедландер, а од црковната општина: Џон Гивенс Претседател, Никола Каранфиловски прв Потпредседател, Стасе Ралевски Секретар, Џон Царвенкофф, член на црковната управа и нашиот адвокат госп. А. Голден. Сослушувањето во судот траеше околу 3 часа. Адвокатот на Andrews изјави дека Andrews не ја суди црквата, судијата го прекинува и му вели: "Застанете, што ви значи тоа дека Andrews не ја суди црквата?" Судијата ја зеде во раце тужбата и му чита на адвокатот: "и црковната општина на Македонската православна црква Свети Климент Охридски, Торонто Канада. Што сакате да

кажете дека не е исто општината и Црквата? Или пак сакате да кажете дека не барате да ви се платат трошоците од црквата?" Адвокатот на Andrews одговори дека тие не се откажуваат од тоа.

Судијата додаде дека: "Тогаш е јасно и чисто дека ја судите црквата Свети Климент". Адвокатот на Andrews продолжува: "Претседателот на изборното собрание Филип Ангелковски немал право да раководи со собранието и немал право да гласа, бидејќи тој ја немал платено чланаринатa за 1980 год." Судијата го прекинува и го прашува: "Кој го постави Ангелковски да биде претседател на собранието? Некој требаше да го назначи? А претседателот е секогаш неутрален." Адвокатот на Andrews не сакаше да одговори дека Ангелковски беше гласан од членството, судијата го прашува: "Џон Гивенс беше изгласан со тајно гласење или не?" Адвокатот одговара "Да", и продолжува: "Ние предлагаме 'status Quo' новата управа да продолжи со раководење со црквата додека судот не реши поинаку", судијата го прекинува: "Вие сакате новоизбраната управа да ја врши црковната работа а црковната сметка да биде замрзната, со кои финансиски средтва управата ќе работи? Само со приходот од продажба на свеќи во недела? Не, не можете да ги имате овие две работи, тоа да ви е јасно". Адвокатот на Andrews одговара: "Тоа е нашето барање".

Црковниот адвокат во неговото излагање рече. "Ако Bill Andrews го сака доброто на црквата како што тврди, тогаш зашто е против собранието? Управата бара од членството да го направи тоа што Andrews бара. Управата е одговорна пред членството да бара директиви бидејќи секој член на црквата е на суд. Вистинската намера на Andrews не е баш доброто на црковната општина. Тој бара нешто повеќе од една политичка победа да може да каже: Гледате јас бев во право, а сите вие бевте криви, а не доброто на црквата. Како е можно Andrews биде член на управата последните две години и да не направи ништо во врска со црковните закони? А сега загубил на изборите и покренал постапка против црквата? Нели е смешно?"

По завршувањето на сослушувањето судијата изјави дека ќе донесе решение најдоцна до петок, Април 4, 1981 год. Во четвортокот 2 Април нашиот адвокат ми телефонира и ме извести дека решението на судијата е во наша полза и собранието може да се одржи. Нашиот адвокат беше уверен дека по сослушувањето Andrews ќе го види светлото на крајот од тунелот и ќе се освести што прави. Во саботата Април 4ти играорната група Македонка имаше концерт во црквата така што со сопругата Цена бевме на концертот. Околу 9:30 навечер се јавува по телефон Џими Саундерс кој ме извести дека Andrews сака да ме види и дека сака да се откаже од тужбата. Јас му објаснав на Џими и тој се согласи со мене дека јас не можам да водам преговори со Andrews без адвокатот и одобрение од управата. Претходно управата имаше решено да се оди до крај на суд, без да се попушти во нешто. Покрај сите овие работи морав да се приготвам за членското собрание.

Неделата во 9 часот наутро отидовме со Цена во црква да се приготвиме за собранието заедно со другите членови на управата. Околу 12 часот, членовите на црквата влегуваат во салата за состанокот, а јас уште работам во канцеларијата на нашиот свештеник Драги Костандиновски приготвувајќи го мојот извештај. Влегува секретарот на црковната општина Стасе Ралевски и ми вели дека Andrews е на паркингот во колата и сака да се види со мене. Веднаш му телефонирав на црковниот адвокат за совет. Пред да завршам со адвокатот госп. Голден, влегува Петре Василевски кој ме информира дека Bill Andrews е готов да се откаже од

неговата тужба и затоа сака да разговара со мене, дека чека надвор и не сака да влезе во црквата додека не се виде со мене. Пораката што ја добив од нашиот адвокат госп. Голден беше да одам да видам што сака Bill Andrews да ми каже. Од друга страна го знаев расположението на членовите на мојата управа т.е. да се оди до крај со судскиот процес знаејќи дека ќе победиме. Согласно советот на нашиот адвокат решив да се соочам со госп. Andrews кој ме чекаше во Флемигтон Парк во присуство на Анџело Аргиро и Петре Василевски. Разговарав со Bill Andrews кој ми кажа за неговата одлука, дека сака да се откаже од неговата тужба против црковната управа и членството на црквата, со барање да не се поднесе противтужба кон него. Го известив дека адвокатот ќе присуствува на членското собрание и го поканив да дојде во црква и заедно со нашиот адвокат да разговараме. Bill Andrews се согласи со мојот предлог и дојде во црковните простории. Со доаѓањето на госп. Голден и мојот секретар одржавме состанок и дојдовме до едногласност да се прекине судскиот процес. По потпишувањето на договорот се вративме во големата црковна сала да започнеме со собранието. По отворањето на собранието го информирав членството за постигнатиот договор и го поканив нашиот адвокат да им ја објасни суштината на догорот. Така заврши цела оваа приказна. За кратко време беше нормализирана работата во црковната Општина Свети Климент Охридски во Торонто. Се друго е историја и не гледам потреба да пишувам повеке околу судот.

Сеќавајќи се на овие случувања по триесет и неколку години, со Bill Andrews се соочивме со многу спротивставени гледишта околу националните прашања во црковната Општина Свети Климент Охридски овде во Торонто. Но, можам да тврдам дека бев во право во моите настојувања и постапки, бранејќи го достоинството на нашата црква без разлика дали се работеше за нашата црква или пак Светиот Архиерејски Синод на Македонската Православна црква во Скопје. Постигнувањата и напредокот на нашата општина Свети Климент Охридски, денес ми даваат голема сатисфакција.

1981 court case, winners and losers

It is hard to say whether or not there were winners in all of this turmoil because we were fighting each other, where old friends became enemies. Competition is always good but when you realize that your friend from yesterday has became your enemy today, it is not healthy, to say the least. The main loser in all this was our church congregation. The opposing side was the antagonist which instigated the court case resulting in the court action, costing the congregation over $12,500.00.

At the beginning of the court action, the belief among the members of the church was that the court action was only against the ‘illegally elected board of directors’, when in reality they were suing the whole membership of St. Clement of Ohrid Church. They were claiming that the church by-laws did not comply with the corporation act and therefore the November 30th, 1980, elections were null and void and that there were no valid elections of directors.

Here are some of the articles of the church by-laws that claimed not to comply with the Ontario Corporation;

Act: 13, 28, 34, 36, 61, 62, and 63. Well, let’s see what was contrary to the Ontario Corporation Act. Article 13 of the church by-laws states, ‘No member may vote by proxy

at any meeting'. In the court action it says, 'the prohibition in article 13 of the church by-laws against proxies renders the meeting null and void'.

Article 28 states, 'The general meeting elects an administration council of 13 - 19 members'. The Corporation Act states, 'The board of directors of a corporation shall consist of a fixed number of directors not fewer than three'. Article 36, in the second paragraph, states, 'Special general meeting is also called on the request of at least one-third of the membership as well as on the request of the Holy Episcopal Synod of the Macedonian Orthodox Church'. What exactly is in dispute? What is being disputed can be found in the last half of the sentence, 'The Holy Episcopal Synod'! Article 61 states, 'These by-laws shall be effective only with the approval of the Holy Episcopal Synod of the Macedonian Orthodox Church in Skopje'. This is the crux of the argument, best explained by Mr. Pandovski himself in his affidavit where he says, "I know that by-laws of an Ontario Corporation cannot be so subject and that article 61 is contrary to the Corporation Act of Ontario."

I have explained in other parts of my book what Pandovski meant when he said an Ontario Corporation cannot be so subject. Article 62 states that, 'The amendments and additions to these by-laws may be made if they are within the spirit of the constitution of the Macedonian Orthodox Church'. Again I ask, what's the problem? According to Mr. Pandovski, it is the Macedonian Church in Macedonia. Article 63 states, 'The statutes of the Macedonian Orthodox Church may be consulted for explanation for anything not provided or explained in these by-laws'.

Again, the Macedonian Church is in question, but why? The only thing they missed was article four of our constitution. That would have completed their demands and would have completely eliminated the Holy Synod of the Macedonian Church in Skopje from the life of St. Clement of Ohrid Church in Toronto.

What is ironic is that the demand for changing the by-laws came almost 14 years later, after these by-laws were passed by the congregation. Even today, in 2015, St. Clement has not changed its by-laws. This fact, in itself, is a good indication, regardless of what the opponents were claiming, that the by-laws are serving the congregation of St. Clement Church, very well. There are always upgrades needed in order to strengthen and improve the by-laws for better management of the church but since they haven't taken place, we can assume that the original by-laws applied are still funtioning.

The main losers with the court action, after all, were those who had pushed Mr. Andrews in the first place to take the court action in their name. Andrews, himself, did not care much about whether or not he became president. It was at the insistence of people like Pandovski, Morihovitis, Steriovski, Stojanovski, Alex Karanfilovski and, of course Mr. Gadzovich and the rest, that Andrews took these steps. When it became clear that there was no apparent reason to sue only the newly elected board, they decided to sue the congregation. Could one of the reasons have been jealousy? Why them and not us?

The answer was petty jealousy. As the saying goes, jealousy is short-sightedness. During our negotiations with Mr. Andrews on April 5 1981, regarding the closing of the court case, one of the unhappiest people was the clown, Vlado Steriovski. While in session, he was knocking on the door, demanding to talk to Mr. Andrews. After he continued to insist on talking to Mr. Andrews, he stood by the door and refused to let me close the door.

I then called Mr. Andrews to come to the door in order to talk to Steriovski. Steriovski told Mr. Andrews that he was making a big mistake. Mr. Andrews told Mr. Steriovski

that he had made up his mind and that he was going through with it. After the agreement was signed, all of us attending the meeting were going up the stairs when Mr. Andrews was confronted by Mr. Vasil Pandovski. His question was, "What about us? What are we going to do now?" Mr. Andrews told Pandovski that they were now on their own!

These people were the biggest losers in all of this unpleasant and unnecessary turmoil that took place in our congregation. What I consider most ridiculous were the events that took place after Mr. John Kuzev was elected president. The same group of people tried to depose Mr. Kuzev from office, a duly elected president of the church. This was being done by some of his own board members and the rest of the clique, outside of the board of directors.

The adventurers decided to occupy the church premises and replace all the door locks of the church. The clown, Vlado Steriovski, locked himself, along with others, in the church offices. When the president was informed by his people as to what had happened, John rushed down to the church. When the president got to the church, he tried to get into the church premises but found all the doors locked and that the door locks had already been changed.

There was no way of getting into the church. After the president tried to have them unlock the door and let him in, they refused. Knowing Mr. Kuzev's temperament and the stress that he was under, he made a grave mistake. Instead of calling the police and waiting for the arrival of the police, he took it upon himself to take action. Thinking that there was no alternative left for him, he broke a small glass at the rear door of the church's main hallway. After he opened the door the police were called. On the arrival of the police, they found the door glass broken. The police asked who broke the glass. All fingers pointed at Kuzev.

The police arrested Kuzev for breaking the glass and threw him in jail. For Mr. Kuzev breaking and replacing a piece of glass meant nothing, but for the police it was a forceful break in. Instead of the people like Steriovski and those who had occupied the church premises illegally, the president of the church ended up in jail.

These people, or hoodlums, wanted to run the show and if they could not achieve it by the ballot box they used force. However, in the end, they were not successful with their silly adventures. The great majority of the membership rejected them.

In all of this, the Archbishop of Macedonia His Eminence Michael was brought in to weigh his authority on this matter. Here are some excerpts from his letter sent to Father Jovan Boseovski and Father Ilce Miovski, who also were implicated, according to the letter, with the event of trying to illegally depose the president.

"We have received your letter in which you are presenting your stance and actions in connection with the conflict and misunderstandings with some members of the church board. We even have information that you are holding secret meetings with a few members of the church board and you have been opposing the duly elected president and the majority of the church board.

We have information that the church board knows all about this and they are asking for your dismissal from the church. After receiving our letter we fully expect you to change your stance and put yourself in the service of and be available to the lawfully elected church board.

It is your responsibility to inform us, right away and objectively, of your undertakings to date and to conduct yourself accordingly with our directives.

The people have spoken and are waiting for good results. Calling an emergency membership meeting, as some of you have done, is not permitted and it is unlawful."

Signed by: the Archbishop of Macedonia His Eminence Michael, dated June 3, 1997.

Кој победи, а кој загуби во судскиот процес во 1981 год.

Тешко е да се каже дали имаше победници, но имаше губитници. Во сите овие превирања, ние се боревме едни против други. Конкуренцијата е секогаш добра, но кога ќе сфатиш дека твојот пријател денес, утре е твој непријател, тоа не е здраво да се каже во најмала рака. Главниот губитник во сето тоа беше нашата црковна општина. Спротивната страна беа луѓето кои го потикнаа судскиот процес кој резултираше со оштета на црковната општина со над $12,500.00. Во почетокот на судскиот процес пропагандата (која ја шириле опозицијата) беше дека цела оваа афера е наменета само против "Незаконски избраната управа" кога во реалноста, тие го тужеа целото членство на Св. Климент Охриски, црковната општина, а преку црковната општина, Св. Архиерејски Синод на М.П.Ц. во Скопје. Тие тврдеа дека црковните правила не се во согласност со корпорациските акти на Онтарио и затоа изборите одржани на 30 Ноември, 1980год. биле ништовни и неважечки и дека немало валидни избори на директори.

Да погледнеме кои се членовите на црковните правила што се тврдеше дека не се во согласност со корпорациските правила на Онтарио? Тоа беа: 13, 28, 34, 36, 61, 62 и 63. Член 13, од црковниот подзаконски акт пишува: "Ниеден член не може да гласа преку свој полномошник на било кое собрание"

Во судската постапка се вели: "Забраната на член 13 од подзаконските акти на црквата против пракси го прави тој состанокот ништовен и неважечки". Ако погледнеме на првиот подзаконски акт наречен "General By Laws" на црковната општина Св. Климент Охридски, напишан од Бил Андрјус, член 33 , под насловот "Praxies" одредува дека: No member shall be entitle to vote by proxy at any meeting of the members of the corporation". Што е спротивен на неговото тврдење во судската постапка.

Согласно член 28 од црковниот подзаконски акт: "Собранието избира управен одбор од 13-19 членови". Во корпорацискиот акт се наведува: "Одборот на директори на корпорацијата се состои од фиксен број на директори не помалку од три".

Согласно член 36 став 2: "Вонредно собрание се свикува по барање на најмалку една третина од членството, како и по барање на Св. Архиерејски Синод на Македонската Православна Црква, во рок од 21 ден по приемот на такво барање`". Што е спорно? Спорот е лоциран во втората половина на оваа реченица " Како и по барањето на Св. Архиереиски Синод на Македонската Православна Црква во Скопје". Ова е и суштинската и вистинската цел на судската постапка. Најдобро го објаснува самиот Пандовски кога вели: "Знам дека подзаконските акти на Онтарио корпорејшн не можат да бидат потчинети и дека членот 61 е во спротивност со корпорацискиот акт на Онтарио". Јас објаснив што бараше Пандовски од судот кога рече дека една Онтарио корпорација не може да биде потчинета. Повторно прашувам, што е проблемот според тврдењето на госп. Пандовски? Македонската Православна Црква во Скопје и ништо друго!

Согласно член 63, "За тоа што не е предвидено или објаснето во овие правила, да се бара објаснение во Уставот на Македонската православна црква". Повторно, што е во прашање? Македонската црква? Зошто?

Единственото нешто што тие го пропуштија, беше член 4 од подзаконскиот акт. Тоа би ги исполнило нивните барања и целосно ќе го елиминираа Св. Архиерејски Синод на М. П. Ц. во Скопје од животот на Св. Климент Охридски во Торонто.

Она што е иронично е тоа што барањата за промена на подзаконските акти дојдоа речиси 14 години подоцна од денот кога овие правила беа донесени од страна на членското собрание. Дури и денес, во 2015 година Св. Климент не ги промени своите правила. Овој факт, сам по себе е добар показател дека без оглед на нивните судски барања, правилата ја служат црковната општина Св. Климент Охридски. Секогаш има потреба за подобрување на црковните правила со цел да се зајакне и подобри управувањето на црковната општина.

На прелиминарните сослушувања во "Supreme Court of Ontario", судот ги отфрли како неосновани сите обвинувања на релација "незаконски избрана управа".

Ако ја погледнеме судската постапка ќе видиме дека целта беше посериозна. Се јавува старата болест уште од 1965 год. Кукавички се одеше, се пропагираше "невалидни избори", но главната цел беше раскинување на нашите врски со нашата црква во Македонија. Целта беше главата на Св. Архиерејски Синод во Скопје. Сакам да верувам дека слепотијата за власт на повеќето од инволвираните и поткрепителите на судскиот процес не им дозволи да увидат дека судскиот процес беше исклучиво против јурисдикцијата на Св. Синод на Македонската Православна црква во Скопје. Главните губитници беа оние кои го натераа госп. Бил Андрјус да покрене судска постапка во негово име. За помалите и заблудени души судот беше (за некои) Зошто тие а не ние? Завидливост, љубомора, како што се вели "Неговата љубомора е и неговата слепотија". Беа готови да ги жртвуваат нашите врски со нашата црква во Македонија само да дојдат на власт, навистина големи "патриоти". Самиот Андрјус не се грижеше за тоа дали или не ќе стане претседател. Притисокот на луѓето како Пандовски, Мориховитис, Стериовски, Стојановски и се разбира Гаџовиќ и останатите го натера на таа погубна акција. Кога стана јасно дека нема некоја очигледна причина да го тужат само новоизбраниот одбор, тие одлучија да ја тужат општината. Кукавички се одеше, се пропагираше за невалидни избори, но главната цел беше раскинување на нашите врски со нашата црква во Македонија.

Пред да започнеме со членското собрание на 5 Април 1981 г. преговаравме (по барање на Бил Андрјус) за прекинување на неговата судска постапка против членството на црквата Св. Климент Охридски. Преговорите се одржуваа зад затворени врати. Еден од најистакнатите и несреќни луѓе со настаните, беше "комичарот" Владо Стериовски. Во тек на преговорите, некој се јави на вратата и тропаше без прекин. На вратата стоеше "комичарот" Владо Стериовски кој настојуваше да му говори на Бил Андрјус. Откако продолжи да настојува да му говори на г. Андрјус, стоејќи на вратата, не ми дозволи да ја затворам вратата. Го повикав г. Андрјус да дојде и да разговара со Стериовски. Владо Стериовски го предупреди Андрјус дека "прави голема грешка". Одговорот на г. Андрјус беше дека тоа е негово решение и ќе оди до крај со тоа. Од кога договорот беше потпишан, сите ние учесници на состанокот тргнавме да го започнеме со членското собрание во големата сала, кога Васил Пандовски се конфронтираше на Андрјус.

Неговото прашање беше: "Што ќе биде сега со нас? Што треба ние да правиме сега? Одговорот на г. Андрјус беше: Вие сега правете што сакате, вие сега сте на свое.

Овие беа луѓето кои беа најголемите губитници во сето ова, непријатни и непотребни превирања што се случија во нашата општина.

Уште поголема комична епизода се случи во 1997 г. по изборот на Јован Кузев за претседател. Истата група на луѓе се обидуваше да го отстрани легално избраниот претседател на црковната општина во соработка со некои од членовите на неговата управа. Авантуристите решиле да ги окупираат црковните простории и ги сменила сите клучеви на вратите на црковната зграда. Комичарот Владо Стериовски се заклучил во канцеларијата на црквата со некои други истомисленици.

Кога претседателот беше информиран за настанот од неговите луѓе, Кузев отрчал кон црквата да виде што станува. Но, кога стигнал во црквата се обидел да влезе, но неговите клучови претходно беа заменати со нови. Така што претседателот не можеше да влезе. Знаејќи го госп. Кузев кој е темпераментен човек, а и стресот што му го донесе оваа цела афера, претседателот направи голема грешка. На место да ја повика на полицијата и да почека да пристигне, мислејќи дека нема друга алтернатива, решил да го скрши стаклото на задната врата. По отворање на вратата беше повикана полицијата. Кога пристигна полицијата ја најде вратата со скршено стакло. Полицијата прашала кој го скрши стаклото на вратата? Сите прсти беа вперени во претседателот. Полицијата го приведува претседателот и го става во затвор.

Претседателот Кузев имаше своја компанија за стакло така што за Кузев не значеше ништо да го скрши и да го смени стаклото на вратата, но за полицијата значеше присилно влегување. Наместо оние како Стериовски и другите како него кои ги окупирале нелегално црковните простории да одат во затвор, претседателот се најде во затвор.

Овие беа луѓето кои по секоја цена сакаа да управуваат, ако не можеа да победат на избори применуваа сила. Благодарение на членството на црковната општина кое ги отфрли нивните смешни и глупави потези. Така што авантуристите не можеа да победат, на крајот пак останаа губитници.

Во цела оваа авантура мораше да се вклучи неговото блаженство госп. госп. Михаил, да го употреби неговиот авторитет по оваа авантура. Ете неколку извадоци од неговото писмо упатено до нашите свештеници, отец Босеовски и отец Миовски кои беа вклучени како што пишува негово блаженство по оваа проблематика.

Се обидуваа легално избраниот претседател да го отстранат од претседателството на црковната општина. Овие се неколку извадоци од неговото писмо:

"Го примивме Вашето писмо во кое ги образложувате вашите ставови и постапки во врска со судирите и недоразбирањата меѓу некои од членовите на црковната управа.

Дури имаме информации дека сте одржувале тајни состаноци со неколку души од црковната управа и сте се спротиставиле на редовно избраниот претседател и многу поголемиот број членови на црковната управа. До нас допреа и информации дека за ова знае и црковната управа и дека бараат ваше отстранување од црквата.

По добивањето на ова наше писмо, очекуваме, подполно да го измените вашиот став и да се ставите на услуга и на располагање на законски избраната цековна управа. Ве задолжуваме веднаш, најобјективно да не запознаете со вашите досегашни ангажирања и да постапувате според нашите укажувања. Народот го дал својот глас и чека дадената доверба да даде добри плодови.

Свикување вонредно членско собрание, како што сега го направиле тоа некои од вас, не е дозволено и е противзаконско"

Потпишано: Архиепископ на Македонија негово блаженство Михаил.
Јуни 3, 1997.

Тоа беше гледиштето и ставот на неговото блаженство околу авантурите на некои членови на црковната општина Св. Климент Охридски во Торонто.

Relations between the Church Administration and the Organization United Macedonians of Canada in 1981-1982

Each newly elected church administration at St. Clement of Ohrid had its own work plan. The need for improvements of the church premises and the church halls were necessary at that time. Some examples were, increasing the amperage (the electrical power) of the church, the need for installation of air conditioning for the church and halls, the need to open new fire exit doors for the halls in order to increase the capacity of guests and the need to improve the interior of the main hall by installing wooden panels on the walls. For that purpose, we hired a company to do the work. During that time, the United Macedonians organization was holding all its activities in the church halls. Before the start of the work, the United Macedonians celebrated its cultural days in the main hall. For that occasion they had installed a sign and the emblem of the organization on the top of the opening of the stage. The banner read: "I am proud to be Macedonian". These types of slogans were installed during previous celebrations but they were always taken down after the celebrations were over because the halls were rented to all other members of the ethnic community in Toronto as it was to the United Macedonians. Although the United Macedonians did not ask for permission, the sign was undisturbed for a long time and without any problems. The board of directors of the church knew that it was a provocation when the so-called "leaders" of the organization began to demand that the sign stay for the celebrations of the duration of the caravan of nationalities in Toronto. One of the improvements was to install a new wooden frame around the opening of the stage where the "big Macedonians" had installed their sign and emblem of the organization. The workers, in order to install the new frame on the stage, had to remove their sign and emblem. This gave rise to the opportunity for the leadership of the United Macedonians to write a letter to the executive board of the church, in protest to the removal of the sign and the emblem of their organization. The letter said that the sign and the emblem of the organization had been installed by the organization and therefore was accepted by the Macedonian immigrants who attended church services at the Macedonian Orthodox Church St. Clement of Ohrid. Therefore they could not be removed without the prior authorization of the organization. These were very serious orders by the "leaders" of the United Macedonians of Canada directed towards the executive board of the church. The "great leaders" of the United Macedonians at that time had forgotten that the members of the board of directors at the church were some of the leaders of the United

Macedonians, many years before them. The question was, why did the leadership of the United Macedonians not remove the emblem and their sign on time, after the conclusion of their event. That was how they promoted the idea that the church was their branch of the United Macedonians and that gave them the authority to dictate to the church board, forgetting again, that in the church board were some of the very old workers of the United Macedonians. In their third paragraph of the letter they wrote: "As a conclusion to our discussions we have decided and in our opinion it is the only viable decision and it is in favour of our Macedonian immigrants and that is, to return the emblem and the banner before the beginning of Caravan '81 in the same manner and form or depending on our mutual agreement. Any other decision will negate our Macedonian principles and it is in collusion with our religious beliefs and it is against the principles of our Macedonian Orthodox Church." I believe with this statement, they went too far and that at the same time, showed their stupidity. In my opinion, they were not fit to lead the organization. I wonder what kind of a collision with the religious beliefs and what kind of Macedonian principles they were talking about? This was nothing more than empty rhetoric.

This kind of interference by the leadership of the United Macedonians, in the work of the board of directors of the church, was unacceptable and had to be stopped. This was because it wasn't in the interest of the organization or for the church congregation. They continued with, "Our organization at the same time is an organization of all Macedonians, it cannot afford to tolerate this kind of act regardless from where and when they come." I say facetiously, this was a very convincing statement by the leaders of the United Macedonians of Canada, and had us, both the board of directors and myself, very much worried. All this provocation came after the cancelation of the court case against the board of directors and the St. Clement of Ohrid Church congregation, in June of 1981. The outcome of the court case was in favour of St. Clement of Ohrid Church's congregation and its board of directors. Again I say facetiously, it was time for the leadership of the United Macedonians, if there was any, to realize that the church had its own duties and priorities. Therefore, the organization should have worked within its domain and realized that they could not dictate to any board of directors of the church congregation. They took their complaints by writing a letter to His Eminence Bishop Kiril. This time against our priests.

"Your Eminence!

On the 23rd of January 1982 at the church hall the United Macedonians held its traditional Goce Delchev night, celebrating the birthday of our great leader Goce Delchev. The United Macedonians organization invited our priests from Toronto and Hamilton to be present at this great occasion. To our disappointment they did not find free time to attend. More than 400 Macedonians had no choice but to start dinner without a prayer. They were left deeply offended by our priests. United Macedonians as leaders of the Macedonian immigrants in Toronto are deeply hurt and revolted by our brothers. As Macedonians we are equal before God and our orthodox church, those rights no one can take away. We ask you to examine this case and in the future if this happens again it will serve only the enemies of the Macedonian church.

With fraternal greetings from the board of the United Macedonians.

S. Pandovski."

For more information please read the response by our church administration to his Excellency Bishop Kiril dated April 8, 1982.

On April 6, 1982 the United Macedonians Organization wrote a letter to the board of directors:

Mr. President:

As you know that the United Macedonians organization will mark the days of the Macedonian Culture in Toronto on May 22, 1982, for this event the organization is inviting you and your board to take massive participation in order for this manifestation to be more successful. At the same time we will like if it is possible also to take part the folklore group Makedonka. With the participation of Makedonka we will be able to present to the Canadian public our beautiful songs and folklore and the colourful Macedonian costumes. We hope you will fulfill our requests for what we are thankful in advance. In the name of the United Macedonians, Dragan Dzholganovski.

Again, as on previous occasions, in their invitations the priests were not mentioned or invited. The executive board of the church reacted angrily; if the priests were not invited then the church congregation also was not invited. After our reaction, the United Macedonians Organization sent another letter to the board, dated April 11, 1982 in which they apologize for their mistakes and for their willful omission.

The letter read:

"Dear Brothers:

In the last letter to the executive board of the church congregation St. Clement it was omitted to mention our priests but that does not mean that they were not invited. We apologize for our omission, and with this letter we will like once again to invite the board together with the priests and all the auxiliary sections of St. Clement of Ohrid church to take part in the festivities, the cultural days".

Secretary Dragan Dzholganovski.

Now, how could anybody be so angry and disappointed at the priests when they were not even mentioned in their invitations to the board of directors? What was the purpose of attacking the priests of our church and then apologize for it? That was the leadership of the United Macedonians at the time.

Interference of the United Macedonians of Canada, Toronto Branch, in church affairs.

With the withdrawal of the court case, by Mr. Bill Andrews, there was much discord amongst his supporters who were very disappointed with Mr. Andrews' decision to drop

the court case, and they continued with their allegations and provocations against the church's board of directors for the year 1981/1982. In the board of directors were some of the well-known members of the congregation, including Dr. Alexander Georgievski, Dr. Dragi Denkovski, Nikola Karanfilovski, Pete Kondoff, John Tsarvengos, Stase Ralevski and of course myself and others, who were not easily intimidated. The new board of directors had its work plan. The first project the board had decided on was to install air conditioning for the main hall and the church. The project cost the congregation over $63,680.00. The second project was to install a public address system in the main hall. The third project was to redecorate the main hall with wall paneling and this project cost the congregation a certain amount of money. The fourth project was the balcony in the main hall, at which time only had a roof. The board of directors had no room to hold its meetings and the Sunday school was located in the basement. The board of directors decided to complete the balcony by dividing the space into classrooms and a boardroom. The first vice-president, Nikola Karanfilovski, took it upon himself, free of charge, to do the job, and with the help of other members of the board, we succeeded in moving the Sunday school into the new classrooms and have a boardroom for meetings. In the boardroom, we opened the first library on our premises. The fifth project was the hydro room. With the increase of our business, the power supply was not sufficient, therefore we were compelled to increase the amperage from the existing 600 amps to 800 amps. This was done in order to meet the demands of our operations, which required heavier equipment to be installed. Thanks to Risto Dimitrovski who supplied us with the necessary switch gear and for the help I received from Risto Nikolovski, I successfully performed the job to the satisfaction of the East York Hydro and thereby, fulfilled the needs of our church premises. The sixth project had to do with the restrictions of the hall's seating capacity. The East York Fire Department restricted the main hall to no more than 600 guests. The downstairs hall, located under the main hall, was designated as a gym in the original plans and was seldom used but it was necessary to rent out for more income. The main reason for the restrictions was lack of insufficient fire exits in case of fire. The board of directors hired a contractor to open new fire exits on the NE side of the halls which enabled us to increase, substantially, the guest capacity of the large hall and to be able to rent out, at the same time, the smaller hall. These were some of the improvements that come to mind that the board of directors accomplished in the two years, 1981/1982. As I have mentioned previously, the first vice-president was dry walling the boardroom, and at the same time I was working on the public address system in the main hall. The main control unit of the public address system was located in the boardroom, under lock and key, in order to be safe and available when needed. The main cable or microphone hook-ups were located on the stage. Most of the time, the head table was on the north side of the hall. In order to avoid the long cables crossing the width of the hall, I took it upon myself to install direct lines from the control centre. In order to reach the head table, I had to go through the balcony wall, down to the basement, and across the downstairs hall and finally, up the wall in the main hall. All this time, I was carrying a 30 foot ladder, from one spot to the other and continuously climbing up and down the ladder. Needless to say, it was tiring work and, at the same time, I had to be careful with the ladder because of my bad back. I decided to stop work for a short time in order to go upstairs to the balcony and check on the progress being made by Nick Karanfilovski's dry walling of the boardroom. At that time, the United Macedonians of Canada used the unfinished balcony for their publications but, because of the work being

done, the editorial board was asked to move to the basement into one of the rooms available to them. The people in the United Macedonians, under the presidency of no one else but of course, Branko Stojcevski, did not appreciate going to the basement.

At the election meeting of November 30, 1979, in the name of the candidates running on my list, we promised to the membership that one of our priorities was to finish the balcony, where we would build classrooms for the Sunday school in order to move the children upstairs to a nicer environment. This did not sit well with the president of the United Macedonians of Canada, Branko Stojcevski. As I remember, I was still standing with only one foot on the balcony floor and the other foot on the first step of the stairs, and also leaning on the railing, when the editorial board and the president of the United Macedonians of Canada came in through the backdoor. Without wasting any time, the president of the United Macedonians started talking about the request for the editorial board to move downstairs and shouted at me, "Who are you to tell the board to move, after all the church belongs to the United Macedonians." At that time, I was very tired and did not look for arguments. My glasses were covered with dust from moving the ceiling tiles. I removed my glasses in order to be able to see, when, unexpectedly, the president of the United Macedonians jumped towards me and grabbed me by my neck, threatening to push me down the stairs. As I remember, the editorial board members such as Vasko Pancarovski, George Plukovski and others, stepped between Stojcevski and myself, trying to restrain the president of the United Macedonians of Canada and the fight did not escalate any further. I wasn't going to participate in a physical fight with him. It was not my nature to fight with anyone. In the meantime, someone called the police and Branko was thrown off the church premises. At the same time, I asked the editorial board to leave the premises and they complied. The provocations against the board of directors escalated and with that, the need for the board of directors to tell the so-called "leaders" of the United Macedonians of Canada that their claim to the church, as their own, must stop, and with it, any interference in the church affairs by the United Macedonians of Canada. Intimidation and physical force cannot be tolerated against any member of the board on the church premises, regardless of who it might be. It is necessary to mention that the secretary of the church, Stase Ralevski, was attacked and stabbed in front of the church. These were some of the many confrontations with the "leaders" of the United Macedonians of Canada who were trying to challenge the authority of the board of directors. Who was running the church business, the elected representatives of the church congregation or the new ""leaders", as the likes of Branko Stojcevski, his followers and others?

After the physical attack by the president of the United Macedonians Toronto Branch, Canada, the board of directors sent letters in protest, asking the organization to take sanctions against the president for his unprovoked attack but the United Macedonians of Canada did not react to the demands from the church board and continued with its rhetoric and accusations against the church's board of directors. Here is one of the letters the board of directors sent to the organization, United Macedonians Toronto Branch, Canada;

> "We, the board of directors of the Macedonian Orthodox Church Saint Clement of Ohrid in Toronto, at our special meeting which took place on the 11th of August 1981, have examined the problem of the physical attack on the president of our church, Saint Clement of Ohrid, by your president, Branko Stojcevski, on

the church premises on August 10th, 1981. We have decided that the organization, United Macedonians of Toronto, is directed to take disciplinary action against the president, Branko Stojcevski, and he is to be replaced as president, otherwise the church board will stop cooperating with the organization."

The explanation:

"Because your president, Branko Stojcevski, physically attacked the president, Mr John Givens, on the church premises without any provocation, we are of the opinion that it is in the interest of the church and the organization, as well as the unity of the Macedonian people in Toronto, Branko Stojcevski is to be replaced from the presidency of the organization. As the church board, we are not going to work (co-operate) with the organization under any circumstances as long as Branko Stojvevski is carrying on as president."

That was August 10th, 1981. In July, 1982, the executive secretary of the church, Stase Ralevski, was attacked and wounded with a metal object by the secretary of the United Macedonians of Canada.

Here is the letter sent to the United Macedonians Toronto Branch, Ontario, Canada:

"The church board of directors at its specially called meeting, held on July 13th, 1982, brought the following decisions regarding the unpleasant event at which time the secretary of the church, Mr. Atanas Ralevski, was injured (stabbed).

1) The church board is not going to take part in the celebrations you are holding.
2) On Sunday, August 1, 1982, our parish priest must hold liturgy and panahida for the fallen heroes in the church.
3) The organization has lost its privileges to hold its cocktail party on the 30th of July, 1982, on the church premises.
4) The hall on July 31 you may have, if you pay as per our agreement ahead of time and make arrangements for the police to be present at the church hall.
5) The organization has lost the privilege to hold meetings on the church premises.
For: The Macedonian Orthodox Church Saint Clement of Ohrid, John Givens president. July 15, 1982, Toronto, Ontario."

Those were the main reasons why the United Macedonians of Canada was asked to vacate the church premises. It was the inexperience and the stupidity of the "leaders" of the United Macedonians of Canada at that time and not some kind of philosophical differences between them and us, the executive board of the Macedonian Orthodox Church Saint Clement of Ohrid.

Планот за работа на црковната управа и Обединети Македонци

Со повлекувањето тужбата од страна на Бил Андрјус, имаше многу несогласувања меѓу неговите приврзаници, кои беа многу разочарани од госп. Андрјус по неговата одлука да се откаже од судскиот процес. Тие продолжија со своите наводи и провокации против одборот на директори на црквата за 1981/1982 год. Во црковната управа тоа време членуваа видни личности како Др. Александер Георгиевски, Др. Драги Денковски, Никола Каранфиловски, Стасе Ралевски, Петер Кондофф, Џан Царвенгос и други кои не беше така лесно да ги заплашиш.

Новата управа на директори имаше добро изработен план за работа:

- Првиот проект на одборот беше да се инсталира климатизација за големата сала и црквата. Проектот на црковната општина чинеше повеќе од 63 илјади долари.
- Вториот проект беше да се инсталира озвучување во големата сала.
- Третиот проект беше да се украси големата сала со дрвени плочи за кои црковната општина плати поголема сума на пари.
- Четвртиот проект беше доградба на балконот во главната сала. Во тоа време имаше само покрив. Управата немаше просторија во која би ги одржувала своите состаноци, а неделното училиште беше сместено во подрумот. Управата одлучи да го догради балконот со делење на просториите на училници и соба за состаноци. Првиот Заменик Претседател, Никола Каранфиловски, ја зеде врз себе одговорноста да ја преземе работата, (без надомест) и со помош на другите членови на одборот, успеавме да го преместиме неделното училиште во нови училници и се здобивме со нова просторија за заседавање со нашите состаноци. Со завршувањето на овие простории, на балконот ја отворивме и првата библиотека во нашите црковни простории.
- Петтиот проект се однесуваше на електрична енергија. Со зголемувањето на обемот на работа, напојувањето со електрична енергија не беше доволно. Од постојните 600 Ампера имаше потреба најмалку од 800 Ампера. Ова беше направено со цел да се задоволат барањата на нашите задачи и обврски. Благодарение на Ристо Димитровски кој не снабди со потребната опрема и помошта што ја добив од Ристо Николовски, јас успешно ја завршив оваа работа на задоволство на Еаст Yорк Хидро и со тоа ги задоволивме потребите на нашите црковни простории со електрична енергија.
- Шестиот проект што моравме да го направиме беше поврзан со ограничувањето на капацитетот на салата. Пожарната администрација на Еаст Јорк ја ограничи големата сала, на не повеќе од 600 гости. Истовремено малата сала која се наоѓа под големата сала, во оригиналниот план беше назначена како спортска сала и за тоа беше ретко користена, но беше потребно да се оспособи за да можеме да ја даваме под наем за поголеми приходи кои беа неопходни. Главната причина за ограничувањата беше недостатокот на излезни врати во случај на пожар. Црковната управа ангажираше изведувач за да се отворат нови излезни врати за двете сали

кои ни овозможија значително да се зголеми капацитетот на големата сала и да можеме да ја користиме и помалата сала за поголеми приходи.

Тие беа некои од проектите што успеавме да ги завршиме во нашиот мандат во 1981/1982. Како што спомнав претходно, Потпретседателот Никола Каранфиловски беше во завршна фаза на заседалната просторија. Во исто време јас работев на озвучувањето на големата сала.

Во минатите години секој имаше пристап до озвучувањето така што кога беше потребно, многу пати не работеше. Со доградбата на балконот предвидовме мала просторија и за озвучувањето во заседалната сала, кое ќе биде под клуч, со цел да биде безбедно и достапно кога озвучувањето беше потребно. Главниот кабел за приклучување микрофоните се наоѓаше на бината, далеку од главната маса лоцирана на северниот дел на салата. Со цел да се избегне долги кабли да минуваат преку ширината на салата, зедов обврска да спроведам директни линии од контролниот центар преку подот на големата сала до главната маса. За да ги извлечам каблите морав да носам десет метри скала од едно место на друго. Непотребно е да се каже дека за мене беше доста тешка работа, морав да бидам внимателен со скалата бидејќи предходно имав операција на кичмата. Едно паѓање за мене би било катастрофално.

Решив да прекинам со работа за кратко време, со цел да го проверам напредокот на балконот од страна на Потпредседателот Каранфиловски. Во тоа време Обединети Македонци ја употребуваа просторијата на балконот за нивната публикација. Од кога започнавме со доградбата на балканот на уредничкиот одбор на Обединети Македонци од Канада им беше посочено да се преместат во подрумот во една од собите кои беа слободни. Но, луѓето во Обединети Македонци, под претседателство на Бранко Стојчевски, не беа задоволни со тоа да се преселат во подрумот. На изборното членско собрание одржано на 30 ноември 1979 година, во името на кандидатите од мојата листа, им ветивме на членството дека еден од нашите приоритети е да се заврши балконот, каде што ќе изградиме нови училници за неделното црковно училиште, со цел да ги преселиме децата на неделното училиште во поубав амбиент, овозможувајќи на децата подобри услови за учење на мајчиниот јазик. Ова не му се допадна на претседателот на Обединети Македонци од Канада, Бранко Стојчевски. Како што се сеќавам, сè уште стоев со една нога на балканот, а другата на првата скала поткрепувајќи се на оградата кога пристигна редакцијата и претседателот на Обединети Македонци од Канада преку задната врата. Стојчевски без да губи многу време, почна да вика: “Кои сте вие да и наредувате на редакцијата да се преселува во подрумот? Оваа црква им припаѓа на Обединети Македонци”.

Во тоа време бев многу уморен и не бев расположен за аргументи и кавги. Очилата ми беа покриени со прав од поместување на плафонски плочи. Морав да ги исчистам за да можам да гледам, кога неочекувано претседателот на Обединети Македонци излета кон мене и ме фати за врат, заканувајќи се дека ќе ме пушти по скалите. Како што јас се сеќавам членовите на редакцијата Васко Панчаровски, Џорџ Плуковски, Ристо Чачкировски и други, застанаа меѓу нас, така што беше спречена поголема ескалација на намерите на претседателот на Обединети Македонци од Канада. Јас немав намера да учествувам во физичка пресметка со него. Тоа не ми е во природата да се тепам со некого. Во меѓувреме некој ја повикал полицијата и Бранко Стојчевски беше исфрлен од црковните простории.

Во исто време, ја замолив редакцијата да ги напушти просториите и тие се согласија. Така што провокациите против црковната управа ескалираа. Оттука и потребата да им се даде до знаење на т.н. "лидерѝ на Обединети Македонци од Канада" дека нивното тврдење дека Свети Климент е нивна црква мора да престане, а со тоа и било какво мешање во црковните работи од страна на Обединети Македонци од Канада. Заплашување и физичка сила не може да се толерира против било кој член на одборот во црковните простории, без разлика кој би можел да биде тоа. Неопходно е да се спомене и тоа дека извршниот секретар на црквата, Стасе Ралевски беше прободен од секретарот на Обединети Македонци пред самата црква во присуство на Бранко Стојчевски. Овие беа само некои од многуте конфронтации со "лидерите" на Обединети Македонци од Канада, кои се обидуваа да го срушат авторитетот на црковната управа. Се прашувам кој одговара пред црковната општина за црковните работи? Црковната управа или организацијата Обединети Македонци за Канада? Изгледа дека "лидерите" како Бранко Стојчевски и неговите следбеници, мислеа дека тие се повиканите за тоа, но во кратко време им се даде на знаење дека тоа не е баш така и затоа една од причините беше што се најдоа надвор од црковните простории.

По физичкиот напад на претседателот на Обединети Македонци од Канада, гранката во Торонто, управата на црквата испрати писма во знак на протест со барање од организацијата да го санкционира неговиот претседател за неговиот напад кој не беше испровоциран, но Обединети Македонци од Канада не реагираа на барањата од црковната управа и продолжија со нивните реторики и обвинувања против црковната управа. Еве едно од писмата што црковната управа го упати до Обединети Македонци од Канада, гранката во Торонто:

"Ние Црковната управа на Македонската Православна Црква Свети Климент Охридски од Торонто на нашиот вонреден состанок кој го одржавме на 11 Август 1981 година го разгледавме проблемот: Физичко напаѓање на Претседателот на нашата црква Св. Климент Охридски од страна на вашиот Претседател Бранко Стојцевски во црковните простории на ден 10 Август 1981 година и го донесовме следното:

РЕШЕНИЕ

Организацијата Обединети Македонци од Торонто се задолжува да превземе дисциплински мерки против Претседателот Бранко Стојчевски и да го смени од претседател. Во спротивно Црковната управа нема да соработува со организацијата.

Решението влегува во сила на 11 Август, 1981 год.

Образложение

Бидејќи Вашиот Претседател Бранко Стојчевски физички го нападна Претседателот г. Џон Гивенс во црковните простории без било каков повод мислиме дека е во интерес на црквата и организацијата и единството на Македонскиот народ во Торонто, Бранко Стојчевски да биде сменет од Претседател на организацијата. Ние, како управа на црквата нема да соработуваме

со организацијата во било каков вид се додека лицето Бранко Стојчевски е на функција Претседател.
Решението да се достави на знаење и исполнување до:

Организацијата Обединети Македонци -
До наша архива и евиденција -
До генералното членско собрание.
12 Август 1981 год.

За Македонската Православна црква Свети Климент - Охридски - Торонто.
Претседател Џан Гивенс, Алексо Црковски -благајник.

Овој настан се случи во Август 1981 год. Но, во Јули 1982 год. извршниот секретар на црковната управа Стасе Ралевски беше нападнат и ранет со метален објект од страна на секретарот на Обединети Македонци од Канада. Црковната Управа испрати писмо до Обединети Македонци од Канада:

"Црковната управа на својот вонреден состанок одржан на 13 Јули 1982 година ги донесе следните одлуки поврзани со немилиот настан во кој секретарот на црквата госп. Анастас Ралевски беше повреден.

1. Црковната управа нема да учествува на Илинденските прослави што ги организирате Вие.
2. Во Недела, 1 Август 1982 година нашите свештеници мора да отслужат служба со панахида за паднатите борци во црквата.
3. Организацијата ја губи привилегијата да одржи Коктел забава на 30 Јули 1982 година во црковните простории.
4. Ќе треба да платите однапред за да ја користите салата на 31 Јули и да обезбедите полициско присуство.
5. На организацијата и се одзема привилегијата да одржува митинзи во црковните простории.

За црковната Општина Св. Климент Охридски, Џон Гивенс, Претседател.

Овие беа главните причини зошто црковната управа во 1982 година им нареди на Обединети Македонци да ги напуштат црковните простории. Ова се случи поради нивното неискуство и глупоста на "водачите" на организацијата Обединети Македонци од Канада во тоа време, а не од некои филозофски разлики меѓу нив и управата на Св. Климент Охридски.

Membership meeting November 1981 – President's Report

Dear Members:

In respect to the recent death of the first head of our renewed Saint Clement Macedonian Orthodox Church, Archbishop of Ohrid and Macedonia his Holiness Dositej, and the death of one of the former presidents of our church, George Loukras, I beg you once more, all together, to pay our respects with one minute of silence… May God forgive them…

Dear Members of Our Church:

Allow me to greet you and thank you for your presence at our regular membership meeting. As you are aware, this forum, the membership meeting, is the highest body of our church and because of this, the decisions and resolutions of this meeting are vital and necessary for the progress and prosperity of our church and when we speak of the church, it is understood that it means above all the members of this church.

For this reason, your involvement in the workings and the problems of the church congregation become the responsibility and duty of the membership and even though we meet once a year, we do meet to take decisions and pass resolutions and give directives to the church board - the governing body of our church, so that it can work to sustain the church building, church services, etc.

When every passive outlook towards the problems which the executive encounters during the year are not resolved by the membership meeting, the position of the church becomes even more difficult and therefore, great success in the work cannot be expected.

For this reason, as your president, I wish to plead with you that our mutual problems and successes be resolved together and that we pay more attention and be involved.

As you know, our executive was forced to deal with a string of problems that were hurled at it, immediately after the elections, both by individuals and by a group of people whose purpose was to misuse your decisions and resolutions; persons who degrade and negate our by-laws, persons who tried to distance us, in other words, to separate us, in some way, from our Mother Macedonian Church in Macedonia. Taking the oath before the altar of our Heavenly Father, guided by the laws of our church, we sought by letter, from the previous executive, that the transfer be made to the present board. To our disappointment, no one responded to our invitation. After this, we prepared documentation for the transfer of the finances from the old to the new executive but the bank did not allow us to do this because the seal of the church was withheld by Bill Andrews, who did not wish to turn it over to us, saying that he had no instruction from Vasil Pandovski to do so. At the same time, a letter was sent by Bill Andrews, by which the church bank account was frozen, which means that we were forced to start work without any financial means. Finding ourselves in this situation, we turned to the United Macedonians and asked that they give us a sum of $1400 owed to us for unpaid rentals of church facilities. The secretary of the United Macedonians, Stojan Pandovski, would not give us the money and up until February, he deposited this amount in the frozen bank account so that we could not use it. We also turned to the past president of the ladies' auxiliary, Nada Stojcevska, who had withheld about $400 from the ladies' auxiliary and she declined to give us the money, but she did give it to Pandovski who later deposited it into the frozen bank account. After the membership meeting of January 4, Pandovski negated your decisions.

A short time ago we received news that Bill Andrews, together with his witnesses, Vasil Pandovski, Nikola Stojanovski and later Vlado Steriovski, would sue the newly elected executive. The executive immediately took steps and engaged a lawyer in the person of Miss Pamela Sigurdson, now Judge Sigurdson, with the purpose to direct the church executive as to what should be done. A short time ago, a summons was received by the church lawyer. Along with the newly elected executive, these people dared to even sue the church, Saint Clement of Ohrid, you, the members of this church, every member

was sued. Why? Who gave them the right? Is the church, Saint Clement of Ohrid, their very own property? The answer is clearly stated in the by-laws of our church in paragraph three which says: The church Saint Clement of Ohrid with all its appurtenances, real and personal, is the exclusive property of the general meeting - the members of the church. For no reason can the same be transferred (appropriated) to a group of persons, company, or institution.

They froze the church account with what right? What did these people think? Did they expect the collapse of Saint Clement of Ohrid or that the membership would subjugate itself to their anti-people's action? This action is proof that these people have surpassed the limit of mature thinking. This anti-church action had to be stopped because it was hitting at the foundation of our church and our relations with the Holy Synod of the Macedonian Orthodox Church in the Socialist Republic of Macedonia.

Dear members, the newly elected executive did not create any misdemeanor to be sued. The newly elected executive was declared elected by the membership meeting and that is not breaking the law. Serving themselves with the idea that the elections were not fair to them, these people have shown their intentions. What was Pandovski seeking from the court? Among other things in his sworn affidavit, paragraph 45 says:

Article 61 of the by-laws says: These by-laws shall be effective only with the approval of the Holy Episcopal Synod of the Macedonian Orthodox Church in Skopje. We ask ourselves, did Pandovski not know or not wish to know that Saint Clement of Ohrid above all is a Macedonian peoples' church with its own mother, with its own Macedonian synod, with its own diocese and bishop, and all necessary organs which exist in our church or is the Synod an obstacle in his way?

The opinion of the church executive is that all this action is well thought out, which is used not against the church executive but hits at the very foundations of the church and is directed against all of us just because we are and will remain Macedonians. If anyone cannot abide by the wishes of the membership, they can resign from the membership. The membership cannot and must not allow anyone to slander and disrupt the integrity of our church and the peace of our members.

Let us ask ourselves, how could Pandovski have been elected president and lead with the same by-laws for two years and the by-laws were in order? How could the by-laws have been proper for all the previous executives and now are not proper?

I ask you why did the church have to be indebted with $12,500 for legal costs? Was there a need to sue Saint Clement in order to correct the by-laws? We do not say that there is no need to correct some things in the by-laws, which will make the operation of the church easier and for this purpose, we have a committee, which is working on it but never will paragraph numbers 61, 62 and 63 be deleted or changed. As I have mentioned in my remarks, if anyone cannot reconcile with this, they may resign at any time from the membership.

Dear members, when the executive decided to call you to a membership meeting on April 5th, these people took yet another step by which they sought, from the Supreme Court of Ontario, to stop the holding of the membership meeting of April 5th. They sought an injunction. On April 2nd, we were at the Supreme Court of Ontario where the motion was heard. The court proceedings lasted about 3 1/2 hours. During this time, a motion was heard in which a request was made to stop the church meeting until after the motion against the church congregation was heard. At the same time, our lawyer defended the church congregation. The court, after two days of deliberation, decided that

there was no reason to stop the meeting. This decision of the court, we think, was the reason why Bill Andrews declined to proceed further with the court case.

Before the Sunday, April 5 meeting, as you will remember, we came to an agreement with Bill Andrews personally, which was read to you by the church lawyer, Mr. Golden.

Dear members, on April 5th, all the members left for home with the hope that this was the end of our problems and, in truth for the membership, this was the end to our problems but it was not the end for the church executive which had to continue to lead the church. I think that you share the thoughts of the church executive, which is working under the principles of our church and believes that it is obliged to defend the authority, the by-laws and the unity of the Macedonian Orthodox Church through the American-Canadian Macedonian Diocese. Even though you, the members of the highest forum of this church, brought forth resolutions for the past president, Pandovski, in the shortest time possible, to turn over to the church executive all the documents for the 'Burn the Mortgage Fund' and the seal of the church, unfortunately Pandovski continued to negate your requests. We addressed ourselves to him by letter and he still continues to negate all requests and for this we have decided to engage the services of the judiciary committee to visit him personally. Filip Angelkovski spoke with him and he promised Angelkovski that he would deliver the requested documents to us but when the secretary telephoned, asking him to bring them to the church, he told the secretary that the president should call. In short, he was ridiculing all of us. To this day the seal has not been returned. Why does he need it? This is not clear to the church executive. To date we have no idea what is happening with the documents for the 'Burn the Mortgage Fund'. This is the reason the church executive came to the conclusion that Pandovski be expelled from the membership of the church and for this we ask your support.

Dear Members,

The relations of our church executive with the board of the church congregation St. Ilia of Mississauga are on a high and enviable level in a manner anyone could wish, about which we are all happy.

However, with great regret, relations with the United Macedonians lately have not been pleasant. The fault for these unpleasant relations lies with the leadership of the United Macedonians. We cannot reconcile ourselves with the fact that some members within the leadership of United Macedonians hold thoughts that the church, Saint Clement of Ohrid, is a branch of the United Macedonians. This is openly said by their president, Branko Stojcevski. We, as a church executive, stand firmly by our by-laws that the church must be independent and not rely on any organization or party.

We are prepared to cooperate with any organizations and societies who respect the order and by-laws of the church. In contrast, our cooperation will be broken with anyone if it contradicts the by-laws and interferes with the internal work of the church.

Dear members, we ask ourselves if these premises belong to the church membership meeting and if they are led by its own church executive or do they belong to the executive of the United Macedonians which wants to dictate to the church executive its own terms. The church board condemned this act as interference in the internal works of the church. All of this was not to the liking of the president of the United Macedonians, Branko Stojcevski, and as a result, on the 10th day of August of this year, he dared

physically attack me as president of our church on the church premises, without any reason.

We all ask ourselves, is this the wish of the United Macedonians as a whole or is it the wish of a small group of people in its leadership, and what they are doing, is that in the interest of the Macedonian community as a whole?

The church executive, at its meeting on the 11th of August, decided to permanently expel Branko Stojcevski from the church membership because, by his own actions, he is working against the interests of our church. We therefore seek a resolution from the membership to support this permanent expulsion as approved by the executive board. It was not enough that he attacked me brutally; he then sent a letter to the board, written by Bill Andrews, to defend his name.

Cooperation with the executive of the United Macedonians was severed and will remain severed until the United Macedonians take measures against Branko Stojcevski and when the executive board of the United Macedonians declares that the organization belongs only to its membership and has no right to interfere in the organization and in the financial workings of the church; then we will consider re-connecting with them.

As I said in my presentation, Macedonian life may have sputtered but did not stop. We started without a penny and today we have implemented many of the long awaited things:

1. We succeeded in building the bar in this hall.

2. We painted this hall with volunteer labour from the membership and from the executive. Many thanks to George Lazarevski and our secretary manager, Trajce Simovski, for their contributions.

3. We bought a new coffee making machine for this hall.

4. We installed ceiling fans which will help with the heating and cooling of this hall.

5. We installed new aluminum doors on the north exit of this hall.

6. We installed a public address system in this hall so that we can make announcements.

7. We succeeded in beautifying this hall even though the whole plan is not yet realized. This beautiful work was done by the Woodcraft Company, with a relatively small amount of money. We would like to thank Tirko Josevski, owner of Woodcraft, and member of our church. We would also like to thank Ratko Cacorovski, one of our board of directors, who worked hard with his soul to realize that which we see today. We hope they will continue to work hard until all the work is completed and our entire plan is realized and our hall becomes one of the best halls in Toronto.

8. We sealed the building with caulking to protect it from the elements.

9. We bought a new set of dishes, enough for 750 persons.

10. We built a new classroom, where the balcony used to be, for our children, for our youth, so that they can comfortably learn our Macedonian mother tongue. We also bought a sufficient number of school books for the children.

11. We succeeded in building a boardroom.

12. We began the publication of Duhovna Iskra, organ of our church congregation.

13. We bought a public address system for the downstairs hall. This system will be used by our folklore group Makedonka and the folklore school.

14. We repaired the public address system in the church.

15. We have succeeded in acquiring the Very Reverent Ilija Dimitrievski, a second priest for our church to meet our future needs and the growth which we are experiencing.

16. The church choir, under the leadership of Evgenia Kordic, is working successfully and has achieved great success in the short time since its inception. It has greatly enriched our church services. It also took part in the consecration of the Macedonian Orthodox Church, St. Cyril and Methody, in Buffalo.

17. The dance group Makedonka, a mirror of our Macedonian culture in North America, is successfully performing Macedonian songs and dances, which represent our culture and identity. It is performing not only for the Macedonians in Canada and America but also for all the various people living here in Canada. Its success is highly rated and that is why Makedonka is called a professional group but in order to achieve this extraordinary success, it is required to work tirelessly with its choreographer, Alex Petlichkov. It is also important to mention that there is great love for our oro and songs by our very own young dancers - members of Makedonka. Makedonka's success is visible in the school of folklore where Makedonka, with its 116 members, practices every week. This is why we take pride in Makedonka's successes. In the name of the church executive and from all of us here, thank you Makedonka, we wish you much success in the future.

18. The church executive sent a delegation to the old country, which participated in the funeral of Dositej, Archbishop of Macedonia. Included in this delegation were our president and George Vanpardjiev, President of the church congregation of St. Ilia of Mississauga. We sent a delegation to the national church convention in Ohrid in the month of August. Included in this delegation were: Vice-President Nikola Karanfilovski and Secretary Stase Ralevski. Their travel expenses were paid by the diocese.

19. Thanks to the most beautiful decor created by Peter Ilias, Vice President of the St. Ilia church congregation in Mississauga, we were able to successfully demonstrate our culture at the international Caravan in the month of June. Also thanks to Makedonka for the beautiful programs it presented at this year's Caravan. Many thanks to the ladies auxiliary led by President Dragica Ristevska and her executive for their hard work and contributions.

20) Many thanks to you and to our church committee, this has been the biggest and most successful church manifestation and gathering held here in our church thus far.

21. We bought the same type of furniture for both priests.

22. Plans for the future:

a) Not far from now we plan to build an addition above the hallway between the church and the hall, for which we will have to spend large sums of money. Plans for this addition have been provided by architect George Christie and have been approved by the East York building department. Included in this new addition will be an office for the priests, a baptismal room and some other needed space with its own entrance and exit from the parking lot. A separate entrance from the church and a separate entrance to the balcony of this hall will be provided.

b) Regarding air conditioning. For the time being we wired electrical outlets on the balcony which will sufficiently power the air conditioning unit.

c) We intend to improve the by-laws of our church.

d) We intend to re-surface the parking lot with asphalt.

e) We intend to help out with the construction of Saint Ilia Church in Mississauga.

That is all for now. Thank you for your attention. John Givens, President

Role of the Church Administration and the "United Macedonians"

The then president of the church administration at St. Clement of Ohrid Macedonian Orthodox Church in Toronto was Simo Gadzhovich. He was one of the most offensive culprits in the talks for uniting the Toronto Branch of the United Macedonians with the United Macedonians of North America. Gadzhovich was the person who held the unity key in his hand and, as president of the church, he had the ability to make things happen. He had the capacity to unite two sets of opposing organizations and whichever group had his support would have an advantage. The group that had his support was the group led by Aristotelis Morihovitis and Anton Pavlov.

Vrazhinovski, in his book, *Obedineti Makedonci*, (United Macedonians) has published the minutes of one of the meetings during which we were trying to come to a peaceful and joint working agreement. According to Vrazhinovski, Simo Gadzhovich, who was the church president, among other things said; "I would like to inform those here in attendance about this special committee which will, in effect, lead the 100 year celebration of Gotse Delchev's birth. The Special Committee will be comprised of the church administration of St. Clement of Ohrid Macedonian Orthodox Church in Toronto, the church administration of St. Naum Church in Hamilton, the Toronto United Macedonians Branch, under the presidency of Anton Pavlov - Opashinov and United from Hamilton and some other people who are not part of the mentioned church administrations or the administrations of the organization."

"We will expand this committee by inviting members from the women's section and from the dance groups and thus, in this structure it will be possible to base the proper task to lead the Ilinden Picnic." However, the Ilinden picnic and the Gotse Delcev celebrations were always sponsored, exclusively by the organization, United Macedonians and not the Macedonian Church. Why did Gadzhovich involve the church? According to the United Macedonians of Canada Toronto branch, St. Ilia of Mississauga had no right to sponsor and celebrate the Ilinden picnic in their own church park. Why? This is because United Macedonians claimed ownership to Ilinden picnic celebrations and this is the case, even today.

Based on the quote above, what was Simo Gadzhovich actually trying to tell us? He was telling us that he was disconnecting all kinds of participation from the "United Macedonians of North America" and connecting the church administrations with the splinter group; those who split the organization in the first place. Gadzhovich was the main promoter for the division of the organization. That means that those who were actually "causing" the division were recommended by Gadzhovich to lead the celebrations, with Anton Pavlov leading the pack. This was done in spite of the fact that all efforts were being made to unite the organization.

By doing this, Gadzhovich in fact was "promoting" the prolongation of the division in the organization. This deed, demonstrated by the church president Gadzhovich, not only undermined all of our efforts but also eliminated any chance that we may have had a patching up our differences in the ranks of the organization. Knowing that church president Gadzhovich held the key to the outcome of this problem and to having a joint picnic, which had been our priority here and in the Republic of Macedonia, Mitko

Chalovski, the then Yugoslav General Consul in Toronto, called on us to meet with Gadzhovich. The place and time of the meeting were to be determined by Chalovski.

Chalovski managed to get hold of Gadzhovich and organized a meeting to be held later at a hotel located near Eglinton and Pharmacy, near to where Gadzhovich lived. After three hours of talks, assurances, drinking beer, one after another, and running to the washroom every 5 to 10 minutes, Chalovski finally posed the question; "United Macedonians of North America agree to have one picnic. What do you think?" To this Simo Gadzhovich said, "I cannot say whether there will be one picnic or two. I am president of the church administration and not of the United Macedonians. They will have to decide on that question." As a result, our meeting ended without a decision.

I don't want to talk about the general reaction to this but I would like to emphasize that Chalovski was very disappointed with Gadzhovich's answer and if Chalovski was modest with his words, this time he reacted with great disappointment. If there was no agreement from Gadzhovich, we could not possibly expect to have a single joint picnic. Ratka Shapas, even though she did not know which side to take, in her book, *Istoria na Makedonskoto Iselenstvo vo Kanada i SAD* (History of the Macedonian Immigrants in Canada and the USA) wrote about Simo Gadzhovich and his church administration, and emphasized that the splinter group could not have survived on its own as an organization.

A meeting to unite with the splinter group was held on April 22, 1974. The meeting was attended by Teli Morihovitis, Peter Vasilevski, Vlado Steriovski, Jimmy Bilkas, John Givens, Spiro Bassil (Vasilev), John Tsarvenkov, Paul Bassil and Vangel Stoikovski. Guests attending the meeting were Father Michael Teoharev from St. Clement, Filip Angelkovsi and Simo Gadzhovich. The meeting agenda was: 1) To unite the disunited "United Macedonians" organization. 2) To hold a joint picnic and 3) If an agreement was reached to unite the groups, to pick a date for new elections in Toronto.

From our side we had 12 points of discussion. After a long debate, we insisted that at least 5 points be accepted. These were: 1) For uniting the organization, the solution arrived on November 27, 1973 at 10:15 must be accepted and respected. 2) Both charters were to be combined into one. 3) To hold democratic elections and to elect a new administration. Elections to take place on May 26, 1974, with all members being invited with a 21 day prior notice before the election meeting. 4) To accept the preliminary text of apology given by the United Macedonians of Canada on November 27, 1973, and 5) To hold the picnic on August 4, 1974.

Anton Pavlov, from the United Macedonians of Canada, proposed the following five points for discussion: 1) To hold a cocktail party on May 15, 1974. 2) To pay the debt owed by the United Macedonians of North America, Toronto Branch, as indicated by the United Macedonians of Canada. 3) To invite guests from the Macedonian Orthodox Church in Macedonia, representatives of the government of the Republic of Macedonia and representatives from the House of Immigrants to attend the Ilinden Picnic. 4) To hold cultural events and award the best performances. and 5) To have traditional Macedonian music at the picnic. All these points were accepted.

The meeting ended well and all agreements were signed by all those who were present, except for Simo Gadzhovich, who refused to sign even though his signature carried greater meaning because he was president of the church administration. This indeed was unfortunate for all of us.

Улогата на црковната управа и Обединети Македонци

Тогашниот Претседател на црковната управа при Свети Климент Охридски во Торонто, Симе Гаџовски беше најголемиот виновник за неуспехот на преговорите за обединување на огранокот на Обединети Македонци за Северна Америка во Торонто. Гаџовски беше тој што го држеше клучот во свои раце. Предноста помеѓу двете спротивставени групи на Обединети Македонци ја имаше групата која ја имаше поткрепата на црковната управа значи групата на Аристотелис Мориховитис и Антон Павлов. Вражиновски во својата книга "Обединети Македонци" го објавува записникот на еден од состаноците во кој се обидуваме да дојдеме до некакво помирување и заеднички да можеме да работиме. Симо Гаџовски како Претседател на црковната управа, меѓу другото вели: "Јас би сакал да им објаснам на присутните кој е тој специјален комитет што раководи со прославата за 100 годишнината од раѓањето на Гоце Делчев. Специјалниот комитет го сочинуваат: Црковната Управа при Македонската Православна Црква Свети Климент Охридски во Торонто, црковната управа при Македонската Православна Црква Свети Наум во Хамилтон, огранокот Обединети Торонто под Претседателство на Антон Павлов- Опашинов, Обединети од Хамилтон и некои други луѓе кои не се опфатени во споменатите црковни управи и управите на организацијата"."Овој комитет ќе го проширime со учество на женската секција и играорната група. Во таков состав ќе може да ја оствари престојната задача и да го води Илинденскиот Пикник".

Знаејќи дека прославите на Илинден и Гоцевите денови беа секогаш спонзорирани од Обединети Македонци, а не од Македонските црковни управи зошто сега се вклучуваат и црковните општини?

Црковната општина Св. Илија од Мисисага немаше право да одржува Илинденски пикник во својот црковен парк затоа што Обединети Македонци тврдеа дека Илинденскиот пикник им припаѓа само на нив. Симо Гаџович лично го промовираше расцепот на организацијата.

Овде веќе диктира Симо Гаџович. Што сака да ни каже Симо Гаџовски? Тој исклучува секакво учество на "Обединети Македонци за Северна Америка" но, ги вклучи црковните управи и со тоа помогна да расцепот да се претвори во траен расцеп. Тоа значи дека само расцепниците имале право да раководат со прославите на чело со Антон Павлов, иако напорите се за некакво обединување на организацијата. Со овој став, Претседателот на црковната управа тотално ги уништува сите напори и можности да се дојде до посакуваното помирување во редовите на организацијата. Знаејќи ја ситуацијата дека претседателот на црковната управа го држи клучот за разврска на проблемот и за некакво помирување и одржување на еден илинденски пикник, кој беше приоритет за сите нас и во Републиката, тогашиот Генерален конзул овде во Торонто Митко Чаловски не повика да ни каже дека сака да се состанеме со Гаџович и дека ќе не информира за времето и местото на состанокот. Чаловски успеа да влезе во контакт со Гаџовски и закажал состанок во еден мал хотел на Еглинтон и Фармаси блиску каде што живееше Гаџович. По три часа разговори и убедувања, и едно по друго пиво и трчање на мочање на секои 5 - 10 минути, Чаловски му го постави прашањето: “Обединети Македонци за Северна Америка се согласија за одржување на еден пикник, што мислите Вие?” Симо Гаџовски одговара: "Јас не можам да

кажам дали ќе има еден пикник или два. Јас сум претседател на црковната управа а не на Обединетите, тие ќе решаваат по тоа прашање". Така заврши нашиот состанок без никаков договор. Не сакам да навлегувам во генералната реакција на ова но, би сакал да нагласам дека Чаловски беше многу разочаран од одговорот на Гаџовски. Иако Чаловски беше умерен во своите зборови, овој пат реагираше со големо незадоволство, знаејќи дека ако не се добие согласност од Гаџович не можеше да се очекува дека би можело да се дојде до одржување на еден заеднички пикник. За улогата на црковната управа и нејзиниот претседател Гачовски реагира и Госпоѓа Ратка Шаппас, во нејзината книга "Историја на Македонското Иселеништво во Канада и САД". Иако не знае ни самата на која страна да застане, сепак констатира дека без подршка на Симо Гаџович и неговата црковна управа расцепниците не би можеле да опстанат како организација.

На еден од состаноците за обединување со расцепничката група одржан на 22 Април 1974 година на дневен ред се разгледуваа следните точки: Обединување на разединетата организација Обединети Македоци; Одржување на еден заеднички пикник; Ако се постигне обединувањето да се одреди дата за нови избори во Торонто. На состанокот присуствуваа: Тели Мориховитис, Петер Василевски, Владо Стериовски, Јимми Билкас, Џон Гивенс, Спиро Базел (Василев), Џан Црвенков, Павле Базел, Вангел Стоиковски. Гости на состанокот беа: Отец Михаил Теохарев, парохиски сбештеник при Македонската Православна Црква Свети Климент Охридски, Филип Ангелковси и Симо Гаџович.

Од наша страна имаше 12 точки за дискусија. По исцрпнатата дискусија за обединување, ние инсистиравме најмалку на 5 точки да се прифатат и тоа се: 1) За обединување на организацијата ќе мора да се почитува претходното решение кое беше постигнато на 27 Ноември 1973 во 10:15; 2) Двата чартери да се спојат во еден; 3) Да се одржат демократски избори за нова управа на организацијата и тоа на 26 Мај, 1974, а сите членови да бидат поканети 21 ден пред одржувањето на изборите; 4) Да се прифати првичниот текст од извинувањето кое беше дадено од страна на Обединети Македонци од Канада, примено на 27 Ноември, 1973 година; 5) Пикникот да се одржи на 4 Август, 1974 година. Од страна на Обединети Македонци за Канада, Антон Павлов ги предложи следните точки: 1) Да се одржи коктел забава на 15 Мај, 1974; 2) Претходно да се плати долгот на гранката на Обединети Македонци за Северна Америка во Торонто, како што е утврдено од организацијата Обединети Македонци за Канада; 3) Да поканиме гости од Македонската православна Црква, претставници на Владата на Република Македонија и Матицата на иселениците да присуствуваат на Илинденскиот Пикник; 4) Да се одржат културно просветни манифестации пред пикникот со награди за најдобрите; 5) Да има традиционална Македонска музика на пикникот. Сите овиј точки беа прифатени. Состанокот заврши во добро расположение од сите присутни. Решенијата беа потпишани од сите присутни. Единствено Симо Гаџович одби да потпише иако неговиот потпис имаше големо значење како Претседател на Црковната Управа. Ова навистина беше несреќно за сите нас.

His Excellency Blagoja Popov, President of the Socialist Republic of Macedonia, visits Toronto in 1982

During my presidency at the St. Clement of Ohrid Macedonian Orthodox Church, we had a rare opportunity to welcome the president of Macedonia, His Excellency Blagoj Popov. During a visit to the government of the Province of Ontario on March 10th, 1982, the president of Macedonia also took the opportunity to pay a visit to our St. Clement of Ohrid Macedonian Orthodox Church in Toronto.

Following protocol, we welcomed the president and his Macedonian delegation, first with the signing of the official church book. The parish hall was overflowing with well wishers, who waited for his arrival and when he and his delegation entered the hall, they received great applause from the people. It was my privilege and honour, as president of our church, to welcome the president and his delegation in the name of the church board, with the following words:

Your Excellency,

Dear President of the Executive Council of the Assembly of the Socialist Republic of Macedonia, Blagoj Popov.

Dear members of the state delegation.

Dear fellow Macedonians, ladies and gentlemen. On behalf of the largest Macedonian Church community in North America, St. Clement of Ohrid, I want to welcome you with our traditional Macedonian, “Dobro ni dojdovte”.

Welcome to this little Macedonian corner, where we gather together in our happy and sad moments; a corner where we talk and hear our dear, native Macedonian language; where our children learn their mothers’ language, learn our Macedonian history, special customs and culture; a corner in which we reaffirm our national identity daily and where we have established ourselves as worthy Macedonians, and currently, citizens of our democratic Canada. In this corner, all of us, regardless of the distance and being far from our homeland, feel like we are at home. For this reason, please, your Excellency and members of the state delegation, we ask you to feel like you are amongst your own.

We are a people who love our past, we are people who respect and appreciate what has been achieved, with the hope for even greater successes in the affirmation of our country, the homeland of all the Macedonian people. With your visit to the Province of Ontario and the city of Toronto, which is the heart of Canada, we feel that it is an important historical date, not only for the Socialist Republic of Macedonia, but also for us, the Macedonian immigrants living in Canada.

Your visit will help our affirmation in Canadian society. It will help to build new bridges for closer cooperation between our second homeland, Canada, and our fatherland, Macedonia. We are especially grateful that you have sacrificed some of your precious time to visit us. Mr. President, your stay with us gives us great pride and we feel very privileged to have you amongst us, although for a very short time.

For all of us, this gathering is a rare holiday experience to welcome you and your associates, the highest representatives of the Macedonian State. We follow the progress

and prosperity of our dear Socialist Republic of Macedonia and every one of your successes becomes our successes.

The existence of the Socialist Republic of Macedonia is also our existence since the affirmation of our old homeland in the world is also our affirmation. The existence of the Socialist Republic of Macedonia is our guarantee for our affirmation and mutual brotherly relations with all the peace loving people in the world.

Once more, I welcome you, and wish you successful talks with the government of Ontario and a pleasant stay amongst the Macedonians in Canada.

Thank You.

After my welcoming speech, the executive board, on behalf of the St. Clement of Ohrid Church congregation, presented the president with a gift - a silver tea serving set. After receiving the gift, the president addressed the crowds with a few kind words.

After his address, the Macedonian president presented the congregation with an oil painting depicting Gotse Delchev, our legendary leader.

In the name of our administration and the congregation of St. Clement of Ohrid, it was my honour and privilege to have received this great work of art which, to this day, graces the offices of the St. Clement of Ohrid Macedonian Orthodox Church in Toronto.

Посетата на Претседателот на Социјалистичка Република Македонија неговата екселенција Благоја Попов во Торонто

Посетата на Претседателот на Социјалистичка Република Македонија Благој Попов за време на моето претседателство со црквата Св. Климент Охридски во Торонто, беше ретка можност да пречекаме Претседател на Македонија, неговата екселенција Благој Попов.

На 10 Март, 1982 година, Претседателот на Македонија беше во посета на провинциската влада на Онтарио и во исто време ја посети нашата црковна општина Св. Климент Охридски во Торонто.

По протоколот и церемонијата, го пречекавме Претседателот и неговата делегација прво со потпишување на официјалната книга за гости посетители на нашата црква. Потоа Претседателот Попов заедно со делагацијата се упатија кон нашата црковна сала која беше полна со народ, подржувачи и пријатели. Нашите луѓе со бурни аплаузи ја пречекаа државната делегација.

За нас црковната управа, беше голема чест и привилегија да го пречекаме за првпат Претседателот на Социјалистичка Република Македонија во нашата црква Св. Климент Охридски во Торонто.

Ми чинеше голема чест и привилегија, од името на црковната управа и членството на нашата црква да го поздравам Претседателот и државната делегација со следните зборови:

Ваша Екселенцио

Почитуван Претседателе на Извршниот Совет на Собранието на Социјалистичка Република Македонија Благој Попов. Почитувани членови на државната делегација.

Драги сонародници Македонки и Македонци. Од името на најголемата македонска црковна општина во Северна Америка Св. Климент Охридски, сакам да Ве поздравам со нашето традиционално македонско Добро ни Дојдовте.

Добро ни дојдовте во ова наше мало македонско катче, катче каде се собираме во нашите радосни и жални моменти. Катче во кое зборуваме и слушаме мил мајчин јазик, Македонски јазик.

Нашите деца го изучуваат својот мајчин јазик, ја изучуваат нашата македонска историја, нашите посебни обичаи и култура, катче во кое секојдневно ја потврдуваме својата национална самобитност и се афирмираме како достојни Македонци, а сме сегашни граѓани на демократска Канада.

Во ова наше катче сите ние иако далеку од родниот крај, се чувствуваме како дома.

Затоа, Ве молиме Ваша Екселенцио и членовите на државната делегација да и вие се чуствувате како свои меѓу своите.

Ние сме народ кој си го сака своето минато сме народ кој го почитува и цени добиеното. Со надеж за уште поголеми успеси во афирмацијата на нашата држава, татковина на сите Македонци.

Вашата посета на провинцијата Онтарио и градот Торонто кој град е срцето на Канада, е голема и важна историска дата не само за Социјалистичка Република Македонија, но, и за нас македонското иселеништво што живее во Канада.

Вашата посета ќе помогне за нашата афирмација. Ќе помогне за градење на нови мостови за поблиска соработка меѓу нашата втора татковина Канада и нашата мила татковина Македонија.

Сите ние сме посебно благодарни, што жртвувате од вашето скапоцено време да не посетите.

За нашето иселеништво е голема гордост и привилегија што престојувате меѓу нас, иако за многу кратко време.

За сите нас оваа средба е редок празник што доживуваме да бидиме домаќини и да Ве дочекаме Вас и Вашите соработници, највисоки претставници на Македонската држава.

Го следиме целокупниот прогрес и напредок на нашата мила Социјалистичка Република Македонија и секој Ваш успех е и наш успех. Постоењето на Социјалистичка Република Македонија е и наше постоење, зошто нашата стара татковина е гаранција и за нашата афирмација во градбата на меѓусебните братски односи со мирољубивиот дел на светот.

Уште еднаш добро ни дојдовте и Ви посакуваме успешни разговори со претставниците на Владата на Онтарио и пријатен престој меѓу Македонците во Канада.

Ви благодарам,
82/03/10. Џон Гивенс

По моето обраќање, црковната управа во името на црковната општина Св. Климент Охридски му подари на претседателот " Tea Party set" сребрен сервис за чај. По приемот на подарокот Претседателот се обрати кон присутните со убави зборови. По неговиот поздрав Претседателот ни подари маслена слика (Oil painting) со ликот на нашиот легендарен борец и водач на Македонија Гоце Делчев. Во името на црковната управа и црковната општина Св. Климент Охридски ми причинуше голема привилегија и чест да ја примам оваа слика која и ден денес ги краси просториите на канцеларијата на нашата црква Св. Климент Охридски во Торонто.

United Macedonians Canadian Committee

After the establishment of the new branches in Hamilton and Windsor, the organization United Macedonians Canadian Committee took the name “United Macedonians of Canada”.

After the establishment of the Detroit branch, midway through 1969, the organization unofficially began to call itself, “United Macedonians of North America”.

At the congress, the organization officially adopted the name “United Macedonians of North America” with its four branches, in four different cities, in Canada and the United States of America. At the congress, Anton Pavlov ran for president of the United Macedonians of North America Joint Executive Board. After his unsuccessful run for president at the congress, he was elected secretary of the organization by the congress. Three months after his election, he submitted his resignation as secretary of the Joint Executive Board of the United Macedonians of North America. On March 7, 1971, Pavlov ran for president of the Toronto branch of the United Macedonians of North America. The Joint Executive Board of the United Macedonians of North America rejected his election as president, declaring the elections unconstitutional. The splinter group, led by Pavlov and Aristotelis Morihovitis, held separate elections, with their own supporters and began openly calling their group “United Macedonians of Canada Toronto Branch”, implying that they were a “branch” of the “United Macedonians of Canada”. So we need to ask who were and where were the other nonexistent Canadian branches?

There weren’t any!

After Pavlov and his supporters split from the United Macedonians of North America, other groups began to surface with new names and each wanting to call themselves, “United Macedonians”. Each group wanted to show the others that its members were more patriotic Macedonians than those of the other group. Anton Pavlov revealed his ill prepared platform with which he declared himself the big "Nationalist" and calling us, the other side, "Federalists". Regardless of what the opposing group was trying to name the members of the United Macedonians of North America, we wanted to be just good and patriotic Macedonians; everything else to us was wind and fog. I must remind the reader that the problem in the Toronto branch came about, after the March 7, 1971 illegal elections. The problem of the organization was only with Teli Morihovitis and Anton Pavlov's clique in the Toronto branch of the United Macedonians of North America.

Here is what Dr. Vrazhinovski, in his book, “Obedineti Makedonci” (United Macedonians) had to say about me: “John Givens was president of the Federalists…” Mr. Vrazinovski, if I was the president of the federalists, then who was the president of the nationalists? This is of course totally incorrect!

I was president of the Joint Executive Board (Supreme Board) of the United Macedonians of North America, elected at the convention in Toronto and most importantly, at the same time, Pavlov was elected secretary of the organization. Therefore, Anton Pavlov was my secretary until his resignation. The question arises, wasn't Anton Pavlov also elected secretary at the same time of the same organization where his splinter group participated? After the split of the Toronto Branch, Peter Vasilevski was president of the “United Macedonians of North America Toronto Branch”.

According to Vrazhinovski, Pavlov also said: “With the decision of the membership of the United Macedonians of Canada, John Givens and some like-minded individuals of North America were freed from the membership.” Freed from membership? This is indeed comical! Read their apology.

Furthermore, Anton Pavlov from the “United Macedonians of Canada” so-called Toronto branch is actually accusing me, John Givens, “President of the Joint Executive Board of the United Macedonians of North America” as being democratically elected at the convention in Toronto, of "separating and breaking away." From whom? The splinter clique of the Toronto branch?

How was it possible for one organization to exclude members from another organization in which they were not even members? These are pure stupidities on Pavlov’s part, even more than the writer of the book, "United Macedonians"

The truth is that Pavlov and some of his like-minded followers from the splinter group who were members in the Toronto Branch of the “United Macedonians of North America” were the ones who were thrown out of the United Macedonians of North America. (Read the decision of the Toronto branch.)

Anton Pavlov himself, with his apology in 1974, admitted that they did not exclude (freed) anyone. The worst think is that he does not know when to stop lying.

The constitution of the United Macedonians of North America was exclusively the constitution of the United Macedonians of North America and not the constitution of the so-called United Macedonians of Canada. This constitution cannot be changed or updated with Pavlov’s “platform”. Not only could it not be changed by Pavlov’s group but that group had no right to even use it.

The highest organ of the United Macedonians of North America was the organization’s congress. The congress was made up by the delegates of all the United Macedonians of North America branches. The congress adopted and carried the constitution. The congress elected the “Joint Executive Board” which led all the branches in the organization. Every branch in turn chose its own administration in accordance with the United Macedonians of North America’s Constitution.

According to paragraph 14 of the constitution: “No one member or section of the board has the right to make public statements regarding the conduct of established organizational policies except those authorized by the Executive Board of the United Macedonians of North America. According to Paragraph 62 of the Constitution: “All branches of the organization are under the jurisdiction and guidance of the “Joint Executive Board.” in accordance with the constitution.

According to Paragraph 63: “Any officer who avoids or does not work under the “Joint Executive Board” will be called to answer to a board of the United Macedonians of North America appointed council which will have the right to take appropriate action.”

Reading Dr. Tanas Vrazhinovski's book "Obedineti Makedonci" (United Macedonians) gave me the inspiration, or more precisely, the need to say something about our involvement in the "United Macedonians" organization and in the religious life of our community here in Canada without the use of second hand information. I would like to thank Dr. Vrazhinovski for his investigative work but at the same time I need to mention that his information was based, if I may say, on an incompetent and immature individual who was not capable of telling the truth.

Pavlov may not have been a good actor but he was a big liar. On the other hand, Dr. Vrazhinovski does not differentiate between the organizations when he speaks about "United Macedonians Canadian Committee" or about "United Macedonians of North America" which inherited the "United Macedonians Canadian Committee".

He does not even differentiate between these organizations and the splinter group, the so-called "United Macedonians of Canada".
All events up to and beyond 1970 have been lumped together by Vrazhinovski into a single basket which he calls the "United Macedonians Organization".

The organization evolved during the years, depending on the leadership of the time. The first years of its existence of the United Macedonians Canadian Committee as former president George Loukras called them, "The Golden years of the Macedonian National Movement in Canada."

The United Macedonians Organization from its founding, right up to the congress, was one united organization aspiring to greater successes with its inclusion of new branches in Hamilton, Detroit, and Windsor.

However, what the organization was doing was not in the interest of our enemies who worked non-stop to find ways to destroy it and with that, to stop its progress from uniting the ethnic Macedonian immigrants in Canada and in the United States.

But, at the end, it was our responsibility, with no exception, to guide our destiny which was also our tragedy. We all are responsible, some more and others less but, responsible jus the same.

Some comments around some of Dr. Vrazhinovski's claims:

1) Central Committee is used by political parties. Not used by the United Macedonians.

2) The translation of the United Macedonians of North America constitution is not accurate, read Article 40; none of the organizations allow the name of the organization to be used for personal use.

3) The Constitution of the United Macedonians of North America is divided into two parts: The first part, in addition to the preamble, also contains paragraph 51 which applies to each branch of the United Macedonians of North America and not the Joint Executive Board of the United Macedonians of North America. From this arises the erroneous interpretation of Point 1, the internal structure of "United Macedonians" is entirely wrong because it only speaks about the conduct of branches when referring to general and common meetings.

4) When speaking about Spiro Bassil – Vasilev's group, we speak about the "United Macedonians of North America" Toronto branch.

5. Dr. Vrazhinovski accurately concluded when he said: "Most evident is the incident with the sorting out of the two United Macedonian Organizations: 'United Macedonians of North America' and the 'United Macedonians of Canada'." So the question is: "Why

is it so hard for Dr. Vrazhinovski to tell us against which organization he has made his claims?

6) Speaking about Pavlov's platform, Dr. Vrazhinovski wrote: "This document, however, as an official document, never entered official status. Because of that, about some elements he spoke from a nationalistic nature with regards to the turmoil of the Macedonian immigrants in Toronto, we are publishing it in its entirety." We are not going to look at what Vrazhinovski has published but we are going to say that the United Macedonians of Canada, to this day, is following and abiding by the constitution belonging to the "United Macedonians of North America". These people not only do not have their own constitution but still abide by the same principles and regulations, without any changes or updates.

Having said all this, we cannot claim that there was not some other reason of national character for what happened. The splintering in the "United Macedonians of North America" was not based on an ideological principle, it was based on the desires of certain individuals who put their own personal interests ahead of the common Macedonian national good and the Macedonian cause. This does not exclude outside interests but we ourselves are to be blamed for all this. What were the results of all these misunderstandings? We destroyed the United Macedonians of North America! If that was the aim of the splinter group (United Macedonians of Canada) then yes, they succeeded in their aims. But in this entire episode, Pavlov never became president of the "Joint Executive Board". Had Pavlov become president of the Joint Executive Board of the "United Macedonians of North America", let's say that he would not have to flip hamburgers in Skopje.

"Обединети Македонци Канадски Комитет"

По формирањето на нови гранки во Хамилтон и Видсор, организацијата Обединети Македонци Канадски Комитет го прими името Обединети Македонци од Канада. По основањето на Обединети Македонци во Детроит во првата половина од 1969 година организацијата неофицијално почна да се нарекува "Обединети Македонци од Северна Америка".

На конгресот се прими официјално името "Обединети Македонци од Северна Америка" со својте 4 огранаци во четири различни градови во Канада и Соединетите Американски Држави. На Конгресот Антон Павлов се кандидатира за претседател на Извршниот Управен Одбор на Обединети Македонци за Северна Америка. По неговиот пораз за претседател на Извршниот Управен Одбор на конгресот тој беше избран секретар на организацијата. По три месеци, Павлов си даде оставка од должноста секретар на Извршниот Управен Одбор на Обединети Македонци од Северна Америка. Март 7 , 1971г. Павлов се кандидатира за претседател на Торонто гранка на Обединети Македонци од Северна Америка. Извршниот Управен Одбор на Обединети Македонци од Северна Америка го анулира неговиот избор и ги прогласи изборите како не законски. Расцепничката група на чело со Антон Павлов и Аристотелис Мориховитис, одржуваат одвоени избори со неговата група подржувачи, нарекувајки се Обединети Македонци од Канада, Торонто гранка, претендирајки дека тие биле некоја гранка на Обединети Македонци од Канада. Се поставува прашањето: кои беа и дека ги имаше другите непостоечки канадски гранки?

Ги немаше никаде!

После расцепот на Антон Павлов и неговите истомисленици од Обединети Македонци од Северерна Америка, се појавија секакви групации нарекувајки се Обединети Македонци. Секоја група сакаше да му докаже на другата групација дека неговите членови се поголеми македонски патриоти од другата група . Антон Павлов ја истакна неговата лошо приготвена измислица- платформа со која се декларира себеси како "големиот националист", нарекувајки ја другата страна на неговата опозицијата (Обединети Македонци од Северна Америка) на федералисти. Без разлика на именувањето на нашата група од страна на нашата оппозиција, ние сакавме да останевме добри патриоти Македонци, све друго за нас беше ветер и магла.

Морам да му напомнам на читателот дека до Март 7 , 1971 год. проблемот во организацијата беше само со кликата на Тели Мориховитис и Антон Павлов во Торонто гранка на Обединети Македонци од Северна Америца.

Ето што има Др. Вражиновски да каже за мене : Џон Гивенс беше претседател на Федералистите....

Господине Вражиновски, ако јас бев претседател на федералистите кој беше претседателот на Националистите? Ова е секако сосема неточно!

Џон Гивенс беше претседател на Заедничкиот Управен Одбор на Обединети Македонци за Северна Америка избран на првиот конгрес во Торонто а што е уште по важно, Антон Павлов беше избран секретар на Заедничкиот Управен Одбор на организацијата на конресот. Антон Павлов ми беше секретар до неговата оставка.

Се поставува прашањето, не беше Антон Павлов, исто така избран за секретар во исто време на истата организација со учеството на неговата сега расцепничка група. По расцепот, Петре Василевски беше избран за претседател на "Обединети Македонци за Северна Америка Торонто гранка"

Според Вражиновски, Антон Павлов продолжува: "Со одлука на членството на Обединети Македонци од Канада , Џон Гивенс и некои како него истомисленици поединци од Северна Америка беа ослободени од членството". Ослободени од членството?

Ова е навистина смешно! Читај неговото извинување.

Во продолжење Антон Павлов од Обединети Македонци за Канада таканаречена Торонто гранка ме обвинува дека јас , Џон Гивенс претседател на Заедничкиот Управен Одбор на Обединети Македонци за Северна Америка, демократски избран на конгресот во Торонто за "одделување и отцепување" Од кого Др. Вражиновски? Од расцепничката клика на Торонто гранка?

Како е тоа можно за една организација да исклучува членови од друга организација во која тие не беа дури и членови? Тие се чисти глупости од страна на Антон Павлов а, уште поголеми на писателот на книгата " Обединети Македонци"

Вистината е дека: А. Павлов и некои од неговите истомисленици од расцепничката група кои беа членови на Торонто гранка на "Обединети Македонци за Северна Америка" беа оние кои беа исфрлени од Обединети Македонци за Северна Америка. (Прочитај одлуката на Торонто гранка)

Антон Павлов со неговото извинување во 1974 год. самиот демантира дека тие не исклучиле никого. Што е најлошоло што овој човек не знае како да престане да лази.

Уставот на О.М. за Северна Америка е своина само на О.М. од Северна Америка а не на таканаречената; О.М. за Канада и не можи да го менува или дополнува со "Платформата на А. Павлов, не само што не може да го менуваат но немат право да го употребуваат а уште повеке да вршат некои измени и дополнување на ничии устав.

Највисокиот орган на О.М. за Северна Америка е конгресот на организацијата. Конгресот го сочинуваат делегатите од сите гранки на О.М. од Северна Америка. Конгресот го усвои и го спроведе Уставот. Конгресот го избира "Заедничкиот Управен Одбор" кои раководи со сите гранки на организацијата. Секоја гранка избира своја управа која управува со својата гранка во согласност со уставот на орг. Обединети Македонци за Северна Америка.

Според параграф 14 од уставот: "Ни еден член или оддел на одборот нема право да дава изјави на јавноста кои се однесуваат на основната политика на организацијата освен овластените од извршниот одбор на О.М. за Северна Америка".

Според параграф 62 од уставот: "Сите огранаци на организацијата се под јурисдикција на Заедниукиот Извршен Одбор во согласност со конституцијата".

Параграф 63: Секој огранок кој ги избегнува или не врши соработка со заедницкиот извршен Одбор ке биде повикан на одговорност од одборот на следната конвенција, а конвенцијата има право да преземе соответни мерки.

Читајки ја книгата на госп. Др. Танас Вражиновски "Обединети Македонци" ни даде инспирација или по точно казано, потребата и ние да кажеме нешто за нашата инволвираност околу организацијата Обединети Македонци и нашиот верски живот во нашата средина овде во Канада без потреба од соговорници или пак информатори. Ние искрено му благодариме на госп. Др. Танас Вражиновски за нивниот ангажман и неговото истражување но, истовремено мораме да кажиме неговото истражување се базира многу на еден по наше неспособен(незрел) и недораснат маш кој не е способен да ја каже вистината.

Павлов може да не беше добар актор но, е голем лазго. Од друга страна госп. Вражиновски не разликува кога говори за О.М., дали говори за "Обединети Македонци Канадски Комиттет" или пак за "Обединети Македонци за Северна Америка" која организација ја наследи, Обединети македонци Канадски Коммитет. Он не разликува меѓу овие организации и расцепничката група, така наречена "Обединети Македонци за Канада".

Сите настани до и по 1970 год. се ставени во истиот кош ООМ. Првите години како што ги нарече бивсиот председател покојниот Георѓи Лоукрас: беше "Златниот век на Македонското национално движение во Канада".

Организацијата евалуираше со текот на годините во зависност од раководството во тоа време. Првите години од неговото постоење на Обединети Македонци Кададски Комитет како еден од бившите Претседатели Гиорги Лоукрас ги нарече Слатните години на Македонското движење во Канада

Организацијата од своето основување до собирот беше една обединета организација која се стремеше за поголеми успеси со неговото проширување со нови огранаци во Хамилтон, Виндсор и Детроит.

Но, тоа што правеше организацијата , не беше во интерест на неговите непријатели кој не престанаа да бараат начин да ја уништат и со тоа да го запрат

прогресот во обединувањето на нашата етничка Македонска емиграција во Канада и во Америка.

Таја е нашата судбина, или по точно казано е нашата трагедија, во која сите ние актерите сносиме кои по повеке, кои по малку но сносиме одговорност.

Некој коментари околу некои тврдења на Др. Вражиновски:

1) Појмата Централен комитет го употребуваат Политицки Партии, во организацијата Обединети Македонци не се употребува.

2) Преводот на уставот на О.М. за Северна Америка, не е точен, читај член 40, ниедна организација не дозволува името на организацијата да биде употребено за лицен корист.

3) Уставот на ООМ за СА е составен во два дела: Првиот дел покрај преамбулата вклучувајки го и параграф 51 се однесува за секоја гранка оделно на О.М. за СА а не на заедницкиот Извршен Одбор, на О.М. за Северна Америка. Од тука произлегува и погрешното толкување во тоцка 1, внатрешната структура на орг. "Обединети Македонци" е целосно погрешна општо Собрање или Генерално Собрание се однесува само за гранките на организацијата.

4) Кога се говори за групата на Спиро Базел - Василев: се однесува на "Обединети Македонци За Северна Америка" Торонто гранка.

5) Др. Вражиновски точно заклучува кога вели: "Најевидентен е случајот со издвојувањето на две организации на Обединети Македонци: "Обединети Македонци за Северна Америка" и "Обединети Македонци за Канада". Прашањето е "што е толку тешко да се кажи за која организација се однесуваат тврдењата на Др. Вражиновски?

6) Др. Вражиновски говорејки за платформата на Павлов пишува: "Овој документ, сепак, не влегол како официјанло дополнување на стасутот. Поради тоа, што тој укажува на некои елементи од национална природа во врска со превирањата на Македонското иселеништво во Торонто, го објаснуваме во целост." Ние не гледаме како Др. Вражиновски го објаснува но, можиме да кажиме дека Обединети Македонци за Канада ден денес се служат со Уставот на "Обединети Македонци за Северна Америка" не само што немат свој устав туку се согласуваат на истите одредби и принципи без никакви измени или дополнувања.

Баш за тоа неможиме да тврдиме дека имало некоја друга прицина од национален карактер. Расцепот во "Обединети Македонци за Серерна Америка" не се базира на идеолошки принцип, туку на личности кои го ставие својот личен интерест над општонационалниот интерест на нашата кауза. Тука не би исклучил и надворешниот интерес но, во главно сме ние самите криви. Што беше резултатот од овие недоразбирања? Ја уништија О.М. за Северна Америка. Ако таја беше целта на расцепниците на О.М. за Канада, да, тие успеа во целост, но, Антон Павлов во цела оваа прикаска не престигна да стане претседател на: "Јоинт ексекутив Борд". Заедницкиот Управен Одбор на "Обединети Македонци за Северна Америка", голема штета! Ако Антон се избереше председател тоа време, немаше да печи плескавици во Скопје.

The Macedonian Community of Canada and its development in Canada in light of Dr. Atanas Vrazhinovski's Book “United Macedonians”

United Macedonians Canadian Committee was the first truly ethnic Macedonian organization in Canada. It was also the initiator of the building of our truly Macedonian Church, first in Canada, St. Clement of Ohrid in Toronto. Most of the initiators of the organization were mainly active members in their respective village benevolent associations and some of them politically inclined in Canada. Thanks to all of those people, the visionaries of the time, who brought about the awakening of our ethnic Macedonian conscience of our community and our heritage in Canada that enable us today to have a strong Macedonian Community.

Keep in mind the fact that the great majority of the Macedonians in Canada were from the Greek occupied part of Macedonia and had nothing to do with Yugoslavia. Therefore, their loyalties were strictly connected to Macedonia only, primarily to Aegean Macedonia and not to Yugoslavia.

Many Macedonians today are trying to identify and judge the people and their activities of 55 years ago, applying today's standards. It is a fact that the United Macedonians Canadian Committee achieved more in the first 10 years of its existence than in the next 46 years, a fact that cannot be denied. Thanks to the people who were in the leadership of the organization at that time and all the patriotic Macedonians in the Macedonian community, they succeeded and achieved a lot. I admit that there were some bad apples in the organization. I would like to deal with them in defense of all those patriotic Macedonians of the past, to whom we say thank you for what you have done for our community in Canada. It must be stressed at this time that our relations and the help from Macedonia was the single most important factor that motivated our work in our community. Macedonia gave us the moral encouragement to do our work and be proud Macedonian patriots. This is why we were loyal to Macedonia as we are today.

After reading Dr. Vrazhinovski's book, I was inspired to provide a detailed and factual account of my long years of activity in the United Macedonians organization and our church community, St. Clement of Ohrid, in Toronto. Most importantly, I felt the need to present an accurate historical account of what actually transpired during my years of involvement that was based on information and facts taken from primary sources like myself, along with copies of meeting minutes and other documents available to me. Books written based solely on second-hand information and 'word of mouth' cannot be an accurate account of history.

In Dr. Vrazhinovski's book, he wrote that the Macedonian authorities were afraid of strengthening the nationalistic line/platform of the United Macedonians organization and ergo, lose the already fragile control it had over some of the members of its leadership. I disagree with the author's statement. Before the United Macedonians Canadian Committee was established in 1959, there had been very little, if any, contact with the authorities in Macedonia. In fact, The United Macedonians Canadian Committee was formed to address the needs of our Macedonian ethnic community here in Canada at that time. It must be clearly stated that it was not a politically motivated organization, at all, at that time.

The founders of the United Macedonians Canadian Committee were well aware that introducing politics into the organization meant its destruction. The aim of the organization was always the unity of all the Macedonian people in North America, regardless of their political affiliation. We, all of us, were deeply dedicated to the Republic of Macedonia. It was not possible for someone to be anti-Yugoslav at that time as Macedonia was a part of Yugoslavia and was building its future within that federation. While everything may not have been ideal, it was an important stepping stone to having our own independent Macedonian state, of which all Macedonians are proud. I am happy and proud to be a citizen of Macedonia.

However, it is equally important to understand that Macedonia did have enemies here in Canada and, as such, the need for an organization like ours, in the fifties and sixties, was long overdue. We needed to awaken and encourage the national pride of our immigrants, who were mainly coming from the Greek occupied part of Macedonia. The Macedonian authority with whom we were dealing was the House of Immigrants of Macedonia and it had a clear understanding of our mandate in 1959.

Some modern interpreters have claimed that during this time period, to be a good Macedonian meant one had to be anti-Yugoslav. This claim is totally inaccurate as at no time did the United Macedonians ever declare that they were either pro or anti-Yugoslav. It can be claimed with certainty, however, that they were definitely pro-Macedonian. It was and remained a national and cultural Canadian Macedonian organization.

Yes, times have changed and so the world has changed. This is why we insist that the time and events play a real part of the storytelling of the activities of the organization and the members' activities. The fact remains that the so-called "federalists", as they are referred to in Dr. Vrazhinovski's book, were the founders of the United Macedonians Canadian Committee and later, the Macedonian Orthodox Church St. Clement of Ohrid in Toronto.

Therefore, Dr.Vrazhinovski, at this time, it is difficult to call them "federalists". Before they became federalists, as your associate calls them, they must have been true patriots. I'm saying this not because I want to be known as a nationalist, nor to be known as a federalist but simply as a good Macedonian patriot and if that is too much of a demand, then just a good and honest Macedonian. I'm saying this on behalf of all my predecessors and associates who worked hard to promote the Macedonian cause in Canada and the United States of America. As such, we deserve far more recognition and respect than was afforded us in Dr. Vrazhinovski's book. I also happen to believe that in the end, a man will be judged by his actions and the legacy he leaves behind. The problem is that the author of the book, *United Macedonians*, blindly believed the lies of his associate.

If we accept many of Dr. Vrazhinovski's statements seriously, it would imply that all of our achievements in Canada were done in the name of and on behalf of Yugoslavism, just because someone called us, the founding fathers of the United Macedonians, "federalists". A further implication would be that these so-called federalists were therefore anti-Macedonian. This is simply an attempt, by some people, to demonstrate that they were the *good* Macedonians by declaring themselves the "big nationalists" in Canada.

The empty slogans of Anton Pavlov were echoed by Dr. Atanas Vrazhinovski in his book, *United Macedonians*, published in the year 1998 in Macedonia, where the primary

source of information was none other than, Anton Pavlov. It is impossible to mention all the contradictions and lies, unfortunately, found in his book, *United Macedonians*.

Here is what the author of the book, *United Macedonians* is saying about Anton Pavlov, "I express special thanks to Anton Pavlov and his wife Rosica Pavlova who selflessly helped me in clarifying some moments of the activities of the United Macedonians Organization, that I was not sufficiently clear and crisp, who also gave me documents from the activities of the organization."

In addition to the inaccuracies and errors in the book, the writer focuses too much on the alleged problem of Yugoslavism in the ranks of the organization during the sixties and seventies. Those of us who were actually present during these events, recognize that this was not the case until 1975 and onwards. Painting us all today with the same 'federalist' brush is inaccurate and irresponsible. Dr. Vrazhinovski here must be expressing his own views and not the reality of the time and what actually transpired.

Furthermore, Dr. Vrazhinovski fails to distinguish between the United Macedonians Canadian Committee and its successor, United Macedonians of North America and the splinter group, United Macedonians of Canada Toronto Branch. To lump them together in the same basket is totally inaccurate and irresponsible.

I would like to thank Dr. Vrazhinovski for his work and contribution in attempting to tell the story of the United Macedonians Organization. However, I am compelled to say that his declared source of information, Anton Pavlov, failed to tell the true story in its entirety, even if he had the opportunity to do so.

After the split of the organization and the holding of two Ilinden picnics, the pressure coming from the authorities in Macedonia to hold one picnic and to preserve the unity of our community and make amends was quite pronounced. Despite our determined efforts, we were unsuccessful in reaching an agreement to hold one picnic, due to opposition from the splinter group lead by Morihovitis and his so-called 'Nationalists'. At a subsequent membership meeting of the United Macedonians of North America Toronto Branch, it was decided that in the name of unity for our community, not to hold any future picnics and gradually reduce the organization's activities.

As I remained the president of the United Macedonians of North America, a now inactive corporation, I eventually cancelled its corporate charter in 1999. An organization with four branches across Canada and the United States was now defunct. Our enemies, both internal and external, had caused the demise of the organization with the help of the so-called, "Nationalists" in the United Macedonians of Canada Toronto Branch. This begs the question, who was the winner in all this? My answer; the enemies of the Macedonian movement for greater unity of our Macedonian people in Canada and the United States.

The most fruitful years of the organization were during the sixties. It was a time of great unity and positive growth where Macedonians were working together to achieve one common goal, that being the unity of all Macedonian immigrants in North America. However, when I defeated Anton Pavlov for the presidency of the United Macedonians of North America at the convention of 1970, a group led by Aristotelis Morihovitis called a meeting of the Toronto branch of the United Macedonians of North America six months later, on March 7, 1971. This meeting failed to comply with and therefore was in contravention of the provisions of the constitution of The United Macedonians of North America. The constitution stipulates: "The membership election meeting shall be convened by a registered letter sent 21 days before the election day to all regular

members with a stipulated agenda for the meeting." None of the above took place. During the period of 1969 to March 7, 1971, Morihovitis was the president of the Toronto branch and represented it during the convention. Anton Pavlov was the secretary and myself, the secretary-treasurer. What happened? Morihovitis convened a regular meeting calling, however, only his allies to attend. It is important to know that even though I was the secretary-treasurer of the Toronto branch, I was not invited to attend.

I, along with many other uninvited members, became aware of this meeting and when we arrived, we found out that Morihovitis was actually conducting an election meeting, an *illegal* election meeting. As the secretary-treasurer I was duty bound to provide to the membership a financial statement. There can be no election without first providing current financial statements to the membership. Once again, this meeting and everything that transpired as a result of this meeting was, therefore, illegal. Though we strenuously objected to the illegality of the election, we failed to prevent it and in protest, we left the meeting. The splinter group elected the "Nationalist", Anton Pavlov, as president of the United Macedonians of North America Toronto Branch. These actions taken by the splinter group were nothing more than 'sour grapes' after having lost the presidency of the Joint Executive Board of the United Macedonians of North America; an election that I won, not by one vote as per Dr. Vrazhinovski's book, but rather by 38 votes to 23. These illegal proceedings resulted in the division of the Toronto Branch membership into two opposing groups.

The Joint Executive Board of The United Macedonians of North America, or central committee, held a meeting in Hamilton, Ontario on June 12, 1971, at which meeting were present members of the Joint Executive Board. They were: myself, Vasil Dinevski, Bill Yanev, Anton Pavlov, Don Pappas, John Soukas, Bill Clechov, Alex Yanev and Kosta Romanovski. Also present at this meeting were: Peter Vasilevski, Teli Morihovche, Vlade Ristevski, Pete Kondoff, Kosta Stanwick, Spiro Bassil, Louis Opasini, Spiro Karfell, Angelo Argiro, and Danny Giuchos. It is extremely important and relevant to re-iterate, that both opposing groups were represented at this meeting. At this meeting the Joint Executive Board took the following decisions:

a) The March 7, 1971 (election) meeting, held by the Toronto Branch, was declared null and void. All decisions dealing with the Toronto chapter between the dates of March 7th and June 12th, 1971 were also null and void.

b) The Joint Executive Board instructed the United Macedonians (Toronto) that the 1969/71 executive (the executive in office prior to the March 7th meeting) was to continue and remain in office until further notice.

c) The traditional Ilinden picnic, previously sponsored by the Toronto branch, had become a manifestation of all the branches of the United Macedonians of North America. Thusly, it automatically fell under the jurisdiction of the Joint Executive Board. This year the Ilinden picnic will be conducted by the Joint Executive Board, with all branches requested to give their full support to make this day a truly representative manifestation of all Macedonians.

d) The decision taken by the first meeting of the Joint Executive Board, to register the organization, had been finalized and approved.

Consequently, after nullifying the illegal elections of March 7, 1971, by the Joint Executive Board of the United Macedonians of North America and the splinter group's refusal to obey by the decisions of the Joint Executive Board, the Toronto Branch called

new elections in which elections of all the membership of the United Macedonians of North America was invited by registered mail including the splinter group.

It was at this meeting the invited splinter group members refused to take part in the elections and disrupted the proceedings to such an extent that the police had to be called. As a result, the chairman was forced to close the meeting before the elections could take place. Consequently, new elections were called for the Toronto Branch of the United Macedonians of North America at which meeting Peter Vasilevski was elected president.

The splinter group opposed the Joint Executive Board's application to incorporate the organization under the provincial corporate laws of Ontario, according to the decisions taken previously by the Joint Executive Board of the United Macedonians of North America, in which decision the splinter group had participated.

Using the opportunity and time where our application was frozen because of their objections, they instead had secretly applied for a federal registration of their organization in Ottawa. They lied to the Federal authorities about the existence of another organization with the same name and of course they did not disclose to Ottawa that they had already opposed, to the provincial authorities', our application of the United Macedonians of North America for registration with the provincial government. Ultimately, the rejection of the illegal elections of March 7, 1971, by the Joint Executive Board, and already the existence of an application with the provincial authorities, resulted in the splinter group adopting the name, "United Macedonians of Canada, Toronto Branch", with which name they registered their splinter group in Ottawa.

In the months that followed, the splinter group continued to operate separately and apart from the United Macedonians of North America Toronto Branch. They simply split from the parent organization of the United Macedonians of North America. When it became clear that they had abandoned the parent organization, the Toronto branch of the United Macedonians of North America decided to terminate their membership in the parent organization. In other words, they were kicked out of the United Macedonians of North America. The Toronto branch advised them in writing that their membership was terminated. The United Macedonians of North America, Toronto branch, called new elections and, as earlier mentioned, Peter Vasilevski was elected its president.

With the split, the doors were wide open in the United Macedonians of Canada Toronto Branch, allowing the opportunity for individuals and different groups to express all kinds of rhetoric and propaganda in the name of the United Macedonians that was contrary to the principles and constitution of the parent organization. Each group was trying to declare themselves more patriotic than the other. As an example, we can look at Anton Pavlov. Dr. Vrazhinovski describes Pavlov and his platform as being nationalistic in character and therefore, Pavlov was seen as a 'nationalist'. He also described the 'other wing', those who are not of the same mind as Pavlov, myself included, as being 'federalists'. It is important to note, that this nationalistic platform, riddled with contradictions, was never accepted by his own organization, The United Macedonians of Canada Toronto Branch. Instead, they are still using the constitution of The United Macedonians of North America; the so-called 'federalists'. The irony here is rich and cannot be overstated.

Suddenly, the Joint Executive Board were all 'Federalists' and Anton Pavlov was the self-declared, 'Nationalist', who had lost in the presidential elections at the convention. He was one of these opportunistic individuals. Being the 'Nationalist', he was trying to show that he was a better Macedonian than the rest of us. He came out with his, so-called

platform, a contradictory piece of paper, pretending to be the big 'Nationalist' but his platform, however, was never accepted even by his own group. In other words, and may I be blunt, it became a piece of paper good for only the toilet!

Before we address some of the accusations and lies written about me personally, I would like to ask Dr. Vrazhinovski a few questions. Earlier, I made reference to a comment about the importance of real time and events that occurred during the sixties and seventies until the independence of Macedonia in 1991. Dr. Vrazhinovski, would you agree that during the sixties and seventies, and especially at the time when I became president in 1965, that there was only a ray of light on the horizon for us? Was not the People's Republic of Macedonia within the Yugoslav federation, the only hope for a better future for all Macedonians? Don't you think Dr.Vrazhinovski, that at the time when our country was part of Yugoslavia, an organization such as ours had no choice but to cooperate with the Macedonian authorities? Was there any alternative that would have enabled the Macedonian immigrants to hope for a better future? Are you suggesting that the members of the United Macedonians should have resisted the Macedonian government because they were "federalists", knowing full well that they were the fathers of the People's Republic of Macedonia? For us, at that time, the crucial issue was the speedy development and prosperity of the People's Republic of Macedonia, regardless to which federation it belonged. Whether that made us, "federalists" does not concern me a bit today.

Dr. Vrazhinovski goes on and states, "The first split in the organization is noticed in 1964 when the construction of the St. Clement of Ohrid Church started." He was mistaken. If there had been a split, the consequences would have been seriously detrimental to the progress of the church construction, its congregation and its synod. There was in fact no split in the United Macedonians Canadian Committee. During that time, however, and especially in 1964-1965, some members of the organization were critical of the way the executive board of directors of the church, under the leadership of Kosta Andrews, was conducting business and were outwardly opposing their policies. Though I was a director on Kosta Andrew's board, I too was opposed to his proposed policy. Thanks to the unity of the United Macedonians Canadian Committee and the members of the church, we succeeded in ousting the executive board led by Kosta Andrews (except for myself, the only re-elected member of that Executive Board) and sidelined its anti-synod propaganda and policies when they were voted out of power in the election of September 1965. This ensured that St. Clement of Ohrid Church would remain under the jurisdiction of the Mother Macedonian Church in Skopje.

Dr. Vrazhinovski also writes, "An important event that contributed to the future problems and splits in the United Macedonians Organization and the immigrants in general, occurred during the consecration of St. Clement of Ohrid by the then Archbishop of Ohrid and Macedonia, His Eminence Dositej, in the year 1964." Are you kidding Dr. Vrazhinovski? Once again, this is completely false. Was the writer confused or had he been fed with incorrect information? Regardless, what Dr. Vrazhinovski writes is simply the repetition of the anti-synod propaganda of 1965. It is both humiliating and degrading to imply that His Eminence, The Archbishop of Macedonia Dositej, had anything to do with the problems of the organization because there was no involvement by the archbishop, whatsoever!

Dr. Vrazhinovski continues writing, "At that time there was a serious problem which had developed which upset the Macedonian ethnic community in Toronto." Of course the

Macedonians were upset. They were extremely upset with those who were spreading their anti-synod propaganda against the members of the church delegation from Macedonia during the consecration of our church headed by His Eminence Archbishop Dositej. It was an overwhelming majority of the church community that agreed to stand firm in their desire to maintain and preserve the unity between our church and its mother church, the Macedonian Orthodox Church in Skopje, Macedonia. It was from a position of solidarity and unity that our organization was instrumental in defeating those elements in our community that were against the jurisdiction of its mother church.

The membership of the United Macedonians, who were also members of our church, and along with the vast majority of the members of St. Clement of Ohrid congregation, voted and put an end to any dilemma and doubts regarding the jurisdiction and the authority of the Holy Synod in Skopje, at the election meeting of September 1965.

The second attempt against the jurisdiction of the Macedonian synod happened in 1981, when some members, deceived in their jealousy, believed that the court case was aimed towards the newly elected president, who was me, and my newly elected board of directors. However, that attempt failed miserably.

Dr. Vrazhinovski attempts to describe the electoral process at the convention of 1970 which I will paraphrase. 'During the Congress, a list prepared by Spiro Bassil appeared, nominating John Givens for president. At that time, the president of the Toronto Branch was Teli Morihovitis and the secretary was Anton Pavlov. With the emergence of the list, two streams in the organization occurred and Anton Pavlov was then also nominated to run against John Givens. With one vote more, John Givens won.' To quote the writer, "For president of the federalist wing was elected John Givens". This is a complete falsehood. After Pavlov's defeat for president, Spiro Vasilev nominated him for the position of secretary. It would have been no surprise for Spiro Vasilev to put forward the candidacy from his own group; someone like John Givens. Why Anton Pavlov?

The results of the elections were as follows - 38 delegates voted for John Givens and 23 delegates voted for Anton Pavlov. Was the logic of the writer and his associate that there were only 23 'nationalists' and that all the others who voted for John Givens were 'federalists'? This of course is not true. In fact, Pavlov was elected secretary by a vote of 50 out of 61 delegates, including my vote. This therefore shows that Pavlov was elected also by the 'federalist' wing. Simple math shows that 27 so-called 'federalists' voted for him too. The truth simply put is that there was no such division of nationalists and federalists at the convention as Dr. Vrazhinovski incorrectly claims. The ability of the candidates and the confidence they had gained amongst the delegates was the crucial reason for the support of the delegates.

Dr. Vrazhinovski further writes, "With the emergence of the list of candidates there occurred two streams in the organization, especially causing discontent among the delegation from Windsor by the action of Spiro Bassil." Yes, the list may have caused resentment among the Vassos brothers from Windsor who did end up supporting Anton Pavlov for president. Having said that, the truth is that I did have support from at least two delegates of the Windsor delegation; the esteemed Vasil Dinevski and John Soukas, both of whom were elected to my Joint Executive Board. The irony here again is rich. The Vassos brothers, pro-Yugoslavs, supported the nationalist...

Regardless of how the Vassos brothers voted at the convention, I must say that I had good relations with Bob Vassos and had even been a guest in his home when I traveled to Windsor. Everyone has the right to their own beliefs. I am not trying to criticize anyone,

nor am I trying to attack anyone but the truth remains that the Vassos brothers were undoubtedly pro-Yugoslav during and after the convention.

The misunderstandings amongst Spiro and the Vassos brothers was on the question of who was pro or anti-Yugoslav. The Vassos brothers considered Spiro to be an anti-Yugoslav. That means that Anton Pavlov, without doubt, was the candidate of the federalists. Otherwise, why would the federalists nominate the "nationalist" Anton Pavlov for president? It doesn't make sense. Before and during the convention, Pavlov and Morihovitis did not declare that they were the nationalist wing of the organization and that the rest of the United Macedonians of North America were the federalists! Therefore, was I in a position to be the candidate of the federalists?

Dr. Vrazhinovski associates the organization with the problem of Yugoslavism, which became more pronounced in the second half of the 1970s and at which time the Consul General of Yugoslavia, in Toronto, was a Bosnian national. His private politics are expressed in his analysis of the work of the organization, before and after the split of 1971. We believe that the contradictory interpretations and lies of his associate (Pavlov) helped to destroy the work and reputation of Dr. Vrazhinovski.

Dr. Vrazhinovski wrote and concluded that, 'The main reason for the new division in the ‘United Macedonians’ Organization is connected with the establishment of the so-called, ‘Yugoslav Union’. In 1975, a new initiative was started with aims at uniting all Yugoslav immigrants under one organization, which would operate here in Canada. The idea for starting such an organization originated at the Yugoslav Consulate in Toronto. Avccording to Dr. Vrazhinovski, “The president of the organization at that time, John Givens, agreed that the organization United Macedonians join the Yugoslav Union. However, his aim was not achieved. Soon afterwards, a new president and a new (United Macedonians) leadership was elected, which was decisively against joining the Yugoslav Union.” This is utter nonsense; all lies concocted by his source. During this time, 1975-1976, I had no contact, whatsoever, with the Yugoslav consulate in regards to this invitation! Nor have I attended such a meeting. Even if I had been contacted, I was never in a position to unilaterally agree or disagree. There would have had to have been an agreement from the Joint Executive Board/Central Committee for such an action to be taken by myself or any other president. The question that must be asked is; how did Dr. Vrazinovski's sounces know all about my intentions to join the Yugoslav union? The question again is; who replaced me as president? What United Macedonians organization is he talking about? Dr. Vrazhinovski gives an account of Teli Morihovitis' encounter with the Yugoslav Consul in Toronto in 1976 as president of the United Macedonians of Canada regarding joining the Yugoslav Union. What was Dr. Vrazhinovski's source trying to achieve with this kind of a lie? Was that his best shot at John Givens?

Here is the situation that actually prevailed during 1974-1976.

I, John Givens, was the one and only president of the Joint Executive Board/Central Committee of the United Macedonians of North America until the cancellation of its charter in 1999. There was no second convention of the organization and therefore there were no new elections where I could have been replaced. Who then was the new leadership that replaced me as Vrazhinovski is claiming? There was none. James Saunders was president of the United Macedonians of North America, Toronto Branch

and the splinter group, United Macedonians of Canada Toronto Branch was under the leadership of Teli Morihovitis and Anton Pavlov.

With all the problems we had with our unity and holding a single Ilinden picnic in 1975-1976, we could hardly bring unity to our own organization, never mind join the Yugoslav Union. We didn't have the language to unify ourselves, let alone join another organization. Furthermore, of what 'United Macedonians' organization was I president? I believe that it was his intention to confuse the readers instead of enlightening them. It may be noteworthy, however, to point out that in 1975, the Consul General was not a Macedonian national. There would have been no such invitation because of the composition of the membership of the organization as it would not have been in the interests of the United Macedonians of North America as a whole, to join such a Yugoslav union. I would like to challenge Dr. Vrazhinovski to re-visit his source and to prove and confirm his dishonest and unfounded accusations and lies that have filled his book, *United Macedonians*.

Let us now take a look at Yugoslavism and my views on this subject. (thesis of my personal Yugoslavism.) Allow me to say that I have never lived in Yugoslavia nor in the Republic of Macedonia. In 1988, I was privileged to receive a Yugoslav, and more precisely, my Macedonian citizenship. I received that with internal assistance from Macedonia. Today I am happy to say that I am proud to be a citizen of the Republic of Macedonia but, like I said, I have never lived there. If that is what makes a "Yugoslav", then I was a Yugoslav! Today Yugoslavia is gone but I remain a loyal citizen of Macedonia. It is a great shame that Dr. Vrazhinovski's book is full of contradictions, lies and innuendoes. The lies that his associate Pavlov filled him with have not only robbed him of his reputation as a story teller but also of his effort in writing his book, a book of lies. Of course we know that the entire story Dr. Vrazhinovski published is full of Anton Pavlov's lies, innuendoes and character assassinations!

He continues, "With a decision of the general membership meeting of the United Macedonians of Canada, John Givens and several others, who were like-minded, were released from membership." The question begs, to what membership is he referring? Vrazhinovski here fails to identify the contradiction. It would not have been possible for Anton Pavlov, leader of the splinter organization, United Macedonians of Canada, to expel members from the "Central Committee" as Anton Pavlov calls it, of the United Macedonians of North America. How would it be possible for members of one organization to expel members of another organization of which they are not even a member?

The truth is that Pavlov and some of his like-minded followers from the splinter group, who were members of the United Macedonians of North America Toronto Branch, were the ones who were expelled from the United Macedonians of North America under the leadership of Peter Vasilevski. (Read the decision of the Toronto branch.)

His failure to differentiate between the different organizations has contributed greatly to the failure of his book.

The wrongly accused, of which I was one, initiated legal proceedings against Anton Pavlov and his group, which eventually led to the issuance of a formal apology and retraction of their libelous statement regarding the alleged expulsion.

Part of the apology/retraction read as follows: *"We further state that the above persons to whom we make this apology have never been expelled from the "United Macedonians" organization. We also believe that the above named are sincere and patriotic*

Macedonians, as well as good Canadians, whose honesty, integrity, and interest of the affairs of the Macedonian community is above doubt and reproach. We make this apology with the sincere hope that our action may be a good and useful lesson for all of us and our future generations and will serve the best interests of our Macedonian community in Canada and elsewhere." (Please see the complete apology in my book).

The question here is; why does Dr. Vrazhinovski fail to write about or even mention Pavlov's apology in his book? Did he not know about this apology? Did Anton Pavlov not tell him the entire story or did Dr. Vrazhinovski intentionally choose not to include this very important truth in his book?

Let us examine what he has written about Professor Dr. Georgio Nurigiani's invitation to the congress. He writes; "The invited Georgio Nurigiani initially did not accept the 'United Macedonians Organization' invitation. By letter he informed the 'Organization' and the House of Immigrants of Macedonia that he would not be able to attend the 'United Macedonians Organization' Congress. Besides being preoccupied with the publishing of three of his books, another reason for refusing to accept the invitation to participate in the congress was the situation by which the 'Organization' was divided and the great misunderstanding in its ranks. His letter to the House of Immigrants was dated August the 20th, 1995. However, Georgio Nurigiani changed his mind and did participate in the congress."

Besides making an obvious error with the date, Dr. Vrazhinovski was completely mistaken or had been misinformed about the contents of said letters from Dr. Georgio Nurigiani, copies of which can be found in my book. Nowhere in his letters does Dr. Nurigiani cite a reason for not attending this alleged organizational split. Nowhere. This begs the question; how then did Dr. Vrazhinovski come to this conclusion? Which of his named sources provided him with this misinformation and more importantly, why?

I would like to ask Dr. Vrazhinovski's associate, how he knew and who had told Dr. Nurigiani that there was a split in the organization? What kind of a split was he talking about? Had his associate contacted Dr. Nurgiani and asked him in person, what were his reasons for not coming to the congress? Did Dr. Vrazhinovski's associate advice the professor not to come to the congress when it was well known that the invitation was sent by the House of Immigrants of Macedonia and that all the work went through the House of Immigrants? Why did Professor Nurigiani not mention in his letters to the House and the United Macedonians of North America, that one of the reasons that he refused to take part at the convention was because of our divisions? The only persons informed of Dr. Nurigiani's refusal to attend must have been Dr. Vrazhinovski and his collaborators on this issue. Our dissatisfaction stems from the fact that Dr. Vrazhinovski knew all about Dr. Nurigiani's decisions but he chose to believe his associate.

Dr. Vrazhinovski writes that at the congress of 1970, "The opposition to Spiro Vasilev's group nominated Anton Pavlov for president. After Pavlov's defeat for president, Spiro Vasilev nominated him for the office of secretary." The question here is, if Spiro Vasilev was a federalist, why would he then turn around and nominate his opponent, Anton Pavlov, 'the nationalist', for position of secretary? This makes no sense at all and is yet another obvious contradiction in his book. This is further evidence that there was in fact, no division in the organization at the congress along the fictitious nationalist/federalist lines.

The author alleges that, "One of the members of the winning group wrote quite an insulting letter in which, among other things, the group of Spiro Bassil was accused of

embezzlement. This letter gave rise to new clashes between the two groups. A court case against the United Macedonians Organization began." This statement is so ambiguous that it's irresponsible and ludicrous. To which organization is Dr. Vrazhinovski referring when he says, 'United Macedonians Organization' and who is the 'winning group'? Who actually wrote this letter? Who were the plaintiffs and who were the defendants in this court case? What organization was cited as a respondent party in the court case? None! Please see the specifics of the case below.

The plaintiffs were: Spiro Bassil (Vasilev), Paul Bassil, Bill Dundas, Peter Kondoff, John Givens, Bill Clechov, and John Tsarvenkov, all of whom were members of the United Macedonians of North America.

The defendants were: Teli Morihovitis, Anton Pavlov, Vlade Steriovski, Chris Dimoff and 15 others, all members of the United Macedonians of Canada, Toronto Branch.

Neither organization was cited in the court proceedings, so how can Vrazhinovski claim, "A court case has been opened against the United Macedonians Organization." Not only are his claims false, they are biased and designed to deceive the reader. It would seem that he wanted to shift the blame of the court case away from the members of the United Macedonians of Canada, Toronto Branch. In actuality it was them who wrote the accusatory letter. How else could copies of this letter find itself in their Ilinden invitation mailing? It is extremely important to understand that this damning and libelous letter was mailed to more than 4,000 families across Canada and the United States!

I was identified as part of Spiro Bassil's group and, along with many others, we were accused of more than one slander and embezzlement, though Dr. Vrazhinovski chose to mention only one (please refer to the embezzlement accusation). In my opinion, this accusation was the most vicious lie, leaving little room to defend ourselves. After a writ was issued against them, the defendants themselves signed an apology and retraction on April 25, 1974 regarding the untrue and false accusations. What adds insult to injury is that Dr. Vrazhinovski chose to write about the accusations but deliberately failed to mention that the guilty parties did retract their accusations. Did Anton Pavlov, who was one of the defendants, fail to mention this apology to Dr. Vrazhinovski, or did Dr. Vrazhinovski purposely leave it out of his book?

What is ironic is the fact that Anton Pavlov sought help from lawyer Bill Andrews, telling Dr. Vrazhinovski the following: "I spoke to our lawyer who was defending us. He was the son of the late Kosta Andrews and he personally told me; Anton, it is best to find a solution to solve the problem and not to go to court. In court there will be no winner. The only winners will be us, the lawyers."....and he continues with his lies. What I find ironic is the fact that:

One of the most vocal opponents, amongst others, against the church executive, back in 1964, 1965, which was led by Mr. Kosta Andrews, the father of Bill Andrews, was Louis Opashinov, including his younger brother, Anton Pavlov. Louis Opasinov was awarded by the membership the vice-presidency in September of 1965 for his opposition to Mr. Kosta Andrews.

Leading up to the convention we had a lucky draw for a car on September 5, 1970. Let's review a part of one of the documents in the financial report of the convention of 1970.

Chairman, Anton Pavlov c/o	Tickets.
Total Tickets Printed	5,000 x 2 each = $10,000.00

Less: Unsold Tickets	2,018 = $4,036.00
Total Cash Turned Over	$5,964.00

Note:
2,018 Car Lucky Draw Tickets - Unaccounted for by Anton Pavlov- 2,018 x 2 = $4,036.00

What happened to these unaccounted funds from the tickets? Why could Anton Pavlov not account for them when he was responsible for them and given that he was the chairman of the lucky draw? How ironic that this same man accuses others of embezzlement!

During the course of discussions to unite the two feuding groups, and there were many, several options surfaced where I was to take over as interim president of the Toronto Branch, in hopes of finding a compromise and bringing the two groups together. This, however, never happened.

He further writes, “The wing of the nationalists (United Macedonians) agreed for John Givens to be president of the organization." That, however, does not mean that I was elected president of that organization. General Consul Simovski in a letter said, “For now they have placed John Givens as head…” This too does not mean that I took over the presidency of the 'United Macedonians of Canada'. The only valid statement that fits the truth is that I was elected president of the ‘Joint Executive Board (Central Committee) of the United Macedonians of North America’ by the organization’s first Congress/convention, held in 1970, in Toronto, which included all four branches of the organization and those were; Toronto, Hamilton, Windsor and Detroit.

Dr. Vrazhinovski published a letter by the President of the House of Immigrants of Macedonia, Tome Bugleski, regarding the problems in the United Macedonians in 1971, which was addressed to Anton Pavlov. Tome Bugleski, as one of the people best informed of our problems in the United Macedonians, put his finger right on the nose when he wrote to Pavlov and said, "Leave personal ambitions and weaknesses aside." Pavlov, as I remember, was a very ambitious young man and for him everything was possible. He wanted to become an actor. He was given the chance to play a part in the film, "Krvava Svadba" but that was the first time and the last time in his career as an actor. It is one thing to desire to become an actor and another thing to have the abilities to succeed. It wasn't any different as a member of the United Macedonians. At the convention he was given the position of secretary, but his ego was much greater than his abilities. Soon he resigned from the position as secretary of the organization and together with Morihovitis, plotted the division of the Toronto Branch of United Macedonians of North America.

Dr. Vrazhinovski writes, "A group of Spiro Vasilev supporters withdrew the money they had given for the construction of the church when the foundations were already laid. The actual reasons for such action of this group are unknown to us." We do know that those people were members in good standing of the United Macedonians Canadian Committee, if not the leading members of the organization during that time.

He further states, "The amount that they withdrew was quiet large for that time. The amount was approximately $60,000.00. With this act has been put in doubt the further construction of the church." The huge amount of money involved should have been a good indicator that the claim must have been nothing other than a big lie. If we take a

look at the documents, we will see that the 19 largest donors for the construction of the church donated a total of $35,747.00, which means Vrazhinovski went too far and exaggerated the truth. In order for Spiro Vasilev's group to withdraw such a large amount, they had to have donated this amount of $60,000.00. The bigger the lie, the more believable it becomes. The truth about this accusation came down to a signature at the bank with which you guaranteed a certain amount of money for the church loan obtained from the bank. One of the guarantors from my village was Nicholas T. George, who originally signed a warranty at the bank for $25,000.00. The responsibility of the guarantor comes into play only when the church has failed and is unable to fulfill its duties towards the bank. The documents that we have do not support Vrazhinovski's assertion whatsoever, and, in fact, the contrary is true. Not only did they not withdraw their money, but they were some of the biggest donors.

These statements are absolutely false, let alone extremely insulting and offensive.

No donations to the construction of the church were ever withdrawn by anybody, at any time. I know this positively because I was a member of the executive board of the church since its inception in 1962 and a member of the Board of Directors during the construction of our church in 1964-1965. Furthermore, I was a member of the financial committee that oversaw most, if not all, transactions pertaining to the construction of the church. This is why I can confirm unequivocally that Dr. Vrazhinovski's statement is nothing more than nonsense. The actual minutes of the board of directors' meetings that I have in my possession, do not support any of Dr. Vrazhinovski's statements. In fact, the very people he accuses of withdrawing their donations were some of the most generous contributors to the church construction.

The minutes of the Annual and Special General Meeting of Members held on June 7th 1964 state, "The secretary presented to the meeting the resignation of Mr. Paul Bassil as the vice-president and a director of the Corporation dated May 25th 1964. Upon motion, duly seconded, the resignation of Mr. Bassil was unanimously accepted. "A letter signed by Michael Tallin, Nicholas T. George and Spiro Vasileff, dated May 25, 1964, was read to the meeting, together with a letter from the Assistant Manager of the Royal Bank of Canada, Yonge and Bloor streets branch, Toronto. Mr. Orum advised the church that Messrs. Paul Bassil, Nicholas T. George, Michael Tallin and Donald Pappas had withdrawn their guarantees of the bank loan". After the general membership meeting, the board asked the members to sign new guarantees for the bank loan which was done with no problems. I wonder where the $60,000.00 went that was withdrawn by the above mentioned people, which endangered the construction of the church?

I think Dr. Vrazhinovski should go back to his main source and ask Mr. Anton Pavlov to substantiate and prove his unfounded and reckless lies, which are many.

The continued construction of the church was therefore never in jeopardy as he had alleged. His statements/assertions are nothing more than vicious attacks against the good and patriotic Macedonians who are not deserving of such defacing of their character and integrity. I must add that these same people, along with many others, were always in the front lines, fighting the battle, before and after the consecration of St. Clement of Ohrid, in order to preserve the unity of the St. Clement of Ohrid Church in Toronto, with the Holy Synod and the Mother Macedonian Orthodox Church in Skopje.

If we take a look at the documents, we will see that the 19 largest donors for the construction of the church donated a total of $35,747.00, which means Dr. Vrazhinovski went too far and exaggerated the truth.

1) Kosta R. Andrews	$5300.00	11) Van Petroff	$1699.00
2) Paul Bassil	$2000.00	12) Chris Paul	$1400.00
3) Spiro Bassil	$4000.00	13) Ladies' Section	$7010.00
4) Ted Christi	$668.00	14) Spiro Bozanin	$520.00
5) John Tsarvengos	$600.00	15) Valley View Dairy	$500.00
6) George Loukras	$600.00	16) United Maced.	$600.00
7) Spiro Saunders	$2250.00	17) H. A. Frederick	$500.00
8) Michael Tallin	$1100.00	18) Art Printing Co.	$500.00
9) Primrose Bakery	$1000.00	19) Kerry Bros.	$500.00
10) Spiro Bassil - (Good Macedonian)	$5000.00		

Total: $35,747.00

A total of 431 individuals and companies donated in the amount of $107,998.00 with these donations ranging anywhere from $1.00 to $9,000.00.

The above list confirms that Dr. Vrazhinovski's alleged $60,000 withdrawal of donations by Spiro Bassil's supporters is nothing more than a lie. $35,747.00 is a far cry from $60,000.00!

During this time (1963-1964), personal loans from members of the Macedonian community were also being collected for the construction of the church. These five year loans were collected from 57 individual church members amounting to $89,100.00. It was at this time that Spiro Bassil made a second donation of $5,000.00 instead of just providing a loan. The record shows that this generous donation was made under the name, 'good Macedonian'. Suffice it to say, Mr. Bassil, the definition of a good Macedonian patriot, must have had very good reasons for doing so.

Furthermore, in order to secure the $100,000.00 loan from the bank, 55 church members gave their personal guarantees that amounted to $132,500.00, an amount that actually exceeded the value of the loan.

The financial statements completed by the church's chartered accountant, show the church's financial position as of December 31, 1965.

		Payments	Balance December 31, 1965
Church Mortgage	$125,000.00	$844.36	$124,155.64
Bank Loan	$100,000.00	$4,000.00	$96,000.00
Five Year Members' Loan	$89,100.00		$89,100.00
Total Amount			**$309,255.64**

The minutes of June 7th, 1964 state that a letter signed by Messrs. Paul Bassil, Nicholas T. George, Michael Tallin and Donald Pappas to the Royal Bank requesting to withdraw their signatures/guarantees to the bank loan, was read to the membership. The Royal Bank in turn, wrote a letter to the church board of directors asking for its authorization to do so. This matter was discussed by the board members and at the next meeting held on June 18, 1964, Mr. Kosta Andrews, the then president of the church, read a letter which was intended to be sent to the bank, authorizing the bank manager to

release the signatures of Spiro Bassil, Nicholas T. George, Michael Tallin and Don Pappas.

Not only was it impossible to withdraw the money they had donated towards the building of the church, but it was impossible to withdraw their signatures from the bank without the express agreement of the board of directors. Therefore, the assertion that Spiro Bassil and the others had withdrawn their donations to the church was a big lie. The truth is that Spiro Bassil was the biggest donor for the construction of Saint Clement of Ohrid Church. I would like to think that I have given an adequate answer to the question of Mr. Vrazinovski, who says in his book *United Macedonians*: "This fact is all the more strange that it was done by the people who were the initiators of the establishment of the organization United Macedonians and the construction of the church."

This was the main issue that forced me to answer some of the unfounded and vicious attacks against the people who do not deserve such defacing of their character and their integrity. I may add that these same people, who are viciously attacked, amongst others, were always in the front lines, fighting battles before and after the consecration of St. Clement of Ohrid, in order to preserve the unity of St. Clement of Ohrid Church in Toronto, with the Holy Synod and the mother Macedonian Orthodox Church in Skopje.

Not only would it have been impossible to withdraw the money they had donated towards the building of the church, it was also impossible to withdraw their signatures/guarantees from the bank without the expressed agreement of the board of directors. Dr. Vrazhinovski's claim that Spiro Bassil and the others had withdrawn their donations to the church is totally false, grossly irresponsible and a shameful accusation. Many of these good and generous Macedonian patriots are no longer with us and to have their names dragged in mud in this fashion is disgraceful and Dr. Vrazhinovski should be ashamed of himself, as should his cited source, Anton Pavlov.

In summary, it is important to understand that since the loan from the bank had already been secured, the withdrawal of the four guarantees had no impact on the construction of the church. It took only a short time for their guarantees to be replaced by other members resulting in zero consequences. It was this libelous falsehood that I was compelled to refute decisively. Dr. Vrazhinovski's unfounded and vicious attacks against these people could not go unanswered.

I believe that I have answered the question posed by Dr. Vrazhinovski. "This fact is all the more strange that it was done by those people who were actually the initiators in establishing the organization United Macedonians and the building of the church." In essence, this was the question that forced me to answer to the unsubstantiated and untrue allegations against the people who did not deserve to be degraded and denigrated of their personalities, especially people who are no longer with us.

In addition, I would like to explain and be clear about whether or not anyone succeeded in prematurely withdrawing their gifts for the construction of the church. Here, I am not talking about the fictitious $60,000.00. We can find the answer to this question in the June 18, 1964 minutes of the financial committee of the church. Again, to be clear, not only was I present at this meeting, but the minutes confirm that I was elected chairman of the meeting. The minutes state, "A letter from Michael Tallin's lawyer was read. The content of the letter was a demand by Mr. Tallin for repayment of the loan that he had made to the church. A copy of one of the loan certificates was read by Van Petroff. The loan certificates state that until January 1st, 1970 only interest is to be paid on the loan. The committee decided to ignore Mr. Tallin's demand."

Given that the financial committee refused even to discuss Mr. Tallin's request, how could those accused in your book Dr. Vrazhinovski have possibly jeopardized the further construction of our church? Michael Tallin did not succeed in getting back his loan of $7,000.00 and a gift of $1,100.00 that he donated for the construction of St. Clement of Ohrid Church. How much did Anton Pavlov and his family actually donate? The records that I have in my possession show that Paul Opasini, father of Anton Pavlov, donated $50.00 towards the building of the church. Was Michael Tallin not the first to go to Macedonia to talk to the church authorities about the building of a Macedonian Church in Toronto? Why would Anton Pavlov attempt to slander Michael Tallin? How many members had given as much as Michael Tallin did towards the construction of the church? Not many. He was a great Macedonian patriot, a very quiet man. However, many members of the administration were behaving dictatorially towards those who were pointing out their mistakes. The then acting president, Kosta Andrews, and his friends on the board of directors, were not interested in anybody else's concerns regarding some of their ill thought out actions and decisions regarding the construction of the church; especially regarding their choice of contractor. Kosta Andrews, having had enough support from his people on the committee, found it easy to ignore and disregard the opinions of others. These were simply dismissed with no consideration of their validity. It was out of sheer frustration and disappointment that Mr. Tallin request the return of his loan.

At the regular executive meeting held on June 11, 1964, the letter of resignation from Don Pappas was read and discussed. I must remind the reader that Don Pappas was the first secretary of the church congregation of St. Clement of Ohrid, since its inception in 1962 until his resignation. The minutes read; "In the opinion of the committee, the letter did not state one valid reason for Mr. Pappas' resignation. Mr. W. Andrews was requested to write a letter accepting Mr. Pappas' resignation. Mr. Andrews is also to write a letter to Mr. Pappas authorizing him (Mr. Pappas) to release the minute book, and other papers belonging to the church, to the following delegates: Chris Neshkov, George Dronoff and the Very Reverend Kiril Stoyanovski."

At this time I would like to talk about the Bassil families (Vasilevi) who were also falsely accused in Dr. Vrazhinovski's book, of having sabotaged the building of the church and other ridiculous accusations. The truth is that their contributions to the Macedonian community and the construction of the church were immeasurable and invaluable. Their restaurants, Paul's Ranch House and the Old Spain Restaurant, were always open for the Executive Board and the Board of Directors' meetings. They were the centre, the hub, the 'think tank' where all of the organizational, logistical and planning took place for the building of the church. Paul and Zorka Bassil made a donation in the amount of $2,000.00 towards the construction of the church and Spiro Bassil's donation was $9,000.00. There is absolutely no evidence to support the accusation in the book that they requested their donations/gifts be returned to them. Nor is there evidence about any other person accused of the same actions. How could they have possibly jeopardized the building of the church? This status quo was in effect until the membership election meeting held in September, 1965, when the old administration was removed with one exception. That exception was my re-election on the board of directors for secretary-treasurer, for the period of September 1965-1966. Also at this time, the Bazelovci were active, once again, in our church.

Most importantly, we need to ask, what was their attitude towards the church? In the minutes of the board of directors meeting, held on November 27, 1964, the minutes state; "Just for your information, Mr. Paul Bassil gave instruction to all the members of the executive board that, 'If the Royal Bank of Canada or any other mortgage company called them and they are asking for information about the church, we should all answer that we are 100 per cent behind the church'…"

Dr. Vrazhinovski writes, 'A large number of the members of the organization United Macedonians and other immigrants have shown their national dignity and maturity.' To whom is he referring, I wonder? I believe that I am one of those who has shown their national dignity and maturity. I was an active member of the church community from the very beginning. My father, Mike Givens, was the first person to pay membership dues early in 1963 and I was the one and only member to pay dues for the previous year, 1962. This makes me officially the oldest member of the church congregation. I was a member of the board of directors from 1964-1965 during the construction of the church. I was the only one re-elected in September of 1965, as secretary-treasurer of the church from September of 1965 through to1966. I was a member of many boards with a small break in my service to the church and in 1981-1982 I was president of St. Clement of Ohrid Church. As vice-president in 1983, I was elected vice-president of our North American diocese for 1984-1985. I donated $500.00 in 1963 for the building of our church and gave a $500.00 loan to the church, which later was also donated. I also signed a bank guarantee for $2000.00. I'm certainly entitled to ask you, Anton Pavlov, were you one of those who displayed their national dignity and maturity? Begging your pardon, but when the church was being built, you were only a school boy.

It is both unfortunate and irresponsible that Dr.Vazhinovski's book, *United Macedonians*, published in the Republic of Macedonia in 1998, contains so many contradictions, misrepresentations and inaccuracies. This is not surprising, however, given that his primary source of information was none other than, Anton Pavlov. I believe Dr. Vrazhinovski should also share some responsibility for what he said in his book about us, tarnishing our good names, our dignity, and our reputation in the Macedonian community and trying to ruin everything we had worked for, in support of the Macedonian cause here in Toronto, and the wider region. What was worst is that he never gave us a chance to tell our side of the story before publishing his book.

Осврт на Македонската заедница во Канада и нејзиниот развој во Канада во книгата "Обединети Македонци" на д-р Атанас Вражиновски

Канадскиот Комитет на Обединети Македонци беше првата вистинска етничка македонска организација во Канада. Исто така, Комитетот беше иницијатор за изградба на нашата прва Македонска црква во Канада, Свети Климент Охридски во Торонто. Поголем дел од иницијаторите на организацијата беа активни членови во нивните селски добротворни здруженија, а некои од нив беа политички определени во Канада. Голема благодарност на сите оние луѓе, визионери во тоа време, кои доведоа до будење на нашата Македонска етничка свест, на нашата заедница и нејзиното наследство што ни овозможи денес да имаме силна македонска заедница.

Имајте во предвид дека поголемиот дел Македонци во Канада беа од грчкиот окупиран дел на Македонија и немаа никаква врска со Југославија. Затоа, нивната лојалност беше строго поврзана само со Македонија, првенствено, Егејска Македонија. Голем број Македонци во денешно време се обидуваат да ги идентификуваат и оценуваат нивните активности од пред 55 години, со примена на стандардите кои владеат во денешно време. Факт е дека Канадскиот Комитет на Обединети Македонци постигна повеќе во првите 10 години во споредба со следните 46 години од своето постоење. Тој факт не може да се негира. Голема благодарност на сите оние луѓе, кои беа дел од раководоството на организацијата во тоа време и сите Македонски патриоти од Македонската заедница кои успеаа и постигнаа многу.

Признавам дека имаше неколку лоши јаболка во организацијата. Јас би сакал да се спротивставам на нив во одбрана на сите оние патриоти Македонци од минатото, на кои им ја искажувам мојата благодарност за тоа што го направиле за нашата заедница во Канада. Мораме да истакнеме дека во тоа време нашите односи и помошта што ја имавме од Македонија беше една од најважните мотивации во нашата работа овде во нашата заедница. Македонија ни даде морален поттик и не охрабруваше во нашата работа, да се чуствуваме горди Македонски патриоти. Ова е и причината зошто ние бевме и останавме лојални на Македонија како што сме и денес.

Читајќи ја книгата на д-р. Атанас Вражиновски, бев инспириран да обезбедам детален и фактички осврт на мојата долгогодишна активност во организацијата Обединети Македонци и нашата црковна заедница, Свети Климент Охридски во Торонто. Што е најважно, почувствував потреба точно да ги претставам историските настани што се случуваа за време на моето долгогодишно учество кое се заснова на информации и факти земени од примарни извори како мене, заедно со копии од состаноци, записници и други документи кои ми беа достапни. Книги напишани само врз основа на информации од втора рака и прераскажувања не можат да дадат точен опис на историјата.

Во книгата, д-р Вражиновски пишува дека Македонските власти се плашеле од зајакнување на националната линија / платформа на ООМ и со тоа да ја загубат кревко воспоставената контрола врз некои членови од раководството. Јас не се согласувам со изјавата на авторот. Пред основањето на Канадскиот Комитет на Обединети Македонци во 1959 година, контакти со властите во Македонија имало многу малку, ако воопшто и ги имало. Всушност, Канадскиот Комитет на Обединети Македонци беше формиран за да одговори на потребите на нашата македонска етничка заедница овде во Канада во тоа време. Мора да им биде јасно на сите дека Комитетот не беше политички мотивирана организација во тоа време.

Основачите на Канадскиот Комитет на Обединети Македонци беа свесни дека воведувањето на политика во организацијата ќе значи нејзино уништување. Целта на организацијата беше секогаш единството на целиот Македонски народ во Северна Америка, без разлика на нивната политичка припадност. Сите ние бевме длабоко посветени на Република Македонија. Не беше возможно некој да биде анти-југословен во тоа време кога Македонија беше дел на Југославија и ја градеше својата иднина во рамките на таа федерација. Иако сè не беше идеално, беше важна отскочна даска која овозможи постоење на нашата сопствена независна

Македонска држава, од која сите Македонци сме горди. Јас сум среќен и горд што сум граѓанин на Македонија.

Сепак, подеднакво важно е да се разбере дека Македонија имаше непријатели овде во Канада и затоа беше неопходна потребата за една организација како нашата во педесеттите и шеесеттите години. Моравме да ја поттикнеме и разбудиме националната гордост на нашите иселеници кои главно доаѓаа од грчкиот окупиран дел на Македонија. Македонската власт со која ние соработувавме беше Матицата на Иселениците од Македонија која имаше јасно разбирање за нашиот мандат во 1959 година.

Некои современи интерпретатори тврдат дека во текот на тој временски период, да се биде добар Македонец значеше дека мораш да бидеш анти-југословен. Ова тврдење е целосно неточно. Во ниту еден момент Обединети Медонци не се произнесоа дека се про или анти-југословени. Но, со сигруност може да се тврди дека беа про-македонски. Обединети Македонци никогаш не беше политичка организација. Таа беше и остана национална Македонска културна организација.

Да, времињата се сменија како што и светот се промени. Затоа ние инсистираме на тоа времето и настаните да одиграат вистински дел во раскажувањето на активностите на организацијата и работењето на членовите активисти.

Останува фактот дека т.н. "федералисти" во вашата книга, беа основачите на Канадскиот Комитет на Обединети Македонци, а подоцна, на Македонската православна црква Свети Климент Охридски во Торонто.

Затоа, Г-дин. Вражиновски во ова време, е тешко да се наречат "федералисти". Пред да станат федералисти, како што вашиот соработник ги нарекува, тие мораше да бидат вистински патриоти. Јас го кажувам ова не затоа што сакам да бидам познат како националист ниту пак да бидам познат како федералист туку едноставно како добар Македонски патриот, а ако тоа е премногу големо барање, тогаш само добар и чесен Македонец. Јас го кажувам ова од името на сите мои претходници и соработници кои работеле напорно за да се промовира Македонската кауза во Канада и Соединетите Американски Држави. Како такви заслужуваме поголемо признание и почит отколку што ни е дадена во книгата на Вражиновски. Исто така, верувам дека на крајот на конечната пресуда, човекот ќе биде суден врз основа на своите дела и наследството кое го остава зад себе. Проблемот е дека авторот на книгата Обединети Македонци, слепо верувал во лагите на неговиот соработник.

Ако сериозно ги прифатиме повеќето од изјавите на д-р Вражиновски, тоа би значело дека сите наши достигнувања во Канада се направени во име и во полза на југославизмот, само затоа што некој не нарекол нас основоположниците на Обединети Македонци "федералисти". Натамошната импликација би била дека тие таканаречени федералисти биле анти-македонци. Ова е едноставно обид на некои луѓе да покажат дека тие беа добрите Македонци декларирајќи се како "големите националисти" во Канада.

Празните пароли на Антон Павлов беа повторени од страна на д-р Атанас Вражиновски во неговата книга, "Обединети Македонци", објавена во 1998 година во Македонија, каде што примарниот извор на информации беше никој друг туку Антон Павлов. За жал, невозможно е да ги спомнеме сите противречности и лаги што се најдоа во неговата книга, "Обединети Македонци".

Еве што пишува авторот на книгата "Обединети Македонци" за Антон Павлов:"Посебна благодарност му изразувам на Антон Павлов и на неговата сопруга Росица Павлова кои несебично ми помогнаа во расветлувањето на некои моменти од дејноста на ООМ, кои не ми беа доволно расчистени и јасни, и ми дадоа на располагање документи од активностите на организацијата."

Покрај неточностите и грешките во книгата, авторот се фокусира премногу на наводниот проблем на југославизмот во редовите на раководството на организацијата во текот на шеесеттите и седумдесеттите години. Оние од нас, кои всушност бевме присутни знаат дека тоа не беше така до 1975 година и понатаму. Неодговорно е денес сите да не обои со истата "федералистичка". Др. Вражиновски овде најверојатно ги изразува сопствените ставови, а не реалноста на времето и што се случило.

Понатаму, Др. Вражиновски не успева да ја види разликата помеѓу Канадскиот Комитет Обединети Македонци и неговиот наследник, Обединети Македонци од Северна Америка и отцепничката група, Обединети Македонци од Канада - огранокот Торонто. Да ги групира заедно во ист кош е целосно неточно и неодговорно.

Јас би сакал да се заблагодарам на Др. Атанас Вражиновски за неговиот труд и придонес во обидот да ја раскаже приказната на организацијата Обединети Македонци. Сепак, принуден сум да кажам дека неговиот деклариран извор на информации, Антон Павлов, не успеал да ја каже вистинската приказна во целост, дури и ако тој имал можност да го стори тоа.

Канадскиот Комитет Обединети Македонци, од своето основање па се до Конгресот во 1970 година, беше обединета организација која се стремеше за уште поголеми успеси со вклучување на нови гранки. Откако организацијата се прошири со нови гранки во Хамилтон и Виндзор, организацијата беше наречена Обединети Македонци од Канада. Со формирањето на нова гранка во Детроит, организацијата почна да се нарекува, Обединети Македонци од Северна Америка. На конгресот во септември 1970 година, официјално беше усвоено името, Обединети Македонци од Северна Америка, со четири свои гранки во Торонто, Виндзор, Хамилтон и Детроит. Очигледно, она што го правеше оваа организација не беше во интерес на нашите непријатели, кои работеа без прекин да најдат начин да го уништат и да го запрат напредокот во обединувањето на етничките Македонски иселеници во Канада и Соединетите Американски Држави. По поделбата на организацијата и одржувањето на два Илинденски пикници, многу беше изразен притисикот кој доаѓаше од властите во Македонија да се одржи еден пикник и да се зачува единството на нашата заедница. И покрај нашите настојувања и напори, не успеавме да постигнеме договор да се одржи еден пикник, поради противењето на расцепничката група предводена од Мориховитис и неговите т.н. "националисти". На наредното членско собрание на Обединети Македонци од Северна Америка, огранокот Торонто, беше одлучено во името на единството на нашата заедница, да не се одржуваат пикници во иднина и постепено да се намалуваат активностите на организацијата.

Бидејќи останав претседател на Обединети Македонци од Северна Америка, која сега беше неактивна корпорација, во 1999 година ја откажав корпоративната повелба. Организација со четири гранки низ Канада и Соединетите Американски Држави сега стана непостоечка. Нашите непријатели, внатрешни и надворешни, ја

предизвикаа смртта на организацијата со помош на т.н. националисти на Обединети Македонци од Канада, огранокот Торонто. Се поставува прашањето, кој беше победник во сето ова? Мојот одговор е непријателите на Македонското движење за поголемо единство на нашиот Македонски народ во Канада и САД.

Најплодните години на организацијата беа во текот на шеесеттите години. George Loukras, еден од нашите поранешни претседатели, го нарече, "Златната доба на националното движење во Канада". Тоа беше време на голема обединетост и позитивен раст каде што Македонците работеа заедно за да се постигне една заедничка цел, единство на сите македонски иселеници во Северна Америка.

Меѓутоа, кога го поразив Антон Павлов за претседател на Обединети Македонци од Северна Америка на конвенцијата во 1970 година, група на чело со Аристотелис Мориховитис, шест месеци по одржувањето на конгресот, на 7 Март 1971 година свика состанок на огранокот Торонто на Обединети Македонци од Северна Америка. Ова собрание не беше во согласност и ги прекрши одредбите на Уставот на Обединети Македонци од Северна Америка. Согласно Уставот, "Изборното членско собрание мора да биде свикано со препорачано писмо испратено 21 дена пред изборите до сите редовни членови со утврдена агенда на состанокот." Ништо од горенаведеното не се случи. Во периодот од 1969 до 7 март 1971 година, Мориховитис беше претседател на огранокот Торонто кој ја претставуваше организацијата на конвенцијата. Антон Павлов беше секретар, а јас бев благајник. Што се случи? Мориховитис свика редовен состанок, но повикувајќи ги само неговите сојузници да присуствуваат. Важно е да се знае дека и покрај тоа што бев благајник на огранокот Торонто, не бев поканет да присуствувам.

Јас, заедно со многу други непоканети членови откако разбравме дека се одржува состанок, отидовме на тој состанок и по пристигнувањето дознавме дека Мориховитис всушност спроведува нелегални избори. Како благајник јас бев обврзан да обезбедам финансиски извештаи за членството. Согласно Устав, не може да се одржат избори, без претходно да се обезбедат тековни финансиски извештаи на членството. Уште еднаш, овој состанок и се што се случи во текот на состанокот беше незаконски и нелегално.

Иако ние жестоко се спротивставивме на нелегалноста на изборите, не успеавме да ја стопираме и во знак на протест, ние го напуштивме собранието. Расцепничката група го избра "националистот", Антон Павлов за претседател на Обединети Македонци од Северна Америка, огранокот Торонто. Овие активности превземени од страна на расцепничката група беа ништо повеќе од "кисело грозје", откако ја загуби претседателската трка за Заедничкиот Управен Одбор на Обединети Македонци за Северна Америка. На овие избори јас победив, но не со еден глас како што нагласува Др. Вражиновски во неговата книга, туку со 38 гласови наспроти 23. Овие нелегални постапки резултираа со поделба на членството во Торонто, на две спротивставени групи.

Заедничкиот Управен Одбор (Централен Комитет) одржа состанок во Хамилтон, Онтарио на 12 Јуни 1971 година. На состанок присуствуваа: Џан Гивенс, Васил Диневски, Бил Јанев, Антон Павлов, Доне Паппас, Џон Сукас, Бил Клечов, Алекс Јанев, Коста Романовски, записничар Петре Василевски. На состанокот присуствуваа и Аристотел Мориховитис, Владо Ристевски, Петер Кондофф, Коста

Станвик, Спиро Базел, Ило Опасини, Спиро Карфел, Ангело Аргиро, и Дени Ѓучос. На овој состанок, Заедничкиот Управен Одбор ги донесе следните решенија

а) Состанокот (изборен) кој се одржа на 7 март, 1971 година од страна на огранокот Торонто, беше прогласен за ништовен и неважечки. Сите донесени одлуки кои се однесуваат на одделот за Торонто гранка помеѓу 7-ми Март и 12 Јуни 1971, исто така се ништовни и неважечки.

б) Заедничкиот Управен Одбор му наредува на Обединети Македонци (Торонто) дека управата за1969/71 (управата која беше во сила пред 7ми Март) останува во сила и да продолжи со работа до потамошното известување.

ц) Традиционалниот Илинден Пикник кој го одржуваше огранокот Торонто, стана манифестација на сите гранки на Обединети Македонци од Северна Америка. Затоа автоматски потпадна под јурисдикција на Извршниот Управен Одбор. Оваа година Илинденскиот Пикник ќе биде спроведен (организиран) од Извршниот Управен Одбор и сите гранки се повикуваат да дадат полна подршка за овој ден да прерасне во вистинска манифестација на сите Македонци.

д) Одлуката донесена од страна на првиот состанок на Заедничкиот Извршен Одбор, за регистрација на организацијата беше финализиран и одобрен.

Како резултат на тоа, по поништувањето на нелегалните избори одржани на 7 Март 1971 година од страна на Заедничкиот Управен одбор на Обединети Македонци од Северна Америка и одбивањето од страна на расцепничката група да ги почитува одлуките на Заедничкиот Управен одбор, огранокот Торонто распиша нови избори на кои беше повикано целокупното членство на Обединети Македонци од Северна Америка вклучувајќи ја и отцепничката група преку со препорачана пошта.

Иако расцепничката група присуствуваше на состанокот, откажа да учествува на изборите и ја прекина постапката до таа мера што требаше да се повика полиција. Како резултат на тоа, претседателот беше принуден да го прекине состанокот пред да се одржат изборите. Следствено на тоа, нови избори беа закажани за гранката Торонто на Обединети Македонци од Северна Америка, на кој состанок Петре Василевски беше избран за претседател.

Расцепничката група се спротивстави на апликацијата на Заедничкиот Управен Одбор да ја регистира организацијата под провинциските корпоративни правила на Онтарио, согласно претходното решение на Заедничкиот Управен Одбор на Обединети Македонци од Северна Америка, во чие донесување учествуваше и расцепничката група.

Искористувајки ја можноста и времето кога нашата апликација беше замрзната поради нивниот приговор до провициските власти, тие тајно аплицирале до федералните власти за регистрација на нивната организација во Отава.

Тие ги излажаа федералните власти дека постои друга организација со исто име и се разбира не им откриваат на властите во Отава дека тие веќе приговарале на локалните власти за нашата апликација на Обединети Македонци од Северна Америка за регистрација со провинциската влада. На крајот, со отфрлањето на нелегалните избори од 7 Март 1971 година од страна на Заедничкиот Управен Одбор и апликација до провинциските власти, резултираше расцепничката група да биде принудена да го прифати името "Обединети Македонци од Канада, огранок Торонто" , со кое име тие ја регистрираа нивната расцепничка група во Отава.

Во наредните месеци, расцепничката група продолжи да работи одделно и независно од Обединети Македонци од Северна Америка, огранокот Торонто. Тие едноставно се отцепија од матичната организација на Обединети Македонци за Северна Америка. Кога стана јасно дека тие се откажаа од матична организација, огранокот Торонто на Обединети Македонци од Северна Америка одлучи да го прекине нивното членство во матичната организација. Со други зборови, тие беа исфрлени од Обединети Македонци од Северна Америка. Огранокот Торонто ги извести во писмена форма дека нивното членство е прекинато.

Со поделбата, вратите на огранокот Торонто беа ширум отворени за поединци и различни групи да изразуваат секакви видови на реторики и пропаганда во име на Обединети Македонци, кои беа во спротивност со принципите и статутот на матичната организација. Секоја група се обидуваше да се декларира како поголеми патриоти од другите. Како пример, можеме да го погледнеме Антон Павлов. Д-р Вражиновски го опишува Павлов и неговата платформа, ја карактеризира како националистичка и затоа Павлов го гледа како "националист". Тој исто така го опишува "другото крило", оние кои не се со исто мислење како Павлов, вклучувајќи ме и мене, како "федералисти". Важно е да се забележи дека оваа националистичка платформа, полна со противречности никогаш не беше прифатена од страна на неговата организација, Обединети Македонци од Канада, огранокот Торонто. Наместо тоа, тие се уште го користат Уставот на Обединети Македонци од Северна Америка т.н. "федералисти". Иронијата тука е богата и не може да се преувеличува.

Одеднаш, Заедничкиот Управен одбор станаа "федералисти", а Антон Павлов, сомопрогласениот "националист", кој загуби на претседателските избори на конвенцијата. Тој беше еден од оние опортунисти. Декларирајќи се "националист", тој се обидуваше да покаже дека тој е подобар Македонец од сите нас. Тој излезе со неговата т.н. платформа, едно контрадикторно парче хартија, претендирајќи да се прогласи за голем "националист". Но, неговата платформа никогаш не беше прифатена ниту од неговата група. Со други зборови, и јас ќе бидам груб, едно парче хартија добро само за во тоалет!

Пред да се осврнам на некои од обвинувањата и лаги напишани за мене лично, јас би сакал да го прашам Др. Вражиновски неколку прашања. Претходно ја напоменав важноста на реалното време и настаните што се случија во текот на шеесеттите и седумдесеттите до осамостојувањето на Македонија во 1991 година. Д-р Вражиновски, дали ќе се согласите дека во текот на шеесеттите и седумдесеттите години, а особено во времето кога станав претседател во 1965 година, дека имаше само еден извор на светлина на хоризонтот за нас? Дали Народна Република Македонија во рамките на Југословенската федерација беше единствената надеж за подобра иднина за сите Македонци? Нели мислите Др. Вражиновски, дека во времето кога нашата земја беше дел од Југославија, една организација како што беше нашата, немаше друг избор освен да соработува со Македонските власти?

Имаше ли некоја алтернатива, која ќе им овозможеше на македонските иселеници да се надеваат на подобра иднина? Дали Вие укажувате на тоа дека членовите на Обединети Македонци требало да се спротивстават на Македонската влада, бидејќи тие биле "федералисти", знаејќи многу добро дека тие беа татковците на Народна Република Македонија? Во тоа време, за нас, клучното

прашање беше брзиот развој и просперитет на Народна Република Македонија, без оглед на која федерација припаѓаше. Дали тоа не правеше "федералисти", не ме загрижува ниту малку денес.

Д-р Вражиновски продолжува и вели: " Првата поделба во организацијата, е забележана во 1964 година, кога почна изградбата на црквата Св. Климент Охридски". Тој не е во право. Ако имало поделба, последиците би биле сериозно штетни за напредокот за црковната изградба и на нејзината општина и Синодот. Факт е дека немаше расцеп во Канадскиот Комитет на Обединети Македонци. Но, во тек на тоа време, а особено 1964-1965, некои членови на организацијата беа критички настроени кон начинот на кој Извршниот одбор на директори на црквата, под раководство на Коста Ендрјус, ја водеше работата и беа строго спротивставени на нивните политики. Иако бев директор во одборот на Коста Андрдрјус, и јас исто така бев против многу негови постапки. Благодарение на единството на Канадскиот Комитет Обединети Македонци и членовите на црквата, успеавме во отстранувањето на извршниот одбор на чело со Коста Ендрјус (освен јас кој бев ре-избран од тој состав на црковната управа), ја отстранивме анти-синодската пропаганда и политики, кога беа надгласани и симнати од власт на изборите во Септември 1965. Ова потврди дека црквата Свети Климент Охридски ќе остане под јурисдикција на својата мајка Македонска Црква во Скопје.

Д-р Вражиновски исто така пишува, "Важен настан кој придонесе за потамошните проблеми и расцеп во самата ООМ и воопшто во иселеништвото, се случи за време на осветувањето на Свети Климент Охридски, од страна на тогашниот Архиепископ Охридски и Македонски, Г.Г. Доситеј, во 1964 година. " Дали се шегуваш Др. Вражиновски? Уште еднаш, ова е сосема неточно. Дали писателот беше збунет или пак го хранеле со неточни информации? Без разлика, она што д-р Вражиновски го пишува едноставно е повторување на анти-синодската пропаганда од 1965. Тоа е понижувачки и деградирачки да се имплицира дека Негово Блаженство, Архиепископот на Македонија Доситеј, имал некаква врска со проблемите на организацијата, бидејќи немаше никаква инволвираност на Архиепископот.

Д-р Вражиновски продолжува да пишува, "Во тоа време имаше сериозен проблем кој предизвика немир помеѓу македонската етничка заедница во Торонто." Се разбира дека Македонците беа вознемирени. Тие беа крајно вознемирени поради оние кои ја шириа анти-синодската пропаганда против членовите на црковната делегација од Македонија за време на осветувањето на нашата црква предводена од Неговото Блаженство Архиепископот Доситеј.

Тоа беше големото мнозинство на црковната општина, кое се согласи да застане цврсто во својата желба да се задржи и да се зачува единството помеѓу нашата црква и мајката црква, Македонската православна црква во Скопје, Македонија. Тоа беше од позиција на солидарност и единство на нашата организација која беше суштинска за победата над оние елементи во нашата заедница, кои беа против јурисдикцијата на нејзината мајка црква.

Членството на Обединети Македонци, кои беа членови и на нашата Црква, заедно со поголемиот дел од членовите на Свети Климент Охридски, гласаа и се стави крај на дилемите и сомнежите во врска со надлежноста и авторитетот на светиот Синод во Скопје, на изборниот состанок во Септември 1965 година.

Вториот обид против јурисдикцијата на Македонскиот синод се случи во 1981 година, кога некои членови, заблудени во нивната љубомора, веруваа дека судскиот процес беше насочен кон мене како новоизбран претседател и мојот новоизбран одбор на директори. Сепак, тој обид пропадна мизерно.

Д-р Вражиновски се обидува да го опише изборниот процес на Конвенцијата од 1970 година кој ќе го парафразирам. “За време на Конгресот, се појави список подготвен од Спиро Басил со номинација на Џон Гивенс за претседател. Во тоа време, претседател на огранокот на Торонто беше Тели Мориховитис и секретар беше Антон Павлов. Со појавата на листата, се створија две струи во организацијата. Антон Павлов тогаш беше номиниран против кандидатот Џон Гивенс. Со еден глас повеќе, Џон Гивенс победи. Да го цитирам писателот, "За претседател на федералистичкото крило беше избран Џон Гивенс". Ова е целосна лага. По неговиот пораз за претседател, Спиро Василев го номинира него за позицијата секретар. Ако Антон Павлов беше опозицијата на Спиро Василев, зошто Спиро Василев го номинира за секретар? Нормално е Спиро Василев да предложи свој кандидат, некој како Џон Гивенс. Зошто Антон Павлов?

Резултатите од изборите беа како што следи: 38 делегати гласаа за Џон Гивенс и 23 делегати гласаа за Антон Павлов (читај записникот на Конвенцијата). Дали логиката на писателот и неговиот соработник е дека имаше само 23 "националисти" и дека сите оние кои гласале за Џон Гивенс беа "федералистите"? Секако дека ова не е вистина. Всушност, Павлов како секретар е избран со 50 гласови од вкупно 61 делегати, вклучувајќи го и мојот глас. Ова покажува дека Павлов, исто така, беше избран од страна на "федералистичкото крило”. Едноставна математика покажува дека 27 т.н. "федералисти" гласаа за него. Вистината, едноставно кажано е дека немаше таква поделба на националисти и федералисти на конвенцијата како д-р Вражиновски погрешно тврди. Способноста на кандидатот и довербата што тој ја стекнал меѓу делегатите беше клучната причина за поддршката на делегатите.

Вражиновски пишува: "Со појавата на листата настанаа две струи во организацијата. Посебно незадоволство листата предизвика кај делегацијата од Виндзор, која изрази несогласување со постапката на Спиро Базел". Да, листата предизвика незадоволство меѓу браќата Васос од Виндзор, кој го поддржувале Антон Павлов за претседател. Како што споменав, вистината е дека јас исто така ја имав поддршката од најмалку двајца делегати од делегацијата од Виндзор; заслужните Васил Диневски и Џон Soukas, и двајцата беа избрани во мојот Заеднички Управен одбор. Иронијата тука повторно е богата. Браќата Васос, про-Југословените, го поддржаа "националистот"...

Без оглед на тоа како браќата Васос гласаа на конвенцијата, морам да кажам дека бев во добри односи со Боб Васос, па дури и бев гостин во неговиот дом, кога јас патував до Виндзор. Секој има право на своите верувања. Јас не се обидувам да критикувам некого, ниту пак се обидувам да нападнам некого, но останува фактот дека браќата Васос несомнено беа про-југословени за време и по конгресот.

Недоразбирањата меѓу Спиро и браќата Васос беа во однос на прашањето кој беше про или анти-југословен. Браќата Васос го сметаа Спиро за анти-југословен. Тоа значи дека Антон Павлов без сомнение беше кандидатот на федералистите. Инаку, зошто федералистите би го номинирале "националистот" Антон Павлов за претседател? Тоа нема никаква смисла. Пред и за време на конгресот, Павлов и Мориховитис не се изјаснија дека се националистичкото крило на организацијата и

дека остатокот од Обединети Македонци од Северна Америка се федералисти! Оттука, дали јас бев во позиција да бидам кандидат на федералистите?

Д-р Вражиновски ја поврзува организацијата со проблемот на југословенизмот - кој стана поизразен во втората половина на 1970-тите години. Во тоа време Генерален Конзул на Југославија во Торонто беше Босанец. Овде писателот ги изразува своите политички сфаќања во неговата анализа за работата на организацијата, пред и по поделбата во 1971. Ние веруваме дека контрадикторните толкувања и лагите на неговиот соработник помогнаа да се уништи трудот и угледот на писателот.

Писателот пишува и заклучува дека: Главната причина за нова поделба во организацијата Обединети Македонци е поврзана со формирањето на т.н." Југословенски Сојуз". Во 1975 година се појави нова иницијатива со цел да ги обедини сите Југословенски имигранти во една организација, која ќе работи тука во Канада. Идејата за основање на таква организација потекнува од Југословенскиот Конзулат во Торонто. Претседателот на организацијата во тоа време, Џон Гивенс се согласи организацијата Обединети Македонци да се приклучи кон Југословенскиот сојуз. Сепак неговата цел не е постигната. Набргу потоа, е избран нов претседател и ново (Обединети Македонци) раководство, кое беше убедливо против пристапувањето во југословенската унија.

Ова е апсолутна бесмислица, лаги и измислици на неговите информатори. Во тоа време, 1975-1976, немав никаков контакт со Југословенскиот Конзулат во врска со оваа покана! Ниту сум присуствувал на таква средба. Дури и ако сум бил контактиран, никогаш не сум бил во позиција едностранo да се согласам или да не се согласувам. За да преземам таква акција или било кој друг претседател, потребна беше претходна согласност од Заедничкиот Управен Одбор/Централен Комитет. Прашањето што мора да се постави е како информаторите на Др. Вражиновски знаеја за мојата намера за приклучување кон Југословенскиот сојуз? Прашањето повторно е кој ме замени како претседател? За кои Обединети Македонци говори? Др. Вражиновски пишува за средбата на Тели Мориховитис со Југословенскиот Конзул во Торонто во 1976 како претседател на Обединети Македонци во врска со присоединувањето кон Југословенскиот сојуз. Што сакаше да постигне неговиот соработник со оваа лага? Овој ли беше најдобриот удар против Џон Гивенс?

Еве ја ситуацијата која всушност преовладуваше во 1974-1976.

Јас, Џон Гивенс бев еден и единствен претседател на Заедничкиот Управен одбор / ЦК на Обединети Македонци од Северна Америка до откажувањето на неговата повелба во 1999 година. Немаше Втор Конгрес на организацијата и затоа немаше нови избори каде што би можело да ме замени. Тогаш кое беше новото раководство кое ме замени, како што Др. Вражиновски тврди? Немаше такво. Џејмс Саундерс беше претседател на Обединети Македонци од Северна Америка, огранокот Торонто и отцепничката група "Обединети Македонци од Канада Торонто гранка" беше под раководство на Тели Мориховитис и Антон Павлов.

Со сите проблеми што ги имавме околу нашето единство и одржување на еден Илинденски пикник во 1975-1976, едвај можевме да ја обединиме нашата организација, а уште помалку да се приклучиме кон Југословенскиот сојуз. Ние немавме јазик да се обединиме самите, камоли да се приклучиме на друга организација. Освен тоа, на која организација "Обединети Македонци" јас бев претседател? Јас верувам дека неговата намера беше да го збуни читателот наместо

да го просветли. Можеби е интересно, да се истакне дека во 1975 година, Генералниот Конзул не беше Македонец.

Не би имало таква покана поради составот на членството во организацијата, како што не би имало интерес на Обединетите Македонци од Северна Америка како целина да се приклучат кон Југословенски сојуз. Би сакал да го предизвикам Др. Вражиновски повторно да ги посети неговите информатори и да го докаже и потврди неговото нечесно и неосновано обвинување и невистини кои ја исполнија неговата книга, Обединети Македонци.

Да погледнеме сега прашањето околу Југославизмот и моето гледиште по ова прашање (а не тезите за мојот персонален југославизам). Дозволете ми да кажам дека јас никогаш не сум живеел во Југославија или во Република Македонја. Во 1988 г. имав привилегија да добијам Југословенско Државјанство, по прецизно кажано, моето Македонско државјанство. Го добив со внатрешна помош од Македонија. Денес, јас сум горд да кажам дека сум граѓанин на Република Македонија, но како што кажав јас не сум живеел таму. Ако тоа е нешто што ме правеше Југословен, во тој случај бев Југословен. Денес Југославија ја нема, но јас останувам да бидам лојален граѓанин на Македонија. Голема штета е што книгата на Др. Вражиновски е полна со контрадикции, лаги и инсинуации. Со лагите, неговиот соработник Антон Павлов не само што му ја одзема репутацијата на раскажувач, но и неговиот труд пишувајки ја оваа книга - исполнета со лаги. Се разбира ние знаеме дека целиот расказ на Др. Вражиновски е полн со лагите на Антон Павлов, инсинуации и убиство на карактерот.

Тој продолжува, "Со одлука на Генералното членско собрание на Обединети Македонци од Канада, Џон Гивенс и неколку други, кои се истомисленици, беа ослободени од членство." Прашањето се поставува, за какво членство станува збор? Вражиновски тука не успева да ја идентификува контрадикцијата. Тоа не би било можно за Антон Павлов, претседател на расцепничката Организацијата на Обединети Македонци од Канада, да протерува членови од "ЦК" како што го нарекува Антон Павлов, на Обединети Македонци од Северна Америка. Како е можно членови на една организација да бркаат членови на друга организација, во која тие не се членови? Неуспехот на Д-р Вражиновски да направи разлика помеѓу различни организации многу придонесе за неуспехот на неговата книга.

Злонамерно обвинетите, од кои јас бев еден, иницираше правна постапка против Антон Павлов и неговата група, која на крајот доведе до издавање на формално извинување и повлекување на неговите клеветнички изјави во врска со наводното протерување.

Дел од извинувањето/демантот гласи: "Понатамо тврдиме дека горенаведените лица на кои им го правиме ова извинување никогаш не биле протерани од "Организацијата Обединети Македонци". Ние исто така веруваме дека горенаведените се искрени Македонски патриоти, како и добри Канаѓани, чија чесност, интегритет, и интерес во работата од областа на македонската заедница е над сомнеж и непрогрешлив. Ние го правиме ова извинување со искрена надеж дека нашата акција може да биде добра и корисна лекција за сите нас и нашите идни генерации и ќе им служи на интересите на нашата македонска заедница во Канада и на друго место."

Прашањето е, зошто Др. Вражиновски не пишува, па дури и да спомне за извинувањето на Павлов во својата книга? Не знаеше за ова извинување? Дали

Антон Павлов не му ја кажал целата приказна или Др. Вражиновски намерно избрал да не ја вклучи оваа многу важна вистина во неговата книга.

Дозволете ми да провериме што пишува Др. Вражиновски за поканата на Професор Др. Џорџо Нурицани на Конгресот. Тој пишува: "Поканетиот Џорџо Нурицани првобитно не ја прифати поканата на ООМ". Покрај големата презафатеност околу печатењето на три негови книги, една од причините што не сакаше да ја прифати поканата е одбивањето да учествува на конгресот во ситуација кога Организацијата е поделена и во нејзините редови владеат големи недоразбирања. Неговото писмо до Матицата датира од 20.08.1995 година. Сепак Џорџо Нурицани се предомисли и учествуваше на конгресот".

Освен тоа што има очигледна грешка со датумот, Др. Вражиновски целосно погрешил или бил погрешно информиран за содржината на наведените писма на д-р Џорџо Нурицани, копии кои може да се најдат во оваа книга. Никаде во своите писма Др. Нурицани не наведува причина за некаков расцеп во организацијата. Никаде. Ова го повлекува прашањето: како тогаш Др. Вражиновски дојде до овој заклучок? Кои од именуваните негови извори го снабдиле со оваа дезинформација, а уште поважно, зошто?

Ние би сакале да го прашаме на соработникот на д-р Вражиновски , како тој знаел и кој му кажал на Др. Нурицани дека постои поделба во организацијата? За каков вид на поделба зборува тој? Дали неговиот соработник го контактирал д-р Нурицани и побарал од него на лице место да се произнесе кои се неговите причини за недоаѓањето на конгресот? Дали соработникот на Др. Вражиновски го советува на професорот да не оди на конгресот, кога беше познато дека поканата беше испратенана од страна на Матицата на иселениците од Македонија, и дека целата работа одеше преку Матицата на иселениците? Зошто Професорот Нурицани не спомнува во неговите писма до Матицата и до Обединети Македонци од Северна Америка дека една од причините што тој не сакаше да присуствува на Конгресоте беа нашите поделби? Единствените лица информирани за одбивањето на Др. Нурицани да присуствува мора да бидат Др. Вражиновски и неговите соработници по ова прашање. Нашето незадоволство произлегува од фактот што д-р Вражиновски ги знаеше сите одлуки на др. Нурицани, но тој одбра да му верува на неговиот соработник.

Вражиновски пишува дека на конгресот во 1970 година, "Опозициската група на Спиро Василев го предложи Антон Павлов за претседател. По поразот на Павлов за претседател, Спиро Василев го номинира него за секретар." Прашањето е ако Спиро Василев беше федералист, зошто тој потоа се сврте и го номинира својот противник, Антон Павлов "националистот", за позицијата секретар? Ова нема никаква смисла, но е уште една очигледна контрадикција во неговата книга. Ова е уште еден доказ дека всушност, не постоеше поделба во организацијата на конгресот на фиктивни националистички/ федералистички линии.

Д-р Вражиновски наведува дека, "Еден од членовите на победничката група напишал доста навредливо писмо, во кое меѓу другото, групата на С. Базел беше обвинета за проневера на пари. Ова писмо како да даде знак за нови судири меѓу двете групи. Се отвори судски процес против ООМ." Оваа негова изјава е неодговорно двосмислена и смешна. На која организација мисли кога Др. Вражиновски вели: "Организацијата Обединети Македонци"? А која е "победничката група"? Кој всушност го напишал ова писмо? Кои биле тужителите

и кои беа обвинетите во овој судски процес? Која организација се наведува како тужена странка во судскиот процес? Нема! Ве молиме видете на спецификите на случајот подолу.

Тужители беа: Спиро Басил (Василев), Павле Басил, Бил Dundas, Питер Kondoff, Џон Гивенс, Бил Clechov и Џон Tsarnenkov, сите членови на Обединети Македонци од Северна Америка.

Обвинети беа: Тели Мориховитис, Антон Павлов, Владе Стериовски, Крис Dimoff, и 15 други, сите членови на Обединети Македонци од Канада, огранокот Торонто.

Ниедна организација не е наведена во судските постапки, па како може Вражиновски да тврди, "Судска постапка се отвори против Организацијата Обединети Македонци"?. Не само што неговите тврдења се лажни, тие се пристрасни и со цел да го измами читателот. Се чини дека сака да ја префрли вината за судскиот процес далеку од членовите на Обединети Македонци од Канада, огранокот Торонто. Во реалноста тие го напишале тоа обвинувачко писмо. Како инаку би се нашле копии од ова писмо во нивната поштенска покана за Илинденските прослави? Ова е исклучително важно да се разбере дека ова инкриминирачко и клеветничко писмо беше испратено до повеќе од 4.000 семејства во Канада и во САД!

Јас бев идентификуван како дел од групата na Спиро Басил и заедно со многу други, ние бевме обвинети за повеќе од една клевета и проневера за пари, иако Др. Вражиновски избра да спомене само една (ве молиме погледнете во обвинувањето проневера на пари). Според мое мислење, ова обвинување беше најтешката лага, оставајќи малку простор да се браниме. По издадената тужба против нив, обвинетите сами потпишаа извинување и повлекување на 25 април 1974 година во однос на невистинити и лажни обвинувања. Што додава навреда и повреда е дека д-р Вражиновски избра да пишува за обвинувањата, но намерно не спомнува дека виновниците ги повлекоа своите обвинувања. Дали Антон Павлов, кој беше еден од обвинетите не му спомна на д-р Вражиновски за неговото извинување или Др. Вражиновски намерно го изостави од книгата?

Она што е иронично, е фактот дека Антон Павлов бара помош од адвокатот Бил Ендрјус, кажувајќи му го на Вражиновски следново: "Јас говорев со нашиот адвокат, кој не бранеше. Тој беше синот на покојниот Коста Ендрјус и тој лично ми рече: Антоне најдобро е да најдете решение за проблемот да не се оди на суд. На суд нема да има победник. Победници ќе бидеме само ние, адвокатите"… и продолжува со неговите лаги.

Но, она што јас го наоѓам иронично е тоа што еден од најгласните противници, меѓу другите, против црквовна управа, во 1964 и 1965 година, која ја водеше г-дин Коста Ендрјус, таткото на Бил Ендрјус, беше Луис Опашинов,вклучувајќи го и неговиот помлад брат, Антон Павлов. Луј Опашинов беше награден од страна на членството со заменик-претседател во Септември 1965 година за неговота опозиција кон Коста Ендрјус.

Пред одржувањето на конвенцијата имавме лотарија за автомобил на 5 Септември, 1970 година. Да погледнеме на еден дел од документите од финансискиот извештај на Конвенцијата од 1970 година.

Председател, Антон Павлов одговорен за билетите.

Вкупно Билети Печатени 5.000 x 2 секое = $ 10,000.00
Минус: непродадени билети 2,018 = $ 4,036.00
Вкупно Кеш предадено $ 5,964.00
Забелешка: 2,018 билети на среќа не непредадени (Unaccounted) од страна на Антон Pavlov - 2,018 x 2 = $ 4,036.00

Што се случи со овие непредадени билети? Зошто Антон Павлов не можеше да се отчита со нив, кога тој беше одговорен за нив и со оглед на тоа дека тој беше претседател на лотаријата. Колку иронично дека истиот човек обвинува други за проневера.

Во текот на разговорите за обединување на двете раскарани групи, а ги имаше многу, неколку опции се појавија каде што јас требаше да ја преземам функцијата како привремен претседател на огранокот на Торонто, со надеж дека ќе најдеме компромис и ќе го доведеме двете групи заедно. Но, ова не се случи.

Понатаму, тој пишува: "крилото на националистите (Обединети Македонци) се согласи претседател на организацијата да биде Џон Гивенс". Тоа сепак не значи дека сум бил избран за претседател на таа организација. Генералниот конзул Симовски во писмото пишува: "За сега, тие би го истуркале Џон Гивенс." Но, и тоа не значи дека јас го превзедов претседателството на "Обединети Македонци од Канада". Единствената валидна изјава која одговара на вистината е дека јас бев избран за претседател на Заедничкиот Управен одбор (ЦК) на Обединети Македонци од Северна Америка од страна на првиот конгрес на организацијата, што се одржа во 1970 година, во Торонто, во која беа вклучени сите четири гранки на организација и тоа: Торонто, Хамилтон, Виндзор и Детроит.

Д-р Вражиновски објави писмо од Претседателот на Матицата на иселениците од Македонија, Томе Буглески, во однос на проблемите во Обединети Македонци во 1971 година, а кое беше упатено до Антон Павлов. Томе Буглески, како еден од луѓето кои најдобро беше информирани за нашите проблеми во Обединетите Македонци, го стави прстот право на носот, кога му напиша на Павлов: "Оставете ги личните амбиции и слабости на страна." Павлов како што се сеќавам беше многу амбициозен млад човек и за него се беше можно. Тој сакаше да стане актер. На него му беше дадена можноста да земе учество во филмот "Крвава Свадба", но тоа му беше прв и последен пат во кариерата како актер. Една работа е да сакаш да станеш актер, а друга работа е дали ги имаш способностите да успееш во тоа. Немаше разлика и како член на Обединети Македонци. На конгресот му беше доверена позицијата секретар, но неговото его беше многу поголемо отколку неговите способности. Наскоро, тој поднесе оставка од функцијата секретар на организацијата и заедно со Мориховитис, ја цртаа поделбата на филијалата на Обединети Македонци од Северна Америка.

Писателот продолжува да пишува, "Група приврзаници на Спиро Базел ги повлече парите што ги имаа дадено за изградбата на црквата, кога веќе беа удрени нејзините темели. Кои беа вистинските причини за таквата постапка на оваа група нам не ни се познати". Ние знаеме дека тие луѓе беа редовни членови на Канадскиот Комитет Обединети Македонци, ако не и водечки членови на организацијата во тој период.

Писателот продолжува, "Сумата која што тие ја повлекоа беше доста голема за тоа време и изнесуваше околу 60.000 долари. Со тој чин се постави и прашањето за

понатамошната изградба на црквата." Огромната сума на пари треба да е добар показател дека побарувањето мора да е ништо друго освен една голема лага. Доколку ги погледнеме документите, ќе се види дека 19 најголеми донатори за изградба на црквата донираа вкупно $ 35,747.00, што значи Вражиновски отиде предалеку и претера со вистината.

За да може групата на Спиро Василев да повлече толку голема сума, тие мораа да го донираат од $60.000,00. Колку е поголема лагата, толку повеќе веројатна станува. Документите кои ги имаме не го подржуваат тврдењето на Вражиновски. Всушност, спротивното е точно. Не само што тие не ги повлекоа своите пари, но тие беа некои од најголемите донатори. Вистината за ова обвинување се сведува на еден потпис во банката со кој гарантираш одредена сума на пари за црковниот заем добиен од банката. Еден од гарантите од моето село, беше Никола Т. Џорџ кој првично потпиша гаранција на банката за $25,000.00. Одговорноста на гарантот стапува на сцена само кога црквата е не е во можност да ги исполни своите обврски кон банката.

Документите кои ги имаме не го поддржуваат тврдењето на Вражиновски всушност, спротивното е точно. Не само што тие не ги повлекоа своите пари, но тие беа некои од најголемите донатори.

Овие тврдења се апсолутно неточни и крајно екстремни и навредливи. Донациите за изградба на црквата никогаш не биле повлечени од никого. Јас го знам ова бидејќи бев член на извршниот одбор на црквата од своето основање во 1962 година. Освен тоа, јас бев член на финансискиот комитет кој ги надгледуваше повеќето, ако не и сите трансакции кои се однесуваа на изградбата на црквата. Ова е причината зошто можам да потврдам недвосмислено дека тврдењата на д-р Вражиновски се ништо повеќе од глупости.

Записниците на одборот на директори од состаноците кои јас ги имам, не ги подржуваат изјавите на д-р Вражиновски. Всушност, тие истите луѓе кои ги обвинува за повлекување на нивните донации беа едни од најдарежливите луѓе за изградба на црквата.

Записникот од Годишното и вонредно членско Собрание одржано на 7 Јуни 1964 година наведува: "Секретарот му ја претстави на состанокот оставката на г-дин Пол Басил како потпретседател и директор на корпорацијата од 25 мај 1964 година. По предлог и прописно подржано, оставката на г-дин Басил беше едногласно прифатена". " Писмо потпишано од Мајкл Талин, Никола Т. Џорџ и Спиро Vasileff, со датум од 25 мај 1964 година, беше прочитано на состанокот, заедно со писмото од асистент менаџер на Royal Bank of Canada, Yonge and Bloor гранка, Торонто. Г-дин Orum, ја советува црквата, дека господата. Павле Басил, Никола Т. Џорџ Мајкл Талин и Доналд Папас ги повлекоа своите гаранции за заемот од банката". По генералното членско собрание, управата побара од членовите да потпишат нови гаранции за заемот од банка што беше направено без никакви проблеми. Се чудам каде отидоа $ 60,000.00 повлечени од страна на горенаведените лица кои ја загрозија изградбата на црквата? Јас мислам Др. Вражиновски треба да се врати повторно до својот главен извор и да го праша г-дин Антон Павлов да потврди и да ги докаже неговите неосновани и несовесни лаги, кои се многу. Продолжувањето на изградбата на црквата никогаш не беше во опасност, како што тој тврди. Неговите изјави / тврдења не се ништо повеќе од злобен напад против добрите Македонски патриоти кои не заслужиле такво

обезличување на нивниот карактер и интегритет. Морам да додадам дека истите овие луѓе заедно со многу други, секогаш биле во првите редови водејќи ја битката пред и по осветувањето на Свети Климент Охридски, со цел да се зачува единството на Свети Климент Охридски во Торонто, со Светиот Синод и Мајката Македонска православна црква во Скопје.

Доколку ги погледнеме документите, ќе видиме дека 19те најголеми донатори за изградба на црквата донирале вкупно $ 35,747.00 што значи Вражиновски отиде предалеку и претера со вистината.

1) Kosta R. Andrews	$5300.00	11) Van Petroff	$1699.00
2) Paul Bassil	$2000.00	12) Chris Paul	$1400.00
3) Spiro Bassil	$4000.00	13) Ladies' Section	$7010.00
4) Ted Christi	$668.00	14) Spiro Bozanin	$520.00
5) John Tsarvengos	$600.00	15) Valley View Dairy	$500.00
6) George Loukras	$600.00	16) United Maced.	$600.00
7) Spiro Saunders	$2250.00	17) H. A. Frederick	$500.00
8) Michael Tallin	$1100.00	18) Art Printing Co.	$500.00
9) Primrose Bakery	$1000.00	19) Kerry Bros.	$500.00
10) Spiro Bassil- (Good Macedonian)	$5000.00		

Total: $35,747.00

Вкупно 431 поединци и компании донираа износ од $107,998. Овие донации се движат некаде од $ 1.00 до $ 9,000.00.
Претходната листа потврдува дека наводните на Вражиновски за повлечени донации во износ од $60000.00 од страна на поддржувачите на Спиро Басил е ништо повеќе од една лага. $35,747.00 е далеку од $ 60.000,00!

Во текот на ова време (1963-1964), лични заеми од припадниците на македонската заедница беа исто така собрани за изградба на црквата. Овие петгодишни кредити беа собрани од 57 индивидуални членови на црквата во износ од $ 89,100.00.

Во ова време, Спиро Василев (Басил) направи својата втора донација од $5,000.00, наместо да обезбеди кредит. Евиденцијата покажува дека оваа великодушна донација беше направена под името “добар Македонец”. Доволно е да се каже дека г-дин Басил, дефиницијата за добар македонски патриот мора да има многу добри причини за така да направи.

Понатаму, со цел да се обезбеди кредит од $ 100,000.00 од банката, 55 членови на црквата ги дадоа своите лични гаранции кои изнесуваа $132,500.00, износ што всушност ја надмина вредноста на кредитот.

Горенаведената листа потврдува дека наводните $60.000 на д-р Вражиновски повлечени донации од страна на поддржувачите на Спиро Басил е ништо повеќе од една лага. За да може таа група да повлече толкава голема сума, тие мораа всушност да ја имаат донирано таа сума. $ 35,747.00 не е еднакво на $60.000,00.

Финансиските извештаи приготвени од експерт сметководител на црквата, ја покажуваат финансиската состојба на црквата, на 31 декември, 1965 година.

Исплата Билансот во Декември 31, 1965

Хипотека на црквата	$125,000.00	$844.36	$124,155.64
Заем од банката	$100,000.00	$4,000.00	$96,000.00
5 годишен заем од членовите	$89,100.00		$89,100.00
Вкупна сума			**$309,255.64**

Понатаму, во записникот од 7 Јуни 1964 година се наведува дека писмото потпишано од господата. Павле Басил, Никола Т. Џорџ, Мајкл Талин и Доналд Паппас до Royal Bank, со барање да ги повлечат своите потписи / гаранции за заемот од банката, му беше прочитано на членството. Royal Bank пак, му напиша писмо на црковниот одбор на директори, барајќи негова дозвола за да го стори тоа. Ова прашање беше дискутирано од страна на членовите на одборот и на следниот состанок одржан на 18 јуни 1964 година, г-дин Коста Ендрјус, тогашниот претседател на црквата, прочита писмо кое беше наменето да се испрати до менаџерот на банката овластувајќи го да ги ослободи потписите на Спиро Басил, Никола Т. Џорџ Мајкл Талин и Дон Паппас.

Не само што би било невозможно да се повлечат парите што ги донирале за изградбата на црквата, без претходна дозвола од црковниот одбор на директори, туку беше невозможно да го повлечат својот потпис во банката без претходна согласност на одборот на директори. Тврдењето на Вражиновски дека Спиро Басил и другите ги повлекоа своите донации за црквата е целосно неточно, крајно неодговорно и срамно обвинување. Многу од овие добри и великодушни македонски патриоти не се веќе со нас и да им се омаловажуваат имињата и валкаат во кал во оваа форма е срамно. Авторот треба да се засрами, како и неговиот соработник, Антон Павлов.

На кратко, важно е да се разбере дека со оглед на тоа што кредитот од банката веќе беше обезбеден, повлекувањето на четирите гаранции немаше влијание на изградбата на црквата. Тоа траеше само за кратко време за нивните гаранции за да бидат заменети со гаранции на другите членови што резултираше со нула последици. Оваа клеветничка лага мораше решително да се побие. Неоснованите и злобни напади на Вражиновски против овие луѓе не би можеле да поминат неодговорени.

Верувам дека одговорив на прашањето поставено од страна на д-р Вражиновски: "Овој факт е дотолку чуден што тоа го сторија оние луѓе кои всушност беа иницијатори за основање на ООМ и за изградба на црквата". Суштински, ова беше прашањето што не принуди да одговориме на неосновани и невистинити наводи против луѓе кои не заслужуваат да бидат деградирани и потценувани, особено луѓе кои не се повеќе меѓу нас.

Покрај тоа, јас би сакал да објаснам за да биде јасно, дали некој успеал прерано да ги повлече на своите донации за изградбата на црквата. Тука јас не зборувам за вештачките $60.000,00. Ние можеме да го најдеме одговорот на ова прашање во записникот на финансискиот црковен комитет одржан на 18 јуни 1964 година. Повторно, да биде јасно, не само што бев присутен на овој состанок, записникот потврдува дека сум бил избран за претседател на состанокот. Во записникот е запишано: " Беше прочитано писмо од адвокатот на Мајкл Талин. Содржината на писмото е побарувачката од страна на г-дин Талин за отплата на кредитот кој го

имаше дадено на црквата. Копија од еден од сертификатите за заемот беше прочитано од страна на Ван Петрофф. Сертификатот за заемот наведува дека до 1 Јануари 1970 година, само камата треба да се плати на кредитот. Комитетот одлучи да ја игнорира побарувачката на г. Талин. " Со оглед дека финансискиот комитет одби дури и да расправа за барањето на г-дин Талин, како би можеле оние кои се обвинети во вашата книга, да ја загрозат понатамошната изградба на нашата црква? Мајкл Талин не успеа да го врати својот кредит од $ 7,000.00 и подарок од $ 1,100.00 кој тој го подари за изградбата на Свети Климент Охридски? Колку Антон Павлов и неговото семејство, всушност подарија? Евиденцијата што јас ја имам, покажува дека Павле Opasini, таткото на Антон Павлов, донирал $50,00 за изградбата на црквата.

Дали беше Михаил Таллин првиот да појде во Македонија да разговара со црковните власти за изградба на македонска црква во Торонто? Зошто Антон Павлов ќе се обиде да го клевети на Мајкл Таллин? Колку членови донирале колку што Михаил Таллин донирал за изградбата на црквата? Не многу. Тој беше голем македонски патриот, многу мирен човек.

Сепак, многу членови на администрацијата се однесуваа диктаторски кон оние кои им укажуваа на нивните грешки. Тогашниот вршител на должноста претседател, Коста Ендрјус, и неговите пријатели во одборот на директори, не беа заинтересирани за некои загрижувачки и лошо обмислени акции и одлуки во врска со изградбата на црквата. Особено во однос на нивниот избор на изведувач.

Коста Ендрјус, имаше доволна поддршка од своите луѓе во комитетот и нему му беше лесно да ги игнорира и да не обрнува внимание на мислењето на другите. Тие едноставно беа отпуштени, без оглед на нивната важност. Од чиста фрустрација и разочарување, г. Таллин побара враќање на својот кредит.

На редовниот состанок на извршниот одбор одржан на 11 Јуни 1964 година, беше прочитано и дискутирано писмото на Дон Паппас со кое си даде оставка. Морам да го потсетам читателот дека Дон Паппас беше првиот секретар на црковната општина на Свети Климент Охридски, од нејзиното основање во 1962 година до неговата оставка. Во записникот пишува: "Според мислењето на Комитетот, писмото не покажува ниту една валидна причина за оставката на господинот Паппас. Беше побарано од Г-дин Wm. Ендрјус да напише писмо во кое се прифаќа оставката на г. Паппас. Г-дин Ендрјус е овластен исто така, да напише писмо до г-дин Паппас, овластувајќи го него (г-дин Паппас) да ја ослободи книгата на записници, како и други документи кои и припаѓаат на црквата, на следните делегати: Крис Нешков, Џорџ Dronoff и Кирил Стојановски".

А сега јас би сакал да зборувам за семејството Базел (Vasilevi), кои исто така беа лажно обвинети во книгата на Др. Вражиновски за саботажа на изградбата на црквата и други смешни обвинувања. Вистината е дека нивниот придонес за Македонската заедница и за изградбата на црквата беа неизмерливи и непроценливи. Нивните ресторани, Paul's Ranch House и Old Spain Ресторант, секогаш беа отворени за извршниот одбор и за Одборот на Директори за состаноците. Тие беа во центарот, на "тинк-тенк", каде што одржуваа сите организациони и логистички планирања за изградбата на црквата. Павле и Зорка Басил дадоа донација во износ од $2,000.00 за изградбата на црквата, а Спиро Базел дониираше $9,000.00. Нема апсолутно никакви докази за обвинението во книгата, со кое тие побарале нивните донации / подароци да им бидат вратени. Ниту пак има

докази за било кое друго лице обвинето за истата акција. Како би можеле тие да ја загрозат понатамошната изградба на црквата? Ова статус кво беше во сила до изборното членско собрание одржано во Септември, 1965 година, кога старата администрација беше отстранета со еден исклучок. Тој исклучок беше мојот реизбор во одборот на директори за секретар-благајник, за периодот од Септември 1965-1966. Во исто време и овој пат, Базеловци беа активни, во нашата црква. Најважно што треба да се запрашаме е каков беше неговиот однос кон црквата? Во записникот на одборот на директори од состанокот кој се одржа на 27 Ноември 1964 година се наведува: " Само за ваша информација, г-дин Пол Басил дал инструкција до сите членови на Извршниот одбор, дека: "Ако Royal Bank од Канада или било која друга хипотекарна компанија ги повика и прашуваат за информација во врска со црквата, сите ние треба да одговориме дека ние сме 100 % зад црквата".

Д-р Вражиновски пишува: "Голем број на членови на организацијата Обединети Македонци и други емигранти го покажаа своето национално достоинство и зрелост". На кој тој се осврнува, се чудам. Јас верувам дека јас сум еден од оние кои го покажаа нивното национално достоинство и зрелост. Бев активен член на црковната општина од самиот почеток. Татко ми, Мајк Гивенс, беше првата личност да плати чланарина во почетокот на 1963 година, а јас бев еден и единствен што платив чланарина за претходната година, 1962 година.

Ова ме прави официјално најстариот член на црковната општина. Јас бев член на одборот на директори од 1964-1965 во времето на изградбата на црквата. Јас бев единствениот реизбран во Септември 1965 година, како секретар-благајник на црквата од Септември 1965 година и 1966 година. Јас бев член на многу управи со мала пауза во мојата служба кон Црквата и во 1981- 1982 бев претседател на црквата Свети Климент Охридски.

Како потпретседател во 1983 година, бев избран за потпретседател на нашата Американко-Канадска епархија за 1984-1985 г. Подарив $500,00 во 1963 година за изградба на нашата црква и дадов заем од $ 500,00 на црквата, кои подоцна, исто така, ги подарив. Јас, исто така потпишав гаранција на банката за $2,000,00. Јас сум уверен дека имам право да ве прашам вас, Антон Павлов, дали Вие бевте еден од оние кои го покажаа своето национално достоинство и зрелост? Пред се, проштевајте, но кога црквата се градеше, вие бевте дете сколарче. Тоа е жално и неодговорно кога книгата на Др. Вражиновски, "Обединети Македонци", објавена во Република Македонија во 1998 година, содржи толку многу контрадикторности, погрешни толкувања и неточности. Ова сепак не е изненадувачки, со оглед дека неговиот примарен извор на информации беше никој друг, освен, Антон Павлов. Верувам исто така, дека др. Вражиновски треба да ја сноси одговорноста за се што кажува во неговата книга за нас, оцрнувајќи ги нашите добри имиња, нашето достоинство, и нашиот углед во македонската заедница кој се обидува да го уништи сето она што го работевме, во знак на поддршка на македонската кауза, овде во Торонто и пошироко во регионот.

Вражиновски и неговите информатори

И ако не сакав да пишувам повеќе околу книгата на Др.Вражиновски и неговите информатори, сепак, мораме да одговориме на тврденијата на Др. Вражиновски.

Вражиновски тврди:

"Според некои наши информатори, организирањето на црковната општина Св. Пророк Илија во Мисисага беше дело на бившиот југословенски конзулат во Торонто и на Матицата на Иселениците од македонија, со цел да се разбие единството на македонското иселеништво во Канада."

Абре човече, дека Ви беше главата кога ја написавте оваа ваша не логична инсинуација? Првото прашање што треба да се постави: Која би била ползата на Македонската Држава во тоа време или пак во денешно време, Република Македонија да го држи иселеништвото разбиено? Нема логика!

За Вражиновски иселеништвото во Канада значи ООМ. Вистината е дека организацијата Обединети Македонци е само еден мал дел од нашето иселеништво во Канада. Црковните Општини се иселеништвото во Канада, без нив е тешко да се говори за македонското иселеништво.

Организацијата се основа како комитет и затоа се нарекуваше Обединети Македонци Канадски Комитет и ден денес организирана е и работи како комитет. Организацијата ги стекна своите симпатии и своето влијание меѓу нашите иселеници со неговите јасни заложби и цели и тоа на прво место беше Обединението на нашето иселеништво. Во кратко време организацијата стана најпопуларната Македонска организација во Канада, со грандиозните Илинденски пикници, игранки, културни манифестации и т.н. По расцепот на организацијата во расцепничката група се приклучија нови членови кои истите станаа раководители на истата во осомдесеттите год.на пример: Гроздановски, Теговски, Стојчевски и други, кои мислеа дека тие беа главните раководители на имиграцијата, заборавајки дека во Торотно , има црковна општина со 100 пати поголемо членство. Имаше потреба да научат новите "лидери" дека организацијата не може да му диктира на црковните управи.

Во 1981 год. имаше потреба да никне уште една Македонска црква. Жителите од македонско потекло во Мисисага ја основаа црковната општина Св. Илија. По именувањето стана голема преокупација на"големите" патриоти, кои викаа: ќе ни го земат пикникот, мора Св. Илија да го мени името , нема друг излез.

Црковното жемјиште беше голем парк, доволно место да се одржуваат Илинденските пикници со мало уредување на паркот. Луѓето во организацијата Обединети Македонци не сакаа да слушнат за тоа и почна пропагандата против црковната општина во Мисисага. Црковната општина му го нудеше паркот за Илинденскиот пикник , но "големите" патриоти на Обединети Македонци за Канада одбиваа да дојдат на црковниот парк. Становиштето на црковната управа беше: Ако организацијата не сака да го одржува Илинденскиот пикник во црковниот парк тогаа имаме и ние право да одржиме пикник на денот на Илинденското Востание.

Во тоа време 1981-1982 на чело на црковната општина меѓу другите беа: Стефо Тодоровски, Гиорги Вампарџиев,, Слободан Рабаџиевски и други, така што Обединети Македонци од самото основање на црковната општина беа најголемите противници на црковната општина Св. Илија во Мисисага. Од друга страна Св. Илиа ја имаше полна поткрепа на управата при Св. Климент Охридски во Торонто, со други зборови организацијата беше насочена против црковните општини.

Што се однесува на тврдењето дека консулатот и Матицата на Иселениците биле иницијаторите на црковната Општина Св. Илија во Мисисага со цел да го разбијат единството на македонското иселеништво, е голема лага. Јас го гледам како не логично, како што вели поговорката: За блвата ќе го изгореле ложникот, Зашто би го направиле тоа? но ,треба да се одговори. Одговорот на ова прашање ќе го најдеме во писмото испратено на моја адреса од уважениот претседател на Матицата на Иселениците од Македонија Томе Буглески испратено во врска со нашето разединение во организацијата. Вражиновски објави само еден мал дел од неговото писмо. Сметам дека самото писмо на претседателот Буглески дава точен одговор на тврдението на Др. Вражиновски и неговите информатори кои јас би ги нарекол како анти Македононски елементи. Следува писмото.

Матица на Иселениците од Македонија.
До Претседателот на Јунајтед Мацедонианс за Северна Америка

ТОРОНТО.

Почитуван г. Гивенс,

Илинденскиот национален празник и Вашиот најавен пикник, за кој се надеваме дека телеграфски ги примивте нашите честитки, ми даваат повод да Ви го напишам ова писмо, во кое накусо ќе се осврнам на сегашните потреси во колонијата во Торонто, и за кое одговорноста паѓа на сите Вас што се наоѓате на чело на македонците било од Ј. М. за Северна Америка, било на другите што раководат со Ј. М. за град Торонто. Не можеме да се отргнеме од болното чуство дека македонската колонија во Торонто, која некогаш претставуваше гордост за сите Вас, па и за Македонците во татковината, денес е разјадена од црвот на разединеноста, неединството во самите нејзини врвови. Само единствени можевте да ги направите за кратко време оние велелепни работи - подигањето на црквата "Св. Климент Охридски" импозатните пикници како минатогодишниот, што придонесе за афирмација среде канадското општество на македонското име и македонската стварност. А неединствени што можете да постигнете? Потсмев и презир, за што нашите непријатели ќе си ги тријат рацете од задоволство.

Во името на тој голем Илинден, во интерес на просперитетот на македонската колонија во Канада, упатуваме до Вас раководството на Јунајтед Мацедонианс за Северна Америка и до сите членови наЈ. М. најтопол апел за единство, уверени дека ќе најдете сили да го отстраните сето она што Ве разединува и дека ќе си подадете меѓусебе братска рака за единство и еднодушност, што е единствена гаранција за афирмација на македонската нација и на духовните и културни вредности што ги создал нашиот народ.

Слопје
22, Јули.1971година
Томе Буглески
Претседател на Матицата на Иселениците од Македонија.
Печат на Матицата

Има ли место за некој како Вражиновски да спекулира за становиштето на Матицата на Иселениците према нашата заедница во Торонто и по широко?

Greetings - the 1984 Church Assembly in Buffalo

As Vice-President and Chair of the Macedonian Church Assembly of the American - Canadian Diocese, I (John Givens) opened the meeting as follows:

Your Eminence Kiril,

Honoured guests at the head table,

Dear Macedonians and Compatriots,

It gives me great pleasure and honour, with the blessing of our bishop Metropolitan Kiril, on behalf of the members of our Diocese from 17 different Macedonian Churches in the United States and Canada and on my behalf as vice-president of the Diocese, to greet you and wish you a warm and sincere Macedonian welcome to the 10th annual Church - National Meeting of the American - Canadian Macedonian Orthodox Diocese here in this beautiful city of Buffalo in which we have a church dedicated to the honour and glory of the Solun brothers, Kiril and Metodi, founders of our Macedonian Culture, Education and our very old faith. I would also like to thank the church administration and members of the St. Kiril and Metodi church community, our brothers and sisters, for the great job they have done in the preparation and organization of this event and in making this a great festival.

We are gathered here today to celebrate the tenth Church - National Assembly jubilee and at the same time to rejoice on the occasion of the 40th anniversary of ASNOM, the birth of our state, the Republic of Macedonia. We are gathered here to venerate everything that has been achieved, things that sprouted twenty years ago and the fifteen or so Macedonian churches and monasteries that have been built during that twenty year period. These are historic achievements made possible through the hard work of the Macedonian people living on the North American continent. Let us show our appreciation for everything that our church communities have done to preserve, nurture and promote Macedonian education, culture, our church and our patriotic life.

We, of the younger generation, know that the Macedonian people in the past worked very hard to overcome their difficulties, which they had inherited from their past. The basic elements which can be noted are that every Macedonian person has their deep resolve to overcome their difficulties as soon as possible and through our unique and real church parishes, to bring the Macedonian people together in venues of Christian love and brotherly understanding. It is our wish to bring together all our Macedonian brothers and sisters who have strayed and are still wandering in strange homes and are influenced by alien propaganda. It is time that we find ourselves under one roof, in one common home where everyone speaks Macedonian. The doors are open to all people and we all should feel proud that we are Macedonians.

There is pride and satisfaction for a person to call himself or herself Macedonian because many Macedonians have died in pursuit of preserving our valued native religion, our language, our history, our culture, our customs and our way of life. I would not be

here today in front of you and talking about all the tiny details of what we have achieved as a Macedonian people had it not been for the many sacrifices our people made in the past. But I do want to say to you that, based on what we have done so far, we have every right to be very happy and to have faith that we will do well in the future. When I speak of our people, of the impressions we are making here together today, I must say that we, the Macedonians, without reservations, have deep trust in the brotherly cooperation among all Macedonians living on the North American continent.

I view the church communities like schools in which our new generations and our new people are built. By building our churches we in effect are building ourselves and giving strength to the great prosperity in our new homelands here in Canada and the United States. We are also raising high the name "Macedonia" and the respect for all the Macedonian people. Our generation will mean a lot to the diocese which is now in the process of development. We believe that our people here will achieve everything they want to achieve and will thrive in every way possible because we believe that the Macedonian people are full of enthusiasm and confidence in their abilities and ideals. But in order to have all that and to be proud of what we have achieved so far and what we will achieve in the future, we must be worthy of carrying the torch of the glorious Ilinden days; the 81st anniversary of the glorious Ilinden Uprising of 1903 and the 40 years since the holding of the first ASNOM Assembly, the glorious Second Ilinden of 1944.

On this great day in 1944, at the Sveti Prohor Pchinski Monastery, during the first ASNOM sitting, the foundation of the Macedonian state, the People's Republic of Macedonia, was laid within the Federal People's Republic of Yugoslavia. In this setting the Macedonian people took their place among the free nations of the world as equals. Unfortunately only one part of Macedonia, a small part, had this choice but nonetheless, for the first time in Macedonia's recent history the Macedonian nation made its choice and gained its right to live free as an equal to other nations and to genuinely work for the restoration of the Macedonian Church (St. Clement's Macedonian Orthodox Church).

Greeting words from the 1984 Church Assembly in Buffalo (in English)

Ladies and gentlemen,

On August 2, 1944 in the monastery of Saint Prohor Pchinski, the historic first session of the Anti-Fascist Assembly of the National Liberation of Macedonia (ASNOM) was held.

Forty years ago the sons and daughters of the Macedonian people, having braved the difficulties and trials of the National Liberation War, gathered at their First Session in the Saint Prohor Pchinski Monastery where they expressed their desires for the sovereignty of the Macedonian people.

Ladies and gentlemen, the best way to convey to you the full meaning and importance of this great historic event is to read to you part of the first ASNOM Session Proclamation:

"From our struggles and blood, in the spirit of the best sons of Macedonia, this day we open the First National Assembly. This symbol of true liberation is an expression of the true sovereignty proclaimed in front of the entire world, complete national freedom for

the Macedonian people in the first liberated Macedonian State. This age-old ideal of the Macedonian people has now been attained."

The ideals of Ilinden 1903 to liberate the Macedonian people from centuries of slavery, to live in freedom and to speak their mother tongue have been achieved in one part of Macedonia; in the Socialist Republic of Macedonia. Today the Macedonian people, together with the Yugoslav people, are building a happy and bright future. Therefore the Macedonian people now have two Ilindens to commemorate; 1903 and 1944, marking two historical events written in golden letters in the history of the Macedonian people.

We, as Canadians and Americans of Macedonian descent, are thankful to our newly chosen, free and democratic countries for the endless opportunities and freedom we all enjoy. In an organized way, we enjoy the freedoms that we could not enjoy in our own homeland. We enjoy more freedoms here today which the Macedonian people in the other two parts of Macedonia do not have. In Greece and Bulgaria Macedonians don't have any rights, not even the most elementary human rights.

This is why we are here, this is why we live, work and make our lives here. Conditions such as these permit us to proclaim who we are and to freely say, "We are proud to be Macedonians!"

On behalf of all of us here, please allow me to say, "Thank you America, thank you Canada."

Поздравен говор на црковниот собир во Бафало 1984

Како потпредседател на Епархиското Собрание на Американско - Канадска Епархија на Македонските црковни општини за Америка и Канада и председавач на собирот се обратив кон присутните со следниот поздравен говор:

Ваше Високопреосвештенство господин Кирил

Високопочитувани почесни гости на главната маса

Драги Македонки и Македонци,

Ми прави големо задоволство и чест што можам од името и со благослов на нашиот надлежен владика Метрополит, Кирил , од името на членовите на епархиското собрание, од 17-те македонски Цркви во Соединетите Американски Држави и Канада и од моје лично име како потпреседател на нашата епархија да ве поздравам и Ви посакам топло и искрено Македонско добродојдовте на 10тиот по ред црковно - народен собир на Американско - Канадската Македонска Православна Епархија во овој убав град Бафало во кој град се наоѓа нашата црква посветена во чест и слава на солунските браќа Кирил и Методи основоположниците на Македонската култура, просвета, предедовска православна вера. И благодариме на црковната управа и членовите на црковната општина Свети Кирил и Методи за големиот труд што тие наши браќа и сестри го вложије во подготовката и организирање на оваа најголема црковна и народна Македонска манифестација. Денес се собравме да го прославиме десетиот црковно- народен јубилеен собир и таја радост да ја соединиме со радоста од 40 годишниот јубилеј на

АСНОМ кога се роди новата Македонска држава - Република Македонија. Се собравме да дадиме белек на сите она што е постигнато а кој зародиш датира од пред двајсетина години во кои период се изградија преку 15 Македонски цркви и еден манастир. Преку нивната активна дејност се постигнати и овие наши најголеми резултати во историското живеење на Македонците на северно-американскиот континент. Да дадеме печат на се она што нашите црковни општини се чува, негува и постигнува на полето на црковниот - културнопросветниот и патриоцкиот живот. Ние по младите генерации знаеме дека македонскиот народ од порано правел огромни напори да ги победи сите потешкотии кои ги имал а ги наследил во минатото. Основното што може да се забележи и што го има нашиот човек е длабоката решеност што побргу да ги надмине сите потешкотии и преку нашите едиствени вистински црковни општини да направиме вистински македонски собиралишта, на љубов и братско христианско разбирање. Да ги приберимe и оние наши сестри и браќа Македонци кои залутале и уште лутаат по туѓи домови, под туѓа пропаганда. Време е веќе да се најдиме сите под еден покрив во еден наш заеднички доме каде што се зборува Македонски. Вратите се отворени за сите луѓе кои се осеќат и се гордеат дека се Македонци.

А да се кажуваш Македонец тоа значи гордост и сатисфакција на сето она за што вистинските Македонци гинеле: нашата прадедовска вера, нашиот мајчин јазик, нашата историја, нашата култура, нашиот посебен бит и обичај. Јас не би сакал денес овде да се впуштам по дробно во подробностите за она што сме го постигнале но би сакал да кажам дека веќе врз основа на она што досега сме го направиле имаме полно право да гледаме со најголема радост и верба во својата голема и светла перспектива во својата голема и среќна иднина. кога говорам за својот народ, за импресиите што сите заедно денес не исполнуваат, морам да кажам, дека ние Македонците, нашиот народ без резервно има длабока доверба во братската соработка меѓу сите наши луѓе на овој северно-американски континент. На црковните општини гледам како на школи во кои се изградуваат нашите нови генерации, нашите нови луѓе. Изградувајки ги нив ние истовремено се градиме себеси и допренесуваме силно за големиот просперитет за нашите нови татковини Канада и Соединетите Американски држави а високо го подигаме името и честа на целиот македонски народ. А овие наши генерации многу ке значат за целата епархија, која е во процес на свестран развиток и расцут. Уверени сме дека нашиот човек овде ке го постигне сето она што го сака и заедно со сите ке напредува во секој поглед, зашто сме уверени во тоа, декаМакедонците се полни со елан и верба во своите способности и идеали. Но за да можиме да го имаме ида се гордееме со она што постигнавме и што ќе постигнуваме уште повеќе во иднина мораме достојно да се пренесиме на славните илинденски денови, на 81та годишнина од првото славно Илинденско востание и 40 годишнината од одржувањето на првото заседание на АСНОМ на вториот Илинден 1944 година. На овој голем ден Илинден во манастирот Свети Прохор Пчински на првото заседание на АСНОМ беа удрени темелите на Македонската држава - Народна Република Македонија во рамките на Федеративна Народна Република Југославија, држава на равноправните народи и народности, во која дел од Македонскиот народ, за прв пат во својата историја го избори своето право да живее и твори како вистински слободен равно- правен и почитуван народ и во која ја возобнови Свети Климентовата Македонска Православна Црква.

Поздрави на Англиски јазик продолжва:

Дами и Господа

На 2 Август 1944 година во манастирот Свети Прохор Пчински се одржа првото историско заседание на Антифашистичкото собрание на народното ослободување на Македонија АСНОМ.

Пред четириесет год. Синови и керки на Македонскиот народ откако беа похрабри од тешкотиите и испитувањата на Народната Ослободителна Борба, се собраа на нивната прва седница во манастирот Прохор Пчински каде што тие ја изразија својата желба за суверинитетот на Македонскиот Народ.

Мислам Дами и Господа најдобар начин да се пренесе до Вас подполно значението на овој голем историски настан е да се прочита прогласувањето на првата сесија на АСНОМ во која меѓу другото е написано: "Од нашите борби и крв дух од најдобрите синови на Македонија го отвараме денес првото народно собрание. Овој симбол на вистинско ослободување го изразува вистинскиот суверенитед и прокламира пред цел свет на целосната национална слобода на Македонскиот народ во првата слободна Македонска држава. Овој вековен стремеш на Македонскиот народ се постигна.

Идеалите на Илинден од 1903 година за ослободување на Македонскиот народ од вековното робство да живее во слобода и да говори на мајчин јазик се оствари во еден дел на Македонија тоа е Социјалистичка Република Македонија.

Денес Македонскиот народ, заедно со Југословенските народи и народности си ја градат својата посветла и посреќна иднина. За тоа Македонскиот Народ го одбележува еднакво двата илиндена - 1903 и 1944, одбележувајки два историски настани записани со златни букви во историјата на Македонскиот народ. Ние како Канагијани и Американци од Македонско потекло сме благодарни на новите избрани татковини за бескрајните можности и слободи кои ние ги уживаме во овие слободни и демократски наши земји. Да ги уживаме во организиран начин,слободата која не ја имавме во нашиот стари крај. Каде што дури и денес македонскиот Народ во другите два дела на Македонија ги немаат дури елементарните човекови права. Затоа што сме тука, живееме тука, работиме тука, криерираме овде, под сите овие услови со кои ни се овожможува да ги кажиме добро познатите зборови: Ние сме горди што сме Македонци. Ве молам дозволетеми да кажам во името на сите Вас: Ви благодариме Америка, Ви благодариме Канада.

A letter from a forgotten child from the Greek Civil War of 1948 - 1949

April 25/1967

By Niko Kiprovski

Ul. Wysoka Brama, Poland
Mitra Kiprovska, Lazo Kiprov, United Macedonians

Dear Fellow Macedonians,

I am a Macedonian and I don't have anyone from my family. I only know that my mother's name was Mitra Kiprovska and my father's name was Lazo Angelevski. I was sent to Poland when I was a small child and this is why I do not know anyone from my family. I have not seen any of my relatives with my own eyes since I was sent here. Now I have grown up and I have no one from my family to share my grief with, to speak Macedonian with and to let them know that I am alive. Whatever I know from the Macedonian language I have learned on my own from when I was a young child. I knew that I was Macedonian and that I had to learn to speak Macedonian. But now, on my own, I don't know what to do. I am here in Poland all alone. I don't know where my parents are and I don't know if I have brothers and sisters. This is why I am writing to you and, perhaps, through you I will find my parents and relatives. I need to find someone from my family because I find it hard to be alone and I really don't know what to do by myself. I don't know how you can help me but please don't forget me because being left alone has not been good for me. I need to make contact with someone with whom I can share my life. Also please know that even if I find my parents I don't believe that they will be able to help me on their own because, from what I know, they were unable to find me this far and left me to grow up all alone.

Заборавените Деца од Граѓанската Војна во Грција од 1948 - 1949

Грифице Април 25 /1967
Нико Кипровски
Грифице, Ул. Висока Брана, Поланд.
Митра Кипровска, Лазо Кипров
Обединети Македонци

Здраво другари Македонци

Јаска сум Македонец и немам на никој од мојата роднина. Мојата мајка само знам оти се велеше Кипровска Митра а таткоми се велеше Ангелевски Лазо.

Јаска оште кога бев мал дојдов во Полша што така не познавам на никој од мојата родина. Не ги видов никогаш со мојте очи. Сега пораснав и не можа на никој да се пожалам, немам со кој да проговора на Македонски јазик. Јазикот го учев

уште кога бев мал сам се учев, знаев оти сум Македонец и по Македонски треба да знам. незнам шо да правам сега сам останав во това Полска. Незнам дека ми се мојте родители, незнам ако уште имам сестра или брат. И за това пиша до вас можи преку ке ги најдам моите родители. Можи ке ми се најди некои блиски од мојата фамелија зашто сам на вистина незнам што да права. Незнам како ке можите да ми помогнете, ама секој останат сам бара некоја помош, пример за да се можи да се допишува. Ако ке ги најда моите родители не верувам за да можат да ми помогнат зашто сега останав сам и порасна сам.

How I got to know Mr. John Bitove Sr.

Back in 2003, Mr. Chris Stefou wrote his first book, *Oshchima, The Story of a Small Village in Western Macedonia* and after two years, Chris Stefou wrote his second book in 2005, entitled, *History of the Macedonian People from Ancient Times to the Present*. After reading the book, I thought it would be a waste if it wasn't translated into the Macedonian language and be available to the Macedonians in the old country who did not speak the English language. To do this, I needed financial support. However, before I started to solicit financial means for my project, I approached my friend, Risto Stefov (Chris Stefou), to find out what would be his position on my proposed project and, most importantly, what his conditions for allowing me to proceed with my project, that being the translation of the book into the Macedonian language and distributing the same in Macedonia. After I explained my idea to Chris, he said to me, if it's for Macedonia, he was more than glad to donate the book for free. I decided to investigate the possibility of getting sponsorships. I started talking to some of my friends about my idea and I found most liked the idea and that they would support it. To my surprise, I found my friends willing to support the project financially. At the Oshchima Association general meeting, I raised the question and explained my project to the Oshchimians and with the help of Risto, explained it in detail. The Oshchima Association pledged $2,500 towards my project. That gave me the encouragement to go forward. I had approached and received the necessary financial support from the following people; Peter Bassil, Angelo Argiro, both from my village Oshchima, Pete and Mary Kondoff, Dr. Alexander Georgievski, Peter Alousis, John Kuzev, Steve Pliakas, Dr. Dragi Denkovski, John and Lui Cacorovski, Zess Pedias, John Markov, and of course, my own contribution.

The translation and publication of the book in Macedonia was handled by Slave Nikolovski - Katin. 1000 copies were printed, of which 800 copies were distributed in Macedonia. With the distribution of the book, my project was completed.

Previously, I had read some reports that there was very little, if any information, outside of Macedonia, about the history of the Macedonian people, in the English language or in any other language. That gave me the willingness to go further and investigate the possibility of distributing the book. Having available a history book, written by a Canadian in English, it occurred to me, why not distribute it to the world? Yes, to the world! It would have cost a lot of money to distribute the original history book because of its large size. In my discussions with Risto, he told me that he had decided to write a condensed history book which was more suitable for distribution, through mail and that he was willing to donate it for free to the Macedonian cause. That again gave me encouragement to start looking for more financial support. I decided to try my luck with Mr. John Bitove Sr. During 1981 and 1982, at which time Canadian Macedonian Place was in the works, Mr. Bitove was looking for the support from the Macedonian community, especially from St. Clement of Ohrid Church.

I was president of St. Clement Church when Mr. Bitove came to a board of directors' meeting to ask for our support. During our discussions with Mr. Bitove, there was a small difference of opinion regarding the chapel in the old age home. The question was, who would serve in the chapel? I, as president, with the support of my board of directors, asked that the chapel be placed under the jurisdiction of the Macedonian Orthodox Church in Skopje. Consequently, the board of directors of Canadian Macedonian Place

decided not to include the chapel in the building. The board of directors, in the name of our congregation of St. Clement Church, pledged full support for Canadian Macedonian Place. That was the first time I met Mr. Bitove and since then, he has won my full respect as a good Macedonian and I considered him a friend. I value his efforts in helping the Macedonian cause in the world and here, in Canada. When I was looking for him, my friend John Bitove Sr. was still in Florida. I found his e-mail address and sent him an e-mail. I wrote:

Dear Mr. Bitove,

It has been a long time since I have seen or spoken to you. I hope you and your family are well and in good health.

I am currently involved in a project that may be of interest to you. I read Risto Stefov's book, History of the Macedonian People from Ancient Times to the Present. I understand that you have the book and I hope you enjoyed it as much as I did. I resolved that it would be an important achievement to have this book translated into the Macedonian language. I embarked on fund raising to start this project and I'm happy to report, that to date, I have gathered enough funds to translate the book in its entirety, and have almost enough money to have 1,000 copies printed. Furthermore, the book will also be printed in the English language in Macedonia, for the purpose of distribution in Europe. We will also need funds to cover shipping and distribution costs to various libraries, educational and other institutions.

Risto was kind enough to donate the book and Slave Nikolovski - Katin (a publicist in the Republic of Macedonia) has already initiated the translation. We are also thinking of printing some books, (the English version) from Risto and donating them to various libraries and institutions, here in Canada.

Please let me know if you are able to make a financial contribution towards this effort.

I look forward to your reply.

With respect, John Givens

On May 11th, 2007, Mr. Bitove responded to my e-mail. He wrote:

John, nice to hear from you. I would be happy to contribute. How much is it going to cost?

The next day I sent my second e-mail to Mr. Bitove, in which I wrote:

First of all, thank you very much for responding to my e-mail. To answer your question about how much it will cost, I will need to raise approximately $15,000.

I further wrote, not knowing the dollar value of what his contributions would be, that I would appreciate, very much, if he knew of anybody else that would be interested in helping out the project. I further asked him to please let me know and to please give me his ideas and suggestions.

Mr. Bitove told me that he read Chris's book and that he liked the book very much. Mr. Bitove informed me that he was coming back home soon, to Toronto, and provided me with his office telephone number in order to get in contact with him. Soon after, I called Mr. Bitove and made an appointment to meet him at Tim Horton's coffee shop at Sheppard and Woodbine Avenues, in Toronto. After our discussion, Mr. Bitove offered

to finance the whole project, without any preconditions! Chris Stefov finished writing the condensed history book. A few days after, the book was ready for printing. Risto presented it to the printing company and received an estimated cost for printing the book. I informed Mr. Bitove about the cost, and he asked me where should he mail the cheque. I then submitted the contract from the printing company to Mr. Bitove and kindly asked him to mail the cheque directly to the printer. Mr. Bitove, soon afterwards, paid the printer in full for 1051 copies. The book was delivered to me and my work started.

Chris wrote a letter which we included with each copy mailed. Here is the letter:

FROM THE ASSOCIATION OF CONCERNED MACEDONIANS THE WORLD OVER

Dear Readers,

Even since their creation in the 19th century, the Greek, Bulgarian and Serbian states and to a lesser extent the Albanian State have systematically used every means possible, including waging propaganda campaigns, to negate the existence of the Macedonian ethnicity.

Until recently, there were no organized Macedonian voices to speak for the Macedonian people and their rights as citizens of this world, so Macedonia's adversaries, the Greeks, Bulgarians, Serbians and more recently the Albanians, spoke for them.

The time has now come when Macedonians are taking matters into their own hands and challenging old beliefs and the illegitimacy of those who have been speaking for them.

Only Macedonians are the rightful heirs of the Macedonian heritage and the composers of Macedonia's history.

The Macedonians are not Greeks, Bulgarians, Serbians or Albanians. Neither can they simultaneously be Greeks, Bulgarians, Serbians and Albanians as their adversaries claim.

The aim of this book is to present the reader with a Macedonian perspective of Macedonia's history.

It is time the world heard the Macedonian point of view. Contrary to what Macedonia's adversaries profess, the truth is on the Macedonian side. Macedonians are alive and well and exist in Greece, the Republic of Macedonia, Bulgaria, Albania, Canada, Australia, the United States of America, Europe and the world over. They are now in the process of regrouping and are using the tools of the information age to fight back and retake what is theirs.

This book, made possible by concerned Macedonians, is a chronological outline of historical events involving Macedonia and the Macedonian people from prehistoric times to the present. It is not complete in detail by any means but will give the reader a general analysis of Macedonia's history.

For more information or inquiries about the book "Short History of the Macedonian people", please contact Christ Stefou, the book's author, at rstefov@hotmail.com.
The book is a donation, compliments of the Bitove, Givens and Stefou families.

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I searched the internet to find addresses of libraries and influential personalities around the world. Here are some to whom I was able to mail the book:

Three addresses for the Tokyo Metropolitan Library Japan.
Rossiskaya Gosudarstvenaya Biblioteka" Moscow, Russia.
Centre For Distance Education University Building, Moscow, Russia.
University Fundamental Library in St. Petersburg, Russia.
Encyclopaedia Universalis, Paris, France.
Encyclopaedia Britannica Australia Ltd., North Sydney, Australia.
Encyclopaedia Britannica, Chicago, USA.
Britannica Japan Co. Ltd., Shinagawa Tokyo, Japan.
Encyclopaedia Britannica (UK) Ltd., London, England.
Britannica Asia Pacific PTY Ltd., Taipei, Taiwan.
Encyclopaedia Britannica (India) PRT. Ltd., New Deli, India.
Britannica.Com Israel Ltd., Tel Aviv, Israel.
Korea Britannica Corporation, Seoul, South Korea.

To governments and parliamentarians:

1. Canadian Federal Parliamentarians 304 books
2. European Parliament members 219 books
3. Members of the U.S. Congress 160 books
4. Members of the U. S. Senate 98 books
5. United Nations Missions, New York 95 books
6. Australian Government Ministers 20 books
7. European Union Commission members 10 books
8. Macedonian Rainbow Party, Lerin, Greece 7 books
9. Encyclopedia Britannica all together 16 books
10. Foreign Embassies in Skopje Macedonia 42 books
11. Macedonian Government Ministers and the leaders of the opposition 10 books

Here are some of the replies we received:

The Honourable Gordon O'Connor, P.C., M.P.
Minister of National Defence
August 1, 2007

Dear Mr. Givens:

I wish to acknowledge receipt of your recent correspondence to Gordon O'Connor.

Thank you for providing a copy of *Short History of the Macedonian People* by Chris Stefou. The book will be brought to the attention of Mr. O'connor.

Sincerely,
Elaine Eagles
Parliamentary Assistant to

Gordon O'connor, P.C., M.P.

UNITED STATES SENATE
Washington, D.C.

Dear Mr. Givens:

Thank you for sharing with me a copy of the book, *Short History of the Macedonian People.* Your thoughtfulness is deeply appreciated.
Aloha,
DANIEL K. INOUYE
United States Senator
Hawaii.

Office of the prime minister
Canberra

Dear Mr. Stefou:

The Prime Minister has asked me to convey his sincere appreciation for the thoughtful and generous gift you recently sent to him.

This is an exciting and busy time for the Prime Minister and he is looking forward to the challenge that lies ahead in leading this great nation. The change of government marks the beginning of a new era for Australia and the Prime Minister is committed to building a secure and prosperous future that all Australians can enjoy.

Once again, thank you for the gift and for your kind words of support.

Yours sincerely,

Mary Mawhinney
Principal Private Secretary
Office of the Prime Minister
13 December 2007

The White House
Washington
August 15, 2007

Mr. John L. N. Bitove:
Bitove Executive Offices
99 Blue Jays Way
Toronto, Ontario

Dear John:

Chris Stefou has done something really important here, and I am so pleased you thought to send it. My gratitude is boundless, and please know how much I have appreciated your good work and all the things you want for the strongest possible American-Canadian-Macedonian friendship. Warmest regards and blessings to you and yours,

Tim Goeglein
Special Assistant to the President &
Deputy Director Public Liaison
The White House

House of Commons
Harold Albrecht, MP
August 13, 2007

Dear Mr. Givens:

Thank you for taking the time to sent me a copy of Chris Stefou's book, *Short History of the Macedonian People*. I have not had the opportunity to read the book yet, but I do look forward to reading it. It will be interesting to read a first-hand account of the history of the Macedonian people.

Sincerely,
Harold Albrecht
Kitchener- Conestoga

House of Commons
Ottawa
October 24, 2007

Dear Mr. Givens:

Thank you for sending me a copy of a *Short History of the Macedonian People*. I am always interested in learning more about other cultures.

The book provided an interesting perspective on the Macedonian history. I know that it will prove to be an excellent resource for Canadians of Macedonian descent in their research into their history.

I wish you the best of luck in your future endeavors.

Sincerely yours,

Karen Redman
Hon. Karen Redman, P.C., MP.

Kitchener Centre

Office of the Minister
of Human Resources and
Social Development
10 August 2007

Dear Mr. Givens:

On behalf of the Honorable Monte Solberg, Minister of Human Resources and Social Development, I wish to acknowledge receipt of your letter and book titled *Short History of the Macedonian People*.

Thank you for taking the time to write to Minister Solberg.

Yours truly,

Veronique Prault for Ian Todd Chief of Staff.

Dear Chris:

Thank you for sending me a copy of *Short History of the Macedonian People*. I appreciate your kindness.

Reading is one of my favorite things to do. It is useful and educational. I look forward to learning more about this ancient culture.

I welcome your addition to my library.

Thanks again for sharing a copy of this book with me. You have been very thoughtful.

Sincerely
Michael B. Enzi
United States Senator

Hon. David Emerson, P.C., M.P
Vancouver - Kingsway

Ottawa
August 2, 2007

Dear Mr. John Givens,

One behalf of the Hon. David Emerson, I would like to acknowledge receipt of your correspondence.

Thank you for providing a copy of the book *Short History of the Macedonian People*.

Please be assured that your correspondence was brought to the attention of the Hon. Emerson for his review.

Sincerely,

Taylor Bennett
Constituency Assistant
Hon. David Emerson, P.C.., M.P. Vancouver Kingsway.

Borys Wrzesnewskyj, M.P.
Etobicoke Centre

OTTAWA
August 16, 2007

Dear Mr. Givens,

Thank you for your informative book, *Short History of the Macedonian People*.
Having a great interest in Slavic European history, I have found the text of great interest.

Respectfully,

Borys Wrzesnewkyj, M.P.
Etobicoke Centre.

This project could not have been realized if it wasn't for the goodness of one man, my friend, John Bitove Sr. I cannot find proper words with which I can thank him enough. I would like to express my gratitude to Mr. Bitove for his trust in me, and most importantly, for making the project a reality!

Campaign of the United Macedonians of North America for the recognition by Canada of the Republic of Macedonia

The United Macedonians of North America campaign was for the recognition of the Republic of Macedonia, by Canada. It was our duty and responsibility, as Canadians of Macedonian descent, to appeal to the Canadian government to recognize the independence of Macedonia. In that effort, we did send appeal letters to the members of the Canadian government and the members of the Canadian parliament, asking the Canadian government to recognize the independence of Macedonia. I would like to present to the reader some of the responses United Macedonians of North America did receive.

The Secretary of State for External Affairs, Canada
June 30, 199 2
Mr. John Givens President
United Macedonians of North America Incorporated
3 Nortonville Drive
Agincourt, Ontario
M1T 2G9

Dear Mr. Givens:

Several members of parliament have asked me to reply to your letter of February 7, 1992, regarding the possibility of Canadian recognition of the independence of Macedonia. I regret the delay in replying.

Canada believes that Macedonia has made a good case for recognition, and is carefully reviewing its request. At the same time, we're giving due consideration to the Greek government's views on this matter.

For Canada, a key concern is the very fragile situation in the Balkans. We want to promote stability in the region and not to disrupt it. With this in mind, we are actively discussing this with our friends and allies.

I appreciate receiving your views. Thank you for writing.

Yours sincerely,
Barbara McDougall

c.c. The Honourable Monique Laundry, P.C., M.P.
The Honourable Jake Epp, P.C., M.P.
The Honourable Mary Collins, P.C. , M.P.

Office of the Secretary of State of Canada
February 10, 1992

Mr. John M. Givens
President

United Macedonians of North America
3 Nortonville drive
Agincourt, Ontario
M1T 2G9

Dear Sir,

On behalf of the Honourable Robert R. de Cotret, I would like to acknowledge and thank you for your letter dated February 7, 1992, concerning recognition of Macedonia by the government of Canada.

Please be assured that your correspondence will be brought to the Minister's attention.

Thank you for writing and bringing this matter to our attention.

Your sincerely
Sylvie Dube
Special Assistant

Office of the Minister of Energy, Mines and Resources
Ottawa
Feb.17, 1992
Dear Mr. Givens:

On behalf of the Honourable Jake Epp, I wish to thank you for your letter dated February 7, 1992, regarding the recognition of Macedonia.

The matter you have raised falls within the jurisdiction of the Secretary of State for External Affairs. I have, therefore, forwarded a copy of your letter to the Honourable Barbara McDougall.

I hope this will be of assistance to you.

Sincerely,
Berry Bowater
c.c. The Honourable Barbara McDougall, P.C., M.P.
Secretary of State for External Affairs.

Office of the Minister of Agriculture
February 17, 1992
Dear Mr. Givens:

On behalf of the Honourable Bill McKnight, I would like to acknowledge receipt of and thank you for your letter dated February 7, 1992, enclosing an assessment recognizing Macedonia.

Please be assured that your correspondence will be brought to the Minister`s direct attention.

Yours sincerely,
Sonja Garvey
Special Assistant

Office of the Associate Minister of National Defence
February 13, 1992

Dear Mr. Givens:

On behalf of the Honourable Mary Collins, Associate Minister of National Defence, I wish to acknowledge receipt of your letter of February 7, 1992, including an assessment on Macedonia's recognition by Canada.

Since the issue you raised is more appropriately in the domain of Secretary of State for External Affairs, I have taken the liberty of forwarding your correspondence, along with interventions from your other Macedonian organizations, to the Honourable Barbara McDougall for direct reply.

Once again thank you for bringing this important matter to the Minister's attention and I assure you that your intervention will receive full consideration.

Sincerely,
Yuri Kovar
Executive Assistant

John Givens accused of being a Communist and a Stalinist in Canada

I remember a young man, in the early 1970s, coming to Toronto from Windsor, who accompanied the Vasov brothers. I never did get to know him well enough to recognize if this young Macedonian man was Blazhe Prinzevski from Windsor. Whether he was or wasn't is irrelevant, but I do want to talk about what this certain young man, whether or not he was Blazhe Prinzevski, (who happened to be a professor at the University of Windsor in Canada with a Masters in Economic Science), had to say about me, or at least, what he was claiming.

Many times a person finds themselves in a certain situation where, even if they want to respond to people like Prinzevski, they don't get that opportunity or chance, especially if allegations are made in public, in a different country. There is little one can do if someone wants to discredit them for personal gains in these modern times, when communism is becoming unpopular and someone wants to become popular by showing that they are anti-communist. No one should take the right of another person to say what was in their heart, but at the same time this person has no right to slander another person as in the case of university professor Blaze Prinzevski where he lied about me in a article published in "Makedonsko Sonce", in Macedonia. I became so irritated by the lies in this newspaper, that I contacted my lawyer, James Karafilis, and asked him for advice. He said; "Why do you care about what this man said? Why do you want to spend your money and waste your time? This did not happen in Canada." Nevertheless, I kept the newspaper in my archives and now I am taking the opportunity to respond to Professor Prinzevski, who berated me in public with his lies. I believe that he lied on purpose and I personally want to tell him that he is a, Great Big Liar!

Collaborating with Ranko Mladenovski, Prinzevski had a conversation with Todor Petrov during which Petrov asked: "What are your thoughts on the 'United Macedonians' organization?" To this Prinzevski replied; "The organization 'United Macedonians' was established in 1957 in Toronto. That organization was established from a political standpoint with leftist leanings and political influence, mostly by Macedonians from Aegean Macedonia. I will mention a few names that up until now have not been mentioned in public. These are: Spiro Vasilev, Vasil Tupurkovski's uncle who was one of the great Stalinists and communists in Toronto, John Givens, who similarly was also a member of that Communist-Stalinist organization of Spiro Vasilev's, and many other Aegean Macedonians from Windsor - the Vasov brothers who were also Pro-Yugoslav oriented, communists and leftists."

I would like to suggest to Professor Prinzevski that he stick to solving economic problems and stay away from things he knows nothing about. I hope he knows better than to dive into deep waters especially when he can't swim. Now let us return to my personal issue. Professor Prinzevski, you are a total idiot for accusing me of being a communist. John Givens was never a communist nor a member of any communist party, let alone some fabricated Communist-Stalinist organization of Spiro Vasilev's, here in Canada. Who here, gave you this false information, "Professor Liar"? What right do you have to use it against me, especially since it's not only inaccurate but insulting to me personally? In whose name are you propagating these lies? For you, everything to do with socialism

was black but it was not the same for the rest of us. Even though I was not involved in politics, I know that Macedonia, after World War II, as part of Yugoslavia, gained republic status, thanks to ASNOM.

Allow me to also remind you that during that same period, the Macedonian Arch-Bishopric of Ohrid was renewed. What do you have to say to the Macedonian people about that, outside of your slander and lies? Dear "Professor", I had the honour and privilege to work for many years with the now departed Bishop Kiril, who was a great patriot, from your village and place of birth, "Tsarev Dvor". Please tell me, outside of slandering innocent people, what have you done for your Fatherland and for the Macedonian people?

Џан Гивенс комунистот и сталинистот во Канада

Се сеќавам во почетокот на седомдесетите год. доаѓаше од Виндзор заедно со браќата Васовци во Торонто еден млад човек но не го запознав по блиску. Затоа не сум сигурен дали младиот Македонец од Виндзор е Блаже Принзевски или пак е сосема друго лице. Како и да е ние ке кажиме нешто за разговорот со магистер на економски науки, Блаже Принзевски професор на универзитетот во Виндзор, Канада. Многу пати човек се навоѓа во ситуација, и да сака на време да одговори на некои како Принзевски но, нема начин и услови да одговори на некои тврденија пласирани во јавноста само да се дискредитира на друѓот, сакајки да покаже во поновото време во кое живееме колку он бил анти комунист. Никој не му го спори правото да си каже тоа што му лежи на срце но, никој нема право да клевети друг човек како што прави универзитецкиот "професор" Блаже лаже Принзески во весникот "Македонско Сонце" од Август 14/1997год. Кога го прочитав весникот во Август 1997год. ме иритира и се обратив до мојот адвокат James Karafilis za овој случај но неговиот совет беше: Што тие гајле што он казал? На кој го интересира за вие да трошите пари и време? Не се исплаќа во Канада. Но весникот го чував во мојте архиви а сега ми се дава прилика да му кренам внимание на професорот Принзевски, келку се однесува за мене лично мислам дека он тенденциозно лажел и сакам да му кажам на Блаже дека е ГОЛЕМ Лажго. Принзески разговараше со Тотор Петров, обработка на Ранко Младеноски. Прашанието поставено од Петров е следното: Какви се вашите ставови за организацијата "Обединети Македонци?". Принзевски одговара: Организацијата Обединети Македонци е формирана во 1957 година во Торонто. Таа организација е создадена од политички аспект, со левичарско и политичко влијание, претежно од Македонци од Егејска Македонија. Ке спомнам неколку имиња кои до сега не се објавени во јавноста. Спиро Василев, вујко на Васил Тупурковски кој беше еден од големите сталинисти - комунисти во Торонто, Џан Гивенс, Кој беше, исто така, член во таа комунистичко - сталинистичка организација на Спиро Василев и низа други егејски Македонци од Виндзор - браќата Васовци кои беа пројугословенски ориентирани, но комунисти - левичари. Ние би сакале на професорот Принзевски да му сугестираме он да се бави со економските проблеми. Се надевам да знае нешто повеќе и би било многу по добро од влегување во води во кои не знае да плива. Но да се вратиме на проблемот што се однесува на моја лична адреса. А бре идиот "проф". Принзевски, Џан Гивенс никојпат не бил член "во таа комунистичко -сталинистичка организација на Спиро Василев". Со кое и кој вам ви го даде "проф." Лажго

правото да споменувате име без да знаете дали вашето тврдение е точно? Во чие име вие истапувате да продавате лаги? За вас све беше црно во социјалистикото општество. За нас нее баш така, како вие што мислите. И ако не бев во политика, знам дека Македонија по втората светска војна во делот на Југославија доби статус на република, благодарение на АСНОМ. Баш во тоа време ние Македонците добивме најмногу од сите, се здобивме за прв пат со држава! Второ, во тој период се обнови Македонската Охридска архиепископија и.т. н. А што е вашијот придонес кон Македонија и Македонскиот Народ башка од вашите неосновани клевети и лаги? "Професоре" имав чест и привилегија да соработувам долги години со сегапочинатиот Владика Кирил, кој беше голем патриот од вашето родно село "Царев Двор" а вие госп. професоре? Ѓубре.

Мојот коментар на членското Собрание одржано во Февруари 28/2016

Драги членови на нашата црква Св Климент Охридски.

Дозволетеми да кажам неколку зборови околу нашето празнување на 50 годишниот јубилеј на нашата црква, настан кој се одржа во Октомври минатата година.

Прославата 50 години би требало да биде прослава на историјата на црквата и прослава на оние луѓе кои го иницираа неговата изградба. Изградбата на Св. Климент е историски чин, Таа беше првата македонска православна црква во Канада и тоа со многу напорна работа и решителност, самопожртвуваност од страна на оние кои застанале на чело на овој историски потфат. На мое големо разочарување, прославата на 50- годишнината беше обична прослава, прослава која немаше никаква разлика од секоја друга година, празнувањето на патрониот празник на Св. Климент Охридски. Што е уште полошо, е дека прославата беше одложена за цели 6 месеци. Без оглед на тоа, 6 месечното одложување, настанот беше лошо планиран и не подготвен. Едноставно да се погледнеше на главната маса, беше доволно доказ дека немаше вистински напори за организирање на оваа прослава, на овој значајни историски празник на нашата црква Св. Климент Охридски. Немаше гости од нашата канадска средина. Немаше гости од републиката и Св. Синод на Македонската православна црква, Синодот, освен нашиот владика негово висопреошвештенство Методи. Се прашувам, што погрешивме сите да не бојкотираат на овој голем наш ден? Госпогио Претседателке во вашиот говор казавте дека покрај тоа што испративте покана до македонскиот Синод во Скопје, никој не беше во можност да дојде. Ова за мене е многу чудно и исклучително тажно и вознемирувачко, прашувам кои беа нивните вистински одговори? Кои беа причините наведени во нивните одговори? Во поглед на тоа што овој празник не се празнува секој месец или секоја година. Главната маса со гостите ја покажува важноста на празникот. Во овој случај немаше никој кој би можел да ја разкаже приказната, како се роди нашата црква. Како е тоа можно? Секако Џими Сандерс и неговиот татко Спиро Сандерс одиграа важна улога во нашата црква, но не правете грешка, Спиро Сандерс не беше претседател

кога започна да се гради црквата. Други беа на чело на изградбата на црквата во1964 година.

Вистина е дека многу од нив нажалост не се со нас но, нивните семејства се. Затоа требаше во најмала рака да се спомнат и се подсетиме на нивната неуморна работа, жртвување, ако за ништо друго, за чест на нивните семејства. Вашите говори беа не значајни и празни за денот на празникот. Вие не успеавте да ги спомнете ракоположниците на оваа црква и со тоа вие не успеавте да ја кажете суштината зашто се собравме да го празнуваме тој ден. Затоа јас би сакал да ги спомнам првите директори на нашата црква и тие беа: Спиро Саундерс, Коста Андрјус, Павле Базил, Мајкл Нешевич, Ван петрофф, Дон Папас. Ве молам дозволете ми да ја искористам оваа прилика и ги спомнеме 18 членови на управата за 1964-1965 која ја градеше и ја изгради оваа наша црква. Прво на оние кои не се со нас и тие се: Kosta Andrews, Spiro Saunders, Louis George, Van Petroff, Kosta Kostantin, Chris Neshkov, Peter Stoyanoff, George Dronoff, Chris Vasilevich, Todor Christoff, Steve Todorovich, Louis Pandel, and very reverend Atanas Popov и 5те членови кои сме живи денес и тие се: Michael Neshevich, Tommy Trentos, James Saunders, Steve Mandel и јас John Givens.

Јас бе сакал и ќе бев среќен да ви ја раскажам нашата приказна на црквата, на нашите неуморни напори, на нашите борби и конфликти, на нашите жртвувања, на нашите успеси и неуспеси што на крајот доведе до изградба на оваа прекрасна црква за сите нас и нашите семејства да уживат. Но тоа не беше побарано од мене и колку што знам никој од другите членови што се живи денес. Нито посебна покана за прославата за оние живите кои ја градеа оваа црква. Никакво признание. Јас ве прашувам госпоѓе претседателќе : За што беше цела таа прослава? Што е сепак најважно, е дека ништо не беше казано за клучната улога на Светиот Синод и нејзиниот Архиепископ Доситеј. Ништо не беше спомнато за ракоположникот на нашата црковна општина, Злетовско- струмичкиот владиката Наум. Како и нашиот прв свештеник Кирил Стојановски и нивната улога во формирањето на нашата прва црковна општина во Канада. Ништо не се спомна за нашиот поп Танас Попов кој беше баш со нас во тие турбулетни времиња. И покрај неуспехот на вашата управа да даде признание и уважување на сите погоре спомнатите , сигурен сум дека сите ние сме горди на нашите постигнувања. Госпоѓо претседател многу членови на оваа црковна општина се поранешни претседатели во последните 50 години. Јас исто така бев претседател во текот на 1981-1982 година и сите нас не заменија други. Но, градителите на оваа црква никогаш не може некој да ги замени, никогаш! Јас на вистина се извинувам на вас госпоѓе претседател што јас ве одвоив но, вие и целата ваша управа е виновна за големиот неуспехот да ја разкажите приказната за изградбата на нашата црква и формално да му се даде признање и почит на тие вшустност што допринесоа да се случи тоа за кое ние празнувавме минатa година.
Ви благодарам што ме ислушавте

По членското Собрание го добив следноит е-маил од нашиот свештеник Илија Донев

E-mail from Prota Ilija Donev to John Givens

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John Givens

From: Prota Ilija Donev [ilijadonev@gmail.com]
Sent: Tuesday, March 01, 2016 12:32AM
To: Givens John
Subject: "Diskusija" po diskusijata

Komentarot tvoj posle mojata diskusija vo nedela na Sobranieto nekako me voznemiri no pocituvajki go vremeto na prisutnite ne sakav da se vrustam vo natamosna polemika. Zatoa smetam za potrebno da ti ukazam slednoto:

Imeno, vo Evangelieto spored Luka, glava 18 od 10 to 14 stih, zabelezana e parobata sto licno Gospod Hristos ja izgovoril. Ubavo ke bide da go procitas tekstot vo Svetoto Evangelie. (Toa cetivo se citase minata nedela (Mart 21, I vo crkovnata terminologija e narecena NEDELA NA MITAROT I FARISEJOT, vidi crkoven calendar). Pa, ako si bil na bogosluzba, vo bilo koja Pravoslavna crkva, sigurno si ja slusnal i propovedta na svestenikot.

Gospod Hristos veli: Farisejot zastana na sredinata na hramot i vaka se molese: "Boze, Ti blagodaram sto ne sum kako drugite lugje, razbojnici, nespravedlivi, preljubodejci ili kako ovoj mitnik. Postam dvapati vo sedmicata i davam DESETOK (podarok) od se sto pridobivam.

A mitnikot stoese oddaleku; ne smeese duri ocite da gi podigne kon neboto, tuku se udirase vo gradi i velese: "Boze, bidi milosliv sprema mene grsniot"!!! Hristos veli: Vi velam toj (mitnikot) si otide poveke opravdan otkolku onoj (farisejot)"….

Tuka e osnovata na mojta diskusija sto vi rekov na Sobrinieto, deka nie lugjeto, DOKOLKU RABOTIME OD VERSKI RELIGIOZNI POBUDI VO CRKVATA, ne treba da se falime pred Boga koj kolku dal i sto napravil… oti Gospot seto toa go znae i nema potreba nie da Mu kazuvame i da se falime…. Potrebno e samo da se molime I da Go falime Boga, a ne sebesi.

Ponatamu rekov deka nema sovrsen um covecki koj ke moze da se vidi i zabelezi…. Pri takvi raboti sekogas sme podlozni na propusti (vprocem kako sto i ti napravi so imeto na PETER ELIAS pa Teli morase da te popravi).

Na krajot tvojot komentar bese apsolutno pogresen koga rece: "SVESTENIKOT TREBA DA ZBORUVA ZA RELIGIJA, A NE DA NE NAREKUVA NEVERNICI!!!!???? Vrz

osnova na sto ti dojde do takov zaklucok, navistina ne mi e jasno i ne mozam da svanam….

No, jasno mi e deka ti toa go rece of gnev, a mozebi i omraza, kon mene.. No, misli, si kako sakas… Bidi zdrav I ziv…. ti i tvoite najbliski.

Jas neznam koj kolku e vernik, pa nitu ti znaes za mene… pa zatoa vo takvi komentari ne se vpustam…. GOSPOD E NAJMERODAVNIOT NAJPRAVEDNIOT SUDIJA…

P.S. Proslavata po povod 50-godisninata od osvetuvanjeto na crkvata "sv. Kliment Ohrdiski" mozebi ne bese odrzana na najvisokoto nivo, no sigurno na dostoinstven nacin….

Vo govorite oddadovme blagodarnost i pocit kon site graditeli i pomagateli I denes…. Gospod sigurno gi znae koi se tie….

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Мојот одговор:

Прота Илија Донев.
Евего мојот одговор на Вашиот емаил од Март 1, 2016г.
Околу мојот и вашиот коментар на црковното годишно собрание Февруари 28/ 2016г.

Поп Илија, Вие го започнавте вашето писмо без да го спомните моето име што покажува само по себе дека навистина ме мразите,изгледа од се срце, јас тоа го разбирам но, незнам зошто? . Дека ме мразите јас се уверив уште на опелото на мојот драг пријател Ратко Чачоровски. Кога се поздравувате со нас, се поздрави пријателски со сите од мојата лева и десна страна. Вие, пуштивте само студена рака, затоа што немавте излез, и тоа го разбирам. Во сите мој активни години во црковната општина имав со сите свештеници добри односи, почнувајки со Кирил Стојановски, поп Атанас Попов, поп Пачемски, Илче Миовски, Драги Костадиновски. Да нагласам дека на моја иницијатива како претседател на црковната општина предложив и решивме да побараме втор свешеник за нашата црква. Св. Архиерејски Синод ни го испрати поп Илија Димитриевски со кој имам добри односи. Поп Илија, не само што имав добри односи со сите поранешни наши свештеници но , и со првите членови на Св. Архиерејски Синод како што беше дедото Наум , негово Блаженство Доситеј, дедото Методи со кој бевме во Гери Индијана кога владеја немирите во тоа време во црквата Св. Петар и Павле и. т. н.

Вие ја имавте нашата неограничена подкрепа од моментот кога Вие дојдовте во Канада.

Не беше случајно кога бев како делегат на Обединети Македонци во Македонија во 1968 год. да бидам повикан од негово Блаженство Доситеј во неговата резиденција во Калишта да ми кажи дека е време да и ние имаме своја Епархија. Со порака да ја пренесам неговата порака до црковната управа во која бев член. Све друго е историја и мислам дека Вие ја знаете. Само сакам да знаете дека во времето

кога јас бев активен во црковната управа секогаш бев во одбрана на угледот и афторитетот на нашите свештеници и нашата Македонска Православна Црква. Мислам дека ќе имате можност во кусо време да прочитате повеќе во мојата книга. Се надевам да биде готова за 3-6 месеци. Да не ве заморам со мојте "измислици" Да видиме што е тоа што ве натера толку да ме мразите Вие поп Илија а не јас Вас. Многу пати кога ќе помисла за Вас, неможам да разберам зашто е тоа така? Кога Вие дојдовте во Мисисага, условите беа тешки. Се сеќавам кога служевте служба во траилерот, зимно време. Заедно со мојата сопруга на место во Св. Климент гредевме во Мисисага на вашите црковни служби со надеш дека ќе ве охрабриме Вас, дека ќе успееме да имаме црква во Мисисага,пак заедно со Вас. Имавме голема опозиција од Обединети Македонци на која организација беше Вашиот омилен пријател и сојузник Телето Мориховитис. Во едно од многуте писма на нашиот почитуван свештеник и мој драг пријател Отец Атанас Попов пишува : "Овде во Битола ги нема Телиовци да ја трујат Македонската душа! Па јас ќе ви ја спомнам народната прикаска во која се вели : Некој си се слизнал во длабочината на реката, немајки дека да се фати, ја вишол змијата и за да се спаси се фатил за неа. Признавам дека не ја имам читано библијата и не планирам да ја читам сега во мојата 82г. од мојот живот но, се потрудив да ја разкажам историјата на нашата црква Св. Климент Охридски бидејки во многу написи е изопачена, писано од луѓе кои не биле дел од таа историја како што е весникот за кој Вие ми кажувате да го прочитам. Само да го погледнете дека на слика го нема Коста Andrews , претседател кога се градеше црквата 1964-1965 г. Но не е само тоа! Да одиме конкретно на Вашите прашања:

Мојот коментар после вашиот коментар. Прво, мојата дискусија не беше сврзана со Бога, второ секој човек кои прави добрини сака да се спомне неговото име ако тој е жив или пак за умрениот го споменувате во црква, таја лудска слабост ја имаат поголемиот дел од живите луѓе со исклучок од Вас. Тоа го правите секоја недела,прво го споменувате дарителот и за кој тој подарок е даден. Исто така кажувате за дарителите на црквата, тој човек подарил 5 или 10 долари за црквата а за поголемите дарители, сите ги нарекувате градители на оваа наша црква и со ракоплескање. Но, не најдовте потреба да ги спомнете оние луѓе, вашите претци и претпоставени и колеги кои овосможија Вие, да служите во таја црква. Мислам дека подарокот на тие луѓе кои ја градеја оваа црква беше и е многу поголем од оној кој Вие сакате да го спомните. Во овој случај отец Донев, зашто не на оние кои се уште живи?, или сакате да кажете дека нивниот подарок денес не е важен а тоа е изграбата на црквата. Јас како најмлад, повторувам како најмлад во таа управа, сум горд што бев еден мал дел од тој историски потфат за нашата заедница во Торонто и Канада без разлика колку Вие сакате да го омаложувате. Келку што јас разбирам, дека овој празник е посветен на тие луѓе кои го овозможија тој ден 50 години од изградбата на црквата. 50 годишнината не е чисто религиозни празник .Имајки во предвид дека Вие Отец Донев си зедовте за право да не наречете неверници во еден наш предходен состанок на црковната општина а од друга страна во вашиот одговор рековте дека Госпот знае и вие не треба да барате некакво признание. Во последните 50 години не побарав од никого некакво признание но, секојпат кога ќе влезам во црква со главата кренатa високо. Знаеќи дека и ако беше мал, придонесув за оваа црква. Да не говориме за мојте заслуги према Светиот Архиерејски Синод на Македонската Православна Црква.Празникот

беше за оние за кои Вие не спомнавте апсолутно ништо, зашто? Затоа јас ве предупредив и реков да не погрешите, и не наречете повторно неверници. Јас не кажав ништо лошо лично за Вас, а Вие отец Донев не обвинивте што ние не постапивме како што е написано во Библијата. Ве прашувам Отец Донев, зашто Вие не го оставивте овој случај на Бога , Бог гледа кој е прав и кој е крив?А имаше потреба да барате од мене објаснување. Што јас сум рекол на членското собрание за Вас? А Вие со голема доза на омраза према мене во вашиот допис?.Верувај дека мојата совест не ми дозволува да се обраќам кон Вас како наш свештеник, како што би се обратил н.п. Телето и на некои ко него.Но овој пат, ме натеравте Вие. Секојпат сум го бранел угледот и авторитетот на нашите свештеници без исклучок, и Вашиот. Што е уште по цинично од ваша страна е кога пишувате: "Ако си бил на богослужба во било која православна црква... Сакам да знаете дека сум член на Св. Климент Охридски од 1962 год. Платено членарина и за 1962 год. кој ме прави технички, првиот и единствен член на Св. Климент Охридски од 1962 година, провери и ќе видите.

Во 1957 година имав можност да одберам само меѓу две цркви и тоа Грчката или Бугарската да се венчаме но, тоа време не одев во црква, причините се многу. Така што јас се приклучив во нашите Македонски Организации и по тоа се зафатив со изградбата на нашата Македонска православна црква Св. Климент Охридски. Со ова сакам да ве уверам дека знам само една црква и тоа е Македонската Православна Црква Св. Климент Охридски во Торонто. Во последните 50 год. многу пати сум бил во црква, да не говориме за првите години кога одржувавме црковна служба во залите на Thorncliffe Plaza, кога одев секоја недела да го поставам привремениот алтар со сите икони за поп Стојановски да одржи служба а по службата да го отстраниме истиот и тоа секоја недела . Затоа поп Донев не ги примам вашите инсинуации. Ме зачудува дека го спомнавте Телето Мориховитис, дека он казал дека јас не го спомнав на Peter Elias и со тоа сум погрешил. Не поп Донев ,не сум погрешил. Прашањето е: Па зошто да го спомнам на Петер Илијас? Петер Елијас беше деклариран како комунист и немаше место во нашата црква. Он не бил никојпат член на црковната општина или пак дашол нешто за изградбата на црквата како што и Телето не даде ништо за изградбата на црквата. Но, ги имаше многу други комунисти како што беше н. п. Спиро Василев (Bassil) кој беше еден од иницијаторите за изградба на црквата и подари повеќе од секој нас и тоа $9000.00 под името добар Македонец (Good Macedonian) Јас него не го спомнав? Ако јас погрешив , погрешив што него спомнав на Спиро Василев и многу други, многу, многу по заслужни од Peter Elias како Мајк Талин, Паул и Зорка Базел и многу други. Петер Елијас би го оставил последен во мојата листа. Зашто Телето не го спомна на Спиро Василев? Јас ги спомнав само членовите на Board of Directors. Тогашната управа во која членував, решивме да ја градиме црквата самите ние. Ги избравме членовите на градежната комисија како што беа Peter Stoyanoff , Elia George и некој други кои го кооптираа таканаречениот градежен работник Петер Елијас. Ве молам, што може и што знае Телето да ме поправи мене? Апсолутно ништо! Но мораше да каже нешто против мене и тоа бидете уверени не беше заради да Ве поткрепе Вас. Само да каже нешто против мене но, си ја покажа неговата глупост, а Вие поп Донев ја користите како голема критика против мене. И ако некој во тој момент ми говореше кога Телето говореше слушнав нешто но, не све и од тоа што слушнав не сакав да му дам некое значење на Телето дека тој на

вистина кажал нешто што јас би требало да се бранам, апсолутно ништо и тоа глупаво.

Very Reverend Ilija Donev, the very fact that you chose to contact me through impersonal email makes me question the real motivation and intentions behind your correspondence to me. Consider this. If your reasons for communicating with me were truly pure and selfless, you would have approached me in person, face to face, man to man, priest to parishioner. Or at the very least, you could have picked up the phone. But you chose to email me. Pop Donev, actions always speak louder than words. Of this I am certain.

Незнам дали одговорив на сите прашања поп Донев, но бидете уверен дека јас ве сакам многу повеќе и ве поштувам од колку луѓе како Телето. Но во овој случај не можам да се согласам со Вас. Се извинувам ако погрешив!
Ваш верник, Џан Гивенс.

March 3, 2016

Поторно Отец Илија Донев Одговора:

2nd e-mail from Prota Ilija Donev to John Givens

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John Givens

From: Prota Ilija Donev [ilijadonev@gmail.com]
Sent: Wednesday, March 09, 2016 1:56 PM
To: Givens John
Subject: Re:

Iskreno ti kazuvam deka ne go procitav tvojot odgovor tuku samo frliv eden begol pogled…

No, ona sto ti go napisav predhodno najodgovorno tvrdam deka e taka i zatoa ti navedov mesta od Svoeto Pismo – BIBLIJATA kako potkrepa da visis deka ne zboruvam odpamet tuku potkrepeno so Biblijata.

Jas seuste na toa SEKOJ ONOJ KOJ RABOTI ISKTENO OD SRCE ZA TATKOVINATA ZA NACIJATA NE BARA POFALBI OD LUGJETO.
Onoj, pak, STO RABOTI I POMAGA ZA VERATA I CRKVATA PRIZNANIE OCEKUVA OD BOGA. Oti, Gospod gi znae nasite dela no, i nasite pomisli.

Ti veils deka Biblijata ne si ja cital i nemas namera sega na 82 godini da ja citas. Bilijata e ZBOR BOZJI i Pravoslavnata Crkva, seto svoe ucenje za verata i Boga, go zema i crpi od Biblijata. Pa, ako ti jas ignoriras Biblijata, kako najsveta nasa kniga, togas zosto placese sto ne te spomnale na banketot po povod 50-godisnio jubilej od osvetuvanjeto na

nasata crkva!!!???? So ignoriranjeto na Biblijata ti samiot go potvrduvas ona sto ti go iskomentira protiv mene na Sobranieto.

Za Hrista, za verata i za Boga nikogas ne e docna… seuste imas vreme.. POCNI da se zapoznavas so verata.

So pozdrav HRISTOS POMEGJU NAS….

--
Rev. Ilija Donev
ilijadonev@gmail.com
fr.donev@stclementofohrid.com

(416) 898 – 0496
Facebook: Ilija Donev

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Pop Donev,

Thank you for your email. I want you to know that unlike you, I did read it in its entirety. It's both sad and disturbing but not at all surprising, that you Pop Donev, a priest, a man of God, would not take the time to read the heartfelt response to the email correspondence that YOU yourself initiated.

Is it because you're afraid to admit that perhaps you've made a mistake or two?

Pop Donev, you are only human, right? We are all only human, right?

Gratitude is a fundamental emotion that makes us all human. I hope that in the future, you will acquire some.

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Conclusion

As I said many times throughout my book, my aim was to tell my side of the story, the way I experienced it, in the three decades or so, after I arrived in Canada, in 1955. I have done this. One of my objectives was to answer to the charges laid against me by unscrupulous individuals who put their own egos and personal interests ahead of the organizations they were elected to serve, and ahead of the Macedonian community in general. That too I have done.

My experience here, as I described it, was not unique. Many Macedonians were placed in similar situations where they became targets, simply because they struggled to preserve their culture, human rights as Macedonians, and fought for the rights of the Macedonian people.

As I said before, our enemies are not sleeping; they are working hard to protect their own interests. Much of what has happened to me and other Macedonians in my position and much of what is happening to us as Macedonians, to this day, is not new.

As a nation of people, we had been occupied for over 600 years by the Ottomans. Then, during the second decade of the 20th century, our neighbours, the Greeks, Serbians and Bulgarians invaded, occupied and partitioned our country and took it for themselves. Ever since then we have become their victims, victims of forced assimilation, forced expulsions, jailing, torture and even death. We were forbidden to speak our Macedonian language, denied our identity as Macedonians and stripped of our most basic human rights. We were educated, whatever little basic education we were given, in foreign languages and taught, not about ourselves, but about the glories of our occupiers and oppressors. We were demeaned as a Macedonian people and told that we were worthless and that we did not exist.

These were the conditions under which our identities were forged. The only reason that some of us even survived and had the courage to call ourselves Macedonians was because of our strong will, determination combined with our rich culture and oral tradition, which we kept alive and passed on, from generation to generation. It is not difficult for anyone to see why we are, “a divided people”.

All in all, I am proud of what we have accomplished, both at home, and in the diaspora. We now have an independent country, the Republic of Macedonia, where every Macedonian is welcome and can call it home. Outside of Greece and Bulgaria, the world, for the most part, has accepted us for who we are and we are doing our best to enhance our existence as Macedonians, wherever we may live.

Despite the rough road I traveled in my lifetime, I am proud of what I have accomplished, particularly during my involvement in the United Macedonians Organization and in the St. Clement of Ohrid Macedonian Orthodox Church. Aside from my few enemies, I made a lot of friends over the years, with whom I helped shape the Macedonian community, not only in North America, but worldwide.

You will find scans of authentic letters and photographs throughout this book (not available in the e-book but can be obtained directly from the author), which I have included, not only to enhance, support and illustrate my story but also to preserve these memories for their historic value.

I have also included letters and speeches from Macedonians and friends of the Macedonians, such as Georgio Nurigiani, Haralampie Polenakovich, Hristo Andonovski and others, which I am sure the reader will find interesting.

As I said, much of what happened to me and much of what is happening to us Macedonians, to this day, is not new. Despite attempts by our enemies to destroy our identity and culture, we are still here. So far they have failed because of our vigilance and as such we cannot afford to let our guard down or to assume that our enemies are sleeping or have given up. We must continue our struggle until we prevail…

SUPPORTING DOCUMENTATION

Letters, documents and other source materials referenced in this e-book can be found in the author's personal archives.