



BULGARIA'S CASE (The Journal of Race Development Book 8)

Radoslav Anrea Tsanoff

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BULGARIA'S CASE (The Journal of Race Development Book 8) Radoslav Anrea Tsanoff **THE MACEDONIAN QUESTION**

At the turn of the 20th century there were 785 Bulgarian schools in Macedonia with 1,250 teachers and 39,892 pupils. The Bulgarian Exarchate held jurisdiction over seven dioceses (Skopje, Debar, Ohrid, Bitola, Nevrokop, Veles and Strumica), i.e., the whole of Vardar and Pirin Macedonia and some of southern Macedonia. The Bulgarian Macedonian-Adrianople Revolutionary Committee (BMARC), which was founded in 1893 as the only guerilla organization established by locals, quickly developed a wide network of committees and agents turning into a "state within the state" in much of Macedonia. The organization changed its name on several occasions, settling to IMRO in 1920. IMRO fought not only against the Ottoman authorities, but also against the pro-Serbian and pro-Greek parties in Macedonia, terrorising the population supporting them.

The failure of the Ilinden-Preobrazhenie Uprising in 1903 signified a second weakening of the Bulgarian cause resulting in closure of schools and a new wave of emigration to Bulgaria. IMRO was also weakened and the number of Serbian and Greek guerilla groups in Macedonia substantially increased. The Exarchate lost the dioceses of Skopje and Debar to the Serbian Patriarchate in 1902 and 1910, respectively. Despite this, the Bulgarian cause preserved its dominant position in central and northern Macedonia and was also strong in southern Macedonia.

The independence of Bulgaria in 1908 had the same effect on the Bulgarian idea in Macedonia as the independence of Greece to the Hellenic a century earl

TSANOV, RADOSLAV ANDREA

(1887–1976). Radoslav Andrea Tsanov (a.k.a. Tsanoff), philosopher, teacher, and author, was born in Sofia, Bulgaria, on January 3, 1887, the son of a distinguished author, educator, and newspaper editor. He came to the United States in 1903 to pursue higher studies at Oberlin College, from which he graduated with honors in just three years, and in 1910 he earned his doctorate in philosophy at Cornell University. He was employed at Rice University in Houston as assistant professor of philosophy in 1914 and retired as professor emeritus in 1956. He returned in 1961 as Trustee Distinguished Professor of Humanities and before retiring for the second time in 1974 was the first occupant of the Carolyn and Fred McManis Professorship in Philosophy. He was an authority on the history of ideas and a productive scholar and author. His publications include *The Problem of Immortality* (1924), *The Nature of Evil* (1931), *Religious Crossroads* (1942), *Ethics* (1947, rev. 1955), *The Ways of Genius* (1949), *The Great Philosophers* (1953, rev. 1964), *Worlds to Know: A Philosophy of Cosmic Perspectives* (1962), *Autobiographies of Ten Religious Leaders* (1968), and *Civilization and Progress* (1971). He was also a brilliant teacher who inspired generations of students. In 1970 the Association of Rice Alumni awarded him the Gold Medal for Distinguished Service. He was a member of the board of directors of the Houston Symphony Society during its formative years and served as a trustee of the Museum of Fine Arts, Houston. He was a founding member of the Houston Philosophical Society and an active member of the Philosophical Society of Texas, the Texas Institute of Letters, and the Texas Folklore Society. Although he was not a member of any church or political party, Tsanoff was nevertheless a deeply religious man and a liberal by persuasion. He died on May 29, 1976, in Austin. The Tsanoffs were both buried in Houston and were survived by two daughters.

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