

Hidden History

The Unsung Saga of the Black Man



as told by
John P. & C. Buck West

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(The Negro ancestry of Russia's great literary giant as delineated in Volume II of historian-anthropologist J. A. Roger's "World's Great Men of Color" is unquestionably authenticated as attested by author's research credits appended to the following account of the immortal poet whose genius moved a latter day Russian professor (L. Luppel) to say "Pushkin is our Voltaire, our Shakespeare, our Goethe".)

ALEXANDER SERGEVITCH PUSHKIN

The Father of Russian Literature and Apostle of Freedom (1799-1837)

"To Alexander Sergevitch Pushkin belongs the unique distinction of welding together and elevating a great European language. Before his day, the Russian language was half-formed, and disdained, being used chiefly by the enslaved serfs and the masses. The educated and the elite spoke and wrote in French.

"When a Russian uses his language, he is more indebted to Pushkin than Anglo-Saxons are to Shakespeare. But for him, Tolstoi, Dostoevsky, Gogol, Gorky, Lenin and other famous Russian writers might have written in French instead of in Russian. Pushkin, in the fullest sense of the word, is 'The Father of Russian Literature.'

"PUSHKIN WAS BORN in Moscow on June 7, 1799, and was descended on his mother's side from Abraham Petrovitch Hannibal--'The Negro of Peter the Great.' On his father's side he belonged to one of the thirty-one leading families of Russia. A Count Pushkin was a privy counsellor to Peter the Great. A later one bore the sceptre at the coronation of Catherine the Great.

"Though reared as an aristocrat, Pushkin was at heart a man of the people. His sympathies from his earliest youth were with the masses of his oppressed and down-trodden countrymen. Slavery was then quite as bad in Russia as it was in the United States. Pushkin's niania, or white "Mammy," Arina Rodionova, told him the folk-lore of 'the common people' and fired his imagination with stirring tales from Russian history. His great favorite among the French writers was Voltaire. Still later he became absorbed in Byron and even came to be called "The Russian Byron." But what he liked most, next to hearing about the exploits of his famous ancestor, General Hannibal, "The Negro of Peter the Great," was to wander among the serfs on his father's estate and the humble folk of Moscow and listen to their folktales and songs. These people, in turn, came to idolize him.

"That Pushkin was of Negro ancestry is so well-known that it is taken for granted in Russia. Not so in Anglo-Saxon lands, however, and from time to time, there are writers who will say that his ancestor, Hannibal was "an Abyssinian and not a Negro." For instance, Professor E. J. Simmons of Harvard University says so. But this is not worth taking seriously. Not only are some of the most pronounced Negroid types, as the Chankalla, to be found in Ethiopia, but it would be extraordinarily difficult to find a native Ethiopian, regardless of rank, who would be able to pass for other than a Negro in America. For the Negro strain to have remained so pronounced in Pushkin to the third

BALLOTS AND DOLLARS

The American Negro has been destined by biblical prophecy to salvage democracy. The Bible predicts that someday Ethiopia will stretch forth its hand. That predicted day is upon us, and the American Negro comprises the outstretched hands. In one hand the Negro holds his ballot, and in the other, his money. Ballots and Dollars will be the implements with which the Negro will win full freedoms. In winning these freedoms, he will salvage democracy, and thereby endow the world with lasting peace.

THE DEMOCRATIC ideology is often questioned, and seriously threatened throughout the world, because of its half-hearted practices in America, which is recognized as the creator and perpetrator of Democracy. When our Negro citizens receive anything but a full and fair share of ALL the benefits afforded other Amer-

generation it must have been marked in the beginning.

"Moreover, as Simmons himself says, 'Unlike Browning or Dumas, Pushkin took his African ancestry very seriously. On more than one occasion he referred poignantly to his Negro descent. He thought and dreamt about the founder of his family in Russia, traced his physical appearance to him and felt that this strain of African blood gave him a unique position in society.' ("Pushkin," p. 11)

"Finally Pushkin wrote of himself, 'Potomok Negrov bezobrazny.' (An ugly descendent of Negroes.)

DESCENDANTS OF Pushkin have married into royal families of Germany, Russia, Luxembourg, Italy and England.

"One of his daughters, Natalie, Countess of Merenberg, was married to Prince Nicholas of Nassau. Their daughter, the Countess de Torby, was the wife of Grand Duke Michael, a brother of Nicholas II of Russia. (Ruvigny, Marquis de "The titled nobility of Europe." London, 1914.)

"Nadjeda, a daughter of the Grand Duke Michael and the Countess de Torby, was married to George, Marquess of Milford Haven, great grandson of Queen Victoria. (Burke's peerage, Vo. II, p. 1675. London, 1936.)

"When this last marriage occurred, the feature section of the Hearst Sunday supplement discussed the sensational question of whether a coal-black child with kinky hair, thick lips, etc., might not yet be born into the English royal family.

"CHARLES JOSA says further of the descendants of Pushkin, 'A son of the poet, alive during the time of the Duma, was grand marshal of the Moscow nobility. He went each morning to walk upon the Red Square, which used to attract to the place many natives and strangers who used to crowd around the marshal and compare admiringly the resemblance between himself and the statue of his father which stood there. In 1890 a General Prince Pushkin, grandson of Pushkin, was commander of the Russian troops in Poland.'

"The present Grand Duke of Hesse is a descendant of Pushkin. Mme. Grete Stueckgold, former prima donna of the Metropolitan Opera, who knew the Grand Duke, tells this writer that the Negro strain was evident in him.

"On the centenary of his birth, Pushkin's memory was honored by national celebrations. This curious fact is worth noting: It was a white woman, Harriet Beecher Stowe, whose writings lit the torch for Negro freedom in America; it was a Negro, Alexander Sergevitch Pushkin, who did the same for white emancipation in Russia.

"Descendants of Pushkin still live in Russia. See Sex and Race Vol. III, p. 23, for one of them.

"For a portrait of Pushkin from life showing his Negro strain more clearly than in any other portrait see Sex and Race, Vol. I, p. 218. 1941.

Flack, J., "Un grande Poete Russe," Paris, 1894.
Haumant, E., "Pouchkine." Paris, 1911.
Semenoff, E., "Alexander Pouchkine." Paris, 1889.
Wallace, D. M., "Russia." New York, 1877.
"Pushkin a collection of articles and essays on the great Russian poet." USSR, 1939.
Simmons, E. J. Pushkin, pages 11, 12.

icans as a result of the Democratic ideology, the ammunition for doubt is supplied and the stock of our nation reaches a new low. The Communist nations are quick to capitalize on such a situation, and are often able to sway other nations to their own advantage, at the expense of America and all other democratic nations.

We must not permit this situation to continue. We must get our practices of democracy in full operation immediately. We must overcome all disrespect, discrimination, and humiliation. Here lies the destiny and the duty of the American Negro.

A NEW BAND of intrepid, courageous crusaders for freedom and opportunity has arisen from these shores. The Biblical Ethiopia, in the form of the American Negro must stretch forth its hand in these critical times. We, my friends, have been designated by The Creator to carry this crusade ahead to victory--victory for Democracy over Communism. It is our lot--it is our duty to ourselves, to our country, and to the salvation of Democracy and freedom of mankind on earth. We cannot shirk this duty--we cannot turn away from our destiny. It is the will and the command of the Almighty that we get the job done.

THERE IS NO OTHER FORCE nor faction at this time, that is capable of making a more effective effort to salvage democracy for the world and for the future--none, other than the American Negro. The time has come when we must double, even triple our enthusiasm, our efforts, our determination, and our unity. We must bind all of our strength, all of our cunning, all of our enthusiasm, and all of our numbers into one compact and indivisible operation. Then and only then can we, when each and everyone of us has got the message and filled his cup of courage to overflowing and has locked arms and spirit with his brother, carry out the assignment of our destiny.

The question now arises--how do we march to victory? We cannot do it with pretty speeches, by pleas, nor by persuasion. We cannot do it by prayer alone. We cannot gain anything by force nor violence. It has never been, nor will it ever be our plan to use the strength of our unity in any physical struggle. How then do we put our power of unity to the fullest advantage? WE PUT IT IN THE BALLOT BOXES!----WE USE OUR UNIFIED VOTE TO PUT THE KIND OF PEOPLE IN PUBLIC OFFICE WHO WILL HAVE THE COURAGE TO SPEAK FOR REAL WORKING DEMOCRACY. UNITED IN OUR VOTE, WE HAVE VICTORY IN OUR HANDS. DIVIDED, WE FAIL OURSELVES, OUR CHILDREN, AND OUR DESTINY.

We can not only improve our own lot, but that of the community, the state, the nation, and the world if we stick together and vote together. Let us not fail ourselves--let us not shirk our duty and our destiny. Let us do our part for mankind all over the world. We cannot fail our destiny, if we combine our vote and spend our money wisely. Money is strength. It is the only power which all men everywhere on this earth respect. We must put our money power together, and by planned, selective use of our money added to unified balloting, we will gain respect and win total victory for ourselves.

OUR BALLOTS AND OUR DOLLARS WILL WIN THE BATTLE, AS WE SALVAGE DEMOCRACY. WE MUST USE THESE IMPLEMENTS WISELY.

Charles I. West, Publisher

LAS VEGAS
Voice

A WEEKLY NEWSPAPER (Published every Thursday) DEDICATED to the INTERESTS and ASPIRATIONS for a BETTER LIFE of the NEGRO CITIZENS of the STATE of NEVADA

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958 West Owens Ave. (Golden West Shopping Center) Las Vegas, Nevada
Telephone: 642-3308

ADVERTISING RATES FURNISHED UPON REQUEST
Price per copy - 15¢ * One year - \$6 * Two years - \$10
(Application for 2nd Class Mailing Permit pending at Las Vegas, Nevada)