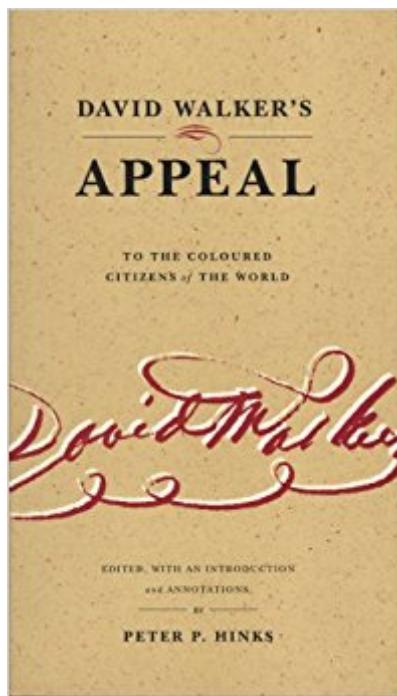


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David Walker's Appeal To The Coloured Citizens Of The World



Synopsis

In 1829 David Walker, a free black born in Wilmington, North Carolina, wrote one of America's most provocative political documents of the nineteenth century, Walker's *Appeal to the Coloured Citizens of the World*. Decrying the savage and unchristian treatment blacks suffered in the United States, Walker challenged his "afflicted and slumbering brethren" to rise up and cast off their chains. Walker worked tirelessly to circulate his book via underground networks in the South, and he was so successful that Southern lawmakers responded with new laws cracking down on "incendiary" antislavery material. Although Walker died in 1830, the *Appeal* remained a rallying point for African Americans for many years to come, anticipating the radicalism of later black leaders, from Malcolm X to Martin Luther King, Jr. In this new edition of the *Appeal*, the first in over thirty years, Peter P. Hinks, the leading authority on David Walker, provides a masterly introduction and extensive annotations that incorporate the most up-to-date research on Walker, much of it first reported by Hinks in his highly acclaimed biography, *To Awaken My Afflicted Brethren*. Hinks also includes a unique appendix of documents showing the contemporary response from North and South, black and white, to the *Appeal* itself and Walker's attempts to distribute it in the South. Historians and political activists have long recognized the importance of Walker's *Appeal*. At last we have an edition worthy of its persuasive immediacy and its enduring place in American history.

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Customer Reviews

“Peter Hinks . . . is now the leading scholarly authority on Walker.” Sean Wilentz, Princeton University “Hinks’ edition of Walker’s Appeal complements his exhaustively researched *To Awaken My Afflicted Brethren*. With the Appeal, Hinks turns to the intellectual, interdisciplinary, and argumentative quality and development of Walker’s mind. . . . Peter Hinks reintroduces Walker’s abolitionist classic to remind scholars of this erudite black activist; to stress the central function of all three versions of the text; . . . and to nuance the political legacy from which Walker sprang and which he conveyed, enhanced, to his heirs.” •Angela M. Leonard, *North Carolina Historical Review*

Peter P. Hinks teaches history and African American Studies at Yale University. He is the author of *To Awaken My Afflicted Brethren: David Walker and the Problem of Antebellum Slave Resistance* (Penn State, 1997), which was named a Gustavus Myers Outstanding Book for 1998.

The researcher did an excellent job of framing the person David Walker and the times in which he lived. This is an intelligent man speaking to Americans with compassion and urgency. A must read for all those who are interested in Black History and the great men and women who fought to make this country great. His ideas appear as relevant today as they were pre-civil war era. I would recommend this source for anyone and I will continue to recommend this source to all I come in contact with interested in American History.

I chose the 5 star because of the excellent material here and because of the timeless quality of the work. It is hard to be of color in a world of bullies with arms who would choose war over peace; stealing over sharing and hate over love historically and traditionally.

Must read, get it new for \$4 like I did. It was not a deal, it was a steal.

It should be required for people to read this speech. It opens ones eyes to the gritty call for freedom by the African-American slave without holding anything back.

David Walker's Appeal: To the Coloured Citizens of the WorldÂ Â David Walker is truly a hero. He was murdered because of his outspoken views. He is a hero to all human beings.

David Walker was born in the late 1700s, in the newly-formed nation of the United States, shortly after ratification of the Constitution, into a society which on the one hand was celebrating a victory for freedom from oppression, but which also was still oppressive of a significant number of its own people. Walker grew impatient with the pace and tone of the Abolitionist movement, of which he was a part, beginning in New England. Slave rebellions such as that of Denmark Vesey seemed to be an answer to the slowness. Injustice was being committed at this very moment -- action was therefore required immediately. This was the tone with which Walker's 'Appeal' was infused. His message was rather shocking to white Americans, and Walker found ways to reach his own people in the South with this message. Vesey and others had used religious meetings as a means of gathering and organising; likewise, they found the Bible rich in material to support their cause. Walker did likewise, seizing upon biblical ideas of deliverance and justice. Walker found himself becoming unpopular for his outspoken views. Many in the Abolitionist movement purposefully discouraged talk of rebellion, lawbreaking and violence. However, Walker was not convinced that this kind of change was the best in the situation -- he felt strongly that the Black people had to unite and fight, with the full support of God. Walker further was mistrustful of white people's effort on the behalf of blacks, and doubtful that Southern white men would ever be willing to give up their position of power. Walker noted that even men like Jefferson believed in the racial idea of white superiority. Even in those places where African-Americans would live as 'free' persons, they seemed forever destined to be in the eyes of the white majority second-class citizens. This to Walker clearly was not right. 'Are we men!! - I ask you, O my brethren! are we men? Did our Creator make us to be slaves to dust and ashes like ourselves?' Walker began to view whites as the only Americans. He felt the sins of racism and slavery were so intrinsically American that it would be a contradiction for any black person to be an American. This racist sin permeated even through to the churches, which Walker held in contempt for their seeming complacency in the face of on-going injustice. And yet, one of the key elements throughout Walker's 'Appeal', for all its radical viewpoints, which no other Abolitionists seemed to have picked up after Walker's death in 1830, is hope. 'I verily believe that God has something in reserve for us, which, when he shall have poured it out upon us, will repay us for all our suffering and miseries.' Walker had no qualms about allowing that he wanted to destroy the

status quo in society; however, he was not an advocate of wanton violence and bloodshed. He said that it was incorrect to assume that he was asking for civil war of any kind, but that he was simply asking for basic human rights to be enforced for all people. This calls for rights and justice, the very basic call to recognise the humanity in all people, is a primary element of Walker's 'Appeal'. The time to rise up and take back humanity which had been stripped away by the white slave traders was, to Walker, clearly at hand. Like the biblical prophets, Walker understood that what he was doing was dangerous. However, Walker saw his writing as a call from God, a call that could not be put away. The call to justice, the call to right the wrongs in society, the call to action against an evil oppressor, are reminiscent of the Hebrew prophets. Although Walker's call and prophecy never took the shape he himself might have imagined it, his words inspired many and discomfited more. Some forms of injustice take many voices, many martyrs, before they are addressed. Walker was one of these.

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