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# Appeal To The Coloured Citizens Of The World

In Between  
Slavery and  
Freedom, Julie  
Winch explores  
the complex  
world of those

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people of African  
birth or descent  
who occupied the  
"borderlands"  
between slavery  
and freedom in  
the 350 years  
from the  
founding of the  
first European  
colonies in what  
is today the

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United States to  
the start of the  
Civil War.

A southern black  
community's  
struggle to  
defend itself  
against racist  
groups.

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To Awaken My  
Afflicted Brethren  
Apocalyptic  
Sentimentalism  
Together With a  
Preamble to the



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Colored Citizens  
of the World, But  
in Particular and  
Very Expressly to  
Those of the  
United States of  
America. Written  
in Boston, in the  
State of  
Massachusetts,  
Sept. 28th, 1829  
Love and Fear in

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U.S. Antebellum  
Of The World  
Literature

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of the World, but  
in Particular, and  
Very Expressly,  
to Those of the  
United States of  
America

***In this book,***

*Page 10/117*

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***David Kling traces the fascinating story of how specific biblical texts have at different times emerged to be the inspiration of movements that have changed the course of***

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*history.*

*Such is the very  
high esteem  
which is  
entertained for  
the memory of  
David Walker,  
and so general  
is the desire to  
preserve his  
"Appeal," that  
the subscriber  
has undertaken,  
and performed*

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*the task of re-  
publication,  
with a brief  
notice of his  
life, having  
procured  
permission from  
his widow, Mrs.  
Dewson. The work  
is valuable,  
because it was  
among the first,  
and was actually  
the boldest and*

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*most direct  
appeal in behalf  
of freedom,  
which was made  
in the early  
part of the Anti-  
Slavery  
Reformation.  
When the history  
of the  
emancipation of  
the bondmen of  
America shall be  
written,*

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**whatever name shall be placed first on the list of heroes, that of the author of the Appeal will not be second. Troy, N.Y., April 12, 1848.**

**Historians and literary historians alike recognize David**

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***Walker's Appeal  
to the Coloured  
Citizens of the  
World***

***(1829-1830) as  
one of the most  
politically  
radical and  
consequential  
antislavery  
texts ever  
published, yet  
the pamphlet's  
significant***



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Of The World  
*impact on North  
American nineteenth-century  
print-based  
activism has  
gone under-  
examined. In The  
Textual Effects  
of David  
Walker's  
"Appeal" Marcy  
J. Dinius offers  
the first in-  
depth analysis*

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**of Walker's  
argumentatively  
and  
typographically  
radical pamphlet  
and its direct  
influence on  
five Black and  
Indigenous  
activist  
authors, Maria  
W. Stewart,  
William Apess,  
William Paul**

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**Quinn, Henry  
Highland Garnet,  
and Paola Brown,  
and the  
pamphlets that  
they wrote and  
published in the  
United States  
and Canada  
between 1831 and  
1851. She also  
examines how  
Walker's Appeal  
exerted a**

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***powerful and  
lasting  
influence on  
William Lloyd  
Garrison's  
Liberator and  
other  
publications by  
White  
antislavery  
activists.  
Dinius contends  
that scholars  
have neglected***

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*the positive,  
transnational,  
and  
transformative  
effects of  
Walker's Appeal  
on print-based  
political  
activism and  
literary and  
book  
history—that is,  
its primarily  
textual*

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***effects—due to  
an enduringly  
narrow focus on  
the violence  
that the  
pamphlet may  
have occasioned.  
She offers as an  
alternative a  
broadened view  
of activism and  
resistance that  
centers the  
works of Walker,***

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**Stewart, Apess,  
Quinn, Garnet,  
and Brown within  
an exploration  
of radical forms  
of authorship,  
publication,  
civic  
participation,  
and resistance.  
In doing so, she  
has written a  
major  
contribution to**

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***African American  
literary studies  
and the history  
of the book in  
antebellum  
America.***

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Coloured  
Citizens of the  
World, But in  
Particular, and  
Very Expressly,  
to Those of the***



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**United States of  
America, Written  
in Boston, State  
of  
Massachusetts,  
September 28,  
1829**

**Den politiquen  
mantel, opgeligt  
in't princen  
leger. Of Leger-  
praatjen ...  
David Walker's  
Appeal in Four**

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*Walker's Appeal,  
with a Brief  
Sketch of His  
Life: And Also,  
Garnet's Address  
to the Slaves of  
the United  
States of  
America  
David Walker's  
Appeal to the  
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Of the World*

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**1820-1830 ; Its  
Setting & Its  
Meaning Together  
with the Full  
Text of the 3.  
and Last Edition  
of the Appeal  
Together With a  
Preamble, to the  
Coloured  
Citizens of the  
World, But in  
Particular, and  
Very Expressly,**

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Of The World  
*to Those of the  
United States of  
America*

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wide range of  
authors, experts,  
and historical texts,  
this collection  
challenges  
historical  
stereotypes and  
counters 200 years**

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**of cultural myths  
and disinformation.**

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explain the  
background to the  
current crisis in  
Haiti, revealing the  
intertwined  
relationship  
between the United  
States and Haiti  
and the untold**

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Haitian people's  
resistance to U.S.  
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also includes  
context**

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**surrounding the  
response to the  
tragic 2010  
earthquake  
disaster.**

**In 1829, David  
Walker, a free  
black born in  
Wilmington, North  
Carolina, wrote one  
of America's most  
provocative**

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**political documents  
of the nineteenth  
century: An Appeal  
to the Colored  
Citizens of the  
World. Decrying  
the savage and  
unchristian  
treatment blacks  
suffered in the  
United States,  
Walker challenged**



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**his afflicted and  
slumbering  
brethren to rise up  
and cast off their  
chains. His  
innovative efforts  
to circulate this  
pamphlet in the  
South outraged  
slaveholders, who  
eventually  
uncovered one of**

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**the boldest and  
most extensive  
plans to empower  
slaves ever  
conceived in  
antebellum  
America. Though  
Walker died in  
1830, the Appeal  
remained a rallying  
point for many  
African Americans**

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**for years to come.  
In this ambitious  
book, Peter Hinks  
combines social  
biography with  
textual analysis to  
provide a powerful  
new interpretation  
of David Walker  
and his meaning  
for antebellum  
American history.**

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**Little was formerly known about David Walker's life.**

**Through painstaking research, Hinks has situated Walker much more precisely in the world out of which he arose in early nineteenth-century**

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**coastal North and  
South Carolina. He  
shows the likely  
impact of  
Wilmington's  
independent black  
Methodist church  
upon Walker, the  
probable sources of  
his early education,  
and--most  
significant--the**

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**pivotal influence  
that Denmark**

**Vesey's Charleston  
had on his thinking  
about religion and  
resistance.**

**Walker's years in  
Boston from 1825,  
his mounting  
involvement with  
the Northern black  
reform movement,**

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Of The World  
**and the remarkable  
underground  
network used to  
distribute the  
Appeal, all  
reconstructed here,  
testify to Walker's  
centrality in the  
development of  
American  
abolitionism and  
antebellum black**

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**activism. Hinks's  
thorough exegesis  
of the Appeal  
illuminates how  
this document was  
one of the most  
startling and  
incisive indictments  
of American racism  
ever written. He  
shows how Walker  
labored to harness**



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**the optimistic  
activism of  
evangelical  
Christianity and  
revolutionary  
republicanism to  
inspire African  
Americans to a new  
sense of personal  
worth and to their  
capacity to  
challenge the**

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**ideology and  
institutions of white  
supremacy. Yet the  
failure of Walker's  
bold and novel  
formulations to  
threaten American  
slavery and racism  
proved how  
difficult, if not  
impossible, it was  
to orchestrate large-**

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**scale and effective  
slave resistance in  
antebellum  
America. To  
Awaken My  
Afflicted Brethren  
fathoms for the  
first time this  
complex individual  
and the ambiguous  
history  
surrounding him**

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**and his world.**

**This book  
condemns slavery,  
by appealed to  
whites' rational self-  
interest, rather  
than any altruism  
towards blacks.**

**Helper claimed that  
slavery hurt the  
Southern economy  
by preventing**

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**economic  
development and  
industrialization,  
and that it was the  
main reason why  
the South had  
progressed so much  
less than the North  
since the late 18th  
century.**

**In Four Articles,  
Together with a**

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**Preamble to the  
Colored Citizens of  
the World, But in  
Particular, and  
Very Expressly to  
Those of the United  
States of America  
More Than  
Freedom  
To the Coloured  
Citizens of the  
World But in**

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**Particular, and  
Very Expressly, to  
Those of the United  
States of America  
Haiti: A Slave  
Revolution  
Together with a  
Preamble, to the  
Coloured Citizens  
of the World, But  
in Particular, and  
Very Expressly, to**

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**Those of the United  
States of America**

**David Walker's**

**Appeal to the  
Colored Citizens of  
the World**

**(1829-1830), Its**

**Setting & Its**

**Meaning**

IT will be

recollected, that I,

in the first edition



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of my "Appeal,"\* promised to demonstrate in the course of which, viz. in the course of my Appeal, to the satisfaction of the most incredulous mind, that we Coloured People of these United

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States, are, the most wretched, degraded and abject set of beings that over lived since the world began, down to the present day, and, that, the white Christians of America, who hold

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us in slavery, (or,  
more properly  
speaking,  
pretenders to  
Christianity, ) treat  
us more cruel and  
barbarous than  
any Heathen  
nation did any  
people whom it  
had subjected, or  
reduced to the

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same condition,  
that the  
Americans (who  
are,  
notwithstanding,  
looking for the  
Millennial day)  
have us. All I ask is,  
for a candid and  
careful perusal of  
this the third and  
last edition of my

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Appeal, where the world may see that we, the Blacks or Coloured People, are treated more cruel by the white Christians of America, than devils themselves ever treated a set of men, women

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Of The World  
and children on  
this earth.

First published in  
1829, Walker's  
Appeal called on  
slaves to rise up  
and free  
themselves. The  
two subsequent  
versions of his  
document  
(including the

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reprinted 1830  
edition published  
shortly before  
Walker's death)  
were increasingly  
radical. Addressed  
to the whole  
world but directed  
primarily to  
people of color  
around the world,  
the 87-page

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Of The World  
pamphlet by a  
free black man  
born in North  
Carolina and living  
in Boston  
advocates  
immediate  
emancipation and  
slave rebellion.  
Walker asks the  
slaves among his  
readers whether



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they wouldn't prefer to "be killed than to be a slave to a tyrant." He advises them not to "trifle" if they do rise up, but rather to kill those who would continue to enslave them and their wives and

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children. Copies of the pamphlet were smuggled by ship in 1830 from Boston to Wilmington, North Carolina, Walker's childhood home, causing panic among whites. In 1830, members of North Carolina's

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General Assembly had the Appeal in mind as they tightened the state's laws dealing with slaves and free black citizens. The resulting stricter laws led to more policies that repressed African

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Americans, freed  
and slave alike. A  
DOCSOUTH BOOK.

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between UNC  
Press and the  
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North Carolina at  
Chapel Hill Library  
brings classic  
works back into  
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and relevant.

David Walker and  
the Problem of  
Antebellum Slave

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America (Classic  
Reprint)

David Walker's

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Negroes with  
Guns

Mobility and the  
Fight for  
Citizenship before  
the Civil War  
Compendium of  
the Impending  
Crisis of the South  
“Traces the history of

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abolition from the 1600s  
to the 1860s . . . a

valuable addition to our  
understanding of the  
role of race and racism  
in America.”—Florida

Courier Received

historical wisdom casts  
abolitionists as

bourgeois, mostly white  
reformers burdened by  
racial paternalism and  
economic conservatism.

Manisha Sinha

*Page 71/117*

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overturms this image,  
broadening her scope  
beyond the antebellum  
period usually  
associated with  
abolitionism and  
recasting it as a radical  
social movement in  
which men and women,  
black and white, free  
and enslaved found  
common ground in  
causes ranging from  
feminism and utopian



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socialism to anti-imperialism and efforts to defend the rights of labor. Drawing on extensive archival research, including newly discovered letters and pamphlets, Sinha documents the influence of the Haitian Revolution and the centrality of slave resistance in shaping the ideology and tactics of

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abolition. This book is a comprehensive history of the abolition movement in a transnational context. It illustrates how the abolitionist vision ultimately linked the slave's cause to the struggle to redefine American democracy and human rights across the globe. "A full history of the men and

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women who truly made us free.”—Ira Berlin, The New York Times Book Review “A stunning new history of abolitionism . . . [Sinha] plugs abolitionism back into the history of anticapitalist protest.”—The Atlantic “Will deservedly take its place alongside the equally magisterial works of Ira Berlin on

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slavery and Eric Foner  
on the Reconstruction  
Era.”—The Wall Street  
Journal “A powerfully  
unfamiliar look at the  
struggle to end slavery  
in the United States . . .  
as multifaceted as the  
movement it  
chronicles.”—The  
Boston Globe  
This superb book unites  
the abolitionist famous  
speeches of David

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Walker and Henry  
Highland Garnet - two

famous African  
American campaigners  
opposing slavery in the  
19th century. Filled with  
vociferous opposition,  
both campaigners  
condemn racism and  
hatred underpinning the  
perpetuation of slavery.  
Insight into feelings of  
the time are dispensed:  
it was dangerous to be

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abolitionist as it meant standing against powerful economic interests controlling the Southern states.

Retaliation, violent or otherwise, was a constant possibility.

Unlike abolitionists more ingratiated with the Establishment of the era, Walker and Garnet did not fear criticizing otherwise lauded figures

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such as President Thomas Jefferson. As well as owning slaves, Jefferson published his opinion that black people were inherently inferior, and that their place in shackles was justified. That this view be espoused by a recent leader of the United States indicated, for Walker and Garnet, an urgent need for

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vigorous, sustained  
opposition.

A major new account of  
the Northern movement  
to establish African  
Americans as full  
citizens before, during,  
and after the Civil War  
In *More Than Freedom*,  
award-winning historian  
Stephen Kantrowitz  
offers a bold rethinking  
of the Civil War era.

Kantrowitz show how



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the fight to abolish slavery was always part of a much broader campaign by African Americans to claim full citizenship and to remake the white republic into a place where they could belong. More Than Freedom chronicles this epic struggle through the lives of black and white abolitionists in

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and around Boston, including Frederick Douglass, Senator Charles Sumner, and lesser known but equally important figures. Their bold actions helped bring about the Civil War, set the stage for Reconstruction, and left the nation forever altered.

And Also Garnet's

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Address to the Slaves of  
the United States of  
America

Appeal in Four Articles;  
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Those of the United  
States of America,  
Written in Boston, State  
of Massachusetts, Sept.  
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An Appeal in Favor of  
that Class of Americans  
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Those of the United  
States of America :  
Third and Last Edition,  
Revised and Published  
by David Walker, 1830

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*The Slave's Cause  
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.*

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*Decrying the  
savage and  
unchristian  
treatment blacks  
suffered in the  
United States,  
Walker challenged  
his 'afflicted and  
slumbering  
brethern' to rise up  
and cast off their  
chains. Walker  
worked tirelessly to  
circulate his book*

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*via underground networks in the South, and he was so successful that Southern lawmakers responded with new laws cracking down on 'incendiary' anti-slavery material. "Together with the full text of the third, and last,*

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Of The World  
edition of the  
Appeal."--T.p.

*Focusing on a  
range of important  
antislavery figures,  
including David  
Walker, Nat Turner,  
Maria Stewart,  
Harriet Beecher  
Stowe, and John  
Brown, Apocalyptic  
Sentimentalism  
illustrates how  
antislavery*



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*discourse worked  
to redefine  
violence and  
vengeance as the  
ultimate  
expression (rather  
than denial) of love  
and sympathy.*

*Appeal to the  
Coloured Citizens  
of the World  
Walker's Appeal, in  
Four Articles  
200 Years After*

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1804

*Jim Crow North  
Walker's Appeal, in  
Four Articles,  
Walker's Appeal, In  
Four Articles*

***Walker's Appeal  
represents one of  
the earliest African-  
centered  
discourses on an  
oppressed  
people's right to***

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***freedom. African  
American political  
philosophy has  
evolved from many  
of the themes that  
it articulates.***

***Order David  
Walker's Appeal  
here.***

***La jaquette  
indique: "More  
than a century  
before Rosa Parks***

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Of The World  
***refused to give up  
her seat on a***

***Montgomery bus,  
African American  
New Englanders  
through sit-ins,  
boycotts, petition  
drives, and other  
initiatives  
struggled for equal  
rights. Jim Crow  
North is the tale of  
that struggle and***

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**of the racism that  
prompted it."**

**Americans have  
long regarded the  
freedom of travel a  
central tenet of  
citizenship. Yet, in  
the United States,  
freedom of  
movement has  
historically been a  
right reserved for  
whites. In this**

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**book, Elizabeth  
Stordeur Pryor**

**shows that African  
Americans fought  
obstructions to  
their mobility over  
100 years before  
Rosa Parks  
refused to give up  
her seat on a  
Montgomery bus.  
These were  
"colored**

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***travelers,"  
activists who  
relied on  
steamships,  
stagecoaches, and  
railroads to  
expand their  
networks and to  
fight slavery and  
racism. They  
refused to ride in  
"Jim Crow"  
railroad cars,***

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***fought for the right  
to hold a U.S.***

***passport (and  
citizenship), and***

***during their  
transatlantic***

***voyages,***

***demonstrated their  
radical***

***abolitionism. By***

***focusing on the  
myriad strategies***

***of black protest,***



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***including the  
assertions of  
gendered freedom  
and citizenship,  
this book tells the  
story of how the  
basic act of  
traveling emerged  
as a front line in  
the battle for  
African American  
equal rights before  
the Civil War.***

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***Drawing on  
exhaustive  
research from U.S.  
and British  
newspapers,  
journals,  
narratives, and  
letters, as well as  
firsthand accounts  
of such figures as  
Frederick  
Douglass, Harriet  
Jacobs, and***

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**William Wells  
Brown, Pryor  
illustrates how, in  
the quest for  
citizenship,  
colored travelers  
constructed ideas  
about  
respectability and  
challenged racist  
ideologies that  
made black  
mobility a crime.**

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***"One Continual  
Cry". David  
Walker's Appeal to  
the Colored  
Citizens of the  
World (1829-1830).  
Its Setting and Its  
Meaning, by H.  
Aptheker.  
Together with the  
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***Appeal***

***The Bible in***

***History***

***A History of***

***Abolition***

***David Walker's***

***Appeal to the***

***Colored Citizens of  
the World,***

***1829-1830, Its***

***Setting & Its***

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***of the Third, and  
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Appeal***

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Preamble, to the***

***Coloured Citizens  
of the World, But***

***in Particular, and  
Very Expressly, to***

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***Those of the  
United States of  
America, Written in  
Boston, State of  
Massachusetts,  
September 28 1829***

*Excerpt from  
Walker's Appeal in  
Four Articles:  
Together With a  
Preamble, to the  
Coloured Citizens  
of the World, but in*

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*Particular, and  
Very Expressly, to  
Those of the  
United States of  
America The  
sources from  
which our miseries  
are'derived, and on  
which I shall  
comment, I shall  
not combine in  
one, but shall'put  
them u eipgse  
them In their turn*



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*in doing Which,  
keeping truth on  
my side, and not  
departing from the  
strict est rules of  
morality, I shall  
endeavour to  
penetrate. About  
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*remain are  
intentionally left to  
preserve the state  
of such historical  
works.*

*2015 Reprint of  
Third and Last  
edition of 1830.*

*David Walker was  
an outspoken  
African-American  
abolitionist and  
anti-slavery  
activist. In 1829,*

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*while living in Boston, Massachusetts, he first published his famous "Appeal," a call for black unity and self-help in the fight against oppression and injustice. The work brought attention to the abuses and inequities of slavery and the*

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*obligation of individuals to act responsibly for racial equality, according to religious and political tenets. At the time, some people were outraged and fearful of the reaction that the pamphlet would have. Many*

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*abolitionists  
thought the views  
were extreme.  
Historians and  
liberation  
theologians cite  
the "Appeal" as an  
influential political  
and social  
document of the  
19th century.  
Walker exerted a  
radicalizing  
influence on the*

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*abolitionist  
movements of his  
day and inspired  
future black  
leaders and  
activists.*

*David Walker's  
Appeal is a  
landmark work of  
American history  
and letters, the  
most radical piece  
of writing by an  
African American*



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*in the nineteenth century. Startling in its intensity, unrelenting in its attacks on slavery and white racism, it alarmed Southern slaveholders, inspired Northern abolitionists, and hastened the sectional conflicts that led to the Civil*

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