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Bangor Literary Reading Contest

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A Place in Time

Bangor Literary Reading Contest February 17, 1919

On its surface, the Bangor Literary Reading Contest list is one-dimensional. It comprises 38 separate entries, featuring diverse readings in adventure, biography, sociology, economics, history, romance, and religion. Books of note for that time include Rudyard Kipling’s Indian Tales, Charles Alexander Eastman’s Indian Boyhood, and Henry Morton Stanley’s In Darkest Africa. In sum, however, the list may be characterized as reflecting a global, progressive, Christian consciousness of both color and class. New York Evening Sun photojournalist Jacob Riis authored How the Other Half Lives and The Children of the Poor. Contest committee members also included the first five books of the New Testament and texts by leading African Americans of the day such as Paul Laurence Dunbar, Booker T. Washington, and W.E.B. DuBois. Of all the authors represented on the nearly 40-book list, Booker T. Washington appears to have garnered the most attention. W.E.B. DuBois’ sole entry is The Negro, leaving conspicuously absent his 1903 hallmark publication, The Souls of Black Folk.

The Bangor document’s 1919 date is as telling as its content. Its compilation of literary selections came too early for Alain Locke’s 1925 anthology, The New Negro, to have been included. However, the Bangor Literary Reading Contest list alludes to the same type of Black consciousness that defined the post World War I era and shaped the Harlem Renaissance.

Similarly, this contest was seven years too early to have been tied to Carter G. Woodson’s creation of Negro History Week, the precursor to Black History Month.1

The document ends by advising interested parties of the following: “For an application and relative to the Contest see members of Committee: Mrs. Fahy Geary, Miss Clara Burtt, Miss Hester Dymond.” New Brunswick native Fahy Heughan Geary worked as a tailoress and was the wife of lawyer Milton R. Geary. Clara Burtt was the Bangor-born daughter of Andrew and Maggie Burtt; Hester Dymond was the daughter of New Brunswick native Carrie Dymond. Both in their late twenties in February of 1919, Geary and Burtt went on to become charter members of the NAACP’s Bangor branch when it was organized in late 1920 and officially chartered in early 1921. Interestingly enough, the book, in which this document is found, belonged to Clara Burtt. Based on its inscription, the book had previously belonged to Burtt’s aunt, Victoria Mathews, but was given to Clara on her birthday. Burtt may have received the book in 1908 when she visited her aunt in Philadelphia, a trip that Burtt recorded as the “best of [her] young life.”1

The Bangor Literary Contest reading list leaves several questions unanswered. It does not tell us, for example, if Geary, Burtt, and Dymond were the only committee members or who other members were. We do not know what informed the committee’s literary choices or whether the sheet was a preliminary or final draft. Was this contest a one-time event or was it a tradition? Was this contest committee’s literary choices or whether the sheet was a preliminary or final draft. Was this contest a one-time event or was it a tradition? Was this contest committee’s literary choices or whether the sheet was a preliminary or final draft. Was this contest?
In Review

Paul Laurence Dunbar was born in Dayton, Ohio, in 1872. His father, Joshua Dunbar, escaped from slavery and took refuge in Canada (probably present day Ontario), before returning to the United States and enlisting in the 55th Massachusetts Infantry. His mother, Matilda, had been enslaved in Kentucky. Her marriage to Joshua Dunbar was her second, and Paul appears to have been her only child. When Matilda Dunbar disputed her husband’s choice of name, he reputedly replied: “Matilda Madam, don’t you know that the Bible says Paul was a great man! This child will be great some day and do you honor.” (p.26) Paul Laurence Dunbar, the composer of his senior class song, Dunbar was forced to accept work as an elevator operator after graduation. Dunbar’s talent would not remain hidden for long, and during his 33-year life, he enjoyed the esteem of various notable persons including Frederick Douglass, Mary Church Terrell, Booker T. Washington, and Theodore Roosevelt. A key turning point in Dunbar’s life came in 1898 when he resigned his position in the Library of Congress Reading Room—and its $720 per year salary—to focus completely on his literary pursuits.

Such are some of the highlights of Dunbar’s life, as related by Wiggins. From this point in the narrative, Wiggins chronicles Dunbar’s marriage, his writing, and health problems until his death in 1906. Part Two of *The Life and Works* is a collection of Dunbar’s poems, and Part Three is what Wiggins considered the best of his short stories. Dunbar’s work varies from the religious to the quotidian. Some writing is nostalgic and romantic, some is political and satirical, some is disappointed and disillusioned. In sum, *The Life and Works of Paul Laurence Dunbar* should be considered in its own words: a tribute to a “short, feverish, brilliant life” for which “the world was too sad a place.” (p. 136)

Recent Publications
The following books were reviewed in recent issues of the *Journal of African American History* (formerly the *Journal of Negro History*), and may be of interest to Grot readers.

Vol. 89, no. 4 (Fall 2004)

Tate offers historical analysis of the presence, absence, treatment, and symbolic value of African Americans in the U.S. House of Representatives.

Vol. 90, nos. 1-2 (Winter-Spring 2005)

Alkalimat, moderator of H-Net’s list serve, H-Afro-Am, compiles an extensive inventory of Internet sources useful to researchers as well as to the general public.


This book of nine essays is the product of ten years’ worth of research and debate on Malcolm X and Martin Luther King, Jr. as catalysts for important dialogue between Christians and Muslims.