

# WHAT SO ★ PROUDLY ★ WE HAIL

*The American Soul in Story, Speech, and Song*

## How We Kept Thanksgiving at Oldtown

HARRIET BEECHER STOWE

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*In this selection from her partially autobiographical and partially fictional account of “New England in its seed-bed,” before the hot suns of modern progress had developed its sprouting germs” (published in 1869), Harriet Beecher Stowe (1811–96), author of Uncle Tom’s Cabin (1852), remembers, perhaps with some embellishment, what Thanksgiving was like in her childhood, when the family gathered in the home of her grandmother for “the king and high priest of all festivals.” The general scene—like Stowe’s account itself—is filled with energy, exuberance, merriment, joy, and good will, as the family’s prosperity and abundance of food and good cheer are shared with all around.*

*Collecting concrete examples from the story, can you say what kind of prosperity is to be found at Oldtown? Is Thanksgiving in Oldtown a departure from, or a fulfillment of, the religious teachings and political aspirations of their Puritan ancestors: “to form a state of society of such equality of conditions, and to make the means of securing the goods of life so free to all, that everybody should find abundant employment for his faculties in a prosperous seeking of his fortunes”? How does the combination of abundance of food, charitable concern for the needy, and lively music and dancing contribute to the creation of community? Is there anything spiritual or religious in the Oldtown Thanksgiving?*

On the whole, about this time in our life we were a reasonably happy set of children. The Thanksgiving festival of that year is particularly impressed on my mind as a white day.

Are there any of my readers who do not know what Thanksgiving day is to a child? Then let them go back with me, and recall the image of it as we kept it in Oldtown.

People have often supposed, because the Puritans founded a society where there were no professed public amusements, that therefore there was no fun going on in the ancient land of Israel, and that there were no cakes and ale, because they were virtuous. They were never more mistaken in their lives. There was an abundance of sober, well-considered merriment; and the hinges of life were well oiled with that sort of secret humor which to this day gives the raciness to real Yankee wit. Besides this, we must remember that life itself is the greatest possible amusement to people who really believe

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they can do much with it,—who have that intense sense of what can be brought to pass by human effort, that was characteristic of the New England colonies. To such it is not exactly proper to say that life is an amusement, but it certainly is an engrossing interest that takes the place of all amusements. . . .

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Our good Puritan fathers intended to form a state of society of such equality of conditions, and to make the means of securing the goods of life so free to all, that everybody should find abundant employment for his faculties in a prosperous seeking of his fortunes. Hence, while they forbade theatres, operas, and dances, they made a state of unparalleled peace and prosperity, where one could go to sleep at all hours of day or night with the house door wide open, without bolt or bar, yet without apprehension of any to molest or make afraid.

There were, however, some few national fêtes:—Election day, when the Governor took his seat with pomp and rejoicing, and all the housewives outdid themselves in election cake, and one or two training days, when all the children were refreshed, and our military ardor quickened, by the roll of drums, and the flash of steel bayonets, and marchings and evolutions,—sometimes ending in that sublimest of military operations, a sham fight, in which nobody was killed. The Fourth of July took high rank, after the Declaration of Independence; but the king and high priest of all festivals was the autumn Thanksgiving.

When the apples were all gathered and the cider was all made, and the yellow pumpkins were rolled in from many a hill in billows of gold, and the corn was husked, and the labors of the season were done, and the warm, late days of Indian Summer came in, dreamy and calm and still, with just frost enough to crisp the ground of a morning, but with warm trances of benignant, sunny hours at noon, there came over the community a sort of genial repose of spirit,—a sense of something accomplished, and of a new golden mark made in advance on the calendar of life,—and the deacon began to say to the minister, of a Sunday, “I suppose it’s about time for the Thanksgiving proclamation. . . .”

We also felt its approach in all departments of the household,—the conversation at this time beginning to turn on high and solemn culinary mysteries and receipts of wondrous power and virtue. New modes of elaborating squash pies and quince tarts were now oftentimes carefully discussed at the evening fireside by Aunt Lois and Aunt Keziah, and notes seriously compared with the experiences of certain other Aunties of high repute in such matters. I noticed that on these occasions their voices often fell into mysterious

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whispers, and that receipts of especial power and sanctity were communicated in tones so low as entirely to escape the vulgar ear. I still remember the solemn shake of the head with which my Aunt Lois conveyed to Miss Mehitable Rossiter the critical properties of *mace*, in relation to its powers of producing in corn fritters a suggestive resemblance to oysters. As ours was an oyster-getting district, and as that charming bivalve was perfectly easy to come at, the interest of such an imitation can be accounted for only by the fondness of the human mind for works of art.

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For as much as a week beforehand, “we children” were employed in chopping mince for pies to a most wearisome fineness, and in pounding cinnamon, allspice, and cloves in a great lignum-vitæ mortar; and the sound of this pounding and chopping re-echoed through all the rafters of the old house with a hearty and vigorous cheer, most refreshing to our spirits.

In those days there were none of the thousand ameliorations of the labors of housekeeping which have since arisen,—no ground and prepared spices and sweet herbs; everything came into our hands in the rough, and in bulk, and the reducing of it into a state for use was deemed one of the appropriate labors of childhood. Even the very salt that we used in cooking was rock-salt, which we were required to wash and dry and pound and sift, before it became fit for use.

At other times of the year we sometimes murmured at these labors, but those that were supposed to usher in the great Thanksgiving festival were always entered into with enthusiasm. There were signs of richness all around us,—stoning of raisins, cutting of citron, slicing of candied orange-peel. Yet all these were only dawnings and intimations of what was coming during the week of real preparation, after the Governor’s proclamation had been read.

The glories of that proclamation! We knew beforehand the Sunday it was to be read, and walked to church with alacrity, filled with gorgeous and vague expectations.

The cheering anticipation sustained us through what seemed to us the long waste of the sermon and prayers; and when at last the auspicious moment approached,—when the last quaver of the last hymn had died out,—the whole house rippled with a general movement of complacency, and a satisfied smile of pleased expectation might be seen gleaming on the faces of all the young people, like a ray of sunshine through a garden of flowers.

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Thanksgiving now was dawning! We children poked one another, and fairly giggled with unreprieved delight as we listened to the crackle of the slowly unfolding document. That great sheet of paper impressed us as something supernatural, by reason of its mighty size, and by the broad seal of the State affixed thereto; and when the minister read therefrom, “By his Excellency, the Governor of the Commonwealth of Massachusetts, a Proclamation,” our mirth was with difficulty repressed by admonitory glances from our sympathetic elders. Then, after a solemn enumeration of the benefits which the Commonwealth had that year received at the hands of Divine Providence, came at last the naming of the eventful day, and, at the end of all, the imposing heraldic words, “God save the Commonwealth of Massachusetts.” And then, as the congregation broke up and dispersed, all went their several ways with schemes of mirth and feasting in their heads.

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And now came on the week in earnest. In the very watches of the night preceding Monday morning, a preternatural stir below stairs, and the thunder of the pounding-barrel, announced that the washing was to be got out of the way before daylight, so as to give “ample scope and room enough” for the more pleasing duties of the season. . . .

In the corner of the great kitchen, during all these days, the jolly old oven roared and crackled in great volcanic billows of flame, snapping and gurgling as if the old fellow entered with joyful sympathy into the frolic of the hour; and then, his great heart being once warmed up, he brooded over successive generations of pies and cakes, which went in raw and came out cooked, till butteries and dressers and shelves and pantries were literally crowded with a jostling abundance.

A great cold northern chamber, where the sun never shone, and where in winter the snow sifted in at the window-cracks, and ice and frost reigned with undisputed sway, was fitted up to be the storehouse of these surplus treasures. There, frozen solid, and thus well preserved in their icy fetters, they formed a great repository for all the winter months; and the pies baked at Thanksgiving often came out fresh and good with the violets of April.

During this eventful preparation week, all the female part of my grandmother’s household, as I have before remarked, were at a height above any ordinary state of mind,— they moved about the house rapt in a species of prophetic frenzy. It seemed to be considered a necessary feature of such festivals, that everybody should be in a hurry, and everything in the house should be turned bottom upwards with enthusiasm,—so at least we children understood it, and we certainly did our part to keep the ball rolling. . . .

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Moreover, my grandmother's kitchen at this time began to be haunted by those occasional hangers-on and retainers, of uncertain fortunes, whom a full experience of her bountiful habits led to expect something at her hand at this time of the year. . . .

Aunt Lois never had a hearty conviction of the propriety of these arrangements; but my grandmother, who had a prodigious verbal memory, bore down upon her with such strings of quotations from the Old Testament that she was utterly routed.

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"Now," says my Aunt Lois, "I s'pose we've got to have Betty Poganut and Sally Wonsamug, and old Obscure and his wife, and the whole tribe down, roosting around our doors, till we give 'em something. That's just mother's way; she always keeps a whole generation at her heels."

"How many times must I tell you, Lois, to read your Bible?" was my grandmother's rejoinder; and loud over the sound of pounding and chopping in the kitchen could be heard the voice of her quotations: "If there be among you a poor man in any of the gates of the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand, from thy poor brother. Thou shalt surely give him; and thy heart shall not be grieved when thou givest to him, because that for this thing the Lord thy God shall bless thee in all thy works; for the poor shall never cease from out of the land. . . ."

Besides these offerings to the poor, the handsomest turkey of the flock was sent, dressed in first-rate style, with Deacon Badger's dutiful compliments, to the minister; and we children, who were happy to accompany black Cæsar on this errand, generally received a seed-cake and a word of acknowledgment from the minister's lady.

Well, at last, when all the chopping and pounding and baking and brewing, preparatory to the festival, were gone through with, the eventful day dawned. All the tribes of the Badger family were to come back home to the old house, with all the relations of every degree, to eat the Thanksgiving dinner. And it was understood that in the evening the minister and his lady would look in upon us, together with some of the select aristocracy of Oldtown.

Great as the preparations were for the dinner, everything was so contrived that not a soul in the house should be kept from the morning service of Thanksgiving in the church, and from listening to the Thanksgiving sermon, in which the minister was expected to express his views freely concerning the politics of the country, and the state of things in

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society generally, in a somewhat more secular vein of thought than was deemed exactly appropriate to the Lord's day. But it is to be confessed, that, when the good man got carried away by the enthusiasm of his subject to extend these exercises beyond a certain length, anxious glances, exchanged between good wives, sometimes indicated a weakness of the flesh, having a tender reference to the turkeys and chickens and chicken pies, which might possibly be overdoing in the ovens at home. But your old brick oven was a true Puritan institution, and backed up the devotional habits of good housewives, by the capital care which he took of whatever was committed to his capacious bosom. A truly well-bred oven would have been ashamed of himself all his days, and blushed redder than his own fires, if a God-fearing house-matron, away at the temple of the Lord, should come home and find her pie-crust either burned or underdone by his over or under zeal; so the old fellow generally managed to bring things out exactly right.

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When sermons and prayers were all over, we children rushed home to see the great feast of the year spread.

What chitterings and chatterings there were all over the house, as all the aunties and uncles and cousins came pouring in, taking off their things, looking at one another's bonnets and dresses, and mingling their comments on the morning sermon with various opinions on the new millinery outfits, and with bits of home news, and kindly neighborhood gossip.

Uncle Bill, whom the Cambridge college authorities released, as they did all the other youngsters of the land for Thanksgiving day, made a breezy stir among them all, especially with the young cousins of the feminine gender.

The best room on this occasion was thrown wide open, and its habitual coldness had been warmed by the burning down of a great stack of hickory logs, which had been heaped up unsparingly since morning. It takes some hours to get a room warm, where a family never sits, and which therefore has not in its walls one particle of the genial vitality which comes from the in-dwelling of human beings. But on Thanksgiving day, at least, every year, this marvel was effected in our best room.

Although all servile labor and vain recreation on this day were by law forbidden, according to the terms of the proclamation, it was not held to be a violation of the precept, that all the nice old aunties should bring their knitting-work and sit gently trotting their needles around the fire; nor that Uncle Bill should start a full-fledged romp

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among the girls and children, while the dinner was being set on the long table in the neighboring kitchen. Certain of the good elderly female relatives, of serious and discreet demeanor, assisted at this operation.

But who shall do justice to the dinner, and describe the turkey, and chickens, and chicken pies, with all that endless variety of vegetables which the American soil and climate have contributed to the table, and which, without regard to the French doctrine of courses, were all piled together in jovial abundance upon the smoking board? There was much carving and laughing and talking and eating, and all showed that cheerful ability to despatch the provisions which was the ruling spirit of the hour. After the meat came the plum-puddings, and then the endless array of pies, till human nature was actually bewildered and overpowered by the tempting variety; and even we children turned from the profusion offered to us, and wondered what was the matter that we could eat no more.

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When all was over, my grandfather rose at the head of the table, and a fine venerable picture he made as he stood there, his silver hair flowing in curls down each side of his clear, calm face, while, in conformity to the old Puritan custom, he called their attention to a recital of the mercies of God in his dealings with their family.

It was a sort of family history, going over and touching upon the various events which had happened. He spoke of my father's death, and gave a tribute to his memory; and closed all with the application of a time-honored text, expressing the hope that as years passed by we might "so number our days as to apply our hearts unto wisdom"; and then he gave out that psalm which in those days might be called the national hymn of the Puritans.

"Let children hear the mighty deeds  
Which God performed of old,  
Which in our younger years we saw,  
And which our fathers told.

"He bids us make his glories known,  
His works of power and grace.  
And we'll convey his wonders down  
Through every rising race.

"Our lips shall tell them to our sons,

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And they again to theirs;  
That generations yet unborn  
May teach them to their heirs.

“Thus shall they learn in God alone  
Their hope securely stands;  
That they may ne’er forget his works,  
But practise his commands.”

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This we all united in singing to the venerable tune of St. Martin’s, an air which, the reader will perceive, by its multiplicity of quavers and inflections gave the greatest possible scope to the cracked and trembling voices of the ancients, who united in it with even more zeal than the younger part of the community.

Uncle Fliakim Sheril, furbished up in a new crisp black suit, and with his spindle-shanks trimly incased in the smoothest of black silk stockings, looking for all the world just like an alert and spirited black cricket, outdid himself on this occasion in singing *counter*, in that high, weird voice that he must have learned from the wintry winds that usually piped around the corners of the old house. But any one who looked at him, as he sat with his eyes closed, beating time with head and hand, and, in short, with every limb of his body, must have perceived the exquisite satisfaction which he derived from this mode of expressing himself. I much regret to be obliged to state that my graceless Uncle Bill, taking advantage of the fact that the eyes of all his elders were devotionally closed, stationing himself a little in the rear of my Uncle Fliakim, performed an exact imitation of his *counter*, with such a killing facility that all the younger part of the audience were nearly dead with suppressed laughter. Aunt Lois, who never shut her eyes a moment on any occasion, discerned this from a distant part of the room, and in vain endeavored to stop it by vigorously shaking her head at the offender. She might as well have shaken it at a bobolink<sup>1</sup> tilting on a clover-top. In fact, Uncle Bill was Aunt Lois’s weak point, and the corners of her own mouth were observed to twitch in such a suspicious manner that the whole moral force of her admonition was destroyed.

And now, the dinner being cleared away, we youngsters, already excited to a tumult of laughter, tumbled into the best room, under the supervision of Uncle Bill, to relieve ourselves with a game of “blind-man’s-buff,” while the elderly women washed up the

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<sup>1</sup> A small New World blackbird.

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dishes and got the house in order, and the men-folks went out to the barn to look at the cattle, and walked over the farm and talked of the crops. . . .

Whenever or wherever it was that the idea of the sinfulness of dancing arose in New England, I know not; it is a certain fact that at Oldtown, at this time, the presence of the minister and his lady was held not to be in the slightest degree incompatible with this amusement. I appeal to many of my readers, if they or their parents could not recall a time in New England when in all the large towns dancing assemblies used to be stately held, at which the minister and his lady, though never uniting in the dance, always gave an approving attendance, and where all the decorous, respectable old church-members brought their children, and stayed to watch an amusement in which they no longer actively partook. No one looked on with a more placid and patronizing smile than Dr. Lothrop and his lady, as one after another began joining the exercise, which, commencing first with the children and young people, crept gradually upwards among the elders. . . .

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Of course the dances in those days were of a strictly moral nature. The very thought of one of the round dances of modern times would have sent Lady Lothrop behind her big fan in helpless confusion, and exploded my grandmother like a full-charged arsenal of indignation. As it was, she stood, her broad, pleased face radiant with satisfaction, as the wave of joyousness crept up higher and higher round her, till the elders, who stood keeping time with their heads and feet, began to tell one another how they had danced with their sweethearts in good old days gone by, and the elder women began to blush and bridle, and boast of steps that they could take in their youth till the music finally subdued them, and into the dance they went.

“Well, well!” quoth my grandmother; “they’re all at it so hearty, I don’t see why I shouldn’t try it myself.” And into the Virginia reel she went, amid screams of laughter from all the younger members of the company.

But I assure you my grandmother was not a woman to be laughed at; for whatever she once set on foot, she “put through” with a sturdy energy befitting a daughter of the Puritans.

“Why shouldn’t I dance?” she said, when she arrived red and resplendent at the bottom of the set. “Didn’t Mr. Despondency and Miss Muchafraid and Mr. Readytohalt all dance together in the Pilgrim’s Progress?”—and the minister in his ample flowing

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wig, and my lady in her stiff brocade, gave to my grandmother a solemn twinkle of approbation.

As nine o'clock struck, the whole scene dissolved and melted; for what well-regulated village would think of carrying festivities beyond that hour?

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And so ended our Thanksgiving at Oldtown.