SONG 攀 STORIES

New Edition, Revised, Illustrated and Enlarged

For the Kindergarten.

Music Composed and Arranged by

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BOARDS, \$1.00. CLOTH, 1.50.

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THIS LITTLE VOLUME

IS

RESPECTFULLY DEDICATED

TO

THE LOUISVILLE FREE KINDERGARTEN ASSOCIATION.

I am much indebted to Mr. Calvin B. Cady for his careful revision of these songs which gives me confidence to place them before the public.

MILDRED J. HILL

PREFACE.

"A musical thought is one spoken by a mind that has penetrated into the inmost heart of a tning; detected the inmost mystery of it; namely, the *melody* which lies hidden in it; the inward harmony of coherence which is its soul, whereby it exists and has a right to be, here in this world."

—Carlyle.

"By giving thought some outward shape, we try
To lead a child from matter dull and dry,
To matter's deeper meaning by-and-by."—Froebel.

God's own Father-voice is heard.

A child's sense we must early rouse to trace

The inner meaning in the outward face.

Once let a baby this connection seize,

He'll find his own way to his goal with ease.

He to whom Nature law and God reveals,

Finds that about him God's own peace he feels."—Froebel.

conscientious, intelligent study of child-nature, its laws and needs, leads to that simplicity of wisdom which is a necessary condition for understanding the child.

Through his simplicity, although it is inexperienced, the child lives in the heart of things; and the circle of his life, though limited, contains all truths reduced to their simplest primal forms.

Feeling the encircling love of the family, he believes the whole world to be akin; every one, he thinks, knows him and he is surprised to find all are not acquainted with his uncle and grandmother.

Nature reflects his relations, and lo! he sees unity everywhere; little things are children of big things—in the sky live families of stars, and all about are the mother flowers and their children buds.

"What unity is to the mind, love is to the heart," hence, through affection, the child realizes harmony, goodness, the oneness of life. Beauty and goodness are to him inseparable—those he loves are always beautiful, only the unkind are ugly.

Thus it is the simplicity of inexperience feels the fundamental truth, a conscious realization of which an entire lifetime is not sufficient to give.

The child's perception, his loving human interpretation of things, makes of him a poet. "Do you not know," says Richter, "that there is a time when fancy is more creative than even in youth, namely, in childhood, in which nations create their gods and only speak in poetry? For children there are only living things; life meets them on every side.

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PREFACE.

They cannot comprehend death or anything dead, therefore the happy beings, animating everything, surround themselves only with life, and hence it is they say, for instance, 'The lights have covered themselves up and gone to bed.'" Instinctively to the child,

"Every clod feels a stir of might,

An instinct within it which reaches and towers,

And groping blindly above it for light,

Climbs to a soul in grass and flowers."

So to both child and poet the wind "dances," the flowers "nod, sleep and wake."

"The smallest child a magnet in him bears
That shows him how life binds together all;
But this great truth must also dwell in you,
And it must be the soul of all you do."

Froebel thus presents the only possible attitude that enables one to lead from instinct to conscious knowledge of unity. The child perceives things as a whole; therefore, in all helpful association with him one must needs adopt his view, and like the artist (who voluntarily shuts off half the scene, banishes minor points, in order to receive the large impression, the main characteristics), must subordinate details—must see with the single eye of a little child that the whole body may be full of light.

This singleness of mind and heart is the childlikeness which is the open sesame to all beauty and truth.

When the mind in any degree grasps the great central truth—that God is harmony, the holding power, unity, love—we have scientific and intellectual results; when it is received into the heart the outcome is music, poetry, tender, sympathetic feeling and action, brotherly love. In childhood the heart feels the truth; in maturity, when together the heart feels and the intellect sees it, we have wisdom, true simplicity. It is with this true simplicity—the artist's and the poet's view of nature—that one must meet the child and lead him easily and gradually through processes and appearances to unity back of variety, to insight through sight.

Such is the aim of Friedrich Froebel—to recognize and sympathetically foster the child's faith in an all pervading harmony; to lead through feeling to mental perception; to the tracing of relations by the seeing eye, the hearing ear, by both sense and sensibility.

The feeling of unity, harmony, goodness, is so vital, the heart in response to its rhythm, peace and gladness involuntarily bursts into song. According to Carlyle, "All deep things are song. It seems, somehow, the very central essence of us—Song; as if all the rest were but wrappages and hulls! The primal element of us; of us and of all things. See deep enough and you see musically; the heart of Nature being everywhere music, if you can only reach it." Song then ought to be a perfect instrument in the hands of the educator for ministering to the inner life of childhood. But in order to do its most effective work each song should be an embodiment of harmony, all its elements combining to serve the same purpose. The impression of the words should be strengthened and confirmed by the music, each conveying the same thought, so that were there no words the music alone would suggest the idea.

The song which has for its end either aimless jingle or the giving of direct information is not a perfect instrument; but the one which is an artistic story, where facts are subordi-

nated to relationships and inner meanings suggested to the feelings, not told to the intellect—the truth indirectly given, like a golden thread woven through a fabric.

The manner of presenting a song determines how vital a meaning it shall have to the child. It may be only a memory drill, in which case the mind and heart will be little touched; or it may be the giving of definite, verbal expression to thought and feeling roused by some previous intelligent experiences. As example: the Carpenter Song tells of life and action. Children led, by means of pictures and talks, to a sympathetic appreciation of the work and life of the carpenter will give spontaneous expression in action to their vivid conceptions. After the gradual developing of the play for several days, the words of the song may then be given as a story of what has been acted; or during the pantomime the action may be described in verse, leaving to another day the introduction of the music; finally giving the words and music together.

All the children are encouraged to help in the singing of the story, which they can now quickly and easily do, since the action and the meaning is their own.

The same spirit should characterize the manner of presenting those songs which admit of little or no dramatic action. The sentiment must first be made real. A hymn has the fullest beauty and power only when it follows awakened reverence. Under such conditions children pour out their souls in song, which is as different from merely singing a song as prayer is from saying a prayer.

In consecutive work with little children, songs selected with reference to a leading thought and to its gradually developed details, are more educative than it is possible for them to be when made an end in themselves. For instance, the idea of service rendered by the rain, treated, perhaps, under the two heads—the earth's need calling down the raindrops—their ready departure when the work is ended.

The varied service of the raindrops being considered through conversation, pantomime, manual work and drawings illustrating rain stories, various songs are selected with reference to the demand for them. One would be Rain Clouds (in this collection).

When the thought of the raindrops leaving is being considered, instead of having any verbal explanation of this scientific fact, the children are led to the verge of the mystery by some little experience, as wetting, or "filling with raindrops," a napkin; then wringing out as many as possible; finally leaving the napkin in the window awhile to see if any more will "go away." Later still, when the napkin is found to be dry, the teacher remarks, "I wonder where they have gone?" On one such occasion a child replied, "I bet the sunbeams just tooked them right up there." The song, Earth and Clouds (Songs, Games and Rhymes), is then presented to give the mysterious retation poetically to the feelings.

The thirsty earth, one summer day, Looked to the clouds so far away And said, "The rain and drops of dew Have left me now and gone with you."

It must be evident that in the selection of songs for different phases in the development of a truth, there frequently will be the need of one to convey a certain impression, a shade different in meaning from any that can be found in the song books at hand; this will lead to the necessity of creating a song, since for conscious, definite work, not every song on the general subject will answer. Thus, Snow Clouds and Merry Snow-Flakes both tell of winter and the action of snow-flakes, yet they express two distinct impressions.

Every song in this collection was directly inspired by a need for some special expression, and the result in each case was original work or the adaptation of the verses of others.

At the time there was no thought of publication, but since it has seemed wise to publish the collection, the nine modified songs have been placed along with the original ones in the hope they may prove serviceable, inasmuch as they express a different phase of thought and are set to new and fitting music. That songs should sometimes be altered seems inevitable, so long as a slight change will frequently render available one, which otherwise is useless; just as a story, by a certain inflexion of voice or the change of a few words, may be made to serve a new purpose. In dealing with the subject, unity—showing that union gives strength, many can accomplish great things; the word "many" when introduced will color a whole song. In the Rainbow Song (Songs and Games for Little Ones) the lines,

Seven little fairies came
When the storm was ended,
Seven little fairies came
Dressed up very splendid,
Hand in hand they tripped along
Keeping time together,
Driving gloomy clouds away
Bringing much clear weather.

With a very slight change becomes:

Many little sunbeams came
When the storm was ended,
Many little sunbeams came
Dressed up very splendid,
Hand in hand they tripped along
Shining all together,
Driving gloomy clouds away
Bringing back clear weather.

The latter form gives the idea of sunshine as the result of many sunbeams, and accents the point of unity as the song originally did not aim to do.

Again in the spring thought—Message and Messengers—the sunbeams, raindrops and south wind are the messengers to every thing in nature, the trees, flowers and moths to change their dress and come into another world of light and life. For this final thought, when once it had been reached, there was found no song which fitly expressed it and the following one was adapted:

Snow drop lift your timid head,
All the earth is waking,
Field and forest brown and dead
Into life are breaking.
Snow drop rise and tell the story
How He rose—the Lord of Glory.

Snow drop lift your timid head,
The messengers are singing,
Sleepers in the great brown bed
Into life are springing;
Lift your head and tell the story
How we too shall rise in glory.

PREFACE. ix

These adaptations are in no sense meant to show disrespect toward the productions of others, nor as a plea for the ruthless cutting or mutilating of songs, but for the encouragement of an intelligent selection and use of songs. A spontaneous creation is always to be desired, but every one is not gifted in this form of expression.

The additional fact, that alterations are made wherever thoughtful work is done, shows the need of a much larger collection of good, simple songs, that all may have a wider range to choose from—a range of varied views or one subject which will tend to foster discrimination and creativeness.

One or two of the modifications given in this book, consist in the simplifying of words, even to the extent of sacrificing something of artistic finish, in order to arouse a clear, poetic conception in the child's mind—as, the words of Alice's Supper changed to those of the Bread Story. This is not to say that finish should always be sacrificed, nor that every word in a child's song should come strictly from his limited vocabulary. But let it be remembered these songs are written for children from three to six years of age, and the words must be very simple; while those which are beyond the child's comprehension must be so skillfully placed as that their meaning shall be evident from the context.

The word "glory" in the spring song given elsewhere simply stands for an unknown happy state, and because of its indefiniteness all the better conveys the mystery of the other life. Many of the original songs have been written to be used with those from other books for the elaboration of a subject, such as—Sunshine Message to be used in conjunction with the Rain Song (Songs for Little Children); Song of the Mill Stream, with Give, Said the Little Stream (Merry Songs and Games); Washing and Ironing, with Earth and Clouds (Songs, Games and Rhymes).

All that has been said concerning the choice and modification of words applies equally to the music. That which is adapted has been taken from folk-songs of all nations, some having stood the test of a century of use. The selections have been made not only with reference to their adaptability to the idea, but also for the reason that the intervals are easy and the music childlike. In no instance has the choice been the result of the music happening to "fit" the words. On the contrary, frequently when music was found which embodied the sentiment of a desired song, the words were written for or changed to suit the music—and sometimes a change made in both. Liberties have been taken with the music only when thereby a better expression could be secured.

Altogether these songs are the result of an earnest endeavor to produce harmonious conditions for growth in the child garden. In Froebel's own way to confirm the sense of the ideal in the hearts of children, by revealing its presence through every day living, so preparing the way finally for the deepest knowledge of the unity of life.

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GOOD-MORNING TO ALL.



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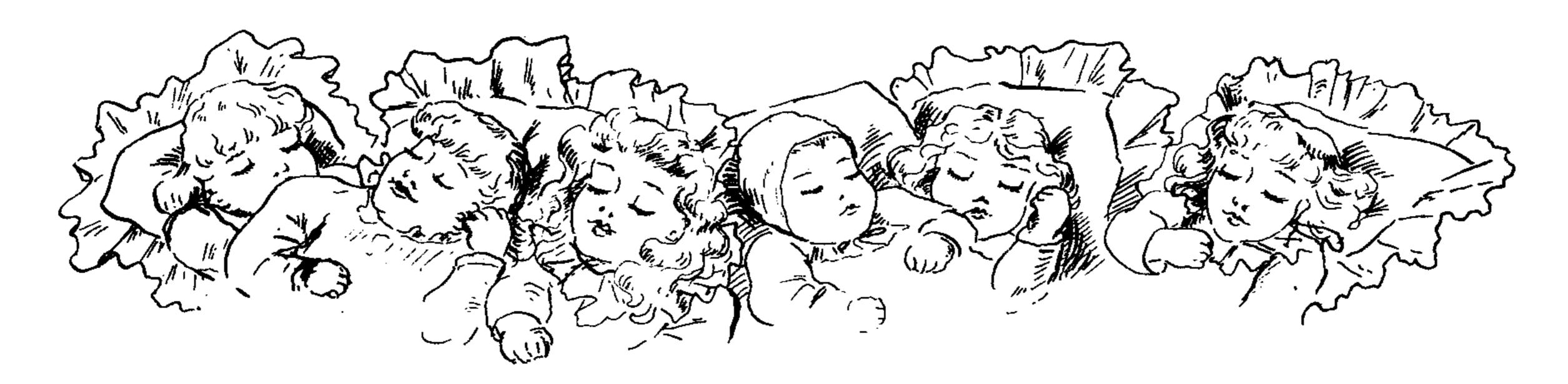


GOOD MORNING TO THE PLAY ROOM.



RAINY DAY GOOD MORNING.





LULLABY AND GOOD MORNING.





FAREWELL.



FIRST RING SONG.



SECOND RING SONG.



THIRD RING SONG.















SKIPPING SONG.



GOD'S CARE OF ALL THINGS.



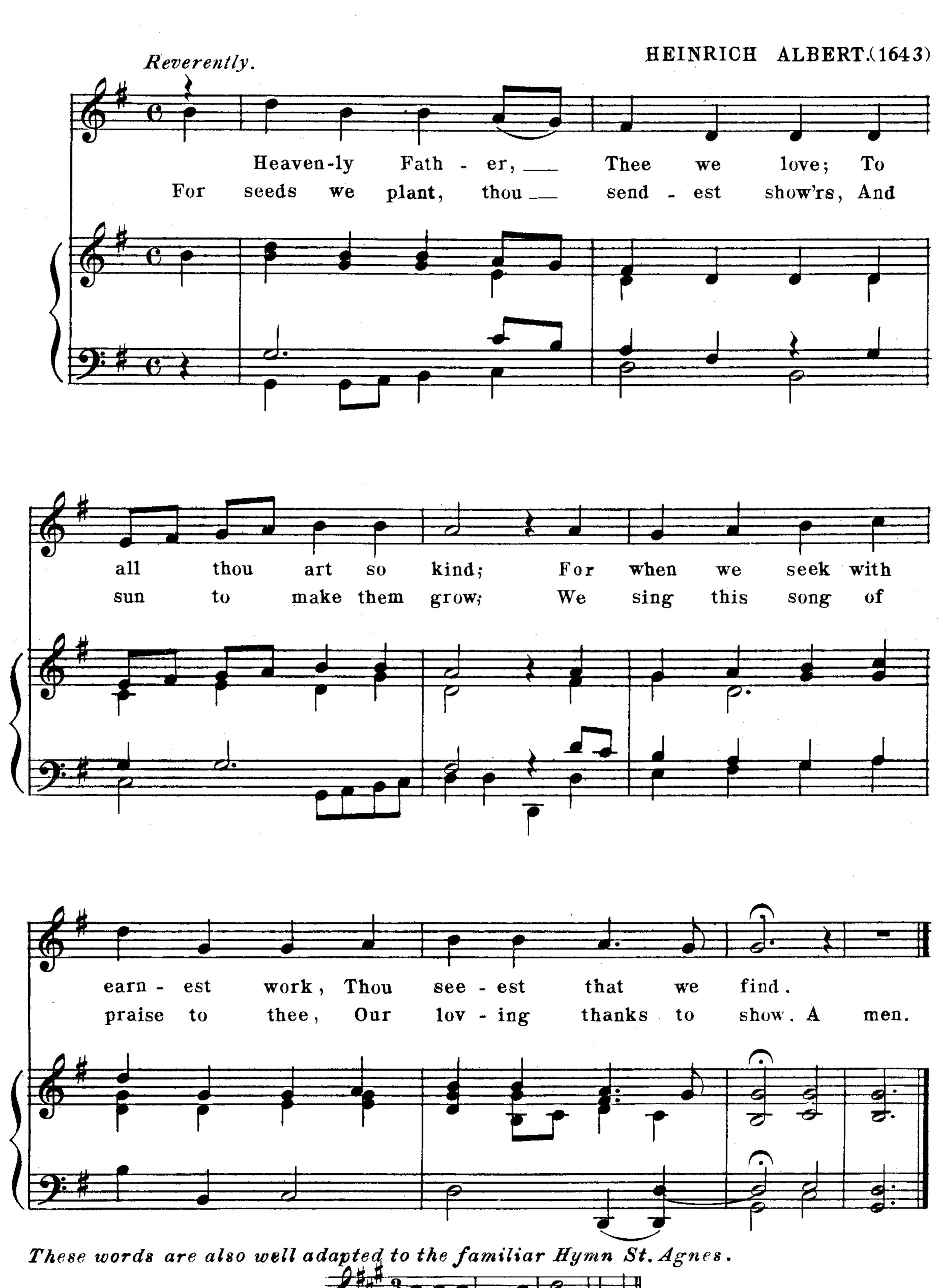
THANKS FOR DAILY BLESSINGS.







GOD'S BLESSING ON WORK.



THANKS FOR CONSTANT CARE.















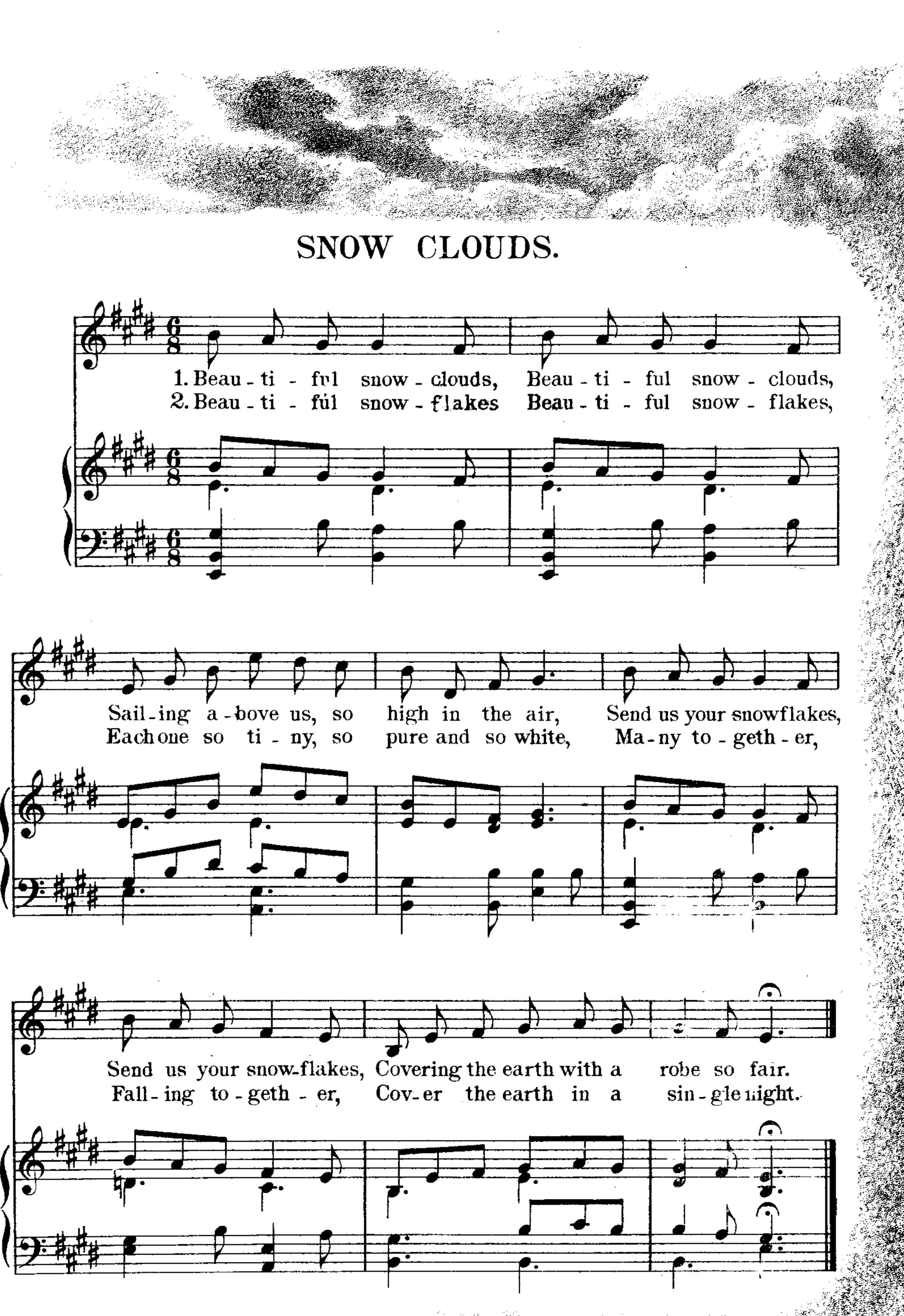






MERRY LITTLE SNOWFLAKES.

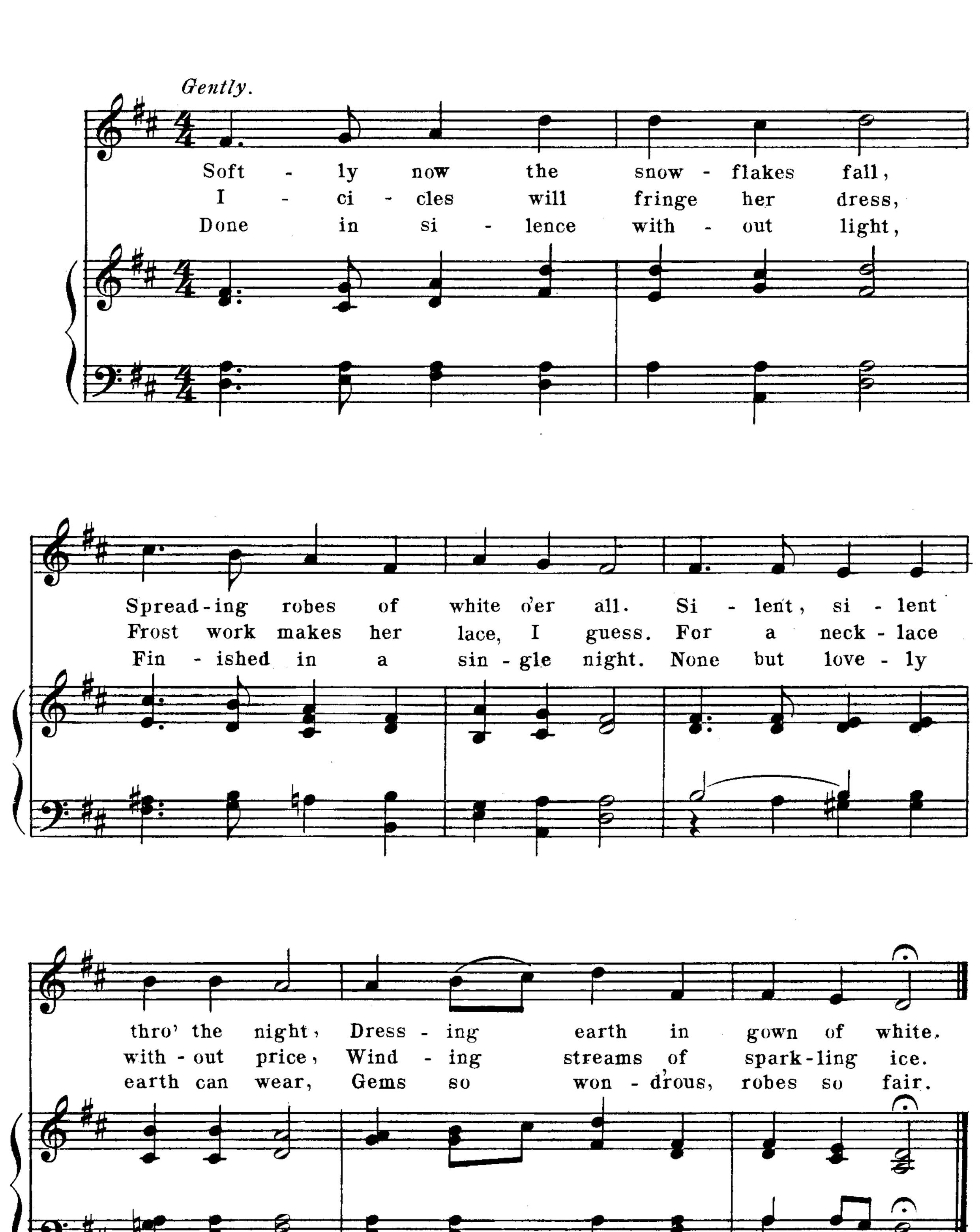






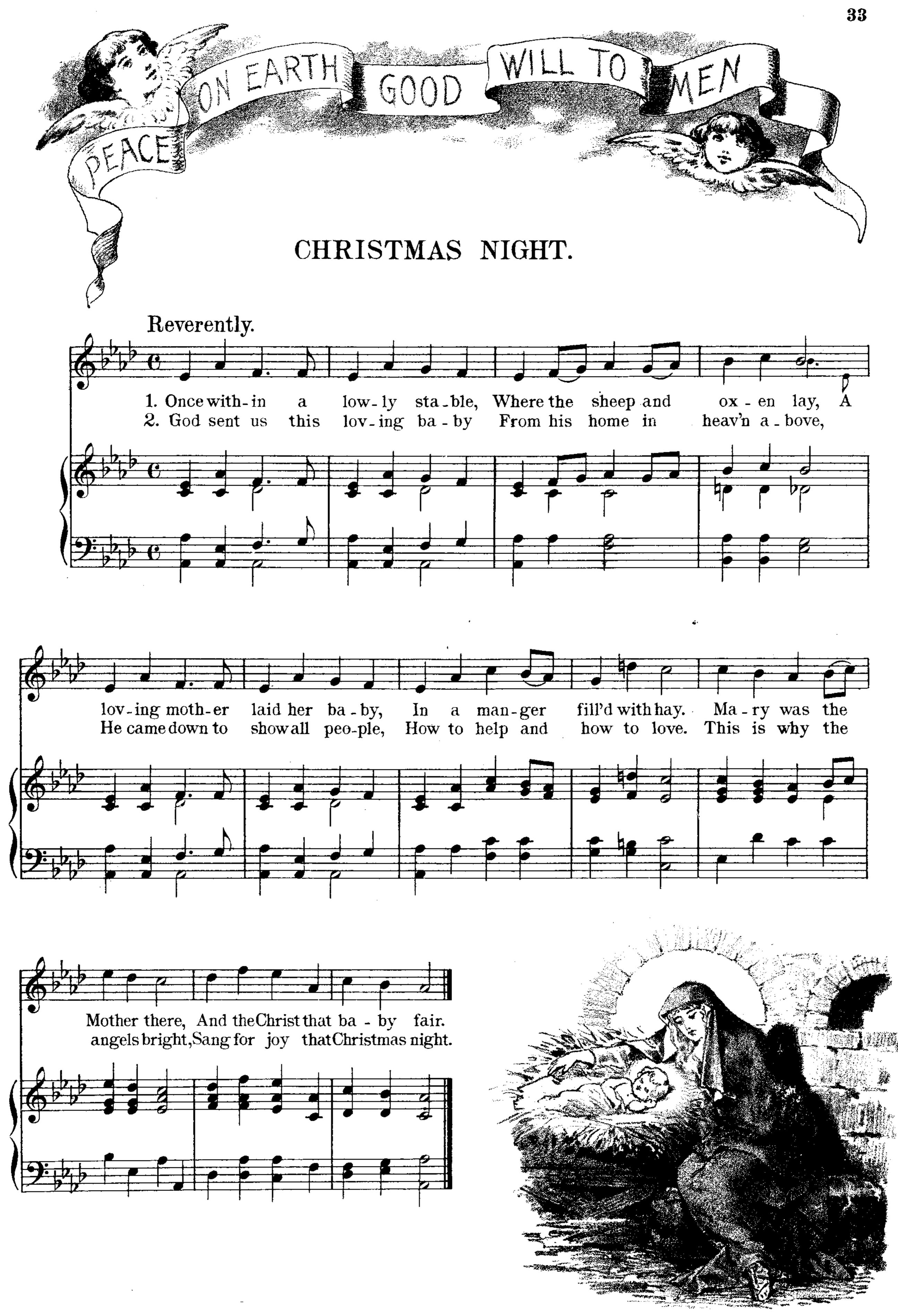


EARTH'S WINTER DRESS.

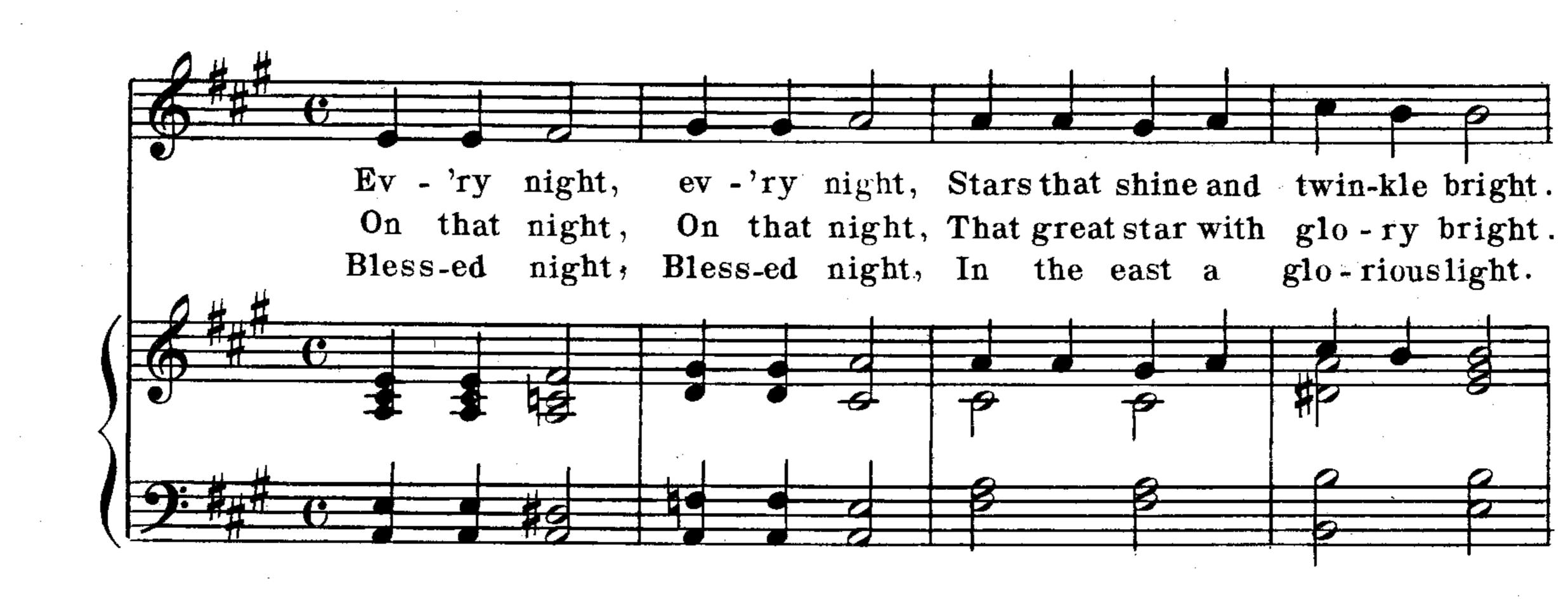


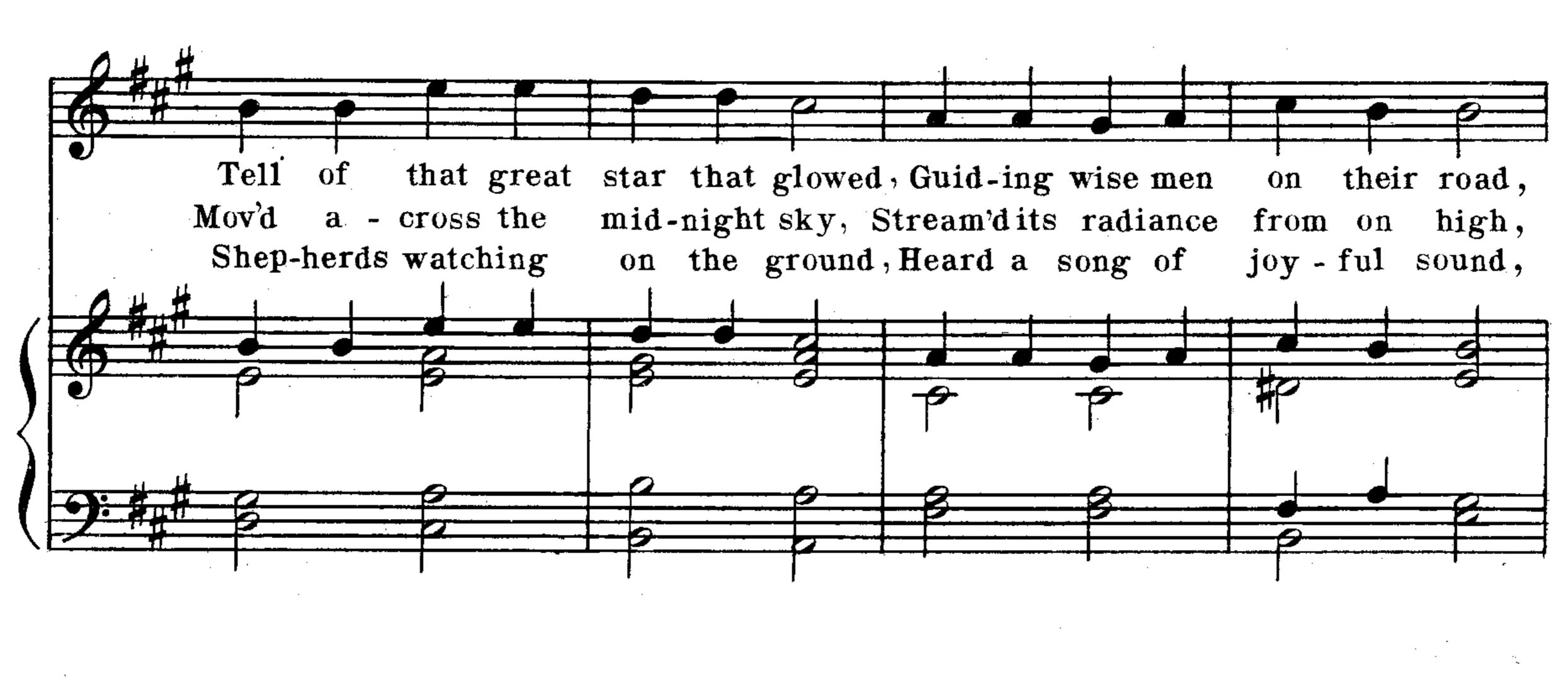
THE STORY OF THE CHRIST.

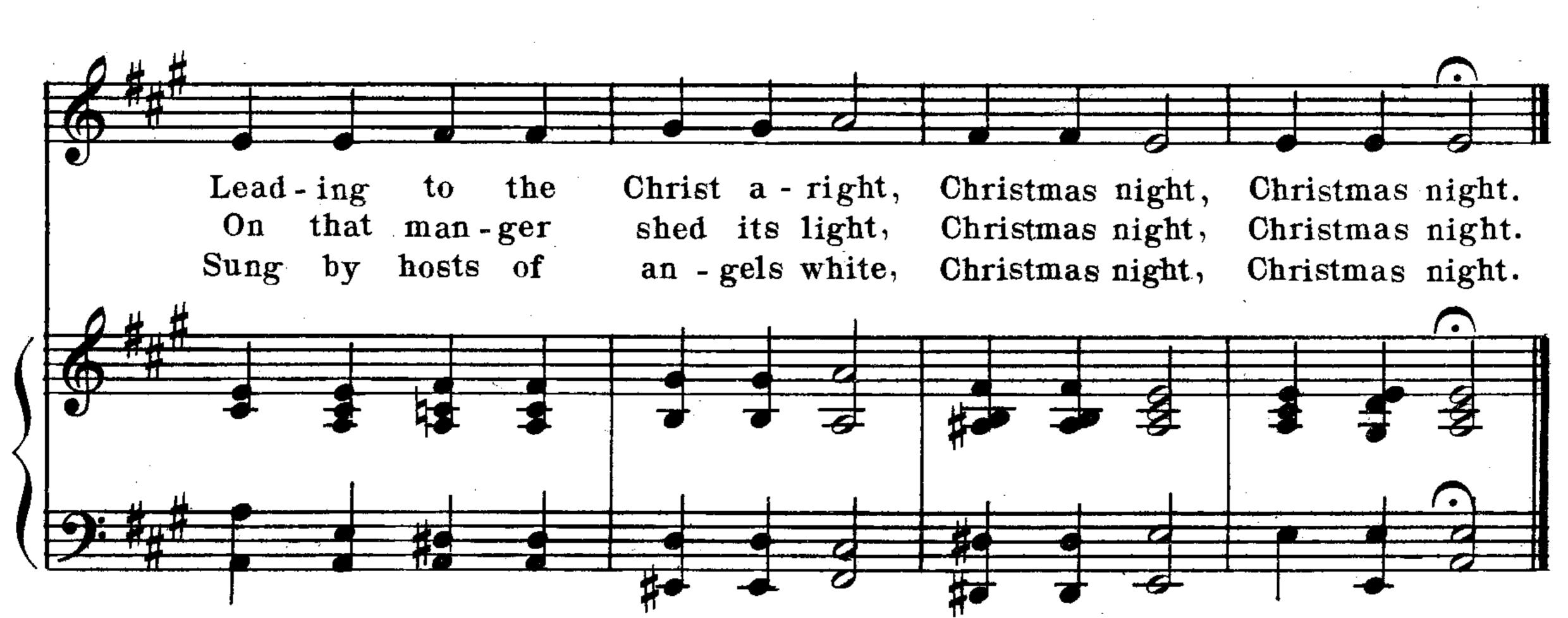




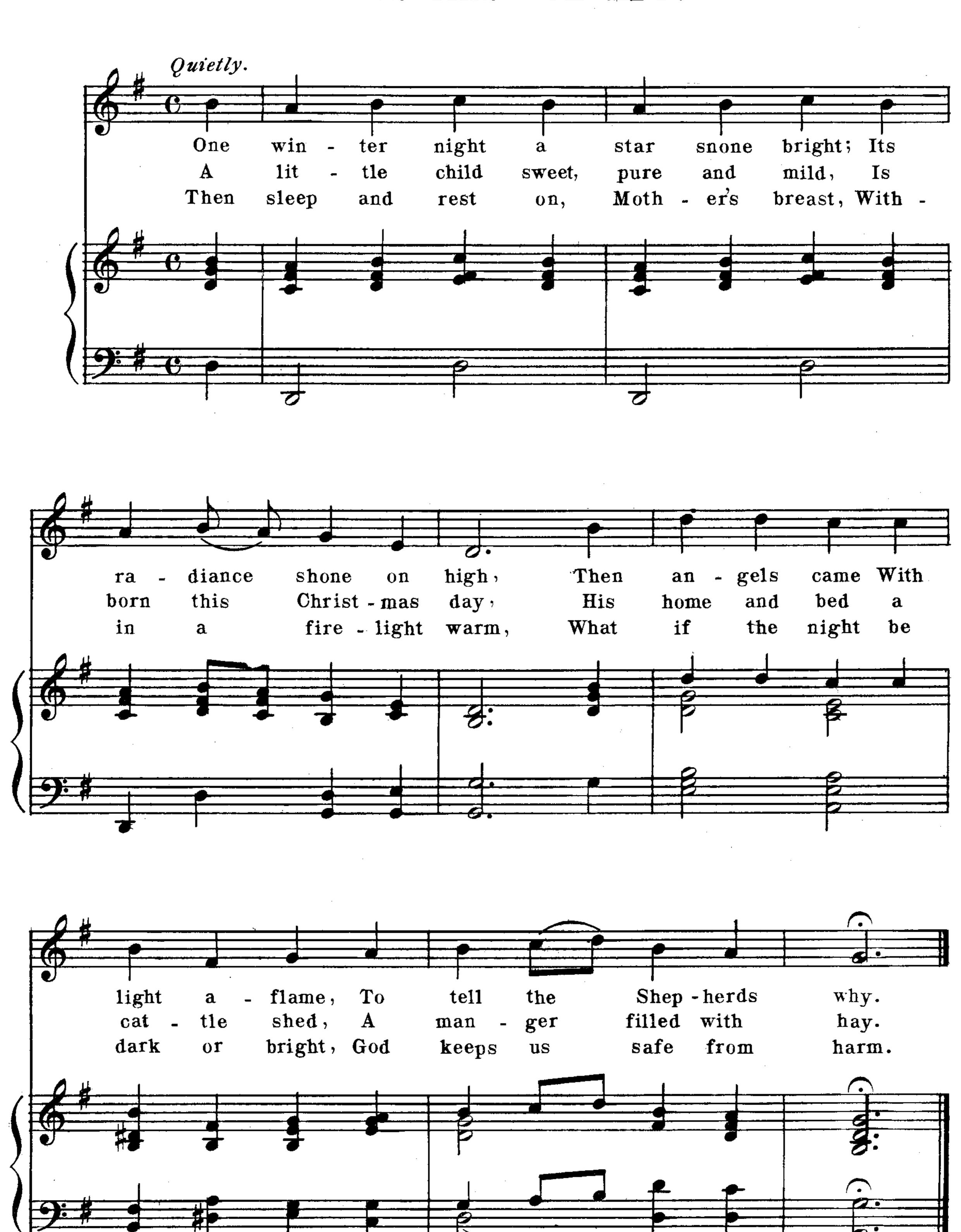
CHRISTMAS STAR.

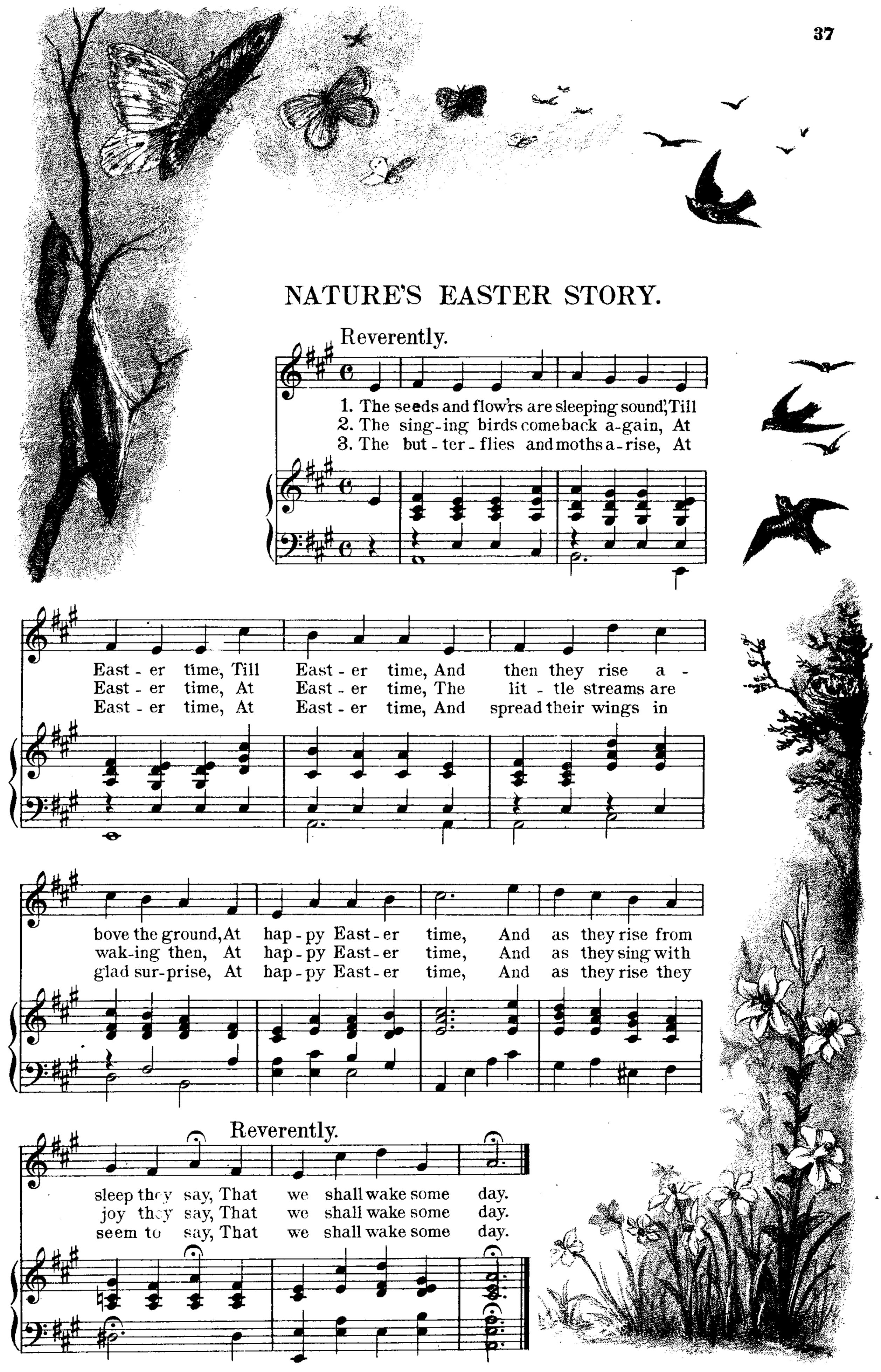






CHRISTMAS LULLABY.







THE SUNSHINE'S MESSAGE.



THE CATERPILLAR AND MOTH.



A. METHFESSEL.







SUMMER SONG.



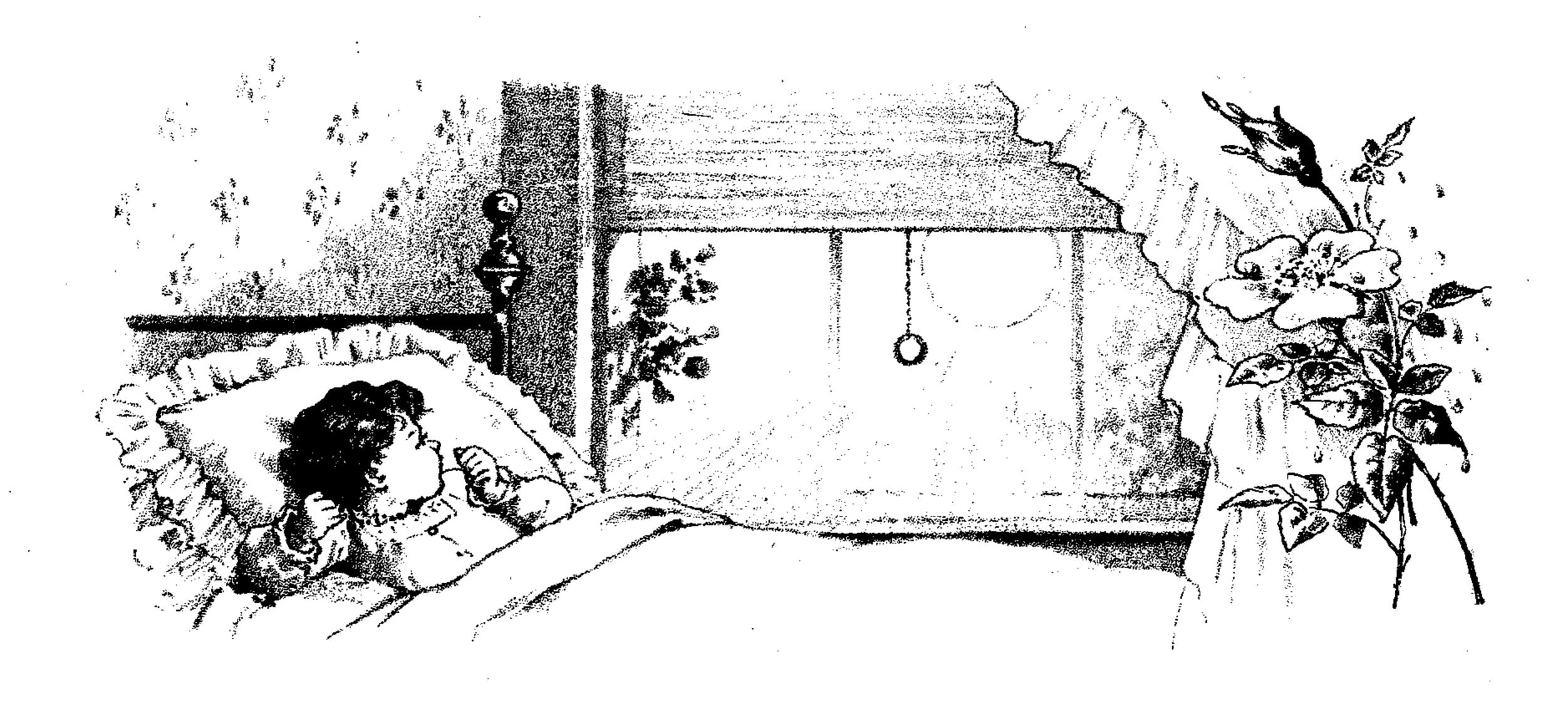




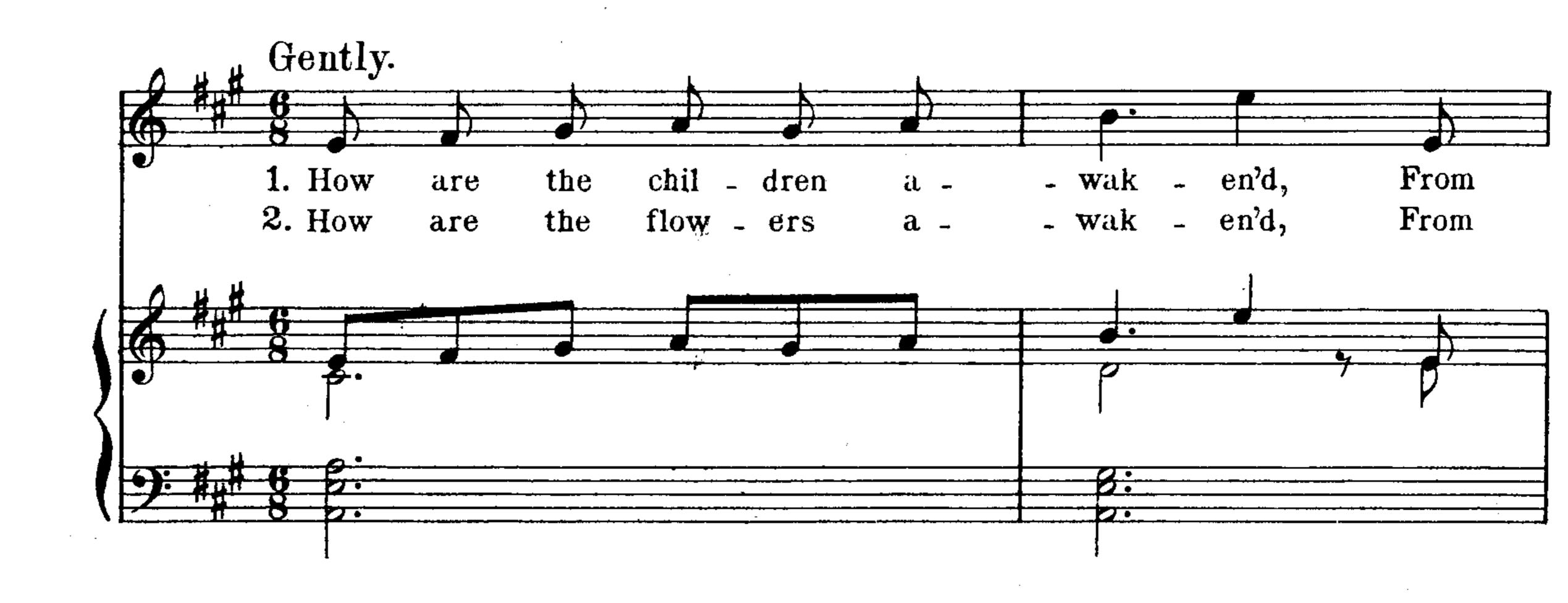
TWILIGHT AND DAWN.







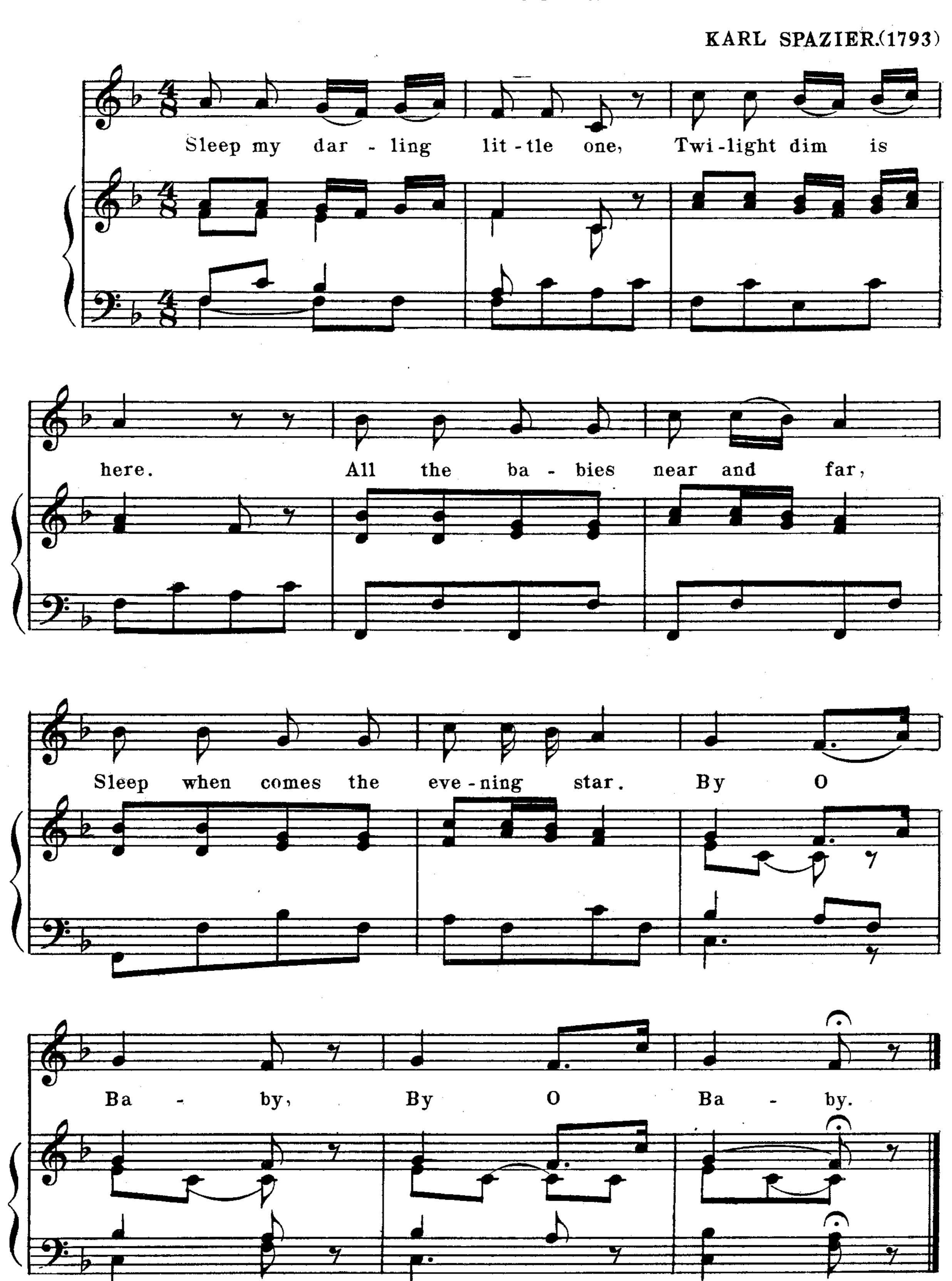
AWAKENING SONG.







CRADLE SONG.



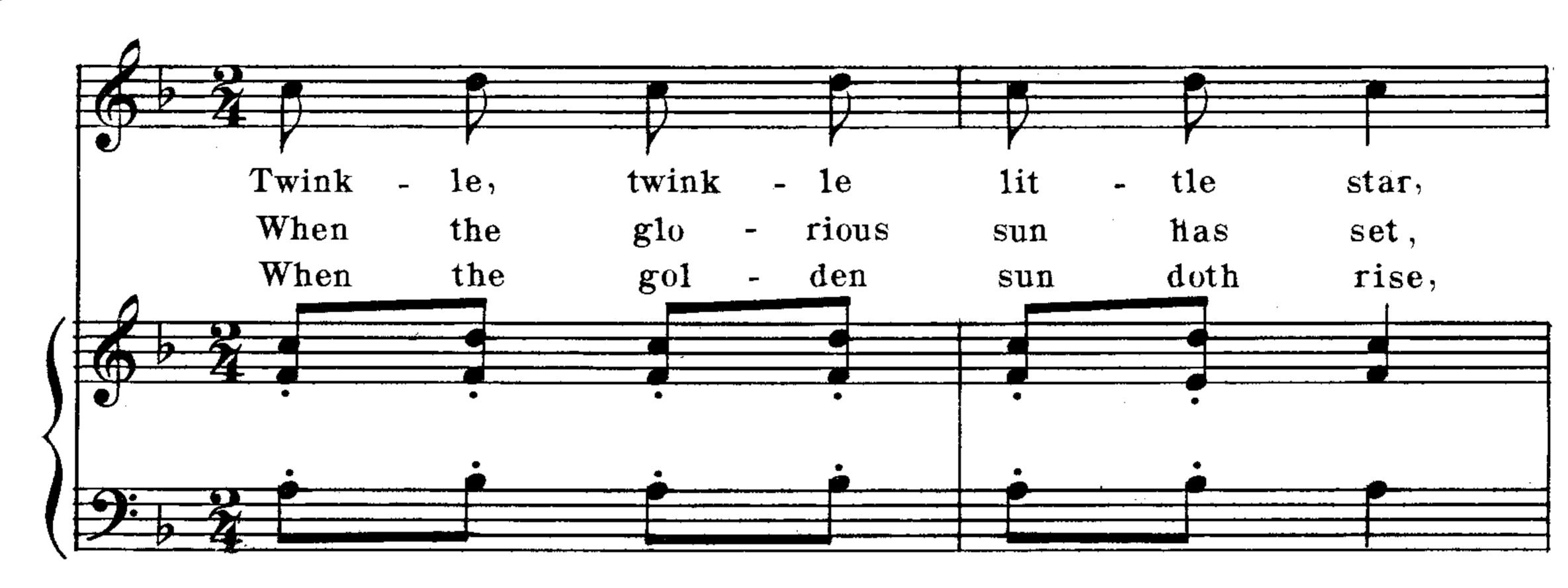
BABY'S WAKING SONG.





TWINKLE, TWINKLE, LITTLE STAR.

JANE TAYLOR.









LULLABY.





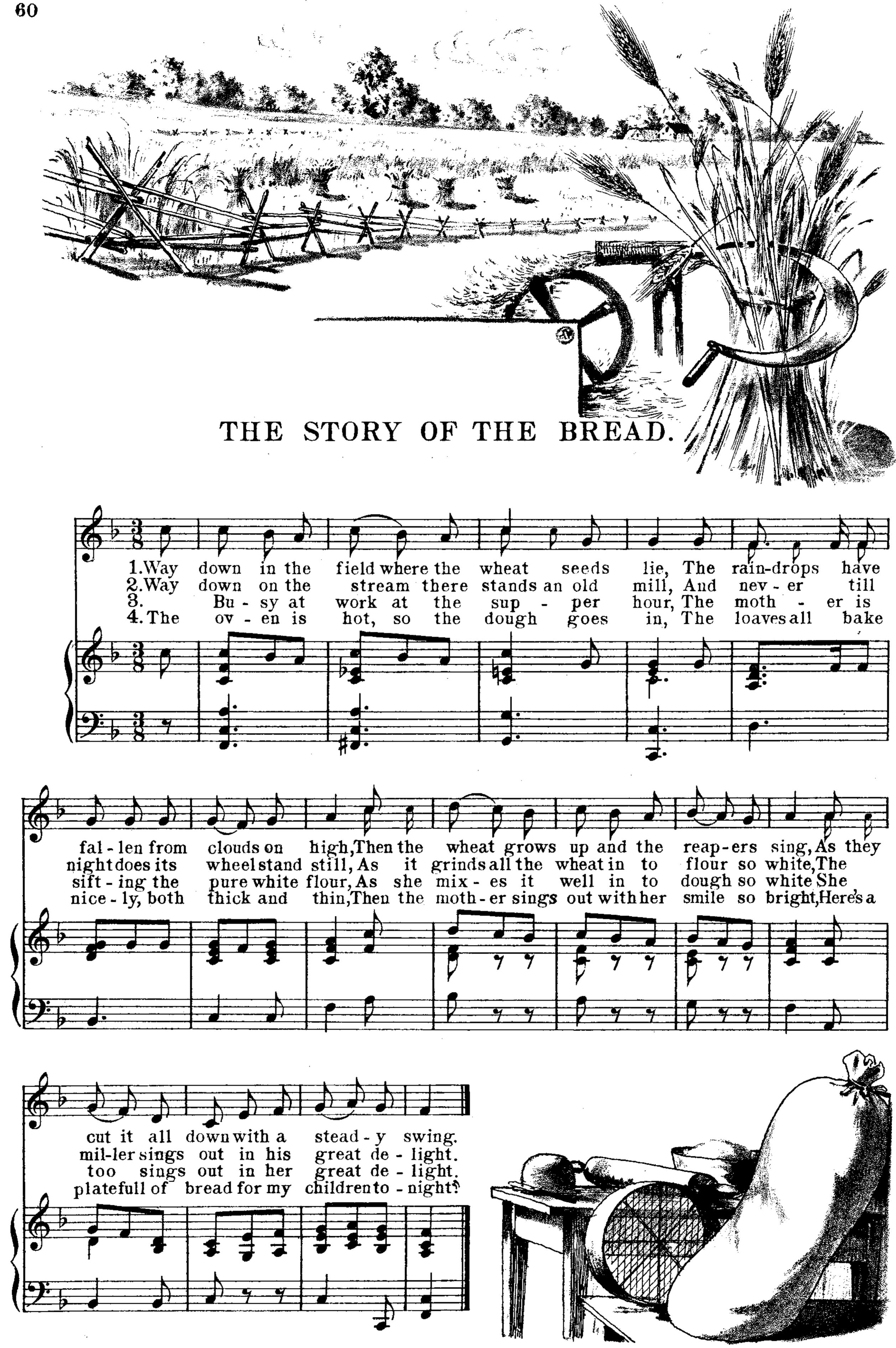


THE RAIN ON THE ROOF.







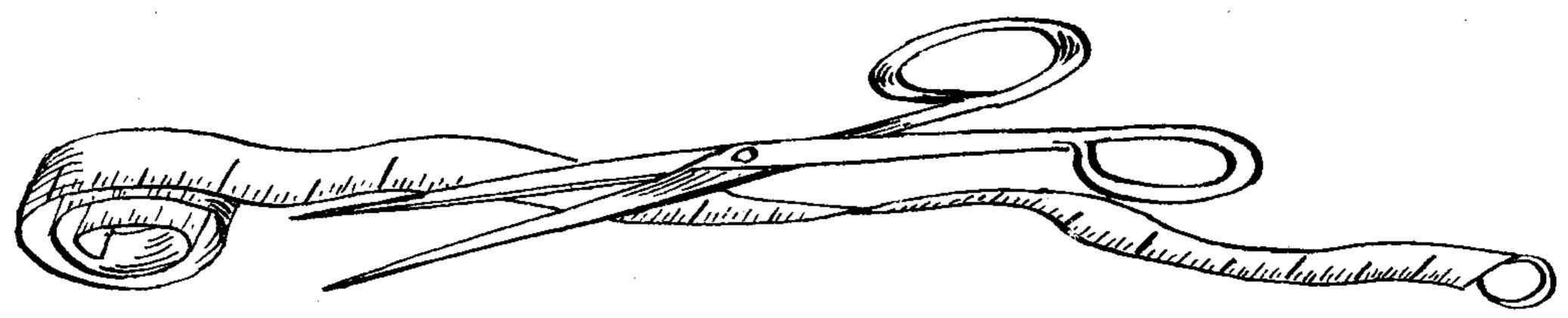




THE STORY OF THE BUTTER.

Adapted from Mowing Song. Songs for Little Children.







THE LAMPLIGHTER.

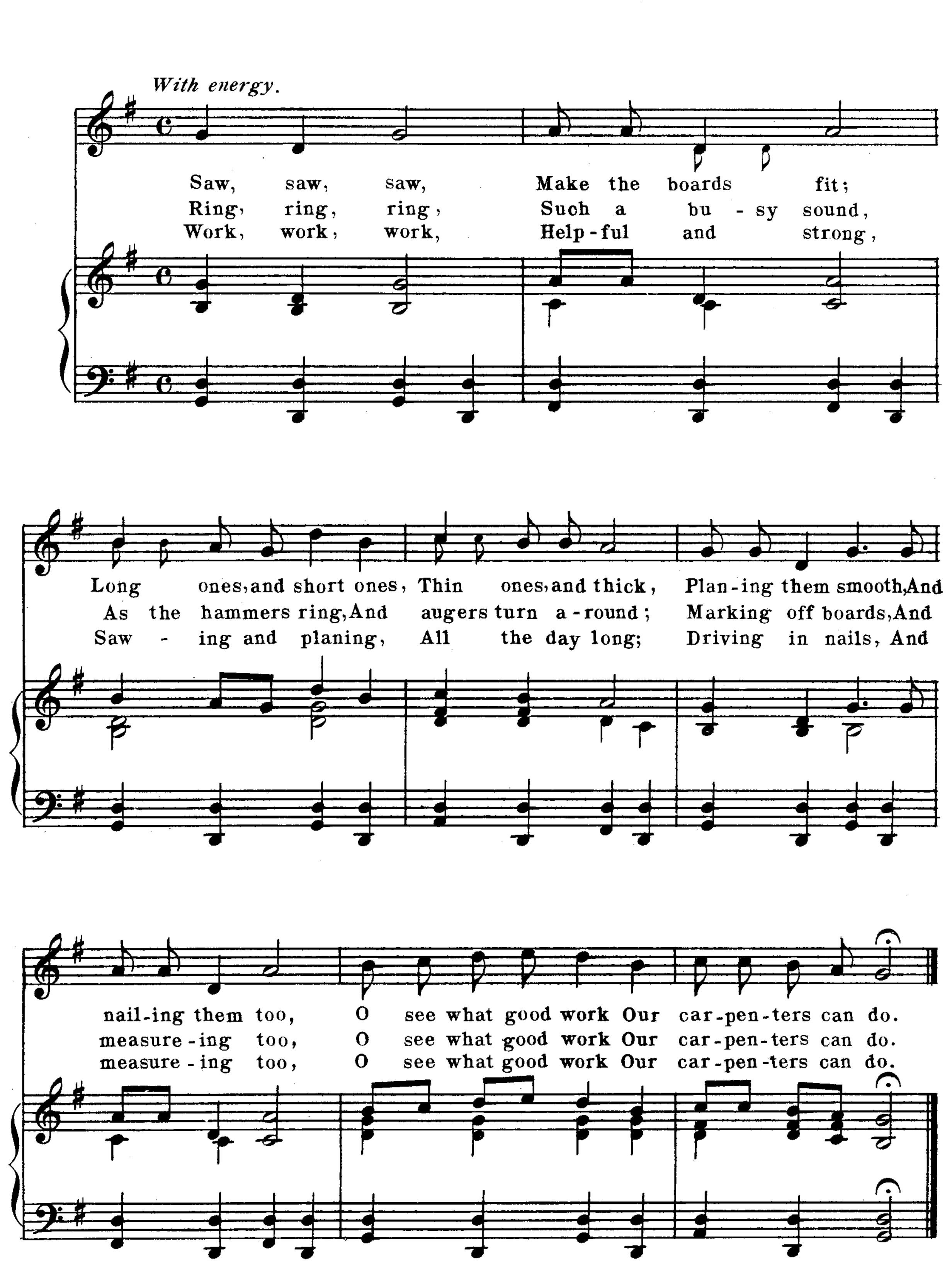


SONG OF THE SEWING MACHINE.

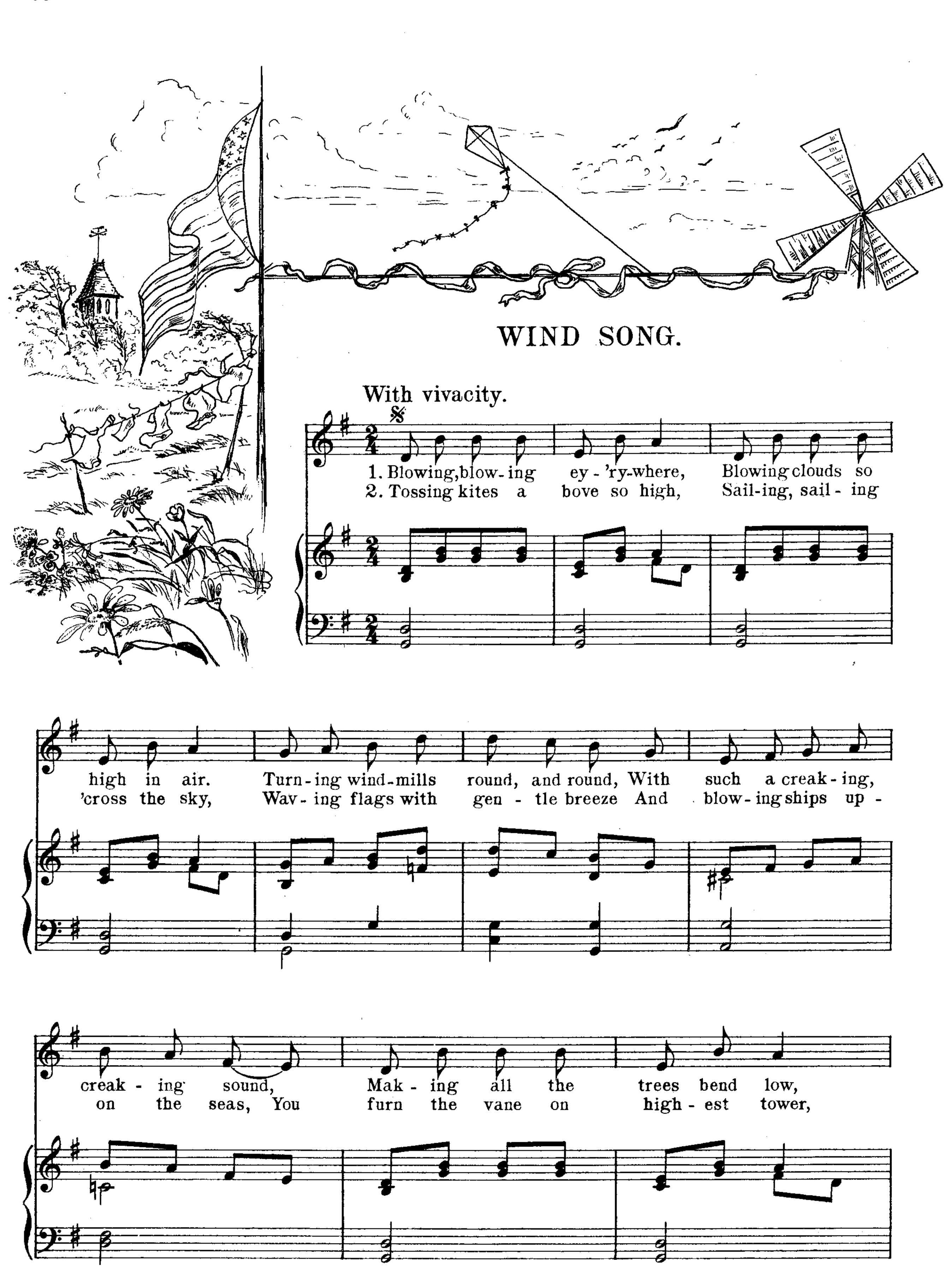


THE BLACKSMITH'S SONG.



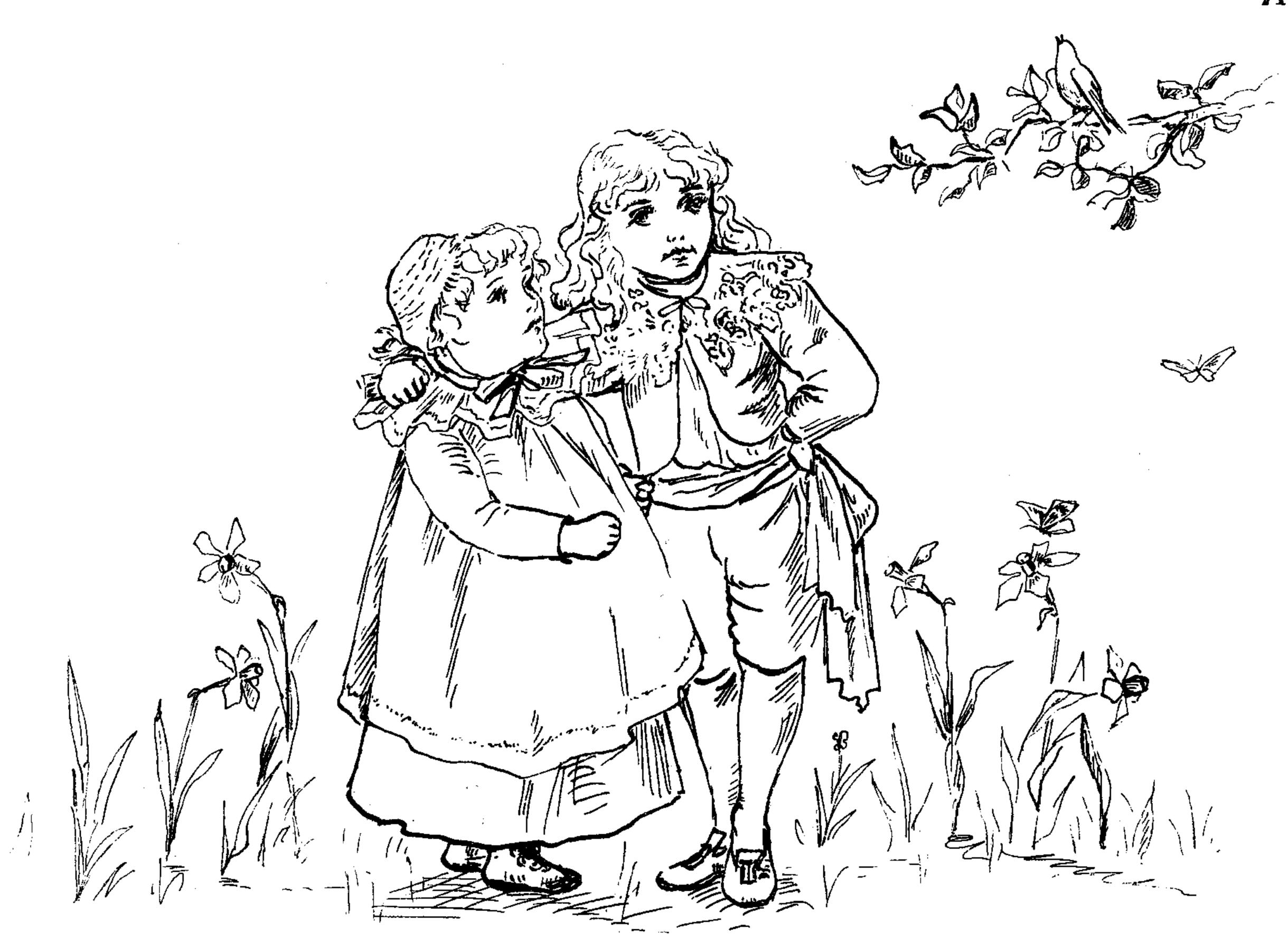












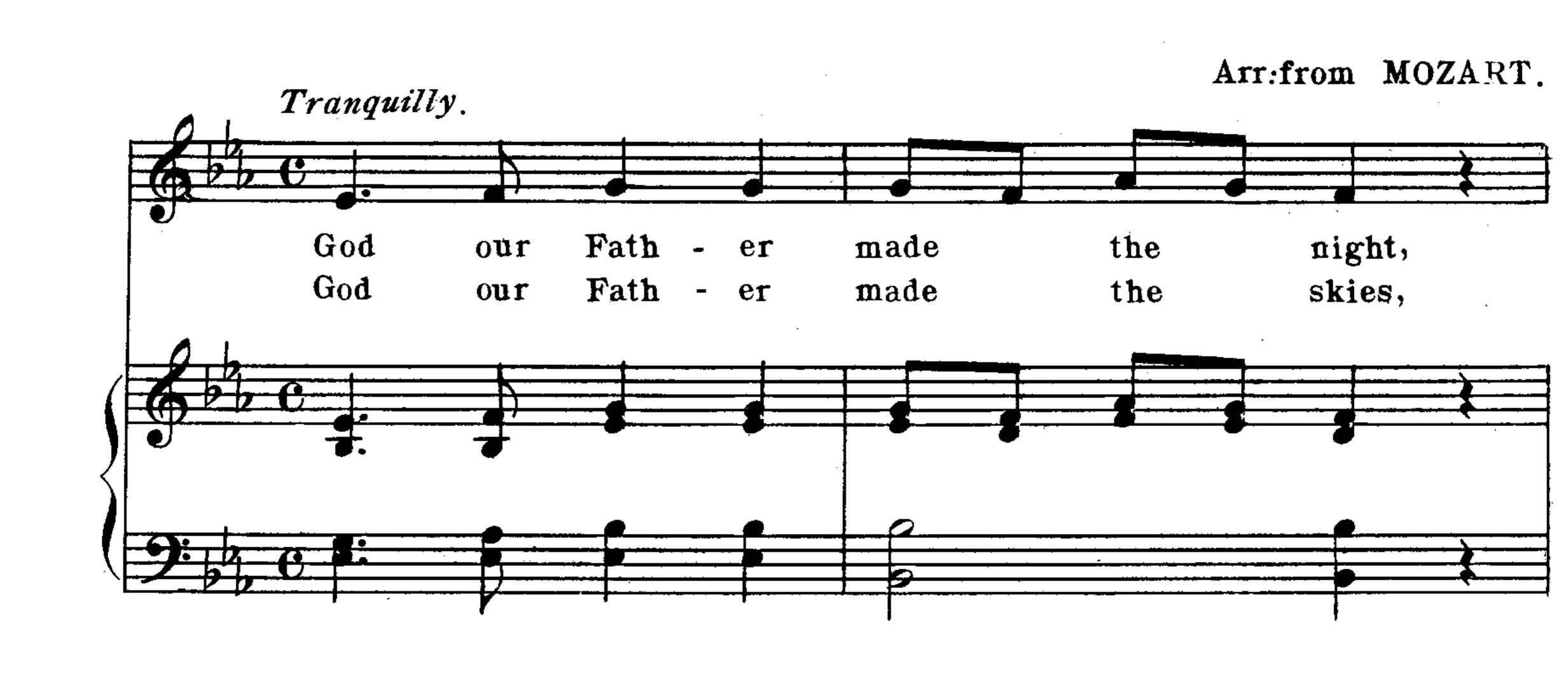
GOD'S WORK.



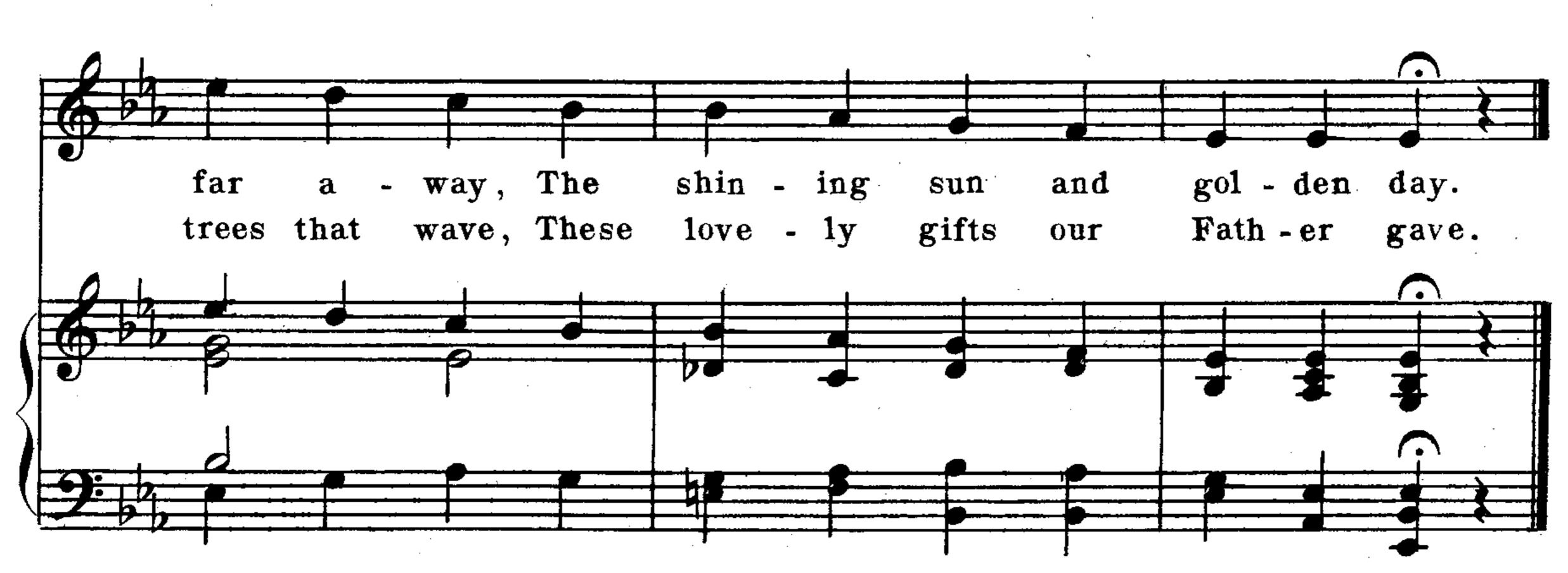




GOD'S LOVE.







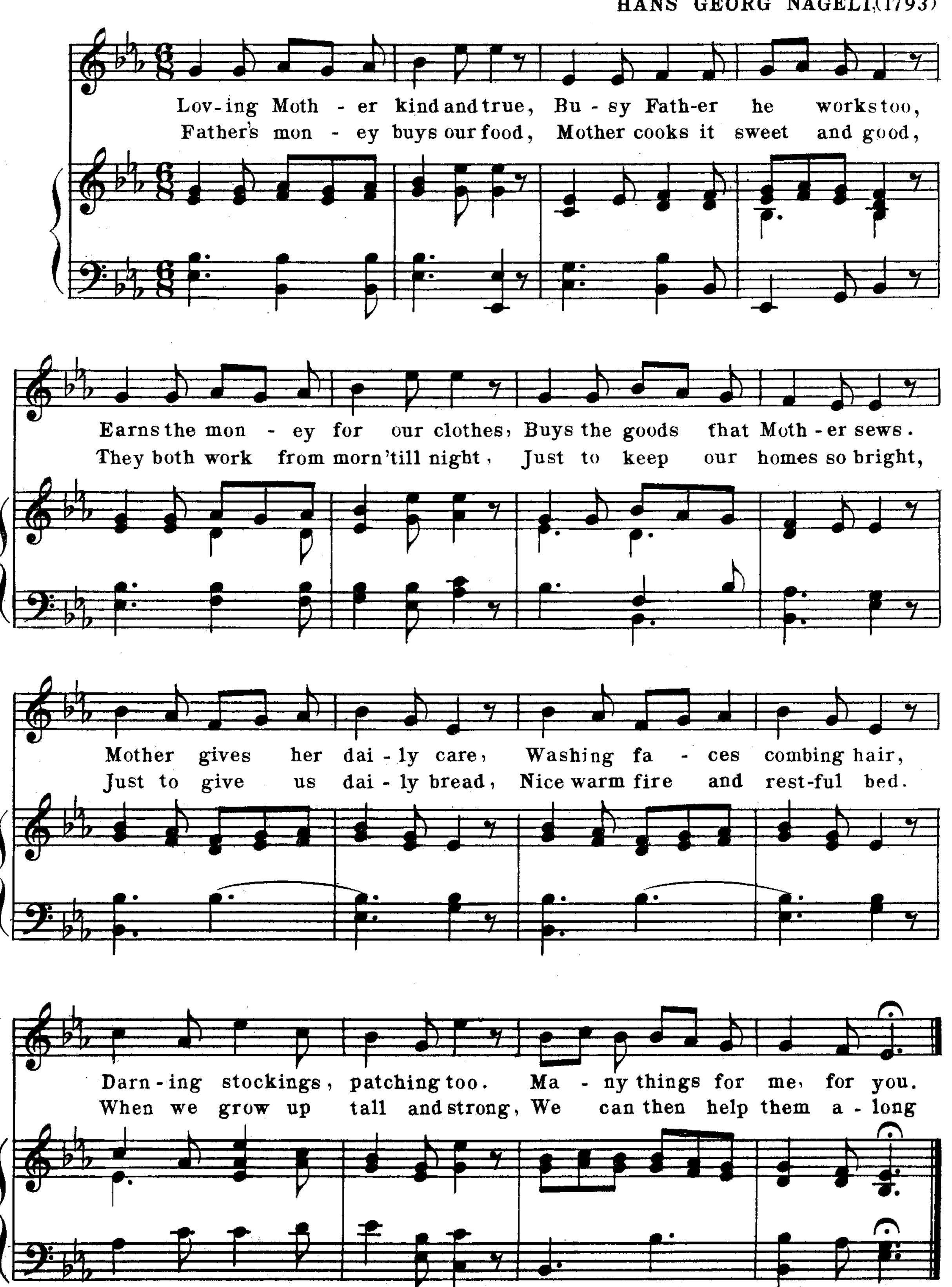
THE CHILDREN AND THE SHEEP.

Adapted from Ann Taylor.



FATHER AND MOTHER'S CARE.

HANS GEORG NÄGELI,(1793)



EACH MOTHER LOVES BEST.

Words adapted.

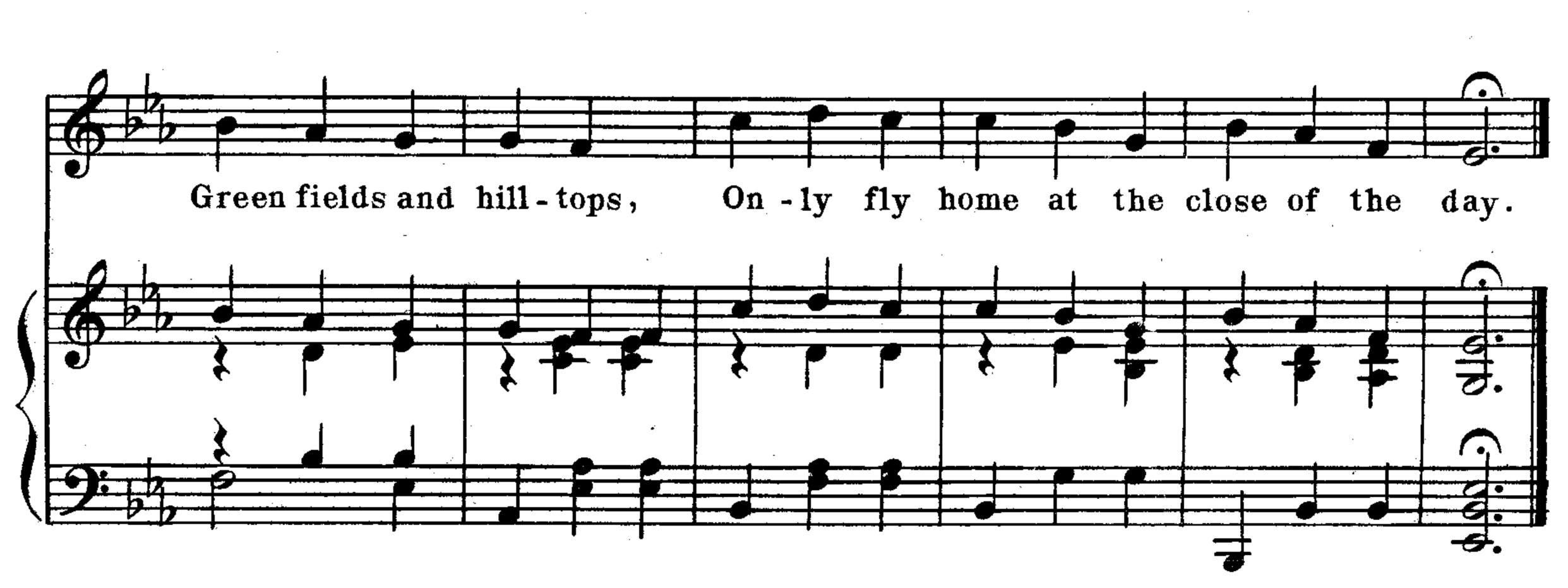




FLYING SONG.

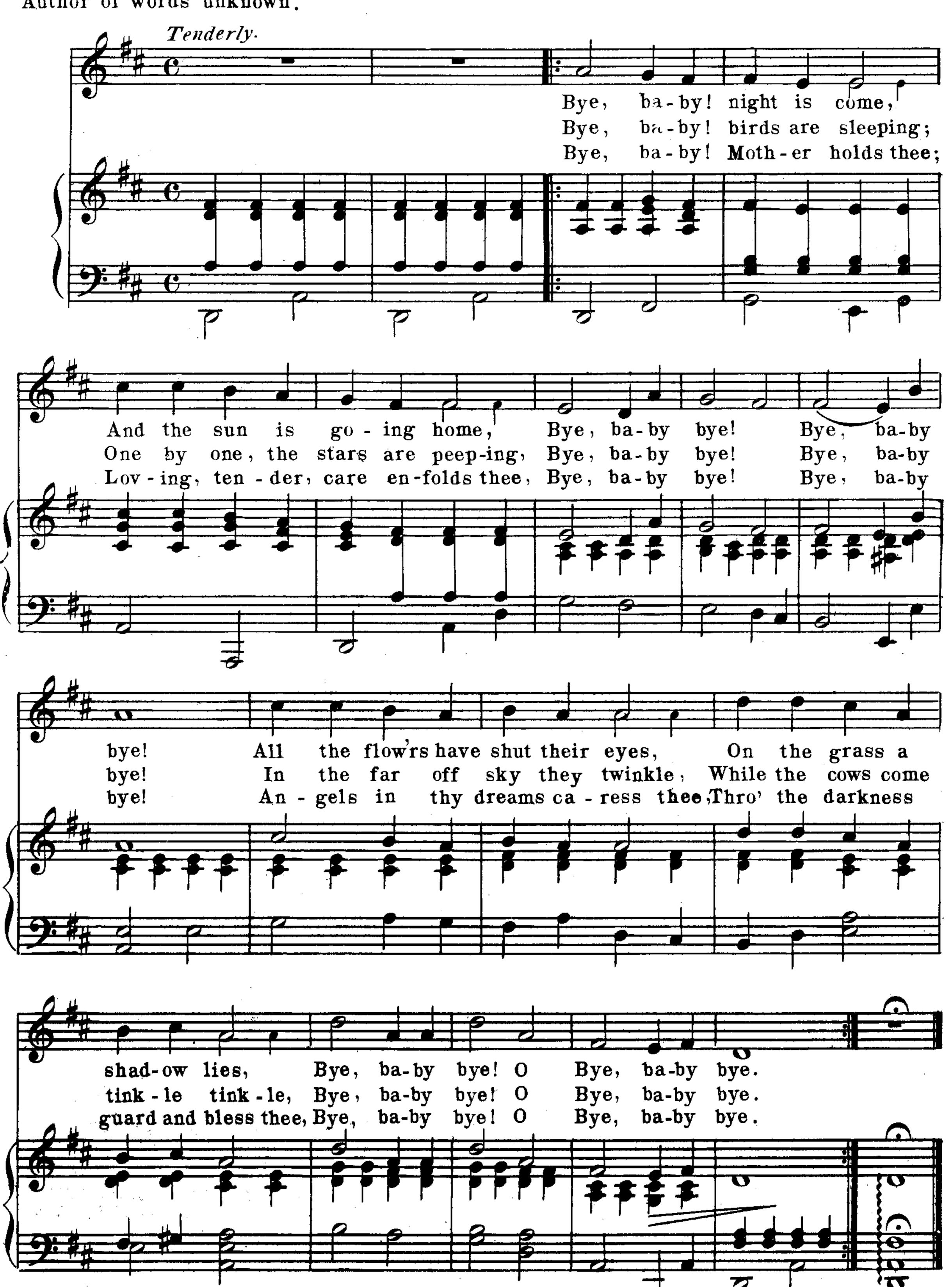






BYE BABY BYE.

Author of words unknown.



LULLABY.



To be sung to the children.

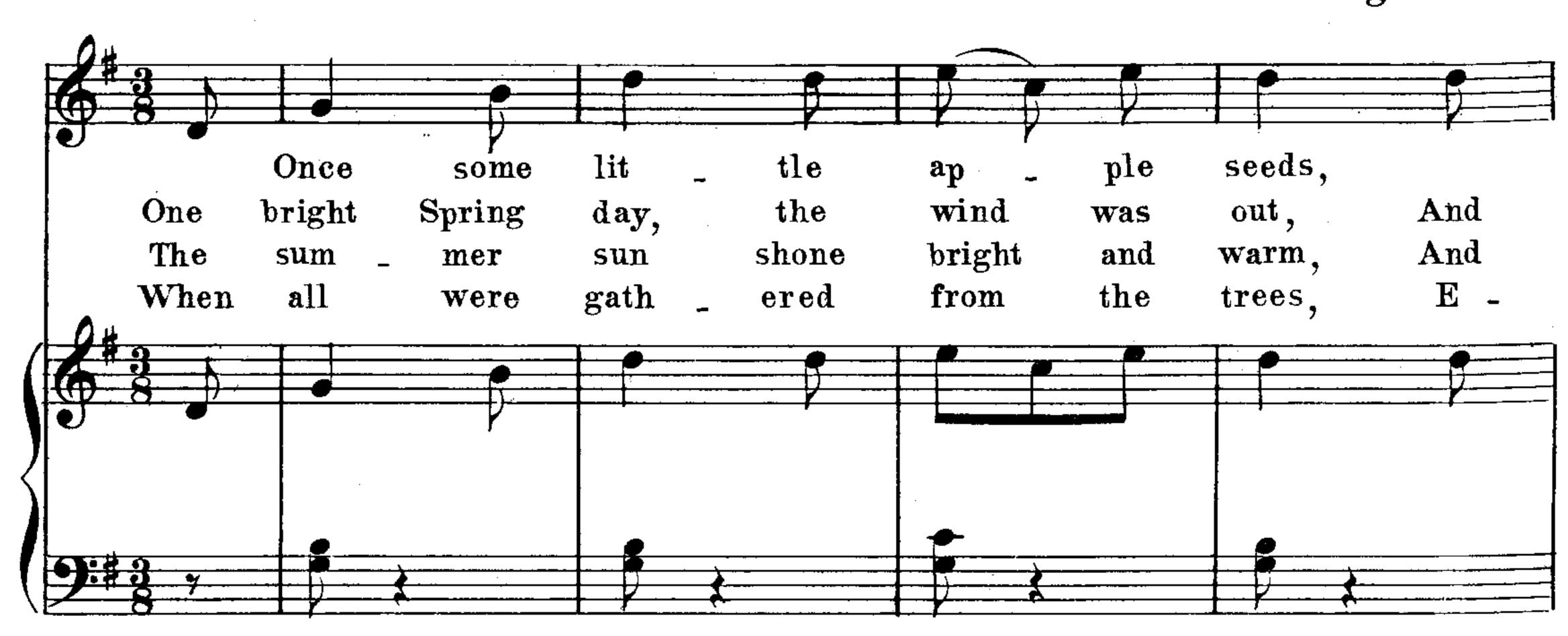


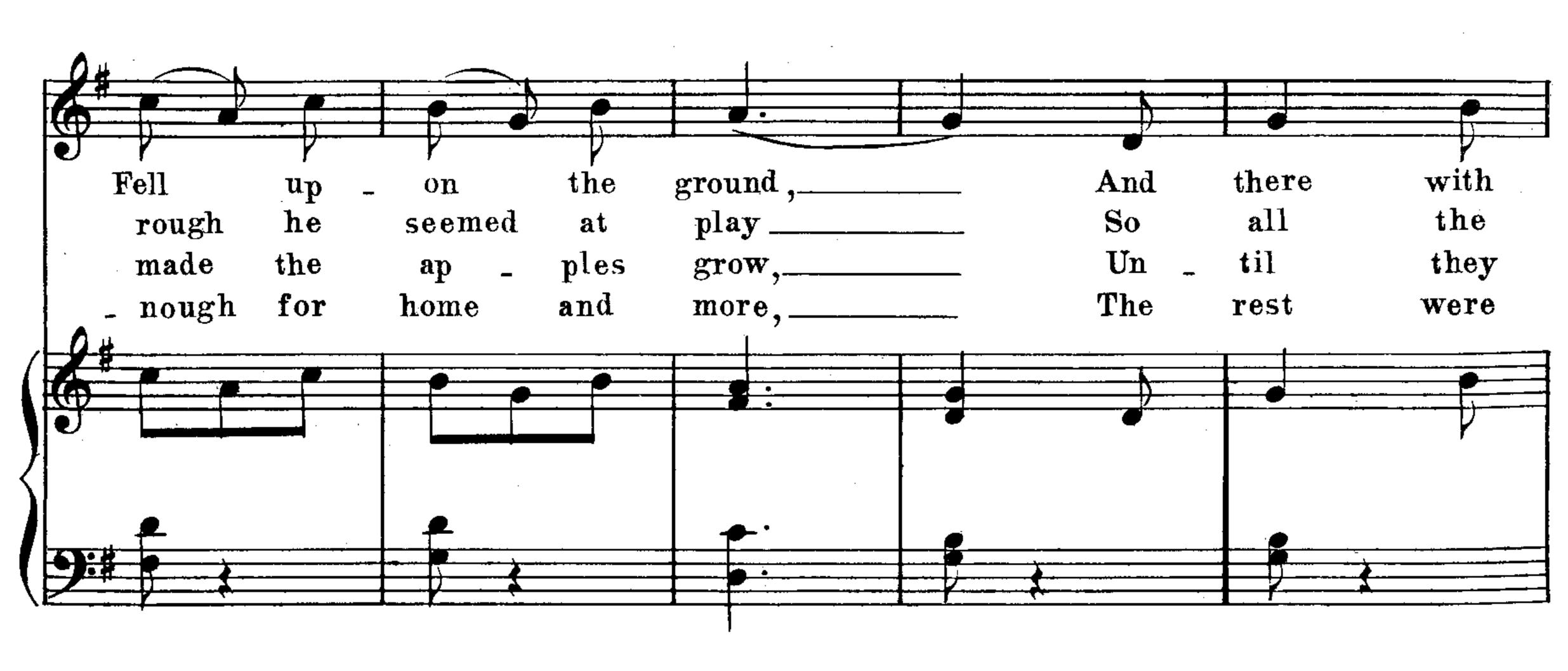
SKIPPING SONG.

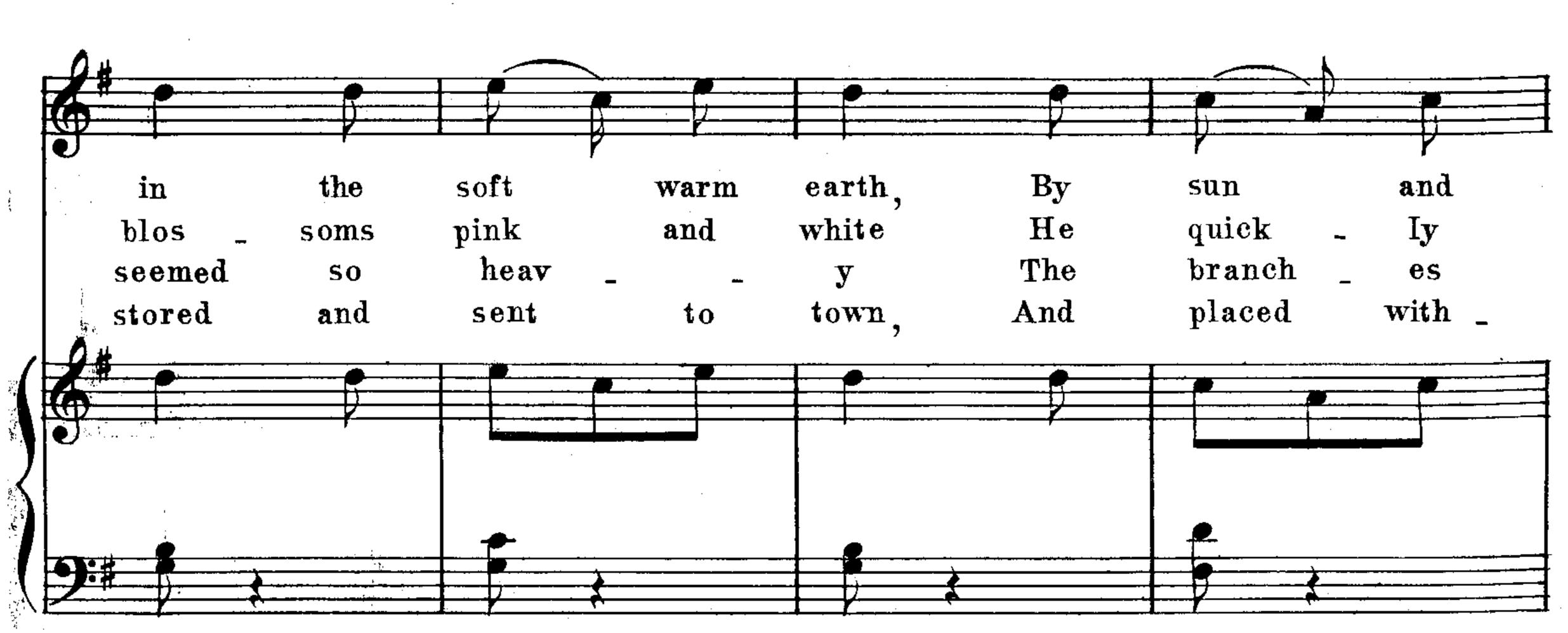


THE STORY OF THE APPLE.

Norse Hallingdandse.





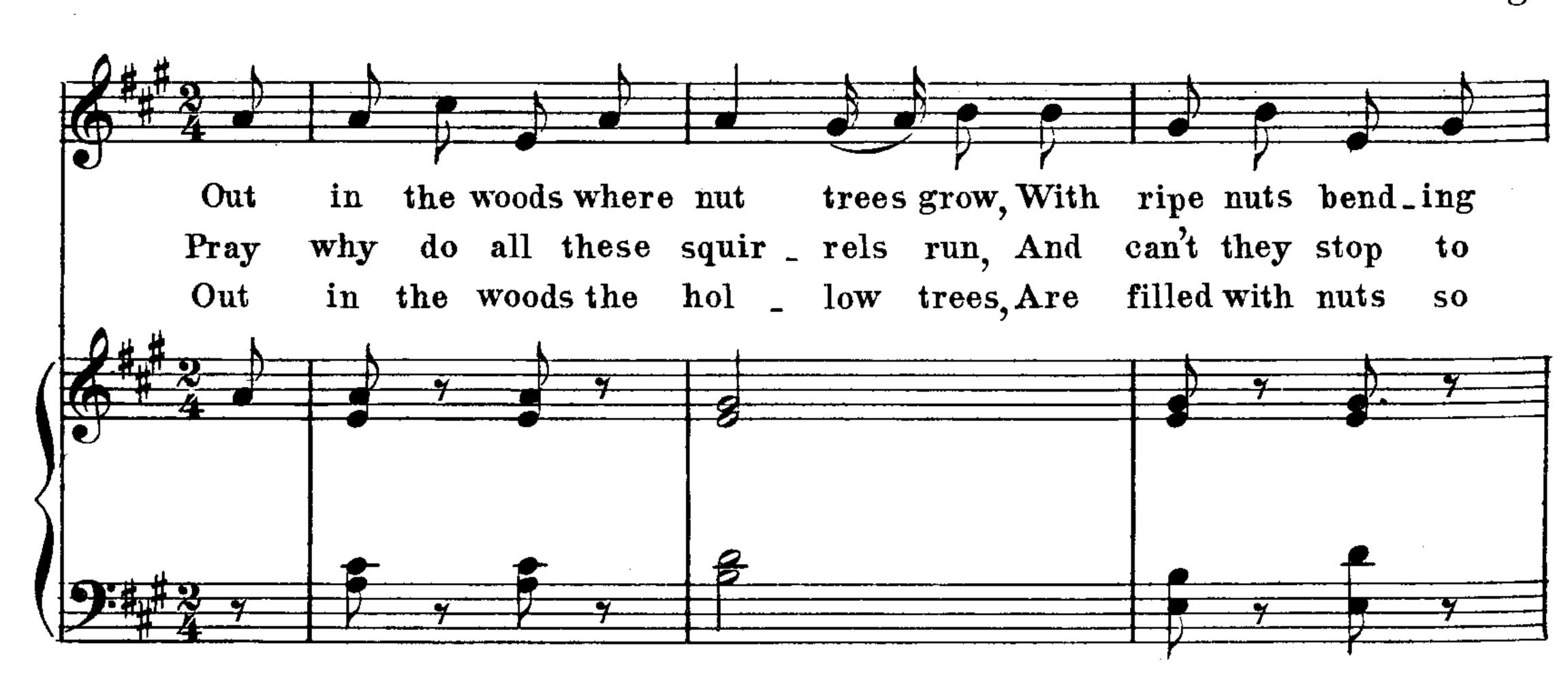




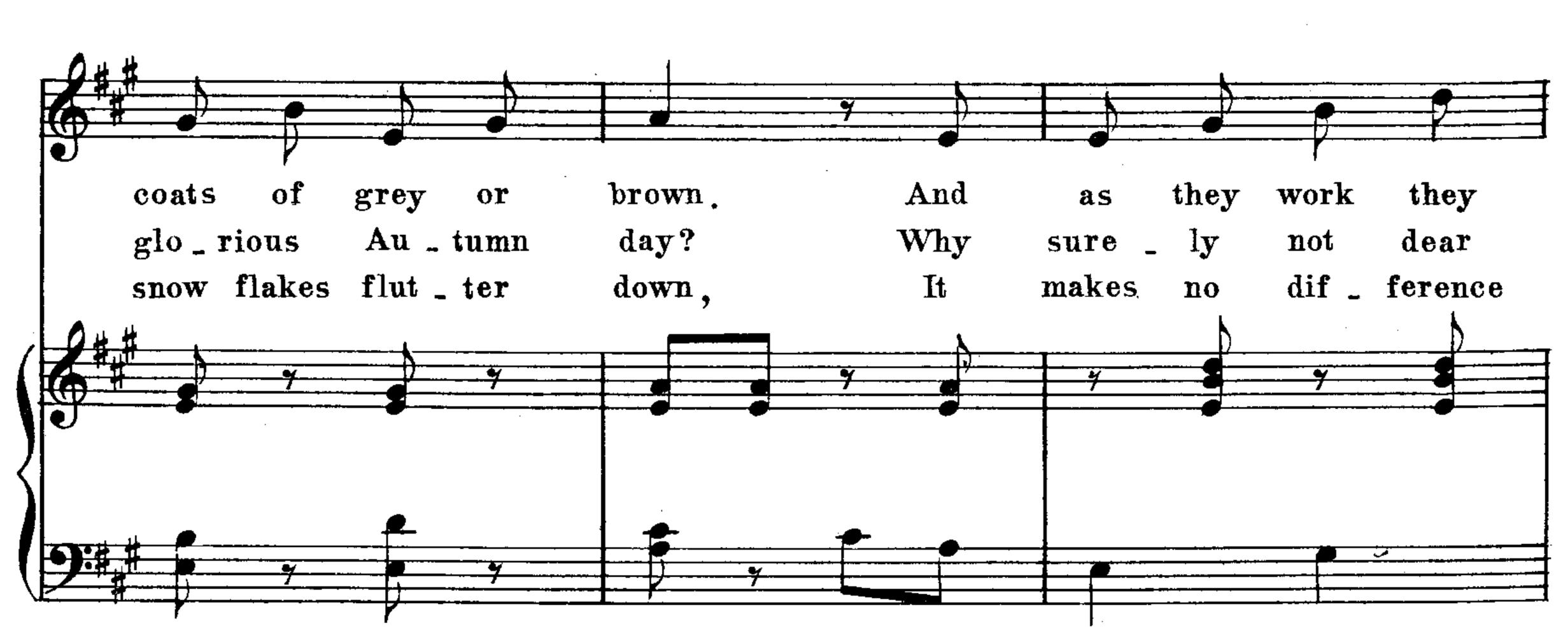
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WINTER FORE-THOUGHT.

Danish Folk Song.









Winter fore thought _ 2.

THE CERTAINTY OF LAW.



BUTTERFLY AND MOTH.



THE SIGNALS OF TIME.



LIGHT AND SHADOW.



THE STAGES OF LIFE.

