

John Heyl Vincent (1832-1920) was an American educator and religious leader. He was instrumental in establishing the Chautauqua lectures, an important means of adult education in 19th-century America.

John Heyl Vincent was born on Feb. 23, 1832, in Tuscaloosa, Ala., moved with his family to Pennsylvania in 1837, and was educated at home and in various academies in the Lewisburg area. After sundry work experiences, Vincent was licensed to preach in the Methodist Episcopal Church in 1849, and in 1851 he became a circuit rider in New Jersey, Ohio, and Illinois.

Vincent studied at a Methodist seminary and became minister of the important Trinity Church in Chicago in 1865. There he established and edited journals aimed at improving the educational arm of the church. He was reassigned to New York as general agent of the Methodist Sunday School Union in 1866. For the next 20 years he was a leader of the American Sunday School movement.

Vincent created the Sunday School Assembly at a campsite on Lake Chautauqua, N.Y., a summer experience for church instructors, in 1874. With Vincent as superintendent, the venture was enormously successful and soon abandoned denominational concerns in favor of general cultural studies with strong infusions of morality and inspiration. The festive, family-vacation atmosphere attracted thousands of visitors from all parts of the nation. Those unable to make the pilgrimage to New York were served, after 1878, by the Chautauqua Literary and Scientific Circles, a home reading and correspondence course that followed a 4-year curriculum designed by Vincent. The circles, instantly popular, filled a need not met by the classically oriented colleges.

In 1881 the Chautauqua School of Theology was chartered, and in 1883 the Chautauqua University, with Vincent as chancellor, was created. But the public appetite for culture was insatiable. Another camp was started in Ohio, and by 1900 fully 200 pavilions had been established in 31 states, bringing lectures by the period's most eminent scholars and statesmen to thousands.

In 1888 Vincent's election as a bishop of the Methodist Church diverted him from popular culture. He served in New York and Kansas until his retirement in 1904 in Switzerland as director of Methodist interests in Europe. He spent his retirement lecturing and writing, usually on themes connected with Chautauqua. He died on May 9, 1920.

The following is an additional excerpt from Wikipedia and a page from the Chautauquan with his composition of "A Morning Resolve" which appeared in print as early as 1906 and perhaps before:

A MORNING RESOLVE

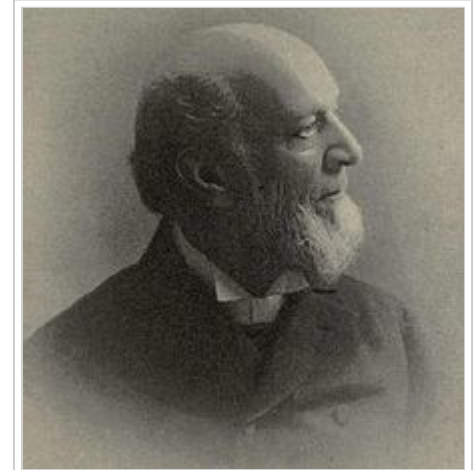
I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—Bishop John H. Vincent, at the Chautauqua Woman's Club.

John Heyl Vincent

From Wikipedia, the free encyclopedia

John Heyl Vincent (February 23, 1832 – May 9, 1920) was an American Methodist Episcopal bishop.

He was born at Tuscaloosa, Ala., and was educated at Lewisburg (Pa.) Academy and at Wesleyan Institute, Newark, N. J. He entered the New Jersey Conference (1853), and was transferred to the Rock River Conference (1857). He was pastor of churches in Chicago and established the *Northwest Sunday-School Quarterly* (1865) and the *Sunday-School Teacher* (1866). He was corresponding secretary of the Sunday-school Union of his denomination and editor of its publications (1868–1884). In 1888 he was elected Bishop and was appointed Resident Bishop in Europe in 1900. stationed at Zurich, Switzerland; in 1904 he retired from the active episcopate. He was the chief founder of the Chautauqua Assembly (1874), and chancellor of Chautauqua University from its organization (1878). He published:



Bishop John Heyl Vincent

- *The Chautauqua Movement* (1886)
- *The Church School and Its Officers* (1886)
- *Studies in Young Life* (1890)
- *A Study in Pedagogy* (1890)
- *Family Worship for Every Day in the Year* (1905)

Sources

- *This article incorporates text from an edition of the New International Encyclopedia that is in the public domain.*
- Oyen, Henry (May 1912). "The Founder of "Chatauquas"". *The World's Work: A History of Our Time* **XXIV**: 100–101.

External links

Retrieved from "http://en.wikipedia.org/wiki/John_Heyl_Vincent"

Categories: 1832 births | 1920 deaths | American educators | People from Tuscaloosa, Alabama | People from Chicago, Illinois | American Methodist bishops | American theologians | Theology teachers | Editors of Christian publications | Pedagogy teachers | Chautauqua Institution | American expatriates | English-language writers

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THE CHAUTAUQUAN

MERGED WITH THE INDEPENDENT, JUNE 1, 1914

Official Publication of Chautauqua Institution,
a System of Popular Education, Founded in
1874, by Lewis Miller and John H. Vincent.



JOHN H. VINCENT Chancellor
GEORGE E. VINCENT President
ARTHUR E. BESTOR Director

FRANK CHAPIN BRAY

Chautauqua Editor

TO express the spirit and influence of Chautauqua can anybody coin a better single word than "Chautauquanism"? This is a constructive "ism," less of a creed than an attitude toward education and life. In a twentieth century industrial nation, possess of the desire to achieve real democracy, the chief industry must be education. It is one thing to organize an industry, it is another thing to socialize it. Chautauquanism is helping to socialize American education for the good of the greatest number.

Chautauqua asserts that education is not a thing apart from everyday life. Conventional schooling takes up a comparatively small part of the lifetime of most people. In ways of making life out-of-school educational, utilizing the intellectual discipline which the experience of living guarantees to thoughtful people, Chautauqua's unconventional contributions to American educational methods have been unique and permanent.

Chautauqua successfully attacked the superstition that one is ever too old to learn, decades before the modern psychologists declared that one of the greatest dangers to the race was mental arrest or stagnation after school age has been past. Research specialists now assure us that the cells of the brain most concerned with mental life keep on growing until at least the age of sixty-three and probably to the very end of life. They tabulate data showing that sixty-four per cent of the greatest work of 400 of the world's greatest men was done after their sixtieth year.

Chautauqua supplies educational facilities, long neglected by conventional systems, for father and mother at home, because the family is still most important among our educational institutions. Public library service is prepared for by teaching people how to use books to advantage.

Chautauqua circles, in city, town and country, have had years of experience in so-called social center activities and continuation school work for adults, the results of which are serviceable to conventional school authorities today. Must the school be "a place in which all the people shall bathe, read, dance, bake and

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I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—*Bishop John H. Vincent, at the Chautauqua Woman's Club.*

vote?" The line is not easy to draw between what may be advantageously incorporated in the school system and what may be better handled by other educational agencies. Certain it is that an increasing measure of guidance or supervision of adult education from the state university down to the public school is the educational trend of the times, even at the sacrifice of some academic conventionalism.

Chautauquanism continues to stand for the educational ideal of balance between the cultural and the practical, in the belief that "it is poor training which fits a man for his job, but not for life."

A few of the phases of the very modern problem of The Education of the American Girl are indicated by these titles of Earl Barnes' Chautauqua lectures: Academic Training as an End in Itself; Catering to a Girl's Fancies; Domesticity as an Impending Probability; The Necessity for Vocational Training; The Cultivation of Social Charm and Religious Feeling; The Impending Obligations of Women.

A School of Mothercraft is new at Chautauqua. You may take the babies to a "Children's Cottage" and also take the courses in physical care, hygiene and feeding of them yourself, or you may leave them to be cared for by members of classes of mother's helpers who are in training for that vocation. This baby

laboratory school coöperates with other summer schools courses in child psychology, kindergarten, playground, eugenics, sociology of the home and family, and the religious training of children.

Competition between Chautauqua talent bureaus must be rather keen when one of them announces: "In selecting talent, the — is, as far as known, the only lyceum bureau that demands a definite moral and spiritual standard in engaging talent."

CHAUTAUQUA PLATFORM ECHOES

All personal development is the working out of our vision moments. There is a so-called deadline in all professions, and the question is when that deadline is reached. It is reached when we cease to dream, and cease to work out the hopes of the eternal that come into our soul. There can be a rebirth of the power to dream, as there can be a living over again, a rejuvenation of life. Life is not finished at any stage. You can have a new life if you try, for it is possible to begin again.—*Dr. C. Rexford Raymond, South Congregational Church, Brooklyn.*

Interest in the Bible has past from the theological, the devotional, and the critical study to the historical, the literary, the social and the religious educational value of the Bible. The interests are historical, literary, social and educational, or gathering them all up in one word—practical. States are placing the study of the Bible in the public schools and the enrollment of students in the Bible has trebled at Yale tho the courses offered are elective. The trouble is that there are only sixty-five professors in our colleges for this study when there should be six hundred.—*Prof. Charles Foster Kent, of Yale.*

Our public schools are largely responsible for our overcrowded cities and diminished rural populations. With their over-emphasis of intellectual discipline without correlation with vocational pursuits and the almost complete ignoring of locality needs they are, in reality, making many localities poorer and non-progressive by draining them of their brightest and most efficient boys and girls, who after leaving school are forced, by the school system itself, to migrate to other regions. Unfortunately our educational system in forestry has been developed almost entirely around the demand for professionally trained men. We have sadly neglected the teaching of forestry in our public schools where the great body of our future citizens must find direction and incentive for productive labor.—*Prof. James W. Toumey, Director of Yale Forestry School.*