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133

**LEETE, BISHOP FREDERICK  
DELAND**

Leete, Frederick DeLand - Bishop

all papers housed at Bridwell  
Library, Perkins School of Theology,  
SMU.

Exx Oct. 1963

Senior Bishop Dies

Methodism's senior bishop in year of election, Frederick DeLand Leete of St. Petersburg, Fla., died Feb. 15 at the age of 91. Burial was in Syracuse, N. Y. He was elected to the episcopacy in 1912, and was retired in 1936. He was the author of more than 15 books. He was also noted as a collector of Methodist historical items. Recently he donated his extensive collection to the Perkins School of Theology, Southern Methodist University, Dallas, Texas.

(MORE)

Dr. bishops

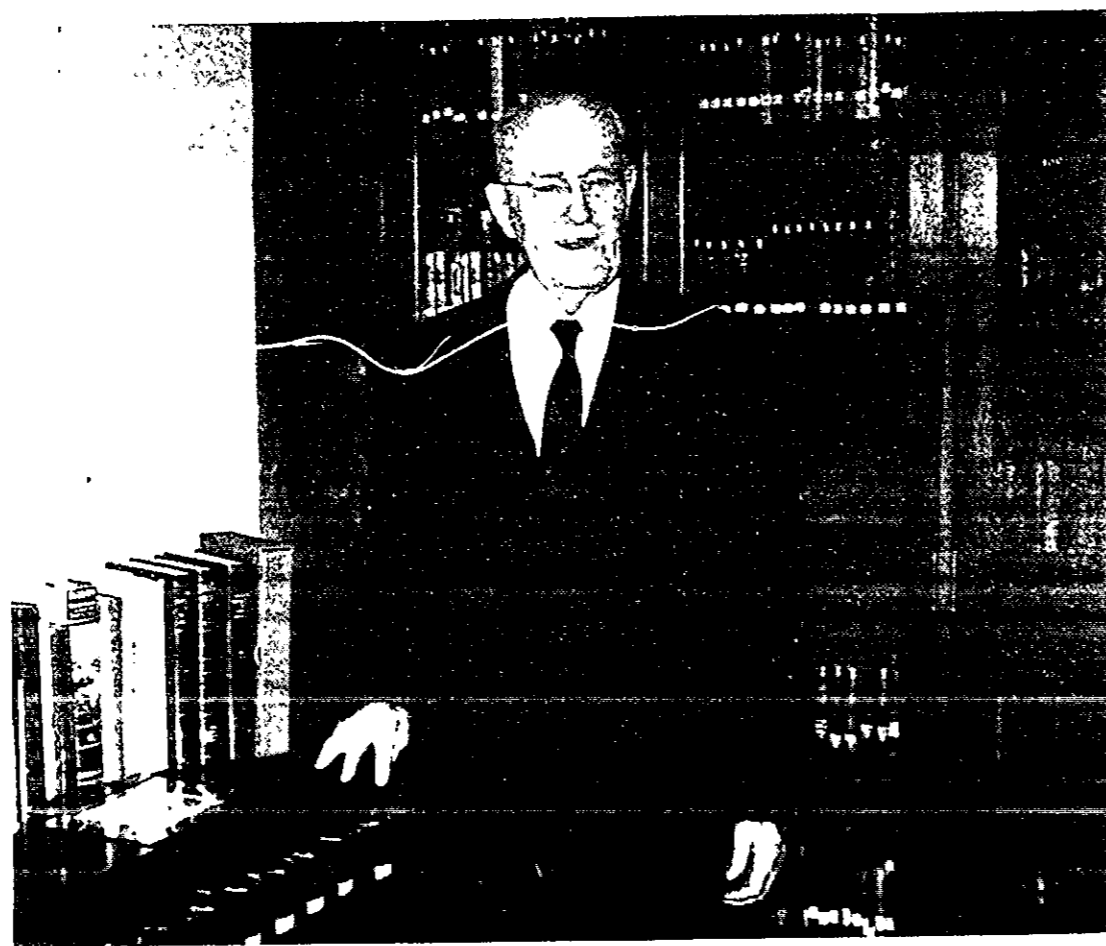
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BISHOP LEETE MEMORIAL EDITION

# The JOURNAL

OF THE

Methodist Historical Library, Incorporated



Photograph of Bishop Leete by F. D. Leete III

*Bishop Frederick DeLand Leete at the Dedication of the Methodist Historical Library in the Bridwell Library of the Perkins School of Theology at Southern Methodist University, February the Sixth, Nineteen Hundred and Fifty-Seven.*

**Volume VI, Number I**

Mrs. JOHN H. WARBICK, *Librarian*  
SOUTHERN METHODIST UNIVERSITY  
DALLAS, TEXAS

JOURNAL of the METHODIST HISTORICAL LIBRARY, INCORPORATED  
MEMORIAL EDITION

Many months have passed since Bishop Leete's last publication of the Methodist Historical Library Journal. As many of you know, Bishop Frederick DeLand Leete, for whom the library had been a near full time job since his retirement from active episcopacy in 1936, passed away suddenly in February, 1957, at the age of 91. Although Bishop Leete was the founder and principal contributor to the Library, as well as the editor of this Journal, plans had been made before his death for the continuation of his work. We would like to bring you up to date in this Journal on the present condition of the Library, the personnel carrying on this work, and the future plans for the Library, and Journal, as well as to tell you a little about the founder, Bishop Leete.

Frederick DeLand Leete was born at Avon, New York, on October 1, 1866, of English Puritan and French Huguenot ancestry. He was a son of Rev. Menzo Smith Leete and a grandson of Rev. Alexander Leete, both Methodist preachers, and an eighth descendant from William Leete, Colonial Governor of Connecticut. He was converted at thirteen in a revival under his father, and united with the Northern New York Conference in 1888. In 1891 he was ordained a Methodist Episcopal minister. His first pastorates included Utica, Little Falls, Rochester and Syracuse, New York.

Bishop Leete was graduated from Syracuse University in the class of 1898, receiving his A.M. in 1891. He received honorary degrees, including D.D., L.L.D. and L.H.D., from Syracuse, Rochester University, Albion College, Ohio Northern and Southern Methodist University. He was a member of Phi Beta Kappa, Delta Kappa Epsilon, Phi Kappa Phi, Pi Gamma Mu, Writer's Guild, American History Association, The Association for the Advancement of Science and a Fellow of the Royal Society of Arts, London. In both Indiana and Florida he was the S.A.R. State Chaplain. He was also a charter member of the Indiana Society, War of 1812.

In 1912, while pastor of the Central Methodist Church in Detroit, he was elected a bishop. His first area was the states of Georgia, Alabama, South Carolina and Florida, an area 800 miles from east to west and 1000 from north to south. During the Bishop's first quadrennium in Atlanta, he aided in building and dedicating over 400 new churches, spending, it is said, five nights a week on a Pullman.

In 1920, Bishop Leete became resident bishop of Indiana and the entire Lexington Conference; in 1924 his jurisdiction was broadened to include all of Southern Illinois. From 1928 to 1936 he served the states of Iowa and Nebraska.

Besides being author of more than thirty books and pamphlets, and countless articles in periodicals, he was President of the Council of Benevolences of the Methodist Church and Delegate to the Methodist Ecumenical Conference from 1911 to 1931, serving as President in 1931. His *Methodist Bishops* is a standard "tool" in Methodist libraries, as it contains a wealth of historical data: biographical sketches of 250 Methodist bishops from Thomas Asbury through the ones elected just before the book was published in 1948. It also contains a bibliography of each bishop. Some of Bishop Leete's other works are *Adventures of a Traveling Preacher*, *Every Day Evangelism*, *Skyward*, *Palestine*, *Land of the Light*, and *New Testament*

*Windows*. His *The Church in the City* was for years part of the Methodist Conference course of study, and is still being used at Southern Methodist University in the course on "City Church."

When Bishop John M. Moore wrote his "*The Long Road to Methodist Union*," he tells how instrumental Bishop Leete was in the unification of the Methodist Church. He states in part:

"Bishop Frederick D. Leete was one of the most valuable members of the commission. He spoke always with directness and understanding, and his suggestions, motives and decisions contributed greatly to working out the plan of union. By his long ministry and prominent pastorates in the north and his discerning Episcopal service in the Atlanta area, he had acquainted himself not only with the mind of his own Church but with the necessary position and requirements of the Church South. He set himself sympathetically and resolutely to that kind of "reorganization" which would bring out the most acceptable plan of union and he never swerved one particle from it. He served on every commission that dealt with union, and he served most effectively. He met the issues with deep insight, clear vision, broad Churchmanship, calm courage and genuine statesmanship. Such men make and keep union."

Bishop Leete was a lifelong historian. He started collecting letters and manuscripts about 1925, when he obtained his first original John Wesley letter. Before his retirement in 1936 he had given away most of his own library and any books he could collect to small white and negro colleges that were struggling to get started at that time throughout the south. He felt that Methodism was losing a great deal of material of historical importance that could not be recaptured. The letters of Wesley and Whitefield were getting harder to locate and more valuable with time. Realizing that the letters and manuscripts of the bishops of his own generation would also become valuable as time passed, and as other generations of Methodists sought meaning for the future in the past history of their church and its leaders, he began to collect what he could. With a life that spanned almost a century, he had personally known the majority of the bishops of the Methodist Church, and had already in his possession letters and personal items from many of them. He began to ask the living ones for what they had that might be of historical significance, and the families of others for the boxes of material they hated to destroy but did not know how to house properly. The response was surprising, as some families realized they could not handle or display the letters and manuscripts adequately and others realized that their memorabilia would be of greater significance associated with other Methodist materials.

For many years this historical material was collected in Bishop Leete's Florida apartment. After obtaining all that his apartment could hold, he sent some of the books and manuscripts in boxes to warehouses, but still he ran out of space. Because of Mrs. Leete's ill health, the bishop was forced to stay within the apartment almost constantly for years. During this time he spent hours every day writing to Methodist leaders, their children and grandchildren, and to anyone who might know about Methodist manuscripts, throughout the world. The volume of mail that left and arrived at his tiny St. Petersburg apartment, and during the summer at his home in Michigan, was almost unbelievable; and the books and manuscripts accumulated at an overwhelming rate.

What perhaps began as a hobby became eventually a responsibility to the church, and during his last years, Bishop Leete realized the need for a permanent fireproof repository and an organization for continuing the collection. By this time the collection had become one of the most distinctive and complete in the world, and he realized the necessity of getting it housed and catalogued before his death, so that the invaluable materials might not be misplaced or permanently lost.

In 1947 Bishop Leete published the first edition of the Methodist Historical Library Journal. Its purpose was to publicize, thank recent contributors, list recent additions, and solicit books, manuscripts and funds for the library, or information as to where the latter could be obtained. At this time the Library, consisting of four separate collections, was transferred to a non-profit Indiana Corporation called the Methodist Historical Library, Incorporated.

The need for a permanent repository became more urgent as the bishop progressed into his eighties. It was his wish to have as much Methodist historical and theological material as possible centrally located and available to all earnest scholars, especially theological students. He felt his time was getting short, and when Broadway Methodist Church, in Indianapolis, a church he had been instrumental in building when he was resident bishop in Indiana, offered space in a new addition, he jumped at the opportunity, perhaps a little prematurely. He felt that Indianapolis would be a good choice since it was so near the center of the United States, and was within easy driving distance of some 20 Methodist related schools. For the first time in the history of the collection, the material was under one roof and the lengthy process of cataloguing the material was begun. A great deal was accomplished in a brief time, thanks to the work of the Bishop's grandson, Frederick D. Leete, III, and to the librarian Mrs. Robert E. Green. On October 17, 1954 the Library was dedicated by Bishop Richard C. Raines, Dr. Otto Nall and Dr. Robert Pierce, and for the first time the Library was opened to the public.

Much was accomplished by the harborage of Broadway Methodist Church, the Library was brought together, some of it from storage in one place, and started to function as a real source of information; but it soon became apparent that this was not a permanent answer. There were now the problems of a permanent staff and facilities for constant use, problems that could not be answered at Broadway. It was also found in practice that few came to a church location.

Many colleges and universities vied for the material when it became apparent that a move was necessary. Bishop Leete chose Southern Methodist University because he believed strongly in the future growth of that school, because of the number of Methodists in the area, but above all because of the administration's interest in seeing the Library properly housed and staffed, and their ability to do so. In 1956 Mr. Decherd Turner, librarian of Bridwell Library, came to Indianapolis to arrange for the moving of the collection to Southern Methodist University. The collections are now excellently housed and protected in the Bridwell Library. The Methodist Historical Collection has one large reference room of books on Methodism and by Methodist bishops and leading ministers. Another room is devoted to the special treasures of the Collection, the different editions of the Discipline and Hymnals. There are also six fireproof steel filing cabinets to hold Wesley's letters and other rare items. Bishop Leete lived just long enough to see the Library housed and organized. Southern Methodist University realized the importance of the

Bishop Leete Collection and had a formal Dedication Service, with a beautifully printed program containing the liturgy used. The following took part on the program: Vice President of the University, Dr. Sterling Wheeler; Dean Meriman Cumming; Bishop Frederick Leete; Bishop A. Frank Smith, who was chairman of the Board of Trustees of the University, Mr. Maxwell Trent, Director of S. M. U. Libraries, Chancellor Umphrey Lee and many distinguished guests were present, including speakers of the annual Minister's Week at the university. Miss Marigold Leete and Mr. and Mrs. Frederick D. Leete, III were also present. After the Dedication, tours were conducted to show the collection of books and special displays.

#### THE LIBRARIAN—MRS. JOHN H. WARNICK

It was obvious that a person well trained in library work and with a deep understanding of Methodism and Methodist history would be needed, not only to catalogue and organize the material, but perhaps even more important, to carry on the work of collecting the Methodist material. No one could be better qualified for this job than the librarian of the collection, Mrs. John H. Warnick. Mrs. Warnick has been associated with the libraries of Southern Methodist University since 1918, and was the head librarian of the Perkins School of Theology until 1950 when that department was moved into a 9 building quadrangle, and she was Reference Librarian in charge of the Methodist department. It is doubtful that anyone in the country knows more about Methodist manuscripts and publications, from their earliest appearance to the present time, than Mrs. Warnick. With card indexes to cover the holdings in the library, including books and manuscripts, letters, etc., Mrs. Warnick can immediately find references to the hundreds of early Methodists discussed in the thousands of manuscripts and books in her care. A former Southern Methodist University student, Mrs. Warnick has served under five university presidents, has worked with six deans of the School of Theology and has seen the school grow from one building to 50, the library from 3,000 volumes in 1918 to more than 75,000. Listed in the "Who's Who of American Women" she is a member of four library associations and the Society of Biblical Exegesis and Literature, as well as a number of other professional, cultural and church organizations, and Vice President of the Methodist Fellowship of Librarians of the American Theological Library Association.

As originally conceived by Bishop Leete, the Library consisted of 4 separate collections, the main items of which are as follows.

#### THE COLLECTIONS—

##### 1. Original Letters and Manuscripts

Over 90 manuscripts and signed letters of John Wesley, written between 1741 and 1791.

Many of the poems of Charles Wesley.

25 letters of Charles Wesley.

50 letters of the Countess of Huntingdon.

Letters of almost all the United States presidents, written to Methodist leaders or about Methodist affairs.

Correspondence between George Washington and Selina, Countess of Huntingdon.  
Innumerable letters of Asbury, Whitefield and other early leaders of Methodism.

## 2. The Methodist Episcopacy

4,000 letters of 252 bishops, covering the period from 1784 to 1952.  
Biographies of 110 Methodist bishops.  
Over 1,100 books and pamphlets by Methodist bishops, practically every thing written by them.  
*Memorabilia:* Trowels used in cornerstone ceremonies, watches, gavels with engraved bands of identification, medals and other trophies, certificates, honors and awards. Ordination certificates, photographs of meetings, ceremonies, conferences and other noteworthy events and persons.

## 3. Founders Library—Wesley Collection

50 Volume collection of the Christian Library published by the Founder of Methodism for the education of early Methodists. This original edition, 1749-1755, in first bindings, is one of the very few completely preserved sets.

## 4. Disciplines

Over 400 disciplines, including the very rare Republican Methodist Discipline.

Several of the more valuable individual items are the following:

### 1. The Bristol Tablets

When issued these tablets were the largest sheets ever issued in book form. Almost 2 feet by 3 feet, the tablets are reproductions of the forty historic tablets in Bristol Chapel, called by Wesley "The New Room in the Horsefair." These were personally painted, only 12 of them, each in different lettering, by the famous designer, Percy Delft Smith, R.D.I.

### 2. "Holograph Correspondence of the Reverend John Wesley and other distinguished divines with Reverend Brian Bury Collins of Bath, 1772-1799." (One of the most amazing and costly books in any library).

### 3. A volume containing engravings and autograph letters of all the presidents of the Wesleyan Conferences, 89 in all, from John Wesley in 1744 to the year 1900.

## WORK CONTINUING

We are as interested as ever in collecting new materials for the Library. The Guest Book of the Library reveals signatures of many Bishops who have visited it since it has been at Southern Methodist University, and they have all expressed willingness to encourage gifts to be sent to keep the collection "alive" with new materials, especially biographical sketches of Bishops who have been added since 1948. Manuscripts or publications from the pens of our bishops will be welcomed and appreciated. Many volumes from the library of Bishop John William Hamilton have been sent by his daughter, Mrs. Helene Hamilton Stafford. Bishop Marston

has added many items of value and interest, as have Bishop Oxnam and others. Southern Methodist University already had catalogued the writings of Bishop Edwin Mouzon, consisting of 18,459 items; papers of Bishop John M. Moore, 2,500 in number; Bishop Charles C. Selecman, and others. These are represented by catalog cards in the Library of Congress in Washington, as others will be when presented to the library. We have, however, lost many of Bishop Leete's contacts, and perhaps do not know some of his sources of supply. We would therefore appreciate it if you would inform us if you know anything of this nature, important to Methodism, that we should obtain for the Library. We would also be especially interested in any information on Bishop Leete himself, or with any letters that deal specifically with his plans for the Library. A historian all his life, Bishop Leete did leave behind quite a bit of information on himself. However, even in his autobiography he speaks mainly of others, and we feel that there might be some material that might reveal him in a light unknown even to those closest to him. He is, of course, no less an object of study for the Library than those many other bishops whose life stories he has so carefully and devotedly traced.

We hope that Episcopal families and families of members of the general boards of the Church will remember the Library in disposing of Methodist materials. We are also interested in books by and about the bishops as they are published, and any that have come on the market in the last few years while Bishop Leete was a little less active. We would certainly appreciate information as to where the Library can buy worthwhile material that should be included in the Methodist Collection. Any contributions of books, pamphlets, or other material will be properly memorialized by book plates or other appropriate identification indicating the source of the material.

## FUTURE OF THE JOURNAL

It was Bishop Leete's intention that information pertaining to the Methodist Historical Library be published regularly for the benefit of the Library founders and supporters, as well as to keep the scholastic world informed of the material available in this unique collection. During his lifetime it was possible for Bishop Leete to publish the lists of library founders and supporters as well as the main additions to the Library several times a year. Now that the Library is fairly well established it seems necessary to publish at least once during the quadrennium or perhaps oftener, at which time new additions will be listed.

We want to thank you for your past support, and hope you will remember the Library, whether with funds, materials or information in the future.

Mrs. JOHN WARREN, Librarian  
Methodist Historical Library  
Southern Methodist University  
Dallas 22, Texas

MR. FREDERICK D. LEETE, JR., Pres. & Treas.  
366 East 45th Street  
Indianapolis, Indiana

Written and Compiled by Margold Leete Hiser and Frederick D. Leete, III.

## Bishop Leete Passes

Methodism's senior bishop in year of election, Frederick DeLand Leete, died February 16 at the age of 91. Elected to the episcopacy 46 years ago, Bishop Leete was in charge of Alabama, Georgia, South Carolina and Florida from 1912 to 1920. He was the resident bishop of Indiana from 1920 to 1924, of Indiana and Southern Illinois from 1924 to 1928 and of Iowa and Nebraska from 1928 to 1936.

Bishop Leete was born in Avon, N. Y. October 1, 1866. He was ordained a minister of the Methodist Episcopal Church in 1891 and served pastorates in Utica, Little Falls, Rochester, Syracuse (N.Y.) and Detroit, Michigan from 1888 to 1912.

Educated at Syracuse University, Bishop Leete received the A.B. in 1889, A.M. in 1891, D.D. in 1903 and L.H.D. in 1921. He was honored by doctorates from Albion College, Ohio Northern University and Southern Methodist University. The bishop was a fellow of the Royal Society of Arts (England) and author of more than 15 books, the most recent being *THE METHODIST BISHOPS*, 1948, and *ADVENTURES OF A TRAVELING PREACHER*, 1952, an autobiography.

In 1947 Bishop Leete founded the Methodist Historical Library, a non-profit Methodist corporation of Indiana and International. More recently, as president, the bishop transferred the collection to Perkins Theological Seminary. The bulk of this library was a gift from Bishop Leete of more than two tons of Methodist letters, books and manuscripts, collected by him during a period of 25 years.

Upon retirement in 1936, the Leetes returned to the bishop's boyhood home, Deland, Florida, a town founded by his uncle, Henry Addison DeLand. He then settled in St. Petersburg until his death.

In 1891 Bishop Leete was married to Jeanette Gertrude Fuller, a Mayflower descendant. She died in 1952.

Surviving are three children. Helen DeLand (Mrs. W. D. Keef-er), Jeanette Fuller (Mrs. J. M. Mullins) and Frederick DeLand, Jr.; and his widow, the former Zoe North Morrison, whom he married in 1953.

Following the funeral service at Christ Church, St. Petersburg, conducted by Bishop Branscomb, Bishop Wade, and Dr. Paul Horton, the body was interred at Syracuse, N. Y.

In his autobiography, Bishop Leete summed up his faith and

philosophy by saying, "I have not surrendered my own faith in good people, while appreciation of the nature and goodness of God has ever seemed to grow greater. Indeed it seems to me that through the recent terrible years a strain of moral heroism has ennobled humanity in striking instances.

"Many years since, I wrote some lines which still represent my attitude and final word: I find life good, from childhood up. And covet all its draught—no less! And then I fain would fill my cup With everlastingness."

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## For Preachers' Wives

What are some of the qualifications for a successful minister's wife?

At Boston University's school of theology, at least 70 per cent of the students are married before graduation. The advent of matrimony has a serious impact on their lives.

Mrs. Herbert Stotts of Lexington, Mass., wife of a professor at the school of theology, has served with her husband in churches in the open country, small town, and large municipality. She recently was a member of a panel entitled "The Role of the Minister's Wife in the Home, Church, and Community," presented to the wives of students at the school of theology, and compiled some very pertinent observations on the role of a successful minister's wife.

First, and most important, according to Mrs. Stotts, is the vital interest in religion that a minister's wife should have. "If she is not sold on the importance of religion in the home, church and community, it will be very difficult for her husband to convince others."

Another point is that a minister's wife should be "well read" so that she will know and understand what her husband is talking about. "She should know the Bible and the theological significance of her church and how it stands in relation to other religions," said Mrs. Stotts.

"She should take seriously her husband's ordination, especially recalling how she knelt by her husband's side, as is the practice in some denominations."

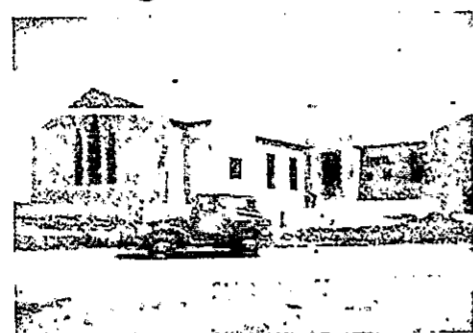
Also, the minister's wife should have a unique sense of humor. "But," warns Mrs. Stotts, "she must know when to laugh, and to laugh with people — not at them. She should not countenance jokes or conversation that are in poor taste."

A minister's wife, says Mrs. Stotts, must have "good common sense." Because she is so constantly in the public eye, she must maintain the right attitude, be tactful, and dress tastefully though preferably not better than her parishioners.

"She should try to keep herself the same as when her husband first met and fell in love with her," added Mrs. Stotts.

She explained that the parishioners look to a minister's family as a fine model. "Therefore, it is up to the minister's wife to create the image that will determine what the community sees and ad-

## Building Nears Completion



Here is the latest picture of the Bishop Branscomb Church now nearing completion at Holguin, Cuba.

mires when it looks at her family."

Instead of assuming the leadership role in community affairs, the minister's wife must be alert to recognize others who can assume leadership roles.

Another necessary trait is that she be "adaptable." Mrs. Stotts pointed out that the minister "often moves from one church to another; hence, if his wife is unhappy with the change, it will often reflect unfavorably in her husband's work."

Because the minister spends considerable time in the parsonage, his wife must regulate household routine accordingly. "She must know when not to disturb her husband and when something is important enough to warrant an interruption," said Mrs. Stotts.

With so many parishioners coming into the parsonage, the minister's family actually lives in a "goldfish bowl." Everyone knows what's going on in the household. The minister's wife must be aware of this fate and accept it. And because of it, she must be a good and efficient housekeeper.

"She must also be a good economist," adds Mrs. Stotts. "Salaries are often not high and ends must be met."

Another aspect is that of raising children.

Mrs. Stotts, who has three children, Mary 13, Mike, 11, and Martha, 7, considers "raising children in a parsonage, often hard."

"The minister's wife must guard against her children monopolizing the limelight. They should not feel that they can have additional rights because their father is a minister. And they should be taught an ethical code because it is right and not because their father is a minister."

Another qualification of a minister's wife is that she be "a gentle critic of her husband." Explains Mrs. Stotts: "Since others may refrain from pointing out flaws in a minister, it is his wife's

duty to be his critic although methodology here is important. She must know when her husband is receptive and when not."

A minister's wife "should take part in the community and not confine her activities to her own group and friends."

Mrs. Stotts also lists a number of "don'ts" for the minister's wife.

"She should not gossip but must hold in trust problems she hears in confidence. She must not be vicious and try to assume the leadership role delegated to her husband. She must not be jealous of her husband's many professional contacts with women in the parsonage.

"Also she should not be a rubber stamp reflecting merely what she thinks the parishioners want. Rather, she should be individualistic and sincere."

## Dr. Henry M. Bullock Heads Editors' Section

The Rev. Dr. Henry M. Bullock, Nashville, is the new chairman of the editors' section of the Commission on General Christian Education of the National Council of Churches.

He was elected for a one-year term at the annual meeting of the commission February 11-13, at Omaha, Nebraska.

Dr. Bullock is editor of Methodist church school publications and general secretary of the Editorial Division of the Methodist Board of Education. He has been in this position since 1953. Previously he had served as pastor of churches in Mississippi and Florida and on the faculty of two colleges.

The editors' section, of which Dr. Bullock is the chairman, is composed of editors of many different denominations.

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