

Amended

**Report on the
Historical Development
of the
Name of Diocesan Annual
Meetings**

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Preface to Amended Report

Historical research is never really done. It is not humanly possible to read every possible source on a topic and write the resulting story. Unknown sources materialize. Known sources require additional investigation. Research on new topics leads one to new material about a previously researched matter. This latter possibility led to this amended report.

Research being conducted on Wednesday, 14 January 2015 into two uninvestigated matters, led to additional material concerning the history of the name of the annual meeting in the Diocese of Virginia. All research to date indicated that the use of the name "Council" in the Diocese of Virginia was unbroken from 1862 to 2015. Information discovered that day, however, shows there was a one year in that period when that meeting bore the name "Convention:" 1954-1955. That one year divergence from a 150+ year practice, however, does not materially alter the story. Instead it gives an interesting sidelight to the complexities of nomenclature use and change already revealed in this investigation.

This amended report details the story revealed by the information uncovered on 14 January 2015 in the section below entitled, "1940-1970: Did the Civil Rights Movement Affect Use of the Name 'Council'?" Please note that the total explanation of all the actions on this subject in the Diocese of Virginia, 1952-1955, remains incomplete. Additional research is needed and will be conducted, but it will take time, a luxury unavailable in the present circumstances. The annual meeting of the Diocese of Virginia will be considering this matter at its 23-24 January 2015, simple honesty and a dispassionate report on the history of this topic require dissemination of this additional information to the members of the 2015 Council as soon as possible. Again, the additional data, fascinating as it may be, does not materially change anything in this report, but delegates to this meeting are entitled to the full set of facts uncovered, even if a tiny number of facts were uncovered since the original report.

Please note that all changes to the original report, including this page, are in red. In addition, the additional review of this document revealed that a few footnote citations of some material had been inadvertently omitted. For clarity sake, they have been added in purple. While those additions do not change the history as presented here, scholarly integrity demands they be added for those who particularly value the information found in footnotes.

Introduction

At the 2014 Virginia Diocesan Council, the Race and Reconciliation Committee of the Diocese of Virginia sponsored the R2 Resolution to form a task force to study the name of diocesan annual meetings and to use the information learned to make recommendations on the same to the 2015 Virginia Diocesan Council.

The original work by the Race and Reconciliation Committee commenced in 2013 with the understanding that the name “Council” directly descended from the Protestant Episcopal Church in the Confederate States of America (formed during the U.S. Civil War), that only the annual meetings dioceses of Mississippi and Virginia still bore that name, and that portions of both the black and white communities linked the name with upholding the legacy of the Confederate States of America and racial slavery. Research in 2013 by John B. Chilton and Julia E. Randle revealed that the history of the name of annual diocesan meetings was more complicated than originally understood. At various points during the last one hundred and fifty years, a total of twenty-nine different dioceses in the Episcopal Church in the United States of America named their annual meeting “Council” at some point, while two others utilized the name “Synod.”¹ Today, eight dioceses, not just Mississippi and Virginia, meet annually in a diocesan “Council.” The apparently complexity of this story led the Race and Reconciliation Committee to sponsor the resolution that formed the R2 Task Force, to permit fuller investigation of this history to support any recommendation name to the Diocese of Virginia. This report is the compilation of this subsequent historical investigation, primarily by Julia Randle, with invaluable assistance by John Chilton.

The questions to be addressed in the following report appear to be straightforward:

1. What is the history of the use of the name “Council” for Episcopal diocesan annual meetings.
2. Which dioceses used the name, “Council,” and when?
3. Why did dioceses change between the annual meeting names of “Council” and “Convention.”
4. What was the role of the legacy of the Confederate States or America and/or racism in these changes?

It became immediately clear that what appeared to be simple questions, are in and of themselves difficult to answer, and the answers themselves are frequently complex and obscure. A simple list of dioceses with councils had to be compiled as no known list was readily

¹ The fact of dioceses naming their meetings “synods” is provided for contextual information purposes, but has not been researched beyond the basic facts of when and which diocese.

available.² Compiling that initial list required a lengthy survey of the *Journals* of the dioceses of the Episcopal Church. Fortunately, the Bishop Payne Library of the Virginia Theological Seminary, Alexandria, Virginia, holds an extensive collection of these sources, which was ultimately supplemented by those held by the Keller Library of the General Theological Seminary, New York, New York, and internet sources of various dioceses and Google books.

While diocesan *Journals* document dates of name change, they rarely reveal the actual reasons for such changes. Minutes of the annual diocesan meetings contained therein focus on decisions, votes, and reports made, but rarely include the debates revealing opinions expressed. Furthermore, many of the resolutions themselves were composed of one or two short sentence which moved a change without explanatory whereas phrases revealing the reason(s) for the proposed legislation.

Surprisingly, published diocesan histories proved of little assistance in determining the reason for name changes. The very few histories which actually mention the name change did not state reasons for the action. Other histories simply used “council” and “convention” as interchangeable terms with no reference to progression of name change, declared that they would use one name for the sake of convenience, or included one-line accounts that did not correspond to the documentation provided by that diocese’s *Journals*. Perhaps the authors of diocesan histories found changes in the name of the diocesan annual meeting to be of little interest or importance or too confusing to adequately research or explain. This research project provided personal understanding of the plausibility of that last reaction.

To a degree, the name of a diocesan meeting is a matter of local preference and heritage, requiring local documentation in the records of a particular diocese. Unfortunately, few Episcopal dioceses maintain archives open to outside researchers or appoint diocesan historiographers and/or registrars to maintain and enlarge such collections or assist outsiders in their resources and use. The Archivists and Historiographers where such appointments are made cooperated as fully as possible with the limited means and sources available to them.

Frequently the best source available on the “why” question turned out to be the Episcopal press. The publication of a variety of Episcopal Church weeklies in the middle of the nineteenth century left documentation of news, events, and discussions of matters within the Episcopal Church, including decisions and opinions on the naming of diocesan annual meetings. Unfortunately, such sources commenced dwindling in number, size, and frequency during the progression of the nineteenth century, while the expansion of the size of the Episcopal Church

² In July 2013, John Chilton asked the Archives of the Episcopal Church whether such a list was in their possession. Sara Dana, Research Archivist, acknowledged the absence of such a list at that repository and noted that a research project to compile such a list from the records of every diocese was beyond their staff resources. The hours of research required of Chilton and Randle bore out her observations on investigation time required. Ms. Dana helpfully provided basic information regarding the history of meeting name for the Dioceses of Mississippi, South Carolina, Texas, and Virginia. Subsequent research has confirmed and augmented all information provided by our every-helpful colleagues at the Archives of the Episcopal Church. John Chilton, email message to research@episcopalarchives.org, July 24, 2013. Sara Dana, email message to John Chilton, August 7, 2013.

and its number of dioceses curtailed the depth of local reporting. In the twentieth century, diocesan newspapers take help fill the void of local reporting and course, but full collections of them are more difficult to locate and access, and the publications themselves become less revelatory as the twentieth century progresses.

Finally, the legacy of the Confederacy and the presence of racism in naming choices are even more difficult to explicitly document in the sources. Such values were rarely openly discussed or even alluded to in any of the materials named above. Consequently, whatever fragmentary documentation uncovered required assessment in light of both trends in the annual meeting naming practices and historical trends noted by historians in both the Episcopal Church and United States society at large.

1789-1860

The Name “Convention” Resigns Supreme

In its initial organization as a separate branch of the Anglican Communion, the Protestant Episcopal Church in the United States of America (PECUSA), now known as the Episcopal Church, named its diocesan annual meetings and national triennial meetings “conventions.” As seen below, the original 1789 Constitution of the Protestant Episcopal Church in the United States of America, referred to its various legislative bodies as “conventions.” Today, the parallel portions of the 2012 Constitution of the Episcopal Church in the United States use the same general nomenclature:

THE 1789 CONSTITUTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

ART. 1. There shall be a General Convention of the Protestant Episcopal Church in the United States of America on the second Tuesday of September, in the year of our Lord 1792, and on the second Tuesday of September in every third year afterwards, in such place as shall be determined by the Convention; and special meetings may be called at other times, in the manner hereafter to be provided for; and this Church, in a majority of the States which shall have adopted this Constitution, shall be represented, before they shall proceed to business, except that the representation from two States shall be sufficient to adjourn; and in all business of the Convention, freedom of debate shall be allowed.

ART. 2. The Church in each State shall be entitled to a representation of both the Clergy and the Laity, which representation shall consist of one or more Deputies, not exceeding four of each Order, chosen by the Convention of the State: and in all questions, when required by the Clerical or Lay representation from any State, each Order shall have one vote; and the majority of suffrages by States shall be conclusive in each Order, provided such majority comprehend a majority of the States represented in that Order. The concurrence of both Orders shall be necessary to constitute a vote of the Convention. If the Convention of any State should neglect or decline to appoint Clerical Deputies, or if they should neglect or decline to appoint Lay Deputies, or if any of those of either Order appointed should neglect to attend, or be prevented by sickness or any other accident, such State shall nevertheless be considered as duly represented by such Deputy or Deputies as may attend, whether lay or clerical. And if, through the neglect of the Convention of any of the Churches which shall have adopted, or may hereafter adopt this Constitution, no Deputies, either Lay or Clerical, should attend at any

General Convention, the Church in such State shall nevertheless be bound by the acts of such Convention.³

ART. 4. The Bishop or Bishops in every State shall be chosen agreeably to such rules as shall be fixed by the Convention of that State. And every Bishop of this Church shall confine the exercise of his Episcopal office to his proper Diocese or District, unless requested to ordain or confirm, or perform any other act of the Episcopal office, by any Church destitute of a Bishop.⁴

THE 2012 CONSTITUTION OF THE EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

ARTICLE I Sec. 1. There shall be a General Convention of this Church, consisting of the House of Bishops and the House of Deputies, which Houses shall sit and deliberate separately; and in all deliberations freedom of debate shall be allowed. Either House may originate and propose legislation, and all acts of the Convention shall be adopted and be authenticated by both Houses.⁵

ARTICLE I Sec. 4. The Church in each Diocese which has been admitted to union with the General Convention, each area Mission established as provided by Article VI, and the Convocation of Episcopal Churches in Europe, shall be entitled to representation in the House of Deputies by not more than four ordained persons, Presbyters or Deacons, canonically resident in the Diocese and not more than four Lay Persons, confirmed adult communicants of this Church, in good standing in the Diocese but not necessarily domiciled in the Diocese; but the General Convention by Canon may reduce the representation to not fewer than two Deputies in each order. Each Diocese, and the Convocation of Episcopal Churches in Europe, shall prescribe the manner in which its Deputies shall be chosen.⁶

³"The Constitution of the Protestant Episcopal Church in the United States of America, 1789," Don S. Armentrout and Robert Boak Slocum, *Documents of Witness: A History of the Episcopal Church, 1782-1985* (New York: Church Hymnals Corp., 1994), 25.

⁴ ⁴"The Constitution of the Protestant Episcopal Church in the United States of America, 1789," Don S. Armentrout and Robert Boak Slocum, *Documents of Witness: A History of the Episcopal Church, 1782-1985* (New York: Church Hymnals Corp., 1994), 26.

⁵ "Constitution of the General Convention," in Archives of the Episcopal Church, ed., *Constitution & Canons Together with the Rules of Order For the government of the Protestant Episcopal Church in the United States Otherwise Known as of the Episcopal Church, Adopted and Revised in General Convention, 1789-2012* (New York: Church Publishing Co., [2012]), 1, accessed January 5, 2015, http://www.episcopalarchives.org/CandC_ToC_2012.html.

⁶ "Constitution of the General Convention," in Archives of the Episcopal Church, ed., *Constitution & Canons Together with the Rules of Order For the government of the Protestant Episcopal Church in the United States Otherwise Known as of the Episcopal Church, Adopted and Revised in General Convention, 1789-2012* (New York: Church Publishing Co., [2012]), 2, accessed January 5, 2015, http://www.episcopalarchives.org/CandC_ToC_2012.html.

ARTICLE II Sec. 1. In every Diocese the Bishop or the Bishop Coadjutor shall be chosen agreeably to rules prescribed by the Convention of that Diocese, provided that the retirement date of the Bishop Diocesan shall not be more than thirty-six months after the consecration of the Bishop Coadjutor. Bishops of Missionary Dioceses shall be chosen in accordance with the Canons of the General Convention.⁷

That nomenclature of “convention” was consistently used for formal and canonical names throughout the PECUSA dioceses until the Civil War. At the same time, the idea and understanding of church conclaves as councils was also well-known and used in PECUSA. *Journals* of the General Convention record several different instances of the use of the term “council.” For example, during the first thirty years of national church legislative meetings, 1784-1814, records of these meetings do contain the word “council,” but only fourteen times: within the “Prayer to be used at the meetings of Convention,” passed in 1799;⁸ references to Councils of Nicea and Trent in “A Course of Ecclesiastical Studies, established by the House of Bishops in the Convention of 1804, in pursuance of a Resolution of the preceding General Convention;”⁹ in the title of Canon XXIV regarding Standing Committees, renamed and reworded in 1808 “Canon of a Council of Advice;”¹⁰ and once in reference to the name of the room (council chamber) where one house of the General Convention was meeting.¹¹ It is not surprising that the name “convention,” the name of the body meeting and the general nomenclature of the constitution and canons, appears in that same thirty years of *Journals* over 740 times on 100 pages.¹²

Even in the 1830s, 1840s, and 1850s, the word “council” appeared in General Convention *Journals* predominantly in reference to General Councils of the Early or Primitive Church, such as Trent or Nicea¹³ or of the bishop of the Episcopal Church sitting as a Council of Bishops.¹⁴ On other occasions the term “council” clearly with a small “c” was used to describe

⁷ “Constitution of the General Convention,” in Archives of the Episcopal Church, ed., *Constitution & Canons Together with the Rules of Order For the government of the Protestant Episcopal Church in the United States Otherwise Known as of the Episcopal Church, Adopted and Revised in General Convention, 1789-2012* (New York: Church Publishing Co., [2012]), 4, accessed January 5, 2015, http://www.episcopalarchives.org/CandC_ToC_2012.html.

⁸ *Journals of the General Conventions of the Protestant Episcopal Church, in the United States of America; from the year 1784, to the year 1814, inclusive, Also, first appendix containing the Constitution and Canons and Second Appendix containing Three pastoral Letters* (Philadelphia: John Bioren, 1817), 187, 345.

⁹ *Journals of the General Convention...1784, to...1814*, 231, 232, 347

¹⁰ *Journals of the General Convention...1784, to...1814*, 325, 336.

¹¹ *Journals of the General Convention...1784, to...1814*, 201.

¹² *Journals of the General Convention...1784, to...1814*, Preface, 5-11, 15-16, 19, 21-26, 29, 32, 35, 39-44, 47-49, 51-53, 55, 58, 60-64, 71-76, 86, 96, 99, 115-116, 130-131, 140-, 153, 146, 147, 166, 168, 173, 186, 196, 200, 205, 208, 216, 236, 237, 239, 248-250, 252-253, 255, 270, 272, 275, 276-277, 279-282, 292, 306, 308, 316, 326-330, 338, 339, 342-343, 345.

¹³ For example, *Journal of the General Convention of the Protestant Episcopal Church*, 1838, 30, 31. *Journal of the General Convention of the Protestant Episcopal Church*, 1844, 230, 241, 244.

¹⁴ For example, *Journal of the General Convention of the Protestant Episcopal Church*, 1850, 102, 108, 146.

the General Convention itself.¹⁵ At times, however, the usage of the term “council” was in reference to secular legislative bodies.¹⁶

Apologetic literature of the time which detailed correspondence between the Episcopal Church and the Primitive or Early Christian Church certainly recognized and celebrated the early church government of bishops and councils and affirmed the use of the word “council” as a synonym for the contemporary church’s name “convention.” For example, in *The Primitive Church Compared with the Protestant Episcopal Church of the Present Day: Being an Examination of the Ordinary Objections Against the Church in Doctrine, Worship, and Government, Designed for Popular Use; with a Dissertation on Sundry Points of Theology and Practice, Connected with the Subject of Episcopacy, &c.*, originally published in 1835, author John Henry Hopkins, Bishop of Vermont and Presiding Bishop of PECUSA during the Civil War carefully argued that the Episcopal Church more accurately mirrored the beliefs, practices, and governance of the Scripture and the Primitive Church than did the Roman Catholic Church.¹⁷ In governance he drew parallels between the Councils of the Early Church and the meetings of the Episcopal Church of his day, referring to those early meetings as “councils,” the nomenclature used in the periods being described and in the sources cited from the Early Church and the Reformation.¹⁸ Although he mentioned that he regarded “the General Convention as the great legislative body or Triennial Council of the American Church,”¹⁹ his thesis and purpose in writing was to prove how closely the Episcopal Church mirrored, was “like,” the Primitive Church, furthering the interchangeable understanding of the words “council” and “convention” in the pre-Civil War era.

¹⁵ For example, *Journal of the General Convention of the Protestant Episcopal Church*, 1844, 14, 15.

¹⁶ For example, *Journal of the General Convention of the Protestant Episcopal Church*, 1838, 66. *Journal of the General Convention of the Protestant Episcopal Church*, 1844, 222.

¹⁷ John Henry Hopkins, *The Primitive Church, Compared with the Protestant Episcopal Church, of the Present Day: Being an Examination of the Ordinary Objections Against the Church, in Doctrine, Worship, and Government, Designed for Popular Use; with a Dissertation on Sundry Points of Theology and Practice, Connected with the Subject of Episcopacy, &c.* 2nd ed. (Burlington: Vernon Harrington, 1836).

¹⁸ Hopkins, *The Primitive Church*, particularly pp. 186-237, 367-371.

¹⁹ Hopkins, *The Primitive Church*, 386.

1861-1865: Protestant Episcopal Church in the Confederate States of America Adopts the Name “Council”

The whole understanding of the use of the name “council,” altered, however, with the American Civil War and the organization of a separate Episcopal Church body in the Confederate States of America. The Adjourned Convention of what was ultimately named the Protestant Episcopal Church in the Confederate States of American (PECCSA) met in Columbia, South Carolina, 16-24 October, 1861, and the deputies were presented a proposed Constitution for that Church. Article III of that proposed Constitution stated:

There shall be in this Church a Confederate Council in which all the Provinces of the confederation shall be represented. There shall be also Provincial Councils and Diocesan Councils.

For the purposes of representation in the Confederate Council, each State shall hereafter be designated as a Province.²⁰

At the initial meeting of the Confederate States Church the previous July, the Rt. Rev. Stephen, Elliott, D.D., Bishop of Georgia, the Rt. Rev. Wm. Mercer Green, D.D., Bishop of Mississippi, the Rt. Rev. Francis Huger Rutledge, D.D., Bishop of Florida; Rev. F.A.P. Barnard, LL.D., Diocese of Mississippi; Rev. Paul Trapier, Diocese of South Carolina; Rev. H.N. Pierce, Diocese of Alabama; Hon. R.F.W. Allston, Diocese of South Carolina; A.W. Ellerbe, Esq., Diocese of Alabama; and Hon. George S. Guion, Diocese of Louisiana, had been elected a committee to draft such a constitution.²¹ The constitution for the Southern Church was quite similar in scope and nature to that of the PECUSA, but contained a few items not in the PEUCSA model, including “council” for the name of “conventions,” provinces, or groupings of dioceses for legislative purposes,²² and few representatives to the triennial meeting from the individual dioceses and produced debate on the name of the church.²³ The *Journal* of the proceedings recorded neither an

²⁰ *Journal of the Proceedings of an Adjourned Convention of Bishops, Clergymen and Laymen of the Protestant Episcopal Church in the Confederate States of America, Held in Christ Church, Columbia, South Carolina, from Oct. 16th to Oct. 24th, Inclusive, in the Years of our Lord, 1861*, in William A. Clebsch, Ed., *Journals of the Protestant Episcopal Church in the Confederates States of America* (Austin: The Church Historical Society, 1962), II-10.

²¹ Clebsch, *Journals ... Confederates States of America*, II.5-7, 9, 19-20.

²² Article IV, which permitted a Provincial Council in all states containing more than one diocese, Clebsch, *Journals...Confederate States*, II.36-37.

²³ The actual *Journals* of the meetings of the Protestant Episcopal Church in the Confederates States of America, like those of the General Convention and the diocesan conventions of the Protestant Episcopal Church in the United States of American, included only the parliamentary actions (motions, amendments, votes), etc., of the meeting, not the actual debates about various topics. The identities of the participants in those debates, however, as well as the opinions expressed, are frequently included in press accounts of the meetings, particularly in Episcopal newspapers like *The Church Journal*, *The Churchman*, *The Episcopal Recorder*, and *The Southern Churchman*. The October 1861 *Journal* records motions to strike the words “Protestant Episcopal” from the name

explanation for adopting the name “Council,” nor any attempts to change the proposed name from “Council,” back to “Convention.” Instead, all amendments to that Article focused on:

- (1) The words describing the meetings: “national,” “triennial,” or “general” instead of “Confederate,”
- (2) The possible use of “states” instead of “provinces” in the second sentence; and
- (3) The definitiveness of the auxiliary verb to be used in the second sentence; “shall” or “may”.²⁴

Ultimately, this Article of the Constitution, renumbered Article II, read:

There shall be in this Church a General Council. There may be also Provincial Councils and Diocesan Council.²⁵

To date extensive search has located no definitive documentation explaining why the name “council” was adopted. The twentieth century scholar editing the proceedings of the Confederate States Church for the Church Historical Society’s commemoration of the centennial of its founding states, this name was “born of an appeal of ancient church usage....,” but provides no evidence of any kind on which to base this claim.²⁶ Additional histories of the Episcopal Church written since the Civil War,²⁷ and well as the few publications on the history

of the Church, and renaming it “Reformed Catholic in the Confederates States of America,” or simply the “Episcopal Church in the Confederate States of America.” Clebsch, *Journals...Confederate States*, II-16, 18. The *Southern Churchman*, however, reported the detailed of lengthy debate by multiple persons on the propriety and/or meaning of “Reformed Catholic” and “Protestant Episcopal,” with the Rt. Rev. John Johns, Assistant Bishop of Virginia, stating that if Virginia had known that such a subject would be discussed at this meeting, the Virginia Convention would not have participated. “Convention of the Protestant Episcopal Church in the Confederate States,” *Southern Churchman*, 11/22/1861, 2.

²⁴Clebsch, *Journals...Confederate States*, II-20, 21, 22, 26, 28, 33.

²⁵ Clebsch, *Journals...Confederate States*, II-35.

²⁶ William A. Clebsch, ed., “Introduction,” *Journals of the Protestant Episcopal Church in the Confederates States of America* (Austin: The Church Historical Society, 1962),xii.

²⁷William Stevens Perry, *The History of the American Episcopal Church, 1587-1883 in Two Volumes* (Boston: James R. Osgood & Co., 1885), II: 331-332. Samuel David McConnell, *History of the American Episcopal Church From the Planting of the Colonies to the End of the Civil War* (New York: Thomas Whittaker, 1890), 370-371. George Hodges, *Three Hundred Years of the Episcopal Church in America* (Philadelphia: George W. Jacobs & Co., 1906), 134-137. William Wilson Manross, *A History of the American Episcopal Church* (Morehouse-Gorham Co., 1950), 200. Manross simply mentions the southern dioceses organizing themselves “into a union embracing the Confederate States, and revised the Prayer Book so as to adapt it to the political changes.” He does not even give the full name of the southern church, nor the name of its triennial meeting, let alone a reason for the choice of name. S.D. James Thayer Addison, *The Episcopal Church in the United States 1789-1931* (New York: Charles Scribner’s Sons, 1951), 196. David L. Holmes, *A Brief History of the Episcopal Church* (Valley Forge, PA: Trinity Press International, 1993), 81-82. Holmes only mentions the Southern church in the context of slavery and does not note any of its differences with the northern church. David Hein and Gardiner H. Shattuck Jr., *The Episcopalians* (Westport, CT: Praeger, 2004) Denominations in America, Number 11, Henry Warner Bowden, Series Editor, 78-80. Hein and Shattuck state on p. 78, “After the Confederate Episcopal Church held its first General

of the Protestant Episcopal Church in the Confederate States,²⁸ note the few differences between the Southern Church and the Northern Church, including the name “Council” in the South, but give no reason for the choice of the name.

The church press of the Protestant Episcopal Church in the United States covered the developments in the Protestant Episcopal Church in the Confederate States with great interest and comment. While the *Church Journal* (New York, Anglo Catholic) *Episcopal Recorder* (Philadelphia, low church evangelical), and *Protestant Churchman* (New York), devoted much space and commentary on the legality, appropriateness, and/or schismatic quality of the Protestant Episcopal Church in the Confederate States of America, the specific name of said church, and its including a provincial system in its church structure,²⁹ no comment could be located in these newspapers about the name “Council” used for diocesan, provincial, and triennial meetings. The only comment on the name “Council” was located in the *Southern Churchman* (Richmond), in reference to the 1862 annual meeting of the Diocese of Virginia:

The only business of importance, as will appear from the proceedings which we publish, was the adoption of the Constitution of the Church in the Confederate States; but which, among other changes, very unnecessary as we think, the word *Convention* is changed to “*Council*.” So that the “Convention” will never meet again – only the “Council of the Diocese of Virginia.” – There were objections to several things in the Constitution, but the Convention thought the best way was to adopt it and then try to have certain matters altered.³⁰

Whether other Southern diocese also considered renaming their annual meeting “Council” to be “unnecessary” is unknown. What is known that all dioceses which formally joined the Protestant Episcopal Church in the Confederate States of America did make that change in their diocesan nomenclature.³¹ To formally join the Protestant Episcopal Church in

Council (the term chosen instead of “General Convention”)...” Robert W. Prichard, *A History of the Episcopal Church*, 3rd ed. (New York: Morehouse Publishing, 2014), 188-189. Prichard notes that “During the American Civil War (1861-1865) Episcopalians met in two separate bodies: the General Convention of the Protestant Episcopal Church in the United States of America and the General Council of the Confederate States of America.”

²⁸ John Fulton, “The Church in the Confederate States,” in ²⁸William Stevens Perry, *The History of the American Episcopal Church, 1587-1883 in Two Volumes* (Boston: James R. Osgood & Co., 1885), II:561-592, particularly 570-571. Joseph Blunt Cheshire, *The Church in the Confederate States: A History of the Protestant Episcopal Church in the Confederate States* (New York: Longmans, Green, and Co., 1912), 39-43.

²⁹ For example, see “The Montgomery Meeting,” *Church Journal*, 07/24/1861, 213. “Home. The South,” *Church Journal*, 11/20/1861, 346-347. “States and Dioceses,” *Church Journal*, 12/18/1861, 381:2. “Home. The South,” *Church Journal*, 12/04/1861, 363. “The Church of America Not Divided,” *Church Journal*, 06/11/1862, 165. “Southern Episcopal Convention,” *Episcopal Recorder*, 11/16/1861, 134. “General Intelligence. The Columbia Convention,” *Episcopal Recorder*, 11/23/1861, 138. “The New Church and the Old,” *Episcopal Recorder*, 09/13/1862, 94. “Southern Episcopal Convention,” *Protestant Churchman*, 11/23/1861, 205

³⁰ “The Convention of 1862,” *Southern Churchman*, 05/30/1862, 2.

³¹ *Journal of the Proceedings of the Thirty-fifth Annual Convention of the Protestant Episcopal Church, in the Diocese of Alabama, Held in St. John’s Church, Montgomery, on Wednesday, Thursday, Friday and Saturday, May*

the Confederate States of America, a diocese had to ratify the constitution and canons of that body. Such an adoption could only take place at a diocesan meeting after the passage of that document by the November 1861 Convention. Not all Episcopal dioceses within the bounds of the Confederate States, however, had the opportunity to take these steps. Due to U.S. Army occupations, the annual meetings of neither the Diocese of Louisiana, nor the Diocese of Tennessee, were able to meet after 1861, preventing them from ratifying the constitution of the Confederate States Church, and precluding their formally joining.³²

The Episcopal Church in Arkansas proved to be a unique case in the history of the Protestant Episcopal Church in the Confederate States. At the commencement of the Civil War, Arkansas was a missionary diocese of the Protestant Episcopal Church in the United States, under a missionary bishop and without formal admission to the General Convention. In 1862, Arkansas formally organized as a diocese and was admitted as such in the by the Protestant Episcopal Church of the Confederate States of America. The diocesan structure of Arkansas proved unable to survive the disruption of war and its dislocation of the population, producing its reversion to missionary status again when returning to PECUSA.³³

The adoption of the name “Council” for their annual meetings by the dioceses of the Protestant Episcopal Church of the Confederate States of America, would prove to be a truly lasting legacy of this body.

2d, 3d, 4th and 5th, 1866 (Mobile: Farrow & Dennett, Bok and Job Printers, 1866), title page. Margaret Simms McDonald, *White Already to Harvest: The Episcopal Church in Arkansas, 1838-1971* (Sewanee: Episcopal Diocese of Arkansas, 1975), 62. . “Florida’s Return,” *Church Journal*, 03/21/1866, 77:4. “Home. Georgia,” *Church Journal*, 05/30/1866, 156:1-2. *Journal of the Forty-Fifth Annual Convention of the Protestant Episcopal Church in the Diocese of Georgia, Held in Christ Church, Macon, Commencing May 9th, 1867* (Savannah, 1867), 22, 66. *Journal of the Fiftieth Annual Convention of the Protestant Episcopal Church in the State of North Carolina, Held in Christ Church, Newbern, On Wednesday, May 30th, to Monday June 4th, 1866* (Fayetteville, 1866), 22.

³² Cheshire, *The Church in the Confederate States*, 54-55.

³³ Margaret Simms McDonald, *White Already to Harvest: The Episcopal Church in Arkansas, 1838-1971* (Sewanee: Episcopal Diocese of Arkansas, 1975), 58-59.

1865-1874: Post-Civil War Reunion and New Use of “Council” Nomenclature In Protestant Episcopal Church in the United States

With the end of the Civil War and the reunification of the United States came the question of whether the Protestant Episcopal Church in the Confederate States of America would reunite with the Protestant Episcopal Church in the United States of America. During 1865-1866 that reunification did take place, leaving southern dioceses with the issue of the name of their annual diocesan meeting. During those years, except the Diocese of Virginia, all surviving dioceses which had embraced the name of “Council,” returned to the name “Convention,” at least for a while. Simultaneously, the General Convention debated whether to adopt the name of “Council,” some northern dioceses adopted that name for their annual meeting, and a number of southern dioceses readopted “Council” nomenclature.

After the Civil War, the November 1865 meeting of the General Council of the Protestant Episcopal Church of the Confederate States of America

Resolved, I. That in the judgment of this Council it is perfectly consistent with the good faith which she owes to the Bishops and Dioceses with which she has been in union since 1862, for any Diocese to decide for herself whether she shall any longer be in union with this Council.³⁴

In addition, a procedure for departing was provided to the dioceses. During the next six months, the dioceses which had formally joined the Protestant Episcopal Church in the Confederate States of America withdrew from union with that organization and rejoined the Protestant Episcopal Church in the United States of America.

Joining the Confederate Church had resulted in amendment of diocesan constitutions to change the name of the Episcopal Church organization and the name of the annual meeting. Consequently, returning to PECUSA appeared to require similar constitutional amendments. Two different routes of constitutional revision appear to have been followed by the various southern dioceses: 1) the mode required of all diocesan constitutions whereby amendment requires the vote of two consecutive diocesan meetings (Georgia, North Carolina, Texas, and Virginia);³⁵ and 2) a vote to adopt the Constitution of the General Convention of the PECUSA

³⁴ *Journal of the Proceedings of the General Council of the Protestant Episcopal Church in the (late) Confederate States of America, held in St. Paul's Church, Augusta, Georgia, the 8th, 9th, 10th of November of the year of our Lord 1865*, in William A. Clebsch, ed., *Journals of the Protestant Episcopal Church in the Confederate States of America* (Austin: The Church Historical Society, 1962), IV.17.

³⁵ “Home. Georgia,” *Church Journal*, 05/30/1866, 156:1-2. *Journal of the Forty-Fifth Annual Convention of the Protestant Episcopal Church in the Diocese of Georgia, Held in Christ Church, Macon, Commencing May 9th, 1867* (Savannah, 1867), 22, 66. *Journal of the Fiftieth Annual Convention of the Protestant Episcopal Church in the State of North Carolina, Held in Christ Church, Newbern, On Wednesday, May 30th, to Monday, June 4th, 1866*

and change the diocesan constitution and canons to conform to it (Alabama, Florida, Mississippi, South Carolina).³⁶ Perhaps those dioceses following the second option felt that unusual times allowed irregular measures or that the circumstances of political reconstruction and military occupation by the U.S. Army necessitated such a course. Whatever the motive, all active southern dioceses which had formally joined the Confederate States Church, except Virginia, acted (voted) as if they understood returning to the nomenclature of PECUSA to be a requirement.

As noted above, the Diocese of Virginia followed a unique course. When the Virginia Council met in May 1866, it was the only diocese of the Protestant Episcopal Church of the Confederate States that had not met and voted to withdraw from that body and return to PECUSA. Since the Diocese of Virginia was the sole remaining member of the General Council of the Protestant Episcopal Church in the Confederate States of America, one might assume that such a lonely, singular status would result in a rapidly made decision. The fact that Cassius F. Lee, a leading diocesan layman and first cousin of Robert E. Lee, introduced the reunion resolution,³⁷ the absence of debate recorded in the 1866 Virginia *Journal*, and the presence of occupying U.S. troops, has led to an assumption by some that there was an undebated decision to return to PECUSA facilitated by the mantle of the Lee name. While nineteenth century *Journals* of the Dioceses of Virginia rarely included evidence of debates, the columns of the press were not so encumbered. Both the *Southern Churchman* (Alexandria, VA),³⁸ and the *Church Journal* (New York),³⁹ included extensive coverage of a Council debate that lasted for hours over part of two days.⁴⁰

The importance of the debate to the name of diocesan annual meeting is found in the statement by senior Virginia clergyman, Charles Wesley Andrews, in noting the strongly expressed desire of many not to reunite with PECUSA and searching for a way to reach a final decision:

(Fayetteville: 1866), 22. Lawrence L. Brown, *The Episcopal Church in Texas, 1838-1874: From Its Foundation to the Division of the Diocese* (Austin: Church Historical Society, 1963), 127, 144.

³⁶ *Journal of the Proceedings of a Special Council of the Protestant Episcopal Church in the Diocese of Alabama, Held in St. John's Church, Montgomery, On Wednesday, January 17th, 1866* (Nobile & Farrow & Dennett, Book and Job Printers, 1866), 4-5. "Journal of the First Council of the Church, held in Tallahassee, in St. John's Church, February 22, 1866, A.D.," in *Journal of the Proceedings of the Convention Held in Tallahassee, May 8, 1867, in St. John's Church* (Tallahassee: Office of the Floridian, 1867), 22. "Home. Mississippi," *Church Journal*, May 30, 1866, 156:2-3. "Home. South Carolina," *Church Journal*, February 28, 1866, 52.

³⁷ *Journal of the Seventy-first Annual Council of the Diocese of Virginia, held in St. Paul's Church, Alexandria, on the 16th, 17th, 18th, and 19th of May 1866* (Richmond: Gary & Clemmitt, Printers, 1866), 15.

³⁸ "Church Intelligence. Virginia – 71st Annual Council," *Southern Churchman*, May 31, 1866, 1-3.

³⁹ "Virginia," *Church Journal*, May 23, 1866, 146-147, 148. "Home. Virginia. Debate on Reunion Continued," *Church Journal*, May 30, 1866, 154-156. "Home. Virginia. Debate on Reunion Concluded," *Church Journal*, June 06, 1866, 166-167.

⁴⁰ This debate, which required seven multi-column pages of the *Church Journal* to record, is barely alluded to among other business recorded in three pages of the *Journal* for that time period. See *Journal of the Seventy-first Annual Council of the Diocese of Virginia, held in St. Paul's Church, Alexandria, on the 16th, 17th, 18th, and 19th of May 1866* (Richmond: Gary & Clemmitt, Printers, 1866), 26-29.

Very possibly some declaration of settlement might be advisable, or for retention of the

word Council, - the word Convention was one they all wished to get rid of. If this concession should be asked by the opponents of this measure, he hoped the Council would grant it. By supporting one another and conceding a little to one another, unanimity might yet be reached.⁴¹

The Rev. Dr. Andrews was supported in this view by the Rev. George A. Smith,⁴² another respected senior clergyman of the Diocese of Virginia and the first graduate of Virginia Theological Seminary. Thus the retention of the name "Council" served as a compromise to give some measure of comfort to those who would otherwise press for Virginia to go it alone as the remnant of the Confederate States Church and remain apart from PECUSA. Such was exactly what resulted. In 1866, the Council voted Clergy 58, Laity 36 (for) to Clergy 9, Laity 11 (opposed):

Whereas, the conditions which rendered necessary the separate organization of the Southern Diocese no longer exist, and that organization has ceased by the consent and action of the dioceses concerned, and, whereas the Diocese of Virginia, unchanged as are her principles, deem it most proper, under existing circumstances, to resume her interrupted relations to the Protestant Episcopal Church in the United States: therefore,

Resolved, that this Diocese do accordingly now resume its connection with the General Convention of the Protestant Episcopal Church in the United States, and Request that the Bishop be requested to send a copy of this preamble and resolution to the presiding Bishop, and one to the Secretary of the house of clerical and lay deputies.⁴³

and appointed a committee to "report to the next Council the constitution and canons, with a draft of such amendments as may be necessary to conform them to the re-union of this Diocese with the General Convention."⁴⁴

In 1867 the Committee reported, but the details of their report, as well as some comments, are found not in the diocesan *Journal*, but in the *Southern Churchman*:

Mr. Tazwell Taylor, chairman of the committee, to which was referred what changes were rendered necessary in the Constitution and Canons of the Diocese, by reuniting with the Protestant Episcopal Church in the

⁴¹ Virginia," *Church Journal*, May 23, 1866, 147

⁴² *Ibid.*

⁴³ *Journal of the Seventy-first Annual Council of the Diocese of Virginia, held in St. Paul's Church, Alexandria, on the 16th, 17th, 18th, and 19th of May 1866* (Richmond: Gary & Clemmitt, Printers, 1866), 29.

⁴⁴ *Ibid.*, 37.

United States proposed only the following: That the word “Confederate” be stricken out and “United” be inserted in lieu thereof. He said there had been some conversation in the committee in regard to changing “Council” to “Convention;” but as it was not obligatory, and as the word “Convention” was a disagreeable one, and as he thought the General Convention would alter their title to *Council*, or something equivalent, the committee preferred to retain “Council,” and as it was the liturgical and ecclesiastical nomenclature, he hoped Virginia would have the honor of *retaining* the use of the word Council. [The resolution was laid on the table for the present, but called up by Mr. Taylor in the afternoon and passed.]⁴⁵

The second required vote for this constitution amendment was made the following year.⁴⁶

Tazewell Taylor’s 1866 suggestion that General Convention “would alter their title to *Council*, or something equivalent” had a realistic basis in fact as a second development on the name “council” had been taking place in PECUSA. At the 1865 general Convention, Rev. Dr. William Adams, clerical deputy from the Diocese of Wisconsin and professor at Nashotah House, moved that the name of General Convention be changed, as people in the “west,” where he lived, viewed conventions as a political meeting, the place of “demagogues”, not ecclesiastical conclave. Consequently there was great confusion about the General Convention of the Episcopal Church and what it did. While Adams preferred the name “General Council,” he moved that the name “Great National Synod” as synod was “the ancient Greek word.”⁴⁷ The matter was referred to the Constitution and Canons Committee, which reported out the change as “inexpedient.”⁴⁸ Perhaps characterizing such a change as inexpedient further prompted southern dioceses to vote to return to the name “convention” during the following six months.

The matter acquired new life within weeks of the May 1867 decision of the Diocese of Virginia that it was not necessary to rename its annual meeting “convention.” In June 1867, both the Diocese of Maryland,⁴⁹ and the Diocese of Minnesota, the next-door “western” neighbor of Rev. Dr. Adams’s Diocese of Wisconsin voted to change its annual meeting name to “Council.”⁵⁰ In addition, the Diocese of Wisconsin discussed the matter but laid it upon the table until the following year.⁵¹

⁴⁵ “Seventy-Second Annual Council of the Diocese of Virginia,” *Southern Churchman*, May 23, 1867, 2.

⁴⁶ *Journal of the Seventy-Third Annual Council of the Protestant Episcopal Church in Virginia, Held in St. Paul’s Church Lynchburg on the 20th, 21st, 22d and 23d May, 1868* (Richmond, 1868), 57.

⁴⁷ *Protestant Episcopal Church. The Debates and Proceedings of the General Triennial Convention Held in Philadelphia, Pa., From October 4 to 24, 1865* (Philadelphia: Protestant Book Society, [1865]), 224-225.

⁴⁸ *Debates and Proceedings of the General Triennial Convention Held in ... 1865*, 225, 351.

⁴⁹ “Home. Maryland,” *Church Journal*, June 11, 1867, 175:4. *Journal of the Eighty-Fourth Annual Convention of the Protestant Episcopal Church in Maryland* (Baltimore: The Convention, 1867), 27.

⁵⁰ *Journal of the Proceedings of the Tenth Annual Convention of the Diocese of Minnesota, Held in Gethsemane Church, Minneapolis, June 12th and 13th, A.D., 1867* (St. Paul: Ramaley & Hall, Printers and Binders, 1867), 32.

⁵¹ “Home. Wisconsin,” *Church Journal*, 06/26/1867, 187:3.

Episcopal Church newspapers began including articles and letters to the editor, pro and con, concerning changing the name of General Convention to General Council, an issue which was often linked to a second matter of discussion before PECUSA: the creation of provinces.⁵² In April 1868, the *Church Journal* (New York), reprinted a piece on the topic from the *Pacific Churchman*, which expressly praised the Diocese of Virginia for retaining the name “Council”:

The *Pacific Churchman* says: -

There has been a good deal of dissatisfaction felt and express with our term “Convention.” The Southern Dioceses changed it, during the war, to Council, a better name, because an ecclesiastical one. Virginia has shown her Churchly feeling by retaining it still. Unquestionably, other Dioceses will follow the example. It is a mere question of time. The name “Convention,” felt to be unsuitable and unchurchly, must go. WE shall be having Diocesan Councils, and Provincial and National Synods, or Diocesan and Provincial Synods and National Councils, which is much better. But whatever we call them, we shall not call them by the title which every gathering of demagogues and “spiritualists” and “woman’s rights” fanatics is also known. We shall return to some Churchly name.

There seems to be a very general agreement in desiring the change. We earnestly hope that, when it comes, our legislators will avoid *double* names as much as possible. Let “*Council*” be appropriated to our National gathering; “*Synod*” to the Provincial assembly; and “*Convocation*” be given to what we now call Diocesan Convention; leaving the word Convention itself to such meetings as are unknown to Church law.⁵³

In this context in the Spring of 1868, the Dioceses of Mississippi and Texas, conducted their first constitutional votes to return to the use of the name “Council,”⁵⁴ the Diocese of Louisiana has the first constitutional vote to adopt the name for the first time,⁵⁵ the Diocese of Minnesota voted the second and final time to adopt the name,⁵⁶ and the

⁵² For example, see “Letter to the Editor. Synodical Nomenclature,” *Churchman*, 10/10/1868, 323:4.

⁵³ “‘Council’ Instead of ‘Convention’”, *Church Journal*, July 22, 1868, 177:1-2

⁵⁴ *Journal of the Forty-first Annual Convention of the Protestant Episcopal Church in the Diocese of Mississippi, Held in Grace Church, Canton, on the 29th and 30th Days of April, and 1st Day of May, 1868* (New Orleans, 1868), 45. *Journal of the Nineteenth Annual Convention of the Protestant Episcopal Church, in the Diocese of Texas, Held in St. David’s Church, Austin, May 28th, 29th and 30th, A.D. 1868* (Houston: 1868), 14.

⁵⁵ *Journal of the Twenty-Seventh Annual Convention of the Protestant Episcopal Church in the Diocese of Louisiana, Held in Trinity Church, New Orleans, on the 13th, 14th, and 15th days of February 1868* (New Orleans, 1868), 56.

⁵⁶ *Journal of the Proceedings of the Eleventh Annual Council of the Diocese of Minnesota, Held in Christ Church, St Paul, June 10th and 11th, A.D., 1868* (Saint Paul, 1868), 27.

Diocese of Wisconsin voted for the first time for this constitutional amendment.⁵⁷ The Diocese of Maryland, however, voted to indefinitely postpone the subject.⁵⁸

The issue of the name of both diocesan annual meeting and the national triennial meeting came to something of a head at the 1868 General Convention. An early matter of business before the House of Clerical and Lay Delegates was the petition from the newly organized Diocese of Nebraska to be admitted to the General Convention. This seemingly routine matter became the focus of intense and lengthy debate when it was discovered that the constitution of Nebraska termed its annual diocesan meeting a “Council.” Some members of the House believed that admitting a diocese with a council would be unconstitutional as the constitution and canons of PECUSA were all cast in terms of “conventions:”

No power is given to elect a Bishop except by a convention. The testimonials must be signed by a constitutional majority of both orders of the convention elect. I would like to see a house elect a Bishop and present his testimonial signed by a council, a body entirely unknown and unauthorized to do it. How could we get over the difficulty? We could not do it. The presiding Bishop has no authority to take orders to consecrate a Bishop until the testimonials are signed by the conventions electing and are presented to him. A presbyter cannot be tried by any other body, according to the constitution of our Church, than that body known as the diocesan convention prescribing the rules. If any other body does it, his rights are infringed upon.⁵⁹

Others favoring the name of “council” argued there was no real problem as both words meant essentially the same thing. The name convention, however, was not appropriate for a church body. One deputy noted that when the General Convention met in 1865 in Philadelphia, “...there was a *Dentists’* Convention; and there was a *Spiritualists’* Convention’ and there was a Convention of Baptists. There are conventions of all

⁵⁷ *Journal of Proceedings of the Twenty-Second Annual Convention of the Protestant Episcopal Church in the Diocese of Wisconsin, Held in St. Paul’s Church, Milwaukee, on the 10th and 11t of June, 1868* (Milwaukee: 1868), 80, 82, 84.

⁵⁸ *Journal of the Eighty-Fifth Annual Convention of the Protestant Episcopal Church in the Diocese of Maryland, Held in St. Peter’s Church, Baltimore, May 27th, 28th and 29th* (Baltimore: The Convention, 1868), 13. It has been suggested that the Maryland renaming attempt was particularly important to only one specific member of the Maryland Diocesan Convention, the Rev. Edward J. Stearns, rector, St. Paul’s Church, Centreville, Queen Anne’s County, Maryland. In 1868, the Diocese of Easton on the Eastern Shore of Maryland, was divided out of the Diocese of Maryland, taking the Rev. Mr. Stearns, and apparently the Diocese of Maryland interest in renaming, with it. Mary O. Klein, Archivist, Diocese of Maryland, to Julia E. Randle, email message, September 17, 2014. Review of the Diocese of Easton *Journals* for the late 1860s reveals no renaming attempt there.

⁵⁹ *The Debates of the House of Clerical and Lay Delegates in the General Convention of the Protestant Episcopal Church, United States of America, Held in the City of New York, 1868, AS reported for “The Churchman” by Andrew J. Graham,*” (Hartford: Church Press Company, 1868), 11-12.

classes, sorts, and sizes. The word is a *dirty* one; it is a word that is polluted and defiled”⁶⁰ The debate came to an expected close, however, when Message No. 3 was received from the House of Bishops saying that they had voted to admit the Diocese of Nebraska.⁶¹ The House of Clerical and Lay Delegates voted to admit the Diocese of Nebraska as well.⁶²

A few days later, the House of Clerical and Lay Delegates debated nomenclature again, this time in reference to a memorial from the Diocese of Florida, presented by Rev. William H. Clarke of Georgia, “asking that the name Convocation be substituted for Diocesan Convention, Synod for Provincial Council, and General Council for General Convention....”⁶³ As this would be a constitutional change, the constitutional objections played no part in the debate. Instead, comments focused on nomenclature needs for a church with a possible provincial system, the legacy of the term “convention” from the founding fathers of the Protestant Episcopal Church⁶⁴ and the nature of Councils of the early Church. On one hand, some saw early Church councils as ecumenical, while the triennial meeting of PECUSA was not so characterized.⁶⁵ In addition, there was the position of the laity,

I am not as learned in ecclesiastical history as some other gentlemen in this Convention doubtless are; but to the best of my knowledge there was no Council held in the Church or any branch of the Church Catholic after the so-called Council at Jerusalem, where the laity were represented as constituting a part of such Council. In the so-called Council at Jerusalem, I say, because it does not seem to be called so in the test. Now, Council in the Church after this date were not Councils of Bishops, Elders, and Laity. To the best of my knowledge, there was no such Council. I am not sure about that, but certainly I am sure of the general fact that the Councils were Councils of Bishops. I say, then, our Church deliberately, intentionally and with the full knowledge of the case, as I apprehend, intending to introduce Lay-representation in the legislative body of the Church in the United States, intending that it should consist of Bishops, Clergy and Laity did introduce the term General Convention – designated it so that it should be the Bishops, Clergy and Laity of the Protestant Episcopal Church in General Convention. Such I understand to be the origin of the term and the justification of it. This is the mode or organizing our Church, as adopted by the Fathers of our Church.⁶⁶

⁶⁰ *Debates of the House of Clerical and Lay Delegates*, 1868, 13-14.

⁶¹ *Debates of the House of Clerical and Lay Delegates* 1868, 16

⁶² *Debates of the House of Clerical and Lay Delegates* 1868, 17

⁶³ *Debates of the House of Clerical and Lay Delegates* 1868, 29.

⁶⁴ *Debates of the House of Clerical and Lay Delegates* 1868, 35-36.

⁶⁵ *Debates of the House of Clerical and Lay Delegates* 1868, 40.

⁶⁶ *Debates of the House of Clerical and Lay Delegates...1868*, 35.

Finally a vote was taken on whether indefinitely postpone the subject. After a tie vote, the President of the House broke the tie in favor of indefinite postponement.⁶⁷ The debate about “Council” by the 1868 General Convention ended and the name “General Convention” remained unchanged.

The result of the debates at the 1868 General Convention and the admission of a diocese with an annual meeting named “Council,” clearly indicated that dioceses using that name for their meetings would not result in penalties from the General Convention or elsewhere in PECUSA. With these facts established and the expressed feeling that “convention” was a dirty, political name, one might expect a sudden upturn in the number of dioceses, particularly in the South, changing the names of their annual meetings to “Council.” Nomenclature changes in process were completed, but only a few additional name changes were commenced. In 1869, the dioceses of Louisiana, Mississippi, Texas, and Wisconsin, all voted the second time to name or rename their annual meetings “council.” The Diocese of Florida commenced the process of changing its annual meeting name back to “Council” in 1870, with the final vote in 1873.⁶⁸ In 1871, Arkansas, petitioned for admission to the General Convention as a Diocese. Although its constitution and canons included an annual meeting named “Council,” it was admitted as a diocese without debate about any matter, let alone the name of its annual meeting.⁶⁹ At that same General Convention a memorial to change the names of the triennial and diocesan meetings to “Council” was received, this time from the Diocese of Illinois.⁷⁰ The matter was referred to the Constitution and Canons Committee, which reported the they believed the proposed change was “inexpedient.” No debate similar to that of 1868 ensued. Instead, the matter was laid on the table.⁷¹

By the end of 1874, the movement for diocesan meeting name change appeared to be at an end with nine dioceses, Arkansas, Florida, Louisiana, Minnesota, Mississippi, Nebraska, Texas, Virginia and Wisconsin, possessing annual meetings named “Council.” Six of these nine dioceses were former members of the Protestant Episcopal Church in the Confederate States of America. The Diocese of Virginia was the only one of those dioceses who had never given up the name and returned, even for a short while, to employing the name “convention.”

⁶⁷ *Debates of the House of Clerical and Lay Delegates...1868*, 44.

⁶⁸ ⁶⁸ *Journal of the Proceedings of the Twenty-Seventh Annual Convention of the Protestant Episcopal Church of the Diocese of Florida, Held in St. John's Church, Jacksonville, on the 15th, 16th and 17th of June, A.D., 1870* (Jacksonville, 1870), 58. *Diocese of Florida Journal of the Thirtieth Annual Council Held in Trinity Church, ST. Augustine, January 22d, 23d & 24th* (Jacksonville: 1873).

⁶⁹ *Debates of the House of Deputies of the General Convention of the Protestant Episcopal Church in the United States of America, Held in Baltimore, Md., October, A.D. 1871, as reported for "The Churchman," by D.F. Murphy & Co.* (The Church Press: M.H. Mallory & Co., Hartford, CT, 1871), 22-23, 67.

⁷⁰ *Debates of the House of Deputies 1871*, 106.

⁷¹ *Debates of the House of Deputies 1871*, 106, 318.

1875-1919

Steady Expansion of the Use of the Name “Council”

In 1875, a new trend commenced of dioceses changing their annual meeting name to “Council.” During the next forty four years, seventeen dioceses (Alabama, Atlanta, Colorado, Dallas, East Carolina, Fond du Lac, Indianapolis, Kentucky, Lexington, Northern Indiana, South Carolina, Southern Virginia, Southwestern Virginia, West Texas, West Missouri, West Virginia, Western New York) were either created with meetings named “Council,” or decided to adopt the name, nearly tripling the number of dioceses with meetings with that appellation. In addition, two dioceses named their annual meetings “synod” (Springfield, Quincy), while in 1883 proponents of changing the name of the triennial meeting to “Council” made another unsuccessful attempt to enact this change.⁷² To date, very little documentary evidence has been located to explain the reasons behind these changes. Analysis of the general circumstances of the creation of new dioceses and of the geographical location of the dioceses making the name changes, however provide interesting patterns of the clear, ongoing spread of the use of the name “Council.”

Seven of these dioceses created with “Councils” during this period, were erected, through division, directly from existing dioceses. The first paragraph of Article V. Sec. 4 of the Constitution of the Protestant Episcopal Church states

Whenever a new Diocese is formed and erected out of an existing Diocese, it shall be subject to the Constitution and Canons of the Diocese out of which it was formed, except as local circumstances may prevent, until the same be altered in accordance with such Constitution and Canons by the Convention of the new Diocese.⁷³

These provisions entered the PECUSA Constitution in 1838,⁷⁴ so were in effect for dioceses erected out of existing dioceses in this period. Thus these new dioceses created in the process of a diocesan division, received the constitution and canons of the old dioceses unless and until such time as that new diocese moved to change them. New dioceses from older dioceses with “Council,” must make deliberate, conscious effort to rename their annual meeting. Presumably

⁷² *Journal of the Proceedings of the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States of America, Assembled in a General Convention, Held in the City of Philadelphia, From October 3 to October 26, Inclusive, In the Year of our Lord 1883, with an Appendix* (Convention, 1884), 168, 186.

⁷³ “Constitution of the General Convention,” in Archives of the Episcopal Church, ed., *Constitution & Canons Together with the Rules of Order For the government of the Protestant Episcopal Church in the United States Otherwise Known as of the Episcopal Church, Adopted and Revised in General Convention, 1789-2012* (New York: Church Publishing Co., [2012]), 2, accessed January 5, 2015, http://www.episcopalarchives.org/CandC_ToC_2012.html.

⁷⁴ Edwin Augustine White and Jackson A. Dykman, *Annotated Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America, Otherwise Known as the Episcopal Church: adopted in General Conventions, 1789-1979*, 1981 ed. / revised and updated by the Standing Commission on Constitution and Canons of the General Convention (New York: Seabury Press, 1982), 93.

issues other than nomenclature led to the division of the diocese and required addressing. In addition, inertia is a long-known trait of institutions, could readily work with the other matters of interest to mitigate against the changing of the name of a meeting.

The Diocese of Fond du Lac, was the first such diocese created with a “Council,” divided from the Diocese of Wisconsin, in 1875, and commencing the new naming trend. Subsequently, West Virginia (1877) Southern Virginia (1892), and Southwestern Virginia (1919)⁷⁵ evolved from the Diocese of Virginia, its constitution and canons, and its tradition of a “council.” The Diocese of Lexington (1895) was created from the Diocese of Kentucky which had adopted the nomenclature of “council” in 1877. The Diocese of Dallas (1896) and the Diocese of West Texas (1904), evolved from the Diocese of Texas through the a Missionary District of Northern Texas and the Missionary District of Western Texas, respectively, both divided out of the Diocese of Texas in 1874.⁷⁶ In addition, when created as a diocese from the Missionary Jurisdiction of Colorado, the Diocese of Colorado directly adopted the constitution and canons of the Diocese of Nebraska, “substituting the name Colorado for Nebraska, and omitting the article concerning the alterations of the Constitution,” making it another direct “council” legacy beyond the eight of direct division.⁷⁷

Legacy of nomenclature of the Mother diocese, however, does not apply to the Dioceses of East Carolina, created in a division of the Diocese of North Carolina in 1885,⁷⁸ and the Diocese of Atlanta, created in a division of the Diocese of Georgia in 1909. When returning to PECUSA in 1866 and the nomenclature of “Convention,” neither the Diocese of Georgia nor the Diocese of North Carolina every re-adopted the name, “Council.” A conscious decision to select that name for the annual meeting of the diocese was required, but no evidence has been located that documents the reason for that decision.

The Dioceses of Atlanta and East Carolina picking the name “Council” for their meetings, however, appears to be a part of a larger trend during this period; that of increasing use of the council nomenclature by Southern (located within the bounds of the historical Confederate States of America) or Border State (located in states at the juncture of the United States of America and the Confederate States of America, wherein slavery was legal, but which states which remained in the United States of America during the Civil War) dioceses. Eight dioceses which named or renamed their annual meeting “Council” 1875-1919 (Alabama, Atlanta, Dallas,

⁷⁵ The Diocese of Southwest Virginia was a division of the Diocese of Southern Virginia, which was a division of the Diocese of Virginia.

⁷⁶ Katharine Waring, *The Episcopal Church in Northwest Texas, 1874-1990* (San Angelo, TX: Anchor Publishing Co., 1991), 9-12.

⁷⁷ *Journal of the Primary Council of the Protestant Episcopal Church in Colorado Held in St. John's Cathedral, Denver, June 8th, 9th and 10th, 1887* (Denver: The Council, 1887), 17.

⁷⁸ Lawrence Fay Brewster, “The Diocese of East Carolina, 1883-1963,” in Lawrence Foushee London and Sarah McCulloh Lemmon, eds., *The Episcopal Church in North Carolina, 1701-1959* (Raleigh: The Episcopal Diocese of North Carolina, 1987), 427, 429. Brewster gave no reason for East Carolina adopting the nomenclature of “Council.” Email correspondence with the present Historiographer of the Diocese of East Carolina revealed no additional information. Mamre Marsh Wilson to Julia Randle, email message, September 23, 2014. Mamre Marsh Wilson to Julia Randle, email message, September 27, 2014.

East Carolina, South Carolina, Southern Virginia, Southwestern Virginia, West Texas) were located within the bounds of the historic Confederate States of America. The Border States were the site of four additional dioceses (Kentucky, Lexington, West Missouri, West Virginia), which adopted the name “Council” during this period. The two areas combined represent 12 of the 17 dioceses which chose that name during that period, or 70% of the total. In contrast, only five dioceses (Colorado, Fond du Lac, Indianapolis, Northern Indiana, Western New York) which selected the name “Council” during this period were located in “northern” or “western” states, neither located within the historic bounds of the Confederate States of America nor within the Civil War Border States.

Clear documentary explanation for this trend, however, has not been located. A history of the Diocese of Kentucky states that “everyone knew” that the Rt. Rev. Thomas Underwood Dudley, Assistant Bishop of Kentucky, 1875-1884, and Bishop of Kentucky, 1884-1904, “had... introduced the term ‘Council’ as a part of his rhetorical style.”⁷⁹ Meanwhile, a history of the Diocese of Alabama contends that “In 1886 the name “Convention,” by which the diocesan legislature had been known, was laid aside as having political connotations, and in its stead was resumed the more ecclesiastical title “Council,” which had been borne during the Civil War.”⁸⁰ Uncited statements are insufficient evidence for ascribing a trend, but they could point to a possible interpretation documented by secular historians of southern history.

Historians of the Southern United States, particularly those investigating cultural history, have detailed that with the official end of “Reconstruction” with the election of 1877, emphasis on national reconciliation based on the valor of and memorialization of all troops fighting in the Civil War, the forging of an increasing Southern civic culture glorifying antebellum plantation culture, and the building of an increasingly racially segregated society all served to validate the culture of the Confederate States of America.⁸¹ If Southern Episcopalians consciously or unconsciously interpreted the name “Council” as a valuable remnant of Confederate States of America life, it could explain some of the motivation for adopting or readopting that name for annual diocesan meetings in this period. The prevailing pattern of Southern and Border States dioceses preserving or embracing this nomenclature can encourage such speculation. At this

⁷⁹ Frances Keller Swinford and Rebecca Smith Lee, *The Great Elm Tree: Heritage of the Episcopal Diocese of Lexington*, (Lexington: Faith House Press, 1969), 407.

⁸⁰ Walter C. Whitaker, *History of the Protestant Episcopal Church in Alabama, 1763-1891* (Birmingham: Roberts & Son, 1898), 291.

⁸¹ For additional reading, see David W. Blight, *Race and Reunion: The Civil War in American Memory* (Cambridge, MA: Harvard University Press, 2001). David W. Blight, *Beyond the Battlefield: Race, Memory, and the American Civil War* (Amherst: University of Massachusetts Press, 2002). W. Fitzhugh Brundage, ed., *Where These Memories Grow: History, Memory, and Southern Identity* (Chapel Hill: University of North Carolina Press, 2000). Karen L. Cox, *Dixie's Daughters: The United Daughters of the Confederacy and the Preservation of Confederate Culture* (Gainesville: University Press of Florida, 2003). Matthew J. Grow, “The Shadow of the Civil War: Historiographer of Civil War Memory,” *American Nineteenth Century History* 4(2003): 77-103. Michael Kammen, *Mystic Chords of Memory: The Transformation of Tradition in American Culture* (New York: Alfred A. Knopf, 1991). Nina Silber, *The Romance of Reunion: Northerners and the South, 1865-1900* (Chapel Hill: University of North Carolina Press, 1993).

point, however, the primary evidence is simply a trend not reinforced by clear documentary evidence.

1920-1940

Rapid Decrease of the Use of the Name “Council”

The decisions of the 1919 General Convention reversed in the trend of dioceses adopting “Council” for the name of their annual meeting and appears to prompt many dioceses to change or revert to the name of “Convention.” During the early twentieth century, the national Episcopal Church had added a General Board of Religious Education and a Joint Commission on Social Service to the Board of Missions. The three groups directed separate membership, executive secretaries, and financial campaigns, which needed coordination and reorganization to work more effectively. To affect this streamlining and reorganization of the national church structure, the 1919 General Convention enacted Canon 58 creating The Presiding Bishop and Council. The Presiding Bishop as executive, was joined by a Council comprised of four bishops, four presbyters and eight laymen elected by the General Convention, and eight additional members elected by the then eight provinces. This Council was to organize and administer the work of the national church in departments (Missions and Church Extension, Religious Education, Christian Social Service, Finance, and Publicity), submit yearly reports, and a present a triennium budget to the General Convention.⁸²

This extraordinary reorganization of church polity and national Episcopal Church structure, in turn, prompted a similar reorganization of structure in dioceses. Commencing in early 1920, the annual meetings of dioceses enacted canons creating a similar administrative system for their dioceses with the diocesan bishop the executive of a body, normally named an “Executive Council.” Many dioceses commenced the change in 1920, while others waited a number of years, sometimes delaying reorganization until a new diocesan bishop was consecrated.

This reformatting of diocesan structure and instituting an Executive Council, had the effect of prompting some dioceses to change the name of their annual meeting. Two high level bodies in a diocese with the name of “Council” created nomenclature confusion. This was particularly true if local usage included referring to the annual meeting as “The Council.” Consequently, between 1920 and 1935, twelve of the twenty six dioceses then with diocesan Councils (see Appendix A for progression of change), or nearly half of the dioceses with this annual meeting name, changed it to “Convention.” Not all dioceses with an annual Council that adopted the Executive Board model and name, changed to an annual “Convention.” For example, the Diocese of Florida restructured with an Executive Board by 1925, but did not change from a Diocesan “Council” to a Diocesan “Convention” until 1964.⁸³

⁸² James Addison Thayer, *The Episcopal Church in the United States 1789-1931* (New York: Charles Scribner’s Sons, 1931), 298-299. “Canon 58 – The Presiding Bishop and His Council,” *Churchman*, 11/15/1919, 16-17.

⁸³ George R. Bentley, *The Episcopal Diocese of Florida, 1892-1975* (Gainesville: University for Florida Press, 1989), 93. *Journal of the One Hundred and Twenty-First Annual Convention of the Diocese of Florida and the Articles of Reincorporation and Redrafted Canons Thereunder, Church of the Good Shepherd, Jacksonville, January 28, 29, 30, 1964.*, 34-36.

The identity of the dioceses which made this change from “Council” to “Convention” is also of interest. The Dioceses of Alabama, Arkansas, Colorado, Dallas, East Carolina, Eau Claire, Indianapolis, Kentucky, Lexington, Minnesota, South Carolina, West Missouri, and Western New York. Five dioceses (Alabama, Arkansas, Dallas, East Carolina, and South Carolina), were dioceses or daughter dioceses within the bounds of the historic Confederate States of America, while an addition three (Kentucky, Lexington, West Missouri) were situated in the Border States. The remaining four were located outside the South/Border areas of the “West” (Colorado), or the traditional “North” (Indianapolis, Minnesota, and West New York), where the traditions and legacy of the Confederate States of America carried less cultural influence. Furthermore, Minnesota, the first “northern” diocese to adopt the name “Council,” was a part of this initial group abandoning the name. Thus despite the propensity for Southern and Border States dioceses to bear the name “Council” for their annual meeting, such dioceses comprised 2/3 of the dioceses that abandoned that name in this period. Equally noteworthy, one diocese was created during this period with a “Council:” the Diocese of Eau Claire in Wisconsin. As it was formed from a division of the Diocese of Milwaukee (original the Diocese of Wisconsin, renamed Diocese of Milwaukee in 1886⁸⁴), another “Council” diocese,⁸⁵ its creation with a “Council” instead of a “Convention” was typical of that long-standing pattern.

The coverage of this change in the Episcopal Church press is also of note. The *Churchman* (New York) carefully chronicled the progression of dioceses adopting the “New Methods,” with effusive headlines praising them for following the lead of the General Convention.⁸⁶ The *Living Church* (Chicago), adopted a lower key approach, simply reporting on diocesan annual meetings with the terse headline of “Annual Conventions,” and noting that these meetings had voted to reorganize with a Bishop and executive council.⁸⁷

The *Southern Churchman* (Richmond) responded less enthusiastically to these changes. While the *Churchman* has praised the Diocese of East Carolina as being “Possibly the first diocese to follow the lead of the General Convention in establishing a central executive body, which, in conjunction with the bishop as its chairman, has the direction of the affairs of the

⁸⁴ Harold Ezra Wagner, *The Episcopal Church in Wisconsin, 1857-1947: A History of the Diocese of Milwaukee* (Milwaukee: Diocese of Milwaukee, 1947), 103.

⁸⁵ *Journal of the Proceedings of the Primary Council of the Diocese of Eau Claire. Held at Christ Church, Eau Claire, Wisconsin. Wednesday, the Twenty-first day of November, Nineteen Hundred and Twenty Eight*, 36.

⁸⁶For example, “New of the Church. East Carolina First Diocese with Council. Follows Lead of General Convention in New Methods,” *Churchman*, February 7, 1920, 24. “News of the Church. Maryland Now Has an Executive Council. Follows Lead of General Convention in Diocesan Organization,” *Churchman*, February 14, 1920. “News of the Church. Diocesan Conventions Reorganize With Bishop and Council System. Salaries are Increased for Bishops and Clergy in Many Cases; Representation,” *Churchman*, June 5, 1920, 18-21. “News of the Church. Many Diocesan Conventions During Latter Half of May. Dioceses Reorganize with Bishop and Council; Nation-Wide Campaign Returns Reveal New Life in Many Parishes,” *Churchman*, June 12, 1920, 22-24.

⁸⁷ For example, “Annual Conventions,” *Living Church*, 01/31/1920, 430. “Annual Conventions,” *Living Church*, 02/07/1920, 468-472. “Annual Conventions,” *Living Church*, 02/14/1920, 503-504. “Annual Conventions,” *Living Church*, 03/06/1920, 610-611. “Annual Conventions,” *Living Church*, 05/08/1920, 57.

diocese under its control during the intervals between the meetings of the council,”⁸⁸ The *Southern Churchman* (Richmond), however, devoted the bulk of its early coverage to the fact the Diocese of East Carolina had voted to change its annual meeting from council,⁸⁹ a fact the *Churchman* account had entirely omitted⁹⁰ and the *Living Church* stated “That there might be no confusion the name of the annual meeting of council was changed to that of convention.”⁹¹ The *Southern Churchman* went on to outline some of the post-Civil War critique of “convention” and an historically “Southern” advocacy of “council,” which might could have contributed to the delay of the final approval of East Carolina’s meeting name change to 1924.⁹²

Council or Convention?

In the account sent by our correspondent of the recent Council of East Carolina, published last week with some abridgement, we noted that preliminary steps were taken to change the name of the Council of the Diocese to Convention. We believe the change proposed to prevent confusion with the newly formed Executive Council, modeled on the “Presiding Bishop and Council” recently created and most awkwardly and unfortunately named, by the Generation Convention.

We would regret to see the name “Council” relinquished by our southern diocese. The etymology of the word, its historical associations, and the more dignified meaning attached to it in popular usage all indicate that this, rather than the commonplace and colorless “Convention” is the proper designation for our state ecclesiastical assemblies. All sorts of organizations meet in Conventions from political parties down, and curious proceedings sometimes follow. But men meet in Council for serious deliberation on matters of moment, and particularly on sacred things, to take “counsel” together. The words, while of different derivation and meaning, have been associated in every language.

But there is another reason for us, sentimental, no doubt, but not wholly without historical significance. It may have been noted that the name Council is generally used by the dioceses of the South. It is because this name was adopted for these dioceses by the Church in the Confederate States of America, when the dioceses within that government were “impelled

⁸⁸ “News of the Church. East Carolina First Diocese with Council. Follows Lead of General Convention in New Methods,” *Churchman*, 02/07/1920, 24.

⁸⁹ “Council or Convention,” *Southern Churchman*, 02/08/1920, 3.

⁹⁰ “News of the Church. East Carolina First Diocese with Council. Follows Lead of General Convention in New Methods,” *Churchman*, July 7, 1920, 24.

⁹¹ “Annual Conventions,” *Living Church*, January 31, 1920, 430.

⁹² *Journal of the Forty-First Annual Council of the Protestant Episcopal Church in the Diocese of East Carolina, Held in Christ Church, New Bern, N.C., January 22-23, 1924* (Goldsboro, NC, 1924), 50.

by political necessity to separate in a legislative capacity” from the Church in the United States. The second article of its Constitution read as follows: “There shall be in this Church a General Council. There may be also Provincial Councils and Diocesan Councils.” The change from Convention to Council was probably never made in Tennessee because there was no Convention in that Diocese from 1861 to 1865. The name Council has been retained in all the other dioceses in the former Confederate States except Georgia and North Carolina.⁹³

While many other dioceses appeared to eagerly rush to restructure their diocesan organization to parallel that of the national church, the Diocese of Virginia, took a more measured approach. Restructure had already commenced in Virginia in 1919 with the centralization of all funds under a single treasurer.⁹⁴ Following the National Church reorganization, the 1920 Virginia Diocesan Council created a committee of seven to consider and recommend structural changes “in order that the work of the Diocese shall be more fully co-ordinated and effectively advanced.”⁹⁵ The 1921 the committee recommended and the Council ultimately passed canons centralizing all boards and other diocesan ministries under the Executive Committee of the Diocesan Missionary Society,⁹⁶ similar to the restructuring of other dioceses under a diocesan Bishop and Executive Council.⁹⁷ As Bishop Brown stated in his address to the Council:

There were two alternative courses before us –frankly to adopt a principle followed already by a large number of Diocese, namely to abandon altogether the old ways and customs and make our Diocesan organization conform strictly to the one adopted by the General Church in its organization, known as the Presiding Bishop and Council; or to take an organization in the Diocese, well-known and highly esteemed, and make that the basis of our reorganization plan. We have followed the latter course, and taken the Diocesan Missionary Society as such a basis.

There were many reasons that induced us to follow this course. Let me mention just two or three. First, it is too soon to judge with certainty as to the wisdom of the organization as it exists in the General Church. Experience may necessitate a number of changes. We lose nothing by waiting to see how it works out in some of the Dioceses that have adopted. Second, by taking the Diocesan Missionary Society as the basis of our organization, we do not cut ourselves entirely

⁹³ “Council or Convention,” *Southern Churchman*, February 7, 1920, 3.

⁹⁴ *Journal of the 124th Annual Council of the Protestant Episcopal Church in the Diocese of Virginia, Held in Christ Church, Winchester, Va., on the 21st, 22nd, and 23rd of May 1919*, 27, 56, 75-77.

⁹⁵ *Journal of the 125th Annual Council of the Protestant Episcopal Church in the Diocese of Virginia, Held in St. Paul’s Church, Richmond, Va., on the 19th, 20th and 21st of May 1920*, 41.

⁹⁶ *Journal of the 126th Annual Council of the Protestant Episcopal Church in the Diocese of Virginia, Held in Christ Church, Charlottesville, Va., on the 18th, 19th and 20th of May, 1921*, 53-57.

⁹⁷ *Journal...Diocese of Virginia...1921*, 53-57.

off from the past, and yet have an organization flexible enough to include all the fields of Church activity, such as mission, religious education, and social service, and any others that in the future we may deem it wise to establish.

Lastly, the plan prepared by the committee, with such modifications as may be introduced during the discussion of the report, is far simpler and more workable and less likely to cause confusion than an entirely new one with few, if any links with the past.⁹⁸

The Diocese of Virginia had neatly sidestepped the possibility of any confusion arising from having both an Executive Council and a Diocesan Council and kept its “links with the past. “

⁹⁸ “Bishop’s Address,” *Journal...Diocese of Virginia...1921*, 29.

1940-1970

Did the Civil Rights Movement Affect Use of the Name “Council”?

1940 through 1970 was a period of increased racial activism and change in both the wider culture. Most prominent in the U.S. secular culture was the May 1954 U.S. Supreme Court decision in *Brown v. the Board of Education of Topeka*, which declared racial segregation in public schools to be unconstitutional. It was also a time of legal activism in the courts against racial segregation, disenfranchisement, and discrimination that predated 1954 decision as well as continued afterwards. In addition it was an epoch of civil resistance, civil disobedience and non-violent activities by African Americans and their supporters including boycotts, “sit-ins,” marches, and the leadership of Dr. Martin Luther King, Jr., in an effort to obtain legal protection and end racial inequalities in the United States. Violent confrontations including urban riots, violent police tactics, and U.S. troop deployments also occurred. Legislative milestones included the Civil Rights Acts of 1964 and 1968, and the Voting Rights Act of 1965. While racism in the United States was not obliterated, substantial progress resulted in the spheres of desegregation, enfranchisement, and housing opportunities.

Similar activism and change occurred in the Episcopal Church. From 1943 forward, Civil Rights received increasing attention by the General Convention in the form of resolutions, public statements, and denominational guidelines. The practice of segregating African Americans in special racial “convocations” with only limited “representation” in the diocesan annual meeting was slowly eradicated. The Episcopal Society for Racial Unity (ESCRU), founded in 1958, fought segregation and racial division within the Episcopal Church with the non-violent means employed by secular activists, and the General Convention Special Program, 1967-1973, attempted to fight racial poverty and injustice in the inner city through empowerment grants. As in the culture at large, racism was not obliterated in the Episcopal Church, but changes on race issues, particularly racial segregation in Episcopal Church facilities, did take place.⁹⁹

With these trends, one could postulate that if the name “Council” was viewed as racist or an explicitly Confederate States of America legacy in the Episcopal Church, African Americans and other racially active members would attempt to change that nomenclature, particularly during a period of racial rights awareness and change. During this period, four dioceses (Florida, Louisiana, Northern Indiana, West Virginia) changed the name of their annual meeting from “Council” to “Convention,” while one new diocese (Northwest Texas) was created with an annual meeting named “Council.” **In addition, the Diocese of Virginia changed the name of its**

⁹⁹ For further reading, see Harold T. Lewis, *Yet With a Steady Beat: The African American Struggle for Recognition in the Episcopal Church* (Valley Forge: Trinity Press International, 1996). Gardiner H. Shattuck, Jr., *Episcopalians and Race: Civil War to Civil Rights* (Lexington: University Press of Kentucky, 2000). David E. Summer, *The Episcopal Church's History: 1945-1985* (Wilton, CT: Morehouse-Barlow, 1987), particularly pages 31-59.

annual meeting from “Council” to “Convention” for one year. Despite diligent search, to date no clear evidence has been uncovered to document racial aspects to these developments.

The Diocese of Louisiana was the first diocese to change its annual meeting name from Council to Convention during this period. Unlike many other dioceses, Louisiana had not undergone a governmental restructure parallel to that of the National Church, continuing to operate under a constitution and canons relatively unchanged since 1838.¹⁰⁰ Recognizing the need for an organization more compatible with the times, the Diocesan Council of 1940 voted the appointment of a Commission on Constitution and Canons to compose a new diocesan constitution and canons.¹⁰¹ After two years of study of twelve disparate dioceses,¹⁰² a new constitution and canons was presented to the Louisiana Council of 1942.¹⁰³ Among the constitutional changes drafted by Vice Chancellor A. Griffin Levy,¹⁰⁴ Article IV renamed the diocesan annual meeting “Convention.”¹⁰⁵ Other changes included the Bishop and Executive Council adopted by many dioceses in the previous two decades.¹⁰⁶ After the first vote of approval in 1942,¹⁰⁷ the Council of 1943 made further amendments,¹⁰⁸ voting the final passage of the new Diocese of Louisiana constitution and canons in 1944.¹⁰⁹ No evidence could be located to characterize the change in annual meeting name as prompted by racial considerations. Instead, the change of meeting name in the Diocese of Louisiana appears to be part of the diocesan restructure seen elsewhere in the 1920s and 1930s, with the creation of an Executive Council and renaming of the diocesan annual meeting “Convention.”

¹⁰⁰ Hodding Carter and Betty Werlein Carter, *So Great a Good: A History of the Episcopal Church in Louisiana and of Christ Church Cathedral, 1805-1955* (Sewanee: University Press, 1955), 327-328.

¹⁰¹ *Journal of the one Hundred and Second Session of the Council of the Diocese of Louisiana Held in Christ Church Cathedral, New Orleans, La. January 24th and 25th 1940 Together with Journal of the Special Meetings of the Council for the Purpose of Electing a Bishop of the Diocese of Louisiana Held in St. James' Church, Baton Rouge, La., September 20, 1939 and in Christ Church Cathedral, New Orleans, La., January 23, 1940*, 9, 12, 58

¹⁰² Unfortunately, the sources do not say which twelve dioceses were studied. It should be noted that the 1941 *Journal* states that 10 dioceses were studied, while the Carter diocesan history contends that twelve dioceses were studied. *Journal of the One Hundred and Third Annual Session of the Council of the Diocese of Louisiana Held in Church of the Good Shepherd, Lake Charles, La., on the 22nd and 23rd of January, 1941*, 21. Carter and Carter, *So Great a Good....*, 344-345. *Journal of the One Hundred and Fourth Annual Session of the Council of the Diocese of Louisiana, Held in Christ Church, Cathedral, New Orleans, La., on the 21st and 22nd of January, 1942*, 13-58, 61, 64.

¹⁰³ *Journal of the One Hundred and Fourth Annual Session of the Council of the Diocese of Louisiana, Held in Christ Church, Cathedral, New Orleans, La., on the 21st and 22nd of January, 1942*, 13-58, 61, 64.

¹⁰⁴ Carter and Carter, *So Great a Good....*, 345.

¹⁰⁵ *Journal of the One Hundred and Fourth Annual Session of the Council of the Diocese of Louisiana, Held in Christ Church, Cathedral, New Orleans, La., on the 21st and 22nd of January, 1942* (Louisiana: The Diocese, 1942), 15, 64.

¹⁰⁶ Carter and Carter, *So Great a Good....*, 335.

¹⁰⁷ *Journal of the One Hundred and Fourth Annual Session of the Council of the Diocese of Louisiana, Held in Christ Church, Cathedral, New Orleans, La., on the 21st and 22nd of January, 1942*, (Louisiana: The Diocese, 1942), 61.

¹⁰⁸ *Journal of the One Hundred and Fifth Annual Session of the Council of the Diocese of Louisiana Held in Grace Church, Monroe, La., on the 27th and 28th of January, 1943* (Louisiana: The Diocese, 1943), 28-29.

¹⁰⁹ *Journal of the One Hundred and Sixth Annual session of the Convention of the Diocese of Louisiana Held in Christ Church Cathedral, New Orleans, La., On the 26th and 27th of January, 1944* (Louisiana: The Diocese, 1944), 36, 42.

With the 1954 U.S. Supreme Court decision in *Brown v. Board*, it is particularly logical to question whether that event influenced the two diocesan annual meeting name changes that occurred in the following three years in West Virginia and Northern Indiana. To date, however, no such documentary evidence has been located.

Under the headline “End to Distinctions, the May 20, 1955 issue of the *Living Church* reported:

An end to racial distinctions in the diocesan council of West Virginia was voted at the council meeting held May 10th and 11th in Charleston, according to Religious News Service. Adopting a recommendation by their committee on Constitution and canons, the delegates voted to strike the words, “whose members are of other than the Anglo-Saxon race” from the diocesan constitution. To become effective, the change must also be approved by the 1956 council meeting.

Negro parishes and missions have been permitted to send only a lay delegate to council meetings and even then under restricted circumstances. Bishop Campbell of West Virginia, newly installed Diocesan bishop [see cover], strongly supported the change affecting Negro parishes.¹¹⁰

Not mentioned in this article was another action by the 1955 West Virginia Council; the first vote to change the name of that annual meeting from “Council” to “Convention.”¹¹¹ These two changes to the constitution of the Diocese of West Virginia commencing at the same time makes them appear possibly linked in intent. No evidence of such a linkage, however, could be located in neither the 1955 and 1956 *Journals*,¹¹² nor the 1977 history of the Diocese of West Virginia.¹¹³ While it is clearly understood that the Rt. Rev. Wilburn C. Campbell, the diocesan bishop of West Virginia actively promoted Civil Rights and racial equality, both as a bishop-coadjutor and diocesan bishop,¹¹⁴ and called for the explicitly racial constitution change in his

¹¹⁰ “Diocesan. West Virginia. End to Distinctions,” *Living Church*, May 20, 1955, 16:1. In the coverage of the 1956 West Virginia annual meeting, where the second vote took place on this constitutional change, as well as the second vote to change the name of the annual meeting, *Living Church* did not even mention these votes.

“Diocesan Conventions. West Virginia,” *Living Church*, June 10, 1956, 8:3.

¹¹¹ *Journal of the Seventy-Eighth Annual Council of the Protestant Episcopal Church in the Diocese of West Virginia Held in St. John’s Church, Charleston, May 10 and 11, 1955*, 18.

¹¹² It is possible that the diocesan newspapers of West Virginia could contain additional information, but copies from 1955 and 1956 are not available at the Bishop Payne Library, Virginia Theological Seminary, and could not be obtained from the Diocese of West Virginia.

¹¹³ Eleanor Meyer Hamilton, *The Flair and the Fire: The Story of the Episcopal Church in West Virginia 1877-1977* (Charleston: The Diocese of West Virginia, 1977), 216, 228. In the discussion of the 1955 annual meeting Hamilton recounts at length Campbell’s call for the constitutional change on the racial composition of the annual meeting, but includes no discussion of the name change of the annual meeting. The name change is only parenthetically mentioned in the following chapter, where Hamilton stated, “The women of the church in West Virginia finally got to meet jointly with the Annual Diocesan Convention (formerly called Annual Council).”

¹¹⁴ Hamilton, *The Flair and the Fire*..., 216. Email, Rt. Rev. David C. Jones to Julia E. Randle, RE: Question About West Virginia, 11/22/2014.

first diocesan address hours after his installation as bishop,¹¹⁵ he is understood to have had other reasons for changing the name of the diocesan annual meeting. In response to an inquiry for the Historiographer of the Diocese of Virginia, the West Virginia Diocesan Administrator discussed the matter with the current diocesan bishop, the Rt. Rev. W. Michie Klusmeyer. According to him, diocesan oral tradition contends that Bishop Campbell promoted changing the name “in order for the Diocese of WV to further show independence from the Diocese of Virginia, from which it had evolved many years earlier.”¹¹⁶

Perhaps Campbell’s vision and the actions of the 1955 Council of the Diocese of West Virginia were a catalyst for the statement the following month by the Rt. Rev. Frederick D. Goodwin, Bishop of Virginia, in his regular *Virginia Churchman* column, “The Bishop’s Page:”

About the time this issue of THE VIRGINIA CHURCHMAN reaches its readers, the 68th Convention and the 92nd Council of the Diocese of Virginia will be in session in Christ Church, Charlottesville. It will be the 160th annual gathering of the clergy and lay representatives of the Episcopal Church in the Diocese, sometimes called Convention, sometimes called Council, but now we trust returning permanently to the more ecclesiastical term of “Council.”¹¹⁷

Subsequent research, however, reveals the Bishop of Virginia was most likely referring to events in his own diocese, not to decisions of the Diocese of West Virginia. It is now clear that during this period, the Diocese of Virginia changed its annual meeting name from “Council” to “Convention” for the period of one year: 1954-1955.

Like a number of other dioceses, restructure of diocesan administration produced the vehicle for nomenclature change. As noted earlier, the Diocese of Virginia responded to the National Church restructure of a Bishop and Executive Council model by grafting those functions onto the Executive Committee of the Diocesan Missionary Society.¹¹⁸ By 1952, however, the complexities of both diocesan and mission administration conducted by a single body was proving less effective and overwhelming, and such was noted by the Rt. Rev. Frederick D. Goodwin in his pastoral address.¹¹⁹ At the behest of the Budget Committee of the Executive Committee of the

¹¹⁵ “Bishop’s Address,” ¹¹⁵ *Journal of the Seventy-Eighth Annual Council of the Protestant Episcopal Church in the Diocese of West Virginia Held in St. John’s Church, Charleston, May 10 and 11, 1955*, 28-29.

¹¹⁶ Email, Mollie Bailey to Julia E. Randle, email message RE: Historical Inquiry, November 20, 2014.

¹¹⁷ Frederick D. Goodwin, “The Bishop’s Page: The Importance of Councils in the Life of Diocese,” *Virginia Churchman* LXIV (June 1955), 3. It is interesting to note that in the continuation of the column on page 17, Bishop Goodwin stated, “Time and space forbid us to do more than mention certain dramatic and important incidents in subsequent Diocesan Councils; such as the Convention of 1862 when the Diocese took its place in the “Protestant Episcopal Church in the Confederate States of America” or a very few years later when it return to the “Protestant Episcopal Church in the United States of America....”

¹¹⁸ See pages 29-30.

¹¹⁹ [Bishop Goodwin’s Pastoral Address], *Journal of the 157th Annual Council of the Protestant Episcopal Church in the Diocese of Virginia Held in Christ church, Winchester on the 28th and 29th of May, 1952*, 50-52.

Diocesan Missionary Society, the Bishop was directed to appoint an Ad Hoc committee,¹²⁰ later known as the “Ad Hoc” Committee on Diocesan Reorganization,¹²¹ to address the issue.

When the Ad Hoc Committee on Diocesan Reorganization reported to the 1953 Council, they proposed separating the two functions into two separate entities; a less burdened Diocesan Missionary Society and an Executive Committee or Council for the diocesan administrative work, and provided constitutional and canonical changes to effect this change.¹²² When passed on the first reading (for the constitutional changes), the annual meeting was renamed “Convention” and the new executive entity was named “Council.” Although the first vote on the change of the meeting name was known to have taken place, this action did not appear in the 1953 *Journal* of that meeting.¹²³

Legally, the 1954 annual meeting had to render a second approving vote for the constitutional changes approved the prior year. Before that action commenced, however, the Rev. Dr. George McLauren Brydon, Historiographer and Registrar of the Diocese of Virginia, “presented a resolution seeking to rescind the change of “Council” to “Convention,” which was referred to the Committee on Canons.”¹²⁴ Prior to that committee’s report, however, the Rev. Samuel B. Chilton, later Suffragan Bishop of the Diocese of Virginia, moved:

Whereas, the following resolution: “Wherever the word ‘Council’ occurs in the Constitution and Canons it shall be changed from ‘Council’ to ‘Convention,’” was adopted by the 158th Council held in 1953 and was through error omitted from the *Journal*,

Be it Resolved, That the Secretary be directed to include the said resolution in the *Journal* for 1954 as correction to the record of the 185th Annual Council as it appears in the *Journal*.¹²⁵

After the passage of the resolution above, .

“The Rev. W. Leigh Ribble presented the report of the Committee on Canons. He asked Mr. E.N. Montague to make a statement concerning the

¹²⁰ *Journal...Diocese of Virginia...1952*, 62-64.

¹²¹ [Bishop Goodwin’s Pastoral Address], *Journal of the 158th Annual Council of the Protestant Episcopal Church in the Diocese of Virginia, Held in St. James’ Church, Richmond on the 20th and 21st of May, 1953*, 50.

¹²² “Appendix ! Reports. VI. Other Reports. (q) Ad Hoc Committee,” *Journal...Diocese of Virginia...1953*, 143-156. For the record of constitutional and canonical votes on this report, see pages 61-73.

¹²³ See “Diocesan Council,” *Virginia Churchman*, (July 1953), 19:1. *Journal of the 159th Annual Convention of the Protestant Episcopal Church in the Diocese of Virginia, Held in St. Mary’s Church, Arlington, on the 18th, 19th and 20th of May, 1954*, 70.

¹²⁴ *Journal...Diocese of Virginia...1954*, 58.

¹²⁵ *Journal...Diocese of Virginia...1954*, 70.

difficulties of changes in the Constitution. Mr. Ribble moved that the motion of Dr. Brydon to withdraw the change of the name of this body from “Council” to “Convention” be rejected, and recommended passage on the second reading of the following resolution adopted by the 158th Annual Council of the Diocese of Virginia:

Wherever the word *Council* occurs in the Constitution and Canons it shall be changed from *Council* to *Convention*.

This was seconded and passed.¹²⁶

The record does not include Mr. Montague’s “statement concerning the difficulties of changes in the Constitution,” but it is entirely possible he noted the interconnection between the various changes made, including nomenclature, and that the necessary amendments would require the mandated second vote the following year and delay implementation of the new and desired structure by that same length of time. The entire package of constitutional and canonical changes were then passed, but within minutes it was moved to amend the newly finalized amendments to the constitution to revert the name of the annual meeting to “Council” and rename the “Executive Council” the “Executive Committee.”¹²⁷ This amendment passed, and that vote was affirmed by the 1955 “Convention,” that immediately became the 1955 “Council.”¹²⁸

Without additional documentary resources, it is risky to assess this particular interlude in the nomenclature history of the Diocese of Virginia. It is possible, that the 1953 Council was so focused on or overwhelmed by the details of the apparently desired structure change being made that the change in the name of the annual meeting eluded their notice or was inconspicuous in the larger issue being addressed. Although the *Virginia Churchman* had included a single sentence, “First reading of Constitutional changes passed which, if passed again next year, will make “Council” “Convention”, and DMS “Executive Council.”¹²⁹ in its length article on the annual meeting, the omission of that in the 1953 *Journal* could have confused the matter for some. In 1954, the desire to implement the structure immediately, might have prompted delegates to vote the changes, knowing that they could easily vote to rename the annual meeting “Council” and only need to bear the name “Convention” for one year. Hopefully more documents, or even surviving personal recollections can further clarify these actions. What is clear, however, is 1) despite motions to the contrary, the 1954 annual meeting of the Diocese of Virginia gave the second reading approval to change that meetings name to “Convention,” 2) after that approval, the delegates immediately voted to amend the newly amended constitution to return the

¹²⁶ *Journal...Diocese of Virginia...1954*, 70.

¹²⁷ *Journal...Diocese of Virginia...1954*, 72-73.

¹²⁸ *Journal of the 160th Annual Council of the Protestant Episcopal Church in the Diocese of Virginia, Held in Christ Church, Charlottesville, on the 25th and 26th of May, 1955*, 55.

¹²⁹ “Diocesan Council,” *Virginia Churchman*, (July 1953), 19:1.

name of the meeting to “Council,” and 3) the annual meeting bore the name “Convention” for one year until the second reading vote in 1955 confirmed the constitutional amendment of 1954. Ironically, the 1954 events occurred three days after the U.S. Supreme Court rendered its decision in *Brown v. Board of Education of Topeka*.¹³⁰

A year after West Virginia began the process of changing the annual meeting name from “Council” to “Convention,” and Virginia ended its short-term annual meeting name revision, the Diocese of Northern Indiana embarked on the same change. At the 1956 Council, the Standing Committee on Constitution and Canons

presented two resolutions calling for changes in the Constitution and Canons of the Diocese: one to change the name of “The Annual Council” to “The Diocesan Convention”; and the other to give a seat and vote in the Annual Council to lay members of the Bishop and Council who might otherwise not be delegates. Both resolutions were seconded and passed on a first reading, and will be submitted to the 59th Annual Council for final action.¹³¹

The 1956 *Journal* contains no stated reason for these changes, while a similar lack of information is found in the 1957 *Journal* recording the second required vote.¹³² Press coverage of these two meetings is similarly unrevealing. The *Living Church* article on the 1956 meeting does not even mention the constitutional changes adopted,¹³³ while the account of the 1957 meeting in the diocesan newspaper, *The Beacon*, states that the “Two constitutional changes passed their second reading and will be incorporated into the constitution.”¹³⁴

Email correspondence with John D. Beatty, Archivist of the Diocese of Northern Indiana revealed, some interesting speculation, but no hard evidence. When first responding to the

¹³⁰ The U.S. Supreme Court rendered its decision for *Brown v. Board of Education of Topeka* on 17 May 1954. See SUPREME COURT OF THE UNITED STATES, *Brown v. Board of Education*, 347 U.S. 483 (1954) (USSC+), accessed 01/15/2015 at <http://www.nationalcenter.org/brown.html>. Dr Brydon’s motion to “rescind the name change” occurred on 18 May, while the votes taken occurred on 20 May. *Journal...Diocese of Virginia...1954*, 70, 72-73. For evidence of the dates of public knowledge and reaction to the U.S. Supreme Court decision, see “Brown V. Board: An American Legacy,” Teaching Tolerance: A Project of the Southern Poverty Law Center, accessed 01/15/2015 <http://www.tolerance.org/magazine/number-25-spring-2004/departments/brown-v-board-american-legacy>.

¹³¹ *Journal of the Proceedings of the Fifty-Eighth Annual Council 1956 Diocese of Northern Indiana*, 15.

¹³² *Journal of the Proceedings of the Fifty-Ninth Annual Council of the Diocese of Northern Indiana, October 2, 1957*, (Published by the Secretary – December 1957), 14.

¹³³ “Diocesan Conventions. Northern Indiana,” *Living Church*, 10/28/1956, 17:2-3.

¹³⁴ “Delegates Meet at St. James Cathedral; Vote Minor Changes in Constitution. Annual Council Becomes Convention,” *The Beacon of the Church in Northern Indiana* Vol. II, No. 4, October 1957, 3.

question, Beatty observed that while this was “a most interesting question...I have no idea why ‘council’ was changed to ‘convention.’ I will have to do a little digging.”¹³⁵ He also ruminated:

Our bishop at the time, Reginald Mallett, was a High Churchman from Baltimore, but quietly supported civil rights. We are overwhelmingly white as a diocese but do have an African American parish, St. Augustine's, in Gary, and its members were in the forefront of civil rights in the 1950s, Mallett quietly supported them, but was not vocal about it, or so I am told by that parish's historian.¹³⁶

Research in the resources of the diocesan archives, however, provided Beatty with no documentary evidence to explain the reason for the annual name change or chronicle a quiet effort by Bishop Mallett and St. Augustine's, Gary, and confessed that he was “genuinely at a loss to explain it.” He did note that “There was some discussion about revising all of the canons [at this time]. If the change in nomenclature was occurring elsewhere in the Church, it is possible that Bishop Mallett simply the canons to reflect a more modern terminology.”¹³⁷

Finally, the Diocese of Florida, modified its annual meeting name from “Council” to “Convention” in the early 1960s, a particularly dynamic season of Civil Rights activism by “Freedom Riders,” lunch counter sit-ins, integration of deep south college campuses, and marches. Once again, however, the catalyst for name change appears enmeshed in diocesan restructure. In 1925 the Diocese of Florida had joined other dioceses in creating a diocesan Bishop and Executive Council like the National Church, named it “Executive Council, yet retained the annual meeting name of Diocesan Council.”¹³⁸ In the early 1960s, many in the diocese felt a need for an update of the constitution and canons, as well as a reincorporation of the Diocese under revised state law. Reincorporation under the new state law would permit future changes of the Act of Incorporation to be made by the Diocese itself, instead of the cumbersome process of getting revisions through the state legislature.¹³⁹ Revision and reincorporation went hand in hand, with the initial passage of these measures in 1963¹⁴⁰ and

¹³⁵ Email, John D. Beatty to Julia E. Randle, email message RE: Seeking History of the Diocese of Northern Indiana, September 23, 2014.

¹³⁶ John D. Beatty to Julia E. Randle, email message RE: Seeking History of the Diocese of Northern Indiana, September 23, 2014.

¹³⁷ John D. Beatty to Julia E. Randle, email message RE: Seeking History of the Diocese of Northern Indiana, September 24, 2014.

¹³⁸ George R. Bentley, *The Episcopal Diocese of Florida, 1892-1975* (Gainesville: University for Florida Press, 1989), 93.

¹³⁹ *Journal of the One Hundred and Nineteenth Annual Council of the Diocese of Florida, St. John's Cathedral, Jacksonville, A.D., Nineteen Hundred Sixty-two*, 35, 41. “State of the Church Committee Plans Diocesan Growth,” *Around the Diocese* IV (February 1962) 1. “Revision of Constitution and Canons Slated,” *Around the Diocese*, V (December 1962) 3.

¹⁴⁰ *Journal of the One Hundred and Twentieth Annual Council of the Diocese of Florida, St. John's Church, Tallahassee, A.D. Nineteen Hundred Sixty-Three*, 26-28. “Notes from the 120th Council,” *Around the Diocese* V (February 1963), 3.

the final vote in 1964.¹⁴¹ The alteration of the annual meeting name from “Council” to “Convention” was once such change in these revised governing documents, but no clear explanation of the reason for the change could be located. It must have elicited some question, as in the discussion leading to the final vote in 1964, the Hon. George Milam, Chancellor of the Diocese of Florida, “discussed the difference in usage of the words ‘Council’ and ‘Convention.’”¹⁴² Whether the Civil Rights atmosphere of the times influenced the name change, however, remains undocumented.

Finally, the 1940-1970 period included the final creation of a Diocese commencing its diocesan life with an annual meeting named “Council.” In 1958, the Diocese of Northwest Texas was created from the Missionary District of North Texas.¹⁴³ Like most other Texas dioceses and missionary districts which original comprised the Diocese of Texas, the Diocese of Northwest Texas its initial constitution and canons included a diocesan “Council, and no objection to or discomfort with that nomenclature was located in the *Journals* of the new diocese or in its diocesan history.

Thus ended the “Civil Rights” era of United States history and of the Episcopal Church. Four dioceses had renamed their annual meeting a convention **and the Diocese of Virginia annual meeting bore the name “convention” for one year**, but one new diocese was created with the “Council” nomenclature. If any of these events were truly motivated by the racial goals of the time, the documentation remains to be located.

¹⁴¹ *Journal of the One Hundred and Twenty-First Annual Convention of the Diocese of Florida and the Articles of Reincorporation and Redrafted Canons Thereunder, Church of the Good Shepherd, Jacksonville, January 28, 29, 30, 1964*, 36.

¹⁴² *Journal of the One Hundred and Twenty-First Annual Convention of the Diocese of Florida and the Articles of Reincorporation and Redrafted Canons Thereunder, Church of the Good Shepherd, Jacksonville, January 28, 29, 30, 1964*, 35. Regrettably, the minutes did not include his explanation or indicate exactly why the explanation was made.

¹⁴³ Katharine Waring, *The Episcopal Church in Northwest Texas, 1874-1990* (San Angelo, TX: Anchor Publishing Co., 1991), 9-12.

1970-2014

Recent History of the Use of the Name “Council”

Since 1970, only four dioceses have altered the name of their annual diocesan meeting: Eau Claire (1972/1973), Northwest Texas (1984/1985), Milwaukee (1987/1988), and Fond du Lac (1987/1998). Interestingly, all but the Diocese of Northwest Texas are located in the state of Wisconsin, the diocese of the Rev. Dr. William Adams who preferred the name “Council,” but moved in 1865 that the General Convention change its name to “Synod.”¹⁴⁴ As both the origins, as well as the reasons for the three Wisconsin dioceses to change their names are remarkably similar, and documentation illuminating the reasons leading to the change by the Diocese of Northwest Texas had not been located, this section will focus on those three dioceses.

In 1972, the Diocese of Eau Claire cast its first required constitutional vote for changing the name of its annual meeting. The actual resolution clearly and succinctly explained why the diocese was voting this change:

WHEREAS the Canons and Constitution of the National Church designate the several Diocesan legislative bodies as ‘Diocesan Conventions’, and whereas most American Dioceses use this same designation, and whereas the Diocese of Eau Claire choses to call its legislative body the ‘Diocesan Council’, thereby causing some confusion when communicating with the National Church and other Dioceses.

THEREFORE BE IT RESOLVED that the 44th Diocesan Council instruct the Committee on Canons to change the name ‘Diocesan Council’ to ‘Diocesan Convention’ wherever it appears, and be it further resolved that the designation ‘Board of Directors’ be changed to ‘Diocesan Executive Council’.¹⁴⁵

Clearly the Diocese of Eau Claire judged confusion in their National Church relations from the atypical name for their annual meeting more important than that diocese’s deep history with the name “Council.” The second required constitutional vote passed the following year.¹⁴⁶

The Diocese of Milwaukee voted to change its annual meeting name in 1986 and 1987.¹⁴⁷ While its resolutions for name change were carefully explanatory like

¹⁴⁴ *Protestant Episcopal Church. The Debates and Proceedings of the General Triennial Convention Held in Philadelphia, Pa., From October 4 to 24, 1865* (Philadelphia: Protestant Book Society, [1865]). 224-225.

¹⁴⁵ *Journal of the Diocese of Eau Claire The Forty-Fourth Annual Council Nineteen Hundred and Seventy Two*, 23-24.

¹⁴⁶ *Journal of the Diocese of Eau Claire The Forty Fifth Annual Convention Nineteen Hundred and Seventy Three*, 25.

¹⁴⁷ *Journal of the Proceedings of the 140th Annual Council of the Church in the Diocese of Milwaukee held in Platteville, Wisconsin, Friday and Saturday, October 9-10, 1987 at OW-Platteville, Containing the Reports of the Year 1986*, pages unnumbered.

those of the Diocese of Eau Claire in the previous decade, diocesan memory of the primary reason for the change remains clear and consistent. The research of the Diocesan Historian, the Rev. Evelyn Payson and the memory of her husband were in complete agreement:

“Council” was thought to be a confusing term since it could be confused with “executive council”. Also “convention” was a more common term for an annual gathering meeting once a year, while councils, such as executive council, were likely to meet more often. Since the triennial gathering of the entire church was “General Convention” it seemed fitting to have the annual gathering of the diocese be “convention”, not “council”.¹⁴⁸

Again, the avoidance of confusion was an important motivator in the name change.

Finally, the Diocese of Fond du Lac followed its Wisconsin diocesan sisters in changing its annual meeting name to “Convention,” voting to do so in 1997 and 1998.¹⁴⁹ While the resolution to alter the name of the diocesan annual meeting was not revealing about the reason for the change, a 2014 letter from Canon Matthew P. Payne, Historian and Archivist of the Diocese of Fond du Lac was quite clear on diocesan motivations:

I am responding to your question: “What were the reasons the Diocese of Fond du Lac changed from an annual Council to an annual Convention” as the Historiographer and Archivist of the Diocese of Fond du Lac.

As I believe you are aware, the terminology from Council to Convention occurred in 1997 & 1998. I have spoken with Bishop Jacobus and a few others who were present for those Councils and whose memory I trust. This is what I discovered.

When Bishop Jacobus was consecrated in 1994, he knew he would need a few years to get a handle on how the diocese operated before making changes to how he, working with others, would like to see it operate. So it wasn’t until 1996-97 a proposal on this order was made. Having come from the Diocese of Milwaukee, he had participated in the change from Council to Convention there a few years earlier.

After consideration, it was realized the function of the annual gathering was more in line with the common and technical understanding of the word “Convention”. Robert’s Rules of Order, parliamentary authority of the diocese,

¹⁴⁸ Evelyn Payson to Julia Randle, email message RE: Diocesan Historical Inquiry, November 14, 2014.

¹⁴⁹ *Diocese of Fond du Lac. Journal of the One-Hundred Twenty-Third Annual Council (At this meeting the name was changed to Convention) On Saturday, the 24th of October in the Year of Our Salvation Nineteen-Hundred Ninety-Seven, 73-74.*

states a Convention is “an assembly of delegates chosen, normally for one session only, as representatives of constituent units...in whose name the convention sits and acts.” One warrant for the change was definitional.

It was also realized there was a theological difference in the function of the annual gathering. In ecclesiastical circles, the term “Council” had a connotative relationship to consideration of theological issues. The primary examples are the Ecumenical Councils of the Church, both pre- and post-Reformation, as well as the Council of Jerusalem (Acts 15).

While it is in order for a diocesan annual gathering to hold such conversations, the membership of such gatherings often are not those who would have the expertise to settle such issues for the Church (though they may help define it for their diocese). In the Diocese of Fond du Lac, the annual gathering is primarily about setting the general direction of the diocese, with other entities and staff then working within that area. In many ways, this is similar to the Conventions of political parties. So a second warrant for change was theological.

... Because there was clear reason to change, making the change to be consistent with others in the Church appeared to have had some sway in the votes of delegates.

One senior priest involved in this area told me “Many clergy who were opposed to it based on the question ‘Why change it’ found themselves in the position of having to defend against the question ‘Why not change it’ and found they really couldn’t argue against it.”¹⁵⁰

For all three Wisconsin dioceses, the needs for the appellation of their diocesan meetings now related to needs of the present. Whatever theological understandings of the name “Council” held by the past were not embraced by the present. Instead, a desire for a name which described their present-day understanding of the purpose and work of those meetings, as well as a wish to end confusion between them and most of the other dioceses in the Episcopal Church, prompted members these dioceses to change their meeting name to “Convention.” While values of Episcopalians in Wisconsin were addressed by this change, racial reconciliation does not appear to have been a motivating factor.

¹⁵⁰ Matthew P. Payne to Julia E. Randle, June 25, 2014.

Conclusions

1. Recorded successful changing of name of diocesan annual meeting to “Council” commenced with the Protestant Episcopal Church in the Confederate States of America in **1862**.
2. **Virginia** was the only official Protestant Episcopal Church in the Confederate States of America diocese to never revert to “Convention” as the name for its annual meeting after the Civil War, a nomenclature it has maintained ever since, **except for one year, 1954-1955**.
3. Of the **29 dioceses** that have used the name “Council” at any point for its annual meeting name:
 - a. **9 were from northern or western states/dioceses** (Colorado, Eau Claire, Fond du Lac, Indianapolis, Minnesota, Nebraska, Northern Indiana, Western New York, Wisconsin/Milwaukee, or slightly less than 1/3 of the total.
 - b. **4 were from dioceses in Border States** defined as states at the juncture of the United States of America and the Confederate States of America, wherein slavery was legal, but which states which remained in the United States of America during the Civil War (Kentucky, Lexington, West Missouri, West Virginia).¹⁵¹
 - c. **16 from southern/Confederate States of America legacy states** (Alabama, Arkansas, Atlanta, Dallas, East Carolina, Florida, Georgia, Louisiana, Mississippi, North Carolina, Northwest Texas, Southern Virginia, Southwestern Virginia, Texas, Virginia, West Texas) or 55.5%
 - d. If **Southern/Confederacy legacy dioceses are combined**, their total of 20 comprises 70% of the total number of dioceses who named their annual meeting “Council” at some point, indicating that such use of nomenclature was predominantly a Southern/Confederate legacy practice.
4. 16 of the 21 dioceses (Alabama, Arkansas, Colorado, Dallas, East Carolina, Eau Claire, Fond du Lac, Indianapolis, Kentucky, Lexington, Louisiana, Minnesota, South Carolina, West Missouri, Western New York, and Wisconsin/Milwaukee), or 76%, adopted or

¹⁵¹What is now the Diocese of West Virginia is commenced the Civil War as a portion of the State and Diocese of Virginia, but was admitted as a state into the United States in 1863. It is counted here as a border state due to its hybrid nature and a deliberate attempt not to inadvertently weight the data in terms of Southern or former Confederate States of America areas.

readopted “Convention” to **prevent confusion**, either with a diocesan Executive Council, or confusion produced by being different from **national church nomenclature**.

5. For 4 dioceses (Florida, Indianapolis, Northern Indiana, and Northwest Texas) documentation is **insufficient to permit classifying reason** for returning to nomenclature of “Convention.”
6. Of the **eight remaining dioceses with annual meetings named “Council,”** 7 are Southern/legacy Confederate States dioceses:
 - Atlanta
 - Mississippi
 - Southern Virginia
 - Southwestern Virginia
 - Texas
 - Virginia
 - West Texas
7. Nebraska is the only non-Southern/legacy Confederate State of America diocese still terming its diocesan meeting a “Council.

Appendix A

TIMELINE OF CHANGES OF DIOCESAN ANNUAL MEETING NAMES

1861

November – Constitution of the Protestant Episcopal Church in the Confederate States of America is passed with a General Council and diocesan meetings named Diocesan Councils. The Dioceses of Alabama, Florida, Georgia, Mississippi, North Carolina, South Carolina, Texas, and Virginia, become Dioceses of the PECCSA, as well as the Missionary District of Arkansas, which is organized into a diocese. The Diocese of Louisiana never formally joined the PECCSA. The dioceses of the PECCSA changed their constitution and canons to change the name of their diocesan annual meetings from “Convention” to “Council.”

1865

June – Diocese of **Texas** votes to return to PECUSA & changes Texas Constitution & Canons to conform to PECUSA and has first vote to change name from “Council” to “Convention.”¹⁵²

1866

January – Diocese of **Alabama** votes to return to PECUSA & changes Alabama Constitution & Canons to conform to PECUSA.¹⁵³

February – Diocese of **South Carolina** votes to return to PECUSA & changes South Carolina Constitution & Canons to conform to PECUSA.¹⁵⁴

February - Diocese of **Florida** votes to return to PECUSA & changes Florida Constitution & Canons to conform to PECUSA.¹⁵⁵

May – Diocese of **Mississippi** votes to return to PECUSA & changes Mississippi Constitution & Canons to Conform to PECUSA.¹⁵⁶

May – Diocese of **Georgia** has first vote to change name from “Council” to “Convention.”¹⁵⁷

May – Diocese of **Virginia**

¹⁵² Lawrence L. Brown, *The Episcopal Church in Texas, 1838-1874: From Its Foundation to the Division of the Diocese* (Austin: Church Historical Society, 1963), 127, 144.

¹⁵³ *Journal of the Proceedings of a Special Council of the Protestant Episcopal Church in the Diocese of Alabama, Held in St. John's Church, Montgomery, On Wednesday, January 17th, 1866* (Mobile: Farrow & Dennett, Book and Job Printers, 1866), 4-5.

¹⁵⁴ “Home. South Carolina,” *Church Journal*, February 28, 1866, 52.

¹⁵⁵ “Journal of the First Council of the Church, held in Tallahassee, in St. John's Church, February 22, 1866, A.D.,” in *Journal of the Proceedings of the Convention Held in Tallahassee, May 8, 1867, in St. John's Church* (Tallahassee: Office of the Floridian, 1867), 22.

¹⁵⁶ “Home. Mississippi,” *Church Journal*, May 30, 1866, 156:2-3.

¹⁵⁷ “Home. Georgia,” *Church Journal*, May 30, 1866, 156:1-2.

May – Diocese of **North Carolina** has first vote to change meeting name to “Convention.”¹⁵⁸
Diocese of **Texas** return has second vote for changing meeting name back to
“Convention.”¹⁵⁹

1867

May – Diocese of **Georgia** has second vote to change meeting name to Convention.”¹⁶⁰
May – Diocese of **North Carolina** has second vote to change meeting name to Convention.
May – Diocese of **Virginia** pointedly keeps “Council” as name of annual meeting.
June – Diocese of **Minnesota** has first vote to change meeting name to “Council.”¹⁶¹

1868

February - Diocese of **Louisiana** has first vote to change meeting name to “Council.”¹⁶²
April – Diocese of **Mississippi** has first vote to change meeting name to “Council.”¹⁶³
May – Diocese of **Texas** has first vote to change meeting name to “Council.”¹⁶⁴
June – Diocese of **Minnesota** has second vote to change meeting name to “Council.”¹⁶⁵
June – Diocese of **Wisconsin** has first vote to change meeting name to “Council.”¹⁶⁶
September – Diocese of **Nebraska** is created with an annual meeting named “Council.”¹⁶⁷
October – At **General Convention**, the House of Clerical and Lay Delegates debates the names
“Council” and “Convention” and whether Nebraska can be admitted with the
uncanonical name, “Council.” Nebraska is admitted.¹⁶⁸

1869

February – Diocese of **Louisiana** has second vote to change meeting name to “Council.”

¹⁵⁸ *Journal of the Fiftieth Annual Convention of the Protestant Episcopal Church in the State of North Carolina, Held in Christ Church, Newbern, On Wednesday, May 30th, to Monday, June 4th, 1866* (Fayetteville: 1866), 22.

¹⁵⁹ Lawrence L. Brown, *The Episcopal Church in Texas, 1838-1874: From Its Foundation to the Division of the Diocese* (Austin: Church Historical Society, 1963), 127, 144.

¹⁶⁰ *Journal of the Forty-Fifth Annual Convention of the Protestant Episcopal Church in the Diocese of Georgia, Held in Christ Church, Macon, Commencing May 9th, 1867* (Savannah, 1867), 22, 66.

¹⁶¹ *Journal of the Proceedings of the Tenth Annual Convention of the Diocese of Minnesota, Held in Gethsemane Church, Minneapolis, June 12th and 13th, A.D., 1867* (St. Paul: Ramaley & Hall, Printers and Binders, 1867), 27.

¹⁶² *Journal of the Twenty-Seventh Annual Convention of the Protestant Episcopal Church in the Diocese of Louisiana, Held in Trinity Church, New Orleans, on the 13th, 14th, and 15th days of February 1868* (New Orleans, 1868), 56.

¹⁶³ *Journal of the Forty-first Annual Convention of the Protestant Episcopal Church in the Diocese of Mississippi, Held in Grace Church, Canton, on the 29th and 30th Days of April, and 1st Day of May, 1868* (New Orleans, 1868), 45.

¹⁶⁴ *Journal of the Nineteenth Annual Convention of the Protestant Episcopal Church, in the Diocese of Texas, Held in St. David's Church, Austin, May 28th, 29th and 30th, A.D. 1868* (Houston: 1868), 14.

¹⁶⁵ *Journal of the Proceedings of the Eleventh Annual Council of the Diocese of Minnesota, Held in Christ Church, St Paul, June 10th and 11th, A.D., 1868* (Saint Paul, 1868), 27.

¹⁶⁶ *Journal of Proceedings of the Twenty-Second Annual Convention of the Protestant Episcopal Church in the Diocese of Wisconsin, Held in St. Paul's Church, Milwaukee, on the 10th and 11th of June, 1868* (Milwaukee: 1868), 80, 82, 84.

¹⁶⁷ “Diocesan. Nebraska,” *Protestant Churchman*, September 24, 1868, 311:3-4.

¹⁶⁸ “General Convention of the Protestant Episcopal Church in the United States of America,” *The Churchman*, 10/17/1868, 328+, particularly “Third Day's Proceedings,” 330-331.

May – Diocese of **Texas** has second vote to change meeting name to “Council.”¹⁶⁹
June – Diocese of **Wisconsin** has second vote to change meeting name to “Council.”¹⁷⁰
April – Diocese of **Mississippi** has second vote to change meeting name to “Council.”¹⁷¹

1870

June - Diocese of **Florida** has first vote on changing meeting name to “Council.”¹⁷²

1871

May – At primary convention, Diocese of **Arkansas** names annual meeting, “Council.”¹⁷³

1873

January - Diocese of **Florida** has second vote to change meeting name to “Council.”¹⁷⁴

1875

January - Diocese of **Fond du Lac** created with an named annual meeting, “Council.”¹⁷⁵

1877

Diocese of **Kentucky** has first vote to change meeting name to “Council.”¹⁷⁶

September – Diocese of **Western New York** has first vote to change meeting name to “Council.”¹⁷⁷

December – Diocese of **West Virginia** created with a meeting named “Council.”

¹⁶⁹ Lawrence L. Brown, *The Episcopal Church in Texas, 1838-1874: From Its Foundation to the Division of the Diocese* (Austin: Church Historical Society, 1963), 127, 144.

¹⁷⁰ *Journal of Proceedings of the Twenty-Third Annual Convention of the Protestant Episcopal Church in the Diocese of Wisconsin, Held I St. Paul's Church, Milwaukee, on the 16th and 18th days of June, A.D. 1869* (Milwaukee: 1869), 51-52.

¹⁷¹ *Journal of the Forty-Second Annual Council of the Protestant Episcopal Church in the Diocese of Mississippi, Held in St. Peter's Church, Oxford, on the 28th, 29th, and 30th days of April, and 1st day of May, 1869* (Jackson, 1869), 14.

¹⁷² *Journal of the Proceedings of the Twenty-Seventh Annual Convention of the Protestant Episcopal Church of the Diocese of Florida, Held in St. John's Church, Jacksonville, on the 15th, 16th and 17th of June, A.D., 1870* (Jacksonville, 1870), 58.

¹⁷³ *Diocese of Arkansas Proceedings of the Primary Convention August 24, A.D., 1871. Journal of the First Annual Council, May 9, A.D. 1872. Constitution and Canons* (Little Rock, 1873), 10

¹⁷⁴ *Diocese of Florida Journal of the Thirtieth Annual Council Held in Trinity Church, ST. Augustine, January 22d, 23d & 24th* (Jacksonville: 1873).

¹⁷⁵ *Journal of the Primary Council of the Protestant Episcopal Church in the Diocese of Fond Du Lac, Held in S. Paul's Church, Fond Du Lac, on the 7th and 8th Days of January, A.D. 1875* (Green Bay, WI: The Council, 1875)

¹⁷⁶ *Journal of Proceedings of the Forty-Ninth Annual Session of the Protestant Episcopal Church in the Diocese of Kentucky* (Louisville, 1877), 32.

¹⁷⁷ *Journal of the Fortieth Annual Convention of the Protestant Episcopal Church, in the Diocese of Western New York, Held in S. John's Church, Canandaigua, on Tuesday, Wednesday and Thursday, Sept. 18, 19 and 20, A.D. 1877* (Buffalo: The Convention, 1877), 29.

1878

Diocese of **Kentucky** has second vote to change meeting name to “Council,”¹⁷⁸

September – Diocese of **Western New York** had second vote to change meeting name to “Council.”

1882

May – Diocese of **Springfield** votes to change meeting name to “Synod.”¹⁷⁹

1885

May - At its third Convention, the Diocese of **East Carolina** adopts its constitution for the first time with an annual meeting named “Council.”¹⁸⁰

May – Diocese of **Alabama** has first constitutional change vote changing Convention to Council.¹⁸¹

1886

May – Diocese of **Alabama** has second constitutional vote to change Convention to Council.¹⁸²

1887

June - Diocese of **Colorado** created as a diocese with a meeting named “Council.”¹⁸³

1890

May – Diocese of **West Missouri** created with an annual meeting named, “Council.”

1892

Diocese of **Southern Virginia** created with a “Council.”

1894

May – Diocese of **South Carolina** has first vote to change meeting name to “Council.”¹⁸⁴

¹⁷⁸ *Journal of Proceedings of the Fiftieth Annual Session of the Protestant Episcopal Church in the Diocese of Kentucky Together with the Constitution and Canons* (Louisville, 1878), 24-33.

¹⁷⁹ *Journal of the Fourth Annual Convention of the Diocese of Springfield, Held I St. Paul's Church, Springfield, Ills. [sic], May 3d and 4th, A.D. 1881* (Springfield, 1881), 11, 14, 17.

¹⁸⁰ *Journal of the Second Annual Convention of the Protestant Episcopal Church in the Diocese of East Carolina, Held in St. Mary's Church, Kinston, on the 13th 14th and 15th of May, A.D., 1885* (Wilmington: 1885), 97-98.

¹⁸¹ *Journal of the Fifty-Fourth Annual Convention of the Protestant Episcopal Church, in the Diocese of Alabama, Held in Trinity Church, Mobile, May 20th, 21st, 22nd and 23rd, A.D. 1885* (Union Springs, AL: 1885), 23.

¹⁸² *Journal of the Fifty-Fifth Annual Convention of the Protestant Episcopal Church, in the Diocese of Alabama, Held at Grace Church, Anniston, May 19th, 20th, 21st and 22nd, A.D. 1886* (Union Springs, AL: 1886), 16. “Domestic News. Alabama,” *Churchman* 06/05/1886, vol. LIII, No. 23, p. 624.

¹⁸³ *Journal of the Primary Council of the Protestant Episcopal Church in Colorado Held in St. John's Cathedral, Denver, June 8th, 9th and 10th, 1887* (Denver: The Council, 1887), 17, 75.

¹⁸⁴ *Journal of the One Hundred and Fourth Annual Convention of the Protestant Episcopal Church in the Diocese of South Carolina, Held in Trinity Church, Columbia, on the 9th, 10th and 11th of May, 1894* (Spartanburg, SC, 1894), 23-24, 28, 32-33, 106.

1895

May – Diocese of **South Carolina** has second vote to name meeting “Council.”¹⁸⁵

December – Diocese of **Lexington** created with an annual meeting named “Council.”¹⁸⁶

1896

May – Diocese of **Dallas** organized with a meeting named “Council”¹⁸⁷

1899

Northern Indiana organized as Diocese with a meeting named “Council.”

1901

June - Diocese of **Indiana/Indianapolis** has first vote on changing meeting name to “Council.”¹⁸⁸

1902

June – Diocese of **Indiana/Indianapolis** has second vote on changing meeting name to “Council.”¹⁸⁹

1904

May – Diocese of **West Texas** becomes a diocese with its annual meeting named, “Council.”¹⁹⁰

1905

Quincy changed its annual meeting name from “Convention,” to “Synod.”

1909

Diocese of **Atlanta** created with a meeting named “Council”

1919

Diocese of **Southwestern Virginia** created with a meeting named “Council.”¹⁹¹

¹⁸⁵ *Journal of the One Hundred and Fifth Annual Council of the Protestant Episcopal Church in the Diocese of South Carolina, Held I Grace Church, Camden, on the 8th, 9th and 10th of May 1895* (Greenville, SC, 1895), 31-32.

¹⁸⁶ *Journal of the Proceedings of the Primary Council of the Diocese of Lexington, Held in Christ Church, Lexington, December 4 and 5, 1895*, 15.

¹⁸⁷ *Diocese of Dallas. Journal of the First Annual Council Held in St. Matthew’s Cathedral, Dallas, Texas, on the 12th, 13th and 14th Days of May, A.D., 1896* (Dallas, 1896) .

¹⁸⁸ *Journal of Proceedings of the Sixty-Fourth Annual Convention of the Church in the Diocese of Indiana Held in Grace Cathedral, Indianapolis, June 4th, 5th and the, 1901* (Indianapolis, 1901), 39, 81.

¹⁸⁹ *Journal of the Proceedings of the Sixty Fifth Annual Convention of the Church in the Diocese of Indiana, Held in Christ Church and St. Paul’s Church, Indianapolis, June 3d and 4th, 1902* Indianapolis, 1902), 21.

¹⁹⁰ *Journal of the Thirtieth Annual Convocation of the Protestant Episcopal Church in the Missionary District of Western Teas, and the First Council of the Diocese of West Texas, Held in St. Mark’s Church, San Antonio, Texas, May 10-15, 1904, Also Proceedings and Reports of the Woman’s Auxiliary* (Corpus Christi, 1904), 18.

¹⁹¹ *Journal of the Protestant Episcopal Church in the Diocese of Southwestern Virginia, Held in St. John’s Church, Roanoke, Virginia, December 10th and 11th, 1919*, 14, 34-39.

1920

January - Diocese of **East Carolina** has first vote on changing meeting name to "Convention."¹⁹²
Diocese of **Western New York** has first vote on changing meeting name to "Convention."¹⁹³

1921

January – Diocese of **Arkansas** begins process of revising Constitution and Canons.¹⁹⁴
May – Diocese of **South Carolina** has first vote on changing meeting name to "Convention."¹⁹⁵
Diocese of **Western New York** has second vote to change name of meeting to "Convention."¹⁹⁶

1922

May – Diocese of **South Carolina** has second vote naming meeting "Convention."¹⁹⁷

1924

January - Diocese of **East Carolina** has final vote changing meeting name to Convention."¹⁹⁸
February – Diocese of **Colorado** has first constitutional vote on changing name to "Convention."¹⁹⁹
May – Diocese of **West Missouri** has first vote on change of meeting name to "Convention."²⁰⁰

1925

January – Diocese of **West Missouri** has second vote to change meeting name to "Convention."²⁰¹
January - Diocese of **Kentucky** has first vote to change meeting name to "Convention."²⁰²

¹⁹² *Journal of the thirty-Seventh Annual Council of the Protestant Episcopal Church in the Diocese of East Carolina, Held in St. John's Church, Fayetteville, N.C., January 20, 21, 1920* (Goldsboro, NC, 1920), 34, 66, 67.

¹⁹³ *Journal of the Eighty-third Annual Council of the Protestant Episcopal Church in the Diocese of Western New York, 1920* (Council, 1920), 20, 25, 28, 42.

¹⁹⁴ *Journal of the Forty-Ninth Annual Council of the Church in the Diocese of Arkansas Held in St. John's Church, Fort Smith, on the Twenty-Sixth and Twenty-Seventh of January 1921*, 23-24.

¹⁹⁵ *Journal of the One Hundred and Thirty-first Annual Council of the Protestant Episcopal Church in the Diocese of South Carolina Held in Church of the Holy Comforter Sumert, May 17, 18, 19, 1921, Together with the Journal of The Special Council Held in Trinity Church Columbia, October 12, 1920* (Columbia, SC: The Council, 1921), 62.

¹⁹⁶ *Journal of the Eighty-fourth Annual Convention of the Protestant Episcopal Church in the Diocese of Western New York, 1921* (Council, 1921), 24.

¹⁹⁷ *Journal of the One Hundred and Thirty-Second Annual Council of the Protestant Episcopal Church in the Diocese of South Carolina, Held in St. Philip's Church, Charleston, May 16-17, 1922* (Charleston, SC: The Council, 1922), 26.

¹⁹⁸ *Journal of the Forty-First Annual Council of the Protestant Episcopal Church in the Diocese of East Carolina, Held in Christ Church, New Bern, N.C., January 22-23, 1924* (Goldsboro, NC, 1924), 50.

¹⁹⁹ *Journal of the Thirty-Eighth Annual Council of the Diocese of Colorado Held in The Chapter House of St. John's Cathedral, Denver, Colorado, February 12-14, 1924* (Denver, 1924), 20, 24.

²⁰⁰ *Journal of the 35th Annual Council of the Church in the Diocese of West Missouri, Held in St. George's Church, Kansas City, Mo., January 15 and 16, 1924*, 24-25, 57-58, 63.

²⁰¹ *Journal of the 36th Annual Convention of the Church in the Diocese of West Missouri, Held in Christ Church, Boonville, Mo., January 20 and 21, 1925*, 30.

²⁰² *Journal of the Ninety-Seventh Annual Convention of the Protestant Episcopal Church in the Diocese of Kentucky, Held in the Cathedral, Louisville, January 28 and 19, 1925*. (Louisville, 1925), 35, 38.

February – Diocese of **Colorado** has second vote the change meeting name to Convention.”²⁰³
April – Diocese of **Arkansas** has final vote on changing its canons and annual meeting name to “Convention.”²⁰⁴

1927

January - Diocese of **Indianapolis** has first vote to change meeting name to “Convention.”²⁰⁵

1928

January – Diocese of **Indianapolis** has second vote to change meeting name to “Convention.”²⁰⁶

February - Diocese of **Dallas** has first vote to change meeting name to Convention.”²⁰⁷

1929

February – Diocese of **Dallas** has second vote on changing name Convention.”²⁰⁸

November - Diocese of **Eau Claire** created with meeting named “Council.”²⁰⁹

December – Diocese of **Lexington** has first vote on changing meeting name to “Convention.”²¹⁰

1930

December – Diocese of **Lexington** has second vote on changing meeting name to “Convention.”²¹¹

1933

January – Diocese of **Alabama** has first vote to change meeting name to “Convention.”²¹²

June – Diocese of **Minnesota** has first vote to change meeting name to “Convention.”²¹³

²⁰³ *Journal of the Thirty-Ninth Annual Convention of the Diocese of Colorado, Held in The Chapter House of St. John's Cathedral, Denver, Colorado, February 10-12, 1925* (Denver, 1925), 31-32, 34.

²⁰⁴ *Journal of the Fifty-third Annual Council of the Church in the Diocese of Arkansas Held in Trinity Cathedral, Little Rock, on the Twenty-ninth and Thirtieth of April 1925*, 21, 103.

²⁰⁵ *Journal of the Ninetieth Annual Council of the Church in the Diocesan of Indianapolis Held in Indianapolis January 26th and 27th, 1927*, 14-16.

²⁰⁶ *The Journal of the Ninety-first Annual Convention of the Church in the Diocese of Indianapolis, Held in Indianapolis, January 25th and 26th, 1928* (Crawfordsville, IN: The Journal Printing Co.), 17.

²⁰⁷ *Journal of the Thirty-Third Annual Council of the Protestant Episcopal Church in the Diocese of Dallas Held in Christ Church Parish House, Dallas, Texas, February Seventh and Eighth, A.D., 1928* (1928), 21-22, 42, 64.

²⁰⁸ *Journal of the Thirty-fourth Annual Council of the Protestant Episcopal Church in the Diocese of Dallas, Held in St. Matthew's Parish, Dallas, January 30th and 31st A.D., 1929* (1929), 40,

²⁰⁹ *Journal of the Proceedings of the Primary Council of the Diocese of Eau Claire. Held at Christ Church, Eau Claire, Wisconsin. Wednesday, the Twenty-first day of November, Nineteen Hundred and Twenty Eight*, 36.

²¹⁰ *Journal of the Proceedings of the Thirty-fourth Annual Council of the Diocese of Lexington Held in Christ Church Cathedral Lexington, Kentucky on January 30th and 31st, 1929*, 28-30.

²¹¹ *Journal of the Proceedings of the Thirty-fifth Annual Convention of the Diocese of Lexington Held in Christ Church, Lexington, Kentucky, on February 4th and 5th, 1930*, 43, 47, 52

²¹² *Journal of the One Hundred – Second Annual Council of the Protestant Episcopal Church in the Diocese of Alabama Birmingham: The Church of St. Mary's-on-the-Highlands, January 18-19, 1933* (Anniston, AL: 1933), 30, 34.

²¹³ *The Journal of the Seventy-Sixth Annual Council of the Diocese of Minnesota, Gethsemane Church, Minneapolis, Minn., May 23, 24, 1933, 37, 130.*

1934

January – Diocese of **Alabama** has second constitution vote to return to “Convention.”²¹⁴

June – Diocese of **Minnesota** has second vote to change meeting name to “Convention.”²¹⁵

1942

January – Diocese of **Louisiana** has first vote to change meeting name to “Convention.”²¹⁶

1944

January - Diocese of **Louisiana** has final vote to change meeting name to “Convention.”²¹⁷

1953

May – Diocese of **Virginia** has first vote to change meeting name to “Convention.”²¹⁸

1954

May – Diocese of **Virginia** has second vote to change meeting name to “Convention,” and first vote to change name back to “Council.”²¹⁹

1955

May – Diocese of **West Virginia** has first vote to change meeting name to “Convention.”²²⁰

May – Diocese of **Virginia** has second vote to return meeting name to “Council.”²²¹

1956

May - Diocese of **West Virginia** has second vote to change meeting name to “Convention.”²²²

²¹⁴ *Journal of the One Hundred-Third Annual Convention of the Protestant Episcopal Church in the Diocese of Alabama: Demopolis, Trinity Church, May 8-10, 1934* (Anniston, 1934).

²¹⁵ *Diocese of Minnesota Journal of the Seventy-Seventh Annual Convention Nineteen Hundred Thirty-Four*, 49.

²¹⁶ *Journal of the One Hundred and Fourth Annual Session of the Council of the Diocese of Louisiana, Held in Christ Church, Cathedral, New Orleans, La., on the 21st and 22nd of January, 1942*, 13-58, 61, 64.

²¹⁷ *Journal of the One Hundred and Fifth Annual Session of the Council of the Diocese of Louisiana Held in Grace Church, Monroe, La., on the 27th and 28th of January, 1943*, 29.

²¹⁸ *Journal of the 158th Annual Council of the Protestant Episcopal Church in the Diocese of Virginia, Held I St. James' Church, Richmond, on the 20th and 21st of May, 1953*, 61-73. *Journal of the 159th Annual Convention of the Protestant Episcopal Church in the Diocese of Virginia, Held in St. Mary's Church, Arlington, on the 18th, 19th and 20th of May, 1954*, 70.

²¹⁹ *Journal of the 159th Annual Convention of the Protestant Episcopal Church in the Diocese of Virginia, Held in St. Mary's Church, Arlington, on the 18th, 19th and 20th of May, 1954*, 70, 72-73.

²²⁰ “Diocesan. West Virginia. End to Distinctions,” *Living Church*, May 20, 1955, 16:1.

²²¹ *Journal of the 160th Annual Council of the Protestant Episcopal Church in the Diocese of Virginia, Held in Christ Church, Charlottesville, on the 25th and 26th of May, 1955*, 55.

²²² *Journal of the Seventy-Ninth Annual Convention of the Protestant Episcopal Church in the Diocese of West Virginia held in St. Stephen's Church, Beckley, May 9-11, 1956*, 16.

October - Diocese of **Northern Indiana** has first vote to change meeting name to "Convention."²²³

1957

October – Diocese of **Northern Indiana** has second vote to change meeting name to "Convention."²²⁴

1958

October - Diocese of **Northwest Texas** created as a diocese with a "Council."²²⁵

1962

January - Diocese of **Florida** commences massive revision of constitution and canons.²²⁶

1964

January – Diocese of **Florida** returned to the meeting name, "Convention"²²⁷

1972

November - Diocese of **Eau Claire** as first vote to change its meeting name to "Convention."²²⁸

1973

November - Diocese of **Eau Claire** has second vote to change its meeting name to "Convention."²²⁹

1984

October – Diocese of **Northwest Texas** has first vote to change meeting name to "Convention."²³⁰

²²³ *Journal of the Proceedings of the Fifty-Eighth Annual Council 1956 Diocese of Northern Indiana*, 15.

²²⁴ *Journal of the Proceedings of the Fifty-Ninth Annual Council of the Diocese of Northern Indiana, October 2, 1957*, (Published by the Secretary – December 1957), 14. "Delegates Meet at St. James Cathedral; Vote Minor Changes in Constitution. Annual Council Becomes Convention," *The Beacon of the Church in Northern Indiana II* (October 1957) 3.

²²⁵ *Journal of the Primary Council and the First Annual Council of the Diocese of Northwest Texas of the Protestant Episcopal Church: Held in Amarillo, October 31st, 1958 and in Big Spring, March 6th, 7th, and 8th, 1959* (Diocese of Northwest Texas, 1959), Constitution and Canons, 4.

²²⁶ *Journal of the One Hundred and Nineteenth Annual Council of the Diocese of Florida, St. John's Cathedral, Jacksonville, A.D., Nineteen Hundred Sixty-two*, 35, 40-41.

²²⁷ *Journal of the One Hundred and Twenty-First Annual Convention of the Diocese of Florida and the Articles of Reincorporation and Redrafted Canons Thereunder, Church of the Good Shepherd, Jacksonville, January 28, 29, 30, 1964.*, 34-36.

²²⁸ *Journal of the Diocese of Eau Claire The Forty-Fourth Annual Council Nineteen Hundred and Seventy Two*, 23-24

²²⁹ *Journal of the Diocese of Eau Claire The Forty Fifth Annual Convention*, 1973, 25.

²³⁰ *Journal of the Diocese of Northwest Texas The Episcopal Church in the United States of America 1984 26th Annual Council Convention Center, San Angelo, Texas, November 2, 3, and 4, 1984*, 47.

1985

October – Diocese of **Northwest Texas** has second vote to change its meeting name to “Convention.”²³¹

1987

October – Diocese of **Milwaukee** (formerly **Wisconsin**) has first vote to change its meeting name to “Convention”²³²

1997

October - Diocese of **Fond du Lac** has first vote to change meeting name to “Convention.”²³³

1998

October – Diocese of **Fond du Lac** has second vote to change meeting name of “Convention.”

2014

Dioceses still calling their annual meeting, “Council:”

- Atlanta
- Mississippi
- Nebraska
- Southern Virginia
- Southwestern Virginia
- Texas
- Virginia
- West Texas

²³¹ *Journal of the Diocese of Northwest Texas The Episcopal Church in the United States of America 1985 28th Annual Convention, Convention Center, Abilene, Texas, October 25, 26, and 27, 1985, 25.*

²³² *Journal of the Proceedings of the 140th Annual Council of the Church in the Diocese of Milwaukee held in Platteville, Wisconsin, Friday and Saturday, October 9-10, 1987 at OW-Platteville, Containing the Reports of the Year 1986, pages unnumbered.*

²³³ *Diocese of Fond du Lac. Journal of the One-Hundred Twenty-Third Annual Council (At this meeting the name was changed to Convention) On Saturday, the 24th of October in the Year of Our Salvation Nineteen-Hundred Ninety-Seven, 73-74*

Appendix B:

Table of Diocesan Changes Between the Names “Council” and “Convention” Including Dioceses using the name “Synod”

Diocese	CSA Change to Council	Post-Civil War Change from Council	Change to Council ²³⁴	Changed to Convention	Remaining Dioceses with Councils
Alabama	yes	1866 ²³⁵	1886 ²³⁶	1933 ²³⁷	
Arkansas	yes	Returned to Missionary Status ²³⁸	1871 ²³⁹	1925 ²⁴⁰	

²³⁴ As such a change was a constitutional amendment, requiring passage at two successive diocesan conventions, the year used in the table is that of the second year of those two votes.

²³⁵ *Journal of the Proceedings of a Special Council of the Protestant Episcopal Church in the Diocese of Alabama, Held in St. John’s Church, Montgomery, On Wednesday, January 17th, 1866* (Mobile: Farrow & Dennett, Book and Job Printers, 1866), 4-5.

²³⁶ *Journal of the Fifty-Fourth Annual Convention of the Protestant Episcopal Church, in the Diocese of Alabama, Held in Trinity Church, Mobile, May 20th, 21st, 22nd and 23rd, A.D. 1885* (Union Springs, AL: 1885), 23. *Journal of the Fifty-Fifth Annual Convention of the Protestant Episcopal Church, in the Diocese of Alabama, Held at Grace Church, Anniston, May 19th, 20th, 21st and 22nd, A.D. 1886* (Union Springs, AL: 1886), 16, 24.

²³⁷ *Journal of the One Hundred – Second Annual Council of the Protestant Episcopal Church in the Diocese of Alabama Birmingham: The Church of St. Mary’s-on the-Highlands, January 18-19, 1933* (Anniston, AL: 1933), 34.

²³⁸ Arkansas a missionary dioceses at the commencement of the Civil War. While it did formally organize as a diocese with a Council under the PECCSA, it returned to missionary diocese status in 1865. The annual meetings of missionary dioceses were called “convocations.” Arkansas was formally organized as a diocese of PECUSA in 1871. See Margaret Simms McDonald, *White Already to Harvest: The Episcopal Church in Arkansas* (Sewanee: Episcopal Diocese of Arkansas at the University Press of Sewanee, 1975), 59-62, 68-70.

²³⁹ *Diocese of Arkansas Proceedings of the Primary Convention August 24, A.D., 1871. Journal of the First Annual Council, May 9, A.D. 1872. Constitution and Canons* (Little Rock, 1873), 10, 53.

²⁴⁰ *Journal of the Fifty-third Annual Council of the Church in the Diocese of Arkansas Held in Trinity Cathedral, Little Rock, on the Twenty-ninth and Thirtieth of April 1925*, 21, 106. *Journal of the Fifty-Fourth Annual Convention of the church in the Diocese of Arkansas Held in St. Luke’s Church, Hot Springs, on April Twenty-eight and Twenty-ninth, 1926*.

Colorado			1887 ²⁴¹	1925 ²⁴²	
Florida	yes	1866 ²⁴³	1873 ²⁴⁴	1964 ²⁴⁵	
Georgia	yes	1867 ²⁴⁶			
Atlanta (divided from Georgia)			1909 ²⁴⁷		Still Council
Indiana/Indianapolis ²⁴⁸			1902 ²⁴⁹	1928 ²⁵⁰	
Northern Indiana (divided from IN)			1899	1957 ²⁵¹	

²⁴¹ *Journal of the Primary Council of the Protestant Episcopal Church in Colorado Held in St. John's Cathedral, Denver, June 8th, 9th and 10th, 1887* (Denver: The Council, 1887), 17, 75. The Diocese of Colorado adopted the Constitution of the Diocese of Nebraska, substituting the word "Colorado" for "Nebraska" and omitting one article.

²⁴² *Journal of the Thirty-Eighth Annual Council of the Diocese of Colorado Held in The Chapter House of St. John's Cathedral, Denver, Colorado, February 12-14, 1924* (Denver, 1924), 20, 34. *Journal of the Thirty-Ninth Annual Convention of the Diocese of Colorado, Held in The Chapter House of St. John's Cathedral, Denver, Colorado, February 10-12, 1925* (Denver, 1925), 31-32 34.

²⁴³ "Journal of the First Council of the Church, held in Tallahassee, in St. John's Church, February 22, 1866, A.D.," in *Journal of the Proceedings of the Convention Held in Tallahassee, May 8, 1867, in St. John's Church* (Tallahassee: Office of the Floridian, 1867), 22.

²⁴⁴ *Diocese of Florida Journal of the Thirtieth Annual Council Held in Trinity Church, St. Augustine, January 22d, 23d & 24th* (Jacksonville: 1873).

²⁴⁵ *Journal of the One Hundred and Twenty-First Annual Convention of the Diocese of Florida and the Articles of Reincorporation and Redrafted Canons Thereunder, Church of the Good Shepherd, Jacksonville, January 28, 29, 30, 1964*, 34-36.

²⁴⁶ *Journal of the Forty-Fifth Annual Convention of the Protestant Episcopal Church in the Diocese of Georgia, Held in Christ Church, Macon, Commencing May 9th, 1867* (Savannah, 1867), 22.

²⁴⁷ *Diocese of Atlanta Journal of the Second Annual Meeting of the Council, December, 7, 8, 9, 10, A.D., 1909* (Atlanta, 1909), 96.

²⁴⁸ In 1900 the Diocese of Indiana was divided into the Diocese of Indianapolis and the Diocese of Northern Indiana.

²⁴⁹ *Journal of Proceedings of the Sixty-Fourth Annual Convention of the Church in the Diocese of Indiana Held in Grace Cathedral, Indianapolis, June 4th, 5th and the, 1901* (Indianapolis, 1901), 40. *Journal of the Proceedings of the Sixty Fifth Annual Convention of the Church in the Diocese of Indiana, Held in Christ Church and St. Paul's Church, Indianapolis, June 3d and 4th, 1902* (Indianapolis, 1902), 21.

²⁵⁰ *The Journal of the Ninety-first Annual Convention of the Church in the Diocese of Indianapolis, Held in Indianapolis, January 25th and 26th, 1928* (Crawfordsville, IN: The Journal Printing Co.), 17.

²⁵¹ *Journal of the Proceedings of the Fifty-Eighth Annual Council 1956 Diocese of Northern Indiana*, 24. *Journal of the Proceedings of the Sixtieth Annual Convention 1958 Diocese of Northern Indiana*.

Kentucky			1878 ²⁵²	1925 ²⁵³	
Lexington(divided from KY)			1895 ²⁵⁴	1930 ²⁵⁵	
Louisiana	no ²⁵⁶		1869 ²⁵⁷	1944 ²⁵⁸	
Mississippi	yes	1866 ²⁵⁹	1869 ²⁶⁰		Still Council
Minnesota			1868 ²⁶¹	1934 ²⁶²	

²⁵² *Journal of Proceedings of the Forty-Ninth Annual Session of the Protestant Episcopal Church in the Diocese of Kentucky* (Louisville, 1877), 32. *Journal of Proceedings of the Fiftieth Annual Session of the Protestant Episcopal Church in the Diocese of Kentucky Together with the Constitution and Canons* (Louisville, 1878), 24-33.

²⁵³ *Journal of the Ninety-Seventh Annual Convention of the Protestant Episcopal Church in the Diocese of Kentucky, Held in the Cathedral, Louisville, January 28 and 19, 1925.* (Louisville, 1925), 35, 38.

²⁵⁴ *Journal of the Proceedings of the Primary Council of the Diocese of Lexington, Held in Christ Church, Lexington, December 4 and 5, 1895,* 15.

²⁵⁵ *Journal of the Proceedings of the Thirty-fifth Annual Convention of the Diocese of Lexington Held in Christ Church, Lexington, Kentucky, on February 4th and 5th, 1930,* 52.

²⁵⁶ Due to the absence of the Bishop, the Rt. Rev. Leonidas Polk, serving as a General in the Confederate States Army and the occupation of New Orleans by the United States Army, no Louisiana diocesan conventions were held 1862 through the end of the Civil War to actually adopt the name "Council." Hodding Carter and Betty Werlein Carter, *So Great a Good: A History of the Episcopal Church in Louisiana and of Christ Church Cathedral, 1805-1955* (Sewanee: The University Press, 1955), 127.

²⁵⁷ *Journal of the Twenty-Seventh Annual Convention of the Protestant Episcopal Church in the Diocese of Louisiana, Held in Trinity Church, New Orleans, on the 13th, 14th, and 15th days of February 1868* (New Orleans, 1868), 56. Bishop Payne Library, Virginia Theological Seminary, Alexandria, VA, does not contain the 1869 *Journal* of the Diocese of Louisiana to document the second vote for the constitutional change from "convention" to "council," but the 1870 *Journal* is entitled "Council", and the proceedings contain no reference to a vote on the diocesan constitution.

²⁵⁸ *Journal of the One Hundred and Fourth Annual Session of the Council of the Diocese of Louisiana, Held in Christ Church, Cathedral, New Orleans, La., on the 21st and 22nd of January, 1942,* 12-15, 61-69. *Journal of the One Hundred and Fifth Annual Session of the Council of the Diocese of Louisiana Held in Grace Church, Monroe, La., on the 27th and 28th of January, 1943,* 29.

²⁵⁹ "Home. Mississippi," *Church Journal*, May 30, 1866, 156:2-3.

²⁶⁰ *Journal of the Forty-first Annual Convention of the Protestant Episcopal Church in the Diocese of Mississippi, Held in Grace Church, Canton, on the 29th and 30th Days of April, and 1st Day of May, 1868* (New Orleans, 1868), 45. *Journal of the Forty-Second Annual Council of the Protestant Episcopal Church in the Diocese of Mississippi, Held in St. Peter's Church, Oxford, on the 28th, 29th, and 30th days of April, and 1st day of May, 1869* (Jackson, 1869), 14.

²⁶¹ *Journal of the Proceedings of the Tenth Annual Convention of the Diocese of Minnesota, Held in Gethsemane Church, Minneapolis, June 12th and 13th, A.D., 1867* (Saint Paul, 1867), 32. *Journal of the Proceedings of the Eleventh Annual Council of the Diocese of Minnesota, Held in Christ Church, St Paul, June 10th and 11th, A.D., 1868* (Saint Paul, 1868), 27.

Nebraska			1868 ²⁶³		Still Council
North Carolina	yes	1866 ²⁶⁴			
East Carolina (divided from NC)			1885 ²⁶⁵	1924 ²⁶⁶	
Quincy			1905 to Synod ²⁶⁷		
South Carolina	yes	1866 ²⁶⁸	1895 ²⁶⁹	1922 ²⁷⁰	
Springfield			1882 - Synod ²⁷¹		

²⁶² *The Journal of the Seventy-Sixth Annual Council of the Diocese of Minnesota, Gethsemane Church, Minneapolis, Minn., May 23, 24, 1933, 37, 130. Diocese of Minnesota Journal of the Seventy-Seventh Annual Convention Nineteen Hundred Thirty-Four, 49.*

²⁶³ In 1868 Nebraska petitioned General Convention for admission as a Diocese. The provision of its constitution which named its annual legislative meeting a "Council," prompted hours of debate in the House of Deputies concerning whether to approve its admission with a constitution including this name and reasons for and against the use of the names "Council" and "Convention." Nebraska was ultimately admitted as a diocese with its "Council" intact. As the extensive debate is not included in the *Journal of General Convention 1868*, see press accounts of the debate, such as "General Convention of the Protestant Episcopal Church in the United States of America," *The Churchman*, 10/17/1868, 328+, particularly "Third Day's Proceedings," 330-331.

²⁶⁴ *Journal of the Fiftieth Annual Convention of the Protestant Episcopal Church in the State of North Carolina, Held in Christ Church, Newbern, On Wednesday, May 30th, to Monday, June 4th, 1866 (Fayetteville: 1866), 22.*

²⁶⁵ *Journal of the Second Annual Convention of the Protestant Episcopal Church in the Diocese of East Carolina, Held in St. Mary's Church, Kinston, on the 13th 14th and 15th of May, A.D., 1885 (Wilmington: 1885), 34.* When East Carolina was erected as a separate diocese in 1883, it adopted the constitution of the Diocese of North Carolina, including calling its meeting "Convention", then amended the constitution to call its meeting "Council."

²⁶⁶ *Journal of the Fortieth Annual Council and First Training School in Christian Leadership of the Protestant Episcopal Church in the Diocese of East Carolina, Held in St. James' Church, Wilmington, N.C., May 12-17, 1923 (Goldsboro, 1923), 54-56. Journal of the Forty-First Annual Council of the Protestant Episcopal Church in the Diocese of East Carolina, Held in Christ Church, New Bern, N.C., January 22-23, 1924 (Goldsboro, NC, 1924), 50.*

²⁶⁷ *Journal of the Twenty-Seventh Annual Convention of the Diocese of Quincy Held in St. Paul's Church, Peoria, May 17 and 18 A.D., 1904, 22, 26. Journal of the Twenty-Sixth Annual Synod of the Diocese of Quincy Held in Grace Church, Galesburg, November 15 and 16, 1905 (Monmouth, IL, 1907), 25.*

²⁶⁸ "Home. South Carolina," *Church Journal*, February 28, 1866, 52.

²⁶⁹ *Journal of the One Hundred and Fifth Annual Council of the Protestant Episcopal Church in the Diocese of South Carolina, Held I Grace Church, Camden, on the 8th, 9th and 10th of May 1895 (Greenville, SC, 1895), 32.*

²⁷⁰ *Journal of the One Hundred and Thirty-Second Annual Council of the Protestant Episcopal Church in the Diocese of South Carolina, Held in St. Philip's Church, Charleston, May 16-17, 1922 (Charleston, SC: The Council, 1922), 26.*

²⁷¹ *Journal of the Fourth Annual Convention of the Diocese of Springfield, Held I St. Paul's Church, Springfield, Ills. [sic], May 3d and 4th, A.D. 1881 (Springfield, 1881), 11, 14, 17. Journal of the Fifth Annual Synod of the Holy Catholic Church in the Diocese of Springfield, held in St. Paul's Church, Springfield, Ills. [sic], May 2d and 3d 1882 (Springfield, 1882), 10.*

Texas	yes	1866 ²⁷²	1869 ²⁷³		Still Council
Dallas (divided from TX)			1896 ²⁷⁴	1929 ²⁷⁵	
Northwest Texas (divided from TX)			1958 ²⁷⁶	1985 ²⁷⁷	
West Texas (Divided from TX)			1904 ²⁷⁸		Still Council
Virginia	yes	Not done ²⁷⁹			Still Council ²⁸⁰

²⁷² Lawrence L. Brown, *The Episcopal Church in Texas, 1838-1874: From Its Foundation to the Division of the Diocese* (Austin: Church Historical Society, 1963), 127, 144.

²⁷³ *Journal of the Nineteenth Annual Convention of the Protestant Episcopal Church, in the Diocese of Texas, Held in St. David's Church, Austin, May 28th, 29th and 30th, A.D. 1868* (Houston: 1868), 14. Lawrence L. Brown, *The Episcopal Church in Texas, 1838-1874: From Its Foundation to the Division of the Diocese* (Austin: Church Historical Society, 1963), 127, 144.

²⁷⁴ *Diocese of Dallas. Journal of the First Annual Council Held in St. Matthew's Cathedral, Dallas, Texas, on the 12th, 13th and 14th Days of May, A.D., 1896* (Dallas, 1896) .

²⁷⁵ *Journal of the Thirty-Third Annual Council of the Protestant Episcopal Church in the Diocese of Dallas Held in Christ Church Parish House, Dallas, Texas, February Seventh and Eighth, A.D., 1928* (1928), 42, 64.

²⁷⁶ *Journal of the Primary Council and the First Annual Council of the Diocese of Northwest Texas of the Protestant Episcopal Church: Held in Amarillo, October 31st, 1958 and in Big Spring, March 6th, 7th, and 8th, 1959* (Diocese of Northwest Texas, 1959), Constitution and Canons, 4.

²⁷⁷ *Journal of the Diocese of Northwest Texas The Episcopal Church in the United States of America 1984 26th Annual Council Convention Center, San Angelo, Texas, November 2, 3, and 4, 1984*, 47. *Journal of the Diocese of Northwest Texas The Episcopal Church in the United States of America 1985 28th Annual Convention, Convention Center, Abilene, Texas, October 25, 26, and 27, 1985*, 25.

²⁷⁸ *Journal of the Thirtieth Annual Convocation of the Protestant Episcopal Church in the Missionary District of Western Teas, and the First Council of the Diocese of West Texas, Held in St. Mark's Church, San Antonio, Texas, May 10-15, 1904, Also Proceedings and Reports of the Woman's Auxiliary* (Corpus Christi, 1904), 18.

²⁷⁹ In 1867, the Virginia Diocesan Council considered the diocesan constitutional changes required by rejoining the Protestant Episcopal Church in the United States of America. The *Church Journal* newspaper reported a fuller account of the decision than is found in the 1867 *Virginia Journal*: "Mr. Tazewell Taylor read the report of the Committee appointed last year on the changes needed in Constitution and Canons, by the return to union with the General Convention. The only change necessary was to change the word 'Confederate' into the word 'United' wherever it occurred before the word 'States.' There was thought to be no *legal* necessity to change the word 'Council' into 'Convention.' The word *Council* was already sanctioned by the prayer set forth to be used during the meetings of Conventions. It was the proper ecclesiastical word. There was an unholy odor about the word Convention. He trusted that the next meeting of General Convention would drop that word and take the other; and he thought it a happy thing that Virginia should now retain the word, and thus secure the honor of pointing the way towards the full adoption of the more ecclesiastical usage. The proposed alteration was subsequently approved. "Virginia," *Church Journal*, May 15, 1867, 146.

²⁸⁰ For one year, 1954-1955, the Diocese of Virginia named their annual meeting "Convention." See pages 34-36.

Southern Virginia (divided from VA)			1892		Still Council
Southwestern Virginia (divided from VA)			1919		Still Council
West Virginia (divided from VA)			1877 ²⁸¹	1956 ²⁸²	
West Missouri			1890 ²⁸³	1924 ²⁸⁴	
Western New York			1878 ²⁸⁵	1921 ²⁸⁶	
Wisconsin/Milwaukee			1869 ²⁸⁷	1987 ²⁸⁸	
Eau Claire (Divided from WI)			1929	1973 ²⁸⁹	

²⁸¹ Upon its creation, the Diocese of West Virginia adopted the constitution of the Diocese of Virginia, changing a few words and clauses therein. A change from “Council” to “Convention” was not a change made. *Journal of the Primary Convention of the Protestant Episcopal Church in the Diocese of West Virginia, Held in St. John’s Church, Charleston, W. VA., on the 5th, 6th, and 7th days of December, 1877* (Point Pleasant, WV 1877), 20-21.

²⁸² *Journal of the Seventy-Ninth Annual Convention of the Protestant Episcopal Church in the Diocese of West Virginia held in St. Stephen’s Church, Beckley, May 9-11, 1956*, 16.

²⁸³ *Journal of the Second Annual Council of the Protestant Episcopal Church in the Diocese of West Missouri, Held in Grace Church, Kansas City, Missouri, May 12th and 13th, A.D. 1891* (Kansas City, MO, 1891).

²⁸⁴ *Journal of the 35th Annual Council of the Church in the Diocese of West Missouri, Held in St. George’s Church, Kansas City, Mo., January 15 and 16, 1924*, 24-25, 57-58. *Journal of the 36th Annual Convention of the Church in the Diocese of West Missouri, Held in Christ Church, Boonville, Mo., January 20 and 21, 1925*, 30.

²⁸⁵ *Journal of the Fortieth Annual Convention of the Protestant Episcopal Church, in the Diocese of Western New York, Held in S. John’s Church, Canandaigua, on Tuesday, Wednesday and Thursday, Sept. 18, 19 and 20, A.D. 1877* (Buffalo: The Convention, 1877), 29.

²⁸⁶ *Journal of the Eighty-third Annual Council of the Protestant Episcopal Church in the Diocese of Western New York, 1920* (Council, 1920), 28, 42. *Journal of the Eighty-fourth Annual Convention of the Protestant Episcopal Church in the Diocese of Western New York, 1921* (Council, 1921), 24.

²⁸⁷ *Journal of Proceedings of the Twenty-Second Annual Convention of the Protestant Episcopal Church in the Diocese of Wisconsin, Held in St. Paul’s Church, Milwaukee, on the 10th and 11t of June, 1868* (Milwaukee: 1868), 80, 82, 84. *Journal of Proceedings of the Twenty-Third Annual Convention of the Protestant Episcopal Church in the Diocese of Wisconsin, Held I St. Paul’s Church, Milwaukee, on the 16th and 18th days of June, A.D. 1869* (Milwaukee: 1869), 51-52

²⁸⁸ *Journal of the Proceedings of the 140th Annual Council of the Church in the Diocese of Milwaukee held in Platteville, Wisconsin, Friday and Saturday, October 9-10, 1987 at OW-Platteville, Containing the Reports of the Year 1986*, pages unnumbered. *Journal of the Proceedings of the 141st Annual Council of the Church in the Diocese of Milwaukee Held in Milwaukee, Wisconsin, Friday and Saturday, October 14-15, 1988 at the War Memorial Center Containing the Reports of the Year 1987*, pages unnumbered.

²⁸⁹ *Journal of the Diocese of Eau Claire The Forty-Fourth Annual Council Nineteen Hundred and Seventy Two*, 23-24 *Journal of the Diocese of Eau Claire The Forty Fifth Annual Convention, 1973*, 25.

Fond du Lac (divided from WI)			1875 ²⁹⁰	1998 ²⁹¹	
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Appendix C:

Examples of Resolutions Used By other Diocese to Change the Name of their Annual Meeting

Alabama, 1933

RESOLVED: The Constitution of the Protestant Episcopal Church in the Diocese of Alabama be and the same is hereby altered or amended by striking therefrom the word “Council” wherever the same appears therein and by inserting the word “Convention” instead and in lieu thereof.²⁹²

Eau Claire, 1972

“WHEREAS the Canons and Constitution of the National Church designate the several Diocesan legislative bodies as ‘Diocesan Conventions’, and whereas most American Dioceses use this same designation, and whereas the Diocese of Eau Claire choses to call its legislative body the ‘Diocesan Council’, thereby causing some confusion when communicating with the National Church and other Dioceses.

THEREFRE BE IT RESOLVE that the 44th Diocesan Council instruct the Committee on Canons to change the name ‘Diocesan Council’ to ‘Diocesan Convention’ wherever it appears, and be it further resolved that the designation ‘Board of Directors’ be changed to Diocesan Executive Council’.²⁹³

²⁹⁰ *Journal of the Primary Council of the Protestant Episcopal Church in the Diocese of Fond Du Lac, Held in S. Paul’s Church, Fond Du Lac, on the 7th and 8th Days of January, A.D. 1875* (Green Bay, WI: The Council, 1875), 27.

²⁹¹ *Diocese of Fond du Lac. Journal of the One-Hundred Twenty-Third Annual Council (At this meeting the name was changed to Convention) On Saturday, the 24th of October in the Year of Our Salvation Nineteen-Hundred Ninety-Seven*, 73-74. *Diocese of Fond Du Lac. Journal of the One-Hundred Twenty-Fourth Annual Convention 1998*.

²⁹² *Journal of the One Hundred – Second Annual Council of the Protestant Episcopal Church in the Diocese of Alabama Birmingham: The Church of St. Mary’s-on the-Highlands, January 18-19, 1933* (Anniston, AL: 1933), 34.

²⁹³ *Journal of the Diocese of Eau Claire The Forty-Fourth Annual Council Nineteen Hundred and Seventy Two*, 23-24