

FEAR GOD, HONOUR THE KING - Bishop Charles Inglis, Loyalist

*By Brian McConnell, UE **

Charles Inglis, born in County Donegal, Ireland in 1734, was as steadfast a supporter of the Crown of Great Britain as he was to his Anglican faith, the Church of England. Through service as Rector of Trinity Church in New York during the American Revolution, and Chaplain to the 1st Battalion of the New Jersey Volunteers, then evacuation and appointment as the first colonial Bishop of the Church of England in Nova Scotia his loyalist nature remained strong.

Reverend Archibald Inglis, Rector of Glencolumbkille, Ireland, was the father of Charles Inglis. The family had roots in Scotland.(1) Charles Inglis was one of three sons but was only 11 when his father died. His older brother Richard, who had been educated at Trinity College, Dublin and succeeded his father as Rector, took over responsibility for the education of Charles which mainly consisted of tutoring. At age 20 Charles emigrated to America to teach in a School at Lancaster, Pennsylvania. He was ordained in the Church of England in 1758 and appointed missionary to Dover, Pennsylvania (now Delaware). In his work he was the only missionary to admit blacks to the communion table. Four years later he married Mary Vining but she died within a year. He relocated to New York and was elected assistant at Trinity Church in 1765. Kings College, New York awarded him an M.A. largely due to an "*Essay on Infant Baptism.*" He became Godfather to John Deseronto (Odeserundiye), a Mohawk chief who fought valiantly for the British during the French - Indian war, and during the revolution. After the American Revolution, the Mohawk chief resettled on the Bay of Quinte, in modern day Ontario, where the town of Deseronto was named after him.

Charles Inglis was accepted onto the Board of Governors for Kings College, New York in 1771 and became acting President. In 1777 he was selected Rector of Trinity Church, New York. In 1773 he had married his second wife, Margaret Crooke, and together they had four children, Charles (1774), Margaret (1775), Anne (1776), and John (1777), all born in New York.

Like many loyalist leaders of his time in America, Charles Inglis believed worsening relations between Britain and the Thirteen Colonies were caused by excessive colonial liberty. He was made very upset by Thomas Paine's pro-revolution inflammatory pamphlet published in January 1776 called "*Common Sense*", which sold an estimated 20,000 copies within a few months. He responded with his own pamphlet entitled "*The Deceiver Unmasked*". Inglis said of Paine's work "*It was one of the most virulent, artful, and pernicious pamphlets I ever met with, and perhaps the Wit of man could not devise one better calculated to do Mischief.*" When Inglis' pamphlet "*Deceiver Unmasked*" was advertised in a New York newspaper, members of the rebel group Sons of Liberty broke into the printer's office and destroyed all copies. Inglis published new copies and later in the year released the work under the title "*The True Interest of America Impartially Stated*". (2)

Extract from Charles Inglis loyalist pamphlet:

CHARLES INGLIS:
The True Interest of America

I THINK IT NO DIFFICULT MATTER to point out many advantages which will certainly attend our reconciliation and connection with Great Britain...

By reconciliation with Britain, a period would be put to the present calamitous war, by which so many lives have been lost, and so many more must be lost if it continues...

By a reconciliation with Great Britain, peace - that fairest offspring and gift of heaven - will be restored. In one respect peace is like health - we do not sufficiently know its value but by its absence...

Agriculture, commerce, and industry would resume their wonted vigor...

By a connection with Britain, our trade would still have the protection of the greatest naval power in the world....Past experience shows that Great Britain is able to defend our commerce and our coasts; and we have no reason to doubt of her being able to do so for the future.

The protection of our trade, while connected with Britain, will not cost us a fiftieth part of what it must cost were we ourselves to raise a naval force sufficient for the purpose.

While connected with Great Britain, we have a bounty on almost every article of exportation; and we may be better supplied with goods by her than we could elsewhere....The manufactures of Great Britain confessedly surpass any in the world, particularly those in every kind of metal, which we want most; and no country can afford linens and woolens of equal quality cheaper...

These advantages are not imaginary but real....

The American are property Britons. They have the manners, habits, and ideas of Britons; and have been accustomed to a similar form of government. But Britons never could bear the extremes, either of monarchy or republicanism. Some of their kings have aimed at despotism, but always failed. Repeated efforts have been made toward democracy, and they equally failed. Once, indeed, republicanism triumphed over the constitution; the despotism of one person ensued; both were finally expelled. The inhabitants of Great Britain were quite anxious for the restoration of royalty in 1660 as they were for its expulsion in 1642, and for some succeeding years. If we may judge of future events by past transactions, in similar circumstances, this would most probably be the case of America were a republican form of government adopted in our present ferment.

However distant humanity many wish the period, yet, in the rotation of human affairs, a period may arrive when (both countries being prepared for it) some terrible disaster, some dreaded convulsion in Great Britain may transfer the seat of empire to this Western Hemisphere - where the British constitution, like the Phoenix from its parent's ashes, shall rise with youthful vigor and shine with redoubled splendor.

But if America should now mistake her real interest...they will infallibly destroy this smiling prospect. They will dismember this happy country, make it a scene of blood and slaughter, and entail wretchedness and misery on millions yet unborn.

As a consequence of being a known loyalist, the house of Charles Inglis was plundered of everything and his land-holdings outside the city of New York, at Kingston, Charlotte, and Fredericksburg, were seized and sold by the rebels. Nonetheless, this did not deter him. He conducted a church service, while rebel leader George Washington was present, in which he prayed aloud for King George III.. He also preached a sermon entitled “*The Duty of Honouring the King*”.(3) It begins:

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Fear God, Honour the King**

SUCH is the concise, nervous and commanding style in which the Apostle inforces those two Duties. He connects the respectful Honour and Obedience we owe to our Sovereign, with that filial, reverential Fear which is due to our Creator; not only because they are characteristic of a real Christian, and should be inseparable; but because our Welfare, Peace and Happiness, temporal and eternal, depend on the Discharge of them.

It is worthy of Observation, that these Duties are often joined together in other Passages of sacred Writ, in the Old as well as New Testament.

THUS Solomon exhorts, - - - My Son, fear thou the Lord and the King, and meddle not with them that are given to change. And he immediately subjoins a weighty Reason for the Exhortation. For, says he, their Calamity shall rise suddenly; and who knoweth the Ruin of them both.



Reverend Charles Inglis (4)

Charles Inglis carried on doing his church work through the war years. In 1778 he also received an honorary degree from Oxford. From 1781-82 he was Chaplain to the 1st Battalion of the New Jersey Volunteers, a Loyalist corp in the British army. He received a salary of 100 pounds per annum as Chaplain which since the rebels had seized his property was his only income.

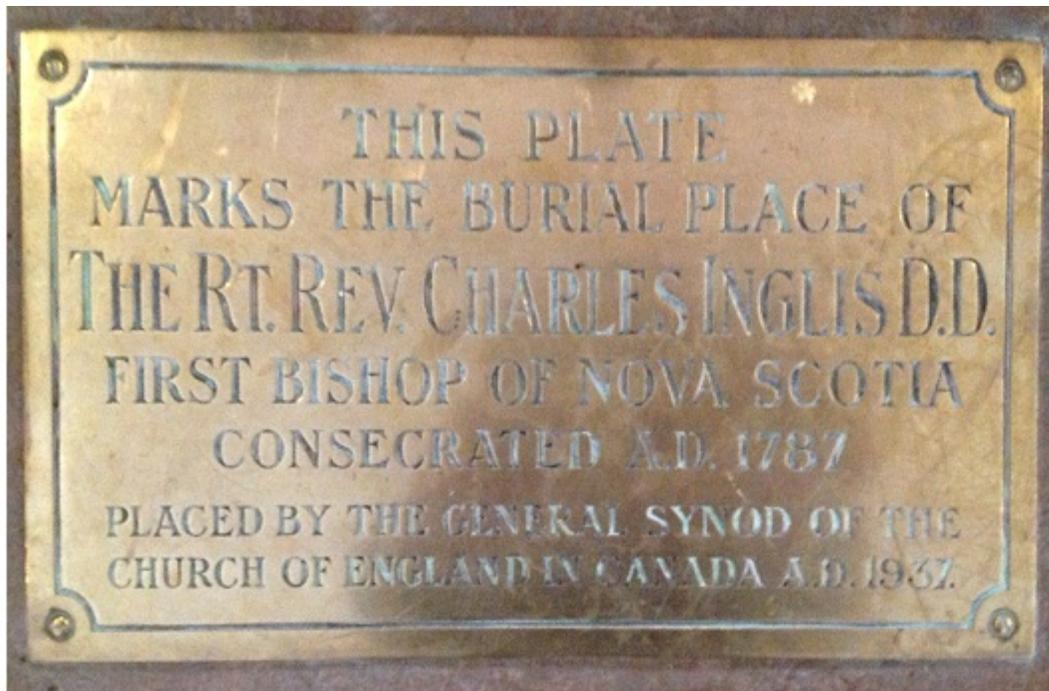
In January 1782 his son Charles, only eight years old, died and later the same year, in September, his wife Margaret, aged 35, passed away. As the British evacuated New York in 1783, he preached his farewell sermon on October 26, 1783. He resigned from Trinity Church in November and with his daughter Margaret and son John sailed from the city. Daughter Anne, aged seven, was left in the care of a great - uncle. His furniture and library were sent to Annapolis Royal, Nova Scotia with David Seabury, son of Samuel Seabury, a Rector in the Church of England and leading Loyalist in New York City during the war years.

To seek compensation for losses from his support of the British Crown during the war Charles Inglis traveled to England and obtained the patronage of Lord Dorchester (Sir Guy Carleton). (5) His claim of compensation for losses to the Royal Commission amounted to 7909 pounds, which included loss of confiscated property, bonds, and rents. In support of his claim he presented testimonials from prominent leaders including: Lord Dorchester, commander-in-chief of British forces in North America; William Tryon, former New York Governor; Joseph Galloway, former speaker of the Pennsylvania Assembly, Sir Henry Clinton; former commander of British forces at New York; and Reverend Thomas Chandler, formerly Rector in Pennsylvania. At the hearing he William Smith, former chief justice of New York, spoke as a witness. In describing Inglis' character, Smith stated: "*Loyalty was unquestionable and his Zeal made him as active as prudence would admit.*" In the result the Commission granted Inglis seventy percent of his claim.

In 1787 the Archbishop of Canterbury consecrated Charles Inglis the first colonial Bishop responsible for Nova Scotia and its dependencies, which at that time included all of the British possessions in North America from Newfoundland to Lake Superior and even Bermuda. In 1793 this large sphere of jurisdiction was narrowed with the appointment of Jacob Mountain as Bishop of Quebec.

Upon the arrival of Bishop Inglis in Halifax with children Margaret and John and all the family effects they rented a house at the corner of Water and Wallace, now Bishop, Streets. Over the years as Bishop he toured the Annapolis Valley, as well as Amherst, Sackville, Shelburne and Lunenburg, as well as Cape Breton, and New Brunswick. He consecrated churches at Shelburne, Aylesford, St. Mary's, Granville, Annapolis Royal, and Digby, as well as others in New Brunswick which made the total more than forty. (6) Moreover, in addition to the churches that were opened, in 1788 he founded King's Academy at Windsor. It was started as a school run by Paine Inglis, his nephew. The first head of the college was William Cochran, a graduate of Trinity College, Dublin from Omagh, Ireland who had previously been a Professor at King's College, New York.

In 1789 Bishop Inglis purchased a large tract of land of about 9000 acres in the Annapolis Valley, about a mile west of Auburn and built his home which he called "Clermont". He claimed that the sea air adversely affected his health and the valley was a more central location for his diocesan residence. There he also pursued an enthusiasm for agriculture and in particular apples. He propagated several varieties, one of which bears his name "Bishop's Pippin", known also as "Bellefleur" or "Yellow Bellefleur". (7) From 1796 to 1808 it was his full time residence. After 1801 he only spent summers there and winters in Halifax. On February 24, 1816 Bishop Inglis died at Aylesford and he was buried under the church of St. Paul's in Halifax.



**Plate marking burial location of Bishop Inglis
under St. Paul's Church, Halifax, NS**

NOTES:

* This article was prepared by Brian McConnell, UE on February 28, 2015, revised March 24, 2015. To contact him please email: brianm564@gmail.com

(1) See Inglis Family Tree at: <http://www.inglis.uk.com/richardinglis.htm>

(2) See: Charles Inglis, "The True Interest of America," in *The Annals of America, II: 1755-1783, Resistance and Revolution* (Chicago: Encyclopaedia Britannica Inc., 1968) and at <http://www.raleighcharterhs.org/faculty/bnewmark/AP%20History/CharlesInglis.pdf>

(3) See: "The Duty of Honouring the King", by Charles Inglis, D.D. at <http://anglicanhistory.org/charles/inglis.html>

(4) Oil Portrait by Robert Field from National Portrait Gallery, UK

(5) See "The First Bishop - A Biography of Charles Inglis" by Brian Cuthbertson, Waegwoltic Press, Halifax, NS. Pp 62 - 65

(6) For a listing of churches consecrated by Bishop Inglis see "The First Bishop - A Biography of Charles Inglis", *ibid.*, pp 271 - 273.

(7) See Historical Biographies, Nova Scotia: Charles Inglis (1734-1816) at <http://www.blupete.com/Hist/BiosNS/1800-67/Inglis.htm>