

# DOWNLOAD PDF NARRATIVE OF A JOURNEY THROUGH THE UPPER PROVINCES OF INDIA, FROM CALCUTTA TO BOMBAY, 1824-1825.

## Chapter 1 : Reginald Heber - Wikipedia

*Narrative Of A Journey Through The Upper Provinces Of India, From Calcutta To Bombay, (with Notes Upon Ceylon): An Account Of A Journey To Provinces, , And Letters Written In India Paperback - September 15,*

Background and childhood[ edit ] Hodnet in Shropshire, where Heber spent his early years The surname "Heber" probably derives from "Haybergh", a hill in the Craven district of Yorkshire , where the family originated. The Hebers held the lordship of the manor of Marton , and were granted a coat of arms during the reign of Queen Elizabeth I. This included patronage of the parish of Hodnet. This provided intensive learning for around a dozen boys, preparing them for eventual entry to Oxford or Cambridge. In his first year, Heber won the University Prize for Latin Verse, [9] and began to develop local repute as a Romantic poet. In he entered a long poem, " Palestine ", for the Newdigate Prize. However, in the Napoleonic Wars made much of Europe inaccessible, and so they delayed their departure until the summer of and took a route through Sweden, Norway and Finland to Russia, instead of the usual journey through France and Italy. They left by stage coach on 13 March, heading south towards the Crimea and the Black Sea. Heber sent home a vivid account of the night celebrations for Easter at Novo Tcherkask, the Cossack capital: He expressed pleasure at being greeted with the oriental salaam. While making sketches of the scene, Heber was briefly mistaken for a French spy by local farmers. He was then inducted into the family living, as rector of Hodnet; [34] he was later to describe his role as "a half-way station between a parson and a squire". He had not at this time determined his own doctrinal position; writing to Thornton he admitted that he was still searching: He withdrew from Oxford, having secured his M. He chose as his subject "The Personality and the Office of the Christian Comforter"; the series was published in He saw this both as an extension of his service to the Church and as a means of renewing contact with old friends. In all he wrote 57, mainly between and Heber wished to publish his hymns in a collection, in which he proposed to include some by other writers. In October he sought help from the Bishop of London , William Howley , in obtaining official recognition of his collection from the Archbishop of Canterbury. In a noncommittal reply Howley suggested that Heber should publish the hymns, although he proposed to withhold episcopal approval until public reaction could be gauged. Heber began preparing the publication, but was unable to complete arrangements before his departure for India in Watson describes this as "a conspicuous example of that fervent belief to convert the world to Christianity which led Heber and others to lay down their lives in the mission field", [47] and while widely sung until the second half of the 20th century, it was for instance omitted from the revision of the Episcopal Church hymnal. He is as much a seeker after truth as you and I are, possibly more so". It covered much of the Indian subcontinent and Ceylon Sri Lanka , together with Australia and parts of southern Africa. In December Williams-Wynn wrote to Heber, not directly offering his friend the postâ€”the wording appeared to anticipate a refusalâ€”but nevertheless leaving Heber the opportunity to claim the office, should he wish. His next concern was whether his wife and infant daughter should be exposed to the rigours of the Indian climate, and also if his own health was adequate. After consultation with doctors and discussion with his family, Heber wrote to Williams-Wynn on 2 January , refusing the post. Within days he had written again, regretting the refusal and asking if the post was still available, at which Williams-Wynn quickly obtained the formal approval of King George IV to the appointment. Two weeks later he departed for India with Amelia and his daughter Emily. The new bishop arrived in Calcutta on 10 October Heber reinvigorated the project by extensive fundraising, by persuading the government to increase its grant of land, and by restarting the building programme; within a few months the college boasted a library and a new chapel. Wilson was forced to apologise after Heber threatened him with a Consistory court. It was a wholly Indian city without a European population, sacred to Hindus , Sikhs and Buddhists but with a well-established CMS school and a substantial Christian minority. Heber consecrated a new church, and when he conducted a Holy Communion service in both English and Hindustani , a large congregation of Christians and Hindus thronged the church. After reaching Allahabad they continued

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overland, accompanied by an armed troop of sepoy. Heber had hopes of converting the Swami to Christianity, but was disappointed in the meeting and finally dismissed the Swami as a worshipper of images. On 19 April Heber arrived in Bombay, to be greeted a week later by Amelia and his daughters, who had arrived by sea from Calcutta. He arrived at Galle on 25 August and spent five weeks touring the main cities before departing for Calcutta where he arrived on 19 October after an absence of 16 months. He was concerned that few Indians were promoted to senior posts, and noted the "bullying, insolent manner" towards Indians that was typically adopted by the British. One reason for the tour was to examine the issue of caste , which persisted in the church in South India. On 1 April he moved on to Trichinopoly Tiruchirappalli where, next day, he confirmed 42 people. On 3 April, after attending an early-morning service at which he gave a blessing in the Tamil language , Heber returned to his bungalow for a cold bath. Immediately after plunging into the water he died, possibly from the shock of the cold water in the intense heat. At Oxford, representatives of Brasenose and All Souls opened a fund for an appropriate memorial; this idea was taken over by Williams-Wynn, who wanted a national rather than an Oxford-based monument. Less popular was the three-volume biography and letters collection that Amelia published in Hughes observes that although some of the lighter verses are neat and amusing, the general quality is such that had Heber been only a poet, he would quickly have been forgotten. Amelia lived until

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*Excerpt from Narrative of a Journey Through the Upper Province of India, From Calcutta to Bombay, , Vol. 1 of 2: With Notes Upon Ceylon an Account of a Journey to Madras and the Southern Provinces, , and Letters Written in India.*

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*Narrative of a Journey Through the Upper Provinces of India: From Calcutta to Bombay, , (with Notes Upon Ceylon); an Account of a Journey to Madras and the Southern Provinces, ; and Letters Written in India, Reginald Heber.*