



## The Rev. Walter Stanley Senior

Chaplain, Holy Trinity Church, Geneva 1933 – 1936

The panel of past Chaplains in the foyer of the English Anglican Church, Holy Trinity in Geneva (HTC), lists a name, familiar to many Anglican Sri Lankans of a certain vintage, like myself, coming from an Anglican family going back to the early eighteen hundreds, educated at Bishop's College, Colombo, but even more so to very many past pupils of Trinity College Kandy: Rev. W.S. Senior, 1933 -1936.

A fellow Sri Lankan and friend in Geneva, the late Mr. Lakdasa Hulugalle, confirmed my initial thoughts, saying that Rev. W.S. Senior was a

close friend of his father, and somewhere in the family records there is a photograph of him, as a child, sitting on Senior's knee! Also in the family archives, he confirmed, were letters written by Mr. Senior to his father, the late H.A.J Hulugalle, Sri Lanka's well-known lawyer, journalist and ambassador.

### Holy Trinity Church Geneva, Archives

I mentioned this to Mrs. Valerie Offord, the HTC Archivist, who invited me to write an article. I found a short Wikipedia entry on Rev. Walter S. Senior, but no mention of his three years as Chaplain of HTC, Geneva. With the impending hand-over of the HTC archives to the Geneva authorities, I had no

1930-1933	David Frederick M'CREADY, M.A. Honorary Chaplain H.B.M. Forces 1st. Chaplain President Church Committee Rural Dean, Switzerland.
1933	W.S. SENIOR, M.A.
1937	P. S. MOORE, M.A.
1940-1950	Cecil WILLIAMS, M.A. Hon. C.F.
1950	R. HANSON
1957	B. H. HOWELLS M.A.
1964	PM DUPLOCK M.A.
1971	WRG PELLANT OHC AKC OBE
1980	David A. STONEBANKS
1986	Mervyn P. PULESTON

time to waste in researching for this article. My research took me all over the UK and a much shorter version of this article was published in the HTC Newsletter of May 2017. Since then, I have put together all my research and, some 144 years after the birth of Rev Walter Stanley Senior, in fact to the month, I am finalizing this longer article during the COVID-19 crisis of 2020.

THE CHURCH OF THE HOLY TRINITY GENEVA	
The English Congregation at Geneva, during the following years, was ministered to,	
1555-1556	Anthony GILBY, Christopher GOODMAN.
1556-1559	JOHN KNOX.
1559-1560	William WITTINGHAM.
1680	GILBERT BURNET, afterwards Bishop of Salisbury.
1814	C. RICHARD SUMMER, afterwards Bishop of Worcester.
1815	George ROOKE.
1822	James BARROW, Fellow of St John's Cambridge.
1828	George ROOKE.
1834	Richard BURGESS, B.D.
1835	C.H. HUTTON, B.D.
1838	W. HARE, B.A.
1844	W.R. LAWRENSON.
1845	F.S. JENKINSON.
1847	B.D. DEANE, B.A.
1856	C. LAWRENCE.
THE CONSECRATION OF THE CHURCH OF THE HOLY TRINITY AUGUST 30, 1855.	
1858	Henry DOWNTON, M.A.
1873	F.W. QUILTER, D.D.
1877	William JEBSON, M.A.
1881	Joseph LAST.
1884	A.S. DOUGLAS.
1901	J.T. CHRISTIE.
1903	F.W. THURLLOW.
1904	W. REYNES COSENS, D.D.
1905	A.W. GROSS, M.A.
1907	Arthur GRANGER, D.C.L.
1915	The Venerable W.E. SCOTT, M.A. Archdeacon of Bombay.
1918	J. HOWEL, M.A.
1919	D. WHINCUP, M.A.
1920-1933	David Frederick M'CREADY, M.A. Honorary Chaplain H.B.M. Forces 1st. Chaplain President Church Committee Rural Dean, Switzerland.
1933	W.S. SENIOR, M.A.
1937	P. S. MOORE, M.A.
1940-1950	Cecil WILLIAMS, M.A. Hon. C.F.
1950	R. HANSON

The archival material provided a fascinating insight into HTC Geneva activities some 90 years ago. On 25 June 1933, the then Chaplain of HTC, Rev. David McCready tendered his formal resignation having alerted the congregation the year before, and possibly using the intervening period to discuss with the Colonial Church and School Society the appointment of a suitable replacement.

This Society, founded in 1851 became the Colonial and Continental Church Society (C&CCS) in 1861 when it became evident that the Society's Continental work had become integral, rather than incidental to its Colonial work. Over the following years, the Society morphed further, and since 1979, is known as the Intercontinental Church Society.

With fascism rearing its ugly head in Europe, and the World trying to deal with the aftermath of the 1929 Stock Market Crash, at an Extraordinary General Meeting held at the British Consulate in Geneva on 24 October 1933, the appointment of the new Chaplain, Rev. Walter Stanley Senior M.A. Oxon was announced as follows: "The Chairman explained the arrangement with the C&CCS and reported the nomination of the Rev. W.S. Senior till the 31<sup>st</sup> Dec. 1934".

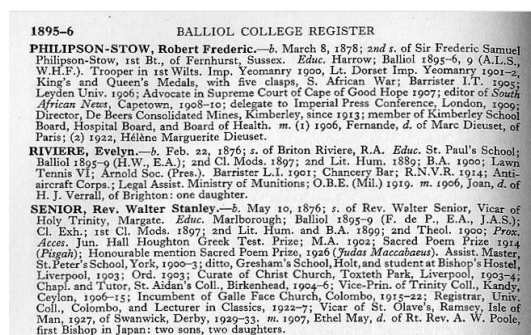
### Rev. W.S. Senior – Early Days

Walter Stanley Senior was born on 10 May 1876. His father was also an Anglican priest: Rev. Walter Senior, who was at that time the Vicar of St. Thomas' Church in Nottingham, England. From there he moved on to minister in Sheffield. The following is an extract from: Fifty Years of Sheffield Church Life (1866-1916) by Rev. W. Odom, describing his relationship with the father of the subject of our article: "Walter Senior was, during my vicariate of St. Simon's, my genial neighbour as vicar of the adjoining parish of St. Paul, in succession to W. H. Falloon; this was after seventeen years of active and fruitful ministerial life at Nottingham. My first sight of him was at a lecture he gave in 1866, in the Temperance Hall, to a crowded audience, on "Confession", when his masterly exposition of Protestant principles made a deep impression. This was during his first curacy at St. Paul's under John Edward Blakeney. Although more than fifty years have passed, I well

remember the frail, spectacled figure, and the clear, attractive voice. After a short and most acceptable ministry of three years – 1884-87 – as Vicar of St. Paul's, he accepted, for reasons of health, the living of Holy Trinity, Margate, "the Visitors' Church", where he continued a spiritual force to his death. After a faithful ministry of fifteen years he died in April, 1902, shortly after a serious operation, much loved, widely esteemed, and deeply regretted. A brief memoir of Mr. Senior by his clerical son, "W.S.S.", with sermons, was published in 1904 (London: Elliot Stock).

Young Walter Stanley Senior attended Sheffield Royal Grammar School from 1888 to 1891, where his uncle Edward was the Head Master from 1884 to 1899. During this period, in 1885, this Grammar School, founded by letters patent of King James I in 1604 as The Free Grammar School of James King of England, was renamed Sheffield Royal Grammar School, with the motto: "*Verbum tuum lucerna pedibus meis*" – "*Thy word is a lamp unto my feet*". Those initial years at this ancient school, with that motto, no doubt influenced young Walter's later decisions.

He continued his education at Marlborough College, obtaining a scholarship to Balliol College, Oxford, where he studied from 1895 – 1899. He held a (usually small, but prestigious) College scholarship in Classics, also known as Greats: Classical Exhibitioner.' He took a First Class in Classical Honour Moderations (Intermediate Exams) and a Second Class in Greats (Classics or Philosophy). His tutors were: Francis de Paravicini, Evelyn Abbott and JA Smith.



The Balliol College Register for the period 1833-1933 (2<sup>nd</sup> Edition printed in 1934), lists the young Walter Senior's qualifications, achievements and early appointments. <sup>ii</sup> An earlier version of the Register indicates Recreations: Fives, music, chess. We see that after he had left the College he was noted by Balliol as the runner-up (Prox. Acces) for the Junior Hall-Houghton Greek Testament Prize, which is still awarded today.

In 2005, a Sri Lankan newspaper, the Sunday Island re-printed an article written by Mr. Senior's student and friend Mr. H.A.J.

Hulugalle in 1938 entitled "Rev. W. S. Senior, Saintly Character and Scholar", which states that young Walter Senior was "one of a brilliant set of men, including the late Dr Kenneth Saunders from Emmanuel College, Cambridge, N. P. Campbell, also from Balliol College, who was recognised as a great scientist, and J.P.S.R. Gibson, later Principal of Ridley Hall, Cambridge". <sup>iii</sup>

## Ordination training, teaching appointments, and initial ministry experience

In 1900 he entered Wycliffe Hall, Oxford. Wycliffe Hall is a theological college of the Church of England, named after John Wycliffe, who was master of Balliol College in the 14th century. While Walter Senior was resident at Wycliffe, he obtained Second Class results in Theology. <sup>iv</sup>



The normal course of events would have been that after a year at Wycliffe, Walter would have been ordained deacon. He would have entered the Hall with the expectation of becoming a clergyman of the Church of England. However that did not happen, and he went on from there to hold two Assistant Master teaching posts, first from 1900 to 1903 at St. Peter's School, York, (which claims to be the fourth oldest school in the world, founded in 627 AD), and then very briefly at Gresham's School, Holt, Norfolk. It may well have been that this serious but still inexperienced young man had been advised to take more time to gain teaching experience, and to pray and reflect before he moved forward to ordination. It must have been while he was teaching at Gresham's School that his sense of vocation was confirmed, for later in 1903 we find him entering the Bishop's Hostel, Liverpool, to complete his preparation for ordination. He was then ordained deacon, and went to serve as curate to the parish of Christ Church, Toxteth Park, Liverpool. <sup>v</sup> He was curate there for a year, being ordained priest in 1904.

Christ Church, Toxteth Park, Liverpool, (built 1867-71) Photo: By Rept0n1x - Own work, CC BY-SA 3.0

<https://commons.wikimedia.org/w/index.php?curid=25450538>

Soon after, he was appointed Chaplain and Tutor at St. Aidan's College, Birkenhead in the neighbouring diocese of Chester (the diocese from which the diocese of Liverpool had originated in 1880). This appointment suggests that his skills as a theological educator with pastoral abilities were much sought after. St. Aidan's was a theological college, founded in 1856, which was closely linked to the parish of Christ Church, Birkenhead, whose congregation was active in the support of missionary work, raising funds for the Church Missionary Society (CMS).



<http://christchurchbirkenhead.net/>

Photo from: <https://commons.wikimedia.org/w/index.php?curid=3646696>

Walter had become a member of CMS in 1896, offering himself for overseas service while he was still a student at Oxford. It is clear that this sense of calling to be a missionary had never left him, and together with his love of teaching, had accompanied him through his changing locations and appointments since that time. In the coming years he was to have the opportunity to fulfil this missionary calling, and with this, the opportunities for teaching would continue in a new sphere.

## The Church Missionary Society

Some 75 years before young Walter Senior was born, 16 clergymen and 9 laymen met on Friday 12 April 1799, in a first floor room in the 'Castle and Falcon Hotel' in Aldersgate Street, London, founding The Church Missionary Society for Africa and the East.

To quote from CMS history resources available on their website, *"Most of the founding members were part of the Clapham Sect, a group of activist evangelical Christians. They included Henry Thornton MP and William Wilberforce MP. They were committed to three great enterprises: abolition of the slave trade, social reform at home and world evangelisation."*

*"The spiritual background to the emergence of CMS was the great outpouring of energy in Western Europe now called The Great Awakening."* John Wesley, an Anglican priest and pioneer missionary, led a movement which eventually became the Methodist denomination. Not all those influenced by the revival left the Anglican Church to become Methodists; those associated with the Clapham evangelical group looked beyond the main Clapham agenda, sponsoring Sunday Schools for evangelism and education, founded Bible Societies and much more.

*"The Reformation and the abolition of monasteries and religious orders left the Church of England without vehicles for mission, especially for outreach to the non-Christian world. This new membership society (CMS) agreed to be loyal to the leadership of bishops and an Anglican pattern of liturgy, but not dominated by clergy and emphasised the role of laymen and women. Much of what we call the Anglican Communion today traces its origins to CMS work."*

In 1906 the Rev. Walter Stanley Senior set sail for Ceylon, with the support of CMS, to serve as Vice Principal of Trinity College, Kandy. Before we trace his subsequent life and ministry in Ceylon, we will look at the beginnings of Christianity on the island, and the work of CMS in the promotion of the Christian faith in Ceylon.

First, an outline regarding Christianity in Sri Lanka (Ceylon), set against the background of its long history. At this point we will note that Ceylon achieved independence from Britain in 1948 and decided on the name "Sri Lanka" in 1972 with a new Constitution, becoming a Republic within the Commonwealth. "Lanka" meaning an island, as mentioned in the ancient Indian epic the Ramayana and "Sri" meaning resplendent.

## Sri Lanka, the historical background and the arrival of Christianity

The early history of Sri Lanka is set out in an epic poem, the Mahavamsa 'Great Chronicle', written in the Pali language, a Middle Indo-Aryan liturgical language native to the Indian Subcontinent. It relates the history of Sri Lanka from its legendary beginnings with the arrival of Prince Vijaya from India in 543 BCE up to the reign of King Mahasena of Anuradhapura (277 to 304 AD). It was composed by a Buddhist monk at the Mahavihara temple in Anuradhapura about the fifth century A.D. There is a second part of the Great Chronicle known as the Chulavamsa, which covers the period up to 1815. An English translation of the Mahavamsa was published in 1837 by George Tournour, a historian and officer of the Ceylon Civil Service. <sup>vi</sup>



Rev. J.W. Balding, a CMS missionary, wrote in his 1922 book, *One Hundred Years in Ceylon* (or the Centenary Volume of the CMS in Ceylon 1818-1918): *“No country in the world, except possibly Egypt, has such a long continuous history and civilization, with traditions, fable and legend encircling it from the remotest time. The Mohammedans assert that Ceylon was given to our first parents, Adam and Eve, as a new Elysium to console them for the loss of Paradise.....It is also supposed to have been part of the region of Ophir and Tarshish, from which the ships of King Solomon obtained ‘gold and silver, ivory, apes and peacocks’. The ancient Greeks and Romans knew the island as ‘Taprobane’ and the poet Milton has preserved the name in his great poem, Paradise Lost:*

*Embassies from regions far remote,  
From India and the golden Chersonese,  
And from utmost Indian isle, Taprobane.” [Paradise Regained, IV. 75]*

Balding’s account continues: *“Before the dawn of civilization in England, the Sinhalese were a nation possessing beautiful cities and wonderful temples and maintaining a high type of civilization. Being keen agriculturists they brought the whole country into a high state of productiveness by means of irrigation.”*

The majority of the people of this little island south of India, formerly called Ceylon, followed the teachings of the Buddha. Buddhism had been introduced to the Island from India by the Indian Emperor Ashoka 304–232 BCE, during the reign of the island’s King Devanampiya Tissa 307-267 BCE, in Anuradhapura.



According to Christian tradition, those who first preached the Christian gospel on the island included St. Thomas, St. Bartholomew and the eunuch of Queen Candace, whose conversion by St. Philip is recorded in the Acts of the Apostles.

The first reference to Christianity on the island for which there is historical evidence relates to a mission of the Nestorians from Persia. Baldwin writes: *“There is a tradition of the existence of Nestorian Christianity in Ceylon, in the time of Emperor Justinian. Cosmos, a Nestorian Christian writing about AD 550 says on the authority of one Sopater, a Greek merchant, that in Taprobane (which was the ancient Greek name for Ceylon) there existed a community of Persian Christians, tended by bishops, priests and deacons and having a regular liturgy.”*

The existence of a Nestorian community is evidenced by an ancient rock carving, pictured above, of a Nestorian cross, found in the ancient city of Anuradhapura, a city which dates back to the 5<sup>th</sup> century BCE. A Nestorian cross is also supposed to have been found at a site just north of Colombo which the locals called “San Thome pitiya”, prior to the arrival of the Portuguese. The local belief being that St. Thomas preached at this site. Articles on the internet, and books, suggest similar crosses being found in other location of the Island, viz. Mannar and Sigiriya. <sup>vii</sup>

Today, both the Roman Catholic Church in Sri Lanka, as well as the Anglican Diocese of Colombo use this cross as their logo.



Nearly a thousand years passed with visitors to the Island being traders in the Indian Ocean dominated by Arab, Indian, Malay, and Chinese merchants, who together used various seafaring craft to transport a spectrum of cargo, from spices to elephants from Ceylon.

With the accidental arrival of Portuguese ships with mounted guns in 1505, blown into Colombo by adverse winds, the landscape changed. They received a friendly audience from the King of Kotte, Vira Parakrama Bahu. Realizing the commercial and strategic value of the Island, the Portuguese returned 12 years later, were given trading concessions and allowed to build a fortified trading post in Colombo. With that foot in the door, the Roman Catholic form of Christianity was introduced and forcefully promoted, with priests baptizing mostly coastal dwellers into the Christian faith. The Portuguese were then followed by the Dutch in 1650, who to a lesser degree introduced and promoted the Reformed Church of Holland (known today as the Christian Reformed Church in Sri Lanka with some 5,000 adherents – see Wikipedia). Both these Western powers, the Portuguese and Dutch, were more interested in trade rather than colonization

The baton was finally passed onto the British in 1795, when the Dutch surrendered Colombo as a consequence of their main military support, the resident Swiss de Meuron regiment, switching allegiance from them, the Dutch, to the British. The British were intent on colonizing this strategically situated Island, which the

French had also been eyeing. They completed the take-over in 1815 by conquering the Kandyan kingdom in the central highlands.

The number of Christian 'converts' had steadily declined between the late seventeenth hundreds and 1815, when the British took over the entire Island. People were simply reverting to their ancient customs and traditions rooted in Buddhism. The Anglican form of Christianity had indeed existed on the Island since 1776, albeit limited to a chaplaincy for the troops.

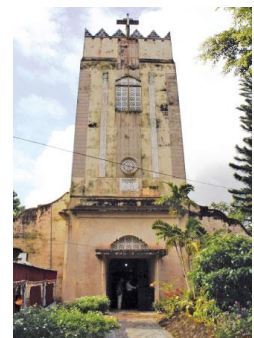
## The Church Missionary Society in Ceylon

In the annual reports of the society since its inception, Ceylon had always been mentioned. This was not due to its "heathenism" but to its Christianity. To quote from Rev. J.W. Balding's "100 Years of CMS":  
*"In the first report of the Society's proceedings published in 1801, we read, 'in the Island of Ceylon, it appears that there are not less than 145 Christian schools; of these fifty-four are within the district of Colombo and in that one district alone there are not less than 90,000 native Christians. The Christian religion having been thus successfully planted by the Portuguese and then further cultivated by the Dutch, it is hoped that it will not be suffered to decline now that the Island is subject to the Crown of England. This important subject has not escaped the attention of the Society.'"*

Until 1813, the CMS was unable to find the funds nor the men to establish a mission in Ceylon. In 1814, two young men, Thomas Norton and William Greenwood, trained by CMS became the first Church of England clergymen to be sent to Asia as missionaries. Although they were headed for Ceylon, their ship had to turn back for repairs and finally three weeks before the battle of Waterloo in 1815, the Committee re-routed them to India. It took a further two years to send a new batch of missionaries to Ceylon.

In the autumn of 1817 the CMS Committee appointed four young men, Samuel Lambrick, Benjamin Ward, Robert Mayor and Joseph Knight, ordained by Bishop Ryder of Gloucester, as missionaries to Ceylon. They were exhorted to revive and extend Christian truths, in a situation where for lack of religious instruction, congregations were reverting to Buddhism and Hinduism. All four, with Major and Ward accompanied by their wives, boarded the ship Vittoria, which set sail from Gravesend on 20 December 1817 arriving at Galle, in the south of the Island, on 29 June 1818, a 200 day voyage, "as a consequence of calms and contrary winds". Knight went to Jaffna, Lambrick went to Colombo, Major and his wife stayed in Galle, while Ward and his wife went to Trincomalee, covering the four cardinal points of the Island.

Rev. and Mrs. Mayor later re-located to Baddegama, a small town in the interior of the Southern Province, some 12 miles north of Galle. A church and school was built. Christ Church was consecrated on 24 September 1825 by Bishop Reginald Heber, the Bishop of Calcutta, the diocese which then included Ceylon. This was less than six months before his premature death at the age of 42, worn out by hard work and travel, the climate and frail health. He had been Bishop of Calcutta for only three years. He is considered to have been a saintly man and had written some 57 hymns among which are some beautiful hymns used in Anglican worship to this day, most notably the Trinity Sunday hymn: Holy Holy Holy, Lord God Almighty and the Epiphany hymn: Brightest and best of the sons of the morning. Controversy however did surround the original wording of one hymn in particular, written some 6 years *before he even visited Ceylon*: From Greenland's icy mountains, to which Ghandhiji himself was to refer a hundred years later in a 1925 speech to the Calcutta YMCA. Two years after Bishop Heber's death, his widow had published all his hymns, with revised wording of this particular hymn. <sup>viii</sup> Christ Church Baddegama remains the oldest Anglican Church *to have been built by missionaries which is still in use today.*



Christ Church, Baddegama

Further north, close to the capital Colombo, in Kotte, The Cotta Institute, a theological school to train local clergy was opened in 1827, with an initial intake of 15 students. With the training and ordination of local clergy, it became possible to start work at numerous schools and churches being built around the Island, giving rise to small communities of Anglicans namely in Baddegama, Colombo, Galle, Jaffna, Kotte, Kandy, Kurunegala and Trincomalee.

From these beginnings, were established several schools, some of which still exist today with very good scholastic reputations. To name but a few: 1819 Christ Church Boys School, Baddegama, 1823 St John's College, a boy's school in Jaffna, St. Thomas' College, Mount Lavinia for boys, in 1851, and for girls, Bishop's College Colombo 1875 (my own school) and in 1900 the CMS Ladies College in Colombo. A boys'

school was also established in Kandy in 1857 - later to be known as Trinity College Kandy (TCK), which is an important focus of this article.

## Trinity College, Kandy

In 1857, at the insistence of the local Anglican community of Kandy in the central highlands, the Kandy Collegiate School for boys was opened with Rev. John Ireland being sent over from England. By the end of that year there were 120 enrolled students. The school library was opened in 1875. The school was renamed Trinity College in 1877 and in 1879 it was affiliated to the University of Calcutta.

Around this time, half way round the world, in Nottingham, England, a young child by the name of Walter Stanley Senior was playing in a Vicarage garden. No one could have imagined his destiny which would, by the early nineteenth hundreds, link him irretrievably to Trinity College, Kandy and a lifetime attachment to Ceylon and its people.

To quote from Rev. J.W. Balding's book "One Hundred years of CMS in Ceylon":

*"During 1904, the College was carried on under the guidance of no less than four Heads, succeeding each other..... and from November 5, Mr. A.G. Fraser. The annual report showed that in the 'highest things' the year had been one of prosperity and blessing ...Under Mr. Fraser's masterly direction the school has gone forward to a remarkable degree. The compound has been extended by the acquisition of new land; new buildings have been erected; a magnificent playing field of several acres has been hewn from a hillside; a strong staff including several Europeans has been built up, and the school has been further developed as a boarding school and has acquired a distinctive character and spirit."*

## Rev. W.S. Senior arrives in Ceylon

Rev. A.G. Fraser, the Principal of Trinity College, Kandy (TCK) always on the lookout for talented young men in the English Universities to recruit for TCK came across Mr. Senior, one of a brilliant set of Oxbridge men of that period, and so it happened that he set sail for Ceylon in 1906 to serve as Vice Principal of TCK.

Shortly after Mr. Senior's arrival, Mr. Fraser was ordered home due to ill-health and in his absence Mr. Senior deputised as Acting Principal until the end of 1908, when Mr. Fraser returned. In his continuing role as Vice Principal, he could not have but been greatly influenced by Mr. Fraser's towering personality and dynamism. The decisions of Mr. Fraser were daring and far sighted. It was he who introduced the mother tongue, Sinhala into the curriculum, being the first school to do so, and broke away from conventional subjects mostly imported from England. Yes, in those days as confirmed by my own mother, the general Colonial rule was to suppress the national languages. Students were punished if they were heard speaking their mother tongues (i.e. Sinhala/Tamil) at school. Hence Mr. Fraser's bold move would have been little short of an earthquake in the Colonial educational circles at that time. He introduced a diversified system of education with a strong bias towards national needs. Agriculture was introduced when it was not taught in any other local school.

With the appointment of Mr. Senior, Trinity emerged as a public school with a scholastic reputation. Quoting from Hulugalle's 1938 article: *"His earliest students included two University Scholars, Mr. L.M.D. de Silva, KC, and Mr. J.L.C. Rodrigo, who succeeded him as Classical Lecturer at the University College, (where Mr. Senior was, in later years, Registrar and classics lecturer). Many of his pupils adorned various walks of life but several times that number cherish the memory of a beautiful character."*



One of Mr. Fraser's staff, Rev. Lewis John Gaster, was responsible for planning the buildings of the school. Two buildings, one known as the "Gaster Block" and the other The Chapel, continues to be admired today and bears testimony to the wisdom of Fraser and Gaster. *"The chapel is unique among churches in Sri Lanka. Architecturally one could see the best of Sinhala Buddhist Architecture, with designs and carvings similar to those of the Polonnaruwa period, an ancient capital of Sri Lanka"* (1056-

1236). It was the first open plan chapel in the world, when all the others were of gothic type. The walls are adorned by magnificent murals depicting the life of Christ, painted in a local context by the Eurasian artist, David Paynter. <sup>ix</sup>



The pulpit of the Chapel was subsequently dedicated to the memory of Mr. Senior.

The photo of the Chapel above left: By Dan Arndt - Own work, CC BY-SA 4.0,

Photo above of the Pulpit from <https://www.trinitycollege.lk>  
<https://commons.wikimedia.org/w/index.php?curid=50567804>





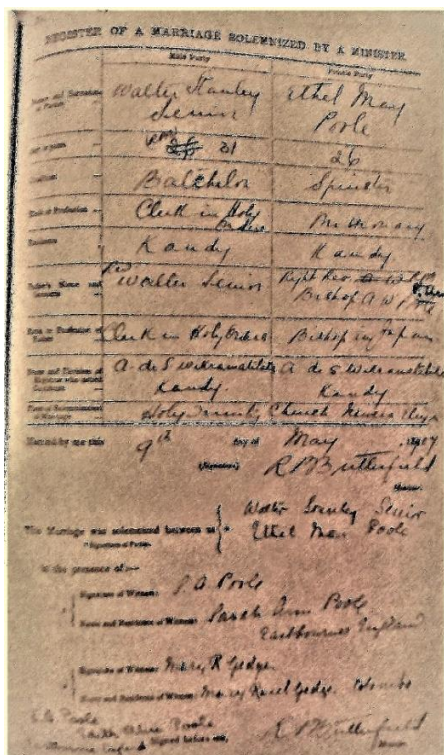
Bishop Poole's grave in Shrewsbury Cemetery, Shropshire, from the BBC website.

On the personal side, having arrived in Kandy in 1906, a bachelor, and given Mr. Senior's ecclesiastical background, it was no surprise that he was attracted to and married Miss Ethel May Poole, a missionary in Ceylon, daughter of Bishop Arthur William Poole (1852-1885) – the first Church of England Bishop in Japan. \*

They were married in 1907 at Holy Trinity Church, Nuwara Eliya; the hill-country town founded by the explorer, Samuel Baker, (who discovered Lake Albert and explored the Nile in 1846). Referred to as 'Little

England', Nuwara Eliya's climate made it a retreat for the British colonialists who could immerse themselves in their pastimes such as hunting (fox, deer, elephant, leopard), horse racing (1875), polo, golf (1889) and cricket.

Holy Trinity Church, Nuwara Eliya in 1942



The Marriage Record from Holy Trinity Church Nuwara Eliya from 9 May 1907 reads:  
Walter Stanley Senior (31), Bachelor, Clerk in Holy Orders, Kandy and Ethel May Poole (26), Spinster, Missionary, Kandy.

The marriage was solemnised by Rev. Roland Potter Butterfield, although the Chaplain during 1902-1909 listed on the past Chaplain's Board is Charles Reynolds. Rev. Butterfield is listed as a missionary in Rev. Balding's book 100 years of CMS in Ceylon and as being married in 1904 to Clara Herbert from the Tamil Mission. She may have been a friend of Ethel May Poole, who also worked for the Tamil Mission.

Mrs. Senior involved herself in the activities of TCK, particularly where day-scholars were concerned, to balance the activities more geared to the needs of the resident "boarders". Wives of staff members visited the homes of these day-scholars to draw them more fully into the life of the school.

The TCK Centenary Magazine 1872-1972, published 17 March 1972, states: *We do not propose to make a list of all those ladies, but we must mention at least some of them, especially Mrs. Fraser whose*

*service in her own way to Trinity were not very much less than those of her husband. She was a real mother to the whole school whether in the sickroom dispensing her own remedies and cheering up the inmates, whether in the dormitories and in the homes of members of staff or on her visits to the homes of day scholars in the attempt to make them belong to the school as much as the boarders. In this task she was, nobly assisted by Mrs. Senior, Mrs. Gaster and Mrs. Walmsley.*

In a book published by the children of Senior's friend H.A.J. Hulugalle, entitled "Selected Journalism", their father is quoted as follows, "Senior's wife was the daughter of a Bishop. While he was something of a genius and a restless character, she was one of the gentlest and kindest women anyone could meet. She was more than a second mother to many who knew her at Trinity. I have a sheaf of letters from her during the period 1932 to 1965. Their four children, Hugh, Gerard, Margaret and Stella were delightful people". This collection of Hulugalle's writings spans his career as Editor of the Ceylon Observer and Ceylon Daily News 1931-1948, while he was a director of the company that owned those two newspapers. He was also Ceylon correspondent of the London Times and the London Financial Times; Ceylon Government Information Officer 1948-1954 and, 1954-1959 based in Rome as Sri Lanka's Ambassador to Italy and Greece.

In the same article he says that "Fraser was a different type from Senior. He knew me and my family and I got on well with him except for a single caning". While acknowledging that Fraser was a dynamic force who left his mark on TCK, he "could ride roughshod and did not have the understanding of youth and compassion which Senior brought to his mission."

With regard to Mr. Senior's compassion and understanding for others, I note from the Wikipedia article on W.S. Senior: "A little known fact during his stay is Kandy was his role in the marriage of Mr. George E. de

*Silva, which was solemnised in 1909 at St. Paul's Church, Kandy. The marriage, to Miss Agnes Nell from a very conservative Dutch family was opposed by many to the point that the Vicar refused to marry them, and it was left to Rev. W.S. Senior to solemnise the marriage."*

After dedicating 10 years of his life to TCK and influencing hundreds of young lives, in 1916 Mr. Senior moved with his family to the capital Colombo, to take up duties as Vicar, Christ Church, Galle Face. Quoting from the TCK's Centenary magazine again: "*The Rev. W.S. Senior is still held in such reverence by so many old boys and others who had the good fortune to sit at his feet.*"

TCK certainly nurtured men of exceptional calibre, then and continues to do so now. I am thinking of just three among the many: first my husband's cousin, the late Mr. Lakshman Kadirgamar, Lawyer and Statesman, one of four Sri Lankans to be elected President of the Oxford Union (1958-59); it is broadly acknowledged that Kadirgamar was the best foreign minister that Sri Lanka ever had. The next I know personally, Mr. Jayantha Dhanapala, Diplomat and Sri Lanka's candidate for U.N. Secretary-General in 2006 and the third, a household name in Sri Lanka from a much younger generation Mr. Kumar Sangakkara, the much loved and respected Sri Lankan Cricketer, who in 2019, was appointed President of the MCC, the first non-British person to hold the position since the club was founded in 1787. <sup>xi</sup>

It is notable that the portrait of Mr. Senior at the beginning of this article was painted by the Eurasian artist David Paynter, referred to above, himself a student of TCK. The original hangs in the TCK Library.

Mr. Fraser was still Principal of TCK, when Mr. Senior moved to Colombo. Mr. Fraser's interests were not limited to Sri Lanka; he was one of the three founding fathers of the Achimota School in the Gold Coast, the famous College in Ghana founded in 1924. He left Trinity College that year, 1924, to become the first Principal of Achimota School (1924-1935). Mr. Fraser was hailed as the greatest colonial headmaster of his day by the Oxford Dictionary of National Biography; Ceylon's loss was Ghana's gain.

## Ten years in Colombo (1916 – 1926)



At the height of WW I (1914-18) which was engulfing many countries, Mr. Senior left Kandy to assume duties as Vicar of Christ Church, Galle Face, Colombo and continued in this post until 1919.

Hulugalle's 1938 article states: "*Not only was he a great scholar and moulder of youth, but he was also an arresting preacher. The spirituality of his countenance and the beauty of his voice with its cultured tones enhanced the appeal of noble thoughts and striking utterance. He was one of the pioneer slum-workers and carried on a mission in Slave Island for many years*". Photo from the Christ Church Galle Face website, before the belfry was constructed.

Christ Church, Galle Face, was constructed with £860 contributed from CMS London, and generous donations from locals. W. A. Tunstall, a British architect, provided his services free. The foundation stone was laid in January 1853, by the first Bishop of Colombo, the Rt. Rev. James Chapman.

It must have been a large active parish even at that time when the new Vicar arrived from Kandy, since an article in the Christ Church Galle Face website mentions that "*In 1916, the attendance of the Sunday school was an average 80, and it was held at 8.30 a.m. There were 70 books in the library, and there were 7 classes for boys and 8 classes for girls and there was a Kindergarten for infants too.*" A Portuguese congregation of some 50 people regularly met in the church hall.

Mr. Senior's mission among the slum dwellers in Colombo 2 (also known as Slave Island), not far from Christ Church, saw the School of Hope being started in 1917. <sup>xii</sup> A night school was established in rented premises, where some 50 boys of the area came for free evening classes and other activities such as indoor games and football. There was a library as well. Again from the Christ Church website: "*Two well attended Bible classes were held, and a gospel meeting held in English at 7 pm on Thursdays was well attended.*"

*Photo from the Christ Church Galle Face website*



It was in the final period of his incumbency as Chaplain, in 1918, that the construction of the church belfry began, which was dedicated on 30th June 1919. With old world elegance and architecture, Christ Church Galle Face is still an extremely vibrant parish within the Diocese of Colombo.



## Ceylon University College, Colombo

In 1919 Mr. Senior resigned as Chaplain of Christ Church to move to the University College. To quote from his lifelong friend, Hulugalle, Mr. Senior's *"interest in education prompted him to accept the post of the first Registrar of the University College and Lecturer in Classics"*. Such was the man, according to his friend, that *"the material aspects of office and security had no appeal whatever to a man of his fine sensibilities."*

Ceylon University College was established in order to rectify the lack of university education in Ceylon. The Ceylon University Association had been formed in 1906 by a group of the island's local elite. Although the Governor of the Island appointed a sub-committee to look into education in Ceylon the project had to be shelved due to budget restrictions resulting from the outbreak of World War I, and was resurrected in 1917. Officially opened in January 1921, Ceylon University College was a public university college based in Colombo, a first attempt at university education in the island. The College did not award degrees but prepared students to sit the University of London's external examination. It was fore-runner to today's University of Sri Lanka, Colombo Campus.

At this time, Mr. Senior also became the personal tutor of James P Obeyesekera III, and lived with this highly respected local family in their palatial home on Reid Avenue while teaching at University College. <sup>xiii</sup>



SIR JAMES PETER OBEYESEKERE, KT., M. A.,  
MAHA MUDALIYAR & CHIEF INTERPRETER TO  
HIS EXCELLENCY THE GOVERNOR OF CEYLON.

The father of his student was Sir James Peter Obeyesekera II, Kt. MA, Maha Mudaliyar (Chief of all Chieftans), Barrister at Law, Advocate of the Supreme Court, Justice of the Peace, District Commissioner 1879-1968, and was also the Chief Interpreter to the Governor of Ceylon, the Queen's Representative.

He had his early education at St. Thomas' College, Mutwal (which later moved south to Mount Lavinia, a suburb of Colombo, and is still considered to be one of the most prestigious boys' schools in the country together with TCK). He married Amy Estelle Dias Bandaranaike.

Sir JPO II's cousin was S.W.R.D Bandaranaike (1899-1959), who was the fourth Prime Minister of Ceylon and on 12 April 1956 took oaths as Prime Minister in front of the first *Ceylonese* Governor General (1954-1962) Sir Oliver Ernest Goonetilleke GCMS KCVO KBE KStJ. Sir OEG was my grand-mother's brother.

Photo from: *The Chieftains of Ceylon* by J.C. van Sanden (1936)

One of Mr. Senior's former students at University College, Cedric James Oorloff has written about his teacher's personal qualities and gifts. He begins by mentioning the pulpit at TCK chapel, and then moves on to recall life at University College: *"In the magnificent Chapel of Trinity College Kandy, stands a pulpit of excellent craftsmanship, erected there to commemorate 'Walter Stanley Senior, Teacher, Poet and Priest.' All these he was, and more besides"*. He continues: *"lecturing at the college was work he loved doing, for on the one hand, he was a keen and sensitive Classics scholar, rejoicing in the opportunity now given him to 'talk' Roman and Greek culture with his colleagues on the staff, on the other it brought him in close contact with young people, in whose cause he delighted to labour. I had the privilege of having him as my teacher at the University College. How well I remember the polish and easy cadences of his Latin prose, and the patience with which he endured our feeble efforts at imitating him. He was an inspiring teacher of English Literature too and one of the methods he used to introduce us to its wealth and beauty was the method of public declamation of selected pieces of poetry."*

Under the heading "Poet", he goes on to write: *"Happiest of the memories of my undergraduate days is the hike he organized for us, for me and a group of mutual friends. For ten glorious days we roamed on foot among the mountains and valleys of Uva and the Central Province, starting with the climb up Sri Pada, then by devious ways, past Bogawantalawa, over the Bopats, on to Agrapatna, over Horton Plains, past Ohiya, Idalgashinna and Haputale to Badulla; then back by Welimada and Nuwara Eliya and Maturata to Rikiligaskande, and so to Kandy. I was only 20 then; he was over 50. But he accompanied us, un-fatigued, and uncomplaining, for much of the way, kindling in all of us, by his quiet enthusiasm, an appreciation we had never had for the incomparable beauty of this island of ours"*.

Mr. Oorloff himself, a Classics student of Mr. Senior's, later became the Principal of Wesley College, Colombo (1950-57) and then (1957-68) Principal of Trinity College, Kandy itself. <sup>xiv</sup>

The reference in this article to the incomparable beauty of Sri Lanka brings us next to Haputale, mentioned in the above referenced article, a small town on the southern flank of the hill country.

## Haputale

During the years Mr. Senior lived and worked in Colombo he had a home in Haputale to which he retired from time to time to spend time with his wife and young family, possibly to escape the oppressive humid heat of Colombo. Haputale, some 200 kms from Colombo, clings precipitously to both sides of a ridge. Given its elevation of some 1579 m, the area enjoys constant cool temperatures.

To quote from a Ceylon Daily News article entitled 'The Call of Lanka' by Derrick Schokman:

*"It was his favourite place where he enjoyed the finest scenic views in this country, with the mountain panorama of the Uva on the one side, and the flat low country a breathless mile beneath, stretching 70 miles to the remotest south-eastern corner of the island. .... It was for them the centre for walks, talks and simple pleasures. It was on one of those walks that Senior was inspired to write "The Call of Lanka", the poem for which he is best known in this country. In his own words: "From the little mountain village of Haputale we turned on to the Dambatenne road, which leads along all but five level miles of glorious island panorama five thousand feet below to Dambatenne factory, chief monument of Lipton".* <sup>xv</sup>

This path gives a breath-taking view, when not obliterated by mist, of the land falling away to the Southern coast. I am so familiar with this region, where my parents lived for more than 10 years, after my Dad retired around 1970, from Planting life, i.e. managing tea estates. Although I lived in Colombo at that time, I remember so well, worshipping at St. Andrew's Church Haputale, whenever I went up to the tiny hamlet of Boralanda in the Uva basin, to visit my parents.

The Wikipedia article commenting on Senior's poetry: *"A common vein in many of his finest pieces is an appreciation of the diversity and beauty that is Sri Lanka. His best known work however is the soul-stirring epic titled 'The Call of Lanka', which many consider to be arguably the finest poem on Sri Lanka ever written".*

A few lines from "**The Call of Lanka**"

*I climbed o'er the crags of Lanka and gazed on her golden sea,  
And out from her ancient places, her soul came forth to me  
"Give me a Bard", said Lanka, "My Bard of the things to be".  
"My cities are laid in ruins, their courts through the jungle spread.  
My sceptre is long departed, and the stranger lord instead.  
Yet give me a Bard" said Lanka, "I am living, I am not dead".*

*I offer a voice, O Lanka, I, child of an alien isle  
For my heart has heard thee, and kindled, my eyes have seen thee, and smile;  
Take, Foster-Mother, and use it, 'tis but for a little while.  
For surely of thine own children, Born of thy womb, shall rise  
The Bard of the moonlit jungle, The Bard of the tropic skies,  
Warm from his Mother's bosom, Bright from his Mother's eyes.*

*He shall hymn thee of hoar Sripada, The Peak that is lone and tall,  
He shall hymn with her crags Dunhinda, The smoking waterfall;  
Whatsoever is fair in Lanka He shall know it and love it all*

Having sung of Lanka's ancient palaces etc. he continues:  
*But most shall he sing of Lanka, In the brave new days that come,  
When the races all are blended, And the voice of strife is dumb;  
When we leap to a single bugle; march to a single drum.*

The hand-written manuscript of this poem is with the University of Sri Lanka. Mr. Senior had given it to his pupil and admirer James T. Rutnam in 1927. <sup>xvi</sup>

The poet in Mr. Senior saw him pen a collection of poems including several on Sri Lanka and Switzerland, which, up until then he had visited with his father. The Trinity College hymn and that of St. John's College, Jaffna, as well as the beautiful Hymn for Ceylon, which we still sing in the Anglican churches at national events, were written by him. <sup>xvii</sup> After the 2019 Easter Sunday attacks in Sri Lanka, we at HTC Geneva, sang this hymn, at a fundraising dinner attended by some 70 parishioners, in the church hall.

## The Hymn for Ceylon

Jehovah, Thou has promised, the isles shall wait for Thee  
 The joyous isles of oceans, the jewels of the sea.  
 Lo! We, this island's watchman, would give and take no rest,  
 (For thus hast Thou commanded,) till our dear land be blessed.

Then bless her mighty Father, with blessings needed most  
 In every verdant village, by every palmy coast  
 On every soaring mountain, o'er every spreading plain  
 May all her sons and daughters, Thy righteousness attain.

Give peace within her borders, twixt man and man goodwill,  
 The love all unsuspecting, the love that works no ill  
 In loyal lowly service, let each from other learn  
 The guardian and the guarded, till Christ himself return

To Him our land shall listen, to Him our land shall kneel  
 All rule be on His shoulders, all wrong beneath His heel  
 Oh consummation glorious, which now by faith we sing  
 Come, cast we up the highway that brings us back the King.

Back to Mr. Senior's' friend Herbert Hulugalle's article (see endnote iii): "Senior was a fine classical scholar with a remarkable gift for conveying his own enthusiasm for the best in literature to those who were privileged to be

his students. Of course he was a poet, in the opinion of good judges the best English poet Ceylon has produced – for though he wrote when at Marlborough and Balliol, his best work was done in Ceylon and for Ceylon. A book of his verse was published in Ceylon under the title *Vita Magistra* (1937)"

Names in full of Parties	Herbert Alexander Jayatilaka Hulugalle	Lilian Charlotte Francisca de Souza
Age in Years	Twenty six (26)	Twenty three (23)
Civil Condition	Bachelor	Spinster
Nationality and Rank or Profession	Sinhalese	Sinhalese
Residence	Kugegoda	Kugegoda
Father's Name in full	William Charles Jayatilaka Hulugalle	Thomas Henry Arthur de Souza
Rank or Profession of Father	Resident Village Tribunals	Planter
Name and Division of Registrar who issued Certificate	P. B. Ratnatunga Colombo District	
Place of Solemnization of Marriage	Christ Church, Galle Face, Colombo	
Solemnized by me (as-in-my-presence) this twenty seventh day of January, 1926.	(Signature) W. S. Senior	
This Marriage was solemnized between us	Herbert A. S. Hulugalle Lilian C. F. de Souza	
in the presence of:—	Signature of Witness: E. J. de Souza Name in full, Rank or Profession, and Residence of Witness: E. J. de Souza, Resident, Alagalla, Alagalla, Colombo Signature of Witness: A. J. de Souza Name in full, Rank or Profession, and Residence of Witness: Herbert Donald Lewis de Silva, Broker, Langdonville, Kugegoda	
Signed before me,	W. S. Senior	

To quote again from Mr. Hulugalle's Selected Journalism, "Robert Crossette-Thambiah and I, devoted old pupils of his, published these poems in a slim volume called 'Vita Magistra'. This pleased Senior greatly. In a letter dated March 2, 1937, he said: "I am more than delighted with the book. ... You have shown me a very unusual and exceptional kindness, which I cannot repay".

Hulugalle goes on to say; "What we have done ... ..pleased him. But it was less than a hundredth part of what we and many others owed him in making our lives happy and purposeful in the best sense of those words. He was more than a father to me at critical periods of my life."

My own copy of "Vita Magistra, Occasional Verse by W.S. Senior", is a 1983 re-print, purchased in Colombo in April of that year, dedicated as follows: This re-print of "Vita Magistra" is in memory of Mr. H.A.J Hulugalle whose 84<sup>th</sup> birth anniversary falls on March 10<sup>th</sup> 1983. This book was first printed in 1937, and was dedicated by Rev. Senior to R.R. Crosette-Thambiah and H.A.J. Hulugalle "Amicis Optimis, Carissimis".



On 27 January 1926 Mr. Senior solemnised the marriage of his student and 'dear best friend', Mr. H A J Hulugalle to Ms Lilian Charlotte Francisca de Soysa, his signature clearly visible on the marriage certificate above, courtesy Arjuna Hulugalle, a son of Mr. H.A.J Hulugalle. Upatissa Hulugalle another son, writes in an article dated March 1985, referring to his parents wedding: *A Son Remembers*: "The wedding was an inter-caste marriage - both families boycotting the ceremony with only a few journalists and a handful of friends present."

## Return to England 1927

In 1927 Mr. Senior and his family left Sri Lanka for England. Ever the poet, the Bard of Lanka bids farewell to his adopted home in two of his poems "Goodbye" and several years later after his final visit to Sri Lanka, in his poem "Desiderium".

The former starts with lines:

*So you've had enough of the tropics, and the back is growing bent,  
And the heart is not so buoyant, and it's time you packed and went.....  
To the haunts and hearths of the homeland, to the fields and folk you know.*

His sadness at leaving and his attachment for the Island, its beauty and its people are here clearly reflected:

*But, O my soul remember: when you've sailed the seas away,  
And the English climate's chilly, and the English clouds are grey;  
When the birds are sad and silent, and the sun is seldom seen,  
And life is miles of houses with miles of mud between,  
You will see in a sudden vision, you will see with a sudden sigh,  
The scarlet splashed flamboyant awash in the azure sky;*

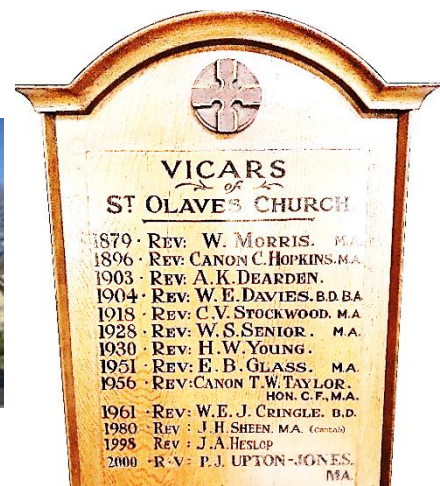
*You will see Anuradhapura and the old kings' bathing pool,  
And the shadowy blue king-fisher, on the carven granite cool;  
And the Pass of Haputale and the Lowland flat and far  
And, through Gravellea feathers, the rosy evening star;  
And the moon-besilvered jungle; the dipping magic Cross  
Mid steady balm in-blowing from the silver foam and floss;  
And - better than places - faces, the Aryan face (your own)  
With its brown and olive beauty, the youths and maids you've known;  
And the tender pearl of India in the black and brilliant eye:-  
My soul, you will break with longing — it can never be Goodbye.*

## Two Church of England Parishes in the UK

On his return to England, Rev Walter S. Senior took up an appointment as Vicar of St. Olave's, Ramsey, Isle of Man. <sup>xviii</sup>  
Construction of this Church was started in 1861 and consecrated in 1881.



St. Olave's in 1862 on the left and the current building on the right, from [www.archiseek.com](http://www.archiseek.com)



With his family, Mr. Senior next moved to Swanwick, Derbyshire, appointed Vicar of St. Andrew's Church and where he ministered from 1929 – 1933. Nearby is to be found the Anglican Church's first Christian Conference Centre in UK, a large stone manor house called Swanwick Hayes which had been adapted and purposed shortly after 1910 to serve as a conference centre. It was often used by missionary organisations and we can imagine that Mr. Senior was often to be found there! <sup>xix</sup>

St. Andrew's Swanwick



## Holy Trinity Church, Geneva (1933 – 1936)

We pick up the story from the Holy Trinity Church Geneva (HTC) archives.

On 3 August 1933, Rev. F. Bates, Secretary, Colonial & Continental Church Society (C&CCS, predecessor to today's Inter-continental Church Society) writes: *"We circularised leading people in all the dioceses in the Homeland with a view to finding exactly the right man by reason of the vacancy created by Mr. McCready, recognising as we do the great importance of the post. We had a great many suggestions and we have gone very carefully through the names. I have kept in touch with the Bishop of Fulham and the Archbishop of Canterbury on the question of the appointment. Finally our thoughts turned to the Rev. W.S. Senior a very able man, a double honours man at Oxford, a man of wide experience overseas and at home and at present Vicar of Swanwick, Derbyshire."* It also says: *"He knows that we can only appoint with the approval of the Local Committee"*. <sup>xx</sup>

Documents in the HTC archives provide a small window into Geneva of the early 1930's. A letter dated 14 August 1933, from the British Consul, Mr. Patteson, to Mr. Senior doubts that he could find *"accommodation even in Servette at such a price of 1000 Swiss Frs. a year – about £60 at the present rate of exchange"*. He goes on to say that they may not find anything under 1500 to 2000 Frs unless they go to an *"outlying district of this Canton"* and that they *"will be fortunate in finding a flat of say 5-6 rooms – the kitchen is counted as a room – for 325 Frs per room per annum"* although there are a *"great many flats empty"*, suggesting they stay, for this first visit, in one of two Pensions, Coupier (Rue des Alpes at Frs 38 for 4 people) or Huguenin (Place des Alpes at Frs 8).

The Parish Church of St Andrew, Swanwick	
1859 - 1867	The Revd Henry Wright
1867 - 1876	The Revd Edmund Hall
1876 - 1890	The Revd John Elsworth Matthews
1891 - 1915	The Revd Stanley Pelly
1916 - 1924	The Revd C.G. Everitt
1925 - 1929	The Revd O.L. Hamer
1929 - 1933	The Revd W.S. Senior
1934 - 1944	The Revd W.B. Matthews
1944 - 1949	The Revd Gwilym Evans
1949 - 1954	The Revd Lewis H. Roper
1954 - 1974	The Revd Edward J. Lewis
1975 - 1980	Canon Arthur Redman
1980 - 1994	The Revd Peter Vessey
1995 - 2002	The Revd David Ashton
2003 - 2010	The Revd Tom Johnson
2011 - 2015	The Revd Carole Lloyd
2016 -	The Revd Aron Simpson

He goes on to say that University education *"is exceedingly cheap in Geneva"*; that Domestic Science is not taught in Continental Universities, that music is taught at the Conservatoire and that a course of 4-6 months would cost around £10 for any one instrument. It appears that the University had a system of students attending classes *"as a listener"* choosing 5 different subjects of an hour's duration each week, for 6 months for about £3. In order to *"study"* students would be admitted on the production of satisfactory school certificates.



Photo of Holy Trinity Church, Geneva courtesy of HTC Youth Group member Jonathan Riches

He also mentions that the Council of HTC consists of a Chairman, Secretary, Treasurer, The Permanent Chaplain, (ex officio), and at present four more members. There are no Churchwardens, he says (!) which is rather astounding. It appears that the British Consul held that responsibility.

By letter dated 25 August 1933 Mr. Senior confirms that he will be arriving in Geneva on 30 August for a preliminary visit and that they will be *"travelling third. I hope no one minds, on this occasion!"* They were travelling on that particular date to accompany their elder son Hugh and his wife as far as Paris; they were leaving for Marseilles, Egypt and Tanganyika from the Gare de Lyon, at about the same time that Mr. Senior and wife left for Geneva. (The Wikipedia post confirms that Mr. Senior "had two sons, one of whom was a member of the African Civil Service, and two daughters"). <sup>xxi</sup>

In spite of the C&CCS having doubts as to whether Mr. Senior would accept the post given the low stipend vis a vis the high living costs of Geneva, in a letter dated 16 September 1933, <sup>xxii</sup> Mr. Senior informs the C&CCS of his decision to *"undertake the work of the Geneva Chaplaincy, and hope in the long run we shall not disappoint you"*; that phrase a reflection of the man's humility. He continues *"Personally I should like to arrive in time for the Disarmament Conference, which opens, I think on October 16, though it may not be possible"*.

A letter dated 2 October 1933 from Mr. Patteson, the British Consul in Geneva to Mr. Senior offers him the position; he writes: *"I have pleasure in informing you that the Council has asked me to extend to you its formal acceptance of your nomination to this Chaplaincy"* but notes that given the comparatively small stipend attached to the post and high cost of living in Geneva, that Mr. Senior may not wish to be tied down and hence the appointment will be until 31 December 1934. <sup>xxiii</sup>

An Extraordinary General Meeting of the HTC Council is called for 24 October 1933 to announce the appointment of Rev. W.S. Senior M.A. Oxon. It is also minuted that the Acting Chaplain had expressed astonishment at the absence of Churchwardens and strongly advised the Committee to make these appointments. After an exchange of views, it was decided to include this as well as several other changes to the Statutes, a draft to be presented to the "Electors" at the next AGM in spring.

According to church records entitled: *The English Church of The Holy Trinity Geneva: Decisions Concerning the Chaplain*", Mr. Senior appears to have taken up his appointment in November 1933 and not October as originally envisaged in correspondence.

#### Improvements to the Vestry and the Choir:

At Mr. Senior's first HTC Committee Meeting on 4 December 1933, he draws the attention of the Committee to the state of the Vestry and suggests some inexpensive improvements to *"make it much more comfortable"*. The Vestry is tiny, I must admit. The British Consul and Chairman of the Committee, Mr. Patteson, agreed to take a carpenter to the church to meet Mr. Senior and arrange for the work to be done. Mr. Senior had also requested *"to be allowed to make certain changes in the Choir, notably in the chants. The Committee suggested him being his own choirmaster."*

#### Appointed to replace Rev. David McCready as Chaplain

An entry on 1 April 1934 records, with much regret, the passing away of the former Chaplain, the Rev. David McCready, M.A. and continues *"Our consolation lies in the admirable choice of the Colonial and Continental Church Society of the Rev. W.S. Senior, M.A. to succeed him. Grateful for its care and attention in the delicate matter of this appointment, we extend a hearty welcome to our new Chaplain. His efforts on our behalf have already proved his exceptional qualities."*

#### The Annual General Meeting of the Holy Trinity Church Society:

The AGM held on 8 May 1934, lists Mr. and Mrs. Senior among those present. For the first time, two Churchwardens were nominated and it appears, appointed. Mr. Patteson, the British Consul as Chaplain's Warden and Mr. Millet as People's Warden.

Later in the Minutes, Mr. Senior is recorded as stating *"since our arrival in November there have been four Baptisms in the church which is not very well adapted for the Celebration of the Sacrament. The removal of the two back pews and their replacement by chairs would do something to make our equipment more mobile."* There had also been one wedding and a memorial service *"for M. Jean Bérard who was lost on the mountains. At this service Pasteur de Saussure delivered the address and repeated the prayers in the French language."* Three funeral services, not in the church, were also recorded.

At this point, I would like to draw attention to the British mountain climbers who came to Switzerland starting about the mid eighteen hundreds, and in fact created modern mountaineering. Memorials to those who have died in climbing accidents are found in HTC Geneva and other churches in Switzerland and France. <sup>xxiv</sup>

Also minuted: *"we have as a congregation to thank the Consul, not only for his invitation to the Consulate for meetings of the Committee and for his Chairmanship, but also for the largely attended "at Home" given by Mrs. Patteson and himself to welcome the new Chaplain. It was a happy occasion, and we were very grateful"*.

#### Church activities:

In his report to the AGM, the Chaplain, Mr. Senior goes on to comment on a formidable list of "gatherings" besides Sunday services, during the previous 6 months, i.e. since his arrival in November 1933:

- 1) A musical evening at Mrs. Grisé's, where a separate Choir Fund was inaugurated;
- 2) An organ and violin recital by the Organist in the Church;
- 3) An event *"at Mrs. Trémolière's on March 1<sup>st</sup> when the Chaplain gave an account of the Island of Ceylon, illustrated by lantern pictures"*.
- 4) An Exhibition of lantern pictures illustrative of the life of Christ had been given to a *"fair audience on Good Friday evening in the Church, when a sum amounting to nearly 30/- was collected and sent to aid the work of the Bishop in Jerusalem."*



Just to remark, for the Windows/Apple generation, that “lantern pictures” represented cutting-edge technology of that era, which evolved further in subsequent years to Slide Shows, which at that time would have been the equivalent of today’s Beamers. Apart from the evolution of technology, with today’s social events and organ concerts etc mirroring those days, nothing much seems to have changed in HTC life almost 90 years further on! Mr. Senior’s spirituality and strong faith comes through when he writes *“I may say here that one of our chief lacks as a Church would seem to be an interest in the great Kingdom which is coming throughout the world in comparison of which even the League of Nations is a relatively small affair.”*

- 5) Continuing his innovative thinking, no doubt with his experience in Ceylon, Mr. Senior suggests maximising use of church premises on Sunday afternoons and evenings *“both for a Sunday School and a place of audience when information from the foreign front may be given”*. Note: This was before the church hall was excavated and constructed under the forecourt of the Church.
- 6) He refers to a small but useful working party for the C.E.Z.M.S. i.e. The Church of England Zenana Missionary Society established to spread Christianity in India, comprising women missionaries. The ‘Zenana’ are the inner apartments of a house in which the women of the family live.
- 7) He mentions a small circle meeting on Saturday evenings to read an authoritative work embodying a study of Africa *“and the subject is beginning to grip. I should be glad if this thing might spread.”*
- 8) He acknowledges the help of people who read the lessons at the Sunday Morning Communion services, Miss von der Heyde who prepares the service sheets, Mrs Ward, the Choir Secretary *and “also the willing, capable and continued services of the Organist and an increased choir. They have given practical effect to suggestions which have set our feet, we believe, on the way to a new style and standard of Choir singing”*. Additionally he thanks those who have opened their homes for special choir practices. Note: that high standard of Choir singing continues to this day.
- 9) He also records the formation of a Sanctuary Guild and thanks the ladies involved, very particularly Mrs. Woodley the Secretary.
- 10) Regarding Church finances, there is a request to give out a notice mentioning that the Church is entirely supported by voluntary contributions and also to periodically draw attention to potential deficits early in the year *“and so attract funds and also to find means to get hold of people who only come occasionally”*. Note: Almost 90 years on we still seem to have the same issues!
- 11) Also recorded a decision to audit, annually, the Sanctuary Guild accounts and the Choir Fund.
- 12) The permission given at the previous AGM to draw on the Reserve Fund was not utilised. However, the Treasurer now requested approval to withdraw 500 Frs from the Reserve Fund to reduce the bank overdraft, which was granted. He also drew the meeting’s attention to a change in investments in 1933 *“from Ville de Genève to War Bonds”*.

#### One year later

In March 1935, the C&CCS, offers Mr. Senior a small increase of 25 Swiss Francs in their “grant”. Quite in self-giving character, conscious of the dire state of church finances, Mr. Senior offers to deduct this increase of SF 25 from his monthly salary of SF 625, keeping the original 600 instead.

Despite the difficulty of finding suitable accommodation in Geneva, the Senior Family seemed to have found an apartment in the heart of the City. Boulevard du Pont d’Arve is a picturesque street, with old buildings (still standing some 90 years later in 2020), adorned with beautiful wrought iron balconies.



This street leads to a bridge over the river Arve, which rises in the northern side of the Mont Blanc range in France and runs for a few kilometres inside Switzerland to join the mighty



River Rhone. It is a major tributary of the River Rhone, which runs through the City, draining in and out of one of the largest lakes in Western Europe, Lac Léman. The City of Geneva curls round the western end of this glacial lake, a large part of the southern shore of the lake is French territory, while the north belongs to Switzerland. St. Pierre’s Cathedral, overlooking the lake has been the site of a cathedral since the 5C. Inside the cathedral is a wooden chair used by John Calvin. Geneva is called the ‘City of Calvin’.

< St..Pierre Cathedral view from the lake.  
Photo from the internet credits: Geneva Tourisme

## A letter to a friend

The Senior Family must have found it hard to live on the HTC stipend. His personality and character comes through in a closely hand-written letter from 16 Boulevard du Pont



d'Arve dated 5<sup>th</sup> June 1935, to Mr. Hebert Hulugalle in Colombo, (whom he refers to as "one of my best friends"). He mentions "a possible return to Ceylon" since he had received a cable offering him a position there (Christ Church, Galle Face). Although he was interested, a younger man had been appointed and Mr. Senior comments "I agree that this is probably the better arrangement. Not that I do not feel keen regret at seeing my last human hope of seeing you all and beloved Ceylon, once again: I do; but I fear it is not to be. Nor shall I ever be rich enough to come as a visitor".



The building & street today above and on the right the entrance No.16 Blvd du Pont d'Arve

Commenting on the insufficiency of clerical stipends, he also mentions that he would have "had to look to pupils as a source of income, as I do here in Geneva (a most expensive city) to supplement the Galle Face income. So from this point of view also it is perhaps better for the church to have a man without a family, who can live on the present income until better times"

He writes of disappointments in his life, where Hodder & Stoughton, having offered him GBP 1,000 for his autobiography, turned it down, when submitted. He had almost been given a position with Balliol College, but that had been finally given to someone else "one whom others (not myself) termed a rank outsider, not a Balliol man at all." The greatest disappointment was "that the Examiners for the Sacred Poem Prize at Oxford have just announced that they cannot recommend anyone for the Prize. So we have all failed. I had enjoyed writing what I wrote (St. Peter's Deliverance from Prison was the subject) and am I glad I have written it, whether successful or not. Chiefly, and on the whole, I am disappointed with myself Herbert, I'd love to walk in, and just have a good talk, and unburdening with an old friend, younger though he may be. Do you remember our long conclave on the rock above Polgahawela that far-off day? I believe God was with us, and spoke that day, and at that time – ". The depth of the relationship between these two exceptional men, although a generation apart, so clearly reflected in the above.

He writes about a "grand-daughter, our first, in Tanganyika, born in January. Gerard is with an Oxford Group and has travelled extensively. We are happy and proud in respect of our sons. And the daughters are not yet "finished". Margaret the elder, suffers from inveterate digestive trouble and has to go slow. Stella goes to Watfield College, London University in October for a 3 year course (French honours) and I think we must move home, too, when anything suitable offers."

His admiration for the former Principal of TCK, under whom he served comes out in his comment: "Perhaps by this time you will have A.G. Fraser in your midst on a visit. What a big man he is, and what work he has done. And given his health, he will continue to make history in all probability in the new hostel at Edinburgh University." He bemoans the fact that that he has neither the time nor the space "to tell you of Geneva, and some of the folk we meet here, travelled, capable .... What not?" and promises to do so in another letter.

Earlier in the same letter: "What a calamity this malaria has been; less spectacular than the Quetta earthquake, but more prolonged and destructive. I am not able to afford a Ceylon paper, and am much out of touch with Ceylon affairs". He signs off "Remember me to old friends, L.E.B, A.R.S., R.R etc. ...let me hear from you again at your leisure (if you have any!). Warmest remembrances from your true friend W S Senior".

In this letter he was referring to the devastating malaria epidemic in Ceylon of 1934-35. The core area of the epidemic was in inland villages of the central highlands. The villages were affected more than the plantation workers. The malaria zone was populated in 1934 by some 3 million people, about 55 per cent of the population of the Island, about half being affected. In a 16 month period September 1934 to December 1935, 254,968 deaths were registered in the island.

## Well-attended services and need for hymn books

At the AGM of 30 April 1935 held at 5.30 p.m. in the Church, it was noted that the cost of printing and postage has increased due to "the expense of the general appeal sent out last autumn asking for funds to pay off the big deficit...."

The Chaplain, Mr. Senior, in his remarks commences by thanking the congregation for their support, making reference to the special financial effort inaugurated by the late Consul, Mr. Patteson, "which cleared away last

year's deficit". While thanking the Organist, the Choir, the Readers of the lessons, the Sanctuary guild "who provided and arranged the flowers of the Holy Table", and also the Sidesmen. He thanks individual parishioners for their special gifts to the church, especially one that resulted in fixing a spring on the main church door, in order to exclude drafts.

He notes well-attended evening services and a small children's service on Sunday afternoons. A need for "further supply of hymn books (A&M) containing the 2<sup>nd</sup> supplement which would give the use of a wider range of hymns" was promptly met by three ladies present generously offering to supply the need.

A special service was announced to be held on 6 May at 12:10 organised by the Acting Consul Mr. Armstrong (Mr. Patteson's death had been recorded earlier in the Minutes), for the King's Silver Jubilee, using the same special form of service to be used at St. Paul's Cathedral in London.

## Medical Leave

Mr. Senior may have had medical issues for some time. A Medical Certificate recommending four weeks completely off work from Dr Steiner is dated 14 October 1935. In a letter dated 1 November <sup>xxv</sup> to the Chaplain's warden, Mr. Hampton, Senior refers to Dr Steiner prescribing a month's immediate leave as a temporary measure and comments "with which it was not feasible to comply". He goes on to say "But both to myself and my wife he suggested the desirability of a longer break, of three or even six months, to arrest this shakiness before it gets a stronger hold." He goes on to request the Warden to ask the Committee about the feasibility of granting him medical leave on half pay, from 12 December to 21 March the next year.

Mr. Senior had in the meantime consulted with Mr. Bates, Secretary of the C&CCS regarding a locum. The last paragraph states: "The dates which I have put forward for my absence are determined by the Steamers of a voyage which would, I believe, do me as much good as anything possibly could, and for which friends have practically given a passage." He obviously did not take this lightly, and quite in character, ending his letter by apologising "I am sorry to be a burden on the Church which has already been so generous." Extremely conscious of the financial burden his medical leave will place on the Church, he writes again to Mr. Hampton on 12 November presenting proposals "which may serve at least to start your deliberations" for financing the locum.

At a Committee meeting on 5<sup>th</sup> November, "the Committee agrees to grant Mr. Senior three months and nine days of sick leave certified necessary by the Doctor's orders with two thirds of his monthly salary." The Committee further requested him to consult "a specialist in his particular case." He consulted Dr Bickel and obtained a Medical Certificate dated 19<sup>th</sup> November which certifies that he suffers from "circulatory and nervous disorders for which a rest period of three months is currently essential for him". <sup>xxvi</sup> The Committee approved Sick Leave from 15 December 1935 to 21 March 1936. <sup>xxvii</sup>

Rev. Francis Dance from Churchover, Rugby, UK, was appointed as locum from 27 December 1935.

## Visiting Ceylon

During this period of medical leave, Mr. Senior made a visit to Colombo, alone, without his family, the passage having been paid for by his friends in Ceylon. His friend Mr. Hulugalle recalls: "one of his greatest desires, namely, to see Ceylon and some of his numerous friends before his death, was gratified when he was able to spend a short holiday in the Island two years before his death, already a very sick man who knew that the end was not far off".

Walter Stanley Senior's last poem, *Desiderium* starts with the words:

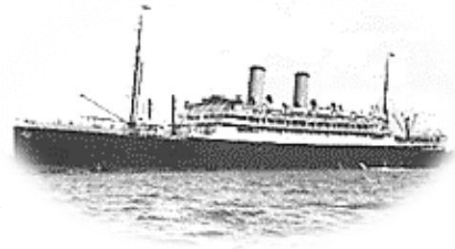
*I am tormented with an holy torment  
In that I know not all the lore of Lanka,  
Land of heart's longing, leaving her forever. ....  
I have not dreamed by every bay and headland....  
I have not mused on every mountain-summit ....  
Only the fringes know I of her riches....  
Skill-less alas of either liquid language....*

The poem ends with the lines:



*Peace shall be Thine, but mine is holy torment  
Knowing I know not half the lore of Lanka  
Land of heart's longing, leaving her for ever.*

On 4<sup>th</sup> February 1936, the HTC Committee agreed to extend Mr. Senior's medical leave, so that he returns to Geneva around 22<sup>nd</sup> April, rather than March *"when the weather might be unfavourable to his health."* An airmail letter dated 5 March 1936, from Mr. Woodley to Mr. Senior, is addressed to a ship, S.S. Otranto, Alexandria, Egypt, which takes note of his telegram from Colombo while agreeing to his spending a few weeks in England with his family, *"if the Committee could find another Locum, to cover the second half of April"*. xxviii



## Return to Geneva

Mr. Senior must have returned to Geneva by the end of April 1936, as planned, having visited his family in England.

On May 14, 1936 the AGM of Holy Trinity Church was held with Mr. Senior and 50 members (more than ½ the voting members) present, they looked at the issue of an amendment to Article (9) of the Society's Constitution.

An interesting discussion seems to have ensued on the need to increase the size of the Committee, members not being available for meetings due to travel schedules and the need for the Committee to be more representative; also whether the British Consul should always be on the Committee, whether Anglican or not. On the last issue, it is minuted that one member thought the Consul should be on the Committee *"even if a non-conformist. He should only be debarred if an R.C."*! The proposed Amendment was passed 26 voting for the Amendment, 9 against, with 17 abstentions.

In effect this increased the Committee from 8 to 10, *"two of whom shall be women"*, and be composed of: *"(a) Chaplain – ex officio; (b) HM's Consul in Geneva (ex officio), provided that he be a communicant member of the Anglican Church; (c) Two churchwardens, of whom one shall be nominated by the Chaplain and the other shall be elected by the General Meeting, to act as Treasurer; (d) Two elected Sidesmen; (e) Four other members"*. And then, some drama, under the item: The Election of Committee: *"The electors refuse to re-elect the old Committee en bloc and wish to do it by ballot"*. Several new names were proposed and voted on.

Mr. Senior expressed his gratitude to the three ladies who gave the new hymn books and also thanked Mr. Woodley for sending a new Altar Book from England. Those present again authorized the Committee to use the interest on Investments and the Stipend Fund for 1936-37 if necessary.

The Chaplain starts his remarks with apologies for leaving his notes at home. He thanked the Congregation for their support and generous treatment during his medical leave, especially to the invaluable work of the Church Secretary & Treasurer, Mr. Woodley during this period.

He notes that the Congregation had been somewhat diminished by deaths and departures. The departure of the Organist Mr. Edmund Gris  was noted, with a vote of thanks to Colonel Sanford who had taken his place and Mrs. Senior and Miss Mae-Lagan *"who had acted occasionally"*. He also mentions again the generosity of the ladies who donated the new hymn books enabling *"use of the full range of hymns A&M and also to make acquaintance with another fine collection, Hymns of the Kingdom"* for which he suggested Sunday evenings. He clearly enjoyed music.

Lastly, in reference to a sale *"which had been such a success....a most generous gesture, most efficiently carried out"* he thanked those who organised it and took part in it although he was not sure whether the effort had been entirely necessary given the financial arrangements made by the Committee. However, he regretted that *"much of the proceeds had been absorbed by the Chaplain's leave; indeed it had been amusingly remarked that the Chaplain more or less balanced the White Elephant"* - for the additional funds raised by the sale may have averted a deficit in the 1935 accounts.

He updates the Meeting concerning his health, alerting them to the fact that although *"The English specialist had told him that he might be able to continue for a while"*, he, Mr. Senior, *"felt that the Geneva Chaplaincy,*

one of the most important on the Continent, required the services of a man of unimpaired energy, to establish contact with the many English people who at present did not support the Church by their attendance. They must not be surprised, therefore if he shortly gave formal notice of his resignation.”

## Return to the Homeland

The formal Resolution documenting the change to the HTC Society's Constitution, dated 7 July 1936 seems to be the last document signed by Mr. Senior, as Chaplain, (together with the two Churchwardens, and the Chairman and Secretary of the Church Committee). <sup>xxix</sup>

At a committee meeting on 27 July Mr. Senior read a letter he had received offering him a living in England, saying if he is accepted, he would like to leave at the end of September 1936.

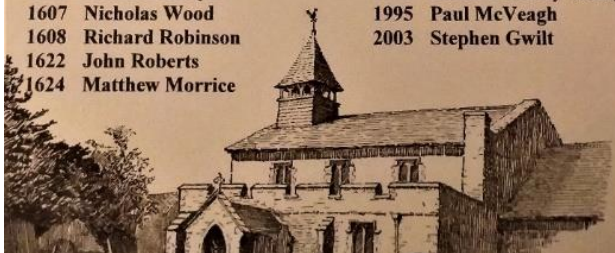
A letter dated 5 October 1936 from Mr. Edmund of the British Consulate to the Bishop of Fulham states that while he was away on leave Mr. Senior had accepted “*the living of All Hallows, Hoove [sic], Kent*” and had made some suggestions to the C&CCS for a locum. Having made a considerable impact on the activities of HTC, Mr. Senior left Geneva on 21 September 1936, in fragile health.

A letter dated 23 November 1936 from the C&CCS nominates Rev. P.S. Moore, Rector of a Church in Adelaide, Australia and at the AGM of 20 May 1937 the Committee formally announced his appointment as the new Chaplain of Holy Trinity Geneva.

## All Saints, Hoo Allhallows (1936 – 1938)

### Rectors of Allhallows 1276 to the present

<p>1276 William de Litchfield 1327 William de Oxonia 1349 Richard Cishampton 1361 John Draycote 1371 John Aleyn Roger Puttenham 1394 John Fetting 1394 Henry Bolegg 1427 Reginald Bretyn 1442 William Hart 1453 John Chandler 1459 John Franckum 1460 John Hopton Roger Alberton 1464 John Macrelan 1473 Robert Horacecroft 1479 John Serte 1485 Richard Walsh Robert Nunton 1495 John Wright 1503 Thomas Allen 1511 James Barnes 1512 John Sale 1517 Stephen Cheriton 1518 John Bailey 1525 Robert Frankysh 1541 John Grover 1543 John Man 1562 John Mylton 1564 Richard Blackhead 1571 Edward Adams 1577 George Gladwell 1588 Henry Ellis 1592 Frank Lomelyn 1607 Nicholas Wood 1608 Richard Robinson 1622 John Roberts 1624 Matthew Morrice</p>	<p>1638 James Whiting 1660 Francis Kirke 1663 Edmund Burgess 1666 John Crompe 1672 Robert Topp 1676 Thomas Fidge</p> <p style="text-align: center;">From records it appears there was no incumbent from Thomas Fidge's death in 1700 to the presentation of Samuel Wood in 1716</p> <p>1716 Samuel Wood 1719 Affabellus Batell 1724 Robert Hodges 1751 Thomas Austen 1790 Richard Bathurst 1796 William Douthwaite 1828 John Witherston 1836 Jan. Samuel Dewe 1836 June George Edward Nash 1874 Edward Barnett Wensley 1893 Robert Marley 1900 Frederick John Hammond 1927 Andrew Pollak Williams 1931 Ernest James Palmer 1936 Walter Stanley Senior 1938 William Frater Malcolm 1945 James Isherwood 1951 John William Etheredge Brown 1955 William John Hirst 1976 Peter Fredrick Worthen 1983 Roger Thomas Green 1990 David Geoffrey Willey 1995 Paul McVeagh 2003 Stephen Gwilt</p>
--	--





“Hoove” mentioned in Mr. Edmund’s letter was certainly a typographical error.

The town is Hoo Allhallows, clustered round the parish church of All Saints, from which the village takes its name, *Hallows* meaning *Saints*. The *Hoo* (in 1285 written *Ho*) refers to a spur of land, and is thus a common element of place names on a spur or peninsula. Hoo Allhallows All Saints is an ancient parish on the Hoo peninsula in the Medway district of Kent.

Hoo Allhallows' parish registers date from 1629, and in 1841 the population was recorded as 268 people. All Saints' Church itself dates from the 12th century. I received confirmation from the Senior Archive & Local Studies Assistant, Medway Council Civic Centre, Strood, Kent, that Rev. Walter S. Senior was “*indeed appointed Vicar of Hoo Allhallows, from 1936. He appears to have died early 1938 in Essex.*”

The memorial article written in 1938 by his student and life-long friend, Herbert A.J. Hulugalle begins:

“*The Rev Walter S. Senior spent the greater part of his life in the service of this country (Ceylon), and his comparatively early death was due to rigorous tropical conditions undermining a not very robust frame.*”



## Death and Final Resting Place

Mr. Senior died in Essex, England on 23 February 1938 at the age of 61. The details of his estate were printed in the Chelmsford newspapers in April 1938.

**SENIOR** the reverend Walter Stanley of Fairlight Seaview-avenue West Mersea **Essex** clerk died 23 February 1938 Probate **London** 12 April to Ethel May Senior widow. Effects £2317 1s. 7d.



Hulugalle wrote, in the memorial article from 1938 referred to previously: *“Some of his decisions at the important cross-roads of his life could only have been taken by one who never lacked the courage of his convictions. A career in government service with the prospect of a pension before him were no deterrents to the simple notion that he would like to live with his wife and children. But always there was at his heart-strings a tug towards the land*

*of his adoption. In a letter to a friend, written a few months before his death, he said: “The idea has come to me that I should like my ashes, for I contemplate cremation rather than burial, to be interred in St. Andrew’s Churchyard, Haputale.”*



In fulfilment of those wishes, Rev. Walter S. Senior’s ashes were taken to Ceylon for interment at the most picturesquely situated St. Andrews Church, Haputale.



On 16<sup>th</sup> April 1938, Easter Eve, Canon R.S. de Saram (another legend in Sri Lankan Anglicanism and venerated Warden of St. Thomas’ College, Mount Lavinia from 1932 to 58) conducted the funeral service in Haputale, attended by many old students and friends. It was his student and life-long friend Herbert Hulugalle who placed the little casket containing the ashes of Mr. Senior, his mentor and friend, for burial in the grave prepared in the little churchyard of St.

Andrew’s Church in Haputale. xxx

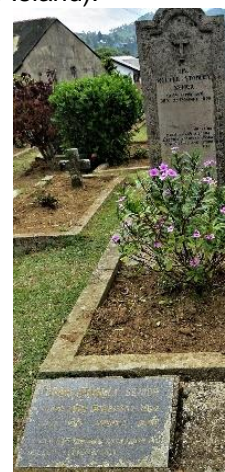
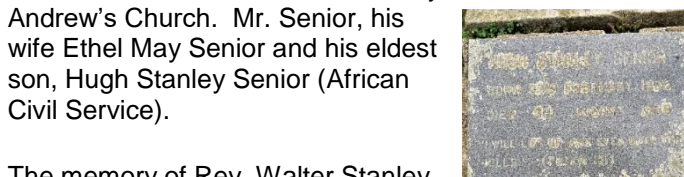
The gravestone at St Andrew’s is a testament to his life, bearing the plain legend *“He Loved Ceylon”* preceded by the opening lines from his poem, Lanka from Pidurutalagala (i.e. the highest point of the Island):

*Here I stand in spirit, as in body once I stood  
Long years ago, in love with all the land,  
This peerless land of beauty’s plenitude.*

Three members of the Senior Family are buried at St. Andrew’s Church. Mr. Senior, his wife Ethel May Senior and his eldest son, Hugh Stanley Senior (African Civil Service).

The memory of Rev. Walter Stanley Senior, is certainly not lost in the mists of history. I came across a posting dated 3 August 2003 (65 years later) on a website <http://boards.rootsweb.com> by Mr. L. Seneviratne which states:

*“I would like to inform the following to the descendants (or friends) of Rev. Walter S. Senior (deceased 23 Feb 1938). A group of well-wishers got together and engraved his soul searching poem “Call of Lanka” on wood and placed it inside the picturesque St. Andrews Church, Haputale, where Rev. Senior’s ashes are interred. Please take the opportunity when passing through Haputale, to*





*spend a moment to pay respects to this 'British poet with a Sri Lankan heart.'*

The engraving also contains the following comment: *As we pass in time beyond the golden jubilee of our independence, with unity only a distant dream, it is timely that we remind ourselves of the great people who worked tirelessly towards unity and for the progress of our country, the Pearl of the Orient as they called it. Rev. Walter Stanley Senior, the British poet with a Sri Lankan heart, was such a person.*



The above photograph (taken by myself) is the view from Haputale, looking south, the view that Rev. Walter Stanley Senior loved so well and which inspired him to write his beautiful poem - The Call of Lanka.

*Manel Barr-Kumarakulasinghe*

*(née Jayesingha) Geneva, 30 May 2020*

My heartfelt thanks to Canon Alan Amos for his advice in the editing and re-formatting of this article.

A much shorter version of this article was published in the May 2017 issue of the HTC Newsletter

---

Publications by Rev. Walter S. Senior and his father from the website: [www.authorandbookinfo.com](http://www.authorandbookinfo.com)

Rev. Walter SENIOR (M: c1841 - 1902 Apr 4)

God's 'Ten Words' [e|1880]

An Old Mirror Reburnished [n|1881]

The Precious Things Of Home [1891]

Turn And Turn About [1894]

A Strange Christmas Angel [1894]

Our Little Ones [1895]

Rev. Walter Stanley SENIOR {UK} (M: 1876 - 1938 Feb 23)

A Faithful Minister: The Late Rev Walter Senior (ps: W S S) [b|1904]

Pisgah [p|1914]

Vita-Magistra [p|1937]

---

#### NOTES

**NB: the Annexes among these notes refer to documents available to the author but which may not be generally accessible. Each is given its own number, in addition to its number as one of these endnotes.**

<sup>i</sup> Intercontinental Church Society: <https://www.ics-uk.org/our-history>

For the history of the Commonwealth and Continental Churches Society, see <http://etheses.dur.ac.uk/2998/>

---

ii The Balliol College Register lists the young WSS's qualifications, achievements and early appointments; note the poetry award given in 1914, for "Pisgah or The Choice."

**Balliol 1895-99**

W.S. Senior – born 10 May 1876, son of Rev. Walter Senior, Vicar of Holy Trinity, Margate  
Education: Marlborough; Balliol 1895 – 99. Tutors: F de Paravicini, E. Abbot, J.A. Smith.  
Classics Exh; 1<sup>st</sup> Class Moderations 1897; 2<sup>nd</sup> Lit. Humanities; **B.A. 1899**; 2<sup>nd</sup> **Theol. 1900**;  
Prox. Acces. Jun. Hall-Houghton Greek Test. Prize; **M.A. 1902**;  
Sacred Poem Prize 1914 (Pisgah); Honourable Mention Sacred Poem Prize 1926 (Judas Maccabaeus);  
Recreation: Fives, Music, Chess  
Assistant Master (1) St. Peter's School, York 1900-03 (2) Gresham's School, Holt;  
Student at Bishop's Hostel, Liverpool 1903;  
**Ordained Deacon 1903; Priest 1904**;  
**Curate** of Christ Church Toxteth Park, Liverpool 1903-04  
**Chaplain & Tutor** St. Aidan's College, Birkenhead 1904-06  
Vice Principal Trinity College, Kandy, Ceylon 1906-15  
Incumbent Galle Face Christ Church, Colombo 1915-22  
Registrar & Lecturer at University College Colombo 1922-27  
Vicar of St. Olave's Ramsey, Isle of Man 1927 and of Swanwick, Derby 1929-33  
An earlier version of the Register indicates Recreations: Five, music, chess

iii **Annex 1** -The Sri Lankan newspaper, "the Sunday Island" August 7<sup>th</sup> 2005 reprinted H.A.J. Hulugalle's article of 1938, entitled "Rev. W.S. Senior, *Saintly Character and Scholar*", and gave it the heading "A Great Lover of Ceylon. For a review of the Book: **H.A.J. Hulugalle – a Memoir** see [http://www.island.lk/index.php?page\\_cat=article-details&page=article-details&code\\_title=31842](http://www.island.lk/index.php?page_cat=article-details&page=article-details&code_title=31842)

iv Ms Humble-White, Alumni Relations and Communications Manager at Wycliffe confirms that: Crockford's Clerical Directory indicates that he was indeed briefly at **Wycliffe 1899-1900**, having been an undergraduate at Balliol 1896-99. Wycliffe Hall founded in 1877, is a Church of England theological college and a Permanent Private Hall of the University of Oxford. It trains Christian workers as pastors and missionaries, especially as clergy within the Church of England and the wider Anglican Communion. The College is named after John Wycliffe, master of Balliol College, Oxford in the 14th century. Its sister College in Cambridge is: Ridley Hall (1881). WSS was **ordained Deacon in 1903 and Priest 1904** in Liverpool.

v **Christchurch Toxteth Park** is an inner-city area of Liverpool. Toxteth is located to the south of Liverpool city centre, the area originally being a part of a royal park and known as Toxteth Park. It remained predominantly rural up until the 18th century. Toxteth was then developed during this time and into the 19th century, mainly as a residential area to accommodate the increasing working class community centred on Liverpool following the Industrial Revolution. The Welsh Streets in Toxteth were constructed in the mid-19th century to accommodate this demand. Immigration continued into the 20th century, resulting in a significant number of ethnic minority communities in the area. (*Wikipedia*)

vi See: <https://mahavamsa.org/2008/05/introduction-george-turnour/>

vii **Nestorian presence in Ceylon**: see: [https://en.wikipedia.org/wiki/Anuradhapura\\_cross](https://en.wikipedia.org/wiki/Anuradhapura_cross)

Articles on the subject: Rajitha Weerakoon's in the Sunday Times of 26 June 2011, [http://www.sundaytimes.lk/110626/Plus/plus\\_07.html](http://www.sundaytimes.lk/110626/Plus/plus_07.html)  
and Dr Pinto's address to the Ceylon Society of Australia 25 August 2013, published:  
<https://www.colombotelegraph.com/index.php/a-brief-history-of-christianity-in-sri-lanka/>  
[https://www.academia.edu/2479127/Persian\\_Christians\\_in\\_the\\_Anuradhapura\\_Period](https://www.academia.edu/2479127/Persian_Christians_in_the_Anuradhapura_Period)  
[http://www.tertullian.org/fathers/cosmas\\_00\\_0\\_eintro.htm](http://www.tertullian.org/fathers/cosmas_00_0_eintro.htm)  
[https://en.wikipedia.org/wiki/Catholic\\_Church\\_in\\_Sri\\_Lanka](https://en.wikipedia.org/wiki/Catholic_Church_in_Sri_Lanka)  
<http://www.sundaytimes.lk/150719/plus/200-years-at-ginthupitiya-157262.html>

viii **Clarification** of Bishop Heber's controversial hymn: From Greenland's Icy mountains:  
[http://www.island.lk/index.php?page\\_cat=article-details&page=article-details&code\\_title=78413](http://www.island.lk/index.php?page_cat=article-details&page=article-details&code_title=78413)

ix The portrait of Senior at the beginning of this article was painted by the Eurasian **David Paynter**, also a student of TCK. Quoting from Wikipedia: *David Shillingford Paynter, RA, OBE (5 March 1900 – 7 June 1975), was an internationally renowned Sri Lankan painter. He was a pioneer creator of a Sri Lankan idiom in what was essentially a Western art form. His most celebrated works are his murals at the Trinity College Chapel in Kandy and the Chapel of the Transfiguration, at S. Thomas' College, Mount Lavinia. The Sri Lanka Philatelic Bureau commemorated Christmas in 1996 with two stamps featuring the murals from the Trinity Chapel.*

David's Father Arthur Stephen was an Englishman from Bicester in Oxfordshire, Christian missionary, who worked in India at the foot of the Himalayas, and his mother, Anagi Weerasooriya, a Sinhala woman from the south of the Island. Quote: *Paynter was pure artistic talent. With no formal art lessons, he entered the Royal Academy by winning a five-year scholarship in open competition with many who received formal instruction in European art schools. Paynter went onto win the Royal Academy Gold Medal, with the Edward Stott Travelling Scholarship giving him two years in Italy. In later*

---

life, Paynter gradually turned his hand to portraiture, where he was a great success. His clients ranged from British Governors to Prime Ministers of Sri Lanka. In 1954 he was invited to paint the official portrait of Jawaharlal Nehru, then Prime Minister of India; this portrait hangs in the PM's residence in Delhi. His portrait of Mahatma Gandhi is in the Law College in Colombo; the portrait of Sir John Kotelawala (a former Ceylonese PM) is displayed in the Sri Lankan Parliament in Colombo; that of Dr R.L. Spittel CMG, CBE, FRCS (1881–1969) entitled "Surgeon in the Wilderness", a physician and author, who was an expert on the Sri Lankan aboriginal community, the Veddhas. Paynter's portrait of Sir Ivor Jennings KBE, QC, (1903 -1965) is in the Peradeniya University Campus, Kandy. Sir Ivor, a prominent educator and lawyer, was sent to Ceylon by the British Government in 1942, as the Principal of University College, Colombo with a mandate to create a university. He was the first Vice Chancellor of the University of Ceylon (1942-1955) and later Vice-Chancellor of the University of Cambridge (1961–63).

For more on David Paynter see article in Sri Lankan newspapers: <http://www.dailynews.lk/2017/02/01/features/106293/art-david-paynter>

<sup>x</sup> As regards **Mrs. Senior's family**, the following is from the BBC website 22 October 2009 related to the photograph in the body of the article:

*Japan Honours Shropshire Bishop. Staff and former students from a Japanese university have unveiled a plaque in Shropshire to honour a Shrewsbury clergyman. Poole Gakuin University is named after Arthur Poole from Shrewsbury who was the first Anglican Bishop of Japan. A church school was founded in Osaka in 1879 and went on to become a university which has 1,000 students.*

*To mark its 130th anniversary a slate memorial has been placed at Bishop Poole's grave in Shrewsbury Cemetery. A service was held at the bishop's grave, led by Reverend Sugiyama, a chancellor of the university in Japan. He said: "He spread his words of God in our country."*

*Ian Senior, Bishop Poole's great grandson, said he had not realised the school had grown so much. He said: "The fact that he's more than remembered - his name is immortalised in the university - is just wonderful."*

*Shinto and Buddhism are Japan's two main religions, while Christianity is a minority religion.*

*Poole Gakuin University's governors include Christian leaders and the campus has a chapel and a Christian Centre. A former pupil from the school said Bishop Poole was only in Japan for a few months, but without him she would not be the person she is today.*

*The school, based in Sakai in southern Osaka, was given university status in 1995*

<sup>xi</sup> **TCK student calibre:**

See (1) [https://en.wikipedia.org/wiki/Lakshman\\_Kadrigamar](https://en.wikipedia.org/wiki/Lakshman_Kadrigamar)

(2) <https://www.jayanthadhanapala.com/ehome.html>.

On the occasion of a younger fellow Trinitian, the much loved and respected Sri Lankan Cricketer Kumar Sangakkara, being awarded the "Sri Lankan of the Year" accolade in December 2017 Mr. Dhanapala writes in the LMD, a Sri Lankan professional magazine, as follows:- *Trinity College – established by British missionaries in 1872 to serve the educational needs of residents in the Kandyan areas was the obvious choice of school for Kumar Sangakkara, whose kinsmen had shone in the same institution. He emulated them all, becoming the Senior Prefect and cricket captain, and being awarded a cricketing Lion and finally, the Ryde Gold Medal for the best all-rounder in his year – an award epitomising the Western classical virtues of 'mens sana in corpore sano.'* **Trinity fused the best of the British public school model with the traditions of Sri Lanka in a unique ambience.**

*The Trinity College Chapel – that stupendous architectural creation born of Principal Reverend Alexander Fraser's inspired determination and Reverend L.J. Gaster's unique vision of a place of worship for the faith of Trinity's founders – was built in the vernacular idiom.*

*The Eurasian Christian David Paynter's murals of Biblical scenes in a Sri Lankan setting painstakingly and lovingly restored by the gentle Stanley Kirinde, the Kandyan Buddhist, extends the themes of understanding, fusion and synergy. This chapel truly symbolises the ethos of Trinity – its roots in the indigenous traditions of Sri Lanka, its dedication to the development of the total personality of those who pass through it intellectually, spiritually and physically, and its openness to the bracing winds of diversity and change. Sangakkara remains a loyal old boy, supporting the school in all its activities especially cricket.* [https://en.wikipedia.org/wiki/Kumar\\_Sangakkara](https://en.wikipedia.org/wiki/Kumar_Sangakkara)

For more information on **Trinity College Kandy**, see: <https://www.trinitycollege.lk/2018/04/23/a-glimpse-to-the-past-rev-alexander-garden-fraser/>

<sup>xii</sup> **Annex 2 Slave Island:** an article by Assif Hussein entitled "The Slave Island that we have forgotten." <https://www.asiffhussein.com/2018/01/15/the-slave-island-that-we-have-forgotten/>

<sup>xiii</sup> Mr. Senior was employed by Sir J.P. Obeyesekere II as private tutor to his son, JPO III. [https://en.wikipedia.org/wiki/James\\_Peter\\_Obeyesekere\\_II](https://en.wikipedia.org/wiki/James_Peter_Obeyesekere_II)



---

His young student, the son, James Peter Obeyesekere III (1915-2007) was educated at Royal College, Colombo and obtained his MA from Trinity College Cambridge. A Wikipedia article on the Obeyesekere Family further states: An accomplished sportsman, he was awarded a half blue in athletics at Cambridge, later becoming a certified athletics coach and excellent horseman and equestrian. He was also a qualified pilot and a successful racing driver. In 1960 he became a member of parliament and subsequently served as Junior Minister of Health and Finance, acting for the Health Minister. He also served the country as a Senator. [https://en.wikipedia.org/wiki/James\\_Peter\\_Obeyesekere\\_III](https://en.wikipedia.org/wiki/James_Peter_Obeyesekere_III)

He married Sivagami Dassanaiké (Siva Obeyesekere-Minister of Health 1970) who Founded Laksala, which since 1964, still encourages and showcases traditional Sri Lankan handicrafts promoting sales through their showrooms.

xiv **Annex 3** “Rev W.S Senior: Teacher, Poet and Priest” by Cedric James Oorloff Courtesy: The Ceylon Churchman. Also published in the Sunday Times October 24th 1971

xv **Annex 4** “Rev W.S. Senior and ‘The Call of Lanka’”, Derrick Schokman, Ceylon Daily News, 22 February 2003

xvi **Annex 5** Reference article in the Sunday Observer, 23.5.1976, where there is a photograph provided of a copy of the original of ‘The Call of Lanka’ in Mr. Senior’s elegant handwriting.

xvii **Annex 6.1 and 6.2** Copy of the **Hymn for Ceylon**, with the tune “Ceylon” ascribed to Lavjee (Vishvanath Lauji), re-arranged by Devar Surya Sena, (1950) and the original melody by Lauji for the Buddhist ‘Sacred City’ song written by John de Silva For interesting background information on the tune consult: <http://colombomedgrads1962.blogspot.com/2019/01/research-on-danno-budunge-song.html>

xviii **St. Olave’s Isle of Man:** To provide for an ever expanding Ramsey, into Lezayre north of the Sulby River and 2 miles from the Parish church, Taggart’s Barn, standing close to the site of the new chapel, was commissioned to serve as school and chapel in 1849. The current church, St. Olave’s, was started in 1861; the chapel was completed and licenced in 1862 and the Church consecrated in 1881. Built in Early English Decorated style using local stone plus red Whitehaven sandstone to a design by Michael Manning of London, it is considered to be of exceptional architectural beauty and merit. <https://archiseek.com/2010/1862-st-olaves-church-isle-of-man/>  
<http://isle-of-man.com/manxnotebook/fulltext/ker1954/ch15.htm>

xix **Swanwick** is a village in Derbyshire, England, a Parish within the Amber Valley district, with a population of 5,084 at the 2011 Census.

In 1856 the Rev. John Wood gave land to build a church for Swanwick. At this time the village industries consisted of coal mining, farming, the Butterley ironworks, framework knitting, shoemaking and a silk stocking maker, newly established, the crest adopted by the Wood family. Coal mining had provided work for centuries. The Elliot family manufactured quality silk hosiery and kept the domestic framework knitting industry going into the 20th century, later than any other village in the county. Only the Boot and Slipper pub is left to remind us of the footwear industry.

The original Wood family Hall opened as a secondary school in 1922. Mr. Senior’s younger children most likely attended this school.

The Church of St Andrew, was built at the cross-roads in Swanwick in 1860 to a design by a Derby architect. The tower was added later, in 1903, as a gift from Fitzherbert Wright who was retiring as managing director of the Butterley Company, which had also originally paid for part of the cost of the church. Fitzherbert Wright lived at a large stone house called Swanwick Hayes, built for him in the 1860s as a wedding present by his father, the industrialist, Francis Wright. Fitzherbert Wright was the builder of St. Pancras Station, and great, great, grandfather of the Duchess of York. Fifty years later in 1910, Fitzherbert Wright’s son sold the estate to the company that then adapted it for use as a Christian Conference Centre - the first Christian Conference Centre in the UK. It was often used by Christian missionary organisations. The centre’s stunning gardens, tranquil setting and spacious interior attract groups and organisations from across the UK, with many coming to the centre to share ideas, meet fellow Christians and enjoy a thoughtful and reflective retreat in the beautiful Derbyshire countryside. It has an interesting history: during WWII it was a prisoner of war camp! See <https://www.cct.org.uk/about-us/latest-news/post/128-a-historical-look-at-the-hayes>

xx **Annex 7** C&CCS letter to Mr. Patteson re offer of Chaplaincy post in Geneva to Mr. Senior, 3.8.1933

xxi **Annex 8** Letter from Mr. Senior to Mr. Patteson accepting the offer of the Chaplaincy post 16.9.1933

xxii **Annex 9** Mr. Senior’s letter to Mr. Patteson of 25. 8.1933 advising him of arrival arrangements for Aug, 30<sup>th</sup>.

xxiii **Annex 10** Formal letter of appointment on behalf of the HTC Committee Geneva written by Mr. Patteson, the British Consul in Geneva, October 2<sup>nd</sup> 1933.

xxiv **British mountain climbers:** “From the 1850s onwards more and more British went to the Alps and started climbing, exploring and conquering the high mountains. Before the 1850s British only rarely visited the Alps, and when they did it was even rarer to see one of them climbing one or another mountain. But this wasn’t only the case for the British, mountaineering in general was something rare, something that was preserved to a small group of scientists who were climbing in order to explore the Alps and to do several scientific surveys on subjects like glaciology, *botanica*, geology,

---

cartography, etc. Their main characteristic was that they didn't climb for pleasure, for sport or in a search of adventure (although these might -and surely will- have been additional reasons), but that they climbed in the name of science. Among them there were only few British, like for example John Ball or James Forbes. During this time, from the end of the 18th century until the middle of the 19th century it was mainly Swiss, Italian and a few French scientists who dominated mountaineering, with men like Gottlieb Studer, Louis Agassiz, the Meyer family, Désor, F. J. Hugi, P. Giordani, G. Gnifetti, J. N. Vincent, The presence of these Italians can still be seen in several names of the Monte Rosa chain on the Swiss-Italian border.

But around the middle of the nineteenth century something rather strange happened in the Alps. From this time on British middle class alpinists started travelling towards the Alps. Not just for travelling, or for being in the mountains to enjoy the *sublime*, but for climbing mountains. On its own this can't really be called strange or remarkable, because during the decades before other people (scientists mainly) also climbed some mountains. That the arrival of British mountaineers surely can be called remarkable is due to their numbers and their motivation for mountaineering. First the number of British mountaineers exceeded the number of earlier climbers by far (the time before ca. the 1850s), and secondly because they didn't only climb for scientific purposes, but for whole other reasons." Excerpt from article, "How the British created modern Mountaineering" <https://www.summitpost.org/how-the-british-created-modern-mountaineering/713630>

xxv **Annex 11** Letter from Mr. Senior to Mr. Hampton, People's Warden, re arrangements for medical leave.

xxvi **Annex 12.1** Medical certificate issued by Dr Georges Bickel, 19 November 1935

xxvii **Annex 12.2** Terms of sick leave 15.12.1935 – 21.3.1936 agreed on 14.11.1935 by the Church Committee.

xxviii **The RMS *Otranto*** was a passenger liner built for the Orient Steam Navigation Company in 1925, the second ship of that name to serve with the company. She often carried mail during her career, hence the RMS prefix for Royal Mail Ship. At the onset of World War II, in 1939, the Admiralty requisitioned RMS *Otranto* and converted it for use as a troop ship. **Annex 13** - An air mail letter of 5<sup>th</sup> March 1936 addressed to Mr. Senior at port in Alexandria by Mr. Frank Woodley on behalf of the HTC Committee, granting Rev WSS some weeks' extension to his medical leave in order for him to visit the family in England.

xxix **Annex 14** The last document signed by Mr. Senior during his chaplaincy in Geneva, approving a change to Holy Trinity Church Society's Articles of Constitution, dated 7th July 1936.

xxx **Annex 4** above, Derrick Shockman's article in Ceylon Daily News, 22<sup>nd</sup> February 2003

#### References:

Holy Trinity Church, Geneva, Archives, Minutes, Notes, letters

Wikipedia

*Fifty Years of Sheffield Church Life (1866-1916)* by Rev. W. Odom

Balliol College, Oxford, thanks to Anna Sanders

Wycliffe Hall, thanks to Ms Humble-White

CMS website: [churchmissionsociety.org](http://churchmissionsociety.org)

100 years of CMS in Ceylon (1818-1918) Rev. Balding

Websites of Wesley College, Colombo, St. John's College, Jaffna, Trinity College, Kandy

Website: Christ Church, Galle Face

Website: [www.slkdiaspro.org](http://www.slkdiaspro.org)

[http://www.island.lk/index.php?page\\_cat=article-details&page=article-details&code\\_title=31842](http://www.island.lk/index.php?page_cat=article-details&page=article-details&code_title=31842)

[http://news.bbc.co.uk/local/shropshire/hi/people\\_and\\_places/religion\\_and\\_ethics/newsid\\_8321000/8321085.stm](http://news.bbc.co.uk/local/shropshire/hi/people_and_places/religion_and_ethics/newsid_8321000/8321085.stm)

Trinity College Centenary Magazine, thanks to Mr. Jayantha Jayawardane

Letter from the Hulugalle family archives, thanks to Mr. Lakdasa and Mr. Arjuna Hulugalle

Rev. Senior's Marriage Certificate thanks to Hashan De Mel, HTC, Nuwara Eliya

Annals of Kirk Christ, Lezayre, Chapter XV. - St. Olave's, North Ramsey

St. Olave's Ramsey Chaplains Board thanks to Irene Acton and Martin Hearney

*The Ceylon Churchman*

*The Sunday Times*, Sri Lanka

*Daily News*, Sri Lanka, 23 February 2003 Derrick Schokman

St. Andrews, Swanwick, Derbyshire, Ms Wendy Butt

Medway Council Civic Centre, Strood, Kent

*All Hallows*, Hoo: List of Rectors, thanks to Rev. Stephen Gwilt