



# **KOKUVIL HINDU COLLEGE OLD STUDENTS ASSOCIATION [UK]**

கொக்குவில் இந்துக் கல்லூரி பழைய மாணவர் சங்கம் [ஐ.இ]

***Celebrates***

The Birth Centenary of

**LATE PRINCIPAL HANDY PERINPANAYAGAM**

**&**

**“THE ANNUAL CULTURAL SHOW”**

**“கலை நிகழ்ச்சி”**



**SUNDAY  
28 March 1999  
at 1630 Hrs**

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பல்லவி

நினதருள்

ஞான மதுதம்



## FOREWORD

Exactly one hundred years ago today – 28 March 1899 – Jaffna gave birth to a son who during his lifetime was to mould the thinking of thousands of his fellow men. If today, almost twenty two years after his death, we, the Kokuvil Hindu alumni chose to remember him on his birth centenary, that alone is proof that Mr Handy Perinpanayagam continues to inspire us, and illuminate our lives even after he has ceased to be with us in flesh and blood. In life, as in death, he has become part of our consciousness.

The “Handy Master” that Kokuvil Hindu College came to know in 1949 was only one aspect of the man. His was a multi-faceted personality. A quarter century before he became Principal of Kokuvil Hindu, he had already left an indelible mark on Jaffna society as a dynamic youth leader, a liberal thinker, a social reformer, and an energetic pathfinder brimming with idealism in the cause of freedom. Drawing inspiration from the emerging Gandhian struggle for Indian independence, it was he who was mainly instrumental in inviting Mahatma Gandhi to Jaffna in 1927.

The annual sessions of the Youth Congress of which he was the moving spirit attracted some of the most distinguished speakers of the time, both from India and south Ceylon. At a time when Ceylonese leaders in Colombo were petitioning the British Colonial Office for more constitutional reform, the young Handy and the band of Jaffna youth were clamouring not for political concessions but for “Purana Swaraj” for the whole country. He was a rebel in thought and belief. Rebels as we know are the ones that make things happen. In Biblical language they are “the salt of the earth”.

At a time when European attire was in vogue, he took to wearing national dress in simple khaddar. When caste oppression was rife in Jaffna, he stood defiantly against it. Later, as a Teacher, he set his face against corporal punishment. Born a Christian, he became a student of Saivism and Saiva Siddhanta, and combined in himself the best of Christian and Hindu values. Even his writing had a freshness about it. He had a limpid prose style, shorn of hackneyed

phrases and over-worked idiom. It is not widely known that in the 40s he was actively associated with a weekly English journal – the KESARI – both as editor and writer in collaboration with “Eelakesari” Ponniah and M Balasundaram later to become M P for Kopay. He was subsequently a regular columnist for the NORTHERN CO-OPERATOR. Jaffna did have a long tradition of journalism in both Tamil and English, but sadly enough, the publications themselves had short-lived lives.

Mr Handy Perinpanayagam was the kind of person who would have adorned the chair of the highest in the land. But he was too good a teacher, and too little equipped for jockeying for position or power. The dice was heavily loaded against him in many ways. His Tamil birth was not the only one. He thought too ahead of his times, and he looked too trustingly at his fellow men. Idealism is an asset in an educationist of his calibre, but one needs guile and calculation to achieve material success.

When Handy Master arrived at Kokuvil, at the age of 50, to take charge of a school just elevated to “A” Grade status, he was a mellowed man. A widower who had lost his wife on the same day that Mahatma Gandhi was killed in India the previous year, it was a blow to his mental poise twice over. He had become both father and mother to his growing children and his hair had become completely grey. But he also came to us in Kokuvil as a father figure of ripened wisdom and an educationist of all-island repute. The same Fate that had dealt him a blow brought to us in Kokuvil a blessing.

This writer’s studentship under Handy Master at Kokuvil was altogether brief. It lasted only a few months. He himself was responsible for it. He sent me away to Jaffna College, so as to better my chances for admission to the University. He felt that the school that he had himself just taken charge was not sufficiently equipped as yet to prepare students for entrance to university. In changing the direction of my life, Handy Master did not only take charge of my education; he took charge of my life! The briefness of my studentship under him was however compensated by my close association with him for 27 years thereafter – until he breathed his last.

I bow my head in his memory.

*S Sivanayagam*



## OUR PRESIDENT'S MESSAGE



Dear Members and Well-wishers

Let me thank the members of our Association for electing me once again to be the President and giving me the opportunity to chair the birth centenary celebration of our late Principal Handy Perinpanayagam. I was fortunate to be a student at Kokuvil Hindu College between 1951 and 1959 with a few years in between at Parameshwara College. During that period 'Handy Master', as we affectionately called him, was the Principal, and I also had the privilege to study under him during my A/L study.

Our Committee decided to have this grand celebration by bringing forward our annual fund-raising cultural programme, to Handy Master's birth centenary celebration day on 28 March 1999. People from different backgrounds have always admired Handy Master's greatness. The articles in this brochure describe some of his contributions to humanity and in particular to the Tamils.

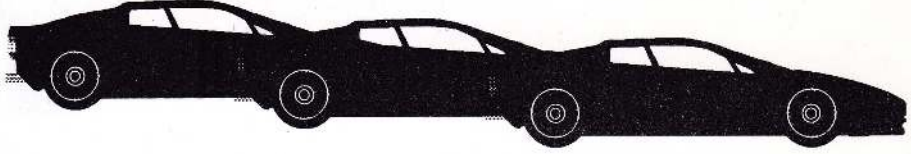
Our Association has been bringing together the old students who have been dispersed around the UK. Sporting activities among our members in the UK have brought us in contact with many other colleges and institutions. Our college flag has been flying high in the UK during these sporting events.

As you are aware, an annual scholarship funded by our UK Association has been operating for the benefit of A/L high achievers. This year, twelve students were selected by the college to receive the awards. To fulfil our commitment to help our college with Information Technology, we have dispatched a modern computer with a printer, which is awaiting a suitable transport at Colombo to reach its final destination. A second computer will be sent to the college on receiving the first package.

Our UK Branch is in contact with other sister organisations of our College and will formulate a joint venture in memory of our late Mr Handy Perinpanayagam. Let me finish by thanking you all for attending today's variety entertainment to celebrate the birth centenary of Handy Master. Your continued support will help us to fulfil our Association's commitments to our Alma Mater.

*S Kanagasundaram*

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## MESSAGE FROM THE CHIEF GUEST

Life in this world is compared to bubbles on the surface of a pond. Many bubbles pop up, exist for a short while, then burst and disappear without a trace. Once in a while a prominent one comes into existence and when it vanishes, leaves ripples that vibrate for a long time. The impact of Mr Handy Perinpanayagam on those who came across him still reverberates.

Mr Handy Perinpanayagam's early life was tempered in the blazing furnace of significant and critical events of this century. They are the growth of the concept of socialism, the Second World War and the Indian independence struggle. He was a South Asian nationalist of the Gandhian tradition but he was also aware of the negative aspects and dangers of blind unbridled nationalism as demonstrated by the Second World War. He could not accept the logic of an action that is of benefit for one part of the humanity but not for another. He foresaw the darkness into which the island (known those days as Ceylon) was moving and tried in his little way to point towards a better path. It has taken more than forty years and misery for thousands of citizens for the powers that be in Sri Lanka to make at least a token gesture in that direction.

Mr Handy Perinpanayagam was of the stature to stride on the world stage but divine destiny decided with or without his active consent to let him play only on a small stage. However, he did not let that diminish his performance. He could have decided to take up to full-time politics. He had the proficiency to be quite at ease with world politics if not at the smaller local political scene. Any such decision would have led to only one person making a contribution. Mr Handy Perinpanayagam chose to be the causative agent for many persons making the impact. He chose to nurture and infuse with enthusiasm hundreds of young minds and let them mould the world. Pupils who were inspired by him and by the teacher colleagues, whom he supported and led, are now dispersed all around the world contributing their part to the global social changes and also to more local development. That is the greatest tribute to the memory of Mr Handy Perinpanayagam.

*Dr K Thaya-Paran, FRCPsych*  
Consultant Psychiatrist

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## MESSAGE FROM THE SECRETARY

It is with great pleasure that I welcome you all to this year's Annual Cultural Show. It is a unique event this year as we are celebrating the Birth Centenary of one of our ex-Principals who is a well-known luminary in Sri Lanka and in particular in the Northern Peninsula. He has been described as an eminent educationist, conversationalist, raconteur, thinker, philosopher, patriot, prophet and above all a doughty champion of the underdog; he has rubbed shoulders with professors, religious leaders, leading politicians, ministers and even a prime minister, yet he is a simple man with time for the average person; his aim was to make Kokuvil Hindu College great and its pupils eminent. His talents are too lengthy to describe and his achievements are too many to list in this short message. He gave a best part of his life and dedicated his services to the prosperity of Kokuvil Hindu College and its students. Let us remember the good times and remember all the good things he did for the College and its surrounding community. I wish to take this opportunity to thank you all for participating in this memorable event.

I would also like to welcome our Chief Guest Dr R Thaya-Paran, Keynote Speaker Mr S Sivanayagam, Guest Speaker Dr Raj Chandran and our cherished music teacher Mrs Saraswathy Packiarajah, with open arms to this Cultural Show and Birth Centenary Celebrations. They are no strangers to us and they have a great deal of first hand knowledge of our Principal, and their presence here makes this event even more special. On behalf of the committee and the membership I wish to thank them for their contribution to this event.

I would be failing in my duty if I did not mention the contributions made by Handy Master's family in making this event a success. My special thanks goes to his son Sidharthan in New York, Selvy in Sri-Lanka and Gnani in UK for their all out effort to support this event. The Committee and the members of the UK OSA will be delighted to have Gnani and her family representing Handy Master's family at the Birth Centenary Celebrations. Our thoughts will be with all of them, including Poompavai and Saravanapavan in Sri-Lanka, when we celebrate the event on 28 Mar 99.

A special word of thanks to all those benefactors who have supported the College, through the KHC OSA (UK) Branch, over the years and in particular to those who have contributed generously to the Handy Perinpanayagam Memorial Fund this year. Although a final decision has not yet been taken as to how this money will be spent, the Committee will consult the College and our sister OSAs in Jaffna, Colombo, Canada and Australia in arriving at a final decision. Once again I wish to thank all the contributors for their support and generosity.

Finally I wish to extend my sincere thanks to all the members and their families, participating artistes, sponsors, advertisers and all those who contributed to making this celebration an unforgettable event.

Wishing you all an enjoyable evening.

*S Selvaratnam*



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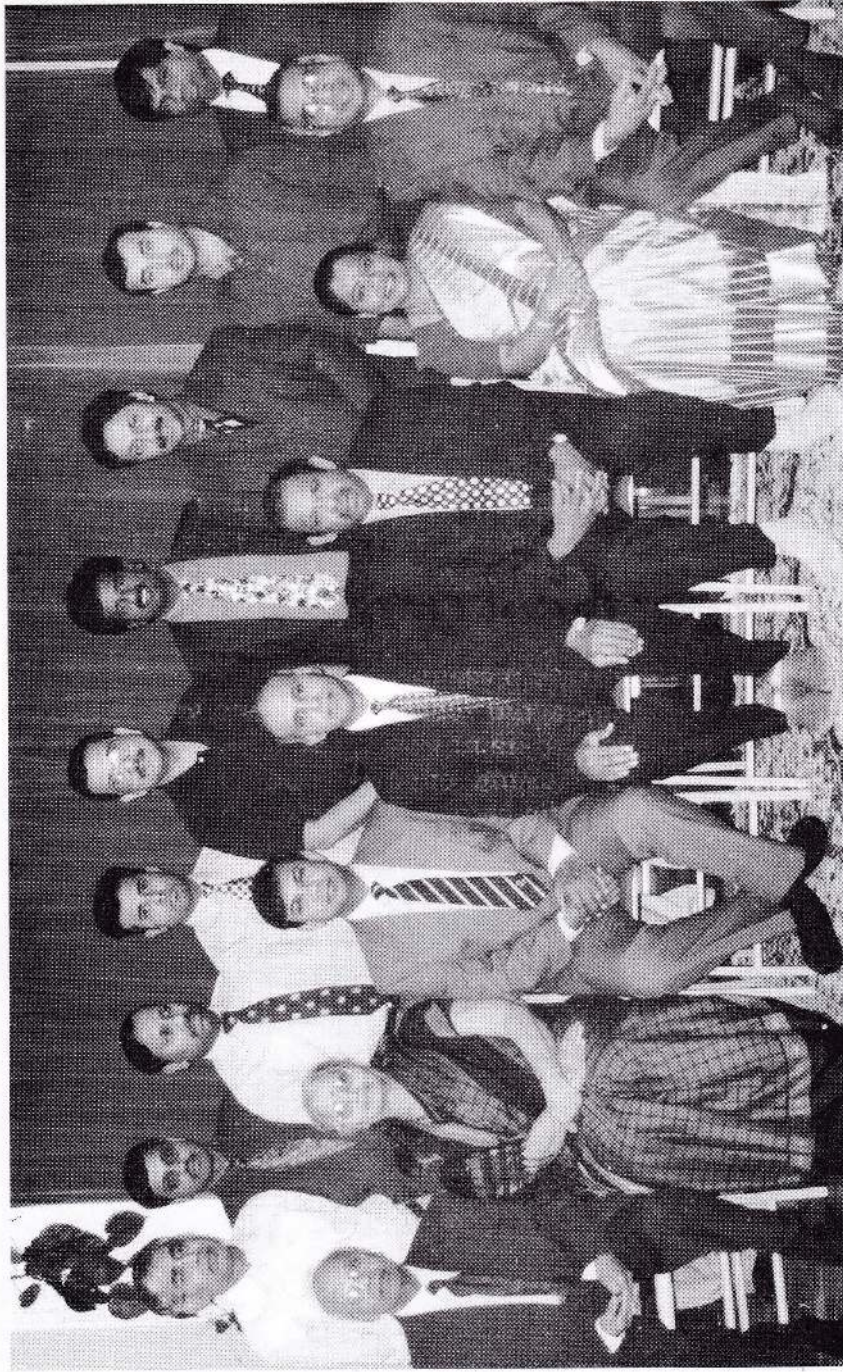
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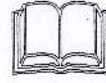
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கூரிய நுண் மதிவாய்ந்தோன் குலவுகலைக் கடல் குடித்தோன்  
பக்குவமாய் மாணவர்க்குப் பயன்கலைகள் பயிற்றியவன்  
கொக்குவில் இந்து எனும் கல்லூரிக் கோரதிபன்.

மேற் சாதி கழ்ச் சாதி மேல் வருணம் கழ் வருணம்  
மாற்றிய தலையெழுத்து மன்னு தெய்வம் வகுத்த விதி  
மூட்சியில்லாக் கன்மமென மிக்கவலி பெற்ற கொள்கை  
ஆட்சி செய்த நாட்டில் அன்று அறிவுப் போர்தொடுத்தே  
கேசரி என்னுமொரு செய்தித்தாள் நடத்தியவன்  
பேசரிய புகழ் படைத்தோன் பேராசான் ஒளிவிளக்கு.

அவனடிக்கே இம்மலர்

அர்ப்பணம்

## **Is Anything Wrong with the Younger Generation?**

by S Handy Perinpanayagam

[Extract from the Monthly Magazine "Leisure"]

Some archaeologist, I read somewhere, excavating the site of the Garden of Eden, discovered evidence showing that Adam and Eve had been grouching about the waywardness of the younger generation! Thus it would seem that the young have always been a problem to their elders. The generation gap that we hear so much today is not peculiar to the twentieth century.

Between the most enlightened and understanding parents and their children too, a certain measure of conflict is bound to crop up. The needs of the two generations are not the same. One has finished at least half its journey. The other is just opening its eyes to the wonders of the world. Life's responsibilities sit heavy on one. The other does not need even to earn his living. Father must and will provide. The old have shed their illusions and have come to terms with life's drabness. To the young, life is an adventure with dramatic possibilities.

Every little child that I have seen, comes to a point where he refuses to be spoon-fed by mummy or ayah or acca. He wants to feed himself. His first attempts are clumsy and futile; more often than not, the rice or pudding finds its way to the nostrils or the eyes. Even then the child insists on pleasing himself. Sooner or later he acquires the needed skill. The conflict of generations has begun. The child does not accept the father or mother knows best.

Even if he does accept grudgingly that father or mother or teacher knows better, that is not the end of the matter. There is more thrill, more immediacy in knowing things yourself, by your own effort. Of course there are things the child is helpless to do by himself and must fall back on adult help. The child accepts such help, probably with mental reservations, looking forward to a time when he can dispense with adult aid. Such a time comes; but it comes too late. The child has partially accepted adult values and is not always prone to open revolt.

How does it come about that the child who wanted to do everything according to his own fancy and to know the why and wherefore of everything, accepts adult standards and conforms to adult practices? Every child is born into a home, which again is integrated into a society; and this society has a culture in the anthropological and not in the salon or drawing room sense – and this is its definition: the totality of the customs, arts, science, and religious and political behavior taken as an integrated whole which distinguishes one society from another.

The child is a lone figure. The home is older and the society and its culture older still and more compact and all pervasive. The child unconsciously and gradually falls in line with the norms of the home and of the society. The acceptance is seldom total. The more intelligent and independent a child is, the more he questions those norms and stages those revolts against them. He may in course of time make a dent in the cultural structure. But if he does, it will never be the fruit of his solo effort. In some sector of the society also there must have been stirrings of restlessness and discontent.

Cultures are seldom totally stagnant. Values, aspirations, behavior do change. How does this change come about? I do not know the whole answer. But I do know that at least at the present moment, no culture is an island.

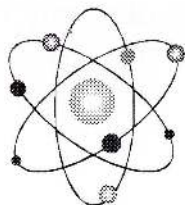
The world has become a "global island", thanks to the technological revolution in communications – Television, Radio, Telephone, Air travel, Telstar and what not are destroying or at least modifying the insularity of cultures. It does not seem possible any more to keep any scientific or technological discovery a secret. The once jealously guarded secret of the atomic bomb is now known to all countries interested. I suppose, if Ceylon tomorrow decides to make an atomic bomb there will be no theoretical difficulty. The breakdown of insularity is even more widespread in the ideological field. Unlike the inventors of technological processes and gadgets, the inventors of ideologies are only too eager to proclaim their findings to the entire globe. Cast just a glance at the ideological hotchpotch in our island – Marxism, Stalinism, Leninism, Trotskyism, Maoism, Che Guevarism, Gandhism, Communism, Socialism, Capitalism, Distributism – and how many other isms have their votaries is Ceylon, I cant tell.

The young are not fully committed to the traditional values of their natural culture. They are open to new currents of thought in every aspect of life, and is it strange that when they are assailed by such an avalanche of fascinating and terrifying isms, they succumb to the charms of one or the other? ("Most of the elders we find, have also their own terrifying "isms" to contend with, particularly Rheumatism" – says Uncle Charlie). Novelty itself has its charms. But novelty alone does not lead to commitment.

Moreover, I have heard it said that the young are attaining intellectual and physical maturity earlier today than ever before. Anyway there is enough stimulus all round them to promote maturity in both these fields. That countries like England and Ceylon have given the vote to eighteen years olds is probably an unconscious recognition of this fact. In America too there is a move to reduce the voting age to eighteen. In Britain the age of contractual responsibility has already been reduced from 21 to 18, and the old academic notion that the teacher was in "loco parentis" (in the parent's place) also seems to be on the way out, at least at University level. The National Union of Students and the National Council for Civil Liberties have produced a report which proposes to make the teacher-pupil relationship largely, if not wholly, contractual.

And so it happens that every younger generation tries to rebel against the tradition of their elders. Life would be a bore if no effort were made to change the status quo, even if the change effected should only marginal. Moreover the rebels become conformists in course of time. So there is little harm in letting the youngsters have their fling. Further, those who do not totally renounce the spirit of revolt and challenge are often the salt of the earth.

In the light of what has been said, it is right to ask: "What is the matter with the younger generation?". Is it not more pertinent to ask – what is the matter with those who sit in judgement? Or rather what is the matter with our global village? Is it the young alone who are reeling under the impact of contemporary ideologies and technologies?



## LANGUAGE IN GOVERNMENT AND IN EDUCATION

It would be unwise to believe that it will be the Tamils alone who will suffer if a linguistic majority relying merely on its numbers imposes its language on an unwilling minority. Such a step will make of the Tamil-speaking people of Ceylon a permanently disgruntled, apathetic group which may not be actively disloyal to Ceylon, but will not identify itself with Ceylon's aspirations or feel concerned for Ceylon's well-being. No country, and least of all, a small country like ours, only recently emancipated, whose policies even now bear painful evidence of amateurishness and immaturity, can afford so to affront a substantial number of its citizens in their most sensitive spot, that they can think of her only as the traditional step-mother.

The psychological malaise that will fall as blight upon the Tamil-speaking people in Ceylon will have its impalatable, nevertheless real, repercussions upon the spiritual and temporal well being of the whole of Ceylon. When two groups, one the author of injustice, the other the victim, live side by side within the same geographical frontiers, an unwholesome complex of psychological reactions deriving from the prevailing atmosphere of frustration, suspicion and strain, will arise whose consequences for the whole country one dare not foresee or forecast.

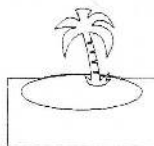
The Sinhalese-speaking people of Ceylon too will not emerge unscathed from their victory. They will go down in history as a people who scorned reason and good sense, exploited their strength to inflict a bitter humiliation upon numerically weak group and did not possess the forbearance and magnanimity that go with strength and wise statesmanship. Apart from the ultimate verdict of history, even immediately, such actions can evoke only revulsion and dismay from the enlightened public opinion of the civilised world.

S H PERINPANAYAGAM

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# The Village Temple

By S Handy Perinpanayagam

Metaphysicians, theologians and other intellectuals speak of God as beyond time and space, without name or form, as all-pervading, all knowing, all-powerful etc. This conception of the divine, however valid philosophically and however satisfying intellectually, lacks warmth and intimacy; and I wonder whether, in their private devotions and in their own times of trouble it is this God who satisfies the critical intellect that these very philosophers worship.

In the actual practice of religion, in their prayers, songs, vows, personal devotion, the sage and the philosopher do not seem to differ materially from the unlettered devotee, who sees his God in the Village temple, who pours out his devotion to the image installed there, who seeks merit in sweeping and cleaning the precincts of God's abode, decking with him flowers, drawing his car, burning incense before his form and abasing himself in his presence. It would seem that except in those rare moments of illumination, when the earth and its furniture vanish from consciousness and the devotee is transported to a realm of supra personal beatitude, most humans, the learned and the illiterate, the philosopher and the man of the world, need something immediate, that they can see and feel in its concreteness, as focus for the devotion.

Sankaracharya, a sophisticated metaphysician, proponent of Kevala Advaita – the doctrine of pure monism – according to which the only abiding reality is Brahman and everything else is Maya (not pure illusion, but insignificant in the context of eternal validity) was a devotee. As a savant he was a monist, as a human being he was a Siva baktha. I remember reading some verses by Sankara where he addresses the Brahman without name and form to the Name-less and Formless. Ramkrishna Paramahansa, the most illustrious exponent of Advaita Vedanta in modern times was himself a devotee of Kali. The Saiva Saints too paid special homage and displayed intense devotion to murtis (மூர்த்தி) enshrined in the historic temples scattered over South India. Chidamparam, Vedaraniyam, Utterakosamangai, Tirruvottiyur, Tiruvaroor .... And many other temples have evoked ecstatic out pouring; from the singers of the thevarams and thiruvagam. Tirupoontututty (திருபாந்துருத்தி) was a chosen abode of St. Appar.

According to Saiva tradition too, holiness attaches not merely to the presiding deity (மூர்த்தி) of particular temples, but to the special tree (தலவிருட்சம்) identified with the shrine, and to the river, sea or tank (தார்த்தம்) dedicated to the temple. The point I wish to make is that even for souls manifestly advanced in spirituality, local shrines and their environment and the presiding deities served as foci of devotion.

Therefore it is not strange that humbler mortals caught in the daily round of giving and getting and earning a precarious livelihood look to the shrine in the neighbourhood for spiritual nourishment. It is not God in the abstract, universal aspect that pulls their heartstrings.

Various foreign powers with varying degrees of hostility to the religions followed by the Island's peoples have ruled over this country. Persecution, overt and covert, was practised by these rulers. Temples were destroyed. Discrimination, often open, was practised by governments against followers of the indigenous faiths. Those who professed or professed to profess the faith of the rulers were given preferential treatment. When the village temple was destroyed, householders set up tridents (சூலம்) under shady trees in their back yards. Even those who for one reason or another went over to the faith of the rulers secretly practised the religion of their fathers. When the foreigners' fury relaxed and temples reared their heads again and were openly venerated by the people, who had not long before performed their worship in fear and trembling for their lives. Often the 'converts' too reverted.

It was these temples, not merely the spectacular structures which draw worshippers from all over the peninsula, and even outside, that evoked this devotion. Humbler structures, cadjan sheds and wayside shrines have helped to maintain the morale of our people. It is to the local temple that people take the first fruits of their fields and gardens. It is to Him or Her that they turned for help in times of distress. When there is illness in the home, prayers and vows are made to these same deities. It is after Him or Her they name their children.

When people leave their village and go to foreign parts in search of work, neither they nor their home folk forget the bond that binds them to the temple. When I was a schoolboy, I often used to write letters for my unlettered neighbours, to their kin in Malaya or in remote parts of Ceylon. Invariably the first sentence had a reference to Maruthadiyan (மருதடியான், ie. மருதடிப் பிள்ளையார்) to whose protection the writer committed the son or brother or husband in the far off land. I also know that money was sent by these people in foreign places for special poojas or abishekams in the temple at their home village. People living away from their home village in other parts of Ceylon, say Galle or Colombo kept themselves informed of the dates of high festivals in the temples of their village and came down from wherever they were for at least part of the festival season usually the climax – the car festival and following days.

It is customary for even non-vegetarians to abstain from fish and meat during the festival season in the village temple. I have seen this practice followed by people from the village concerned even when they were living hundreds of miles away from their home village.

This religion which is based on the neighbourhood temple is often unreflective, pragmatic, emotional, intuitive and the presiding deities are also diverse. Sometimes it is Pillaiyar, at other it may be Murugan or Iyanar or Vyraver or Kannaki Amman. The kind of worship also differs according to the deity to whom worship is offered and according to the nature and needs of the worshipper. To some deities, blood sacrifices are offered, to others milk rice and sweet meats, to others flowers and incense.

Is it wholesome that there should be all this diversity, not to say the confusion? I shall not answer this question myself. I shall quote from William James's well known book "Varieties of Religious Experience":

*"Ought it, indeed, to be assumed that the lives of all men show identical religious elements? In other words is the existence of so many religious types and sects and creeds regrettable?"*

To these questions I answer "No" emphatically. And my reason is that I do not see how it is possible that creatures in such different positions and with such different powers, as human individuals are, should have exactly the same functions and the same duties. No two of us have identical difficulties, nor should we be expected to work out identical solutions. Each from his peculiar angle of observation takes in a certain sphere of fact and trouble, which each must deal with in a unique manner. One of us must soften himself, another must harden himself, one must yield a point, another must stand firm in order to be better to defend the positions assigned to him. If an Emerson were forced to be a Wesley, or a Moody forced to be a Witman, the total human consciousness of the divine would suffer. The divine can mean no single quality, it must mean a group of qualities, by being champions of which in alternation different men may all find worthy missions. Each attitude being a syllable in human nature's total message, it takes the whole of us to spell the meaning out completely. So a "God" of battles must be allowed to be the God for one kind of person, a God of peace and heaven and home the God for another. We must frankly recognise that fact that we live in partial systems and those parts are not interchangeable in the spiritual life. If we are peevish and jealous, destruction of the self must be an element of our religion; why need it be one if we are good and sympathetic from the outset? If we are sick souls we require a religion of deliverance; but why think so much of deliverance, if we are healthy-minded? Unquestionably, some men have the complete experience and the higher vocation here just as in the social world; but for each man to stay in his own experience, whatever it be, and for others to tolerate him there, is surely best.



## Mr C K KANTHASWAMI

By S H Perinpanayagam

When someone drops in our homes round about mealtime, it is good form to invite the visitor to join us in the meal. The visitor may be hungry – but good form demands that he should utter a half-hearted “No, thank you”. When the host makes it clear that he was not merely observing etiquette, the invitation is gladly accepted. In ecclesiastical circles also there was at one time a similar bit of play-acting. When someone was offered a bishopric, good form demanded that he should proclaim his unworthiness and pretend to shrink away from such an awesome responsibility. Of course, when the cannons of good form have been satisfied, the candidate “yields to pressure” and dons the mitre and gaiters. I do not know if this ritual is yet in vogue. The words the Episcopal candidate used were “Nolo episcopari” – I do not wish to be made a bishop.

When Mr Nagalingam died, Kanthaswami was made acting Principal and in the natural course of events, he would have been made Principal, and after a time the management offered it to him. He declined it. People thought it was merely the usual expression of good form. About the same time efforts were made to prevail on me to accept the Principalship of Kokuvil Hindu College. I was told the staff were keen to have me, and that Kanthaswami himself had approached the management and told them that he was eager to have me as Principal and that he would be happy to be second in command. When the pressure on me grew stronger by the day, I approached Kanthaswami himself to find out how he felt. He assured me he was looking forward to having me as head of Kokuvil Hindu College and to do all in his power to make my principalship a success, and to make life smooth and easy for me.

My ten years at Kokuvil were fruitful largely because of the friendliness and goodwill that bound us together. During those years, I never felt that Kanthaswami was counting days, looking forward to the day when he will be supreme head. I did not feel then, nor do I feel now that when Kanthaswami assured the management and me personally that he would welcome me as Principal and co-operate with me, it was not mere ritualistic “Nolo episcopari”. He knew what he was doing and he did it with whole heart. He was living for Kokuvil Hindu College and he believed I would do likewise.

Of course a school principal's life can never be totally smooth and easy. Day in day out, unforeseen and unforeseeable problems would emerge from children, parents, staff, management, demanding immediate solution. Kokuvil was no exception. In addition to these headaches inescapable in school life, Kokuvil had a few more of its own. With the beginning of every new school year, additional accommodation had to be found for about two hundred children in the infant class. Our cadjan buildings were a tempting target to the firebugs who had grievances real or imagined. I am old and my memory, which used

to be one of my proud boasts is no longer reliable. I cannot recall how many fires there were in my time. But the blaze that cast its grim brilliance over Kokuvil on the eve of Sir John Kotelawala's visit to the college is now part of Ceylon's History.

His visit was not Kokuvil Hindu's doing. A few days before Sir John was due to arrive in Jaffna, I had a letter from the Government Agent Jaffna, telling me that the Premier would be passing the college at a certain hour on a certain date and asking me, would I be good enough to line up our pupils and teachers on the road and give Sir John a rousing welcome. I have always been opposed to this practice of initiating school children into this kind of blatant toadyism and cashing in on their helplessness. As a matter of fact I raised this question in the National Education Commission. I do not remember whether the Commission made any recommendation although I remember vividly how keenly the members of the Commission shared my views. Kanthaswami shared my detestation of this practice of teachers and pupils lining roads to offer compulsory homage to visiting VIPs as their motorcades flashed past; after some anxious thinking, we decided to write to the Government Agent, asking him whether it would not be better if Sir John could visit the school so that we could give him a civilised welcome. The Government Agent agreed. When the flames licked up our poor cadjan sheds, we looked on dazed. Sir John was due next afternoon. Next morning when the ashes were yet simmering and occasional sparks were yet flashing, the staff assembled in the old school hall. We had not lost heart. It was decided to go ahead with the reception to Sir John. We would not be browbeaten by people whose political philosophy found expression in arson. But there was a grimmer problem ahead. What were we to do with the nearly 2000 boys and girls who could not be left high and dry till we were able to put things into shape again? Exercising authority was a new experience to me, and I was quite unequal to the crisis confronting us. Kanthaswami came to my rescue. He put forward the suggestion, which has now found favour with the Ministry of Education. I was willing to clutch at any straw. The staff whole-heartedly welcomed the proposal. The college ran as a double session school from 8am to 5 pm for some years. We also made another decision. No more cadjan sheds. We would find the money to put up permanent structures and we have done so.

During my ten years at Kokuvil, I found in Kanthaswami a loyal colleague and a devoted personal friend. Our relationship did not remain formal and official for long. Our personal problems, our philosophies of life, our homes were all themes for friendly converse without reserve or inhibition.

My idea of a good school is one where there is sustained give and take between the school and the community whose needs it serves. That the State is now exercising total authority over education should not mean that this authority should also be totalitarian, and that the State should ignore community sentiment and community concern. My humble opinion is

that the bureaucratic modus operandi is an obstacle to the establishment of warm community concern for the school and of abiding rapport between the school and the community. Kanthaswami and I did our utmost to build up such an ethos at Kokuvil. The Principal and the staff should be given time to grow into the school and build a personality for the school and become intimately involved in the life of the community. The community in its turn will identify itself with the school and take pride in its growth and achievements. It looks to me that the times are hostile to such an outcome.

**FROM: "A VALEDICTORY TRIBUTE TO MR C K KANTHASWAMI" (1971)**

### **S H PERINPANAYAGAM - WHAT THEY SAID IN 1960**

#### **"FOUR DECADES OF SERVICE TO THE YOUTH"**

"Kokuvil Hindu is parting with a Principal who has dedicated his life to the Service of the youth of Jaffna for four decades – a crowded period of colourful events in the history of our land. Definitely he will be remembered in the traditions of Kokuvil Hindu. Undoubtedly his name will live in the annals of Jaffna College and the archives of the All Ceylon Union of Teachers. But uniquely he will be cherished in the memory of the Nation as a pioneer who with a patriotic sense of self-respect, prepared the path of Freedom, possessed as he was of an imaginative insight beyond the range of his contemporaries, so bound by traditional habits, and so fond of conventional thinking..."."

**A M A AZEEZ**



#### **"A GURU IN THE DEEP SENSE OF THAT WORD"**

".....Mr Perinpanayagam has not only been a GURU in the deep sense of that word but has also taken a real, live interest in furthering the many movements which had their beginnings many years back – to make our country a happier and richer place to live in. We, his fellow citizens, should avail ourselves of his wide understanding of men and matters to build up a new Ceylon untrammelled by the distinctions and divisions that now unhappily beset it ....."."

**WILMOT A PERERA**



## மறைந்திலை நு

திருவாளர் ஹன்டிபேரின்பநாயகத்தின் மறைவு குறித்த பாடல்

பேரின்ப நாயகநு  
பேயாந்தங்குச் சென்றதிங்கு  
பேரன்புடன் பழகப்  
பேற்றிஞ ரின்மைகண்டோ?  
சூரின்மிகு சேகப்பிரியர்  
ஹோமர் ஷெல்லி மில்ரனுடன்  
நாரின்மிகு வள்ளுவனும்  
நக்கரன் கம்பனுமே.

வாவென் றுனைக்கூவி  
வண்ணமலர்த் தேரேற்றிச்  
சாவின்றி வாழத்  
தம்மருகு வைத்தனரோ?  
பூவுலக மன்றிப்  
பொன்னுலகு முன்னதுவே  
தேவுலகு மின்று  
சிறந்து மகிழ்ந்ததையா.

கோக்குவில் செய் நற்றவமே  
கூறு மிந்துக் கல்லூரி  
பக்குவமாய்ப் பேணி  
பலர்வியக்க வைத்தனையே  
தக்கதன் வந்தரிடம்  
தகுபொருள்கள் தனை இரந்து  
மிக்கெழுந்த மேல்மாடிக்  
கட்டிடமு மாக்கினையே.

மூதறிஞ! நு நாட்டும்  
முன்மா திரிபலவே  
பேத மொன்றும் பாராட்டாய்  
பேணினை நு சுதந்திரமும  
நோதகவு செய்தநிலை  
நோன்மை மிகவுடையோய்  
ஆதரவு யாரிடமும  
அன்றளித்தாய் ஆரமுதே.

நாயளித்த கல்லி  
நேயமுடன் பெற்றுயர்ந்தோர்  
பாய புகழ்மேவி  
பலவிடத்து மின்றுள்ளார்  
சேயவிடமெல்லாம்  
சென்றதுவே உன்கர்த்தி  
தாயளிக்கு மன்பு  
தக்கோய்நு காட்டினையே.

சிறந்த மொழிப் பற்றுடனே  
தேசுயப்பற்றுடையோய  
நிறைந்த மனம்போல  
நு வாழ்க்கை செய்தமர்ந்தாய்  
மறைந்தனை யென்றுன்னை  
மன்னோர்கள் மதிக்கின்றார்  
மறைந்தில்லை நு மாண்புடனே  
மனங்களிடை வாழ்கின்றாய்.

ஆ.நாகலிங்கம்

## **"A MAKER OF MEN, THE BUILDER OF KOKUVIL HINDU"**

by Late Mr N Sabaratnam - Principal JHC

When HANDY PERINPANAYAGAM returned to teaching at Kokuvil Hindu College, I wrote to him, welcoming him to his old love. He had then won acclaim as an eminent educationist and a man of liberal ideas; there were other Hindu schools as well that offered him the headship. If his genius for teaching blossomed at Vaddukoddai, it was at Kokuvil that it bore fruit. At Jaffna College, he was essentially a maker of men. This helped him immeasurably in his new role as builder of Kokuvil Hindu.

I still remember his address at the morning assembly in the Ottley Hall at Jaffna College. That was the first talk of his that I listened to as an undergraduate, almost a half a century ago. He spoke on the elimination of fear. "Fear in the intellectual sphere is an obstacle to truthful thinking. For that reason, I should like the habit of intelligent controversy encouraged, among older boys and girls," he said. He did as he said throughout the entire period of his teaching career. Of course he did not suffer fools gladly; and the manner in which he beat up an opponent down in argument will at times show up traces of intellectual egoism from which he was not free.

From Vaddukoddai via Law to Kokuvil is a long story. The path was strewn with endless controversy, and the field proved fertile for both his detractors and appraisers who delighted in the doubtful pastime of assessing his worth in terms of victories and defeats. But the unassailable idealist that Handy always was, he was able to inure himself to any vilifications. True to the ideals of the Gita, he acted according to the dictates of his conscience and left the outcome in the hands of Providence.

Devious is the ways of destiny that took him back to where he left. Kokuvil embraced not merely a personality, one of the greatest patriots of Sri Lanka, but a remarkable institution in the public life of the country. There were no short cuts in his evolution. He was an educator who swore that in education and education alone lay the social advance of the country in general and our community in particular. Witness his uncompromising fight for Tamil as a medium of education and administration.

No wonder then, his second innings was a series of triumphs, in a rising crescendo: President of the Northern Province Teachers' Association for many a term; President of the All Ceylon Union of Teachers; Member of the National Education Commission, and many other laurels too long to list.

As Trade Unionist, he was a doughty champion of the underdog. His sustained campaign for Free Education, for the National System of Schools and above all for Swabasha, is part of the country's educational history. Above all, he was a formidable opponent of government's control of teachers. Education, he maintained, was the responsibility of the State, but Socialism did not necessarily mean State monopoly in education.

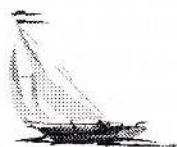
"The Athenians who forced Socrates to drink the poisoned cup, the high priests who forced Pilate to crucify Jesus, the church which tortured Galileo have been made to look foolish while their victims are continuing to win affection and esteem." The eloquence behind these words will not fail to inspire generations of teachers still unborn.

Of all the roles he assumed in a very eventful career, writer, speaker, thinker, leader, builder – it's a long list – he was most delightful as a conversationalist; not a mere raconteur, though few can beat him even here. His range of ideas and information, as well as his memory was phenomenal. He was as conversant with Kalidasa as with Karl Marx; with Schiller as well as Shakespeare; with Kambar as well as Freud; with the Bible as well as Thiruvasagam. Not many know that he has been able to master the classical works of Tamil literature, including the Thirumurais.

To add a personal note: Teacher, mentor and friend – he was all these and more to me; and it gave me no small measure of joy when he told me on my last visit to him at Manipay that he was a confirmed admirer of Dr Ananda Coomaraswamy's concept of Lord Nataraja. In the Hindu religion, he saw a perfect synthesis of Science, Religion and Art.

The wheel had come full circle long before he joined the Lord – the dancer who dwells in hearts of everyone of us. Handy the unconventional Christian; Handy the Sceptic; the Rationalist of the Russell School; the Agnostic and even Handy the Atheist had in his long and arduous trek full of ups and downs gained at long last, repose at the lotus feet of Lord Nataraja. Like Shelly's Skylark, he was a type of the wise who soars but never roams, true to the kindred points of Heaven and Home.

From: "Homage to a Guru"



## S. H. PERINPANAYAGAM ESQR

### "A Unique Person, Ahead of His Times"

by Late Mr C Subramaniam, Principal, Skandhavarodaya College

What the teaching world owes to Handy Perinpanayagam is a matter of recent history. As president of Northern Province Teachers' Association (N.P.T.A.), the All Ceylon Union of Teachers (A.C.U.T.), The Principals' Association and member, University Court, he played a vital role in shaping our educational policy. At that time there was great opposition in the South to making the mother tongue the medium of education. In fact Handy Master lost his presidency of the A.C.U.T. once on account of his views on this question. But the N.P.T.A., led by him and one or two others, kept up the fight and ultimately succeeded. It is not so well known that he strongly supported Mettananda in the University Court in founding the Chair for Sinhalese in the University of Ceylon.

He was a teacher par excellence. He stimulated interest in the subjects he taught. But more than his class teaching, he made his pupils take an involved interest in the future of the country, and work for the country's freedom. He had been nurtured in the Jaffna College of the Bicknell era. Handy Master carried his kind philosophy into his work as teacher and principal. "*Sinners have a future and saints have a past*", he used to say. Left to himself, unhedged in by departmental regulations, he would have made a Summer Hill of the schools where he taught.

He made Kokuvil Hindu College one of the leading schools in the island. We knew his chaste fund raising ability in the Youth Congress days but it was, when he came to Kokuvil Hindu, that we saw it in full play. His single minded dedication to a cause was best seen in the ways he got contributions even out of people who had no particular interest in Kokuvil Hindu but who gave because of their love and affection for Handy Master. No other person would have taken the risk of losing friendships by what must have seemed to them an unreasonable request. As principal he proved a superb administrator because, unlike other principals, he did not make a fetish of administrative ability. To him administration was a means to an end – the making of thinking men and women. The combine of Perinpanayagam and Kanthaswamy was a happy synthesis of soaring idealism and solid realism and no wonder Kokuvil Hindu grew great.

Twice he faced the political hustings and lost. We who worked for him with might and main knew he would lose. A little sincerity is a dangerous thing in politics but a great deal of it is absolutely fatal. How could his sincerity stand against the mass hysteria that possessed the people? How could he stoop to placate, appease, bribe, seduce and bamboozle the vast multitude. If he had been less unyielding in his principles and had found a new creed overnight, he would have been one of our leading statesman.

It is said that when someone posed him the question, "*Who is a good Christian?*", he had forthwith replied, "*Christ was the only good Christian*". He believed in the teachings of Jesus Christ and tried to follow them; but he refused to conform to the dogmas and doctrines of the church. He abhorred cant and hypocrisy. His religion was of love, service and forgiveness.

He felt that he was a spiritual exile in Jaffna College. Gradually he moved away from Christianity. This is what he says of his 'reversion' to Hinduism: *"People cannot for long stand apart from their neighbours, nor can they divest themselves totally of traditional beliefs, folkways, and practices and presuppositions that formed an integral element in their way of life"*. When a Christian divine felt pity that Handy Master might go to hell as punishment for becoming a Hindu, I told him, quoting Emerson, *"If Handy Master goes to hell, he would so alter the climate there, that hell would become a popular health resort for all the good souls of heaven"*.

He was a well-read man with cultivated tastes. His reading lists covered books on such widely differing subjects as Sufi mysticism and voodooism, anthropology and astrology, Vedanta and Saiva Siddhanta, the Psychic and the Spiritual. He was a quite at ease in any learned company and would make an intelligent and worthwhile contribution to discussions on any subject. We, his contemporaries, acknowledge our intellectual debt to him. He was ever willing to help us write our speeches, memoranda, appeals etc. Gifted with phenomenal memory and an enviable mastery of the written and spoken word, he drafted policy documents with precision and elegance and was never at a loss for a fact or an argument. He was a delightful after-dinner speaker. His speeches were spiced with wit, erudition and apposite anecdotes.

To many of us he was dear friend. Boundless humanity underlined all his actions. People in distress went to him with their problems and he would go all out to help them. Never in affluent circumstances, he would gladly part with his last cent to help a needy friend. A shadow fell on him when that sweet and lovable lady, his dear wife, passed away. To be the wife of a person who was actively involved in political life was not easy; but she measured up to her task wonderfully – Master was a great host but a reckless one. He would ask to lunch or dinner a score of people and expect her to provide this at short notice. We, who have partaken of these meals with relish knew, how much work and trouble had gone into their preparation, but we also knew it was done cheerfully. When she passed away, Master had to devote more attention to home. He was both a devoted father and a devoted mother to his young children. For nearly thirty years he had seen them grow and enjoyed in his last days real peace of mind in the knowledge that he was leaving behind decent good natured children.

Handy Master is no more. The verdict of history would be that he was a unique person, whose ideals were far ahead of his times. He was a rebel. There were many who thought he was mad, who like Socrates of old, was corrupting the youth of the country with his teachings; but in the words of Bernard Shaw "We want a few mad people now. See where the sane ones have landed us". I can do no better than take farewell of Handy Master with the following lines of Browning:

*We loved, Sir – used to meet:  
How sad, and bad and mad it was –  
But then, how it was sweet*

Extract from "Homage to a Guru"

## **MR S HANDY PRINPANAYAGAM**

**BY MR C K KANTHASWAMY, EMERITUS PRINCIPAL KOKUVIL HINDU COLLEGE  
FROM A VALEDICTORY TRIBUTE (1960)**

The old students deserve to be congratulated on the idea of presenting a valedictory brochure to Mr Perinpanayagam, and I am thankful to the Secretary for affording me a space in it. The Secretary feels that without a contribution from one who has been closely connected with him in the administration of the College the brochure will be incomplete. He probably expects me to deal with the main features of his life at Kokuvil Hindu College in this contribution of mine.

Mr Perinpanayagam stepped into take charge of this institution at a time when the College was looking for the guidance of an educationist of his stature. The College was certainly been fortunate in securing his services. This brochure is a manifestation of the gratitude that the old students have to the retiring principal. I am happy to associate myself with it.

His predecessor Mr V Nagalingam was wrested away from our midst before his time just when the College had been raised to Grade 1 status. But acquiring the stature of a Grade 1 institution was left to his successor. Mr Perinpanayagam has certainly succeeded in no small measure in bridging the gap and giving the stature that the institution lacked. The task became more difficult when as a result of free education the numbers swelled from year to year. As an institution catering to the needs of the neighbouring villages the admissions could not be restricted. Hence elevating the standard of education inspite of growing numbers was a stupendous task, which he had faced with fortitude and courage.

Accommodation is a problem with any growing institution. From the time of his assuming office he has worked unremittingly to solve this problem. The floor-space of the College has nearly trebled during his time. The three-storeyed building will speak for itself. He has seen to it that the child at Kokuvil Hindu College did not lack opportunities for his development. That by itself is a great achievement, which the past pupils will acknowledge. It was his detachment in the midst of attachments that stood him in good stead to bear the torments of these problems with calm and tranquillity even when the elements conspired against him. In spite of these distractions he had endeavoured to create an atmosphere for the harmonious development of the personality of the child.

His educational philosophy was not merely preparation for livelihood but also for a full life in a democratic sate. He had no doubt instilled the spirit of democracy not only in the minds of the pupils but also had inculcated the same spirit upon the minds of all who came in contact with him in the activities of the College. He has set up healthy

traditions in the College and the stamp of his personality pervades the atmosphere. That this is so is more evident now than when he was with us. The influence of his personality on his associates was imperceptible and the transfer of his ideals was effected by him more by example than by precept.

It is frequently told that his greatest achievement is the new three-storeyed building. By itself it is true. He raised the necessary funds by door to door collections both in Ceylon and in far off Malaya. I was an eyewitness of all of his labours. In fact he cashed in on all the goodwill which accrued to him in virtue of his past services to the community at large. He spared no pains to awaken the dormant interests of the past pupils, parents and well-wishers of the College. The effective integration of these forces for the building up of Kokuvil Hindu College, I consider to be a greater achievement. I watched with admiration the clever craftsman handling this delicate structure with deftness and tranquillity. The process was no doubt slow but steady and until it started producing results it was imperceptible. He has set such a big standard in this direction that even the best of men will suffer by comparison.

It has been my good fortune that a good part of my life has been spent in close association with Mr Perinpanayagam and it might not have been so intimate had he not been the Principal of Kokuvil Hindu College. Thanks to Kokuvil Hindu College, I need hardly say how much I have been profited by his influence.

The void that has been created by his retirement is hard to fill. His past pupils, colleagues and friends will cherish the memories of his association with Kokuvil Hindu College with affection and gratitude.



## **S HANDY PERINPANAYAGAM - WHAT THEY SAID IN 1960**

### **"An abiding Belief in Humanity"**

"..... I have always been impressed by his independent judgement and convictions. His mind reveals an abiding belief in humanity, that most people, however erroneous or difficult, will prove reasonable in the end. It is perhaps this belief that has helped him to radiate cheerfulness and optimism, to set one's goals high, and to inspire others to a life of reasonableness and loftiness of spirit. Handy Master's influence on generations of pupils, and the effect of his particular role in the Ceylon scene, and more particularly in Jaffna, would be incalculable ....."

**C J Eliezer**

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## **S HANDY PERINPANAYAGAM**

S Handy Perinpanayagam (1899 – 1977) was essentially a social thinker who in his whole life was on the side of change against forces of reaction and repression.

Gandhian ideals from across the Straights were his inspiration. He pioneered the movement for complete national independence. Not even once did he deviate from his ideal of a united independent Sri-Lanka. He was firm in his conviction that the Tamils though a minority could not be subordinate to the majority in a free country

As early as the 20's he had openly accepted the untouchable as an honoured guest in his home and led the movement for social fair play had. Not until forty years afterwards did the minority Tamils fight their way to equality within temples and teashops.

As a thinker and social commentator he could not agree with the orthodox ideas of religion, and in time drifted from them towards the philosophy enshrined in the religion of his fore fathers. To the end he held that the tenets of Christianity and Saiva Siddhanta were close enough to be regarded as one.

He was an eminent educationist and teacher. For the major part of his life he taught at Jaffna College, Vaddukoddai handling English and Latin in the London Degree Classes. Later he was Principal of Kokuvil Hindu College; he was a member of the National Education Commission of 1961, which recommended the devolution of managerial power to the local committee of teachers and the school community – a recommendation unfortunately shelved by the government. As President of the All Ceylon Union of Teachers he went about the country crusading for the children's right to be taught in the mother tongue and the people's right to be governed in their own languages. He championed the cause for a national system of schools.

Though he used to quip that he missed the 20<sup>th</sup> Century by a year, he was essentially a man of the 21<sup>st</sup> Century. Much of what he fought for has been won in his own lifetime.

**Professor J W Bicknell (USA)**

***From the introduction to the Inaugural  
Handy Perinpanayagam Memorial Lecture***

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## **S HANDY PERINPANAYAGAM** **EDUCATOR, PATRIOT AND PROPHET**

by S Ratnapragasam, KHC OSA Colombo

It is twenty-nine years since Principal Perinpanayagam departed from this world and thirty-nine since he laid down the reins of office. As I look over the years and revive old memories and size him up against other personalities I have known, I realise what an outstanding and important figure he was in our educational history. My first personal confrontation with Mr S Handy Perinpanayagam was in June 1949 at the Colombo Fort Railway Station where the Colombo Old Students received him with a garland of Jasmines. I was introduced as the Secretary and my seniors knew that S H P was an inspired teacher of Jaffna College fame. My association with him born during this time grew over the years and blossomed into fond affection and reverence.

The Principal, accompanied by Mr C K Kanthaswamy, the vice-principal, came to Colombo to preside over the Annual General Meeting fixed for that day. More than seventy-five old students attended the lunch arranged in their honour. The Principal in his address mentioned that his was a stiff assignment as Kokuvil was a growing institution rich in promise but lacked resources. Kokuvil Hindu College had the good fortune of growing under the benign influence of S H P one of the foremost educationists of Sri-Lanka. The eleven years of his stewardship will be remembered as the golden age of the school. The first three storeyed building will remain for ages to remind posterity of his selfless services to the school in particular and to the cause of education in general. The college had the benefit of his guidance and patronage till he passed away.

All of us in the OSA shared the thought that he as our President was a great motivating force in all the activities of the association. For his building programme – three storeyed, three lakhs project – he launched the Rupee Ticket Fund, Buy a Tile Scheme, one-month salary contribution by each old student etc, all of which had our active support. These were in addition to his own collection tours in Malaysia and Singapore and locally in the Jaffna Peninsula, in and around Colombo and in the up-country (Badulla, Passara, Matale).

Education was his destiny. An independent thinker, by his versatility he earned a well-deserved place amongst Sri-Lanka's intellectuals. Among the skills or gifts indispensable to success as a Principal is the facility of establishing "rapport" with the teaching staff and students. S H P had this gift in abundance and its impact on Kokuvil Hindu College was the secret of his success in setting up standards and achievements. He lived in Kokuvil and built a wholesome and friendly relationship between the school and the community it served. He also established warm community concern for the school and an abiding "rapport" between the school and the community. Education is as good as the teachers who educate. His way of teaching was exemplary. He did not dictate notes. Instead, he communicated and created meaning in the minds of the students. He cared about people. He trod the path outlined by Mahatma Gandhi. He practised love and compassion towards all. That is perhaps why his communication was so successful. He had a sense of history and a grand vision for education.

As Principal of KHC he had left an indelible mark. He gave leadership to his team. He developed the tutorial staff, creating facilities at Kokuvil together with administrative and academic structures. These were onerous undertakings, which needed the vision and ability of both an academic and an institution builder. He was ably supported by an equally dedicated and highly competent team. He was a writer of no mean repute. He was also a superb orator, a master of the withering phrase and the glittering epigram. He preferred easy communicable prose and was averse to pomposity in literary style or even a writer's pedanticism. Whenever he spoke, he gave of his best summoning to the task every resource he possessed which added to his talent for speaking and produced a result that was overwhelming in its triumph.

SHP had a genuine pride and love for Tamil and Hindu culture. "His love of Tamil in particular made him a strong supporter of that language during the year 1956 and the following years. He made a noted contribution to the resistance movement among Tamils to the imposition of Sinhala Only as the official language of Ceylon. The outstanding trait of character in him is his attachment to ideals and principles, which attachment was both his merit and, at times, his defect" - were words from Mr S J V Chelvanayagam.

In writing about the fire in the college, Mr Perinpanayagam said, "Since the fateful day in September 1954 when Sir John Kotalawela visited Kokuvil Hindu College and made his historic declaration for parity of status for Sinhala and Tamil we at Kokuvil have been passing through a period of strain. Our cadjan buildings have been burnt down. The cadjan roofed buildings were a tempting target to fire bugs who had grievances real or imagined. The blaze that cast its grim brilliance over Kokuvil on the eve of Sir John Kotalawela's visit in 1954 to the college is now is part of Ceylon's history".

S Handy Perinpanayagam was certainly a man who was worthy of being honoured and remembered. We are not merely acting in a spirit of fidelity to the dictum "Honour to whom Honour is due". That is certainly one of the conceptual corner stones and foundations of our whole cultural heritage. He was able to take success and failure with equal equanimity. Triumph and disaster, he faced up to both and realised that pomp, pageantry and power are evanescent, they are fleeting, they last only a short time. He remembered full well that the path of glory leads but to the grave. He refused to cave in. There was a certain indomitable flame within him, which refused to be quenched. It burned on and the flickering flame within him could not be extinguished by the tempests of the external world.

We do so in commemorating his Birth Centenary in order to remind generations to come of the quality of a man who served his country during that period and it is the memories of such people who will keep alive our faith in institutions which are indispensable for the well-being of the public.

#### **S HANDY PERINPANAYAGAM - WHAT THEY SAID IN 1960**

##### **"Breadth of Outlook"**

".....Handy Perinpanayagam has been a dear young friend of mine. His breadth of outlook, common-sense and patriotism extorted my affection and esteem".

**C Rajagopalachari**

## OUR PRINCIPAL MR S HANDY PERINPANAYAGAM

by Mrs S Supramaniam

Mr Handy Perinpanayagam decade 1949 to 1960 is a landmark in the history of Kokuvil Hindu College. His tenure of office as Principal is an eventful one and is a history by itself. This decade was the period during which Kokuvil Hindu College was put on the educational map of Ceylon. Since the founding of the school in 1910 by Mr E Chelliah, who was the first head-master from 1910 to 1926, every succeeding head-master dedicated himself to the service and progress of the school – then Kokuvil Hindu English School.

In 1949 Mr Handy took over the Principalship of Kokuvil Hindu College. Ever since he assumed office, he addressed himself heart and soul to the upliftment of the school in all its aspects. The most pressing need for the school was finance, which was too meagre to meet the needs of the students who flooded in large numbers consequent on the introduction of the free education system.

Fortune favoured Kokuvil Hindu College through fires caused to the buildings. Cadjan sheds and partitions were set fire to and burned down not once but many times. They were easy targets for mischief-makers and disgruntled elements. The first fire in 1937 in the Chelliah Hall was a foreboding of what would happen in the future. During Mr Handy's regime greater damage was caused to the classrooms. I remember how our Principal reacted to the situation. With his usual composure, he lit his cigar from the dying embers. This act of his relieved the tension of the situation and of those who were present. That is Mr Handy. Then he foresaw the dire necessity for permanent brick buildings. The fruition of his hopes and plans is the three-storeyed buildings, which stands majestically in Nagalingam Grounds. On the occasion of the opening of the new building on 27 January 1961, Mr Handy published "*The story of the storeys*".

The name and fame of Mr Handy Perinpanayagam had spread beyond the shores of Ceylon. Even as he mobilised all available sources at home, he went as far as Malaysia to collect funds for the building. Back in Jaffna, he requested for help. His call was well responded and the villagers rallied round him with their whole-hearted co-operation. All had great respect and regard for the Principal.

It is a pleasure to listen to him both in the classroom and outside. He talks with due thought and precision. In his speech every word was in its place. His speeches are full of information. Whenever the situation demands his speeches will be tinged with humour. Parents will pay heed to his talks and words of advice. Both young and old, rich and poor were treated alike and people liked him and respected him for his good qualities. Mr Handy's utterances have depth of meaning and they were words of wisdom.

The name "Handy" will make anyone that he is a Christian. Though he was born and bred a Christian he began to accept the faith of his ancestors who were all Hindus. Mr Handy had wide and liberal views of religion.

Politics was in Mr Handy's blood. He was a teacher at Jaffna College, later gave up the profession, studied law and practised as an advocate. He played an important role in the youth movement, which campaigned against the caste system. It is to be noted that Mr Handy was one of the founder members of the *Lanka Sama Samaja Party*. His dresses were all *Kathar*. To promote the handloom industry he invited Mahatma Gandhi to Ceylon. Some prominent leaders of South India wielded a great influence on his attitudes and outlooks. Twice he contested the Vaddukoddai seat in parliament and both times he lost his deposits.

Once when a talk about astrologers came up, he remarked that he lost a fortune in trying to find out his fortune. A certain astrologer had predicted that he would become the Minister of Education. He took up the loss with resignation and smiled stoically at his own folly in believing in astrology. Though he never got a seat in Parliament, the parliamentarians and others held him in high esteem.

Mr Handy invited Sinhalese leaders from the south of Ceylon as Chief Guests at the College annual dinners. Through his good offices several artistes and their entourage came from South India to give performances at the Carnival. The famous comedian *N S Krishnan*, his acting partner *T A Mathuram*, *T K Shanmugam* – also called *Auvai Shanmugam* – his brother *T K Bagavathy*, singer *Sooriyakumari* and others were a galaxy of stars at Kokuvil Hindu College. The school became famous through Mr Handy.

In the Principal's office, in the class and elsewhere he is one to be emulated. His students gained knowledge via his teaching and general information through his talks outside the texts. He was a fund of knowledge in English, History and Politics.

Apart from his responsibilities as a teacher and Principal he was involved in public activities, attending meetings, making public speeches, writing letters and articles for publication in the papers. His handwriting was illegible and he entrusted me with the work of copying his articles neatly which I did with great pleasure. They added to my knowledge too as I was an Assistant Teacher under him. I felt happy and proud to have served under him. He was an attesting witness to the registration of our marriage. We had his blessings as well.

Mr Handy was a rare spirit and a reverend guru. Even after his retirement from Kokuvil Hindu College in 1960 we invited him for all the College functions. The life of this great man has left behind footprints on the sands of time at Kokuvil Hindu College. The great soul passed away on December 11, 1977. We remember him for his greatness, his abilities and his achievements. Let us pay homage to our guru.

# **One of the Greatest Teachers of the Century**

By Bhagawathy Kanthapillai

I left Kokuvil Hindu College as a student in the mid-forties and later went back there to teach after a lapse of nearly fifteen years. Within that period, the school had undergone through an amazing transformation, with a storeyed building, up-to-date laboratories, a well equipped library, a galaxy of dedicated teachers and above all a good number of intelligent and hard working students in Advanced Level classes keenly pursuing their studies to enter the Universities. In fact the school had been regularly sending students to all the faculties of the Universities. All these had been made possible through the ceaseless and tireless efforts of the revered and respected Principal, the late Mr S H Perinpanayagam. He was a father figure. His encyclopaedic knowledge, wisdom, experience, liberal temperament, gentle manners and friendliness inspired everybody to do their best. He was easily accessible and approachable and would listen patiently and sympathetically to problems of teachers and students and find solutions to their satisfaction. He had himself been a teacher for well over twenty years. Besides, he had been in the forefront of Teachers' Unions championing their cause and fighting for their rights. As such teachers under him worked fearlessly and freely. He once said, "No worthwhile teaching can be done by a teacher whose spontaneity and zest has been smothered; his dynamism and creativity wilt and perish in such a milieu".

Grey-haired, bespectacled, draped in white national and armed with either an umbrella or a walking stick, he looked every inch a philosopher. He reminded us of Goldsmith's "Village School Master". At the end of the morning assembly each day, he would usually speak a few words, punctuated with humour and wit. Immediately after the assembly he would be closeted with his trusted and able lieutenant, Mr C K Kanthaswami, attending to office duties. Handy Master, the idealist and CKK, the realist, people used to say, made a fine combine. Later, he would walk into the staff room to sit, relax and converse with his staff. A stimulating conversationalist, he would usually be conversing on many topics, education, politics, literature, religion etc. Once a day, he would also go round the school, not to check indiscipline but to give reassurance and moral support.

I often used to wonder how an elderly man like him was able to cope with such a heavy load of work. Running a co-educational institution like ours is not an easy proposition. He had to manage his household, look after his children and give them a sound education. He did that very creditably. As a member of the Education Commission and the Official Language Committee he had to travel frequently to the Capital. When distinguished personalities visited Jaffna, he was often called upon to preside over the public meetings. As a fund-raiser of the School, he worked relentlessly. He organised a mammoth Carnival and later set up a Welfare Board to collect funds for the three-storeyed building. He visited almost every house in the school community, met the old students in Colombo and in Jaffna and even travelled abroad to ask for financial help.

Handy Master's pupils at Jaffna College said this of him in 1933, "Already many homes in our country and many walks of life are filled with men who have followed you, honoured you, learned your great language, caught your clear accents and made you the pattern to live and to die. Your example is ever to call to the generations to come to live the good life". We, the old students of Kokuvil, while wholeheartedly endorsing all that they said then, would add much more. The school grew under him and he made her what she is today. The school continues to bear the impress of his personality. He was one of the greatest teachers of this century. We are proud that we had him with us for eleven fruitful years. Let's remember him forever.

#### **S HANDY PERINPANAYAGAM - WHAT THEY SAID IN 1960**

##### **"Attachment to Ideals and Principles"**

"..... He made a noted contribution to the resistance movement among Tamils to the imposition of Sinhala Only as the official language of Ceylon. The outstanding trait of character in him is his attachment to ideals and principles, which attachment was both his merit and, at times, his defect. As a student he would fight for a position which he considered correct even if he courted unpopularity. In latter years his desire to serve his ideology led him to politics. He contested parliamentary elections. He would not join any party because he was unable to adopt the entire policy of any party. I think in the last election he contested he was esteemed by the voters as a man of stature, but he failed because he was not prepared to waver from his political principle in order to accommodate himself with all the points of policy of any party..."

**S J V CHELVANAYAGAM**

## ***What is Religion?***

When we look around us, it becomes abundantly clear that Religion has to answer for a number of major calamities encountered in the various parts of the world; the strife in Northern Ireland, the conflict between the Jews and the Arabs in the Middle-East, the disharmony in Yugoslavia, the antagonism between the Indians and the Pakistanis, and closer to home, the current discord between the Tamils and the Sinhalese, all have a religious impetus behind them.

Whilst editing the various articles on Mr Handy Perinpanayagam for this publication, and from the limited knowledge of the man himself, it became obvious that he was not only a man of intellect, Maker of men and a teacher par excellence, he was also a religious thinker who held his own views on religion and practised what he believed in. He was referred to as Handy the unconventional Christian, the Agnostic and even Handy the Atheist but it was also said that in the Hindu religion, he saw a perfect synthesis of Science, Religion and Art.

The majority of us tend to follow the religious rituals without fully understanding or thinking about the true meaning of religion itself. When I came across this Chapter on Religion, amongst a compilation of Swami Chinmayananda's discourses, I thought it would be thought provoking; here is his analysis of Religion:

True religion possesses two important limbs, namely, its philosophy and its ritualistic injunctions. Mere ritualism, bereft of philosophy, is only superstition, while bare philosophy without ritualistic practices tantamounts to madness. Both the aspects must go hand in hand. Philosophy reinforces the external practices of rituals and gives them a purpose and a goal for realization. Together, they bring out the meaning, significance and purpose of religion. Philosophy is the theoretical aspect of religion which, with scientific and rational analysis, elucidates the why and the wherefore of life and the universe and contains a coherent system of thought for interpreting the Reality. The ritualistic injunctions deal with the practical aspect of religion and lay down the spiritual practices to be followed for reaching the ultimate goal in life.

Religion, therefore, is a happy and intelligent blending of philosophy and ritualism. If the two aspects are not synchronised properly, there can be no religion. Unfortunately, however, man commits the blunder of projecting only one of these two aspects and calls it religion and attributes its decadence and failure to religion as such. True religion, in fact, knows no failure. Ritualism here does not mean mere physical performance of ceremonies but also embraces all modes of practical religion, applicable to the mental and intellectual levels of our personality. It, therefore, includes rites, ceremonies and duties practised

externally, devotion or bhakti cultivated by the mind and subtle discrimination and meditation undertaken by the intellect. When man endeavours to translate the high philosophy, values and virtues of life to practical living, he encounters several difficulties, which have caused religion to sink to oblivion. These values are opposed to and come in conflict with man's extrovert nature. This constitutes one of the main obstacles.

An un-intelligent and abrupt denial of sensual pleasures and a blind following of spiritual values results in suppression in an individual and this suppression for a period of time leads him to bitterness, frustration and cynicism in life. If, however, one chooses the other alternative and continues indulgence in sensual pleasures, the sense being so strong and over-powering, pull him down into the abyss of carnality and animalism and any attempt, thereafter, to live a spiritual life will be next to impossibility.

The religious masters arrived at a solution of the problem by prescribing an intelligent formula by which man could sublimate to a higher spiritual living. They held that physical indulgence might be well-regulated but not denied to the extent of causing suppression and frustration. Their needs must be a basic and initial self-control based on an intelligent apprehension of the philosophy underlying it. To the extent to which an individual regulates his sense indulgence, to that extent he must acquire a proportionate intellectual education of the higher values of life and consequent understanding of the futility of such indulgence. Conversely, to the extent he apprehends and digests the higher and nobler idea governing life, he can afford to live in self-restraint. Thus, by a mutual intelligent adjustment of study and application, man can sublimate and reach the peak of Perfection and Bliss.

It, therefore, becomes imperative for us to carefully regulate the doses of philosophical study and ritualistic practice. Mere performance of rituals without understanding their meaning and significance is superstitious living which, when prolonged, distorts our personality. On the other hand, learning the entire philosophy and keeping the knowledge to ourselves is like a donkey carrying gold on its back. Hence, let us take the valuable advice of our Rishis and try to be religious in the true sense of the term."

**S Selvaratnam**  
**Editor**



## **A Humble Tribute to Mr Handy Perinpanayagam**

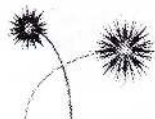
**by Mrs Gnanapakiam Balasubramanian**

It is with distinct memories I pay this humble homage to a great scholar and principal under whom I served as a teacher for a few years at Kokuvil Hindu College. The acquaintance with Mr Handy was during the Carnival, which he organised to raise funds for Kokuvil Hindu College. Although I did not join the staff at that time, Mr Handy Master, as we usually called him, requested me to help him in the refreshment stall of the Carnival. This acquaintance continued as I was appointed as a teacher at Kokuvil Hindu College. I was teaching at Ramanathan College where I had my secondary education. I left Ramanathan College and joined Kokuvil Hindu College in May 1949 immediately after the Carnival function.

Soft spoken by nature, Mr Handy with his benevolent qualities endeared himself to all the members of the staff as well as the students of Kokuvil Hindu College. Sobriety and calmness that were evident in his nature endeared him with those whom he was associated. Being a great scholar and highly respected member in society, he devoted himself in promoting the standard of the school to a very high level among the other Hindu Colleges. The staff members acquired from his guidance and amiability that adorns their bearing in society.

He was an educationist and interested himself in the literary field of education. He was a commanding personality in public life and took an active interest in promoting our culture and tradition. He was a socialist and helped the downtrodden and other related institutions. He followed the principles of Mahatma Gandhi and this was portrayed by the manner of his Kathar dress and his exemplary ways. Although he spent most of his time in public life, he devoted much of his spare time with his children. The children lost their mother at a very tender age and the motherly affection and love they found in their father. This we could see every day since he resided in one of our niece's house close to our place.

Although Handy Perinpanayagam is no more in our midst, his memory and spirit will be cherished in our hearts forever.



## ***We are Indebted to Him***

by K Kanthapillai

Kalki Krishnamoorthy, the well-known South Indian Tamil Writer and Journalist once described Handy Master as an "Institution". Later one of his associates, an eminent Principal, described him as a "Man of many assets". Long before he came to Kokuvil, he was widely known as a great scholar, intellect, educationist, master of the written and spoken word and above all as a gifted organiser and leader. Another remarkable characteristic was his ability to raise funds for worthy causes. When the post of Principal fell vacant, it was first offered to the Acting Principal C K Kanthaswamy. He politely declined the offer and expressed his preference for a more experienced man, capable of confronting the struggles and challenges of a growing school. It is to the eternal credit of Mr C.K.K that he played a very significant role in persuading Handy Master to accept the post.

Almost immediately on assumption of duties, the new Principal discovered to his dismay that the school library was not properly equipped. He appealed to the OSA Colombo to purchase and donate books and they promptly obliged. The Principal himself being a voracious reader, the library thereafter became one of his pet projects. Within a few years, it grew into one of the best school libraries. There was a dearth of qualified teachers, especially to handle work in the newly formed University Entrance Class. As a result of the immediate action taken and the encouragement given to both the students and the teachers, a good number of students passed the Entrance Test in 1952 and entered the University. Success followed success. Every year, thereafter, we regularly sent students to all the faculties of the Universities. Now we are proud to find that, even in the midst of all the troubles, the school still continues to produce good results.

The "Linga Lights" Carnival of 1950 was not just a funfair. We had an educational exhibition of a very high standard. Much was done to promote and propagate our culture. Schools from all over the peninsula came with their talented students and gave performances. The crowning glory of the entire festival was the performances by the South Indian film artistes. Handy Master had got in touch with his friends in Tamilnadu and had arranged with their help to get down N S Krishnan and T A Mathuram and others. Large crowds poured into the school every night to enjoy and to be entertained. The proceeds from the Carnival was utilised to settle the loan, raised by the late Mr V Nagalingam, to purchase the large piece of land, where we now have the storeyed buildings and the playground.

**Handy Master** was an inspirational teacher and he stimulated interest in the subjects he taught. The Principal provided all the incentives necessary for his teachers to work hard and produce good results. He was a great democrat and he encouraged his students to think freely and express themselves freely. The students elected their own student leaders and they discussed and debated issues of topical interest in their Students' Associations. Throughout the year, the Principal invited men of distinction in all walks of life to visit the school and address the students. He loved his students, listened patiently to their problems and gave them proper guidance. Corporal punishment was anathema to him and it was unheard of in the school. Whenever teenage problems cropped up, the Principal solved them quietly and tactfully, to the relief and satisfaction of all concerned.

The old students wholeheartedly co-operated with him and gave him all the support he needed. The OSA Jaffna held Annual Dinners regularly, inviting distinguished personalities as Chief Guests. The school community, too, began to identify itself very closely with the school. The Principal lived in the village, sent his children to the school and mixed freely with the people in the community. "The community served by the school should influence and be influenced by the school", Handy said on one occasion. When he set up the Welfare Board to raise funds for the three-storeyed building, old students, parents, leading members of the community and well-wishers became active members in it. Accompanied by them, he visited almost all houses and received donations. The foundation for the building was laid with the help of a handsome donation from the benefactor of the school, Mr R Kandiah. Old students contributed a month's wages for the building fund. When Handy Master and Mr C.K.K went to Malaysia and Singapore, they approached not only the people from our school community who were settled there but even others for assistance. The three storeyed building stands as a great monument to Handy Master. He showed the way for his successors and they, too, have now erected additional storeyed buildings.

The eleven years during which Handy Master presided over the school is considered the golden period in the history of our school. An unknown suburban school blossomed into one of the premier educational institutions of the Country and he bequeathed to us and to the future generations a very rich inheritance.

We are all deeply indebted to him.



## A SON' REFLECTIONS

"Then there's hope a great man's memory may out live his life by half a year," Shakespeare has Hamlet say about his mother's betrayal of his father's memory. Memories of my father have survived rather longer than a half year and it is with deep sense of gratitude that my brother Saravanapavan and my sisters Selvy, Poo and Gnani face the celebration of the centenary of his birth by the former students of Kokuvil Hindu College.

My father had come to Kokuvil, after being buffeted around both by the forces of religious and communal bigotry and a personal loss, seeking a haven. The college, its staff and students, and the community it served rose magnificently to the occasion and provided a refuge to him and my brother and sisters. I was already too ensconced at Jaffna College to move to Kokuvil but was able to see from a distance how the college community took my sisters into its bosom and gave them care and comfort. My father himself was able to forget his losses and betrayals and devote himself energetically to a cause in which he believed. Educating the young people of the community, giving them opportunities and openings to the wisdom of the world was an essential part of his social and political philosophy. The fact that the institution that he had been selected to lead was an impoverished stepchild of the system to which it belonged did not force him into an attitude of resignation. Rather, he took it as a challenge to improve the quality of the education given in the college and to improve the facilities in which the education was provided. He accepted this challenge and followed it with determination...the rest is a history everyone knows by now.

In administering the college he put into effect another aspect of his social and political philosophy. The methods of achieving a goal, he learned from Mahatma Gandhi, were as important as reaching the goals themselves. In building Kokuvil Hindu's plans and its reputation he sought to incorporate various leaders of the community in the work of the college. This was fundamentally a democratic and participatory approach that refuted the claim that heads of institutions were autocratic and elitist officials deserving deference suited to their station in life. He may be the head of the institution but he would administer it with the support of the local community. He followed this principle with fortitude and renewed vigour even when some of the more benighted members of local factions set fire to the more combustible part of the

college as a contribution to political discourse. In a different time, I suppose, he may have met with a different fate.

From John Bicknell he learned to think of the college as an integral part of the community and that steps should be taken to demonstrate this. To develop this aspect of the college's existence he would make it a point to participate in local events. He would go to weddings and funerals and other ceremonies to define the interdependence of the college and the community.

Looking at the life he led at Kokuvil from the standpoint of the academic institutions in which I myself have worked, in Jaffna and in the U.S., I cannot but marvel at the devotion and loyalty he seems to have elicited from his colleagues both at Vaddukoddai and at Kokuvil. I was not at Kokuvil to be able to describe all the members of the staff who supported his endeavours but I do know of the love and loyalty that Mr C K Kanthaswami bore my father. Different from each other in many ways though they were -- Mr Kanthaswami a devout Saivite, and my father a lukewarm and reconverted Hindu; Mr Kanthaswami a conservative in every way and committed to the Tamil Congress and my father a radical and a leftist -- they made a strong team, a teamwork that extended at times outside the college into our home. Never, I think, was a Principal blessed with a more capable, loyal and indeed affectionate associate.

The loyalty and devotion of the staff were rivalled only by that of his students. The depth of his affection has also been a source of wonder to me -- being in the academic trade myself. I would meet students of my father in Jaffna, Colombo, Peradeniya, Madras, London and New York and discern the awe with which they would talk about him. What did he do to them, I ask myself and how is it that I am not able to do this? Indeed these memorial services -- and the one in Colombo and Jaffna -- are fittingly the work of his students. It is only proper that he should be honoured by them rather than by his political heirs and associates.

My brother and sisters remain greatly indebted to all who have made this function possible and the many others who have made extraordinary efforts to ensure that not only is his life commemorated but was properly interpreted and understood by collecting and publishing appraisals of his life by people who knew him.

*Sidharthan Perinpanayagam*

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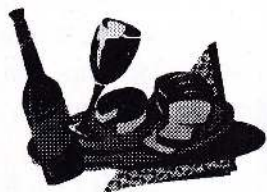
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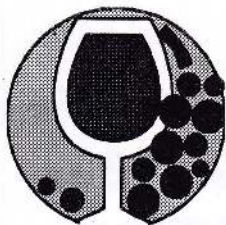


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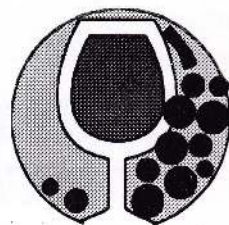


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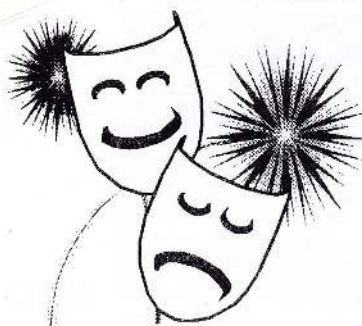
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The Chief Guest - Dr R Thaya-Paran
2. *College Anthem:*  
Kokuvil Hindu College Old Students
3. *Vocal Music:*  
Vocal: Srimathi Renuka Srianandha  
Violin: Selvi Bairavi Ganeshwaran  
Miruthangam: Sri K Ananthanadesan
4. *Unveiling of Portrait:*  
Mrs Saraswathy Packiarajah
5. *Welcome Speech By President:*  
Mr S Kanagasundaram
6. *Keynote Speech:*  
Mr S Sivanayagam

## THE PROGRAMME

7. *Chief Guest's Speech:*

**Dr R Thaya-Paran**

8. *Guest Speech:*

**Dr Raj Chandran**

9. *Dance:*

**"MUDRALAYA"**

**Students of "Unnikrishnan"**

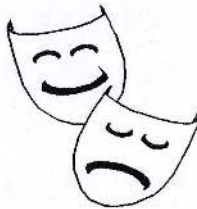
10. *Vote of Thanks:*

**The Secretary - Mr S Selvaratnam**

## **INTERMISSION**

11. *Light Music:*

**"CHITHRALAYA"**



*Compere: Mr Sri-Rangan*



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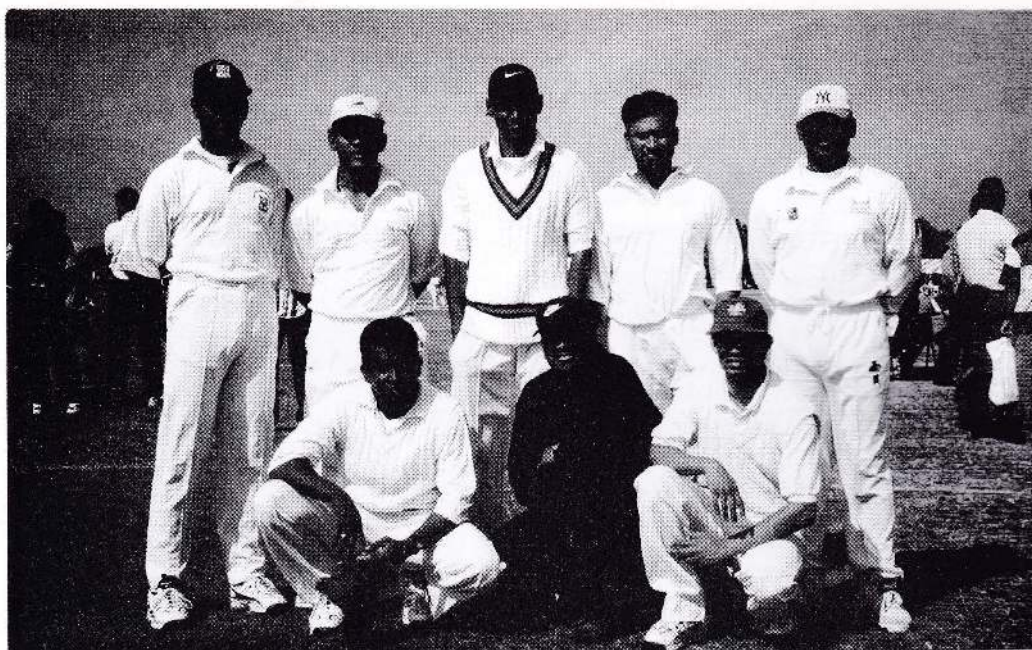
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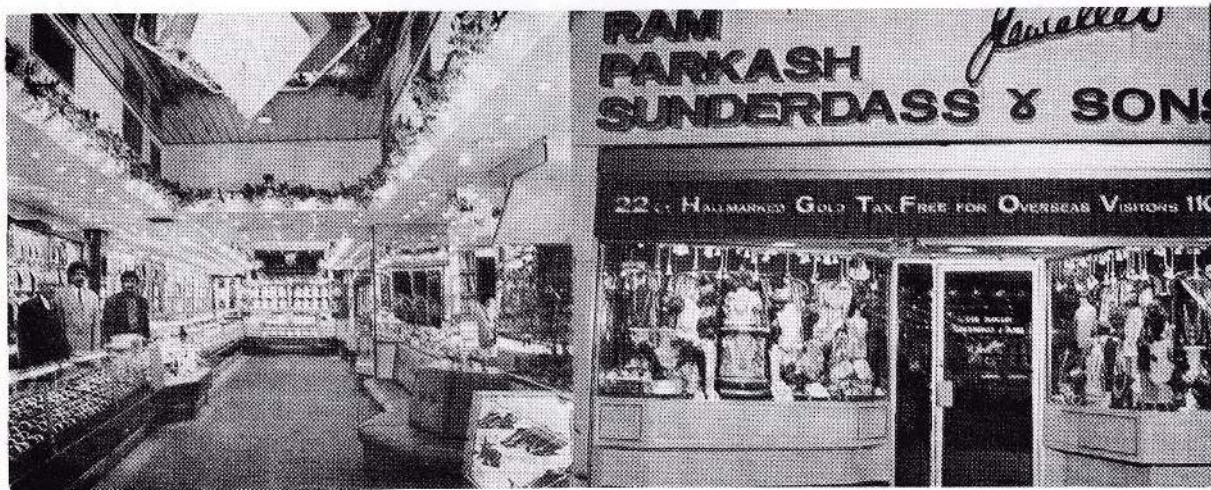
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(கல்லூரிக்)

அநுபல்லவி

என்றும் கதிர்போலொளி வுசியே நின்று  
பரந்த ஞானமள்ளி வழங்கிடும் அன்னையே..

(கல்லூரிக்)

சரணங்கள்

பாரெங்கும் உன்றன் பெரும் புகழ் பேசுதே  
உயர்ந்த கட்டிடம் உன் உன்னத நிலையை உணர்த்துதே - ஓங்கி  
உயர்ந்த கட்டிடம் உன் உன்னத நிலையை உணர்த்துதே  
கற்ற உன் பாலர்கள் பண்பில் நிறைந்தனரே  
ஞாலம் போற்றிடும் மேலோராயினரே - இந்த  
ஞாலம் போற்றிடும் மேலோராயினரே

(கல்லூரிக்)

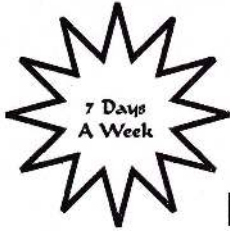
இரந்த கரத்தில் அறிவையளித்து அனைத்தும் கொடுக்கும் அன்னைந் - உன்  
சுரந்த மடியில் ஞானம் பொழிந்து மாயை அகற்றும் ஒளியும் ந்  
எத்தனை இடர் வரினும் எத்தனை துயர் வரினும்  
எரித்திடும் பகை வரினும் அழித்திடும் படை வரினும்  
எதற்கும் அசையா நின்று வழர்ந்தோங்கிடும் தாயும் ந்

(கல்லூரிக்)

- வே. தர்மராஜா -

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## கொக்குவில் இந்துக் கல்லூரியின் சாரணயம் ஐம்பத்தாறாவது ஆண்டு நிறைவு 1943 - 1999

### சாரணயமும் கொக்குவில் இந்துக் கல்லூரியும்

சாரண இயக்கமானது சர்வதேச உலகச்சிறப்புப் பெற்றதொரு இயக்கம் என்பது அனைவரும் அறிந்த விடயம். இவ்வியக்கம் ஒரு தேசிய இயக்கமாகவும் ஒழுக்கம், ஆத்மீகம், பலம் வாய்ந்த பிரதிநிதிகளை உருவாக்கி வரும் இயக்கமாகவும் இன மத வேறுபாடற்று உலகில் எல்லா நாட்டினராலும் நன்கு பேணப்பட்டு வருகின்றது. ஒவ்வொரு சாரணனும் விடுதலை, சமாதானம் என்பனவற்றை பலப்படுத்துபவனாகவும் ஒழுக்கமானவனாகவும் உண்மையானவனாகவும் இருக்க வேண்டும் என்பதே சாரணச் சிறுவர் சர்வதேச இயக்கத்தின் பிரகடனமாகும். மேலும் சாரணயமானது ஏக சகோதரத்துவத்தையும் சாரண சட்ட விதிகளுக்கமைய சமய அனுட்டானங்களை உண்மையுடன் இதய பூர்வமாக கடைப்பிடிக்கவும் எச்சந்தர்ப்பத்திலும் பிரிவினை ஏற்படுத்தாது இருக்கவும் மற்றும் ஆபத்தினை எதிர்த்துப் போராடவும் விளையாட்டிற்கும் உடற்பயிற்சிக்கும் சாரணர்களை ஈடுபடுத்தி ஒழுங்கமைக்கிறது.

சாரண இயக்கத்தை ஆரம்பித்தவர் திரு ரொபேட் சிரிஸ் பேடன் பவல் என்பவராவர். இவரை சாரண இயக்கத் தந்தை எனவும், உலகப் பிரதம சாரணர் எனவும் அழைப்பதுண்டு. திரு பவல் அவர்கள் 22.02.1857 அன்று இங்கிலாந்தில் பிறந்தார். பவல் முதன் முதலாக பிரவுன்சிஸ் தஜ்வில் 1907 ஆம் ஆண்டு நான்கு பெற்றல்களையும் இருபது அங்கத்தவர்களையும் கொண்டு பாசறை அமைத்தார்.

தொடர்ந்து 1908 ஆம் ஆண்டு ஆண்களுக்கான சாரண இயக்கத்தையும், 1910 இல் பெண்களுக்கான சாரணய இயக்கத்தையும், 1918 இல் திரிசாரணர் இயக்கத்தையும் ஆரம்பித்து வளர்த்து வந்தார். இரு-ஆண்டுகளுக்கு ஒருமுறை டென்மார்க்கில் நிகழும் சர்வதேச மாநாட்டிலும் இவரது கருத்துக்களே ஊர்ஜிதம் செய்யப்பட்டன. தற்போதும் திரு பவலின் கருத்துக்களே பேணப்பட்டு வருகின்றது என்பதும் இங்கு குறிப்பிடத்தக்கது.

மேலும் எமது கல்லூரியில் சாரணர் குழு 1943 ஆம் ஆண்டு ஸ்தாபிக்கப்பட்டு சிறந்த முறையில் இன்றுடன் 56வது வருட விழாவை இனிதே கொண்டாடுகிறது. 1965 ஆமம் ஆண்டு எமது கல்லூரி யாழ் மாவட்டத்தில் மட்டுமின்றி இலங்கையிலேயே அதி கூடிய இராணி சாரணர்களை உருவாக்கிய பெருமை பெற்றது.

எமது கல்லூரியைச் சேர்ந்த ஐந்து மாணவர்கள் 1980 ஆம் ஆண்டு ஐனாதிபதி தகுதிக்கான சின்னத்தைப் பெற்றார்கள். 1983 ஆம் ஆண்டு யாழ் மாவட்டத்திற்குள் அதிக கூடிய அளவு வேலை அட்டையில் வேலை செய்து கூடியளவு பணம் சேர்த்து யாழ் மாவட்டத்திற்கான பரிசை எமது கல்லூரி மாணவரே தட்டிக் கொண்டனர்.

ந.அபிராஹ்மன்



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## SCHOLARSHIP NEWS

The Annual Scholarship Awards financed by the Kokuvil Hindu College Old Students Association UK Branch is currently operating successfully. These Scholarships are awarded annually to the top 3 performers in the Advanced Level classes of the Mathematics, Science, Commerce and Arts Faculties. The following students who received the awards have gained entry into University:

### **Mathematics:**

1. Mayooran Balasubramaniam
2. Sasikumar Rajakulasingam
3. Krishanthini Sivanesan

### **Science:**

1. Selvanayagam Muraleetharan
2. Sutharshini Suntharalingam
3. Thaksha Yogeswaran

### **Commerce:**

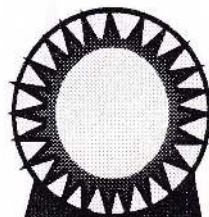
1. Kasinathan Sashikaran
2. Umesh Thavarajah
3. Sureshini Selvarajah

### **Arts:**

1. Sivatharshini Sivapalasingam
2. Sutharshini Suyambulingam
3. Sivasubramaniam Sivanesan

We wish them all happy times in the University and good luck in their chosen careers.

**Editor**



## CONTRIBUTIONS

The following are the Contributions made by the Kokuvil Hindu College Old Students Association (UK) for the development of our Alma Mater:

1994	Playing Field Development	£1500
1994	Inauguration of Scholarship Fund	£1000
1995	Scholarship Fund Top-up	£3000
1997	Scholarship Award – 12 Students	Rs 40,000
1998	Scholarship Award – 12 Students	Rs 40,000
1998	Purchase of Land	£ 3624
1998	Computer Accessories	£860

**Editor**



## *Our College Newsletter*

The following information has been extracted from the Principal's report submitted at the Prize Day function held on 15 Oct 98:

- The current population of the college stands at 1265 of which 433 are in the senior grades and 832 in the intermediate grades.
- A total of 156 students appeared for the GCE (OL) Examinations; 122 of them attained the necessary grades to proceed to the Advanced Level classes. Compared with the national average of 25% success, the college has achieved a 3-fold increase in performance.
  - Two students received Distinctions in 7 subjects, two in 6 subjects and 9 in 5 subjects.
- One hundred of the 161 students who appeared for the GCE(AL) Examinations qualified for University places, the details are as follows:

➤ Mathematics	17
➤ Science	10
➤ Commerce	32
➤ Arts	41
- A number of clubs, namely the Tamil Union, the English Union, the Science Association, the Commerce Union, the Agricultural Club, St Johns Ambulance Brigade, the Arts Society and the Scouts Group, are functioning successfully at KHC. Two separate Band Music Clubs are also operating for the male and female students and they have been extremely successful last year when the male band won the competition organised by the Jaffna Educational circle.
- Sports is also progressing well in all fields including Athletics, Soccer, Cricket, Volleyball and indoor sports.
- The Principal also reported on the contributions made by the Old Students' Associations in Colombo, Canada and UK, and in particular highlighted the contribution towards the purchase of the 7 larcham land adjacent to the playground at the cost of Rupees 9 Lakhs.
- His report also highlighted the purchase of the first computer for the Computer Laboratory and the operation of the Annual Scholarship, all of which are funded by the UK OSA.

**Editor**

# *Acknowledgements*

**We hereby extend our sincere thanks to:**

**Our Chief Guest, Dr R Thaya-Paran, for accepting our invitation and gracing this special occasion.**

**Our Keynote Speaker, Mr S Sivanayagam, for agreeing to deliver the main speech of the day and for writing the "Foreword" for this publication.**

**Our Guest Speaker, Dr Raj Chandran for his acceptance of our invitation to deliver the Supporting Speech on this unique occasion.**

**Mrs Saraswathy Packiarajah for agreeing to unveil the portrait of Mr Handy Perinpanayagam at the Birth Centenary Celebrations.**

**Mr Handy Perinpanayagam's children and their families for giving us the encouragement and support during the planning and organisation of this event.**

**All the artistes, participants, organisers and facilitators for enabling us to present an enjoyable Variety Entertainment and Birth Centenary Celebrations.**

**All those kind benefactors for their generous donations to get the "Handy Perinpanayagam Memorial Fund" off the ground.**

**All those who sent message and articles for this souvenir.**

**All the various organisations who kindly provided us with advertisements.**

**All the UK based old students and their families for their motivation, support and cooperation in making this programme a great success.**

**To the Executive Committee, in particular the Entertainments and the Advertisement Sub-committees, who worked tirelessly to ensure this year's event and the souvenir were successful.**

**Last but not least, our UK membership for their continued and generous support over the years to keep the KHC flag flying high in UK.**

*Editorial Team*



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