

## Inaugural Address

By *THE HON'BLE MR. NASIRULLAH BEG,*

*Chief Justice, High Court, Allahabad*

On the occasion of the Centenary Celebrations at Agra on December 17, 1966

*Members of the Bar, Ladies and Gentlemen—*

It was with pleasure that I accepted the invitation to deliver the inaugural address of the Centenary Celebrations at Agra. In fact, as the Chief Justice of the High Court at Allahabad, I felt that, in spite of the heavy pressure of engagements, it was my imperative duty to inaugurate this function at Agra. Owing to situation arising out of strike by the staff of the High Court at Allahabad, I had to cancel all my engagements as well as my inspection tour of Lucknow, Kanpur, Aligarh and Ghaziabad. I, however, considered the present engagement as irrevocable, because the Centenary Celebrations here have a special significance for the High Court at Allahabad.

Agra is the birthplace of the Allahabad High Court. The starting point of 100 years' existence of the Allahabad High Court takes us back to this place. I was irresistibly drawn to the historic city of Agra which was the cradle of the High Court of our State, and, as such, naturally occupies a place of pride in the history of our High Court.

The High Court of Judicature for the North-Western Provinces was created by the Letters Patent of the 17th March, 1866, replacing the old Sadar Diwani Adalat and the Sadar Nizamat Adalat. The High Court started functioning at Agra with Sir Walter Morgan as its first Chief Justice and five other Judges. The original court-room of the first Chief Justice of the High Court is believed to have been the present court-room of the District Judge at Agra. For about three years the High Court sat at Agra. The Law Reports of this Court from 1866 to 1869 were published under the title of "Agra High Court Reports". It was only when the High Court was shifted to Allahabad that the title of the Law Reports was altered from "Agra High Court Reports" to N.W. P. High Court Reports" and subsequently to "Indian Law Reports Allahabad".

On sentimental grounds some persons might say that the entire Centenary Celebrations should have taken place at Agra. Of course, practical difficulties might have stood in the way and it was, perhaps, inevitable that the Centenary Celebrations should begin at the present headquarters of the Court. But the city of Agra also enjoyed the privilege of having been the judicial capital of the State at one time. It is, therefore, fit and proper that there should be similar celebrations at Agra as well. In fact, I am of the opinion that the Centenary Celebrations at Allahabad would not have been complete without Agra sharing in common the honour connected therewith. From this aspect, the present Centenary Celebrations at Agra constitute the natural consummation of the Centenary Celebrations at Allahabad.

It was, therefore, a matter of special gratification to me to learn that both the Bench and the Bar of Agra have enthusiastically joined together to celebrate the Centenary in a manner deserving of the special status and position of Agra in this respect. I have come to this place to join you on this joyful occasion and to share with you the unprecedented enthusiasm of those participating in the rich programme provided by such varied items, as legal and intellectual discourses, mushairas and kavi sammelans and seminars and felicitations. The success of your celebrations at Agra is considered by me as a part of the success of our celebrations at Allahabad.

The wheel of time has turned a full century. During this period, our country, after shaking off the foreign yoke, has emerged a full-fledged Sovereign Democratic Republic. The miracle of our Judicial Institution is that, in spite of the change in our socio-economic pattern from an antiquated feudal stratification to a consciously directed welfare State. the judicial stem has grown firmer and stronger, nourished by the sap of tradition comprising all that was best in this country and absorbing from the west all that could thrive in our soil. But mere laws are not enough to build a tradition in a century. Men of character inspired by high ideals are needed to infuse life and spirit in the skeleton of law.

In spite of the fact that the High Court shifted to Allahabad, the spark of judicial tradition kindled at Agra continued to gather force and burn brighter and brighter with the passage of time, with the result that the light emanating therefrom continued to reach Allahabad, thereby adding to the lustre and glory of the High Court. This tradition was kept up both by the Bench as well as the Bar of Allahabad.

The subordinate judiciary of Agra has a shining record of service to its credit. It is not often realised at higher levels that the foundation of our judicial system is not the Supreme Court or the High Court or even the court of the District Judge. but the court of the Munsif. On his integrity, on his ability and on his status depends the reputation of the judiciary for integrity, ability and dignity. I have always maintained that a Munsif is not less important in the fabric of judicial administration than the highest judicial dignitary in the hierarchy of judges. He is the rock on which the entire judicial edifice is erected. You can, therefore, realise how important it is that the rock must remain firm. If the Munsif is respected, the District Judge will be respected, the High Court Judges will be respected and the Supreme Court will be respected. But if the Munsif is treated with contempt, a part of this contempt will be transferred to the District Judge, the High Court and ultimately to the Supreme Court.

In my address at the Centenary function at Allahabad, I had the gratification to express my feelings about the high tradition of judicial integrity and efficiency maintained by the subordinate judiciary of our State in the face of trying conditions. I charge you, the members of the subordinate judiciary, to keep up resolutely those ideals of rectitude, probity and efficiency which alone will win for you the respect and esteem of the public and be a source of credit to you. Your service has earned the appreciation and admiration of those whose opinion counts. At the opening ceremony of the present High Court building at Allahabad in 1916 Chief Justice Sir Henry Richards acknowledged the valuable assistance received from the District Courts. He said in his speech there that:

"When the foundation is solid, to build upon it is easier, and when the courts below make as in most cases they do, a thorough and searching enquiry into the issue before them, this Court is able to proceed with the maximum confidence and minimum of delay to the final determination of the cause."

Other Chief Justices of the High Court have also paid glowing tributes to your commendable work. Many eminent and distinguished Judges of the High Court came from your service, the first to come was Syed Mahmood whose effulgence has not been dimmed even by the passing of several decades since then.

Large number of judicial officers posted at Agra have brought renown to the judicial service of the State and glory to the High Court at Allahabad. Wanchoo, J., at one time a District Judge of Agra, became an eminent Judge of the High Court at Allahabad. Subsequently, he became Chief Justice of the High Court of Rajasthan and is, at present, the senior most Judge of the Supreme Court of India<sup>1</sup>. Bhargava, J. started his career as a Civil and Sessions Judge at Agra. Subsequently he became Chief Justice of the High Court at Allahabad, and, from there he rose to the exalted position of a Judge of the Supreme Court of India. Amongst the District Judges of Agra, who were elevated to the Bench of the High Court at Allahabad were Bennet, Plowden, Pullan, Ganga Nath, Chandiramani, J. D. Sharma, S. D. Singh, B. N. Nigam, Akbar Husain, D. S. Mathur, Mahesh Chandra, and Oak<sup>2</sup> (senior most Judge at Allahabad at present). Jagat Narain, at present a Judge of the High Court of Rajasthan, was also at one time District Judge of Agra. B. K. Chaturvedi, a Judge of the Madhya Pradesh High Court, belonged to the Agra Bar. Amongst the Civil Judges and Munsifs of Agra, who subsequently became Judges of the High Court at Allahabad were G. P. Mathur, H. P. Asthana, R. K. Chaudhary, D. N. Roy, A. P. Srivastava, S. D. Khare and C. B. Capoor.

The Bar at Agra has proved a veritable treasure house of forensic skill and has produced lawyers well-known for their juristic learning and professional ability. The District Bar of Agra had singular history and tradition. As a matter of fact, after the shifting of the High Court to Allahabad, the District Bar of Agra became the nursery of the High Court Bar. When the High Court was removed to Allahabad in the year 1868, three doyens of the Agra Bar- Pt. Nand Lal Nehru, Pt. Ajodhya Nath and Munshi Hanuman Prasad-loved the High Court so dearly that they

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<sup>1</sup>Now the Chief Justice of India.

<sup>2</sup> Became Chief Justice of the Allahabad High Court on June 4, 1967.

followed the idol of their worship and devotion to its new home at Allahabad. They carried their high traditions with them and laid the foundation of all that is noble and great in the legal profession. These traditions were inherited by their successors. They have added to the lustre and glory of the Bar at Allahabad and are enshrined in a living form in their descendants there over up to this day.

In my welcome address on the inaugural day of the Centenary Celebrations at Allahabad I had styled Allahabad as the city known to the outside world by the name of the two great legal luminaries-Nehru and Sapru. I had also said that in foreign lands Allahabad is better known as the city of Nehrus and Saprus. Both these families have close affiliations with Agra. When Pt. Nand Lal Nehru shifted to Allahabad he brought with him his brother, Pt. Moti Lal Nehru, who was born and brought up at Agra, and who subsequently, became the giant of the Allahabad Bar. The fame and renown of his son, Pt. Jawaharlal Nehru, the shining jewel of India, reverberated in far off corners of the world. His house became the focal centre of national activities which generated forces that shook the foundations of the British empire, and led to the final liberation of India from the thralldom of foreign domination. Sir Tej Bahadur Sapru, the other legal luminary of Allahabad, was a contemporary of Dr. N.P. Asthana in the Agra College. Both of them received their education in this city. Subsequently, Sir Tej Bahadur Sapru migrated to Allahabad where he bloomed forth into a forensic flower of rare beauty and intellectual fragrance.

The second stalwart of the Agra Bar, who moved to Allahabad was Pt. Ajodhya Nath. This glittering star of the Agra Bar shone so brilliantly in the legal firmament of Allahabad that its light dimmed the glamour of even the British Barristers who were dominating the field of the High Court Bar at that time. After the death of Pt. Ajodhya Nath his son, Pt. Gopi Nath Kunzru, stepped into the shoes of his illustrious father and has held aloft the banner of legal glory raised by him. Pandit Gopi Nath Kunzru, like his father, also started his practice at Agra. He joined the profession in Agra in the year 1916, and shifted to Allahabad in the year 1923. While Pandit Ajodhya Nath Kunzru had witnessed the formation of the High Court at Agra, his son Pt. Gopi Nath Kunzru not only witnessed the Centenary Celebrations of the High Court at Allahabad but, in his capacity as the Vice-President of the Allahabad Bar Association and also as a member of the Planning Committee, actively participated in the Centenary Celebrations, and took a leading part in bringing about its success.

Munshi Hanuman Prasad had commenced practice in the days of the Sadar Diwani Adalat. When he appeared in Allahabad he soon became the acknowledged leader of the Bar. He was a versatile genius and earned wide fame as a scholar, educationist and public worker. As the President of the Kayastha Pathshala Trust, he helped this well-known institution to grow and expand. His grandson Munshi Ambika Prasad, a Vice-President of the Allahabad High Court Bar Association is now a leading advocate on the civil side in the High Court. Another grandson of his, Munshi Ganesh Prasad, is also an eminent member of the Allahabad Bar, and is the Secretary of the Allahabad Bar Association. As a member of the Centenary Celebrations Planning Committee, he worked with a missionary zeal and led a team of over 200 lawyers that toiled incessantly day and night in the cause of the Centenary and finally achieved" the grand success which made the Centenary of the Allahabad High Court the envy of Madras, Bombay and Calcutta High Courts.

Dr. N.P. Asthana's practice were deeply rooted in the Agra Bar. He practised here for full 21 years from 1894 to 1915. He became the President of the Agra Bar Association and later the Vice-Chairman of the Municipal Board, Agra, a post then regarded as a rare honour. Subsequently in 1914, he became a member of the U. P. Legislative Council. One of his sons, Justice K. B. Asthana, now adorns the Bench of the Allahabad High Court. In his capacity as the Chairman of the Entertainment Committee of the High Court Centenary Celebrations at Allahabad, he organized dramatic performances, musical interludes, Mushairas and Kavi Sammelans of the highest order. Their fascinating character drew audiences in thousands and contributed greatly to the joy and success of the Centenary Celebrations at Allahabad. He was born in Agra and his affection for the place of his birth has irresistibly drawn him today to this spot.

Another lawyer of eminence of the Allahabad Bar, who has acquired name and fame for his professional rectitude, juristic erudition and able authorship, is Shri Jagadish Swarup. He practised at Agra in 1927 to 1933 and is one of the most precious gifts of the Agra Bar to the Allahabad Bar.

Another ornament of the Allahabad Bar, Sri S. K. Dar had also started practice at Agra in 1906 and shifted to Allahabad in 1910. He subsequently became a Judge of the High Court at Allahabad. Happily he is still alive and living at present at Agra. Bishambhar Dayal, J., one of the Senior Judges of the High Court at Allahabad, also started his practice at Agra under the tutelage of Rai Bahadur Kanhaiya Lal. Two other eminent Judges of the Allahabad High Court, namely, Gyanendra Kumar and Sahgal, JJ., were trained in the profession of law by the late Sri Kripa Narain Advocate of Agra, who had endeared himself by his multifarious virtues as a man, had earned immense respect and adoration as a Jurist and had won high reputation as an advocate. He possessed a masterly grasp of law. He was well-known for his felicitous presentation of facts and persuasive sweetness of his arguments. He symbolised in himself the ideal of plain living and high thinking. Gyanendra Kumar, J., acted as the Chairman of the Centenary Commemoration Volume Committee. The compilation of this great work by him is an eloquent testimony of the labour that he put in, and the pains that he took in the difficult task that was entrusted to him. This precious Volume will preserve and perpetuate the memories of the grand Centenary Celebrations at Allahabad and will be a source of lasting glory and credit to the literary talent, artistic taste and discriminating intelligence of its compiler. He is in this gathering at the moment, and, in his smiling countenance, you can read his love and affection for this city where he opened his eyes in the world of law and which was the nursery of his early legal life. Sahgal, J., the other disciple of Babu Kripa Narain, has also responded to the call from the spiritual home of his preceptor and is happily present amongst us today.

Sri Gopal Behari, another eminent lawyer of the Allahabad High Court Bar, practised in Agra from 1926 to 1936. He is an expert in Income-tax and Constitutional laws and a scholar of repute. Sri Lakshman Swarup, a senior advocate of the Allahabad High Court Bar and the maternal uncle of Gyanendra Kumar, J., is also a highly polished product of the Agra Bar. The presence of both Sri Gopal Behari and Sri. Lakshman Swarup amongst you today is an eloquent testimony of their recognition of the heavy debt of their gratitude to this city of promising lawyers. Sarvasri Gur Dayal and Swami Dayal, who have made valuable contribution to the Centenary Volume, also started the practice at Agra, and later on moved to Allahabad. Sri Swami Dayal is son-in-law of the late Sri Kripa Narain the renowned lawyer of Agra. Both of them were attached to me personally as associate workers in the Centenary Celebrations at Allahabad; their unseen hand lay behind all that I did during the Centenary Celebrations. I am happy to announce that they are also present here today and are leaving no stone unturned to help me even in all my activities in the Centenary Celebrations in this place as well. Sri G. S. Pathak, the present Law Minister in the Union Government, as well as Sri P.C. Chaturvedi, one of the leaders of the Criminal Bar at Allahabad received their college education at Agra. Sarvasri N.C. Upadhyaya and M.M. Chaturvedi, Assistant Government Advocates, Allahabad and Banwari Lal Chaturvedi, Pravin Chaturvedi, B.D. Agrawal, S.D. Agrawal, Tejpal and Mahendra Kumar Saraswat also hail from Agra.

There are so many of the illustrious members of the Agra Bar that come crowding into memory. The above narration is, however, enough to demonstrate not only the intimate affinity and the close relationship between the Agra and the Allahabad Bar but also the mutual affection, respect and regard that they have for each other. It is impossible to think of the one without thinking of the other. Similarly, the Centenary Celebrations at Allahabad and Agra are both a part and parcel of the same transaction. It would, therefore, be more correct to treat celebrations at Agra as a continuation of the Centenary Celebrations at Allahabad. Both the celebrations reflect glory on each other and each of them is supplementary and complementary to the other. In this connection, I am glad to note the presence here of Katju, J., the Secretary of the Allahabad Centenary Celebration Committee, and the pivot of all Centenary activities there. His presence here provides another link between the two and enhances our joy on this occasion.

So far as the local Bar of Agra is concerned, the first name that springs to our memory is that of Munshi Kalka Prasad. He had learnt almost by heart the six main Acts that in his time formed the foundation of all legal education. He acquired meteoric fame in the Kotla case in which he worked with Pt. Moti Lal Nehru. Babu Kedar Nath is another name to be remembered. He was a great philanthropist. His widow kept up the tradition by building the present hall of the Agra Bar Association. Sri Aley Nabi Saheb, another lawyer of Agra, was a great public worker. He became a member of the U. P. Legislative Council in the twenties and remained the Chairman of the Agra Municipal Board continuously for about 20 years. Pt. Prabhu Dayal was another lawyer reputed for his sharp intellect and penetrating intelligence. Sri Ram Parsad Goel, who passed away recently at the ripe age

of 75, was also 'known to be a lawyer of great forensic talents and legal acumen. The names of Munshi Jagannath Prasad, Sri Prag Narain, Munshi Asharfi Lal, Mr. Feroz Shah, Mr. Nitya Kishore and Babu Ram Chandra Gupta also deserve to be included in the roll of honour of the members of the Agra Bar.

Having come to Agra it is not possible for me to close my centenary speech without referring to the past grandeur of this historical city. The moment one sets his foot on the soil of this city, feelings of admiration mixed with awe and reverence begin to sweep one's heart. It is a city overflowing with charm, and romance fascinating memories of its colourful past covering a period of about two centuries of Mughal regime. After his great victory on the 21st April, 1526, at Panipat, where Babar, to quote his own words, "laid in the dust the mighty army of Ibrahim Lodi, within the course of half a day", he sent his son Prince Humayun to capture Agra, while he himself proceeded to Agra. Humayun subjugated Agra, and, in the Agra Fort, gave such a generous treatment to the family of the deceased Raja Vikramajit of Gwalior that they, as a token of their gratitude, presented him that world-renowned diamond-Koh-i-noor. It was here that Babar laid out his pleasure garden, full of beauty and symmetry. It was here that Babar walked thrice round the bed of his dying son, Humayun and made the supreme sacrifice of his own life to draw out his son from the jaws of death and the miracle of the father's expiry simultaneously with son's recovery was wrought. It was in Aram Bagh, the present Ram Bagh, that Babar died, and his body was laid to rest till it was taken to the green meadows by the hill side of Kabul, where in accordance with his dying wish it was buried by the side of flowing streams and moaning rivulets. This city remained the capital of the empires of Akbar the Great, Jahangir and Shah jahan, from here they proceeded to conquer vast stretches of to territory. During his conquests, he captured, one after another, not only large cities and towns but also, what is of greater importance and significance, the hearts and affections of the masses that inhabited them. To quote from "The Vision of India", Kingliest of political dreamers, the mightiest of political architects, the I most human of legislators and administrators, Akbar, stands unique in history. Neither Alexander nor Caesar nor Napoleon was endowed with such an amplitude and depth of humanity combined with such quiet strength and far-seeing constructive genius." Here was born Indo-Islamic culture out of the blending of the Vedanta philosophy of Hindu Rishis with the Sufi teachings of Muslim saints. Khwaja Moin-ud-Din Chishti, Nizam-ud-Din Auliya, Khusru, Kabir, Nanak, Chaitanya Maha Prabhu, Raidass, Sheikh Salim Chishti, and Nam Dev are but a few instances of blossoming of this composite culture in human form. It was from Agra that Akbar the Great sent out the message of a universal religion which he styled "Deen-e-Ilahi", and which was the culminating expression of this great emperor's national idealism. It was in this place that the cultural renaissance under Akbar bloomed and flowered. It was here that the nine jewels of Akbar's court competed with one another in displaying their literary, poetical, musical and philosophical genius. Here Tansen sang melodies whose ravishing beauty and lilting rhythm intoxicated a spellbound and seething mass of humanity. Here again Abul Fazal drew up Aine-Akbari, the well-known collection of the laws promulgated by Akbar the Great. Here Fyzee translated Bhagwat Gita into Persian verse. Here Todarmal framed the revenue system which exist seven today as a monument of his statesmanship and genius. Here Abdul Rahim Khane Khana, a scholar of Arabic, Persian, Sanskrit and Hindi composed his superb Hindi poems and wrote his devotional songs in remembrance of Lord Krishna. It was here again that the famous poet and devotee of Krishna Sur Das was born. It was in muhalla Tajganj of this city that, Nazir composed his innumerable poems of matchless beauty in praise of Lord Krishna, and Ghalib, the uncrowned prince of Urdu poetry, spent the early part of his life. To Judges and lawyers this city is of special sanctity, because it is associated with emperor Jahangir whose name is coupled with justice in the well-known expression "Adal-e Jahangiri", a household word in every home. About Jahangir it is authoritatively narrated that he had caused a golden chain to be hung between the Jasmin Tower in the Agra Fort and a post on the bank of Jamuna with bells attached to it. This was done to enable people who sought justice to pull the chain, thereby ringing the bells, and drawing the emperor's attention so that every individual seeking justice, however humble and weak and however poor and defenseless, could have direct access to the King. He used to repeat again and again that God forbid that he should care for nobles or even for princes in matters of dispensation of justice. Here also lived Noor Jehan, a lady of enthralling beauty and commanding intelligence. Here the delicate Jehan Ara bade goodbye to her comfort and set a shining example of filial attachment and heroic self-devotion in obedience to the dictates of duty by voluntarily resigning her liberty and residing with her aged father for the purpose of waiting and attending on him in his hour of adversity. Here also lived Dara, her brother, who translated the Upanishads, Bhagwat Gita and Yogavashishtha and wrote Safinat-al-Aulia. Here

also stands the shrine of Sheikh Salim Chishti, the renowned priest whom Akbar revered and adored. Here also stands Buland Darwaza which has no parallel for its height in the world. Here again is located Sikandra, the most colossal mausoleum in India, perhaps on this earth, under which lie entombed the remains of Akbar the Great. Here again Akbar constructed his mighty fort in which exists the Moti Masjid or pearl mosque, an instance of supreme perfection of art combined with simplicity. Here Noor Jehan, to entomb her father's remains constructed Etmad-ud-Daula, an artistic work of matchless beauty and an eloquent symbol of filial devotion. Here above all, at the spot where stood the garden of Raja Man Singh, Emperor Shah Jehan built one of the seven wonders of the world-the famous Taj Mahal-a dream in marble that delights the heart; a lyric in stone that soothes the eye, a model of beauty and a jewel of architecture whose "dreaming spires" have the effect of transporting a human being from the earth below into the Heaven above, a marvel of marble that draws to this beautiful city visitors and tourists from the four corners of the world. It was in this city that in more recent past the great Radha Swami faith was born and it was from this centre that it radiated around the corners of the world. Persons from far and near flock here to find that spiritual bliss and eternal peace which they seek in vain elsewhere. The marble Samadhi of the founder of this grand faith which is under construction for the last forty years bids fair to be the eighth wonder of the world in view of the surpassing matchlessness of its architectural grandeur and artistic design. Drawn by the powerful magnetism of this spiritual centre, the late Sri Kirpa Narain, the topmost lawyer of Meerut renounced his legal profession, gave up his lucrative practice, and, spurning all that worldly wealth and comfort could afford, migrated to this place to fall at the feet of his Master and became a saint. At the bidding of his Guru, he again, went back to practice and, very soon became the leader of the Agra Bar. There is something magical in the air of this region. Lawyers here are converted into saints and saints into lawyers. Sovereigns here have played the role of Judges and Judges of sovereigns. Nature and man seem to be holding communion here with God. Worldly grandeur here is interwoven with the spiritual splendor of the past and the present. Legal and historical traditions are here intertwined together and inspiration seems to flow from its atmosphere.

To such a city of imperishable fame and deathless renown I deem it my privilege to come, and an honour to pay my homage. My brother Judges, Gyanendra Kumar, Asthana, Katju, Seth and Sahgal have also followed and joined me in this sacred mission. On behalf of my brother Judges and the members of the Bar of the High Court of Allahabad we offer you our sincere congratulations. We bring you their greetings and blessings as well as their good wishes and felicitations on this auspicious occasion. Further, on behalf of the Bench and Bar, the twin sentinels of freedom in this State, in the ringing words of Dr." Besant:

*"We bring the Light that saves;*

*We bring the Morning Star;*

*Freedom's good things we bring you,*

*Whence all good things are".*

This is no doubt an occasion of joy. But this is also an occasion of solemn dedication. Underlying our round of festivities, however, is a serious purpose. Joys come and go but the purpose remains for ever. The recounting of our past glories and achievements is purposeless, if it merely results in hollow vain glory and empty boast. It is purposeful only if it serves as a source of inspiration and power and spur us on to deeds of greater glory in future. What I want is expressed in the stirring call made by Dr. Besant in these inspiring words: -

"I want you to write your names high in the history of tomorrow, as your ancestors wrote theirs in the history of yesterday. Do not indulge in mere vanity over the past, and plume yourselves on an ancestry starry with mighty names. A great ancestry shames a base posterity, and is to it a reproach and not a glory. I want the past to be to you an inspiration not a boast. I want you to feel: Our ancestors were great, then we must be great also, they did noble deeds and such deed we also shall strive to do. They held the name of Aryavarta high, we shall endeavour to raise it and hold it higher. Empty pride of ancestry is vanity. You will only prove yourself true-born if you live again as your sires lived. They are but base born who wear their fathers' names, but do not manifest their fathers' virtues. Act, then, so that future generations may see that you remember the heroes of the past. Be you heroes in your turn, living heroism in those days, and not dreaming over the heroism of the past.

Live so that your names may shine in the eyes of your posterity as do the starry names of old. Let the Rishis, looking down on India, see that you are the descendants of their minds as well as of their bodies; let them be able to say: "These youths are worthy of the inheritance we bequeathed to them, and they received from us".

In the end, let us pray to the Almighty to grant us strength and courage to gain the goal of our life which is wider and greater and transcends the bounds of space and time. Whether we belong to Allahabad or to Agra, to Uttar Pradesh or to any other State of the Indian Republic, as members of the Bench and Bar, and as priests of the sanctuary of justice we shall prove ourselves worthy of our station in life only in so far as we succeed in bringing our motherland nearer to the vision of our dreams as envisaged by our national poet Rabindra Nath Tagore in his soul vibrating prayer: -

"Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments by narrow domestic walls;

Where words come out from the depth of truth;

Where tireless striving stretches its arms towards perfection;

Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;

Where the mind is led forward by thee into ever widening thought and action—

Into that heaven of freedom, my father, let my country awake".