

A SKETCH
OF THE LIFE AND WORKS
OF THE LATE
Mr. Justice M. G. Ranade,
M.A., LL.B., C.I.E., &c.,
JUDGE OF HER MAJESTY'S HIGH COURT
OF JUDICATURE, BOMBAY.

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VOLUME II.

ERRATA.

At page 63 put inverted commas before 1 and after 8.

At page 64 remove hyphen after Tukaram.

At page 98 to 100 remove Nos. 10 to 15.

At page 142 for "Dupchand" read "Deepchand."

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APPENDIX.

THE following extract of a letter addressed by Mr. Justice Ranade to Rao Saheb G. V. Kanitkar, B.A., LL.B., Sub-judge of Malegaon, on 2nd February, 1890, was received too late from the latter for insertion in the body of the work. As it is an interesting expression of opinion of Mr. Justice Ranade, showing how moderate were his views on the hotly discussed question of the Consent Bill, it is appended here.

“As regards the general question, I am not at all surprised that with your reading confined to the most liberal exponents of modern English thought, you have come to entertain rather very strong views on the point of the comparative inefficiency of legislation. These exponents of thought, however, write for their age and country, and it is this element of *relativity* which our students of their works appear to me not to take into their consideration when they apply the lessons to practical Indian questions. The great exponents of thought in every age are unconsciously influenced by the tendencies of their times and countries, and direct their efforts more or less effectively to correct

these tendencies. When the tendencies are just the other way, their lessons have to be applied with great reservations. In England and on the continent generally, society has passed through the age of authority and command. Democratic forms and ideas have prevailed so long that the principle of individualism has to be asserted in no measured terms. Society with us has not passed through the stage of authority and command. The individual is not as strong to help himself and others, and refuses the proffered liberty of some of the foreign institutions introduced into this country. Moreover, the subordination of the social to the theological element makes it additionally necessary to be on one's guard in applying British or European teachings. For in those countries the theological or religious element has been completely separated from the temporal after a long struggle. When these additional elements are taken into account, the contrast of conditions becomes most striking. We are not barbarians certainly, but we are priest-ridden—we are caste-ridden. Authority is supreme in settling the smallest details of our life in all departments. In such a state of Society, the expectation that each individual will possess sufficient independence to work out his destiny by the higher law within us is of course anticipating events by decades. In the meanwhile we cannot afford to wait. The fringe

of Society may be able to help itself, but it is, after all, a fringe—and the mass is inert and spell-bound. How is the spell to be removed? Individual and co-operative capacity for voluntary action has been crushed out for centuries, and till the bondages are removed and full scope is allowed for the higher capacities to grow there is no possibility of new healthy growth.

“Do we feel strong enough and warm enough to act according to our best lights? or do we feel paralyzed and shaken in our best resolves? Why have we not been able to bring up to our surface men like Howard, Cobden, Bright, Gladstone, Peel, Wilberforce, the Martyrs and Patriots of other lands? The disease is in us, and more waiting on chance will never help. We have to go through the great discipline and regulating influence of well-ordered conditions of life, to be taken up from valleys and placed on the mountain tops to breathe better air and grow broader and larger. We are at best in the convalescent stage, strict regimen and doctoring is necessary and the *laissez faire* of health is not for us.”

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