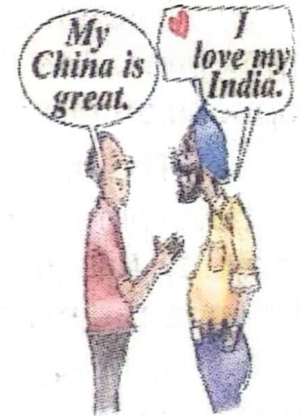


Write summaries of the following passages of about one-third of the original length:—

1. In every country people imagine that they are the best and the cleverest and the others are not so good as are not so good as they are. The Englishman thinks that he and his country are the best; the Frenchman is very proud of France and everything French. The Germans and Italians think no less of their countries and many Indians imagine that India is in many ways the greatest country in the world. This is wrong. Everybody wants to think well of himself and his country. But really there is no person who has not got some good and some bad qualities. In the same way, there is no country which is not partly good and partly bad. We must take the good wherever we find it and try to remove the bad wherever it may be. We are, of course, most concerned with our own country, India. Unfortunately, it is in a bad way today. Many of our people are poor and unhappy. They have no joy in their lives. We have to find out how we can make them happier. We have to see what is good in our ways and customs and try to keep it, and whatever is bad we have to throw away. If we find anything good in other countries, we should certainly take it.



...which survive in various parts of the country and

1.

MAN'S LOVE FOR HIS COUNTRY

Every person values his countrymen and disregards the others. English thinks superior of themselves and so do the French and Germans. Indians, too, think highly of their race. This, however, is not fair. Every person and every country has both sides of being good and bad. India is not a happy country, today. In order to make its people happy, the bad aspects attached to the country must be discarded and the good ones to be kept. If anything good is seen in another country, one can adopt that - wholeheartedly.

2. There are hundreds of superstitions which survive in various parts of the country, and the story of them is rather amusing. We are told, for example, that it is unlucky to point to the new moon or to look at it through glass, but if we bow nine times to it we shall have a lucky month.

Now suppose you tell a scientist that you believe a certain superstition — let us say, that the howling of a dog is a sign of death. The scientist will immediately require evidence before he can accept your belief. He will want figures to prove it. It will be useless to quote two or three cases; he will want hundreds. He will want also to know (a) if it ever happens that the howling of dogs is not followed by a death, (b) if ever a person's death is predicted by the howling of dogs.

The answer to the former question is in the affirmative, and to the latter in the negative. Your superstition will not bear investigation. It may impress an ignorant person; but it cannot face the light of facts. Your case would not carry conviction in a court of law.

Apart from this process of testing by results, any intelligent man will want to know the "reason why". What connection can there be between a howling dog and an approaching death? Can it be cause and effect? Can it be that the dog has a gift of foreseeing such events? Or is the dog the instrument employed by some uncanny power that moves invisibly in our midst?



The Authenticity of Superstitions

These are multiple superstitions that are believed by the country men. The study of which is rather ridiculous. If such superstitions are told to a scientist, he would straight away ~~the~~ ask for the truth behind it. He would want proper facts about such incidents. An example or two would not suffice his curiosity. Superstition however, cannot lure a learned man. Any intelligent man would inquire the reasons behind the connection of incidents to certain beliefs.