

not show to advantage in the reproduction, but we can still see that it is fashioned under the influence of European art, presumably by a European.



AN INDIAN CARVING OF THE ANNUNCIATION.

The other image, however, is distinguished by a rare artistic beauty. It represents the Virgin Mary at the moment of the Annunciation.

A DIVINE CHILD OF INDIA.

From distant India there comes to us a strange communication sent by C. S. Royal, Esq., "54 L. T. House," Chittoor, Madras Presidency, Br. India, (North Arcot Dist.), which tells the story of a Hindu saint, a divine girl

who receives the worship of a certain circle of the native population. The account has been sent for publication in order to spread the gospel of this remarkable phenomenon in the religious world, and we publish it mainly for the sake of offering to our readers a genuine description of the conditions that favor the belief in divine incarnation in some form or other. Within the last century history has witnessed the origin of a new religion in Persia an-



INDIA'S DIVINE CHILD.

nounced by the Bab, "the Gate of God," and then fully proclaimed by Beha 'U'llah, "the Glory of God."

Here we have a similar occurrence on a small scale which has not yet reached a large field of influence; but the psychology of the case is as plainly seen here as in great historical movements. We have before us a circle of expectant devotees, inspired by the confidence that a certain babe has been

born to be or to become a divine incarnation, and it is touching how these simple people construe every detail in a way to confirm their hopes. The name of this new prophet is Sri Gyanamamba, and it is strange that this new saint is a girl not yet sixteen years of age.

We publish the manuscript communicated to us by Mr. Royal as it stands, only correcting obvious mistakes in English and making no attempt otherwise to polish or change it. He announces it as the "Biography of 'India's Divine Babe,'" and it reads as follows:

"There is a city in Kistna District (in Madras Presidency) known as Vizayavada or Bezwada. At this town, the southern Mahratta, the Nizam's and the East Coast railways unite. This famous city on the river Krishna has a large anicut and therefore its trade is considerable.

"Here live a pious couple who lovingly worship the Supreme Being. For many years they had no children, and one day the woman went to the temple of the golden goddess (Kanaka Dhurga) and worshiped Her with all her might and main, afterwards returning to her home. On the same night she dreamed a dream in which the goddess appeared and promised her the precious gift of a female child, stipulating that the babe must be called by Her name.

"On May 5, 1895, this woman became the mother of a divine babe, but by the flattery of senseless people she had entirely forgotten to call the child by the goddess's name, giving her a different one instead. For some time the baby would not take milk and cried unceasingly. Then the mother thought of the sacred gift and named her babe as the goddess had ordered. In the same moment the child became quiet and took her milk. After that she was praised by all and her face was gazed upon with great reverence.

"Before she was ten months old this girl began not only to walk but also to talk. While still very young she constantly played religious games (relating to God). She sang holy songs to the delight of both high and low, having fully understood the teachings of the holy books that all other creatures on earth are to be protected like one's own.

"Once upon a time she was preparing coffee at her mother's bidding, when a fly fell in accidentally and died. After seeing this mishap she felt very sorry and did not touch food for that whole day. Can there be any doubt about this girl's mercy towards inferior creatures?

"In 1900 she asked her mother to send her to school, but as the mother did not like to be separated from her pet she undertook to satisfy her desire by giving her instruction at home. In this way Sri Gyanamamba learned to read and write (Telugu) plainly within a fortnight. Her literary accomplishments were remarkable. In her twelfth year she won the favor of a pious *guru* (teacher), Sita Rama Avadhuta, and after six months she married him for the purpose of enjoying transitory pleasures, but she had already got rid of all passing vanities.

"Modesty, patience, mercy and absence of jealousy are her characteristic features. She has rooted out from her mind anger, lust and perplexity, and has entirely freed herself from any association with the living beings on earth who daily commit evil deeds. She is the holiest of the holy. Is there any one that does not honor this great girl? God save this *holy daughter* to help the poor country."