

Peek-a-Book Rare Books & Ephemera  
Catalog 4  
Turbans, Health, and Travel.



**[Vernacular photographs of “Korla Pandit”].**

Likely Hollywood, Calif.; circa 1960.

Two photographs printed on Kodak paper. 6.75” x 4.75”, plus margins. CONDITION: Good, corners slightly creased, some toning from over-exposure.

*A pair of evocative photographs of a pioneering exotica musician, who, while highly successful as a performer from the “East,” was in fact an African American man profiting from racial confusion.*

These photographs show John Roland Redd, better known as “Korla Pandit,” in his iconic performance attire. One photograph shows a turbaned “Korla” seated at the organ with a woman standing behind him—most likely his wife, Beryl June DeBeeson, who was an animator at Disney and evidently “the architect behind his mystique” (Bradner). Since this photograph appears to show a bedspread to the left of the image, we believe that more likely than not, the view is of the couple’s bedroom. The other photograph shows a turban-clad “Korla” on stage, dressed in what appears to be a punjabi, slacks, and sandals, while wearing what seems to be a brass necklace. Captured here in a “namaste” pose, we believe that this photo shows “Korla” after a performance.

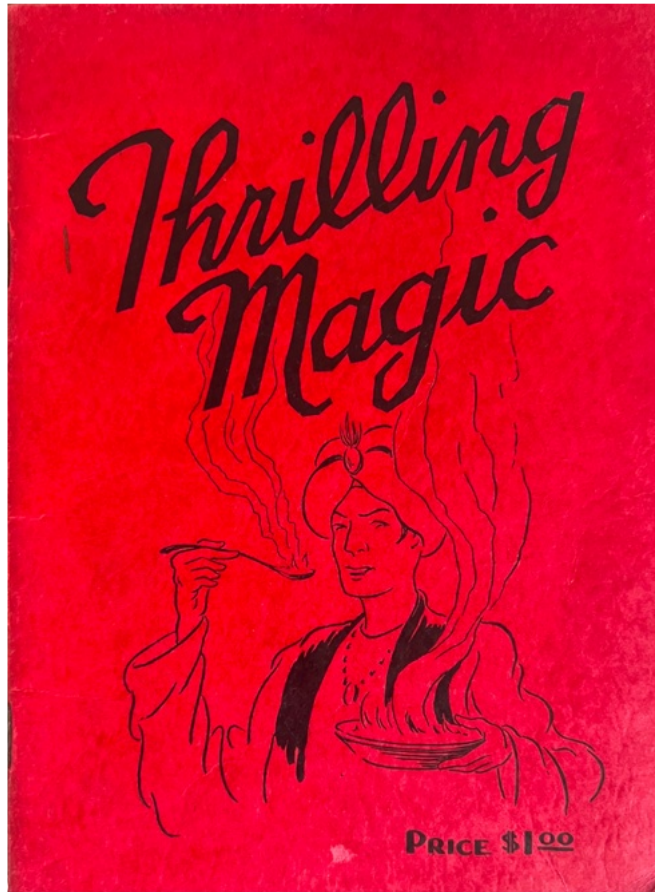
Redd hailed from a musical family in St. Louis, Missouri. His mother was of Creole heritage, and his father was a Baptist minister. He played piano from a young age, and was said to be quite the virtuoso—rumor had it he “could learn a song once and have it memorized” (Bradner). He migrated to Los Angeles in 1939, and initially found work by billing himself as a performer of “Latin music” under the name of “Juan Rolando.” By 1944, with the help of DeBeeson, Redd became “Korla Pandit.” As

“Korla,” he starred on his aptly titled television show, “Korla’s Adventures in Music,” which aired on L.A. networks for 900 consecutive episodes. He talked very little on air, preferring to let his musical act—which involved playing the piano and the Hammond B3 organ at the same time—speak for itself, against the backdrop of various “exotic” dances.

We have not been able to locate reproductions of either image. Per our searches in OCLC as of January 2025, institutional holdings documenting Redd’s career are exceedingly scarce.

Sources consulted: Bradner, Liesl. “How a Black Man from Missouri Transformed himself into the Indian Liberator” at New Republic online.

**Price: \$150.00**



Miller, Leonard H; Mel illus.

**Thrilling Magic.**

Abbott’s Magic Novelty Company: Colon, Michigan. [1946].

Staplebound pamphlet. 7” x 5”. 31 pp., b&w illus. and diagrams throughout. Bookseller’s ticket of “R.E. Swanson Magic & Novelty Co., 1202 ½ First Avenue, Seattle, Wash.” at title.

CONDITION: Near-fine, slight crease to lower right corner of front wrapper, dog-ear to upper right of title page.

*A scarce tract of life-threatening and stupendous magical miracles, here illustrated to exploit the American fascination with the “empire of enchantment.”*



Contains instructions for "Spouting Flame to Light a Torch," "Eating a Ball of Fire," "Swallowing Burning Oil," sword swallowing, laying atop a "Hindu Bed of Spikes," and other miraculous feats of faux-courage. The author's instructions do not "suggest the development of any supernatural power, but rather...outline the means by which, with...practice and experimentation, apparent miracles may be performed." So long as his instructions are read and followed closely, the author claims that "anyone may succeed with any of the experiments he chooses to try out." Per our searches in OCLC, this was the only work penned by Miller.

We have not been able to locate any further information about the author.

As of January 2025, OCLC reports only 2 copies in American libraries, at Brown and UC Berkeley.

Sources Consulted: Zubrzycki, John. *Empire of Enchantment: The Story of Indian Magic*, (Oxford 2018).

**Price: \$75.00**



Grant, U[lysses]. F[rederick].

**Grant Presents Super Magical Secrets.**

[Pittsfield, Massachusetts]. [1928].

Staplebound pamphlet. 5.75" x 4.5". Unpaginated, 29 pages, b&w diagrams and illus. throughout. CONDITION: Near-fine, slightest hint of wear to head and foot of spine.

*An uncommon book of renowned magic tricks, being the first publication of a magician rumored to be the descendant of Ulysses S. Grant, illustrated here to capitalize upon “the rise of the Indian Rope Trick.”*

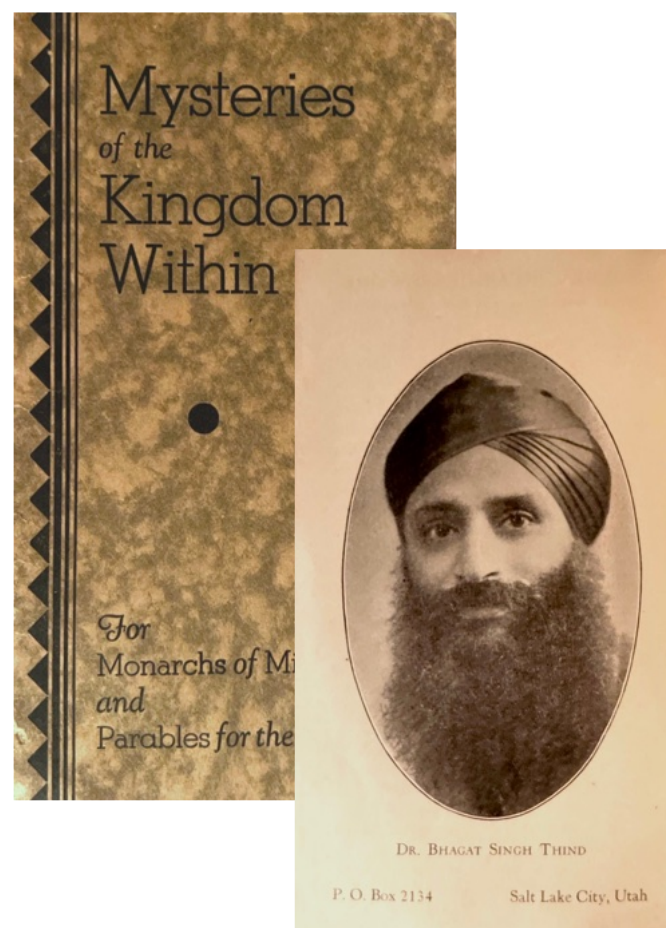
Tricks include the “Hindoo Rope and Rising Card,” “Grant's Super Rope Trick,” “Pearls of Persia,” “Sambo the Human Hen,” “Mah Jong Mystery Sticks,” “Super Prediction,” and other sleights of hand. Several of the tricks, such as “Grant's Super Rope Trick” and “Grant's Super Die Box,” among others, were invented by the author.

Ulysses Frederick Grant (1901–1978), sometimes known as “Gen,” or “The Little General,” claimed to be descended from General U.S. Grant, and named after his son. Grant began his career in Pittsfield, before moving to New York City to join the Abbott Novelty Company. A pioneer of the magic lecture circuit in America, he settled in Columbus, Ohio, where he established his own firm (“U.F. Grant Magic”). He was a prolific author, penning books notable for their brief yet clear directions. Over his lifetime, he invented some one-thousand magical tricks.

As of January 2025, OCLC locates only five copies in American institutions.

Sources Consulted: Price, Harry. *Short-title catalogue of works on psychical research*, (National Library of Psychical Research, 1929), p. 201; Lamont, Peter. *The Rise of the Indian Rope Trick: How a Spectacular Hoax Became History*, (Abacus 2004); “U.F. Grant” at Magicpedia online; “U.F. Grant– a Creative Genius,” at Genii Forum online.

**Price: \$75.00**



Thind, Bhagat Singh.

**Mysteries of the Kingdom Within: For Monarchs of Minds and Parables for the Multitude.**

[Bhagat Singh Thind]: PO. Box 2134, Salt Lake City, Utah. circa 1930.

Staplebound pamphlet. 6" x 3". 9 pp. 1 page ad of "Unique Books" by Thind.  
CONDITION: Good, wrappers minimally worn, 1 signature (pgs. 5–8) detached.

*An apparently unrecorded metaphysical treatise on the "science and secret of Materialization," by an erudite Sikh philosopher and early American Yogi..*

This essay provides Thind's lesson on "Inner Circle Classwork" to his students and other interested followers. His teachings provided spiritual Seekers with the knowledge of their "Innermost" divinity, so that they could seek "unity" with it and thereby strengthen their minds and bodies. Not only does Thind provide a philosophical perspective, but he also suggests that his Seekers follow "the Science of Breath" and "The Science of Meditation," to "build a bridge between...Inner and Outer worlds." Through cultivating a harmonious relationship to our divine existence, Thind assures us that we will "ascend from Consciousness to [Higher] Consciousness." Curiously, though the author did not leave the United States until the early 1960s, he signed his pamphlet (in print) as "Dr. Bhagat Singh Thind, Amritsar, India." It seems that this was part of a then-widespread marketing ploy undertaken by early American Yogis to appear as "legitimate" dispensers of Eastern wisdom.

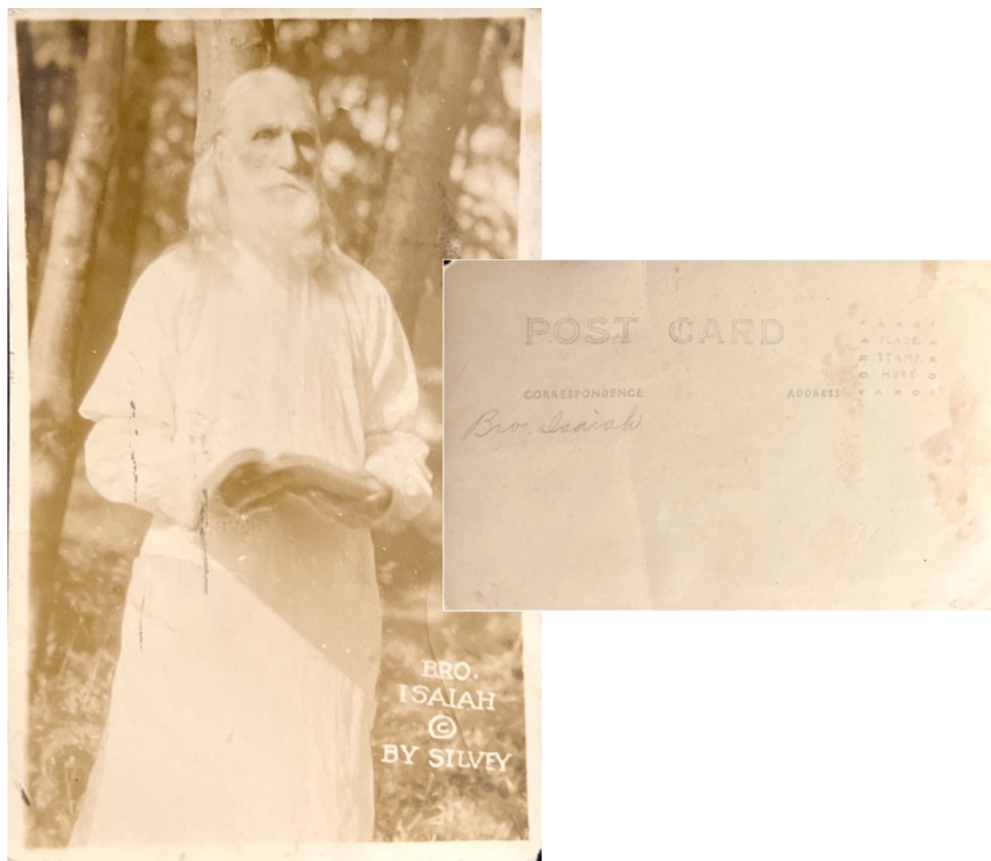
Bhagat Singh Thind (1892–1967) was born in the state of Punjab, India, and immigrated to America in 1913. By 1914, he had enrolled in UC Berkeley and paid for his program by working in a lumber mill in Oregon over the summers. In 1915, he joined the US Army and fought during the First World War, being honorably discharged in 1918. By 1920, he had successfully petitioned the State of Oregon to become a naturalized citizen of the United States, but although the state accepted his application, he was barred from the privilege by a naturalization examiner. Thind appealed this decision with the Supreme Court, who upheld the examiner's verdict on the basis that he was not "Caucasian enough" and thus did not fall under the "commonly understood" status of a white person or a person of African descent. This became known as the Thind Decision (1923), and significantly restricted the livelihoods available to Indians in America until the end of the Second World War.

Thind's career demonstrates a prominent mode of employment for educated Indian Americans, namely the itinerant spiritual yoga teacher, or "Swami," who proliferated the United States during the interwar period. After completing his PhD at Berkeley and in the wake of his eponymous Supreme court case, Thind traveled across the United States, lecturing on spirituality and mindfulness. His lessons drew from "Sikh philosophy...enriched...with references to the scriptures of several religions and the work of Emerson, Whitman, and Thoreau" ("Bhagat Singh Thind"). Thind was also known to be a member of the Ghadar Party, a coalition of Indians in North America who organized an armed revolution in India from overseas. His involvement may have contributed to the Supreme Court's rejection of his citizenship application.

As of January 2025, this book is unrecorded in OCLC.

Sources Consulted: "Bhagat Singh Thind" at Roots in the Sand online; Philip Deslippe, "The Swami Circuit: Mapping the Terrain of Early American Yoga," *Journal of Yoga Studies*, UCSB, 2018.

**Price: \$175.00**



[AZO]; Silvey, photog.

**[RPPC of Brother Isaiah].**

[Ella Farley]: Likely Los Angeles, Calif.; circa 1921.

Photo-postcard. 5.25" x 3.25", plus margins. Manuscript note by previous collector reading "Bro. Isaiah," in pencil at rear. CONDITION: Very good, slightly soiled, miniscule chip at lower right corner, rear toned at margins.

*A striking photograph of a wildly popular early twentieth century faith healer, likely produced by his Los Angeles sponsor.*

Brother Isaiah was born John Cudney (1847–1934), and hailed from Ontario, Canada. Only attending school until the third grade, for much of his life Cudney traveled Canada as a kindling peddler, before he became a faith healer in New Orleans around the turn of the century. While living in a modest houseboat with his mother, by 1920, Cudney had formed a "Camp of Saints" in the Big Easy, and was a nationally sought-after miracle worker. Delivering sermons and blessings to enraptured audiences, Cudney would never prescribe medicines, nor accept any money, professing instead that "everyone could be healed if they had enough faith, regardless of their ailments" (Paterson). In 1921, with the help of a sponsor, Mrs. Ella Farley, Cudney moved to Los Angeles and set up shop on "Miracle Hill." While Cudney lectured there, a period newspaper reported that Farley produced "numerous picture postcards of him at 25¢ each and her brother had cleared \$4,000 on the 'Miracle Hill' soda pop concession. U. S. postal authorities continued to permit thousands of handkerchiefs to be sent to" Cudney for his blessing, since he continued lecturing free of charge (*Time*, August 1934).



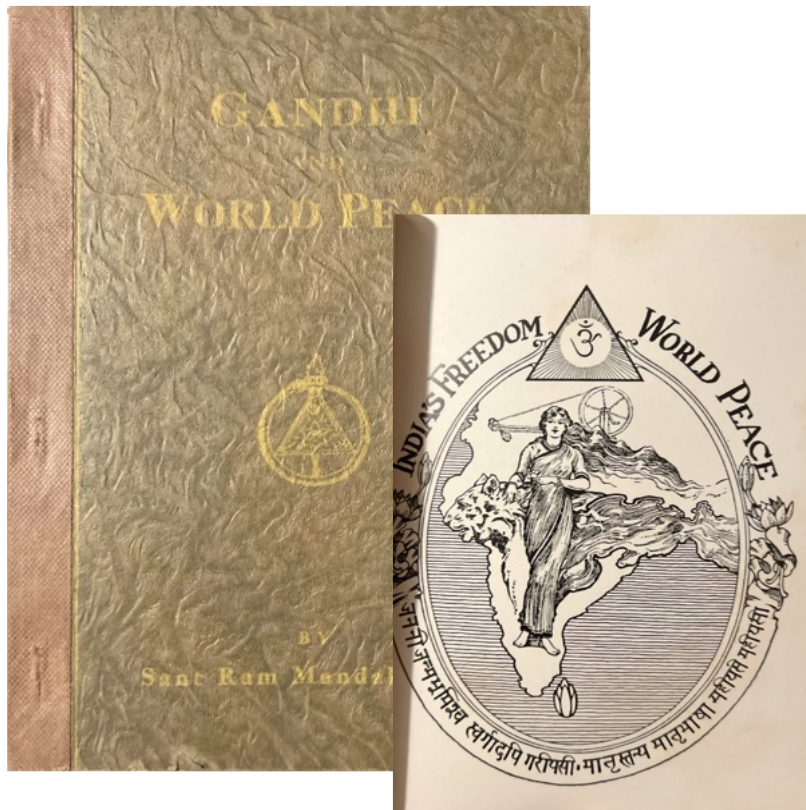
However, by September of 1921, Cudney's faith seems to have gotten the better of him, as his manipulation of the "limbs of a longtime rheumatic" preceded her death the following day. Though he was acquitted of any guilt, the ensuing turmoil forced Cudney into hiding until 1930, when, according to a contemporary reporter, he "turned up in Oroville...a little whiter, a little scrawnier and no longer plain John Cudney. He was now Brother Isaiah, 88th & last incarnation of the prophet Isaiah...he built a great ramshackle temple...and...tents for 40-odd followers whom he called 'Immortals'" (*Time*). Over the following years, he claimed that although he and his faithful may seem to die, if they kept their faith, they would see themselves resurrected shortly afterwards. Thus when Cudney's turn inevitably came, a period paper describes the following macabre scene:

Squatted around his corpse, praying without cease, his 40 ‘Immortals’ waited [for] his resurrection. Authorities looked at the body, decided it had better be buried while there was something still left to bury. Next day in overalls and gingham the “Immortals,” who support themselves by farming, chanted a requiem as Brother Isaiah was lowered into the earth...His followers plowed and harrowed the earth above him, [and] went away to await his second coming (*Time*).

As of January 2025, OCLC reports no institutional holding of this photograph, nor have we been able to find a reproduction of this image in newsprint. However, the Densho Digital Repository has a postcard showing Cudney at a similar scene and in similar attire.

Sources Consulted: Paterson, Seale. "Nostalgia: Brother Isaiah" at My New Orleans online; "Religion: Immortality at Oroville," *Time*, August 6, 1934; "Post Card History and Dating Methods" at Webfooters Post Card Club online; "Real Photo Postcard Stamp Boxes" at Playle's online.

**Price: \$150.00**



Mandal, Sant Ram.



## **Gandhi and World Peace.**

Universal Brotherhood Temple and School of Eastern Philosophy Inc: Suite 201  
Trinity Auditorium Building, Los Angeles, California. 1932.

16vo. Perfect-bound stiff paper boards. 198 pp., 2 pgs. of pub. ads., 3 illus. plates. CONDITION: Very good, short tear at head of spine, title at front cover darkened, two short tears to the extremities of front cover, short tears to right margin of preliminary leaves.

*A glowing endorsement of Gandhi's Satyagraha and his tactics of nonviolent resistance, by a Punjabi immigrant later known as the "astrologer of Broadway."*

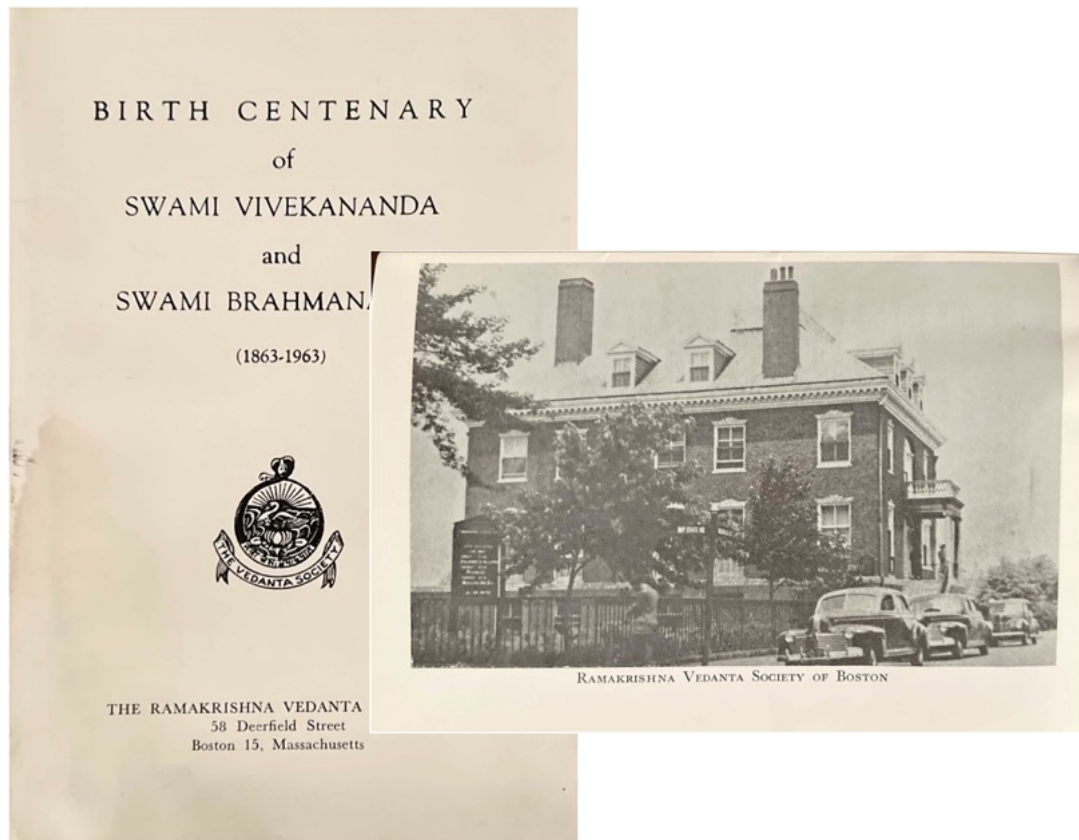
Contents consist of text by Mandal, Rabindranath Tagore, and reprinted testimony. Mandal's chapters are "A Brief History of India," "A Career Briefly Told," "Three Days at Gandhi's Retreat," "Gandhi's Ideas and Beliefs," "The Charkha or the Spinning Wheel," "The Gandhi Cap," "Some of the Causes of Unrest," and the "Conclusion." Within these chapters, Mandal expresses his support for Gandhi, dubbing him India's "noblest Son," and "the first hope of the world for peace since the time of Jesus." The chapter on Gandhi's retreat records Mandal's apparent stay at Gandhi's Ashram in Sabarmati, during which he claims to have met Gandhi, as well as "Mr. Reginald Rhendols" (one of Gandhi's legal aides) and Gandhi's spiritual daughter, "Miss Slade." Since Gandhi was an internationally renowned figure by this date, we believe that Mandal's mention of him and his entourage may have been an attempt to appear as a man of distinction before an American audience. In addition to Mandal's writing, Tagore's poem, "Where the Mind is Without Fear" (here called "A Prayer"), appears on page 84. Additionally, the testimonial chapters on Gandhi are divided into "What Others Say About Gandhi" and "Gandhi Glimpsed Through the American Press." The former consists of reports by notables attesting to Gandhi's ability to lead India to freedom, while the latter collects articles from the "Fresno Bee," "The United States of India," the "United Press," and other papers of note.

Sant Ram Mandal (1894–1962) was a Punjabi immigrant who came to study first at Oakland High School, then the University of California in 1914, and by 1922, had earned his masters in chemistry. A report from the *Oakland Tribune* indicates that in 1919, he acted as the president of the Hindusthan Association of America, whose mission was to "further the interests of Hindustani students, [and] to interpret India to America and America to India" (*Hindusthanee Student*, January 1914). In 1920, the San Francisco Examiner reported that while applying for citizenship, the California District Court ruled that Mandal was "a Hindu of the ruling or Aryan class and entitled to citizenship." By 1924, he had begun lecturing on the Swami Circuit as a "Hindu Occult Philosopher" (*San Francisco Examiner*, August 1924) by 1924, possibly because he had been de-naturalized in the aftermath of the Thind Decision. He continued to lecture in San Francisco until 1935, when he moved to Brooklyn. He would continue lecturing and fortune telling (via astrological readings) in the New York City area until 1962, when he fell and died on Broadway.

As of January 2025, OCLC records 20 American holdings.

Sources Consulted: Deslippe, Philip. "The Swami Circuit: Mapping the Terrain of Early American Yoga," *Journal of Yoga Studies*, UCSB, 2018; Mandal, S[ant]. R[am]. The elementary theory of equations as found in books published in the United States, UC Berkeley Dissertation, 1922; "Hindusthan Association of America Collection" at South Asian American Digital Archive Online; "Thind vs. United States (1923)" at Immigration History online.

**Price: \$150.00**



[Ramakrishna, Vedanta Society].

**The Birth Centenary of Swami Vivekananda and Swami Brahmananda (1863–1963).**

The Ramakrishna Vedanta Society: 58 Deerfield Street, Boston 15, Massachusetts. 1963.

16mo. Staplebound white wrappers. 40 pp., 4 b&w photo illus. CONDITION: Very good, faint soiling to front wrapper, contents clean.

*An apparently unrecorded pamphlet by an early New England Vedanta Society, celebrating the life and work of the most influential Swami in the United States and his involvement in the Boston community.*

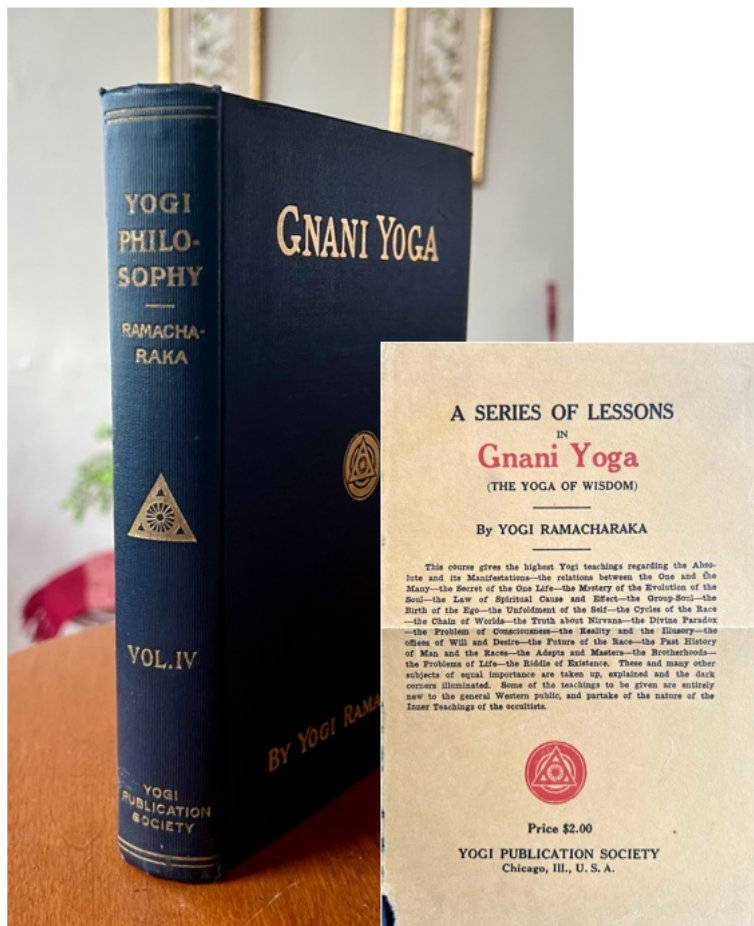
Swami Vivekananda (1863–1902) was born to an auspicious Kolkata Hindu family. He fell under the discipleship of Sri Ramakrishna, a Hindu ascetic and allegedly enlightened guru, in 1881, and thus began an “extraordinary relationship...where the teacher had...reverence for his disciple’s greatness.” Vivekananda was evidently so wise at his young age that early on, Ramakrishna predicted that “the time will come when he will shake the world to its foundations through the strength of his intellectual and spiritual powers.” Through Ramakrishna’s tutelage, Vivekananda was trained to “become a suitable instrument in reestablishing the true spirit of religion to...the needs of this modern age.” Towards that end, after his master’s passing, Vivekananda made several significant visits to the West. First and most prominently, he attended “the Parliament of Religions...in Chicago in the fall of 1893” where he represented “the whole of Hinduism and its

philosophy.” His lecture, catered to his educated American audience yet nonetheless delivering his distinctive message for worldwide spiritual unity and the wisdom of Indian spiritual teachings, established Vivekananda as a figure of worldwide renown. Soon after the Parliament, “he began lecturing...throughout the United States” to tremendous acclaim. By “the fall of 1894...he accepted an invitation to give a series of lectures on Hinduism before the Brooklyn Ethical Association” after which he “gathered around him a group of earnest seekers of Truth,” which led to the establishment of the first Vedanta Center in New York City, from which Vivekananda could teach interested Americans about meditation, mindfulness, and other Hindu spiritual practices.

The Ramakrishna Vedanta Society in Boston traces its origins to Vivekananda’s earliest teachings in America. He evidently “spent several weeks” in the Boston area “before he attended the World Parliament” and during that time “he gave a number of lectures to interested church and lay groups.” The Society was established in 1941 by Swami Akhilananda, one of Vivekananda’s students from India and former head of the Providence Vedanta Center. The center would be led by Akhilananda until his death in 1962. The center had its own library and archive, and continues to operate to this day.

As of January 2025, this book is unrecorded in OCLC.

**Price: \$125.00**



[Ramacharaka, Yogi pseud.]. William Walker Atkinson.

**A Series of Lessons in Gnani Yoga (the Yoga of Wisdom) [With] original advertising sheet.**

Yogi Publication Society: Chicago, Illinois. 1907.

Sm 8vo, gilt navy-blue cloth. iv, 302 pp. Handbill 7.5" x 5". Condition: Very good, spine slightly rubbed; small losses to margins of handbill.

*A well-preserved copy of a popular text on Indian philosophy and yoga, by a Philadelphia lawyer-turned-yogi who ranked amongst the most prolific spiritual authors of the twentieth century.*

William Walker Atkinson (1862–1932) was perhaps the most prolific occult author of the early half of the twentieth century. Born to a family of grocers in Baltimore, after suffering a mental breakdown at 21, he moved to Philadelphia and began reading books on Theosophy and the Akashic order of knowledge. He began a small family and to make ends meet, embarked upon a career as a lawyer. But, when his plan to become a business partner with his mentor fell through, he suffered yet another breakdown and disappeared for several weeks. Upon his reemergence, he brought his family to Chicago, where he began editing and writing for the New Thought journal. His articles were characterized by their democratic nature, their aspiration to help their readers, and their espousal of creativity and “hard work” as inherent virtues. While leading New Thoughts to new heights, Atkinson also began to “author monthly mail-order lessons on yoga under the name ‘Yogi Ramacharaka’ that soon developed into a series of books published by the Yogi Publication Society, housed in Chicago’s Masonic Temple skyscraper” (“The Hidden Sage”). Atkinson’s version of yoga combined “physical culture, contemporary science, New Thought philosophy, and self-help techniques,” and was tremendously appealing during his lifetime, and continued to be influential throughout the twentieth century. “Yogi Ramacharaka” was one of several pseudonyms Atkinson wrote under throughout his life, all of which were presumably used to allow him, a well-known and prolific author, “to publish with several companies simultaneously and to do so without flooding the market” (“The Hidden Sage”). Curiously, Atkinson seems to have chosen his “Ramacharaka” moniker after seeing a “massive ‘Epic of the East’ pageant...by the Order of the Oriole in the fall of 1882. A then 19-year-old Atkinson would’ve been one of thousands on the streets of Baltimore who watched the massive spectacle that featured a float dedicated to the ‘Rama-Chandra’” (“The Swami of Baltimore”).

Sources Consulted: Deslippe, Philip. “The Hidden Sage: William Walker Atkinson & His Legacy” New Dawn, 2019; Deslippe, Philip. “The Swami of Baltimore: The Life and Legacy of William Walker Atkinson,” Milestones, 2012.

**Price: \$100.00**





**[Photograph of Benares Boy Scouts “Rama Troop”].**

[Rama Troop]: Benares, India. 1923.

Albumen print, 4.75” x 6.75”. CONDITION: Good, photo detached from mount, some losses to margins.

*A dignified group portrait of an Indian boy scout troop, shown here in the courtyard of a boy’s school established by the Theosophists.*

This photograph shows the members of the Benares Boy Scouts seated in a courtyard, loosely organized by age and height. Behind them, on a banner decorated with a swastika, are the phrases “RAMA TROOP” and “C.H. School.” The caption at the foot of the image reads “Mr R.H. Bhuto[?], the organising commissioner of SSBSA, with Benares Boy Scouts, 1923.”

The only C.H. School near Benares was the Central Hindu Boys School. Located in the holy city of Varanasi, it was established in 1898 by Annie Besant, a leading member of the Theosophical Society, feminist, and Indian Nationalist.

The operation of boy scouts in India was closely linked to the importance Theosophists like Besant placed on Indian Home Rule. For instance, the SSBSA, or Seva Samiti Boy Scout Association, “formed in Allahabad, 1915...was...dedicated to social service and self-help amongst Indians” and “quickly spread across north India” (Benjamin). The Association helped Indians recover from floods and epidemics, while also promoting values of education, sanitation, and uplifting underserved and discriminated communities such as the Dalits, or “untouchables.” Often, when the British would do nothing to help an endangered community in India, the volunteer-led and Indian-composed boy scouts would come to their aid.

Sources Consulted: Benjamin, Ewan. “The Boy Scout Movement and Indian Nationalism,” Bridgewater College, Senior Thesis. 2024; “History of CHS” at Central Hindu Boy’s School online.

**Price: \$150.00**



[Crowe & Rodgers, photog.].

**[Portrait photograph of Ayah with Children].**

Crowe & Rodgers: 57 Murray Place, Stirling, Scotland. Circa 1880.

Cabinet card photograph, 6.5" x 4". CONDITION: Good, image with some spotting and fading, dampstain to mount.

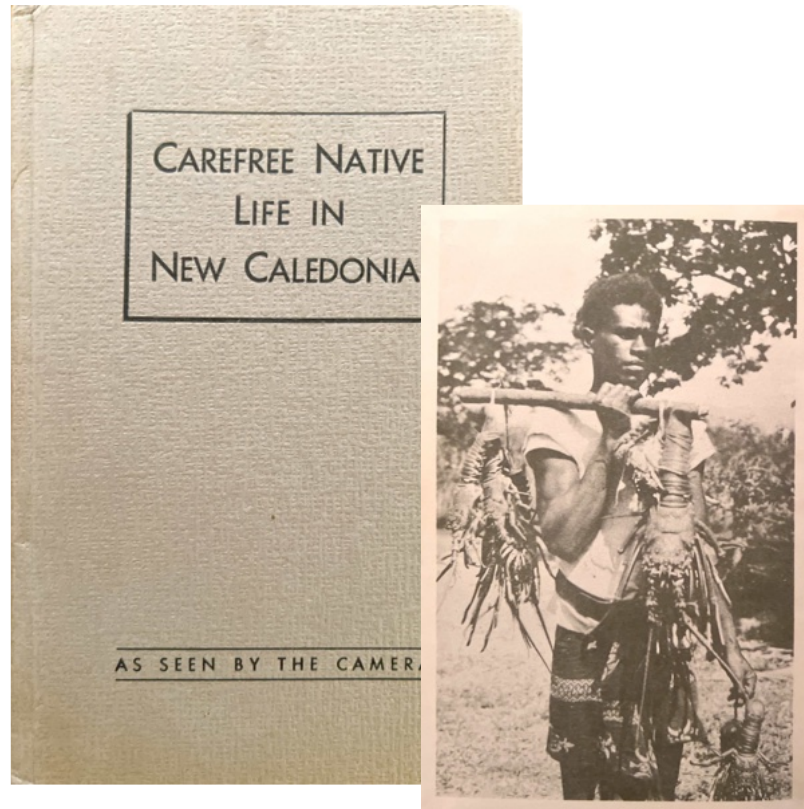
*Large-format photograph of a traveling domestic servant with the children entrusted to her care, by a Scottish photography studio.*

This photograph shows a female ayah dressed in humble garb holding a baby in a bonnet while posing for a photograph with the baby's three siblings. Judging from her complexion and garb, the domestic servant was almost certainly from India, and since she is seen here caring for children, we believe that she was an ayah, a distinctive occupation for Indian women during the nineteenth century. Ayahs "first emerged as an...occupational group in India with the arrival of British wives from the late eighteenth century," and they quickly became "the mainstay of childcare work for the British in India...They also accompanied British families, in considerable numbers, across oceans between Asia, Europe, and Australia" ("Ayahs & Amahs Project").

The Scottish Crowe & Rodgers studio was established in 1871 by Alexander Crowe. Crowe set up shop at 33 Murray Place and came to the business with over a decade of experience as a photographer, exhibiting in at least one show in Edinburgh. Rodgers was the son of the founder of one of the oldest photographers in Scotland, and joined Crowe as an apprentice in 1871. Crowe retired in 1876, leaving Rodgers to operate the business "out of new premises at 57 Murray Place" through the end of the decade.

Sources Consulted: "Stirling photographers, Crowe & Rodgers" Stirling Archives online; "Ayahs & Amahs Projects" at Ayahs and Amahs online.

**Price: \$175.00**



Quin, Andrée.

**Carefree Native Life in New Caledonia: As Seen by the Camera.**

Les Editions du Courrier Australien: 161 Bond Street, N.S.W. circa 1945.

Sm 8vo. Gray paper over boards. 27 unpaginated leaves, one page of text printed on rear pastedown, 14 photo illustrations. CONDITION: Near-fine, touch of wear to extremities and foot of spine, text fine, images crisp.

*A scarce ethnographic study of the "civilization" of the Kanak people of New Caledonia, issued by the oldest bilingual publisher in Australia.*

This book provides a visual record of the indigenous people of New Caledonia, as seen by a French amateur ethnographer prior to the Second World War. The photographs principally show the Kanak engaging in their

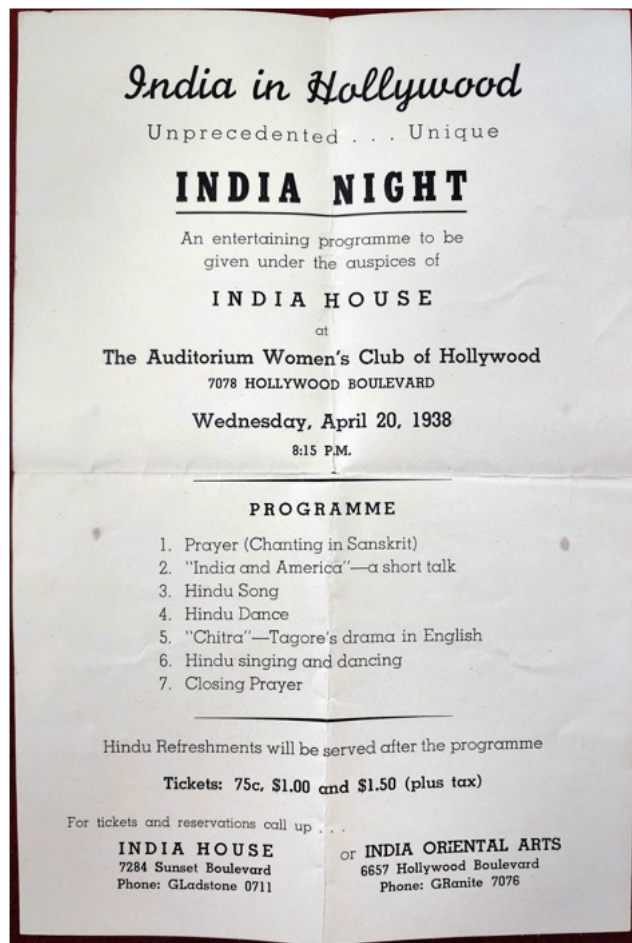


typical activities, i.e., standing beside coconut trees, enmeshed between taro plants, and standing undressed, craving “admiration.” Throughout, however, the photographs also show the effects of a century of Westernization, such as when “civilized fishing methods...[i.e. fishing nets]...replace the spear,” or when “Europeanized mother[s] stay at home to look after the baby” while spearbearing fisherwomen explore the shore topless, provoking “even the fish.” The accompanying text, in French and English, is primarily descriptive, with only the occasional snarky comment.

We have dated this book to 1945 because of an article in *Le Courrier Australien* which reports that the book won the second prize in the L'Ours de Neige contest (*Le Courrier*, June 1945).

As of December 2024, OCLC records only 2 holdings in America, one at the University of Manoa, the other at UCSD.

**Price: \$150.00**



[India House and India Oriental Arts].

**[India in Hollywood: Unprecedented...Unique... India Night].**

India House: The Auditorium Women's Club of Hollywood, 7078 Hollywood Boulevard. 1938.



Folded flyer. 9" x 6". CONDITION: Very good, two points of bubbling, slightest tears to margins, centerfold with pinpoint tear.

*A well-preserved flyer advertising an American rendition of Rabindranath Tagore's feminist play, Chitra, performed at a notable California Women's Club.*

This flyer advertises a performance of a one-act play, *Chitra*, by Indian Nobel laureate, poet, and humanist Rabindranath Tagore. It was performed in an Italian Renaissance style auditorium at the Women's Club of Hollywood on April 20, 1938, alongside a talk on "India and America," delivered by Superior Judge Bullock (Los Angeles Times, March 1938), together with Indian songs and dances. The auditorium could "seat 750 people on the first floor and 250 on the second" and was "designed by...Walker and Eisen" (Mallory).

*Chitra* was first published by the India Society of London in 1913. It adapts a scene from the Indian epic, the Mahabharata, wherein Chitrangada, a female warrior, attempts to woo the male protagonist, Arjun. Tagore rendered this story into a "dance-drama" that uses *Chitra's* situation—being expected to perform masculine roles while maintaining traditionally feminine desires—as a foil to comment upon the plight of modern Indian women. It was performed, to much acclaim, throughout England and North America.

Given the venue, the lecturer, Superior Judge Bullock, was most likely Georgia Bullock, the first female Superior Court judge of California.

The Women's Club of Hollywood was established in 1905 and helped to "create the Hollywood Public Library and the Hollywood Studio Club, which gave a home to many hopeful young girls coming to Hollywood to make it in the movies" (Turnbull). They were involved in numerous other philanthropic efforts, such as helping alleviate poverty, unemployment, and assisting in beautifying the city (the club stood "firmly against...billboards' encroachment, feeling they marred the landscape" of Hollywood).

Sources Consulted: "*Chitra*," at Shaw Festival online; "Women's Club of Hollywood headquarters" at Martin Turnbull online; Mallory, Mary. "Hollywood Heights: Woman's Club of Hollywood Celebrates 110 years" at Daily Mirror online.

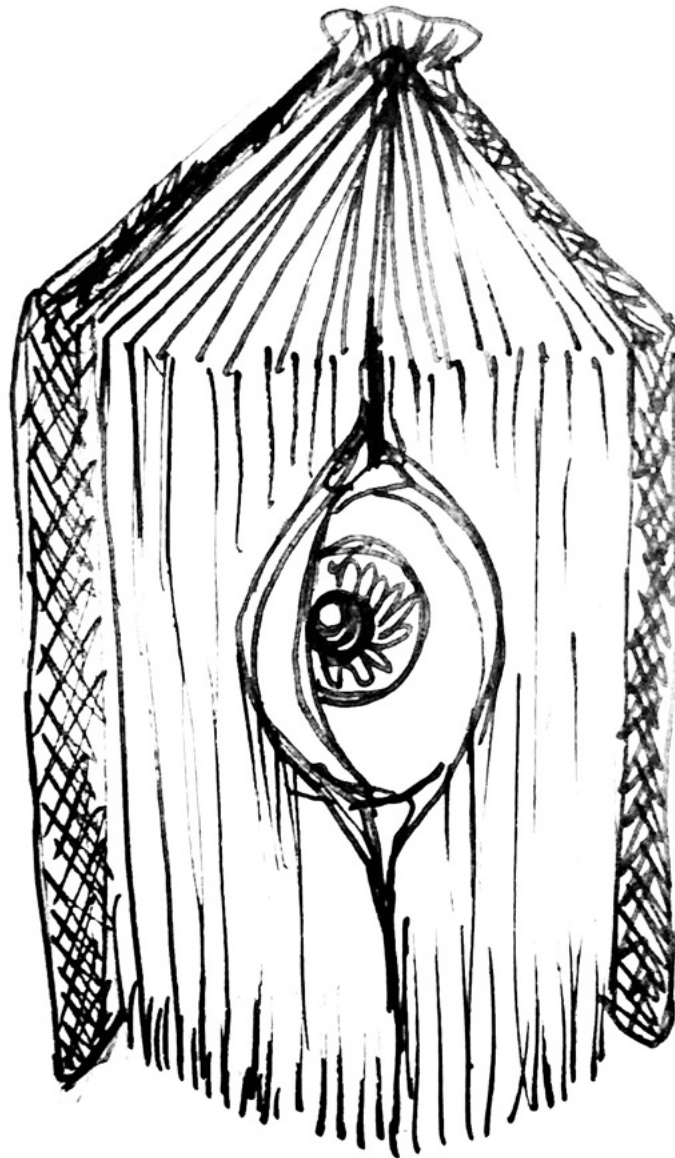
**Price: \$125.00**

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