Part II: Maria Corelli's Metaphysical Beliefs
CHAPTER I.

The Sources of Marie Corelli's Electric Creed of Christianity.

"You write in a very powerful and convincing way about things of which you can have had no real experience and therein lies your charm." - Innocent. p. 340.

"She was to it i.e., Society 'a curious sort of woman, difficult to get on with', - and behind her back it said of her the usual mysterious nothings, such as, 'Ah! one never knows what those kind of persons are!' or, 'Who was she?' and 'where does she get her strange ideas from?'


Philosophy, in the original sense, is the love of the knowledge of ultimate reality. "We are planted in a world where we are required to think and reflect on the nature of the Cosmos, the meaning of right and wrong, the destiny of the human individual. It is a law of man's intellectual consciousness to search for the spirit of truth." The ultimate problems of life in their stupendous magnitude stand before every one, one day or the other.

"The pain of living and the drug of dreams
Curl up the small soul in the window seat
Behind the Encyclopaedia Brittanica."¹

The human world of the present day is facing a crucial test. Man has been blinded by his material prosperity. But the "great betrayal of the human spirit will lead to the ultimate destruction of humanity."² Some philosophical thinkers are not unaware of this. They have begun to reconsider their religions and philosophies. Religion is a "recognition on the part of man of some higher unseen power as having control of his destiny and as being entitled to obedience, reverence and worship."³ There is an attempt once more to synthesise religion and science or 'natural philosophy.' This was the great debate of the nineteenth century and a synthesis is being favoured now more and more.

Religion and philosophy were closely related before. There seems to have been an independent growth of philosophical thought among the Greeks. But the ancient Indian sages and Christian apostles did not separate religion from philosophy.

Mysticism in its usual sense, is the doctrine of the

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1. From 'Animula' of T.S.Eliot.
union of the human soul with God. "Mystical experience is primarily a psychological question; the doctrine of mysticism is essentially a metaphysical problem." It is the experience of an individual soul with the ineffable fullness of life, the Absolute. Indian philosophy has profoundly influenced many metaphysical thinkers in Europe since the latter part of the 19th century. There have been in evidence, in Europe, six approaches to Indian philosophy, one differing from the other.

The first tendency is to deny mysticism altogether and to consider the working of the Universe exclusively from the scientific point of view. The positivists illustrate this tendency. The theologists stand at the opposite pole. But they are at one with positivists in their dogmatism. They refuse either to subject their theological beliefs to any scrutiny or to deviate from them even in the smallest measure. The third group of western thinkers accepts the ethics of Indian philosophy. T.S. Eliot and Middleton Murry quote with approbation the ethical philosophy of the Upanishads and the Bhagavadgita. The fourth group of thinkers believes in a comparative study of Eastern and Western religions. The Theosophical Society, founded by Mme. Blavatsky and others accepts the doctrine of reincarnation and the law of Karma. These thinkers maintain

that there is the same groundwork of philosophy in all religions. India seems to them 'the Alma-Mater of all the great religions of antiquity.' The fifth group endeavours to synthesize the doctrines of Indian philosophy, with the doctrines of the New Testament. It tries to reinterpret the New Testament in the light of Eastern philosophy. Marie Corelli attempted to harmonise Eastern and Christian philosophical doctrines, and to evolve a new Christian creed of her own. The sixth group fully accepts the doctrines of Indian philosophy. Aldous Huxley testifies the neo-brahmin of the West, to this tendency.

Marie Corelli calls her new creed of Christianity by different names: 'my creed,' 'electric creed,' 'psychic creed,' 'electric theory of the Universe' and the theory of 'radioactivity.' There are different phrases used to describe the same creed. The phrase 'Electric Creed' is used throughout this thesis to describe this creed. This is also the phrase significantly employed in Corelli's first romance.

The main doctrines of Corelli's 'Electric Creed of Christianity' are the reincarnation of the human soul and the law of compensation. Corelli says that these tenets are completely borne out by the New Testament. As her contribution to a new metaphysics, she gives a vivid symbol of the working power of God—the "Electric Ring, encompassing God's world" in Heaven.

2. A Romance of Two Worlds. p.XVIII.
3. —Ibid— p.XXVI.
In what context in the New Testament did Corelli discover these doctrines? Did the resurrection of Jesus Christ give her a hint of the reincarnation of the soul? Is there any truth in her conception of the 'Electric Ring' of God's working power? Was there any sourcebook for Corelli on which to base her new Creed? Many Christian saints like St. Augustine and St. Thomas Aquinas studied and preached the New Testament. But no one discovered the doctrines of the reincarnation of the human soul and the law of compensation, in the New Testament, except of the originators of the Theosophical Society. Corelli's 'Electric Creed of Christianity' was based entirely on theosophical works, especially Blavatsky's *Isis Unveiled*, which was published about eight years before the publication of Corelli's first book. In the long period of her literary career Corelli might have read books on Egyptian, Scandinavian, Hermatic and Jewish religion and mythology. She might have studied the works of Greek philosophers like Plato. Dr. Mackay's home-library of random books 'good, bad and indifferent' might have supplied her with standard histories, dictionaries and encyclopaedias. His home library might even have contained *Isis Unveiled*, and other theosophical books. Corelli's philosophy, her conception of Jesus Christ, Virgin Mary, her attempt to trace Christianity to the Chaldean Brotherhoods of 6000 years B.C., her conception of the Universe and of the 'Electric Ring,' her knowledge of hypnotism,
mysticism and spiritualism, - all these are mainly based on the contents of _Isis Unveiled_. Even the name of her creed is taken from this theosophical work.

Here are a few references which shed some light on this problem. Ernest Baker finds in many of her romances, "the same theosophic creed of the everlasting spirit within each one of us identified later on with radio-activity."¹ D.L. Hobman writes in the _New Statesman and Nation_: "She made violent attacks upon its religious institutions, especially upon Roman Catholicism ... yet upheld a nebulous Christianity all mixed up with semi-theosophical ideas."² Bertha Vyver quotes one of Corelli's letters which reveals Corelli's keen interest in Mme. Blavatsky. "This afternoon I went to the eccentric Miss B - and accompanied her to the studio of a German painter, who painted the portrait of Madame Blavatsky."³ Bigland probably refers to the same visit: "There was a second studio call upon a German painter who had done a portrait of Mme. Blavatsky and made a speciality of executing pictures while in a trance."⁴

Bertha Vyver gives some names of famous visitors to Corelli's house in London. Mr. Sinnett, "a well-known psychist and close

². Marie Corelli - by W.S. Scott. p.29.
⁴. Marie Corelli - by E. Bigland. p.119.
ally of Mme. Blavatsky was one of her frequent visitors. Sinnett formerly lived in India. He was the "editor of the Allahabad 'Pioneer,' a strong pro-Government organ." About the latter part of the eighteen eighties he was introduced to Mme. Blavatsky in India. By then she had already started the Theosophical Movement in India. Sinnett was "interested in spiritualistic manifestations, and learning something of the nature of H.P.B." He became an active member of the Society. In the early part of the eighteen nineties Sinnett left India and settled in London. He had been elected Vice President of the London Lodge. His theosophical book "Esoteric Buddhism" stirred the 'fellows' of the London Lodge and it 'had been ready by thousands' in 1883. Sinnett had become President of the London Lodge in 1885. He was one of the defenders of Mme. Blavatsky in many of the accusations made against her. In the summer of 1886 his 'Incidents in the Life of Madame Blavatsky' was published with some portraits of Blavatsky. It created a "profound impression far and wide and aroused a sympathy for this martyr to her convictions, and an interest in her teachings." Hence during the first half of the eighteen

nineties Marie Corelli seems to have been acquainted with Mr. Sinnett. He might have explained and interpreted the doctrines and contents of *Isis Unveiled* to her. He might have told her about 'wrong' explanations of the teaching of Jesus Christ in the *New Testament* and about the 'erroneous' interpretations of his teachings by the Church. In her letter to the Vicar, Mr. Arbuthnot, of the parish Church of Stratford-on-Avon Corelli says: "With regard to the Scriptures... I have had the advantage of the teaching of one of the finest Hebrew scholars in Europe, and he has instructed me as to the actual weight and symbolic meaning of every word and line." Corelli studied theosophy. In her zeal for Christianity, she did not mention her debt to any non-Christian sources for her interpretation of the *New Testament*. She accepted the Eastern philosophical doctrines as though they were esoterically expressed in the *New Testament*. For her newly acquired knowledge, she tried to give the magic touch of Divine Grace around her terrestrial character. Corelli's dogmatic tone, her superficial descriptions of the way of her training in mysticism and her writing as if she herself was an authority on occult knowledge, have made her work complex and intriguing. Corelli could have been fortuitous in her method and acknowledged her

her indebtedness to theosophists and to eastern sources.

Corelli wrote a new introduction, probably in 1896, to a later edition of *A Romance of Two Worlds*. Therein she says: "I have been brought into contact with many peculiar phases of thought and feeling relating to occultism and clairvoyance ... my creed has its foundation in Christ alone."

In the same context Corelli adds: "Thought I am but the humblest of students in these mystic matters, I cannot be deceived in the attributes that should distinguish those who are in the right track from those who are deluding themselves with the shadows of false appearances." In the "Prologue" to *The Life Everlasting*, Corelli gives a glorified version of her 'initiation' in occultism. "My belief in God and the immortality of the soul is absolute, ... but ... I did not attain to the faith I hold without hard training and bitter suffering. This need not be dwelt upon, being past. I began to write when I was too young to know anything of the world's worldly ways. Corelli was thirty one years old when her first book *A Romance of Two Worlds* was published in 1886. And when I was too enthusiastic and too much carried away by the splendor and beauty of the spiritual ideal to realize the inevitable derision and scorn which are bound to fall upon untried explorers into the mysteries of the unseen; yet it was solely

1. *A Romance of Two Worlds*, p.XVII.
on account of a strange psychical experience which chanced to myself when I stood upon the threshold of what is called 'life' and what I found myself producing my first book, *A Romance of Two Worlds*. It was a rash experiment, but it was the direct result of an initiation into some few of the truths behind the Seemingly Real.* In this a reference to her meeting with Mrs. Hovavatsky and her study of *Isis Unveiled* and other theosophical and mystical works? I did not then know why I was selected for such an 'initiation'—and I do not know even now.

It arose quite naturally out of a series of ordinary events which might happen to any one. I was not compelled or persuaded into it, for, being alone in the world and more or less friendless, I had no opportunity to seek advice or assistance from any person as to the course of life or learning I should pursue. And I learned what I did learn because of my own unswerving intention and WILL to be instructed.*

The tenor of the instruction was gradually imparted to Correlli 'in just such measures of proportion' as she was found to be receptive to. Her study of occultism is testified to by the following lines:

"My first book, *A Romance of Two Worlds*, was an eager, though crude, attempt to explain and express something of what I myself had studied on some of these subjects." She was definitely self-guided and trained under some persons. She refers to her

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'probationary' period of psychic knowledge and to 'hard and fast limits' imposed on her at the time of her learning. She remembers her "instructors,"¹ "Our sage instructors"² and "Sears"³. Corelli knew that her first Romance was a "spiritualistic" book. She was afraid of being called "spiritualist" or "theosophist."⁴ Not discussions took place among 'theosophists' and 'spiritualists' in the eighteen nineties. Having benefited by the 'theosophical Society,' Corelli tried to stick to the Christian religion and to propagate it in a new form through her "Electric Creed of Christianity." The heroines in A Romance of Two Worlds⁵ and The Life Everlasting reveal in their psychic training under their spiritual masters a part of Corelli's own 'initiation' in occult knowledge.

Corelli was not satisfied with the doctrines of the Church. She looked forward to a new apostle of Christ who could preach again 'His grandly simple message,' in His spirit, to the world. She repeatedly said that her creed was based on the New Testament only. "My creed has its foundation in Christ alone, and ... I date all spiritual growth in this world from that one Light, containing in itself both the divine and

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³ A Romance of Two Worlds. p.XI.
⁴ The Life Everlasting. p.18.
⁵ Ibid. p.25.
human essence of absolute power, wisdom, and purity.\textsuperscript{1} When some persons regarded her creed as blasphemous, she said:

"Which sacred little book, \textit{New Testament} however, has much of its mystical and true meaning obscured nowadays through the indifference of those who read, and the apathy of those who hear."\textsuperscript{2} Christ belongs to no church. In the multitude of churches "Christ is crucified over and over again."

The New Testament should be reinterpreted in the light of science which may clarify some of the "hitherto unguessed mystical meanings." The "imperishable inner Self" is never explained in the Church. The doctrine of original sin and of sacrifice for the redemption of mankind seemed to her "horrible and sacrilegious."\textsuperscript{3} Christ was "a means of close communication with God."

The religious reformers in Correlli's seven philosophical novels complain in the same way against the doctrines of the church. They ask for the primitive form of Christianity based on the teachings of Christ. "Tempest" was brought up in the Christian faith. But it seemed to him in his later life to be "worse than useless", because he "had intellectually realized the utter inefficiency of Christian ministers to

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  \item \textsuperscript{1} A Romance of Two Worlds. p.XVII.
  \item \textsuperscript{2} \textit{Ibid}. p.XXII.
  \item \textsuperscript{3} \textit{Ibid}. p.XXIV.
\end{itemize}
II deal with difficult life problems.\textsuperscript{1} There is biting satire on the Roman Catholic church in \textit{The Master Christian}. "The world is not with Christ to-day."\textsuperscript{2} The cardinal Bonpre doubts the authority of the church. The church is a system which has given shape and order to the widespread Christianfold. But how far is it founded on the teachings of Christ? The Church is more a creation of St. Paul. He was gifted and clever, no doubt, but he was not God-in-man. "Christ's doctrine leaves no room for differing sects: St. Paul's method of applying that doctrine serves as authority for the establishment of any and every quarrelsome sect ever known."\textsuperscript{3} The Catholic priest Abbe demands a new interpretation of the \textit{New Testament} in the light of Science. "If in place of ancient dogma and incredible legendary lore, it would open its doors to the marvels of science, the miracles and magnificence daily displayed to us in the wonderful work of God's Universe, then indeed it might obtain a lasting hold on mankind. It might conquer Buddhism and Christianize the whole earth."\textsuperscript{4} The principles of the Church should be distinguished from the tenets of Christ. His teachings could not be contradictory to Science. He taught esoterically to his close disciples and exoterically to the masses. There should be harmony between material and spiritual science because both are created by the same Power and both are working for the

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  \item \textsuperscript{1} \textsuperscript{1}The Sorrows of Satan. p.7. \textsuperscript{2}The Master Christian.p.141. \textsuperscript{3}The Master Christian. p.45. \textsuperscript{4}--Ibid-- p.192
\end{itemize}
same goal of the evolution of the Universe. Alwyn discovered occult knowledge in the *New Testament* in his later life. "Christianity has never yet been rightly taught, grasped or apprehended; moreover, as long as men seek through it their own worldly advantage, it never will be, - so that the majority of people are really as yet ignorant of its true spiritual meaning." The *New Testament* should be expounded according to its "old, pure, primal, spiritual intention, and then the more science progresses, the more true will it be proved." St. Paul upset the beautiful simplicity of the faith. His sermons gave rise to different sects of the Christian religion. The existing Church is not based on the teachings of Christ. It is founded on the wrong analogy of the devil myth of Satan. It has become a tyrannical sacerdotal system. "The Alpha and Beta of Christianity has been learned and recited more or less badly by the children of men for nearly two thousand years, - the actual grammar and meaning of the whole Language has yet to be deciphered."

Why did Corelli want to revive primitive Christianity? Was there any authority on the basis of which she could form her opinions regarding the Church and make such dogmatic -

assertions? Was there any school of thought which maintained that Christ was initiated in Eastern philosophy and that His teachings were the revived doctrines of ancient Indian philosophers? Was not Corelli influenced by some work or persons? Where is the key to this mystery?

The sources of Corelli's "Electric Creed of Christianity" were mainly Isis Unveiled and other theosophical books and articles published in her days. She studied them under some 'instructors', human or spiritual.

Isis Unveiled was published in 1877. It is a monumental work on theosophy. It is a "master-key to the mysteries of ancient and modern science and theology." It is printed in two volumes. The first volume introduces theosophy as 'science,' 'theosophy,' is the equivalent of the Sanskrit Brahma-\textit{vidya}, \textit{may}, Divine Knowledge." All the religions of the world are discussed in the first volume. Blavatsky in her comparative study has come to the conclusion that there is only one current of philosophy in all religions and that India was its Alma Mater. The second volume deals with the rise, development and existing state of Christianity. A comparative study of Christianity with other religions is also there. The purpose of

1. Isis Unveiled - Title page by Blavatsky.
2. The Key to Theosophy by Blavatsky. p.2.
The work is explained in the Preface to the first volume:

"The work now submitted to public judgement is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science. It is offered to such as are willing to accept truth wherever it may be found and to defend it even looking popular prejudice straight in the face. It is an attempt to aid the student to detect the vital principles which underlie the philosophical systems of old.

"The book is written in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliating past, that credit for its achievements which has been long withheld... Toward no scientific hypothesis has its criticism been directed in any other spirit ... Our work, then, is a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom Religion, as the only possible key to the Absolute in Science and theology ..."

Marie Corelli formed her new creed of Christianity on the basis of the following statements in *Isis Unveiled*. The second volume of *Isis Unveiled* "is in particular directed against theological Christianity, the chief opponent of free
thought. It contains not one word against the pure teachings of Jesus but unsparingly denounces their debasement into pernicious ecclesiastical systems that are ruinous to man's faith in his immortality and his God, and subversive of all moral restraint. We cast our gauntlet at the dogmatic theologians who would enslave both history and science; and especially at the Vatican, whose despotic pretentions have become hateful to the greater portion of enlightened Christendom.\(^1\) Corelli's criticism of the Roman Catholic Church in *The Master Christian* is obviously influenced by *Isis Unveiled*.

Jesus was a pupil of the Essenes who "were the converts of Buddhistic missionaries who had overrun Egypt, Greece, and even Judea at the time, since the reign of Asoka the zealous propagandist."\(^2\) The *New Testament* is known for its mistranslations and falsifications of texts. "The blunders of the *Old Testament* are as nothing to those of the gospels."\(^3\) Blavatsky quotes some contradictory passages from the *New Testament* to prove her statement. Jesus taught in parables. He preached exoterically to the masses and esoterically to his close followers. "There was a secret doctrine preached by Jesus to the few who were deemed worthy to become its recipients and custodians. And Peter said: 'We remember that our lord and teacher,"

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2. --*Ibid*-- p.132.
3. --*Ibid*-- p.133.
as commanding, said to us, guard the mysteries for me, and
the sons of my house. Wherefore also he explained to his
disciples, privately the mysteries of the Kingdoms of the heavens."

The secret doctrines of Jesus's teachings are obscured
and sometimes they are falsified in the New Testament.
He left no records of his wisdom. His teachings were orally
carried from one generation of disciples to the other. "The
NT never appeared in its complete form, such as we find it
now, till 300 years after the period of apostles." In their
enthusiasm to spread Christianity throughout the world and to
make it the greatest religion in the world, missionaries preache
as though "the doctrines of Christianity were plagiarized
by the Pagans the world over." They sought supremacy over
the ancient creeds. They claimed the discovery of the Devil
officially recognized by the Church. Christ's godhood, according
to the Church, is based entirely on the conception of the
devil, - Satan. "The Reverend Father Ventura asserts explicitly,
that to the Devil and his angels we are absolutely indebted for our Saviour; and that but for them we would have no
Redeemer, no Christianity." For this reason, Corelli denied

the Christian conception of man's original sin and Christ's sacrifice. There is no Hell in her Cosmos. Satan in her novel is sure of his redemption in the course of the world's existence. She held, therefore, that the Church, since its origin, has developed to the present day on the wrong side of Jesus's teachings. Jesus was not the only God-in-man. The term Christ was the title given to Him later, 'Christ' meant 'the anointed one'. "The Christs of the pre-Christian ages were many." Jesus at the most was one of the incarnations of God like the Buddha. The Christians have "either to admit periodical 'incarnations,' or let Christianity go as the greatest imposture and plagiarism of the ages." Corelli demanded primitive Christianity, Christianity based solely on the real teachings of Christ. She did not want Paulian Christianity because St. Paul was more influenced by Greek philosophy. Paul conceived by the term 'Christ' an abstract ideal of the personal divinity dwelling in man. For him Christ was "not a person but an embodied idea." Paul was the only apostle who had understood the secret ideas underlying the teachings of Jesus, although he had never met him. But Paul had been initiated himself; and bent upon inaugurating a new and broad reform, one embracing the whole of humanity, he sincerely set his own doctrines far above the wisdom.

1. The Sorrows of Satan.
of the ages, above the ancient Mysteries and final revelation to the epoptae. As Professor A. Wilder well proves in a series of able articles, 'it was not Jesus, but Paul who was the real founder of Christianity.'

The Christianity of Paul took the place of the Christianity of Peter and this in its turn was mixed up with other world-religions. Paul's teachings created difference of opinion and gave rise to numerous sects in Christianity. "The 'Christ of Paul' has constituted an enigma which evoked the most strenuous endeavour to solve." Hence Corelli wished to undermine Paul and upheld Jesus Christ and his teachings.

Corelli attributed all spiritual growth to 'Christ' alone. There is a mystery in her use of the term 'Christ'. It was the title given to Jesus after his death by his followers. The term "Chrestos" was used in the fifth century B.C. by Aeschylus, Herodotus and others. Christ and Christian were spelt originally as 'Chrest' and 'Chrestians' respectively. The words were borrowed from the temple vocabulary of the Pagans. 'Chrestos' meant 'a disciple on probation,' a candidate for hierophantship. The student was anointed at the end of his training, as the last touch of ritualistic observance. He was then called Christos - the 'purified,' in esoteric or mysterious language. "In mystic symbology, indeed, Christes or

\[1. \text{Isis Unveiled. Vol.II. by Blavatsky. p.574.}\]
\[2. \text{Ibid— p.575.}\]
Christos meant that the 'way,' the 'path,' was already trodden and the goal reached. Obviously, Corelli purposely did not use 'Jesus' in her statement and used the term 'Christ' alone with a double meaning - implying both Jesus Christ and the 'anointed one' in general. In this vague sense of the term, the monk Heliobas says: "All religions are mere types of Christianity." 'Christ' then, in the Greek meaning, was an 'anointed one' and he existed even before Christianity. "Christ did not come to us as a Sacrifice," says Corelli, but as a means of close communication with God. This is almost a paraphrase of the following: "Christos was the mediator and guide between God (the Higher) and everything spiritual in man." Corelli accepted the theosophical interpretation of 'Christ' and the criticism of the Church. Weaving the essential philosophical and historical material of "Isis Unveiled" into the fabric of the New Testament she tried to make Christianity profound and perfect. She glorified Jesus Christ above all philosophers and founders of the religions of the world. Her attempt to reconcile Christian and non-Christian doctrines was ingenious and new. But it did not convince the

1. The Key to Theosophy by Blavatsky. pp.211-212.
4. "Isis Unveiled" by Blavatsky. p.172. (Vol.II.)
large majority of people. Her didactic writing was more aggressive than persuasive. Madame Blavatsky had said in *Isis Unveiled*: "India was the Alma-Mater, not only the civilization arts and sciences but also of all the great religions of antiquity, Judaism, and hence Christianity, included. Herder placed the cradle of humanity in India and shows Moses as a clever and relatively modern compiler of the ancient Brahmanical traditions."¹ But nowhere has Corelli acknowledged her debt to Indian philosophy or to the Theosophical Society. She clung to her religion. She did not discard it. The present writer had written to the Theosophical Society Adyar, Madras, to know whether Corelli was a member of the Society. They replied to say: "To our knowledge she was never a member of our Society."² He had also enquired of them about the influence of the Theosophical Society on Corelli. Again they wrote: "We agree that Marie Corelli's books show the influence of eastern and occult teachings, but whether or not she derived them from the Theosophical Society it is not possible to say."³ But a study of Corelli's novels against the background of theosophical writings as presented here brings out clearly the truth of her debt to theosophical writings.

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2. From a letter dated October, 9, 1954.
3. From a letter dated February 17, 1956.
Oorelli distinguishes between true spiritual progress and hypnotism. At the time when she wrote her first romance, seances and their practitioners known as 'spiritualists' were quite popular in England. There was a great conflict between theosophists and spiritualists. Corelli, like Blavatsky, condemned the "craze for spiritualism" and table-turning incidents at seances. She pitied the excited ladies who assured her that they could pass through the ceiling without making a hole in it. For "Spirits can touch nothing corporeal." But the spiritual life is beneficial and healthy. It brings contentment and tranquility.

"True spiritual progress and knowledge are shown in the cheerful, sincere, and wholesome life of the person possessing it, and in the encouraging and ennobling influence that life has on the lives of others." Hypnotism is black magic. It may harm the 'medium.' "Hypnotism, which is merely animal magnetism called by a new name, and which is nothing but the physical attraction of strong bodies brought to bear on weak, diseased, or passive ones, has nothing whatever in common with what I may designate spiritual electric force." Blavatsky also traces the history of "magic" and discusses the good and bad effects of hypnotism and mesmerism. "Magic was considered a divine science which led to a participation in the attributes

1. A Romance of Two Worlds. p.XXI.
2. --Ibid-- p.XX.
3. --Ibid-- p.XX.
of Divinity itself. 'It unveils the operation of nature,'
says Philo Judeus, 'and leads to the contemplation of celestial
powers.' In later periods its abuse and degeneration
into sorcery made it an object of general abhorrence." Prof.
Molitor says that magic was "of a double nature—divine magic,
and evil magic, or the black art. Each of these is again
divisible into two kinds, the active and seeing; in the first,
man endeavours to place himself in rapport with the world to
learn hidden things; in the latter he endeavours to gain power
over spirits; in the former, to perform good and beneficial
acts; in the latter to do all kinds of diabolical and unnatural
deeds." With the Hindu and Egyptian priests magic was
esoteric and divine.

Hypnotism is a process by which one man of strong will
plunges another of weaker mind into a kind of trance; once in such a state, the latter will do anything suggested to
him by the hypnotizer. If it is not for beneficial purposes,
it becomes black magic. Mesmerism is different from hypnotism.
It is "a vital current that one person may transfer to another;
and through which he induces an abnormal state of the nervous
system that permits him to have a direct influence upon the mind
and will of the subject or mesmerized person." Blavatsky
gives importance to mesmerism. It is "the most important branch

3. The Key to Theosophy - by Blavatsky. p. 221.
of magic; and its phenomena are the effects of the universal agent which underlies all magic and has produced at all ages the so-called miracles.\textsuperscript{1}

The drift of the enlightened soul is towards perfection. It treads the noble path of goodness. It carries a beneficial aura wherever it stays or travels. Corelli praises the quest of the soul and condemns hypnotism as evil in its effect. It is the impure souls which work in seances. But Blavatsky had already expressed similar views on hypnotism in her book. "We are far from believing", says Blavatsky, "that all the spirits that communicate at circles are of the classes called 'Elemental' and 'Elementary.' Many especially among those who control the medium subjectively to speak, are human disembodied spiritual spirits. Whether the majority of such spirits are good or bad, largely depends on the private morality of the medium, much on the circle present, and a great deal on the intensity and object of their purpose. If this object is merely to gratify curiosity and to pass the time, it is useless to expect anything serious. But in any case, human spirits can never materialize themselves in propria persona."\textsuperscript{2}

Spirit and matter are distinct in their nature; matter is visible and the spirit is invisible. But they are complex—

\begin{itemize}
  \item[1.] Isis Unveiled.\textsuperscript{Vol.I.} \textsuperscript{-} by Blavatsky. p.129.
  \item[2.] \textsuperscript{--Ibid--} p.67.
\end{itemize}
complementary to each other in the evolution of the Universe. Scientific discoveries and inventions may help to clarify the mysteries of the spiritual world. Corelli demanded a new interpretation of the New Testament in the light of Science. Religion and Science cannot be contradictory. Now, theosophists studied all the religions of the world with the help of the material and spiritual sciences. They emphasized that material phenomena should be investigated through spiritual science also. Blavatsky remarks that the sages of the Orient "showed us that by combining science with religion, the existence of God and the immortality of man's spirit may be demonstrated like problem of Euclid." Science is not infallible. Referring to the confessions of failure from her contemporary scientists, Blavatsky said: "We wish to show how inevitable were their innumerable failures, and how they must continue until these pretended authorities (i.e. scientists) of the West go to the Brahmans and Lamaists of the far Orient, and respectfully ask them to impart the alphabet of true science."²

Corelli had no scientific training. But her novels show that she had studied the explanation of the spiritual and material sciences given in Isis Unveiled. She tried, besides,

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1. Isis Unveiled. Vol.I. by Blavatsky. p.XII.
2. Ibid. p.XII.
to acquire scientific knowledge from contemporary scientists. Sometimes she even formulated her own scientific theories which of course cannot be regarded as strictly scientific. Her novels like A Romance of Two Worlds and The Secret Power give a few illustrations of this kind. On the whole, her scientific knowledge was Blavatskian. "The greater and wider the discoveries of Science the nearer shall we feel the actual presence of God."¹

Corelli's assimilation and adaptation of theosophic thought is also seen in her views on miracles. Seers performed miracles in ancient times. These were not the tricks of black magic. A miracle was "a marvellous event occurring within human experience, which cannot have been brought about by human power or by the operation of any natural agency, and must therefore be ascribed to the special intervention of the Deity or of some supernatural being."² Miracles were natural, the beneficent deeds of great saints. The enlightened soul embodies this magic power. Corelli admits the capacity of the enlightened soul for performing miracles. But she restricts it only to those who have an absolute faith in Christ: "The power of performing miracles, the gifts of healing and prophecy, and the ability to see beyond the things of this world, are all

¹ A Romance of Two Worlds. - Appendix. p.339.  
² The Oxford English Dictionary. Vol.VI.
obtainable, but only through absolute faith in Christ. Corelli is dogmatic in saying that only those who truly love and understand the teachings of Christ can get miraculous powers. She restricts the general statements of theosophy so as to be applicable only to believers in Jesus Christ. A sceptical age rarely hears of miracles. "The miracles enacted now are silent ones, and are worked in the heart and mind of man alone."

Corelli stresses faith, the love of God and the progress of the soul as prerequisites for the performance of miracles. These are elaborately discussed in *Isis Unveiled*. The soul is an emanation of God. If it is properly evolved nothing would be impossible for it on this earth. Faith and will-power are necessary for such an evolution. Prayer in its intensity leads the soul of man to contemplation and illumination. The will-power of an adept can result in miracles. "The Atharva-\textit{Veda} teaches that the exercise of such will-power is the highest form of prayer and its instantaneous response. To desire is to realize in proportion to the intensity of the aspiration; that, in its turn, is measured by inward purity." Everything happens in the world according to natural laws. "Magic is spiritual Wisdom; nature the material ally, pupil and servant of the magician. One common vital principle per-

1. A Romance of Two Worlds, p.3.
per-vades all things, and this is controllable by the perfected human will. The adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given." Corelli also did not think of miracles as unnatural. Miraculous power is not contrary to Nature.

Corelli thought of the discovery of "radium" and applied it to the miracle of Christ's Resurrection. "Does not science here almost unwittingly verify the words of St. Paul: 'It is sown a natural body; it is raised a spiritual body?' There is nothing impossible or miraculous in such a consummation, even according to modern material science, - it is merely the natural action of pure radio-activity." As an authority on spiritual science, Corelli quotes Max Muller. This is one more proof of her study of Indian Philosophy: "The 'Miracles' of the New Testament and not 'legends' or historical coincidences, as Max Muller has recently observed, but eternal truths."[2]

Corelli confidently called her Creed 'electric,' deriving her knowledge of the term from Isis Unveiled. But when some critics ridiculed her for using that word and told her that

2. The Life Everlasting. p.16.
there could not be any spiritual force in electricity, she tried in the later editions of her first book and The Life Everlasting to defend herself against these attacks from the press. She changed 'electricity' to 'radio-activity' in describing the "Germ of the Soul." Corelli was confronted with a problem here. She could neither quote the authority of Blavatsky nor show her deficiency in spiritual science! In the Appendix to A Romance of Two Worlds, she added that the term 'electricity' which she used did not refer to electricity "in any known form." She distinguished in man two kinds of electricity - physical and spiritual. By increasing the electricity of the body one could survive many years and be youthful forever; and by increasing the electricity of the soul one could do miracles and lift one's soul nearer to God. Corelli was indebted for this distinction also to the author of Isis Unveiled. Blavatsky mentions two kinds of electricity - one brute and blind and the other intelligent and clairvoyant. "All the ancient mythologies were based on the science of natural philosophy, and show that the most occult properties of electricity and magnetism were known to the theurgists of the earliest mysteries recorded in history." In another context, Blavatsky referring to the effects of blind electricity, says:

"There evidently exists a corresponding electricity produced by the cerebral pile of man; this soul electricity. ...."¹

Without acknowledging the authority of Isis Unveiled Corelli gives a rather condescending explanation of her use of the term. "To explain one's self clearly to the majority one must avoid the use of involved and learned terms which confuse the mind without enlightening it, - and which mar the usefulness of many works that have been written on psychic subjects."²

The meaning of the term 'soul' appeared to her to be vague. Was it because theosophists referred to the 'three souls in man' - man as a 'Trinity'? She thought of the term 'electricity' as a better word to describe the psychic phenomenon.

"The very name of Electricity conveys to the brain the idea of rapid movement and light, which are the great characteristics of the Soul."³ If she was so sure of the term, why did she change it to 'radio-activity'?

One more proof of Corelli's indebtedness to theosophy can be traced in her descriptions of heavenly drinks. Corelli introduces a kind of mysterious liquid in some of her novels. She wove enchanting romances round it. She calls it by different names 'elixir,' 'Eastern Wine,' and 'volatile fluid' in A Romance of Two Worlds; 'vital fluid' and 'electric flamma' in The Soul of Lilith; and 'glittering liquid,' 'fluid' 'a medicine of condensed light elixir' in The Young Diane.

3. --Ibid-- pp.X-XI.
The elixir was described as a powerful and vivifying tonic. It acted with great rapidity on the entire system of the body through veins, like electricity. The 'eastern wine' was made of the juice of plants. It was absolutely harmless. The volatile fluid, "if taken in small quantity every day, will keep you in health, strength, and intelligent vigour, while it will preserve your youth and enjoyment of life to a very much longer extent than that usually experienced by the majority. But that drink was not so powerful as to separate the soul from the body. "This liquid of itself cannot put you into an uplifted state of existence, you need human electric force." The spiritual power of a monk can revive the soul in a body. El-Rami's vital fluid caused the circulation of blood in the dead girl Lilith. She grew as good as a living person to her womanhood due to its effect. It was 'electric flamma'.

The complexion of the old Diana was changed to the appearance of a girl in full bloom by drinking the glittering liquid of Dr. Dimitrius. The immediate effect of the fluid was horrible. Diana felt herself whirled off into a strange, dark, slippery vortex of a murderous cold, which suddenly changed to blazing heat then again to cold; she saw giant pinnacles of ice, and

1. A Romance of Two Worlds. p.201.
2. Ibid. p.201.
3. The Soul of Lilith. p.231.
enormous clouds of flame rolling upon her 'as from a burning sky."1 It was the true elixir for which scientists searched in vain till Dr. Dimitrius discovered it. The doctor gives a mystical flavour to his drink, "This is the Sacramental cup of life," he says holding the cup containing the fluid, "it is what early mystics dreamed of as the Holy Grail."2 Diana felt that, in her changed shape, she was no longer earthly, they no longer subject to all the ills that flesh is heir to." The Medicine filled her "with another and more lasting force of life."3 Corelli's description of the mysterious drink seems to show that it is both physical and spiritual. "The Fountain of Youth and the Elixir of Life were dreams of the ancient mystics and scientists, but they are not dreams to-day. To the soul that has found them they are Divine Realities."4 They are divine realities because the soul is ever eternal and young. It is said that there are powerful electric organs in every human being and that they are capable of marvellous spiritual force.5 Dr. Dimitrius talks even of the possibility of the recreation of life.6 An old body can be transformed into a youthful one. There are cells in the brain.

"Youth is in the cells of the brain. Should the cells become

dry and withered, it is because the soul has ceased to charge
them with its energy. But when this is the case, it is possible
- I say it is possible! - for science to step in. The
spark can be reenergized, the cells can be recharged.¹

Now, Blavatsky mentions some Indian drinks which were
also both physical and spiritual in their effect. She refers
to a "strong mesmeric fluid."² Heliobas's 'Eastern wine' might
have been the 'soma' of ancient India: "This Hindu sacred
beverage answers to the Greek ambrosia or nectar, drunk by the
gods of Olympus ... He who drinks it easily reaches Brahma,
or place of splendour (Heaven). The Soma-drink known to Europeans
is not the genuine beverage, but its substitute; ...

We were positively informed that the majority of the sacrificial
priests of the Dekkan have lost the secret of the true
soma. It can be found neither in the ritual books nor through
oral information ... He who drinks it is made to participate
in the heavenly king, because he becomes filled with it,
as the Christian apostles and their converts became filled with
the Holy Ghost, and purified of their sins. The soma makes a
new man of the initiate; he is reborn and transformed, and his
spiritual nature overcomes the physical; it gives the divine
power/inspiration, and develops the clairvoyant faculty to the

¹. The Young Diana. p.176.
According to the exoteric explanation, the soma is multiform, but, at the same time it is an angel. It forcibly connects the inner, highest 'spirit' of man, which spirit is an angel like the mystical soma, with his 'irrational soul', or astral body, and thus united by the power of the magic drink, they soar together above physical nature, and participate during their life in the beatitude and ineffable glories of Heaven. It was the 'life-drink'. When tasted, it awakened the spirit in man.

Note: The theory and practice of Dr. Dimitrius in The Young Diana are in all probability based on the following passage in Isis Unveiled: "Elie de Beaumont has recently reasserted the old doctrine of Hermes that there is a terrestrial circulation comparable to that of the blood of man. Now since it is a doctrine as old as time, that nature is continually renewing her wasted energies by absorption from the source of energy, why should the child differ from the parent? Why may not man, by discovering the source and nature of this recuperative energy, extract from the earth herself the juice or quintessence with which to replenish his own forces? This may have been the great secret of the alchemists. Stop the circulation of the terrestrial fluids and we have stagnation, putrefaction,

1. Isis Unveiled. Vol. by Blavatsky. p.XLVI.
death; stop the circulation of the fluids in man, and stagnation, absorption, calcification from old age, and death ensue. If the alchemists had simply discovered some chemical compound capable of keeping the channels of our circulation unclogged, would not all the rest easily follow? And why, we ask, if the surface-waters of certain mineral springs have such virtue in the cure of disease and the restoration of physical vigor, is it illogical to say that if we could get the first runnings from the alembic of nature in the bowels of the earth, we might perhaps, find that the fountain of youth was no myth after all. Jennings asserts that the elixir was produced out of the secret chemical laboratories of nature by some adepts; and Robert Boyle, the chemist, mentions a medicated wine or cordial which Dr. Lefevre tried with wonderful effect upon an old woman.1

There are various direct and indirect references to theosophy and to the theosophical movement in Corelli's works. She mentions theosophists only to condemn them. Any how, these references reveal that Corelli had minutely studied theosophical works. But it is sad to see Corelli ridiculing theosophic thought when it is clear that she was so greatly indebted to theosophic writings. She mocks at Buddhism2 and glorifies her own version of Christianity in A Romance of Two Worlds. Heliobas,

2. A Romance of Two Worlds. p. XXIII.
the propagandist of Corelli's creed, says: "Buddhism ... is itself a type of Christ's teachings; only it lacks the supernatural element. Buddha died a hermit at the age of eighty, as any wise and ascetic man might do to-day. The death and resurrection of Christ were widely different. Anyone can be a Buddha again; any one cannot be Christ." In making such a statement, Haliebus seems to be either ignorant of the essence of Buddhism or prejudiced by his missionary zeal. In Ardath, Corelli endeavoured to give to Christianity the glamour of a far greater antiquity. She traced it to the Chaldean Brotherhoods 6000 years B.C. Alwyn like Haliebus finds 'esoteric Buddhism' "totally inadequate to meet the highest demands of the spiritual intelligence." Christianity seemed to him to be the only perfect religion. In The Soul of Lilith, Corelli through a character, El-Rami, makes fun of theosophists and of the Theosophical Movement. "Your modern Theosophist, brisk, calmly counting his gains from the blind incredulity and stupidity of the unthinking masses, is only copying, in a very Liliputian manner, the grand sagacity and cunning of the ancient Egyptian 'magi,' who by scientific trickery, ruled the ignorant multitude; it is the same thought, only dressed in modern aspect." But this laughter is unhealthy because

Theosophists frankly acknowledge that their doctrines are derived from Egyptian or Indian sources. Blavatsky even named her great work "Isis Unveiled" after the religious cult of Isis-Osiris in ancient Egypt. El-Rami saw in a newspaper "a loftily patronising paragraph on the Theosophical Movement, or as it is more frequently termed, the Theosophical Boom." He believed in the invisible world but he could not be tricked by 'shams.' "The Theosophical business is a piece of vulgar imposture, in which the professors themselves are willing to delude their own imaginations, as well as the imaginations of others - they are the most wretched imitators that ever were of the old Eastern sorcerers, - the fellows who taught Moses and Aaron how to frighten their ignorant cattle-like herds of followers." It has to be admitted that Corelli herself is responsible for malicious assertions of this kind, though they are attributed to imaginary characters. After borrowing the doctrines of the theosophical movement and weaving them into her new creed of Christianity, Corelli proceeded to condemn theosophy in a graceless manner.

El-Rami laughs at the conception of 'Mahatma' and 'Mantra.' Without mentioning 'Indian' philosophy or religion, 

Mantras and the Vach of the Brahmans is as much believed in at this day as it was in the early Vedic period. "Mantra" conveys the same idea as the 'Ineffable Name'. Some mantras, when pronounced according to magical formula taught in the Atharva-Veda, produce an instantaneous and wonderful effect.

In its general sense though, a mantra is either simply a prayer - as to the gods and powers of heaven, as taught by the Brahmanical mantra books, and especially Namu, or else a magical charm. In its esoteric sense, the word of the mantra or mystic speech, is called by the Brahmans 'Vach'. It resides in the mantra, which literally means 'these parts of the sacred books which are considered as the aruti, or direct divine revelation.'

How far Blavatsky's annotation of the two terms is authoritative we need not examine. It is clear that Corelli knew these words from theosophical writings.

In her anonymous work, The Silver Domino, Corelli frequently refers to the East, India, and theosophists. She derides the non-Christian creeds of her day as 'bogies' and feels herself proud to be a Christian along 'with the reckless Corelli.' She seems to have been well acquainted with seances also. "If I did not believe, or pretend to believe, in Spiritualism, Theosophism, Buddhism, or some other fashionable

'ism' which is totally opposed to Christianity, I should not be 'in the swim' of things. And of course I would rather perish than not be in the swim of things. I cannot, if I wish to 'go' with my time, admit to any belief in God; ... with the reckless Corelli, I propound to myself the startling question, 'Suppose God were dead? We see that the works of men live ages after their death - why not the works of God?' The exclamation of 'Rien, rien!' la mode, and those who are loudest in its utterance generally take to a belief in bogies - Blavatsky bogies, Annie Besant bogies, Sinnett bogies, Florence Marryat bogies, many of which disembodied spirits, by the by, talk bad grammar and lose control over their 'H's. My jovial acquaintance, Captain Andrew Haggard (brother of Rider), and I have rejoiced in the society of bogies very frequently. We have called 'spirits from the vasty deep,' and sometimes, if all the 'influences' have been in working order, they have come. We know all about them. The following passage reveals Corelli's great admiration for theosophists and the East though there is pretense in her tone: "Elephants and Fairies suggest the 'Arabian Nights.' The 'Arabian Nights' suggest, in their turn, the East, and the East suggests - ah! what does the East not suggest? A.P. Sinnett with his eyeglass? A vision of 'Koot-Hoomi?' pretty Mrs. Besant, once atheist, now ..."  

theosophist? or the marvellous fat (now dematerialised)
of the marvellous Blavatsky? More, far more than these things!
The very idea of the East causes me to stand still where I am,
in a corner among all the literary folk, and 'dream'. The
mood grows upon me; I am in the humour for 'dreams.' I feel
metaphysical.s
Corelli's great admiration for India is perhaps
unconsciously expressed in her criticism of R. Kipling.

"Scratch not the surface of the mystic East,
With flippant pen dipped in reporter's yeast,
For India's riddle is a riddle still. "

Some philosophers use words in a special way and have
an individual phraseology. Often they coin new words and phrases. Theosophists have, in this way, made current some special
terms of their own. When we examine Corelli's philosophical
terms and phrases, it becomes clear that her philosophical
phraseology is mainly theosophical. The following phrases and
sentences which recur persistently in Corelli's novels remind
one of the contents of Isis Unveiled, The Key to Theosophy and
other theosophical works:

"Retrogression and progression of the human soul; human
electricity; electric stone occultism; clairvoyance; Buddhism;

2. Ibid. p.340.
hypnotism and true spiritualism; the veiled Glory; mysterious liquid; elixir; the veil of the eternal; the key to the mystery; sages; mahatmas; mantras; the Law of Compensation; ancient Egyptian magi; the key to God's mystery; transmigration of souls; and law of Eternal Justice; Nirvana; the veil of mere appearances; amulets; master talisman; key to all locked doors; Tree of Life; occult or psychic sciences; cycles of birth; sages and Thesos.

There are numerous references to India and the East in Corelli's novels. India was a land of mystery and glory. The royal pair of a Western country in Temporal Power even spend their lives for a long period in the palace of an Indian Mahayaja. The following phrases show that she had often an eye on the East.

'Eastern wine'; 'Eastern art'; 'Arabian design'; 'Oriental jar'; 'Indian silk'; 'Sanskrit scroll'; 'Oriental needle work'; 'Salaam'; 'Eastern conjurers'; 'Eastern dress'; 'Mahabharata'; 'Oriental easy chair'; and 'Eastern mystic'. A document of Heliobas in A Romance of Two Worlds "bore a seal on which the impression seemed to consist of two Arabic or Sanskrit words."¹ El-Rami, in The Soul of Lilith, "is an Oriental of the very old stock, not one of the modern Indian mixtures of vice and knavery."² He had a manuscript which was "written

¹ A Romance of Two Worlds, p.244.
² The Soul of Lilith, p.11.
Cardinal Felix Bonpre in *The Master Christian* thinks "of the Oriental races with their intricate and beautiful systems of philosophy."²

Corelli often refers to Egypt. Some of these allusions in her novels throw light on the possible training of Jesus in Egypt and on the evolution of her own creed probably on the basis of the cult of Isis-Osiris. The myth of Isis-Osiris symbolized human destiny, the rebirth of man in his children; but its greatest significance in the minds of the ancients was spiritual - the immortality of the soul, the resurrection, the universal motherhood of Isis, and her other-world-influence. The resurrection of Osiris through the efforts of Isis symbolized the rebirth of the soul and it was this that made the Isis cult the greatest of Egyptian religions."³ Whether Corelli formed her creed of Christianity on the basis of the Egyptian religion or *Isis Unveiled* does not matter much. What interests us is the fact that Corelli's knowledge of Egyptian science and philosophy reveals her debt to Theosophy. This will be clear from the following references:—

Electricity and the phonograph were known in ancient Egypt.⁴ Egyptian priests knew magic. Corelli refers to

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Egyptian pyramids, Egyptian sorderers, the secrets of Egypt and the wandering magicians of Egypt. The mysterious man Melchior, Peter in Barabba, is an Egyptian. Jesus echoed the doctrines of some ancient perished creed of Egypt. 'Wireless telegraphy' and 'light rays' were known to the Egyptian priests.

The novel Ziska is based on the theory of reincarnation. The heroine of the novel, Ziska, had a creed which she had adopted from ancient Egypt. "One of the chief tenets of my faith," she says, "... is the eternal immortality of each individual soul."

Some of Corelli's romances seem to have been based on certain episodes and passages in the two volumes of Isis Unveiled. They possibly supplied her with hints which could be developed into fanciful stories. The mention of a kind of elixir by Blavatsky might have inspired Corelli to write The Young Diana. The second part of Ardath deals with the city of Al-Kyris, in which the high priestess, Lyesia, of the Nagaya temple ends her sinful life in the coils of a trained serpent, in the sudden flames of a fire that broke out in the temple. This bears a close resemblance to a quotation by Blavatsky from an article on Nagualism and Voodooism: "A naked white girl acted

as a voodoo priestess, wrought to frenzy by dances and incantations that followed the sacrifice of a white and black hen. A serpent, trained to its part, and acted on by the music, coiled round the limbs of the girl, its motions studied by the votaries dancing around or standing to watch its contortions. The spectator fled at last in horror when the poor girl fell writing in an epileptic fit.¹ In A Romance of Two Worlds, the soul of the heroine, when it is liberated from her body, journeys to other spheres of the Universe along with a guiding angel.² This episode seems to have been on a Chinese legend given in Isis Unveiled. In the legend, the soul of an old woman frees itself from her body. With a guiding spirit of paradise it visits the land of Enlightenment. At the end, again, it returns to the earth and enters the same body. The old woman had this experience in her dream.²

It should be clear by now that Corelli had a creed of her own, a religious philosophy. It was a blending of Christian and non-Christian doctrines. Even the metaphysical problems that she has discussed in her novels reveal the influence of theosophical writings on her ideas. She possibly derived some of the sensational situations and even part of her —

phraseology from these writings. But she did not wish to part with her Christian beliefs even when she was attracted by theosophical ideas. She ended up by incorporating the theosophical ideas she appreciated into a new Christian creed of her own. Having done this, she did not hesitate to kick the ladder with the help of which she had climbed. She condemned theosophy and theosophists, through some of the characters in her novels, in the most vehement terms.