CHAPTER III.

"The commencement of universes, solar systems and worlds is the desire of Love to express Itself."

...The Life Everlasting, p. 240.

Cosmography is the "science which describes and maps the general features of the universe." Corelli's cosmographical notions are found scattered throughout her novels. They are fragmentary. An attempt is made here to bring them together and to give a complete picture. But the conflict between the subtle distinctions of Christian and non-Christian theories is explicit in her presentation. She fails sometimes to give a consistent picture.

Corelli refers to 'the Electric Origin of the universe.' She conceived of God as a 'shape of pure Electric Radiance.' God first created His own spiritual universe. "As a poet forms poems, or a musician melodies, so God formed by a Thought the vast central sphere in which He dwells, and peopled it with the pure creations of His glorious fancy." Corelli's God and the Creator are the same. She does not distinguish between their different functions like the Greek and Eastern philosophers. On

1. A New English Dictionary, Vol. II.
the other hand, she conceives a working power of God which does the work of creation and absorption. God created the 'Electric Circle of the Universe' which serves the purpose of Brahma or Logos. The liberated soul of the heroine in *A Romance of Two Worlds* gives a poetical description of this working power of God. She uses different names while describing it: the Great Circle, the Circle, the Rainbow Ring and the Electric Circle. It surrounded the Vast Central Sphere.

It was a scintillating jewel-like wreath of electricity. "What I beheld was a Circle, so large that no mortal measurements could compass it - a wide Ring composed of seven colours, rainbow-like, but flashing with perpetual motion and brilliancy, as though a thousand million suns were for ever being woven into it to feed its transcendent lustre. From every part of this Ring darted long broad shafts of light ..., sometimes a bubbling shower of lightening sparks would be flung out on the pure ether, and this would instantly form into circles, small or great, and whirl round and round the enormous girdle of flame from which they had been cast, with the most inconceivable rapidity."¹ The sparks which flung out from the circle formed solar systems. And this working power of God is the cause of the existence of the material universe.

Corelli's second assumption regarding God's working

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¹ *A Romance of Two Worlds*, p.192.
power seems to be a unique hypothesis in her theory of creation. The Circle was an emanation of God. "The Ring ... is merely the outcome of God's own personality - the atmosphere surrounding the World in which He has His existence." From Corelli's description it is clear that God first created His own spiritual universe and then the Electric Circle as His working power. This circle does the work of the creation and absorption of solar systems and universes. Hence Corelli in her theory of creation does not tackle the problem of matter which has led the ancient Eastern and Western philosophers to different opinions. The Vast Central Sphere in which God lives with pure Souls, cannot be a materialized universe, because God is pure Spirit and is transcendental. It would be a spiritual universe. Corelli's terminology should not be taken literally.

Plato in his doctrine of Ideas attributes the creation of the universe to the Demiurge. Like a human artist he fashions the world after the pattern of the Ideal world out of existing matter. He is an architect rather than a creator. Plato does not clearly say that the Idea of the Good (God) is the Creator of matter. But in his cosmogenic discussion it becomes clear that of the two elements, mind is the true reality the thing of most worth, that to which everything owes its form

1. A Romance of Two Worlds. p.325.
and essence, the principle of law and order in the universe; while the other element, matter, is secondary, a dull irrational, recalcitrant force, the unwilling slave of mind, which somehow, but imperfectly, takes on the impress of mind. Plato’s vague statements led Aristotle to think that Idea and Matter are both eternal principles and that Quality cannot exist apart from its object. Jesus Christ accepted the metaphysical theories of the Old Testament that were current in Judaea. It was left to his first disciples and apologists to solve a number of metaphysical problems and to give a consistent philosophic foundation to his new-found religion. Philo, an Alexandrian Jew of priestly family, was a contemporary of Christ. He tried to interpret the allegorical meaning of the Old Testament in the light of Greek philosophy. Like Philo, the apologists explained the creation of the world in the light of Greek thought. They believed that God is the ground and purpose of all things. St. Augustine and St. Aquinas explained the creation of the universe in the same way. It seems that the main source for Corelli’s theory of creation, as for other doctrines, was Isis Unveiled. Blavatsky has discussed the various theories of Eastern and Western philosophy about the creation of the cosmos. She has also explained the Indian and the Chaldean cosmogonies with the help of diagrams. The

process of creation is described in one of the passages in *Isis Unveiled*. Corelli seems to have followed it. "This visible universe of spirit and matter, is but the concrete image of the ideal abstraction; it was built on the model of the first divine idea. Thus our universe existed from eternity in a latent state. The soul animating this purely spiritual universe is the central sun, the highest deity itself. It was not himself who built the concrete form of his idea, but his first-begotten." Corelli's conception of God's world peopled with pure spirits seems to have been derived from the following passage: "The existence of an unseen spiritual universe peopled with invisible beings has now been demonstrated beyond a question." Even the word 'peopled' is found here. According to theosophists and to Indian philosophy there is one Deity, Para-Brahm, - unapproachable and imperceptible. From him—this absolute cause the first begotten, the Creator or Brahma, sprang forth. Corelli conceived God and the Creator as one and the same and gave a new name to the creative power of God, the "Electric Circle." And this whimsical conception of God's working power in a circular form seems to have been formed after studying the cosmogonies of Indians and Chaldeans. The central circle around the name of Adam Kadmon probably gave the

2. Ibid— p. 15.
clue for the Electric Circle surrounding God’s world in Corelli’s description. Corelli adopted the terminology of Kabalists given in *Isis Unveiled*, while explaining her theories. Her use of the word ‘Electric’ for the nature of creation is also taken from *Isis Unveiled*. The Creator as artist is also suggested in the following passage. “Light is the first begotten, and the first emanation of the Supreme, and the Light is Life, says the evangelist. Both are electricity – the life-principle, the anima mundi, pervading the universe, the electric vivifier of all things. Light is the great magician, and under the Divine Will of the architect, its multifarious, omnipotent waves gave birth to every form as well as to every living being.”

In his “Electric Creed” the monk Heliobas, in *A Romance of Two Worlds*, says that scientists have not yet discovered God’s world and His working power, the Electric Circle. That is why the workings of the universe have yet remained mysterious. “The great point that scientists and artists have hitherto failed to discover, is the existence of the Central Sphere and its surrounding Electric Circle. Once realise these two great facts, and all the wonders and mysteries of the Universe are perfectly easy of comprehension.” But the great difficulty

is the realization of this mechanism. If this theory is true and if it can be experienced, then the whole of creation becomes so easily comprehensible that the Central Sphere and the Electric Circle will be as plain in our view as any industrial centre or market place. But Corelli's hypothesis conflicts with her own conception of the Creator or God. She seems to have been unconscious of this contradiction in her own statements. In a passage in *A Romance of Two Worlds*, she does not distinguish between God and the Electric Circle. While referring to the indefinite period of the existence of planets she says: "He who first swung the planets in the air, and bade them revolve till Time should be no more."

Man thinks in terms of space and time, but the souls, when it is free from the body, is not restricted by them. In another context of the same novel it is said that the soul is eternal, but not matter: "I knew ... that I was formed of an indestructible essence, and that were all these stars and systems suddenly to end ... I should still exist ... should be able to watch the birth of a new Universe ..." These vague and contrary passages show the immature doctrines of her philosophy.

Corelli, like the ancient philosophers, believed that God created the universe because of His cosmic urge for expression. Love is an attribute of God. It is God Itself. Love

breathes the spirit of life. God "is also pure love; the power of capacity of Love implies the necessity of Loving; the necessity of loving points to the existence of things to be loved - hence the secret of creation."¹ This Love's necessity of being loved is also stated in the Magic Book of Aselzion:

"Life is the Divine impetus of Love. The force behind the Universe is Love - and from that Love is bred Desire and Creation."²

This love is the beginning and end of all creation. The magnetic nature of pure love is the originator of every created thing."³

God is immanent. A spark of His essence pulsates in all the things of the universe. That spark longs always for its parental Fire. Love links them together. It is God's 'creative lama' of the Rgyeda and the "cosmogonic eros" of the Greeks.

God is the eternal active principle. Self-expression seems to be the essence of His nature. Creation and the existence of life appear to be the nature of His activity. The universe as a whole is a living organism. It is said to be circular in form.⁴ The round shape of the universe is assumed in the myths of the different religions of the world. The 'cosmic egg' recalls the Indian, the Egyptian, the Polynesian and the Greek myths and mysteries about the creation of the

¹. A Romance of Two Worlds. p.229.
². The Life Everlasting. p.368.
Like man, the universe itself is evolving towards God. However, if this universe comes to nought, another will be created. The existence of worlds seems thus to be a continuous process. God is Bliss. He delights in His own creation. Blavatsky also says that the universe is subjected to a periodical and never-ending succession of creation and dissolutions.

Corelli does not say that God created the Universe out of nothing, as the Church believes He did. According to her, God first created the spiritual sphere and then through His working principle, the Electric Circle, He created material universe. The whole structure of Corelli's cosmos is based on cosmogonic diagrams of Indian and Chaldean thought, as they are given in Isis Unveiled. There is disparity between the Greek and Christian conception of the creation of the universe. Historians of philosophy like Thilly and Ledgerwood consider Plato's God as the beginning and end of all spiritual and material things. But Bertrand Russell denies this. According to him Plato's God gives a form to preexisting matter. Since the time of the Apologists and St. Augustine Christianity believed that the universe was created out of nothing. This.

doctrine is supposed to have been presented in the Old Testament. Corelli avoided this controversy and followed Blavatsky.

But it is in her description of the creation of the earth that Corelli makes use of the Old Testament. She quotes a passage from the first chapter of Genesis to show that God created the earth out of the existing deep: "Darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, Let there be Light." And there was Light." In the same context in Genesis it is explained that God gathered all the waters under Heaven in one place and separated land from water and that He called 'the dry land Earth.' Corelli says that the above quoted passage applies "solely to the creation or production of our own Earth," and in that passage she finds the explanation for her idea of God's working power - the 'Electric Circle of the Universe.' In those words "we read nothing but a simple manifestation of electricity, consisting in a heating passage of rays from the Central Circle to the planet Earth newly propelled forth from it." Corelli therefore has posed here a riddle about the nature of Creation for Biblical and philosophical experts to solve.

The cosmogonic myths about the creation of the world differ in their description of the stratum that existed before the creation of the visible universe. God seems to have created some substance before His creation of the material universe. The legends or myths of India, Egypt and Babylonia speak of the cosmic ocean. Homer also believed in the cosmic ocean, but Plato seems to have conceived the existence of primordial matter.¹

According to Marie Corelli, the Electric Circle produced 'all worlds.' In her explanation of the creation of the earth she seems to have thought that, the earth was propelled forth from 'the deep.' 'The deep' will then have to be interpreted as the cosmic ocean. This is again one of the metaphysical obscurities in Corelli. The statement contradicts her description of the Electric Circle which creates and absorbs everything itself directly without any other medium.² She did not think of the possible result of this vagueness and whimsicality while she interpreted the Old Testament in the light of her new found theory of the 'Electric Origin of the Universe.'

According to the Jewish and the early Christian conception of the universe, the earth takes the central place in

The Semantics of Indian and Chaldean Thought.
The Indian Cosmogony.
creation. It is surrounded and sustained from beneath by the chaotic watery abyss. There is the firmament of Heaven above it and 'Sheol' or 'Hades' (Hell) is placed beneath the earth.

"The cosmos as a whole was conceived as having been created for the sake of man and the heavenly intelligences, and as ruled over in wisdom and righteousness. It reveals the glory of God, and interprets His majesty and eternal Divinity." In comparison with the Chaldean and Indian conception of the Universe this theory seems to be quite simple. Corelli did not follow this. She was fascinated by the gigantic conception of the universe evolved by the highly imaginative minds of Chaldea and India.

To understand Corelli's conception of the Universe it is necessary to know the structure of the cosmogonies as contemplated by Indian and Chaldean thinkers. Blavatsky has given graphic pictures of these symbols in Isis Unveiled and has shown how the same symbolic meaning is contained in both of them. Corelli took from them whatever suited her theory of the Electric Origin of the Universe.

There is the highest Ineffable Name which is described in terms of the neuter and the masculine. It is the Cause of the Creator but is not the Creator itself. "The unrevealed

Para Brahm /"the Chaldean Ensohp J the passive principle; the absolute and unconditioned 'mukts,' which cannot enter into the condition of a creator, as the latter, in order to think, will, and plan, must be bound and conditioned.¹ This is the eternal and the uncreated self-existing Substance. Its active power is the Creator, who is the mother and father of all creation. Hence the Creator is androgynous. First he created the waters /"primeval chaos J / Then He conceived Heaven and Earth in their ideal unmanifested form. Matter is /the gradual dual product of Spirit.*² Corelli did not distinguish between the Ineffable Name and the Creator. She makes God and the Creator one and the same and gives some of the attributes of the Ineffable Name to God. She does not mention 'It,'- the Ineffable Name.

Blavatsky gives also some explanation of the symbolic figures of the two cosmogonies. Corelli uses it tactfully in her description of Heaven /" or God's World J, the Electric Circle, the earth and other planets. "In the great geometrical figure which has the double triangle in it, the central circle represents the world within the universe ... This world within the infinite universe is the microcosm within the macrocosm, as in the Jewish Kabala. It is the symbol of the womb.

¹. Isis Unveiled. Vol.II. by Blavatsky. p.266.
². —Ibid. Vol.II. p.263.
of the universe, the terrestrial egg, ... It is from within this spiritual bosom of mother nature that proceed all the great saviours of the Universe - the avatars of the invisible Deity.\textsuperscript{1} This spiritual world within the infinite spiritual universe becomes God's world according to Corelli's conception of the universe. Corelli places Jesus Christ in God's world. When the liberated soul of the heroine, in \textit{A Romance of Two Worlds}, longs to see Christ, he comes out from God's world crossing the Electric Circle which surrounded it.\textsuperscript{2} According to Chaldeans, Adam Kadman is the Creator. He is shown in the central world in the Chaldean cosmogony. In Corelli's universe, God or the Creator takes the place of Adam Kadman who "is the type of humanity as a collective totality within the unity of the creative God and the universal spirit."\textsuperscript{3}

According to the Church, man's goal is the attainment of the Kingdom of God. The Church does not recognize a higher state beyond the Kingdom of God. It does not conceive of the Ineffable Name, beyond the gradation of the Creator. Hence Corelli found a unique similarity between the central world in which Adam Kadman is shown and the Kingdom of God. She depicted the central world as Heaven or God's world. In the

\begin{itemize}
  \item \textit{Isis Unveiled, Vol.II.} by Blavatsky. p.270.
  \item \textit{A Romance of Two Worlds.} p.196.
  \item \textit{Isis Unveiled, Vol.II.} by Blavatsky. p.270.
\end{itemize}
enthusiasm generated by this new discovery, she probably formulated a new theory. She attempted a new interpretation of Christian assumptions in the light of theosophical knowledge. Corelli's theory of the evolution of the earth and her warning that the world would face its dissolution if it continued to degenerate seems to have been also based on Isis Unveiled. As it is shown in the cosmogonic diagrams, the earth is far away from the central spiritual world. It is in the lowest position of the universe. There is no Hell or Hades beneath the earth. It constitutes in itself the baser side of animal and germ life. As Blavatsky says it is the 'abode of the Devil or Spirit of Error.' It is the 'world of darkness.' All other planets except the earth appear to be more spiritual and conscious of their evolution towards perfection. The Angel guide in A Romance of Two Worlds shows the place of the earth to the liberated soul while both were observing 'The Electric Circle.' When 'the soul' saw the lowest position of the earth "sorrow, love, and shame overcame" her. She requests her guide to send her back "to that star of sorrow and Error." Again when both were flying to other spheres of the universe, the Angel-guide shows her the life of the beings on other planets. They had faith and they were conscious of their purpose in life. The chief aim of their life was to become worthy of attaining

eternal happiness and peace. In contrast to this higher life, the Angel reminds 'the soul' of the life of human beings on earth, which reveals very clearly how Corelli was influenced by Isis Unveiled. "Know that not one smallest world in all the myriad systems circling before thee, holds a single human creature who doubts his Maker. Not one! except thine own doomed star! Behold it yonder - sparkling feebly, like a faint flame amid sunshine - how poor a speck it is how like a scarcely visible point in all the brilliancy of the ever revolving wheel of life! Yet there dwell the dwarfs of clay - the men and women who pretend to love while they secretly hate and despise one another. There wealth is a god, and the greed of gain a virtue. There, genius starves, and heroism dies unrewarded. There, Faith is martyred, and Unbelief elected sovereign monarch of the people. There, the sublime, unreachable mysteries of the Universe are haggled over by poor finite minds who cannot call their lives their own. There, nation wars against nation, creed against creed, soul against soul. Alas, fated planet! how soon shalt thou be extinct, and thy place shall know thee no more!"¹ This kind of condemnation of the decadent earth is frequently repeated in her novels. It is said in the "Electric Creed" of Christianity that "the Earth is one of the smallest of planets, ... from its position in the

¹. A Romance of Two Worlds. pp.180-181
Universe, it receives a less amount of direct influence from the Electric Circle than other worlds more happily situated... The time is swiftly approaching when the invisible Law of Absorption shall extinguish Earth... it may be again reproduced... but then it will be in a new and grander form, and will doubtless have more godlike inhabitants. 1 Again a cardinal says in The Master Christian: "Our world is but a pin's point in the eternal immensities." 2 The author herself warns the reader about the doom of the earth at the end of the same novel: "The world is moving more and more swiftly on to its predestined end." 3

A similar pessimistic note is frequently heard also in Blavatsky. It seems to have been occasioned by the materialism rampant in the world and by her speculations regarding the fate of a degenerated world. "Our present cycle is preeminently one of such soul deaths." 4 'Cycle' is the cycle of evolution of the human world. "We are at the bottom of a cycle and evidently in a transition state." 5 Blavatsky mentions two kinds of dissolution: "One universal, the Maha-Pralaya, the other partial, or the minor pralaya. This does not relate to the universal dissolution which occurs at the end of every 'day' of

3. Ibid. p.632.
Brahma, but to the geological cataclysms at the end of every minor cycle of our globe. While explaining the four ages of Hindu chronology, Blavatsky says that the present age of the earth is of the lowest gradation. It is "the Kali-yug, or age of iron, or darkness, misery and sorrow."

Corelli's warning regarding the world's doom is based on two factors. This is Kali-yug. The world is therefore more materialistic now than it was in any other yug. The earth's decadence is clearly seen today, says Blavatsky. The evolution of the world is both physical and spiritual. Both are interdependent. One influences the other. The revolution of the physical world... is attained by a like revolution in the world of intellect - the spiritual evolution of the world proceeding in cycles like the physical one. The present age is too sceptical. It has lost faith in God. It thinks of itself as omnipotent. It takes delight in its material glory without thinking of the future. But this moral degradation bars the possibility of its evolution. The Law of Compensation and the Physical Law of Uniformity work upon it. There cannot be any progress till its decadent soul is purified. While explaining the four ages of the Hindu Chronology, Blavatsky describes how, from the height of the spiritual age, the world has reached the low level of materialism. Krita-yug was the age of spirit;

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Ireta-yug was the age of the supremacy of man and of giants and the sons of angels of God; Dwapara-yug was already the age of doubt; there was a mixture of purity and impurity. At last came Kali-yug. "Kali is the best emblem to represent the 'fall of man;' the falling of spirit into the degradation of matter, with all its terrific results. We have to rid ourselves of Kali before we can ever reach Moksha, or Nirvana, the abode of blessed Peace and Spirit." Corelli's indebtedness to Madame Blavatsky regarding these beliefs is too clear in passages of this kind to be missed by any reader. But we cannot conclude that Corelli was pessimistic. On the other hand she was quite optimistic. In her missionary zeal she warned the public of their doom in order to turn their attention towards spiritual progress. She did not intend to suggest that the life on earth is sinful and that man should escape from it as early as possible. Corelli loved earthly life passionately. In The Life Everlasting she says that man should use material comforts to aid the advancement of his soul. She believed that the body is necessary for the soul's progress. It is the temple of the soul, Corelli disliked arrogant asceticism. Man should not escape from society but live in the midst of it and heighten his inner spirit: "By denying the pleasures of this world, he denies all the good which

God has prepared and provided for him, and he wrongs the
fair happiness of Nature and the order in which the Universe
is planned ... Joy, not sorrow, should be the keynote of life-
the world is not a 'vale of tears' but a flower-filled garden
basking in the perpetual sunshine of the smile of God. The
moral fall is due to the misuse of his free will by man.

"The rule of a pure and happy life is to take all that God
sends with thankfulness, in moderation - the fruits of the
earth, the joys of the senses, the love of one's fellow-creatures;
times, the delights of the intellect, the raptures of the soul." Corelli's outlook on life here in this respect is peculiarly
oriental. It is in full accord with the essence of Upanishad
philosophy. As Radhakrishnan explains, the 'Upanishads
do not teach that life is a nightmare and the world a barren
nothing. Rather is it pulsing and throbbing with the rhythm
of the world harmony. The world is God's revelation of Himself.
His joy assumes all these forms. Matter is a principle
essential to the soul's progress.

Corelli gives a description of some other planets which
seem to have been situated in the upper region of the universe.
She depicts of the life on those planets in order to give a
comparative view of the life on earth. Those planets are in

2. Ibid. p.393.
a higher gradation in the cycle of evolution. Corelli's description serves the purpose of her moral philosophy and stresses the need for purity of love.

The liberated soul of the heroine in *A Romance of Two Worlds*, accompanied by the guiding Angel, ascended higher and higher till the last limits of the atmosphere surrounding the Earth were passed, and fields of pure and cloudless ether extended before us. Both saw countless solar systems revolving rapidly like wheels within wheels. There was a marvellous procession of indescribable wonders sweeping on for ever in circles, grand, huge, and immeasurable. Both the soul and the Angel then descended on a beautiful plain in Saturn.

There, they saw flowers of different shapes and colours in profusion. In Saturn Creatures were lofty in their stature and were beautiful. They were human in shape, yet angelic in countenance. They were able to see and to converse with the spirits of the air. Sickness and old age were unknown to them. But they were mortal. Their average life was about two hundred earthly years. They had even a better grasp of all scientific inventions and arts which are known on earth. They had no rulers in authority, as everyone perfectly governed himself. They had no marriage system. But the law of attraction drew together any two of opposite sexes and held them fast in inviolable fidelity.

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From Saturn, they flew to Venus. It was the planet of artists. "Here seas, mountains, forests, lakes and meadows were one vast garden, in which the bloom and verdure of all worlds seemed to find a home." There, the dreams of sculptors, ors and painters were realized in the graceful forms and exquisite faces of the women, and the splendid strength and godlike beauty of the men! The inhabitants were lovers of beauty. They lived peacefully together like the members of one big happy family. A poet was their monarch and he seemed to have been elected on democratic principles. They were loyal to him. Only those who had spiritual sympathies wedded. All had faith in the Creator.

Then the Angel-guide took 'the soul' to Jupiter. It was the land of scientific perfection. Electricity was used for many useful purposes. Persons living hundreds of miles apart conversed with each other through an electric medium. Ships ploughed the seas by electricity. Printing was accomplished by electricity. The earth could not be proud of its sciences and arts compared with the progress Jupiter.

Then the two visitors took a bird's eye view of some other worlds. All those planets had some drawback, physical or spiritual, which they were trying to overcome. The inhabitants were

1. A Romance of Two Worlds, p.179.
2. —Ibid— p. 179.
mortal. They had faith in God and in a future state. All worked to attain Eternal Happiness and Peace. 1

Heliobas and El-Rami talk about some of the other planets—see The Soul of Lilith. They had collected information about those planets from some detached souls. The beings in Sirius had customs and laws. They were on the way to spiritual perfection. Neptune was composed of one thousand distinct nations. They were "united under one reigning Emperor, known at the present era as Utalyvian the Tenth." 2 Heliobas barely mentions the landscapes, cities, people and nations of Mars supposed to be described in a manuscript found in a monastery. He observes that the information about the other planets collected by them from detached souls shows the trend of discoveries yet to be made: "These are but the beginning of discoveries— the feeling for the clue, — the clue itself will be found one day." 3

As Heliobas himself suggests, the life on other planets has yet to be gauged by scientists in the future. As Patrick Moore says the Earth "is the only world in the Solar System upon which we could survive. Of the other planets, only Venus and Mars have bearable temperatures; Venus has the wrong sort of atmosphere, and the Martian air is too thin." 4 Moore further

3. Ibid, p. 175.
says that our knowledge of life of other planets is so small that it is pointless to speculate on it. "Intelligent life on Mars or Venus is distinctly improbable, while elsewhere in the Solar System conditions are even less favourable. If the planets are to be peopled at all, it must be through our agency."  

The entire description of the spheres mentioned in Corelli's novels seems to be a fanciful picture given by a romanticist and a moralist. Corelli has taken up hints from the Indian and Chaldean cosmogonies and built up a world of gradations, like Dante and Milton. In comparison with the earth, all those planets are greatly advanced in their physical and spiritual evolution. There is an emphasis on love of art, on spiritual marriage and on absolute faith in the Creator. The inhabitants of all those planets appear to be superior to human beings. They are not superhuman beings. Their life is the same as that of cultured men and women. They are also mortal. On scientific grounds, Corelli seems to fail even in her location of those planets. According to scientists, Saturn is supposed to be the sixth planet in order of distance from the sun. Mercury is supposed to be the first, Venus the second, Earth the third, Mars the fourth and Jupiter the fifth. Pluto is supposed to be the remotest planet from the sun. 2 But Corelli's wandering spirits first descend on Saturn. They seem to return to Venus.

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2. —Ibid— p.213.
and then ascend on to Jupiter. There are also curious passages
descriptive of the Sun and Moon in *A Romance of Two Worlds.*
The monk Heliobas says that both the Sun and Moon were once
inhabited worlds. The sun, who gives light, and heat to the
earth is merely a burning world. The sun's dissolution has al-
ready begun. "It is being absorbed back into the Electric Circle
from which it originally sprang, to be thrown out again in
some new and grander form." 1 Hundreds of thousands of earthly
years may pass before the complete vanishing of the sun. But
its absorption is going on gradually. "We on our cold small
star warm ourselves, and are glad, in the light of an empty
world on fire! " 2 But modern scientific knowledge is not disposed
to support these assumptions. The sun is "the brightest
as seen from the earth of the heavenly bodies, the luminary
or orb of day; the central body of the solar system, arround
which the earth and other planets revolve, being kept in their
orbits by its attraction and supplied with light and heat by
its radiation; in the Ptolemaic system reckoned as a planet, in
modern astronomy as one of the stars." 3 Scientists say that
habitation on the sun is an impossibility. Due to its extreme
heat and light, any kind of direct experimentation on it even

has become impossible. It is only by telescopic and other scientific instrumental observations that scientists have come to certain conclusions about the sun. As M. Davidson says: "It is not really correct to say that the sun is 'burning,' and the energy which supplies the heat does not arise, as it does in a fire, from ordinary chemical action. Radium and other radio-active bodies are known to give out an enormous amount of energy when their atoms break up and other elements are capable of doing the same under certain conditions. This subatomic energy accounts for the heat radiated by the sun and by the other stars as well."¹ M. Davidson further says that "the sun, like all the stars, is gaseous, the high temperature preventing anything from becoming solid either in the interior or at the surface."²

Heliobas says that the moon does not now exist. Her appearance is mere reflection or an electrograph of what she once was. "Atmospherical electricity has imprinted this picture of a long-ago living world upon the heavens."³ This electric picture of the moon influences the electric tides of the seas. Heliobas does not accept the truth of telescopic observation. He denies the moon's solidity and the mountains and valleys

2. Ibid. p. 28.
discerned on her surface. He says that the electric picture of the moon may last some thousands of years and that it will disintegrate afterwards like the sun. Till that time it revolves around the earth because it is "attracted and forced to follow the Earth by the compelling influence of the Earth's own electric power."\(^1\)

A scientist will laugh at this explanation of the moon. But Heliobas's description of the sun and the moon should not be taken as an illusory picture given by a romanticist. He is the main character in the novel. He is the mouthpiece of Corelli's new creed of Christianity. Science has it that the moon is the "satellite of the earth; a secondary planet, whose light derived from the sun, is reflected to the earth and serves to dispel the darkness of night."\(^2\) It is due to gravitation and not by electricity that it rotates round the earth and influences the tides. Corelli knew all this. But she was more fascinated by theosophical knowledge. She tries cleverly to impose theosophical assumptions on the reader, even by excluding scientifically apprehended data, if necessary.

Some of Corelli's notions about the sun and the moon are based on *Isis Unveiled*. According to Heliobas, if there was any habitation on the sun and the moon, both should have been fit

\(^1\) A Romance of Two Worlds, p. 207.
\(^2\) The Oxford English Dictionary, Vol. VI.
for living. Blavatsky says that the visible sun is the emblem of the invisible Sun-God, and it has no more heat than the moon. "None of the ancients, the sun worshippers included, regarded our visible sun otherwise than as an emblem of their metaphysical, invisible, central Sun-God. Moreover, they did not believe what our modern science teaches us, namely, that light and heat proceed from our sun, and that it is this star which imports all life to our visible nature."\(^1\) And that "what causes the innumerable cosmic forces to manifest themselves in eternal correlation is but a divine electricity or rather galvanism, and that the sun is but one of the myriad magnets disseminated through space—a reflector—as General Pleson has it. That the sun has no more heat in it than the moon or the space-crowding host of sparkling stars. That there is no gravitation in the Newtonian sense, but only magnetic attraction and repulsion; and that it is by their magnetism that the planets of the solar system have their motions regulated in their respective orbits by the still more powerful magnetism of the sun, not by their weight or gravitation."\(^2\) Blavatsky mentions also that Pythagoras placed the "sphere of purification in the sun."\(^3\) On this basis, Kielobas could easily conclude that the sun was once an inhabited world. It is on such passages as these that Corelli based her theory of the sun.

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and moon. Terms like 'electricity,' 'reflection,' 'emblem' and 'magnetic attraction' seem to have given her hints to work out her theory regarding the sun and moon.

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