

**THE HUMAN AURA AND
THE SIGNIFICANCE OF
COLOR**

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William Miller force
mental
THREE LECTURES
By W. J. COLVILLE

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THE HUMAN AURA

LECTURE I.

FUNDAMENTAL STATEMENTS.

The two distinct subjects upon which this essay treats are so closely allied in nature and so frequently presented together in modern writings that it seems desirable to consider them as practically inseparable. Since the publication of "Man Visible and Invisible" by that popular Theosophical author and lecturer, C. W. Leadbeater, public interest, as well as curiosity, has been greatly aroused to know how far the startling declarations made in that volume and elsewhere may be fairly considered as correct; and though the subject matter of such a book does not readily admit of close examination, there are many points which can be quite simply discussed regarding the two chief themes on which it discourses—the human aura, and the meaning and use of color.

From the standpoint of clairvoyance alone

the general public can hardly stand prepared to judge the merits of any statements, because few people, comparatively speaking, have sufficient experimental acquaintance with interior or greatly extended vision to enable them to testify to the accuracy or inaccuracy of any declarations based on psychic perception alone; but, as in the case of the color side of the question, every one is at full liberty to test the effects produced by various colors upon human beings, animals and vegetables, and also to observe the influence of color in modifying atmospheric temperature, what might otherwise appear to be a very abstruse and entirely occult subject soon becomes a matter for world-wide investigation and demonstration.

The Human Aura, though visible only by the aid of clairvoyance, is palpably discerned or felt by millions of people who know nothing of psychic science or of the development of unusual perceptions. And though this aura, which surrounds every living organism, is vaguely described as "magnetism" by a great many people who have given some attention to it, that word, having a distinct technical meaning in other departments of scientific research, does not very properly describe exactly what we mean by auric effluence or radiation. Personal

Magnetism is a convenient and comprehensive phrase which sums up in two words what could only be correctly described by using several sentences, as that title is very frequently given to the total sum of all that influences us when we are brought into contact with some impressive man or woman. The famous Dr. Gregory, of Edinburgh, did not hesitate to name his book "Animal Magnetism or Mesmerism and Its Phenomena," though that volume (the latest edition of which was published in London in London in 1877) gives a review of numerous cases of mental and physical healing through processes now usually termed Suggestive, and also cites many valuable instances of unmistakable clairvoyance. Marie Corelli, in 1886, when the first edition of her still famous novel, "A Romance of Two Worlds," was brought to public attention, substituted the more dignified title "human electricity" to designate the marvellous spiritual or psychic outflow of potential energy from such transcendent characters as Heliobas and his sister Zara. Bulwer Lytton, long before, had familiarized readers with the word Vril, which was certainly derived from Vir, the superior man, distinguished in Latin speech from Homo, an ordinary man. Virtue, virility and all similar well known words, be-

ginning with Vir, speak for themselves concerning their origin, and it is no mystery to the student of Psychic Science to be told by the Evangelists that virtue went forth from a Master and healed sufferers who were receptive to its sway. Virtus means properly a great deal more than the modern world generally understands by virtue, a term which has often been narrowed down almost exclusively to its negative side. 'Positive force, abounding energy going forth to bless and heal others as well as keeping its generator in perfect health and vigor, was the original meaning of that great strong word which ought to be restored in popular parlance to its pristine fulness of significance. Professor Van der Naillen, whose three romances, "On the Heights of Himalaya," "In the Sanctuary," and "Balthazar the Magus," are replete with valuable teaching regarding the aura of more than ordinarily advanced practitioners of the healing art, has told us that, broadly defined, the human aura may be classified as: 1st—that generated by the ordinary man or woman which extends but a very little way beyond the exterior personality; 2nd—that pertaining to people whose moral and intellectual developments are decidedly above the commonplace, which extends much further away

from the physique than in ordinary circumstances; 3rd—that which is generated by Adepts or Arhats who can project their emanations to any part of this planet at their discretion. Such statements agree very fully with all that we can gather from ancient and modern treatises concerning the illimitable possibilities of that subtle and highly potent energy which is clearly an influential, but often an unrecognized, factor in the joint accomplishments of successful telepathy and absent mental healing. To that simply devout type of mind which reposes perfect trust in Deity, and is willing to abstain from all inquiry into the method of divine operations, dissertations concerning the “how” of spiritual healing may appear superfluous, and may sometimes be unwelcome; but the rationalistic intellect is determined to probe the mystery scientifically if possible, and such enquiry into how the blessings are received, for which we are devoutly thankful, in no way tends to diminish our appreciation of the blessings themselves; on the contrary, the scientific student is often for more intelligently grateful than any individual can be who blindly and tacitly accepts a benefaction in complete ignorance of the working of universal order.

The most clearly rational and truly scientific

view of matter is that it is only a manifested mode of universal substance. Ancient alchemy and modern chemistry have recently drawn nearer and nearer together, so much so that many of the most renowned among contemporary physicists are announcing themselves converts to the ancient theory of PRIMUM MOBILE or ETHERIA; whether they use the old Latin words or not to convey their meaning is a question of very small importance. There seems to be no stability in the chemical atom when we learn that it is dissoluble into a multitude of electrons, but regardless of what may be dissolved and caused to disappear, the universal simple element,—primal and ultimate,—out of which all differentiated compounds spring, and into which they must all eventually return,—remains as ever the unalterable source of energy or substance which is neither created when worlds are brought forth nor annihilated when planets are disintegrated.

The simple force or energy of life, the pure spirit of humanity, is Vril, and this it is which builds and heals and can exhibit power to command all combinations of varying elements to appear and disappear.

Natural Magic is a topic which will yet be