

*Quacks and charlatans are  
the scoffers of Theosophy  
and the enemies of the sick.*



## Contents and abstract of central ideas<sup>1</sup>

### Part 1. Quacks and charlatans are the scoffers of Theosophy and the enemies of the sick.

By plagiarising the sacred science and philosophy, they shamelessly deceive the credulous and bring Divine Wisdom into disrepute. 3

### Part 2. Paracelsus defines the virtues of the successful physician.

The successful physician is free of ambition, vanity, envy, pomposity, and self-conceit, because these vices are incompatible with the Light of Wisdom which alone should illumine and guide his mind. 5

The physician must identify himself heart and soul with his patient, and this cannot be done without charity and benevolence. He who loves only himself and his own profit will be of little benefit to the sick, or to anyone else. 5

#### Since Nature harms, only Nature herself can heal.

In her Eternal Wisdom and great bounty, Nature provides the antidotes against moral, as well as against mineral, and plant poisons. 6

Brain and book-learning are not the hallmarks of a successful physician; the latter sees the truth of things as clearly as the bright noonday sun. 6

“I dressed the wound and God healed it,” wrote Ambroise Paré. God is Abstract Nature, and the physician worthy of that name commingles with the Spirit of Nature, and looks to It alone for health and help. 6

#### Suggested reading for students.

From our Black versus White Magic Series. 7



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<sup>1</sup> *Frontispiece*: Don Charlatan courtesy of Moheart7.

## Part 1.

# Quacks and charlatans are the scoffers of Theosophy and the enemies of the sick.

**By plagiarising the sacred science and philosophy, they shamelessly deceive the credulous and bring Divine Wisdom into disrepute.**

First published in *Lucifer*, Vol. IV (22), June 1889, pp. 334, 341, 345-46, 347, 341-49. Republished in *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) XI pp. 304-5.

We copy the following curious advertisement from the *Two Worlds*, a spiritualistic paper:

Mr. Joseph Blackburn, of Keighley, has taken a course of study in anatomy, physiology, the general principles of pathology, the science of fine forces, including the nature of electricity, magnetism (of various kinds), light, colour, mind, cure, magnetic massage, and other natural forces. Therefore we, acting under the sanction of a charter granted by the State of New York, do hereby award this diploma, conferring upon the above named person the honourable title of Doctor of Magnetics, [305] abbreviated by D.M., whereby it is signified that he is duly qualified to administer sun-baths, water-baths, massage, mental and psychological forces, electricity, suncharges, substances, and other refined natural agencies for upbuilding the system. — Signed E.D. Babbit, M.D.; F.G. Welch, M.D. — [Advt.]

Modest young students of the mystic who may be tired of standing behind a counter have here a fine opportunity offered to them. To become suddenly, and without any transition, a “Magus” in possession of the universal *panacea*, one has but to apply for a diploma, signed by two well-known “M.D.”s of New York, conferring on one “the honourable title of Doctor of Magnetics.” But what is a “Doctor of *Magnetics*”? qualified to administer . . . “*substances*,” and what are these “substances”?

In a country where such quack advertisements are possible, and where people peck at them like sparrows at cherries, no one ought to laugh at Theosophists, who seem the only people, so far, who *thoroughly* see through them. And yet, it is such Doctors “Dulcamara,”<sup>1</sup> who are the bitterest enemies and persecutors of Theosophy — *sub rosa*,<sup>2</sup> of course. It is they who bring the true mystic science and philosophy into disrepute. In support of this, we append a queer letter out of two just received from a

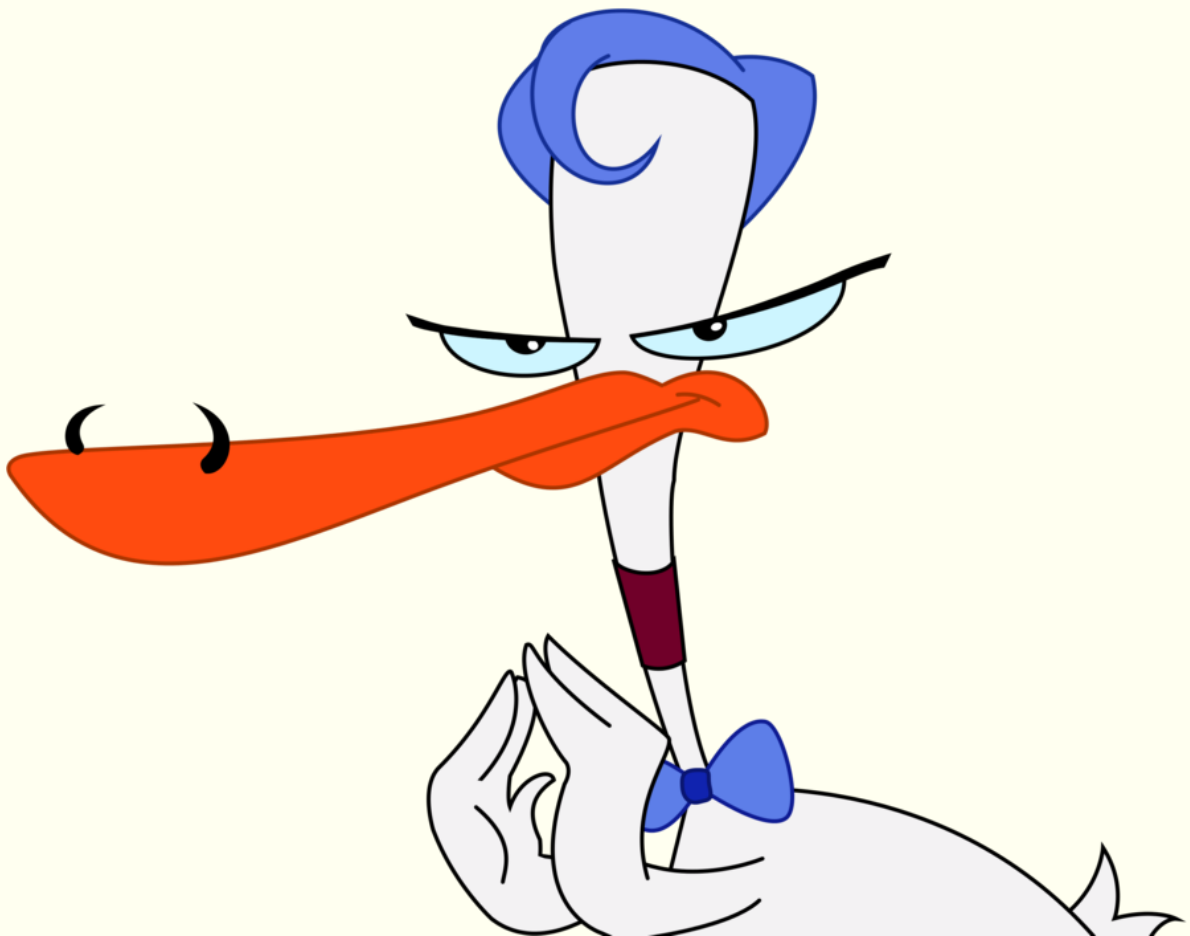
<sup>1</sup> [Referring to “the quack Doctor Dulcamara who, from the eminence of his rickety platform, raised in the midst of a fair, pours on the heads of the University men the vials of his wrath.” — Cf. *Blavatsky Collected Writings*, (“GOING TO AND FROM THE EARTH”) XI p. 458. — ED. PHIL.]

<sup>2</sup> [Latin for “under the rose,” *i.e.*, in secret, for the rose has always been associated with secrecy. — ED. PHIL.]

trustworthy correspondent, which form a suggestive commentary on advertisements of the type of the one quoted above. One is a private letter; therefore all we can say of it is, that the writer calls himself a Brother of “the Dew and Light,” and signs “Magus.”<sup>1</sup> This one claims acquaintance with many illustrious personages from the “Astral plane,” with whom he holds councils; and he snubs the person whom he addresses as one whose presence has never been recorded therein, because, perhaps, as he adds, he is “not sufficiently developed to meet in council on the astral plane.” Forsooth, an illustrious correspondent this!

The other comes from a *Victim*, apparently.

[The correspondent who signs himself “One Who Has Been Duped” describes the bogus character of a group which calls itself “Ros. Crux. Fratres” and deals mainly with Elementals and “Spirit-Guides.”]



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<sup>1</sup> We know several *Maguses*, “which is which?”

## Part 2.

# Paracelsus defines the virtues of the successful physician.

**The successful physician is free of ambition, vanity, envy, pomposity, and self-conceit, because these vices are incompatible with the Light of Wisdom which alone should illumine and guide his mind.**

Dr. Franz Hartmann (*Comp., Tr. & Annot.*). *The Life of Philippus Theophrastus Bombast, of Hohenheim, Known by the Name of Paracelsus, and the Substance of His Teachings, concerning Cosmology, Anthropology, Pneumatology, Magic and Sorcery, Medicine, Alchemy and Astrology, Philosophy and Theosophy.* Extracted and translated from his rare and extensive works, and from some unpublished manuscripts. London: Kegan Paul, Trench, Trübner & Co Ltd., Broadway House, 68-74 Carter Lane, E.C. (2<sup>nd</sup> ed., 1932) Selections from ch. 7, "The Four Pillars of Medicine," and ch. 9, "Philosophy and Theosophy." Full text in our Buddhas and Initiates Series. Heading and sub-headings by ED. PHIL.

**ONE OF THE MOST NECESSARY REQUIREMENTS** for a physician is perfect purity and singleness of purpose. He should be free of ambition, vanity, envy, unchastity, pomposity, and self-conceit, because these vices are the outcome of ignorance and incompatible with the light of divine wisdom which should illumine the mind of the true physician; but our practitioners of medicine will not believe me when I say that it is necessary that a physician to be successful should be virtuous; because they imagine that success is due only to learning, and they cannot realise that all true wisdom and power is derived from God.<sup>1</sup>

There is a knowledge which is derived from man, and another one which is derived from God through the light of Nature. There are artificially made physicians and there are born physicians. The latter possess their talent from birth, and it may be unfolded and grow like a tree if it is properly nursed. He who has no natural talent to be a physician will never succeed. He who is not a physician in the spring of his life will not be one in the fall.

**The physician must identify himself heart and soul with his patient, and this cannot be done without charity and benevolence. He who loves only himself and his own profit will be of little benefit to the sick, or to anyone else.**

A physician should be faithful and charitable; he should have full and perfect faith, a faith which is not divided. Faith and Charity are essentially identical; they both spring from God, and God is one and cannot be divided. The faith of a physician is not manifested by making many visits to his patient, but by his ability to recognise and treat the disease. He should give to his patient his utmost attention, he should

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<sup>1</sup> [*i.e.*, Inner Wisdom]

identify himself heart and soul with him, and this cannot be done without charity and benevolence. He who loves only himself and his own profit will be of little benefit to the sick, for he will neglect the patient. To recognise the disease of the latter and to be able to benefit him, entire harmony should exist between the physician and the patient; a physician who loves his art for its own sake will also be charitable towards the sick.



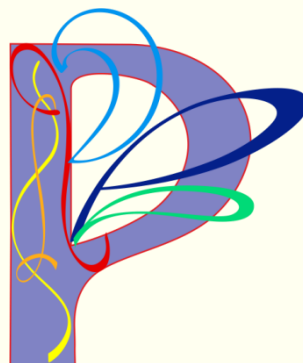
## Since Nature harms, only Nature herself can heal.

**In her Eternal Wisdom and great bounty, Nature provides the antidotes against moral, as well as against mineral, and plant poisons.**

**Brain and book-learning are not the hallmarks of a successful physician; the latter sees the truth of things as clearly as the bright noonday sun.**

**“I dressed the wound and God healed it,” wrote Ambroise Paré. God is Abstract Nature, and the physician worthy of that name commingles with the Spirit of Nature, and looks to It alone for health and help.**

There is a true and a false philosophy. As the froth in new-made wine swims upon the top and hides the true wine below, likewise there is a froth of sophistry and pseudo-philosophy swimming at the top of true philosophy; it looks like knowledge, but it is the outcome of ignorance, gilded and varnished to deceive the vulgar. It is like a parasite growing upon the tree of knowledge, drawing the sap out of the true tree and converting it into poison. The intellectual working of the brain alone is not sufficient to give birth to a physician; the true physician is not he who has merely heard of the truth, but he who feels the truth, who sees it before him as clearly as the light of the sun, who hears it as he would hear the noise of the cataract of the Rhine or the whistling of the storm upon the ocean, who smells it and tastes it, it being sweet to him as honey or bitter as gall. Nature produces diseases and effects their cures, and where, then, could be found a better teacher than Nature herself? That alone which we see and feel and perceive constitutes true knowledge, not that of which we are merely informed in books and which is not confirmed by experience.”



## Suggested reading for students.



### From our Black versus White Magic Series.

- A CASE OF MESMERIC ATTACK
- A STRANGE STORY BY BULWER-LYTTON
- AKHUND ABDUL GHAFUR OF SWAT
- ANCIENT MAGIC IN MODERN SCIENCE
- ANIMATED STATUES, TROPHIES OF THE BLACK ART
- AURAS OF MEDIUMS AND ADEPTS
- BETWEEN BLACK AND WHITE MAGIC THERE IS BUT A COBWEB THREAD
- BLACK MAGIC IS IN FULL SWAY AMIDST MANKIND
- BLACK VERSUS WHITE MAGIC, THE TWO OPPOSING POWERS
- BLAVATSKY ON THE ANIMUS AND SPIRE OF EX-FELLOWS OF THE T.S.
- BLAVATSKY ON THE AUTHOR OF PHALDICISM
- BLAVATSKY ON THE FABRICATORS OF MAGIC MIRRORS AND THEIR MOTIVES
- BLAVATSKY ON THE MALIGNANT FEVER OF UNSOUND SCEPTICISM
- BUDDHISM, CHRISTIANITY, AND PHALDICISM
- BUDDHIST FEMINISM IN CEYLON
- CAPITAL PUNISHMENT IS A RELIC OF JEWISH BARBARITY
- CHRISTIAN LECTURES ON BUDDHISM
- CHRISTIAN SCIENCE PURPORTS TO POPULARISE THE TREATMENT OF DISEASE
- CHRISTIANITY HAS RETARDED THE WOMAN'S PROGRESS
- CONFESSIONS OF CYPRIANUS, THE PENITENT SORCERER OF ANTIOCH
- DOES YOUR MIND ELATE WITH SELF-ADORATION
- EGYPTIAN MAGIC, GOOD AND BAD
- EVIL IS AN ILLUSION CAUSED BY THE CIRCLE OF NECESSITY
- EVIL IS THE INFERNAL END OF THE POLARITY OF SPIRIT-MATTER
- EXACT SCIENCE VERSUS ARCHAIC PHILOSOPHY
- FRIGHTENING CRYING CHILDREN INTO SILENCE

**BLACK VERSUS WHITE MAGIC SERIES  
SUGGESTED READING FOR STUDENTS**

- HOW CAN A BLACK MAGICIAN BE KNOWN
- HUGO'S LA FIN DE SATAN (1911)
- HYLO-IDEALISM IS A FIG LEAF FOR CRASS MATERIALISM
- INSIGHTS TO THE HIGH IDEALISM AND QUAIN T WIT OF ÉLIPHAS LEVI
- INSIGHTS TO THE OCCULT ARTS
- INSTEAD OF BLACK AND WHITE MAGIC, READ SELFISH AND UNSELFISH MOTIVE
- MAGIC IS THE OCCULT KNOWLEDGE OF NATURAL LAW
- MEDIUMSHIP AND ADEPTSHIP ARE POLES APART
- NO ONE HAS THE RIGHT TO CONTROL THE MIND OF ANOTHER
- OCCULTISM AND KABBALAH ARE ONLY MASKS TO HIDE THE SACRED TRUTH FROM THE PROFANE
- ON ASTRAL INTOXICATION
- ON MALEVOLENT BEWITCHMENTS AND VENOMOUS MAGIC
- ORMUZD AND AHRIMAN ARE EVER OPPOSING POWERS, YET INSEPARABLE AND INTERDEPENDENT
- PAPAL DISPENSATION FOR MURDER AND MAYHEM
- PHALICISM AND PHALIC WORSHIP
- PRESENTIMENTS OF WHAT LIES IN THE BOSOM OF FUTURE
- PSYCHOLOGICAL AND CONJURING TRICKS
- REFLECTIONS OF AN ARDENT APOSTLE
- RELIGIOUS CONVERSION MEANS ABSOLUTE PERVERSION
- SELFISHNESS IS THE CAUSE OF ALL SIN AND SUFFERING
- SELFISHNESS IS THE HALLMARK OF FAKIRS, HERMITS, AND YOGINS
- SIN BY CRUEL ACQUIESCENCE IN AN UNWORTHY FASHION
- SOUL-DESTROYING SOPHISTRY IS FAKE WISDOM
- SPIRIT AND MATTER ARE DUAL ASPECTS OF ONE CAUSE
- SPIRITUAL PROGRESS IS NOT AIDED BY WATCHING THE ASTRAL LIGHT
- TERAPHIM ARE THE ELEMENTAL SPIRITS OF ANCIENT DIVINATION
- THE ARABIAN NIGHTS ARE ECHOES FROM OF LEMURIA AND ATLANTIS
- THE ASTRAL LIGHT REFLECTS IMAGES OF EVERY THOUGHT AND ACTION
- THE ENSOULED VIOLIN
- THE GREAT SCHISM OF THE "CHURCH OF CHRIST" INTO LATIN AND GREEK, FASTENED LIKE A HIDEOUS CANCER IN 865
- THE IDYLL OF THE WHITE LOTUS



**BLACK VERSUS WHITE MAGIC SERIES  
SUGGESTED READING FOR STUDENTS**

- THE ORIGIN OF GOOD AND EVIL
- THE ORIGINAL SIN IS A JEWISH INVENTION
- THE PERNICIOUS SOPHISTRY OF HYPOCRISY
- THE PHILOSOPHER’S STONE IS TRIUNE UNITY
- THE PITFALLS OF OCCULT ARTS AND METAPHYSICAL HEALING
- THE POWER OF THE MAGICIAN IS INVERSELY RELATED TO HIS WORLDLY INTERESTS
- THE PROCESS OF PRECIPITATING HANDWRITTEN LETTERS EXPLAINED
- THE SILENT BROTHER
- THE SPIRITUAL BLINDNESS OF ANTHROPOMORPHISM
- THE THEOSOPHICAL SOCIETY’S POSITION ON HYPNOTISM
- THEOLOGICAL ANTHROPOMORPHISM IS THE PARENT OF MATERIALISM
- THEOLOGICAL MALICE IS THE ROOT CAUSE OF SATANIC MAGIC
- TRAINED IMAGINATION CAN PRODUCE OCCULT PHENOMENA
- TRUE MAGIC IS THE GNOSIS OF PYTHAGORAS
- WARNING TO PHENOMENA SEEKERS
- WHEN THEOLOGICAL ETHICS SPEAK NO LONGER IN MAN
- WHY WOMEN SHOULD AVOID THE CHURCH LIKE A PLAGUE
- YOGA IS A WOLF IN SHEEP’S CLOTHING

