

**THEOSOPHY AND CHRISTIANITY:
A SIGNPOST FOR THOSE WHO
DESIRE INFORMATION
CONCERNING THEOSOPHY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649019199

Theosophy and Christianity: A Signpost for Those who Desire Information concerning
Theosophy by Max Seiling & Rudolf Steiner

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

MAX SEILING & RUDOLF STEINER

**THEOSOPHY AND CHRISTIANITY:
A SIGNPOST FOR THOSE WHO
DESIRE INFORMATION
CONCERNING THEOSOPHY**

*THEOSOPHY AND
CHRISTIANITY*

THEOSOPHY *and* CHRISTIANITY

*A signpost for those who desire
information concerning Theosophy*

By
MAX SEILING

With an Afterword by
DR. RUDOLF STEINER

*Translated from the German with the author's permission
by
"A. R."*



PUBLISHED BY
RAND McNALLY & COMPANY
MDCCCCXIII

Copyright, 1913,
By RAND, McNALLY & COMPANY.

THEOSOPHY *and* CHRISTIANITY

BEFORE I enter upon the relation between Theosophy and Christianity I must try to throw some light upon the essence of that significant spiritual movement about which current ideas are, generally speaking, confused or mistaken.

That much misused word, Theosophy, as far as I know, occurs for the first time in the writings of St. Paul (1 Cor. ii, 7). What the Apostle understood by the term it is not easy to say; yet so much is certain, that what is meant by "the hidden wisdom of God" is no wisdom of this world. He who employs this term nowadays generally has in mind the movement set on foot by Madame Blavatsky and is of the opinion that it deals with a more or less fantastic and, specifically, Indian thought and

THEOSOPHY AND CHRISTIANITY

learning, even if he does not speak, with Chamberlain, of the "pseudo-Buddhistic sport of the half-educated idler." Fortunately I can speak on Theosophy without being obliged to touch on the complicated nature and the storm-tossed life of that strange and remarkable woman; for in that case I should have little space to satisfy to any degree the claim of the reader concerning my important theme.

The knowledge I had gained in former years concerning Madame Blavatsky and the doctrines advocated by her had not been conducive to my drawing any nearer to the Theosophical movement. My attention, however, became riveted when the leadership of this movement was undertaken in Germany by Dr. Rudolph Steiner. It being comparatively little known how important a factor of the movement this man is, the most essential points must first be given.

THEOSOPHY AND CHRISTIANITY

There are two special works which, next to the public lectures and the answering of questions afterwards asked, give brilliant witness to Doctor Steiner's keenness of mind and his extraordinary knowledge—*Die Philosophie der Freiheit*¹ and *Welt- und Lebensanschauungen im 19ten Jahrhundert*.² While in the former book a world-outlook, modern in the best sense and doing full justice to individuality, is put forth with rare profundity, the second work presents an investigation which seizes with extraordinary assurance upon the vital points in the comprehensive theme, reaching from Kant to Haeckel. Without renouncing his own sharply defined world-outlook, Steiner has known so well how to project himself into the thoughts of others that often one cannot in the least detect his own antagonistic standpoint. Above all, he has done as

¹ *The Philosophy of Freedom*, Berlin, 1894.

² *Views of the World and of Life in the 19th Century*, Cronbach, Berlin.

THEOSOPHY AND CHRISTIANITY

much justice to the materialistic creed as can be demanded of a philosopher standing at a higher point of observation. An investigator who in the course of his observations and examinations does not betray the slightest sympathy or antipathy, and who adopts a severely objective standpoint, appears to be trustworthy in the highest degree. It should also be mentioned that through several publications on Goethe, especially Goethe's *Weltanschauung*,¹ Steiner has proved himself one of the best connoisseurs of our great sage. Engaged for several years with the Goethian archives, he also published Goethe's works on Natural Science in Kurschner's *Deutsche National Literatur* and supplied the weighty prefaces doing justice to that great genius. It seems to me noteworthy that Steiner's merits in reference to his Goethe investigations are also highly praised by Chamberlain in

¹ *Outlook on the Universe*, Weimar, 1897.