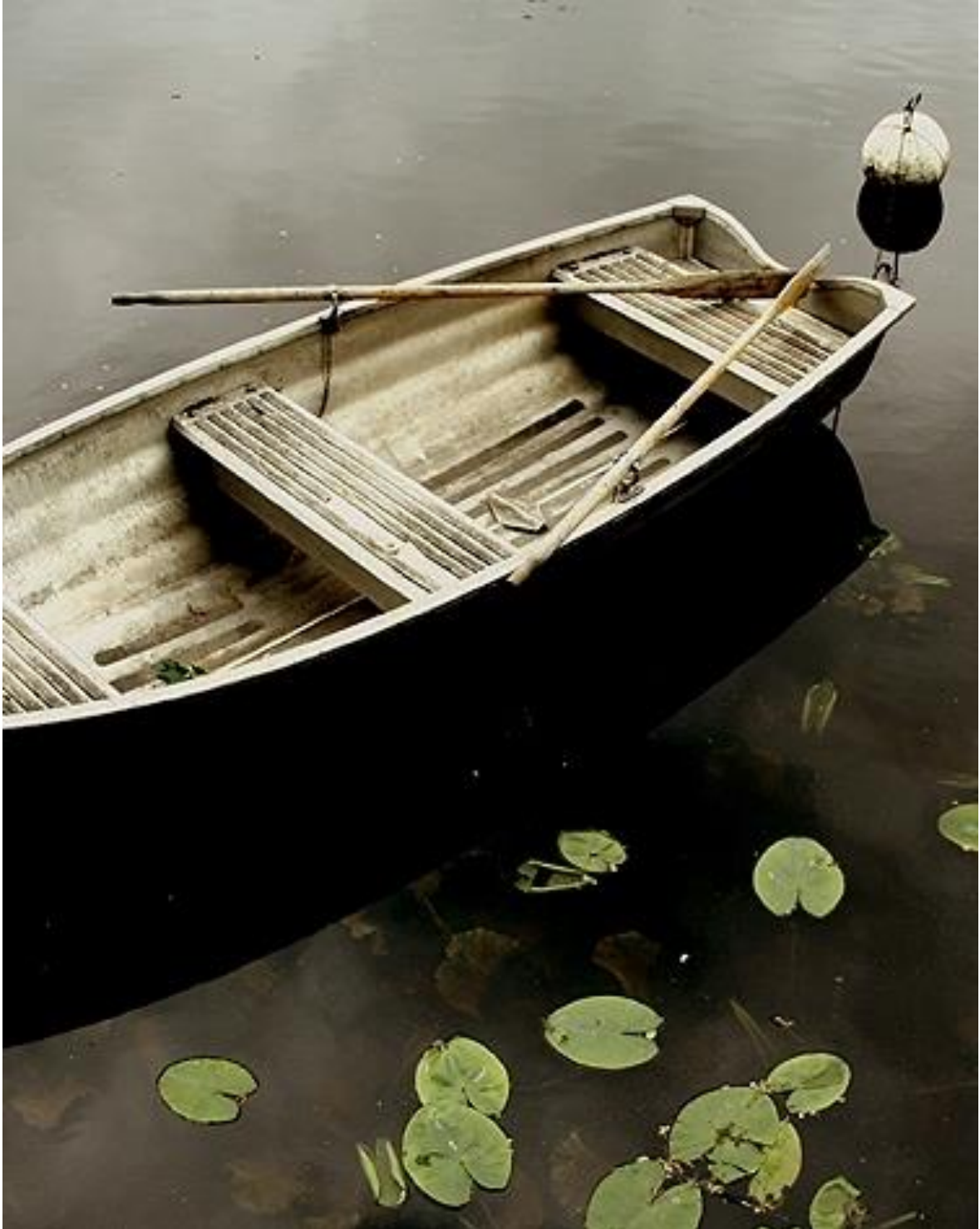


*G.R.S. Mead
shows his true colours*



His task is done and his small skiff launched.

Excerpted from G.R.S. Mead, *Orpheus: The Theosophy of the Greeks*. London: Theosophical Publishing Society, 1896; Conclusion, p. 305.

My task is done and my small skiff launched. That it is imperfect and unworthy of so precious a burden of ancient treasure, no one is better aware than myself. But such as it is, I commit it to the troubled sea of modern thought, hoping that a favourable current may carry it to some few who can value the freight at its true worth. In the construction of my skiff I have mainly combined the researches of Lobeck, who was a scholar and no mystic, with the writings of Taylor, who was half scholar, half mystic,¹ and cemented all together with some information derived from H.P. Blavatsky, who was a mystic and no scholar.² I write as a man convinced that the Mysteries have not gone from the earth, but still exist and have their genuine adherents and initiators; in the fervent hope that some, at least, who read, will not be unmindful of the past, and with the certain knowledge that a few actually possess a full memory of that past which the many have, for a time, forgotten.



¹ [All sorts of insinuations have been industriously levelled at Thomas Taylor by the so-called “scholars” of his day. By joining the chorus of the narrow-minded dogmatists and materialists, Mead has shown his true colours. Professor Wilder once remarked about Taylor that “others may have known more Greek, but he knew more Plato.” Esoteric philosophy, wrote the English Platonist, “may be compared to a luminous pyramid, terminating in Deity, and having for its basis the rational soul of man and its spontaneous unperverted conceptions.” See what Blavatsky thought of him under the title “Thomas Taylor, the English Platonist,” in our Buddhas and Initiates Series, and find out about his impact on modern academic thought by visiting [The Prometheus Trust](#).— ED. PHIL.]

² [Blavatsky’s private secretary admitted that his boss was a “mystic,” but omitted to acknowledge her status of initiated Occultist — a high chela, in fact. But when he belittled her as “no scholar” we sat up and took notice. Paraphrasing of how John Dryden referred to William Shakespeare, Madame Blavatsky was naturally learned for she needed not the spectacles of books to read nature: she looked inwards, and found the expansive force of Truth there. No amount of book-learning can ever grant soul-wisdom to self-inflated egos. “Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame them,” says Blavatsky. She being dead yet speaketh. — ED. PHIL.]