

The legacy of Mentor: Insights into Western history, literature and the media

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Abstract

Throughout history, mentoring has been used both informally and formally as a means of assisting individuals during times of transition in their lives. Inherent within the mentor-protégé relationship is the potential for transformation and empowerment of both the mentor and protégé. This paper will briefly explore instances of mentoring and provide examples of mentoring relationships from history, literature, and the media.

The beginnings

Homer's Bronze Age epic *The Odyssey* in which Odysseus entrusts the education of his son, Telemachus, to Mentor contains one of the first clearly-recorded instances of mentoring in the literature of the Western world. Archeology has, in part, proven that the ancient Greeks were right in treating Homer's saga as real history. It is strongly believed that Homer was a bard who lived some 500 years after the fall of Troy and contemporaneously with the period of the Exodus (Severin, 1988).

All epics are meant to be accepted as organic and not precisely a repeat of the original story. Bards repeat stock lines and phrases from the original while improvising freely. Even so, recent discoveries date Homeric-sounding phrases on clay tablet from the period of the siege of Troy (Severin, 1988) to give credence to the idea that there may have been an actual mentor-figure around whom events are fashioned.

In ancient times, with leadership at a premium in an underpopulated world in which the average life span was 35 years, mentoring was a key and natural means to ensure that rule by the

most suitable would be greater than if left to chance.

The poetic record supports this notion that Ulysses is a small time, struggling chieftain, with limited territory and capital striving with rivals for increased prestige and assurance that his kingdom will survive. Homer sketches a physically somewhat oafish leader endowed with great stamina. Ingenious, wily – these more than any other qualities are mentioned by Homer. In order to survive, Odysseus turns phrases and situations to his own advantage. As Severin notes:

By modern moral standards he was not an exemplary character. He was arrogant, grasping, bore grudges...while extremely suspicious of strangers, was almost as mistrustful of men he had known a long time. Above all, he never lost sight of his own self-interest...In Homer's eyes these qualities were admirable rather than odious and Ulysses behaviour was understandable if not always commendable (1988, 28).

By this statement, it can be seen that Odysseus would have desired certain training for a successor and for this training to be done only by the most trustworthy.

In the epic, the goddess of war

and wisdom, Athena, in the guise of Mentor, assists Telemachus not so much in his search for Odysseus as she serves as father figure, trusted adviser and confidant, educator, and protector (Jolemore, 1986; Winston, 1986). Mentor's responsibilities encompassed the "professional" or "classroom" side of Telemachus' life by skill-building and a wide range of developmental aspects (Clawson, 1985) during the various adventures and temptations that Telemachus faced (Sanders, 1901). Symbolically, father and son in *The Odyssey* complement one another as the two faces of Athena and the ruler. Ulysses, for his part, represents the adventuring, waring, brave, masculine spirit which roams outward to the world beyond for new ideas. Telemachus is the introspective, judicious feminine quality which stays home to ensure that the continuity of the hearth is secured. Both qualities are needed in a ruler and needed in a balanced fashion to maintain relationships both at home and abroad.

More generally, in ancient Greece, a young boy from the upper classes usually was educated within the family or clan structure by his father and close relatives for seven to fourteen years starting at the age of seven following an initial education by the mother. Instruc-

tion emphasized Greek social values more than intellect, oratory ability, skills at games, or academics. Commonly, an education of the sort Telemachus received was reserved for the upper classes although promising lower class young males also were trained for leadership. Real life examples of mentors in Greek history include Plato's philosophizing as a leader and Socrates working with his more advanced students (Appel & Trail, 1986).

The role of Judeo-Christian concepts

The Greek version of mentoring was subsequently overlaid by and intertwined with the Judeo-Christian culture which placed great emphasis on learning. The Hebrew word "rabbi" literally means "my mentor" or "my teacher" (Silver & Martin, 1974). Rabbinical lore relates that it was the custom of rabbis to meet regularly with their students not only for the purposes of study and instruction but also to provide guidelines, communication, and fellowship. Examples of famous Hebrew mentor-protégé relationships include Moses and Joshua, Elijah and Elisha, and Samuel with his disciples, who were referred to as the "sons of the prophet"¹ (Thompson, 1988).

During the New Testament era, Jesus served as a model mentor in his relationship with his disciples. His interaction with his followers involved more than just a teaching/instruction role and can serve as a classic example of the balance among three primary functions of a mentor which Daloz (1987) refers to as: support, challenge, and providing vision.

In part, these functions were fulfilled through the example of his life as well as his teaching. But Christ was also said to have chosen his disciples that they might be with Him just for the joy of fellowship and communion together. Interestingly enough, Jesus not only served as a model mentor but also as an exemplary protégé as evidenced by the report that He "...grew in wisdom and stature, and in favor with God and men". The mutual em-

powerment that Egan (1986) says accrues to both mentor and protégé is reflected in the relationship between Jesus and his disciples and his exhortation to them that they exceed his service to mankind and "do greater things than I do". A similar mentor-protégé educative pattern can be seen in the interactions of the apostle Paul with Timothy and Titus. Somewhat similar master-disciple relationships in other cultures are those between Mohammed, Confucius, Buddha and their followers (Eng, 1986) or the Zen master and his student (Herrigel, 1953).

An analogous correspondence to Christ's on-going relationship with his disciples can be seen in the biblical account of the Lord walking with Adam and Eve in the cool of the evening. The Hebrew verb tense of "continually walking" in Genesis 3: 8 (Thompson, 1983) denotes regularity of action and can indicate that it was the Lord's regular custom to walk in the Garden during the cool of the evening and enjoy fellowship with Adam and Eve on a regular basis.

But what was the purpose of this "walking" and meeting regularly? In answer to this question, it should be noted in Genesis 1:28, God commands mankind to oversee creation as good stewards. There is no indication in the biblical account that mankind was expected to intuit what stewardship meant. Rather, one may interpret that God's time spent with Adam and Eve was to teach, role-model, support in short, to mentor them into this role. Existentialist philosopher Martin Buber

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(1958) has argued that this is the basis for the Creator-creature relationship of the Christian belief system. The Fall cuts short this ideal relationship and one is left to speculate as to the symbolism of what was and what might have been.

In time, Christianity overlaid the Greek concept of mentoring primarily for leadership development and continuity by stressing the role of sharing with and service to others. In Acts (4:32), the early Christians are described as living having all things in common. Rank is of no consequence nor is wealth. In fact, wealth is viewed as a hindrance to being "a follower of the way". Thus, the great shift in the western world from the mentoring of kings to commoners occurred through the influence of the Christian church. Again, with the passage of time (during the Middle Ages), largely through the efforts of Christians such as Charlemagne, Alcuin, and Alfred, the Great, education was fostered through the monasteries. Alcuin probably served as a mentor to many of his pupils. In the end, his work as a teacher was such that "most of the important educational centers of the kingdom were in the hands of his former pupils" (Cubberley, 1920).

The guild system, apprenticeships and knighthood

The Medieval guild system of education reflects something approximating a model of mentorship. Its ranks of apprentice, journeyman, and master suggest the hierarchy towards expertise. The guild system parallels the concept of mentoring in that it involved the education of young people who were being trained often without regard for their station in life. There is a prevailing myth that during this period, people were born to and remained in their stations. Yet this is not entirely true for history details examples of poor but promising boys who were taken into the ranks and who then progressed upward to become masters and leaders both in the pro-

fession and in the community. In Rutherford's recent best-seller, *Sarum*, the rise and ebb of individuals and families is depicted, in part to suggest that the Medieval world was far less static than is commonly supposed due, in part, to the prevalence of mentoring.

Not only were guild masters responsible for the professional skills of their protégés, they also dealt with social, religious, and personal areas (Clawson, 1985). For seven years, apprentices were taken into the homes of the masters, living with them "to eat at table", a sign of high regard.

Levinson states that

...mentors seem to appear as we enter times of impending change in our lives, stay with us through the transition, and then depart. They help form a dream of who and what we want to become, offering us support, advice, challenge, and a sense that the dream is indeed attainable. (Levinson et. al., 1978)

Though the medieval apprenticeship system was formalized so that it did not rely on a mentor appearing at the judicious moment, the impact of some of the masters on their pupils was sufficient to allow the young man to dream his dream and then to try to live it out.

Medieval "articles of indenture" specified rights and duties of both the master and his apprentice that went beyond the aspects of current notions of a typical, employer-employee or teacher-student relationship. That is to say, the master not only passed on the wisdom and skill of his craft but also sponsored and cared for the apprentice. In addition to doing his work and learning his trade, the apprentice was responsible for guarding the master's interests (Eby & Arrowood, 1940). Historical trends and technological developments both eventually brought to an end the guild system but not apprenticeship as shall be noted in the next section.

On the down side, the medieval guild and apprenticeship system, for many, was but a precursor to the factory system. The master ensured that he had an entire collection

of young men who would turn out replicas as quickly and as cheaply as possible. As the Renaissance blossomed, the road to becoming a master, for those who were not masters' sons, gradually closed as a way for a commoner to be mentored and better his station in society (Eby & Arrowood, 1940).

In the case of would-be knights, generally the system took in a seven year-olds of good birth as pages. Two seven-year periods of service were the norm culminating in some rite of passage including battle and/or a crusade in which one could economically benefit from the spoils of war. Success, above all, meant social acceptance by the "right" people – the aristocracy. Ironically, during the late fifteenth century, young men who dedicated themselves to knighthood, in all likelihood chose the downward path in contrast to the sons of the burgeoning middle class who chose to go to universities and study law or to become merchants. Much as they might disdain such lower class pursuits, the knightly class could not understand that the control of law and wealth rather than the castle was the way of the future. In this sense, one entire class of "mentors" assisted their protégés to become human "dinosaurs" while another class (usually called "tutors" at the university) manoeuvred their protégés on to ultimate social control.

The Renaissance and Baroque periods



uring the Renaissance, the apprenticeship-patron model lived on and can be seen vividly in the lives of artists of the period such as Raphael, Nicolas Poussin, and Bartolome Murillo.

At the age of 13, the Italian painter, Raphael, who was born into a lower class family and initially instructed by his father, started studying under Perugino who became his mentor, teaching Raphael the technique of working with frescoes. When Raphael was 21, he went to Florence to study

with Leonardo da Vinci and his associates for four years and then moved on to the Papal Court (Cox, 1926). Spanish painter Bartolome Murillo, born into a lower class family and mentored for three years by Valasquez, the court painter. Nicolas Poussin, the French painter, was born into a middle class though poor family and was encouraged in his art work under his first master, Varin. In Paris, Paris, Avise served as Poussin's patron introducing him to the court and court etiquette as well as taking Poussin to Italy with him.

Although mentoring usually involves a one-on-one, profound, personal relationship, the patronage system of the Renaissance and Baroque periods reflected an additional aspect of mentoring. Dalton, Thompson and Price (1977) have posited that a

...mentor in later life becomes less concerned with the welfare of a single individual and devotes more time and energy to overseeing the development of an organization, institution or state which develops the potential of many gifted people.

Patron families – the Sforzas, Medicis, Viscontis, Gonzagas, and d'Estes – certainly had substantial influence upon Renaissance artists like Michaelangelo, for whom the de Medici family served as patrons. Michaelangelo lived at the Medici palace for two years after which time Senator Aldovrandi of Bologna educated Michaelangelo in literature and served as his patron. (Cox, 1926).

In seventeenth century France, Fenelon in his capacity as tutor to Louis XIV's grandson, the duc de Bourgogne wrote *Telemaque*, basing it on Homer's *Odyssey*. *Telemaque* was written as an adventure so that it would capture the interest of Louis' grandson (the duc de Bourgogne), in preparation for his ascension to the throne (Davis, 1979). In *Telemaque*, Mentor points out the difference between the rule of self-interested kings and that in which their subjects' interests were considered. The intent was to guide Fenelon's protégé to

...a wise and judicious ruler in contrast to Louis XIV's self-interested opulence. Notably, Fenelon stressed inward-looking, benevolent qualities of kingship which were in direct opposition to the Odysseus-like, warring qualities of Louis who had bankrupted his nation over a series of wars. If the duke had not died prematurely, and thus been able to implement many of the teachings of his mentor, one cannot help but wonder whether the French Revolution would have occurred. For his pains, Fenelon was banished from court. No one, not even the greatest mentor of the period would dare to lecture Louis on kingship.

Fenelon's legacy was his influence upon Enlightenment thinkers, especially with regard to education of the masses and women. Within thirteen years, *Telemaque* had gone to 32 editions and had prompted operas, parodies, and plays. By 1830, over 200 editions of the book had been published, influencing such writers and thinkers as Montesquieu, Voltaire, Robespierre, Rousseau, and Chateaubriand (Davis, 1979).

The age of the self-made man

The eighteenth century saw a major revolution creating conditions which were not so conducive to mentoring. Pope³, with a few strokes of his pen, had demolished the patronage system. The next century, glorifying the Age of the Common Man, saw the beginnings of the public school concept in England, and commoners were correspondingly less likely to expect to be mentored. The school replaced the monastery as the point of educational infusion. Mass education meant that people were, for the most part, focussed to work in factories not to be leaders, artists or expert professionals. Exceptions would be in universities where tutors still functioned largely as mentors and in medicine and science which still relied on a system akin to apprenticeship. Further, in Europe and in America, when the age of the common man

arrived, it brought with it a demand for individual rights.

In America, the myth of the self-reliant pioneer and the push westward coupled with the rise of American industry on the eastern seaboard, created the mentality of the self-made man who had "pulled himself up by his bootstraps" and

cation, cultural influences, and technology, so too ordinary people resorted to a variety of means of educating themselves and getting ahead rather than relying on just one expert source. Reading books, attending salons, travelling, corresponding with others, setting up small scale experiments like public

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who did not need to credit anyone else with influencing his success. Much has been made of the fact that North America and Australia were populated by misfits, mavericks, black sheep and non-conformists – not the sort of people one would normally choose as the easiest of protégés willing "to sit at the master's feet and drink in his wisdom", so to speak. This too had a negative impact upon the place of mentoring in history though clearly one of the most successful forms of mentoring occurs in prison settings filled with "nonconformists".

Even the ethos of settlement had an impact upon mentoring in some instances. America (not Canada) had been founded upon the ideal that people came to those shores to be free of restrictions and persecution. Undoubtedly, to be in the charge of a master, patron or mentor could well be viewed as being antithetical to the American dream of the individual man. More mentoring may have occurred during this period of history than is reported, but the self-made man mindset seems to have inhibited people from attributing even a part of their success to a mentor. Otherwise, it is difficult to account for the mentoring deficit during this period.

Conjecturing even further, it may be that as life has become increasingly complex and as the world has become increasingly interdependent in terms of economics, edu-

schools – activities reserved to this point or the wealthy and nobility – became much more the norm for the average person.

Why then, during the twentieth century, has there been a resurgence of interest in mentoring? Research suggests that the resurgence of mentoring may be attributed to several different factors: the desire of the individual to be more than just a cog in the wheel; the need for companies to reduce employee turnover and to attract the best candidates for the position; the legislated ethic that minorities and women deserve a place in the upper echelons of corporations and institutions; the recognition that perfectability, as an ideal, just won't work; the failure of institutions of higher learning to guarantee automatic success.

Business and industry have led the way in utilizing more formalized mentoring within their organizations as evidenced by reports of mentoring in companies such as Jewel Tea, American Telephone and Telegraph's Bell Laboratories, Glendale (California) Federal Savings and Loan, Hughes Aircraft, and Merrill Lynch (Phillips-Jones, 1983). Other professions such as nursing (Darling, 1986), counsellor education (Nejedlo, 1981), the military (Bagnal, Pence, & Meriwether, 1985; Jolemore, 1986), and federal government agencies (Klauss, 1981) have also started

incorporating mentoring as an aspect of their training programs during the last two decades.

Although education has followed suit by implementing planned mentoring and coaching programs, it has done so more slowly than the business world due, in part, to the traditional isolation of the classroom teacher and the lack of monetary incentives that have served as a catalyst for utilization of the mentoring concept in business and industry. While informal mentoring has occurred within human relationships throughout the ages, it remains to be seen whether formalized mentoring programs will be implemented in a sensitive enough manner to be effective or whether they will only have become a passing fad.

Historical mentor-protégé relationships

To this point, this paper has given a cursory overview of the history of mentoring. To gain a more personal sense of the many varieties of mentoring relationships, the focus will now shift to five brief snapshots of mentoring relationships. The chart included (see Table 1) paper contains additional examples of mentoring relationships.

Like Winston Churchill and Thomas Edison, Isaac Newton's potential was not reflected in either his school grades or early life. Professor Isaac Barrow, a mathematics professor at Cambridge University, noticed Newton's latent genius and began to mentor him. Due to an outbreak of the Black Plague, Newton moved from Cambridge to the country and within eighteen months had worked out the essentials of the differential calculus, the Law of the Composition of Light and the Law of Universal Gravitation. After the Plague abated, Newton returned to Cambridge and earned his Master's degree under Barrow's tutelage. Professor Barrow not only recognized Newton's latent genius but also provided the encouragement that Newton needed in order to develop his potential. Following his graduation, Newton became a Fellow of

Trinity College and at 27 years of age, assumed the Mathematics Chair which his mentor vacated in Newton's favour. Newton remained in this position for almost 30 years. Newton's masterpiece, *Principia Mathematica*, probably would not have been written apart from the persuasion of Edmund Halley. Halley even went so far as to obtain funding for publication of the work from the Royal Society and then, when the Society reneged on their funding of the project, Halley paid for the publication.

Thomas Jefferson is an example of one who benefited from being mentored by Professor George Wythe, first law professor in the American colonies at the Law School of William and Mary College in Williamsburg, Virginia. Many of the democratic ideals that Jefferson included in the Declaration of Independence, his presidency of the United States, and his concept of the University of Virginia as America's first state-supported liberal arts university were inspired by Wythe. Wythe's influence can also be seen in Jefferson's conviction that in order for American democracy to survive, the citizens needed to be educated so that they would be able to vote intelligently for wise representatives. Thus, the concept of American public education was radically changed. Publicly-funded schools and state universities in the midwest were established, patterned after those Jefferson had established when he was governor of Virginia. To underwrite the concept, state taxes were utilized to educate sons of poor families.

Two opposing movements were thus set in operation. Publicly-funded education made it possible for the poor to be socially and economically mobile. As these same people entered the professions and went to college, it was more likely that they would be mentored. At the same time, self-made men were the models of the period. Indeed, it can be argued that these two counter movements still exist side by side in North America.

Mentor to both James Madison and James Monroe, Jefferson's con-

cepts influenced James Monroe's writing of the Monroe Doctrine as a justification for protecting America's form of government against aggression from other world powers (Koch, 1950).

The collaboration between Jefferson and Madison can be seen in the United States Constitution and the Bill of Rights which Madison helped write. Madison's inclusion of the concept of freedom of religion in the U. S. Bill of Rights was influenced by Jefferson's Bill for Religious Freedom in the State of Virginia. The quality of intimate, congenial collaboration between Jefferson and Madison was such that Jefferson wrote to Madison,

The friendship which has subsisted between us, now half a century, and the harmony of our political principles and pursuits, have been sources of constant happiness to me through that long period... Take care of me when dead, and be assured that I shall leave with you my last affections (Koch, 1950).

Anne Sullivan in her mentoring of Helen Keller serves as a model of one who uses the natural interests of the protégé to unlock hidden potential. Sullivan had the faith to believe that this hidden potential could be developed, and persistently and creatively worked against huge odds of the sort that most people cannot imagine. Helen Keller overcame her blindness and deafness to graduate from Radcliffe near the top of her class, write books, and embark upon a worldwide speaking tour. This serves as an inspiring example of the possibilities mentoring has for developing an individual if the protégé is given appropriate types of help by someone who has persistent faith in commitment to unlocking it. Anne Sullivan was that kind of mentor who offered "tremendous excitement, commitment, and involvement with what was to be" her protégé's life's work (Elkind, 1987). In a tribute to her mentor, Helen writes,

The most important day I

remember in all my life is the one in which my teacher...came to me. I am filled with wonder when I consider the immeasurable contrasts between the two lives which it connects. It was the 3rd of March 1887, three months before I was 7 years old...Have you ever been at sea in a dense fog, when it seemed as if a tangible darkness shut you in...?

I was like that before my education began, only I was without compass... Light! Give me light! was the wordless cry of my soul, the light of love shone on me in that very hour (Lash, 1980).

Mentors in literature, the cinema and television

A literature review presents a historical panorama of the mentor-protégé relationship as a key plot device. Mentors appear in various forms in literature, myths, fairy tales, fantasy, and children's stories

...[and] come in an array of forms, from the classic bearded Merlin to the grandmotherly fairy godmother to the otherworldly elfin Yoda of the Star Wars trilogy (Daloz, 1987).

In his book on *Effective teaching and mentoring*, Daloz gives examples of mentors in literature such as Gandolf in Tolkien's trilogy; Charlotte in *Charlotte's Web*; Utnapishtim in the Gilgamesh epic; Shazam in Captain Marvel comics; the spider woman in Native American lore; the Belgian doctor in the Tarzan series; the little old lady in *Babar*; Teiresias in Greek legend, and the Skin Horse in *The Velveteen Rabbit*. Many of these literary creations can also be viewed as Jungian archetypes. Carl Jung's concept of an archetype (either male or female)

...represents knowledge, reflection, insight, wisdom, cleverness, and intuition and appears in a situation where insight, understanding, good advice, determination, planning, etc., are needed but cannot be mustered on one's own, often arriving in the nick of time to help the traveler along the journey

(Daloz, 1987).

Michael Fagan from Kentucky Wesleyan College currently is working on identifying relevant archetypes in literature and art and using visual representations of them to stimulate discussions about mentoring (Fagan, 1987). Fagan is exploring the hypothesis that various mentoring relationships are characterized by different archetypal mosaics.

In Dante's *Divine Comedy*, Virgil serves as a classic mentor to Dante in the transformational journey that Dante undertakes in his quest for Truth. The *Divine Comedy* is truly an extraordinary allegory in which is

...embedded all the richness of the mentor-protégé relationship as it moves from a beginning rescue to a downward journey toward transformation and through to a growing equality as the pair separate (Daloz, 1987).

Virgil, as Dante's mentor, is willing to go through the transition with "a foot on either side of the gulf", ready to offer a hand to help Dante swing across the chasm and by his very existence provide proof "the journey can be made, the leap taken" (Daloz, 1987). His task complete, Virgil offers this benediction to Dante, "Free, upright, and whole is thy will and it were a fault not to act on its bidding; therefore over thyself I crown and mitre thee."

As he is a pagan, Virgil is unable to be a mentor in the other realm where Beatrice dwells; thus, at the appropriate moment, it is the Christian female figure who takes over the role of mentor from the male counterpart.

In modern times, the media of comic books, radio, and television have also portrayed mentoring relationships such as Bruce Wayne's dual role with Robin in Batman and Dick Tracy mentoring Junior. "Golden Age" radio serials often incorporated mentoring relationships as a part of the plot of the program (i. e., Uncle Jim's role in Jack Armstrong, the all-American boy).

Several movies within the last

...[the mentor] had the faith to believe that this hidden potential could be developed, and persistently and creatively worked against huge odds of the sort that most people cannot imagine...

few years have depicted mentor-protégé relationships. Some of these films such as *The miracle worker* and *Chariots of fire* are based upon the lives of actual mentor-protégé pairs. Others, like the Star Wars trilogy (with Yoda and Obe-Wan Kenobi as mentors), *The karate kid* (Mr. Miyagi mentoring Daniel) *My fair lady* (based upon Shaw's *Pygmalion*) *A star is born*, and *The prime of Miss Jean Brodie* are fictitious renditions of mentor-protégé relationships. Unfortunately, space does not permit a detailed analysis of the cultural slant given to mentoring in modern media.

Invitation

The mentor-protégé dyad has been part of the warp and woof of human relationships for centuries. Though our present-day term "mentor" originated in Homeric times, the mentor-protégé relationship has been reflected in earliest literature from Genesis onward some 4500 or more years ago. It is not surprising that one can find numerous historical examples of informal mentoring as a recurrent theme across cultures, language barriers and in all genres.

This brief journey through the annals of history has revealed the potential for transformation and offers a challenge for wise implementation of the mentoring concept. How many are ready to embark upon that same transformational journey here and now? ~~

Not the least shyness, now, Telemakhos. You came across the

Table 1: Examples of famous mentor-protégé pairs

Note: In some instances, the relationship is conjectural; in other cases, one of the pair has claimed that the relationship involved mentoring; in still other instances, the relationship is generally acknowledged (by both participants, and/or family, biographers, historians, etc.) that the relationship is that of mentor and protégé.

Protégé	Mentor	Source	Data	Dates	Area of Interest/expertise
Sir Thomas More	Profs. Linacre & Grocyn	conjecture	historical records	1490's	various
Ulrich Zwingli	Gregory Buentzli	conjecture	historical records	1480's	various
Raphael	Perugino	conjecture	historical records	1496-1504	painting
Johann Kepler	Professor Moestlin	conjecture	historical records	1585ff	astronomy, mathematics
Calvin	Cordier	conjecture	historical records	1520's	theology
Francoise de Maintenon	husband	conjecture		1650'sff	languages
John Milton	Gill & Young	conjecture	historical records	1620's	literature
Spinoza	Rabbi Mortiera & Van den Enden	conjecture	historical records	1650's	various
Racine	de Sacy	conjecture	historical records	1650's	various
J. S. Bach	Bach Sr.; Academy cantor	conjecture	historical records	1690's	music; various
Rembrandt	Peeter	conjecture	historical records	1624	- art
John Locke	Locke Sr.	conjecture	historical records	1630'sff	various
Alexander von Humboldt	Forster	conjecture	historical records	1780's?	travel, geography
Fredrich von Humboldt	Kunth & Engel	conjecture	historical records	1780's?	science, philosophy
Jean Jacques Rousseau	Rousseau Sr. & aunt	conjecture	historical records	1715ff	philosophy, various
Robert Burns	Mr. Murdoch	conjecture	historical records	1760's?	various
Adam Smith	Drs. Maclaine, Matthew Stewart, Fran Hutcheson	conjecture	historical records	1730'sff	politics, economics,
Canova	Canova family, Tor-etto, Faliero	conjecture	historical records	1760'sff	sculpture, art
Helvetius	Porec	protégé	historical records	1720's	humanities
Edward Jenner	John Hunter	conjecture	historical records	1760's	surgery
George Vancouver	James Cook	conjecture	historical records	17—?	navigation, geography
Oliver Goldsmith	Mr. Hughes	conjecture	historical records	1745ff	various
William Harvey	Fabricius	conjecture	historical records	1797ff	anatomy
Lavoisier	Professor Guettand	conjecture	historical records	1760's	chemistry
Madison & Monroe	Jefferson	conjecture	correspondence	1700'S	government
Heinrich Heine	Heine (uncle)	conjecture	historical records	1800's	
Thomas Carlyle	Professor Leslie	conjecture	historical records	1805-10	history
Charles Darwin	Professor Hudson	conjecture	historical records	1820's	botany
Michael Faraday	Sir Humphrey Davy		historical records	1800's	science
Gail Sheehy	Margaret Mead	protégé	biographical account	1960's?	various
Michael Jackson	Diana Ross	protégé	press interviews	1970's	singing

open sea for this – to find out where the great earth hides your father and what the doom was that he came upon...

Reason and heart will give you words, Telemakhos; and a spirit will counsel others. I should say the gods were never indifferent to your life.

- Mentor, *The Odyssey*.

Endnotes

1. Prophet, literally, spokesperson for God; one who speaks before audiences; as originally used, in this context, the term does not mean one who foretells the future.
2. This is through use of the verbal participle (Barker, 1985). Speizer (Barker, 1985; Finkelstein & Greenberg, 1967) has argued for a durative hith-pael of the Hebrew verb *halak* going back to the tan form in Akkadian. A translation that would reflect this form of *halak* would be "to go continually" (Baker, 1985). Speizer has indicated that the T-infix on this particular verb indicates iterative or continuous action which implies a regular habit or practice.
3. Alexander Pope wrote to Lord Chesterfield rejecting an offer of patron support as having come too late and of not having been offered when it was asked for and needed.

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