

## CONTENTS

*Acknowledgments* • ix

*Chronology* • xiii

Introduction	1
1 Saxony and Indiana	12
2 To Be a Classical Scholar	31
3 Academic Ambitions	45
4 Among the Philological Gods	69
5 Miss Garrett's School for Girls	86
6 "A Razor to Sharpen a Lead Pencil"	104
7 Suffragist	118
8 Headmistress and Student	135
9 "The Whole Wonder of the East"	155
10 "I Shall Take Up My Greek Again"	174
11 <i>The Greek Way</i>	194

viii CONTENTS

12	<i>The Roman Way</i>	213
13	Jerusalem and Troy	233
14	“The Miracle of Greek Mythology”	250
15	<i>Witness to the Truth</i>	271
16	Attic Nights	289
17	An Age of External Greatness	307
18	A Citizen of Athens	327
19	A Year with Plato	348
20	Conclusion	365

*Appendix: Friends of Edith Hamilton* • 367

*Notes* • 379

*Bibliography* • 455

*Index* • 475

## INTRODUCTION

✦ On the afternoon of March 20, 1889, slender, brown-haired, twenty-one-year-old Edith Hamilton, visiting New York City from her hometown of Fort Wayne, Indiana, slipped into the Lyceum Theatre on Fourth Avenue and was transported back to ancient Athens—or so she told her cousin and confidant Jessie, almost three years her senior.<sup>1</sup> The vehicle for this remarkable experience was a production of the *Electra* of Sophocles conforming as closely as possible to the conventions of ancient Greek theater, complete with a brief ritual honoring Dionysus at an onstage altar before the play began. The entire performance was set before the exterior of the palace of Agamemnon, with its three doors. The only exceptions to the production's efforts to faithfully reproduce an ancient Greek tragedy were that the cast did not wear masks, the fifteen-member chorus was composed of women (not men), and the actors spoke English, but in verse form. Edith was enthralled, telling Jessie, "I enjoyed it all intensely, it was so entirely new."<sup>2</sup> For its producer, David Belasco, it was an experiment, one that was becoming increasingly common at the turn of the century, when devotees of the theater longed to see the stage freed from commercialism to pursue an artistic path.<sup>3</sup> Still, this production, mounted by Franklin H. Sargent's American Academy of Dramatic Arts, was the only ancient Greek tragedy seen on the New York stage between 1882 and 1908, making it an unusual event.<sup>4</sup> Edith was not alone in her enthusiasm; four additional performances had had to be added to the original schedule to accommodate the demand for tickets, and it was one of these that she attended.<sup>5</sup>

By that March afternoon, Edith Hamilton already aspired to a career as a writer and a classical scholar, two ambitions that she would eventually merge in her books. The 1889 performance of *Electra* was one of her first experiences of the movement to improve American theater through a deeper understanding of the historical roots of drama and the contexts in which genres such as ancient Greek tragedy had originally been performed. Such efforts would help to inspire Edith's first book, *The Greek Way*, still over forty years in her future.<sup>6</sup> At the age of twenty-one, however, she was already certain of her fascination with the ancient Greeks. To see a performance that so faithfully attempted to recreate one of their greatest artistic achievements thrilled her by making ancient Greece come to life. Her father, Montgomery Hamilton, had been her first classics teacher, beginning her instruction in Latin when she was ten years old. To this she had added her passionate study of the ancient Greeks, which had already developed to the point that she could discern to Jessie the few ways in which Belasco and Sargent had departed from the conventions of Greek drama in the presentation of *Electra*. Still, it brought the ancient Greeks near, prompting her to tell Jessie, "I have been in Ancient Greece to-day, I have been through one of the experiences of a Greek of the time of Pericles."<sup>7</sup> It was a significant moment for her, one demonstrating that, despite the span of centuries, the cultural achievements of the ancient Greeks endured. Moreover, this production of *Electra* showed that neither actors nor audience had to understand ancient Greek to appreciate tragedy. For Edith Hamilton, it was appropriate that her realization of the enduring nature of the ancient Greeks' achievement occurred in a popular setting, not a scholarly one. She would become the most prominent interpreter of the relevance of ancient Greek culture for the modern world, writing for an audience who had not studied ancient Greek but who sought knowledge of the roots of Western civilization.

More than fifty years after her death, Edith Hamilton's argument for the unique achievements of the ancient Greeks continues to attract readers. *The Greek Way* was first published in 1930, but it remains in print, as do all her other books. Her volume *Mythology*, which first appeared in 1942, has become the standard rendering of the ancient tales.<sup>8</sup>

Her distinctive writing style, with its remarkable lucidity, must account for part of this endurance. As an author, Edith Hamilton had a unique ability to explain to her readers the essence of an important idea.

Her inspiration was the ancient Greek language itself, a reflection, she felt, of the clarity of the ancient Greek mind.<sup>9</sup> The study of ancient languages, she believed, helped to produce clarity in writing, a notable aspect of her own style. Hamilton's essential ideas about the ancient Greeks began with the assertion that Athens in the fifth century BCE was the only society that had achieved balance between the individual's need for spiritual and intellectual development and society's need for ordered freedom. This freedom, political and spiritual, was a Greek discovery and could be maintained only if individuals practiced self-restraint.<sup>10</sup> The ancient Greeks were therefore relevant to the modern world, for which they had laid the groundwork by applying reason to solve problems. Seeking answers to intellectual, political, or spiritual questions from the ancient Greeks was possible both because of their essentially modern nature and the unchanging needs of humanity.<sup>11</sup> To Edith, the ancient Greeks had discovered the individual and permitted each member of society free inquiry to seek spiritual and intellectual truth.<sup>12</sup> In later life, she connected this more closely to early Christianity. She argued that the early church had been free of confining doctrines and formalism and had allowed individuals to follow, as best they could, the spiritual path set down by Jesus, to whom Socrates had been a worthy predecessor.<sup>13</sup> In her writings, Edith thus linked the two fundamental influences in her life: Christianity and ancient Greece.

Certain key phrases that appeared frequently in her texts reinforced her blend of classical and Christian inspiration. These included biblical phrases such as "clouds of witnesses" to describe the spread of the prophets' teaching.<sup>14</sup> She referred, often without quotation marks, to lines from English poetry that evoked classical themes, such as the close of John Keats's "Ode on a Grecian Urn": "Beauty is truth, truth beauty."<sup>15</sup> The phrase "sunlit heights," taken from the 1881 Oscar Wilde sonnet "Helas!," also appeared often in her texts. This last phrase Edith used in her later writing to describe humanity's quest for knowledge of the good.<sup>16</sup> Early in her writing career, however, she used it in the sense that

Wilde had intended, to convey the heights and corresponding depths of ancient tragedy. Appropriately, it opened Edith's January 1926 essay "Tragedy," which appeared in the magazine *Theatre Arts Monthly* and was the seed of *The Greek Way*.<sup>17</sup>

Such an individual approach to the ancient world was necessarily selective, and contemporary critics, as well as later ones, have questioned her claims to the unique qualities of the ancient Greeks. In the opening chapters of *The Greek Way*, Edith Hamilton asserted a stark dichotomy between East and West that was criticized by contemporary critics.<sup>18</sup> In the twenty-first century, her work has received more criticism. Classical scholar Dr. Bruce Thornton, one of her admirers, wrote in his volume *Greek Ways*, published in 2000, that Hamilton's assertion of the ancient Greeks as the founders of Western civilization has caused her to be viewed as among the "apologists for Western hegemony and oppression."<sup>19</sup> Her reputation among academic classical scholars has fallen due to the forces of multiculturalism—forces that question the assertions of superior qualities in Western culture as compared to other regions of the world. Her arguments for the relevance of the ancient Greeks to the modern world have been rejected.

This stands in contrast to her experiences later in life, as she reached her nineties, when academic classicists reviewed her book *The Echo of Greece* favorably and she was twice invited to address the Classical Association of the Mid-Atlantic States (in 1957 and 1960).<sup>20</sup> As the post-World War II world struggled with the spread of communism, the dissolution of old European empires, and the efforts to establish democracy in former colonies and in war-torn Europe, Edith Hamilton's *The Echo of Greece* was an exposition of how the United States should exercise its new political power cautiously and how its democracy, preserved by citizens, could serve as an example to other nations. It warned against the abuse of power in which Athens had engaged after leading the Greek city-states to victory in the Persian Wars. It showed Americans what the ancient Greek political experience could teach its twentieth-century practitioners and asserted the value of the continued study of the classical world. Academic classicists expressed their appreciation of Edith Hamilton's achievement in the wake of the book's publication. Of all

Hamilton's books, *The Echo of Greece* is the one that most fully reflects the historical and political context that produced it. However, a full understanding of Hamilton's arguments is impossible without consideration of the contexts in which she wrote them. Although her books separated East and West, her writing also showed her strong opposition to communism, anti-Semitism, fascism, and imperialism. She was a pacifist and, in her support of the League of Nations, she showed herself to be a supporter of equality among nations. She was an opponent of the use of the atomic bomb. These aspects of her thought show that she was far from a simple apologist for Western hegemony. To her, the development of the atom bomb was certainly proof that not all achievements of Western societies contributed to the knowledge of the good that Plato had sought. She also realized that if Cold War America was going to stand as a model of democracy, it had to extend justice to all its citizens. In August 1958, she was one of thousands who spoke out against the death sentence issued to Jimmy Wilson, an African American in Alabama who had been convicted by an all-white jury of the theft of \$1.95. The case caused an outcry, both domestically and internationally, as many argued that the United States could not be the leader of the free world if some of its citizens were the victims of racism. Ultimately, Wilson received clemency.<sup>21</sup> Her letter to the editor of the *New York Times* on the Wilson case also revealed a broader opposition to the death penalty in general.

The examination of Edith Hamilton's personal life also brings to light the fact that she chose to live her life with another woman. Hamilton and her partner Doris Fielding Reid were together for over forty years and raised a family, composed of Doris's nephews and nieces. At first glance, this might seem to challenge the conception of Edith Hamilton as a conservative defender of Western values. In fact, it is rare to find anyone in their social circle, including their Republican friends in Washington, D.C., where Edith spent the last twenty years of her life, commenting on their relationship. They lived in the capital during the years of what historian David K. Johnson has termed the "Lavender Scare," which, from 1947 until 1955, linked homosexuality to adherence to communism and pushed thousands of homosexuals out of government jobs,

particularly at the State Department.<sup>22</sup> Edith and Doris, both strong anticommunists, were not directly affected. Neither worked for the federal government, and lesbians were targeted in smaller numbers than gay men in the purges.<sup>23</sup> Still, Edith and Doris's life together was a challenge to some of the rhetoric in the capital during these years. They were well-known in the city's social and political circles, and the Washington press regularly reported on Edith's literary achievements. Although even her friend the drama critic John Mason Brown suggested that she often ignored the Greek attitude toward homosexuality, Edith was writing about how the political experience of the ancient Greeks was relevant to the twentieth-century world, just as Washington was referred to as "the Platonic and Socratic homosexual playground" of the nation by one of the promoters of the purges, the medical doctor Arthur Guy Matthew.<sup>24</sup>

The legacy of the ancient Greeks was a contested space that Edith entered into during these years, with the full approval of her politically conservative friends such as the journalist Felix Morley, the Republican senator from Ohio Robert A. Taft, and the U.S. Army general Albert Coady Wedemeyer. Although her personal life might place her on the political left in the twenty-first century world, her arguments in favor of continuing the study of the ancient classical roots of Western civilization were valued among her social circle in Washington, D.C. The few comments on their relationship that did survive expressed approval. Morley wrote privately in his diary about how well suited Edith and Doris were to each other. Another Republican senator, Ralph E. Flanders of Vermont, a longtime Washington friend, wrote Doris a letter of condolence after Edith's death in 1963, a tacit acknowledgment of his understanding of what the two women had meant to each other.<sup>25</sup> In her private life and in her published writing, Edith Hamilton was a strong advocate of individual freedom. This position was widely accepted by her friends, who worried that the spread of communism would make the individual citizen insignificant and powerless.

All of Edith Hamilton's books addressed contemporary problems, an aspect of her writing that became more pronounced as her career



progressed. *The Greek Way*, while written amid a social circle dedicated to improving the artistic quality of the New York stage, argued for the status of the ancient Greeks as the first modern people, a characterization widely held to be true by writers after the First World War, who tried to understand how the Greeks had created such a culturally advanced civilization in the wake of their own conflagration, the Persian Wars. In the aftermath of the First World War and the establishment of the League of Nations, with its vision of equality among nations, *The Roman Way*, published as a companion volume in 1932, offered the Roman Empire as an example of the successes and pitfalls of international relations more closely bound. For Edith, the rise of fascism and the Second World War were crises that could only be answered by books that tried to address spiritual concerns. Horrified by Hitler's rise to power and his subsequent treatment of Germany's Jewish population, Edith wrote *The Prophets of Israel*, published in 1936, to emphasize the Jewish contribution to Western civilization and to describe what she felt was the prophets' idealist vision for society. Even her 1942 volume *Mythology*, devoted to the recounting of the great Greek tales, had an introduction filled with references to the unique place of Greece in Western civilization, a reflection of how the Nazi conquest of the nation the previous year had stifled its resistance to fascism. She characterized the titan Prometheus, chained to a rock by Zeus, as someone who "refused to submit to cruelty and tyranny," a portrayal that has struck some as unusual but which countered the Nazi claim to him as the progenitor of the Aryans, as asserted in Hitler's *Mein Kampf*.<sup>26</sup> That same year, her expanded version of *The Greek Way*, published as *The Great Age of Greek Literature*, included a chapter on Thucydides that offered a means of understanding the Second World War through the Peloponnesian War and the suffering it had engendered. Her second book on the bible, *Witness to the Truth: Christ and His Interpreters*, published in 1948, outlined an essential Christianity, free from dogma and miracles, which Edith thought would answer the great crisis of faith that many felt in the wake of the horrors of the Second World War. Her revised edition of *The Prophets of Israel*, published as *Spokesmen for God: The Great Teachers of the Old Testament*, published in 1949, made it clear that one of those horrors was

the Holocaust. Finally, *The Echo of Greece*, published in 1957, was a Cold War–era attempt to ask citizens to exercise the responsibility that the maintenance of democracy demanded. All of Edith Hamilton’s books tried to answer important questions raised by the times in which she lived. As the historical events that inspired her books have become more distant chronologically, it has been possible to see her legacy as only her arguments for the uniqueness of the ancient Greeks and the sharp division between East and West that was too pronounced even for some of her contemporary critics.

It is the goal of this biography to place Edith Hamilton’s books in their proper historical context and to examine how her life experiences informed her works. Her written works, all published after she was sixty years old, encourage this. Snippets of autobiography, which appear in all of Hamilton’s books, were meant as illustrations of how individual experience related to humanity. This book also remedies the fact that, in spite of Edith Hamilton’s wide and enduring reading audience, no full-length biography of her has been written. The only such effort, *Edith Hamilton: An Intimate Portrait*, written by Doris, was published in 1967 and remains notable for the number of anecdotes she collected about Edith during the years of her writing career. But Reid left out much of Edith’s life. After earning both bachelor’s and master’s degrees at Bryn Mawr College in 1894, Edith spent a year in Germany as a graduate student in classics at the universities of Leipzig and Munich. Upon her return to the United States, she began a twenty-six-year career (1896–1922) as headmistress of the Bryn Mawr School in Baltimore, a preparatory school then closely linked to the Pennsylvania college. During her years in Baltimore, Edith was active in the women’s suffrage movement, formed a friendship with Gertrude Stein, and traveled extensively abroad, to Europe, Japan, and China with Lucy Martin Donnelly, an English professor at Bryn Mawr College with whom she tried, unsuccessfully, to have a romantic relationship. These formative events and experiences received short shrift from Doris, decades Edith’s junior. For example, Doris left out Edith’s participation in reform movements and her friendships with women reformers of the Progressive Era. Edith, a classic liberal in her political orientation, participated mainly in the

movement for women's suffrage, but also campaigned actively for compulsory school attendance laws in Baltimore and Maryland. Her later writings indicate that she opposed some Progressive Era movements such as temperance.<sup>27</sup> Nevertheless, Edith had been introduced to the idea that women could play a role in reforming society, first in her childhood and later during her student years at Bryn Mawr College. In Baltimore, she fell naturally into a social circle of highly educated, activist women; some, such as Dr. Mary Sherwood, were on the Bryn Mawr School faculty and others, such as Elizabeth King Ellicott, had been active in founding the school and later turned to suffrage activity. Doris, decades younger than these women, felt uncomfortable around the independent, college-educated women who confidently set about the tasks of municipal reform, increasing educational opportunities for women, and securing the vote. Doris set herself and Edith apart from them, referring, even in her biography of Edith, to the new women reformers as "old war horses."<sup>28</sup> Later in life, Edith downplayed her role in the women's suffrage movement, yet doing so ignores how the movement helped to develop Edith's ideas of citizenship, which she would discuss in *The Echo of Greece*, and it led eventually to her participation in the Women's International League for Peace and Freedom, which led to her support of the League of Nations.<sup>29</sup>

Doris's characterization of Edith as completely different from the women campaigners of the Progressive Era, however, resulted in the complete omission of many of the women who were important to Edith before she began her writing career. Until she left the Bryn Mawr School in 1922, she socialized almost exclusively with women of a similar age and level of education as herself. These included Lucy Martin Donnelly, probably the most notable omission Doris made from Edith's life. Lucy was not only a woman who had, like Edith, embarked on a profession, she was also a supporter of women's suffrage, and, more importantly, she was Edith's aesthetic and intellectual guide. Doris certainly knew Lucy but may have come to view her as a rival for Edith's affection.

Edith was a popular writer with some claim to a scholarly background, a condition that has given rise to questions about how to assess her work. She herself valued creativity, and one of her editors understood

that she thought of herself as a writer more than a scholar.<sup>30</sup> Late in life, she embraced the identity of “popularizer.”<sup>31</sup> It is appropriate and valuable to view her as her contemporaries did. Dudley Fitts, a poet whose translations of ancient Greek tragedy Edith respected, called her translation of *Prometheus Bound* “beautiful” and included it in a 1947 anthology of ancient Greek plays rendered in English.<sup>32</sup> Her friend the literary historian Van Wyck Brooks described her as a scholar, as did Huntington Cairns, the secretary-treasurer of the National Gallery of Art with whom she coedited an edition of Plato’s dialogues.<sup>33</sup> Brooks may have recognized something of himself in Hamilton, since he too lacked a doctorate and wrote for a popular audience only to become a widely recognized authority on early American writers. To Cairns, who helped establish the Center for Hellenic Studies in Washington, D.C., Edith represented an ideal: an individual with the education of an academic classicist whose writing talents enabled her to spread the influence of classical thought in American society.<sup>34</sup>

The role Edith valued most was as an advocate for the continuing study of classics. As the Cold War developed, her stature as a public intellectual who stood for democracy and against communism increased. The greatest recognition she received was in 1957, when she was honored by the Greek government. She traveled to Athens to witness a performance of her translation of *Prometheus Bound* of Aeschylus, given in the ancient theater of Herodes Atticus at the foot of the Acropolis. It was a scholastic honor with contemporary relevance. The Delphic festival during which this took place was a Cold War event, meant to celebrate Greece’s postwar emergence as a democracy in a region where communism had taken hold. Much to her delight, Edith was made an honorary citizen of Athens and given the Gold Cross of the Legion of Benefaction by King Paul of Greece.<sup>35</sup> This honor placed her in an elite circle of classicists, few of whom have received official recognition from the Greek government for their contributions to greater understanding of the nation’s ancient history and culture.<sup>36</sup>

By the end of her life, Edith Hamilton was regarded as an authority on what twentieth-century America could learn from the ancient Greeks. After her death in 1963, at the age of ninety-five, her books continued to

serve as a popular source of reference for the classical past. Her books have remained popular because of her ability to make the classical world accessible through her comparisons of ancient and modern authors. The classic liberal ideas expressed in her books, including her emphasis on the importance of the individual, continue to resonate with readers as well. Her own fascination with the ancient Greeks is also evident in her books, an interest that already was apparent as she watched the groundbreaking production of the *Electra* of Sophocles in 1889 and began to consider the enduring power of ancient Greek tragedy to affect audiences and to consider the relevance of the ancient Greeks to the modern world.

## INDEX

Page numbers in *italics* refer to illustrations.

- Aannestad, Elling, 220, 285, 297, 307, 315, 322, 367; departure from W. W. Norton by, 276; Hamilton accompanied to Greece by, 336, 342; Hamilton's friendship with, 208, 269, 277
- Acton, John Emerich Edward Dalberg Acton, Baron, 299–301
- Actors' Equity Association, 336
- Addams, Jane, 97, 98, 134, 151, 152, 153
- Addison, Joseph, 28
- Aeneid* (Vergil), 100
- Aeschylus, 214, 357; Delphic festival performances of, 204; Hamilton's admiration for, 209–10; Hamilton's translations of, xix, xxi, xxiv–xxviii, xxx, 10, 43, 205, 209, 265; Swinburne inspired by, 54
- Aeschylus* (Copleston), 43
- Agamemnon* (Aeschylus), 198, 205, 207, 244, 301–2; Hamilton's translation of, xix, xxi, xxiv, xxv, xxviii, xxx
- Agamemnon (mythological figure), 1, 241, 255
- The Age of Chivalry* (Bulfinch), 251
- The Age of Fable* (Bulfinch), 250–55
- Agrippina Minor, 225
- Alcmena (mythological figure), 252
- Alcoholics Anonymous, 234
- Alcott, Louisa May, 24
- Alcyone (mythological figure), 254
- Alexander the Great, 229, 314, 319–20, 321
- Allen, George, 340, 341
- Allinson, Anne Crosby Emery (“Nan”), 63, 73, 95, 367
- Alsop, Joseph, 289
- America First Committee, xxi, xxii, 266–67, 268, 297, 298, 305
- American Academy of Arts and Letters, xxvii, 348, 358
- American Academy of Dramatic Arts, 1
- American Friends of Greece, 257
- American Journal of Philology*, 48
- American Laboratory Theatre, xviii, 195, 202, 203, 244
- American National Theater and Academy (ANTA), xxvi, 334–35, 336
- Amos (biblical prophet), 242, 243
- Amos (Elgood), Cornelia Bonte Sheldon, 105–6, 369
- Anabasis* (Xenophon), 261–62
- Andrews, Charles McLean, 72–73
- Andromache (mythological figure), 244
- Anglin, Margaret, xviii, 336
- Anthony, Susan B., 23–24, 133
- Antigone* (Sophocles), 43
- Antiope (mythological figure), 254

- anti-Semitism, 10, 247, 267, 301  
Antoniades, Anna, 342–45, 347  
Apollo (Greek deity), 256, 265  
*Apology* (Plato), 351, 355  
Aristophanes, 153, 198, 205–6, 221, 321, 336, 344  
Aristotle, 300, 314, 315, 320, 332  
Arnold, Edward Vernon, 226–27  
Arnold, Ethel, 125–26, 138  
Arnold, Matthew, 60, 61, 85, 125–26, 210, 292, 312; Hellenism and Hebraism viewed by, 56–57; “mind and spirit” viewed by, 212, 331; religious views of, 57–58, 279–80  
Artaxerxes I, king of Persia, 262  
Ashikaga Yoshimitsu, 158  
*The Assault on Humanism* (Shorey), 170  
Astraea (mythological figure), 255  
*Atalanta in Calydon* (Swinburne), 54  
Atkinson, Brooks, 257, 303, 337, 356, 363, 367; as Gramercy Park neighbor, 203; Hamilton’s works praised by, 248, 288; organized religion disdained by, 332  
Atkinson, Oriana, 203, 367  
*Atlantic Monthly*, 170, 178, 214  
Augustus II, king of Poland, 12  
Austen, Jane, 49  
*The Autobiography of Alice B. Toklas* (Stein), 108, 311  
Avedon, Richard, xxix, 348  
  
Bailey (Speer), Emma, 50–51, 64, 66, 234, 377  
Baldwin, Raymond, 318, 367  
Barr, Stringfellow, 352  
Bartlett, Helen, 66  
Batchelor, C. D., xxviii, 367  
Beale, Dorothea, 137, 138  
Beals, Carleton, 267  
Beaux, Cecilia, 41, 107, 180, 367  
Beethoven, Ludwig van, 258  
Belasco, David, 1, 2  
Bel Geddes, Norman, 336  
Benson, Sally, 253  
*Beowulf*, 264  
Berdyaeu, Nicolas, 325  
  
Berenson, Bernard, xv, 108, 128  
Berenson, Mary, 128  
Birchfield, Jim, xxix, 360, 363  
Blaisdell, Elinore, 327, 367  
Blogg (Burger), Isabel, 167, 368  
Boas, George, 291  
*The Bob Ballads* (Gilbert), 205  
Bocaccio, Giovanni, 128  
Bok, Edward, 178  
Boleslavsky, Richard, 202  
Bollingen Foundation, 290, 349, 350, 352  
Booth, Edwin, 191  
Borie, Adolph, 128  
Borie, Edith Petit, 128  
Bourlos, George, 333, 335, 338, 343  
Bourne, Randolph, 168, 170  
Boxer Rebellion (1899–1901), 161  
Bradford, Esther Kelly, 107, 357  
Brahms, Johannes, 258  
Bredow, Laetitia, 150–51  
Breed, Mary, 72  
Briggs, LeBaron Russell, 133  
Brooks, Van Wyck, 10, 368  
Brown, Catherine, 277, 365  
Brown, John Mason, xviii, xx, 6, 239, 247, 250, 258, 268, 269, 276, 327, 365, 368; as Book of the Month Club judge, 347; Hamilton’s correspondence with, xxix, 271, 292, 315; Hamilton’s publishing career aided by, xix, 207, 208, 245, 277, 285, 286; Hamilton’s writing style critiqued by, 277; military service of, 271–72; *The Roman Way* viewed by, 222, 230; as theater critic, 248, 336–37; at *Theatre Arts Monthly*, 203  
Browne (Harvey), Ethel, 101  
Brownell (Saunders), Louise, 53–55, 376  
Brownell, Jane Louise, 82  
Browning, Robert, 190  
Bruce, Dorothy, 188, 203, 204, 368, 378  
Brugmann, Karl, 75  
Bryn Mawr League, 135, 138, 139, 151, 166  
Buchman, Frank N. D., 234, 235, 237, 240, 248–49, 320

- Bulfinch, Thomas, 250–54  
Burger, Isabel Blogg, 167, 368  
Burne-Jones, Edward, 55  
Bynner, Witter, 302, 339
- Cacoyannis, Michael, xxix, xxx  
Caesar, Julius, 26  
Caird, Edward, 52, 58–59, 73, 85, 92, 98–99, 123; Goethe viewed by, 258; Hamilton influenced by, 60–61, 106, 109, 119–20, 227–28, 241, 256, 279–80, 281, 284, 310, 325, 362; Platonism and Christianity linked by, 356, 362–63  
Cairns, Florence Faison Butler, 290–93, 297, 299, 330, 339, 347  
Cairns, Huntington, 292–93, 299, 307, 316, 332, 339, 362, 363–64, 368; Acton admired by, 300; Hamilton interviewed by, 353; Hamilton's abilities esteemed by, 10, 123, 208–9; Hamilton's career aided by, 290–91; as Hamilton's coeditor, xxiii, xxvii, xxix, 10, 349–52, 357–58, 359; as presidential inauguration official, 360; social circle of, xviii, 301, 306, 328, 330, 356  
Callas, Maria, 339–40  
Callisto (mythological figure), 254  
Calvary Episcopal Church, 235, 236, 248–49  
Cambridge school of classics, 200, 241, 254  
Carey, Anthony Morris, 143  
Carey, Margaret, 143  
Carey, Millicent, 140, 182  
Cassandra (mythological figure), 244  
Center for Hellenic Studies, 10  
*Century* (periodical), 172  
Ceyx (mythological figure), 254  
*The Charge of the Light Brigade* (Tennyson), 304  
Chiang Kai-Shek, 296  
Child, Edith, 66  
*The Children of Odin* (Colum), 264  
Christian Endeavor (evangelical organization), 38, 236  
Cicero, Marcus Tullius, xix, 223, 224  
*Classic Myths* (Gayley), 253  
Claudius, emperor of Rome, 225  
Cleary, Marie Sally, 251  
Clemens, Olivia (mother), 50  
Clemens, Olivia Susan (daughter), 50, 53  
Clements, Gabrielle, 107  
Clendenin, John, 298  
Cold War, 5, 8, 10, 108, 124, 169, 260  
*The Collected Dialogues of Plato* (Hamilton and Cairns), xxviii, xxix, 290, 349, 362  
College Equal Suffrage League, 132  
Colles, George W., 13, 14  
Colles, Gertrude, 42  
Colles, Harriet (cousin), 42  
Colles, James, Jr., 42  
Colles, John Henry, 14  
Colles, Mary (cousin), 42, 175  
Colum, Padraic, 264–65  
“Comedy” (Hamilton), 205  
Conant, James, 352  
Confucius, 164  
Congressional Union for Women's Suffrage, 156  
Connor, W. Robert, 330  
Cooke, Anne Kirk, 139–40  
Coolidge, Grace, 257  
Copleston, Reginald S., 43  
Cournos, John, 264  
Cousins, Norman, 276  
Cranes of Ibycus, 255  
Creighton, Mandell, 301  
Crena de Iongh, Mary Dows de Herter Norton (“Polly”), 277–78, 374  
*Crito* (Plato), 355  
*Culture and Anarchy* (Arnold), 56–57, 212  
Cyrus the Great, king of Persia, 262
- Daphne (mythological figure), 256–57  
Dave (Norah Hamilton's suitor), 65  
Davis, Elmer, 230  
Day-Lewis, Cecil, 328  
*Decline and Fall of the Roman Empire* (Gibbon), 27  
DeGoll, Mr. (suitor), 42



- Demosthenes, xxv, 314, 316, 318–19, 321
- Denny, Dorothy Detzer, 366
- Derwent, Clarence, 336
- Detzer, Dorothy, 228
- Dewey, John, xv, 98–100, 152, 167, 168, 169
- Dewey, Thomas E., 299
- Dickinson, Emily, 147
- Dionysus (Greek deity), 1, 213–14
- Dithyramb, Tragedy, and Comedy* (Pickard-Cambridge), 213–14
- Dixon, W. Macneile, 198, 199, 201, 204–5
- Donnelly, Henry, 52, 184
- Donnelly, Lucy Martin, xv, 74–75, 76, 120, 121–22, 127–29, 136, 141, 145; China and Japan visited by, xvi, 155–64; as Hamilton's aesthetic and intellectual guide, 9, 52, 54, 59, 117, 130, 134, 152, 154; Hamilton's attraction to, 8, 52–53, 104, 114, 116, 120, 122–23, 130, 192; Hamilton's growing distance from, 171–74, 175, 179, 183–84; language study viewed by, 170; literary ability of, 52, 55, 113, 127, 148; loyalty of, 184; at Oxford, 58–59; Reid family mistrusted by, 183; as suffragist, 120, 122, 138, 152; as Thomas's partner, 66, 95, 104, 179, 182
- Dorcas Society, 25
- Douglas, Paul H., 357
- The Dove in the Eagle's Nest* (Yonge), 37, 129
- Dow, Mary, 35, 36
- DuBois, Miss (boarding house operator), 97, 115
- The Duke's Children* (Trollope), 36
- du Pont, Marcella Miller, 298, 322, 332–33
- Duryee (Fahmy), Susan Rankin, 32, 111, 156, 171, 175, 179, 183, 219, 370; missionary work considered and pursued by, 51, 54, 112, 160, 162–63; Oxford Group and, 236; Doris Reid disparaged by, 176, 191
- Duryee, Alice, 112, 162
- Duryee, Charlotte, 160
- Duryee, George, 162
- Duryee, Lily, 32, 51, 112, 156, 160–62, 175, 211, 299
- Duryee, William Rankin, 51, 54, 106
- East Lyme* (Wood), 70
- The Echo of Greece* (Hamilton), 28, 310, 319, 341, 357; Acton's influence on, 300–301; American Southwest described in, 156; as Book of the Month Club selection, xxvii, 347; citizenship in, 9; commercial success of, 327, 347; contemporary politics reflected in, 307–8, 314, 318, 330; critical reception of, xxvi, 4, 328–33; cultural and political decline linked in, 312; delays in writing, 314, 315; Greek and Roman antiquity contrasted in, 226; Kennedy's inaugural address linked to, xxix; Lunt's editing of, xxv, xxvi; Mahaffy's influence on, 313; Morley's influence on, 295; outline of, 314, 321; as product of its time, 5, 8, 124; religious formalism in, 284, 325; self-discipline in, 168, 324; Stoicism in, 323; title of, 326
- Edinger, Ludwig, 77
- Edith Hamilton* (Doris Reid), xxii, xxx, 8, 366
- Education and Living* (Bourne), 170
- Eight Cousins* (Alcott), 24
- Einstein, Albert, 310
- Eisenhower, Dwight, 333
- Electra* (Euripides), 123
- Electra* (Sophocles), xviii, 1–2, 11, 336–37
- Elgood, Cornelia Bonte Sheldon Amos, 105–6, 369
- El Greco, 277
- Eliade, Mircea, 291, 328
- Eliot, T. S., 200
- Ellicott, Elizabeth King, 9, 87, 89, 126, 132, 133, 369
- Elliott, James E., 333, 334, 335, 343
- Emerson, Ralph Waldo, 291
- Emery (Allinson), Anne Crosby (“Nan”), 63, 73, 95, 367
- Emmet, Lydia Field, xviii, 194, 195, 369
- Empedocles, 50
- Epictetus, 223
- Equal Suffrage League, 118, 119, 125, 126, 131–32, 133–34, 137, 146

- Erasmus, Desiderius, 280
- Erechtheus (mythological figure), 265
- Euripides, xx, xxi, xxiii, xxviii, xxx, 197, 203, 244–45; American productions of, 153, 243, 244; Hamilton's writings on, xix, 209, 210, 215; modernity of, 215; Murray's translations of, 123, 153, 210, 245, 248, 308; slavery questioned by, 260
- "Euripides and Professor Murray" (Eliot), 200
- Eurydice (mythological figure), 254
- Eusebius of Caesarea, bishop of Caesarea, 282
- Evans (Lewis), Helen, 124, 140
- "Eve of St. Agnes" (Keats), 24
- Everitt, C. Raymond, xxiii, xiv, 249, 250–51, 253, 259, 277, 278, 369
- The Ever-Present Past* (Hamilton), xxix, 365–66
- The Evolution of Religion* (Caird), 58, 59, 280
- Exploring the Dangerous Trades* (Alice Hamilton), xxii, 366
- Ezekiel (biblical figure), 209
- Fahmy, Ahmed, 162, 163, 175, 219
- Fahmy, Alice, 162, 163
- Fahmy, Eric, 162
- Fahmy, Susan Rankin Duryee. *See* Duryee (Fahmy), Susan Rankin
- Fairbank, Lorena King, 352
- Faulkner, William, 215, 310, 311
- Faust* (Goethe), 258
- The Federalist*, 314
- Feibleman, James K., 351, 370
- Fitts, Dudley, 10, 302, 370
- Fitzgerald, Robert, 302, 329, 370
- FitzGerald, Susan Walker, 63, 102, 370
- Flanders, Helen, 316, 330
- Flanders, Ralph E., xxv, 6, 288, 309, 316–18, 330, 357, 370
- Fleming, Rudd, 302, 362
- Flexner, Abraham, 167–68, 170
- Flexner, Helen Thomas. *See* Thomas (Flexner), Helen
- Flexner, James, 122, 167
- Flexner, Simon, 113–14, 122, 158, 167, 174, 175, 333
- Flexner, William, 122, 167
- Flynn, John T., 266, 267
- The Foreseeable Future* (Thomson), 361
- For Sinners Only* (A. J. Russell), 235
- Forsyth, William J., 41, 371
- Franklin, Susan, 63
- Freud, Sigmund, 192, 310, 311
- Friar, Kimon, 357
- Frick, Grace, 351
- Fulbright, J. William, 357, 371
- "The Function of Criticism at the Present Time" (Arnold), 56
- Galatea (mythological figure), 254
- Gallic War* (Caesar), 26
- Garrett, Mary Elizabeth, 66, 82, 89, 91, 93, 94, 97, 100, 102, 177, 371; in admissions process, 90, 91; Bryn Mawr School founded by, 87–88; death of, xvi, 136, 151; fellowship and scholarship endowed by, 46, 69, 74, 87; illnesses of, 136, 142
- Gaudy Night* (Sayers), 214
- Gayley, Charles Mills, 253, 255
- George I, king of the Hellenes, 80
- George II, king of the Hellenes, 340
- Germania* (Tacitus), 255
- Gibbon, Edward, 27
- Gibson, Hamilton, 232
- Gilbert, W. S., xix, 50, 205–6, 221
- Gilder (Palmer), Francesca, 187, 192, 269, 375; European travels of, xxvii, xxviii, 322, 336, 352, 359, 361; family background of, 172; marriage of, 179
- Gilder, Richard Watson, 172
- Gilder, Rosamond, 65, 189, 196, 202, 213, 216, 371; European travels of, xxvii, 180, 218, 336, 352; family background of, 172; Hamilton's career supported by, 197, 201; psychoanalytic interest of, 149, 192; Doris Reid and, 187–88, 190, 191–93, 200, 231; at *Theatre Arts Monthly*, 193, 194–95, 248
- Gildersleeve, Basil Lanneau, 48, 115, 331, 371
- Gilman, Daniel Coit, 115

- Gilman, Elisabeth, 115, 139  
Ginna, Robert Emmet, 353  
Gladstone, Mary, 300  
Gladstone, William E., 300  
Goethe, Johann Wolfgang von, 258  
Goldman, Hetty, 219–20  
Goldwyn, Samuel, 258  
Good Government Club, 94, 120, 127  
*Gorgias* (Plato), 48, 363  
*The Great Age of Greek Literature* (Hamilton), xxii, 7, 249, 259–63, 269, 280, 290, 294–95  
Great Depression, xx, 231–33, 237–40, 242, 243, 247, 249, 287  
*The Great Teacher of the Old Testament* (Hamilton), 287  
*The Greek Genius and Its Meaning to Us* (Livingstone), 206–7, 256  
*Greek Life and Thought* (Mahaffy), 313  
Greek War Relief Association, xxi, 257  
*The Greek Way* (Hamilton), xix, xxi–xxii, 25, 29, 43, 194, 200, 205, 208, 256, 353; Aristophanes and Gilbert linked in, 206; autobiographical elements in, 210–11; as Book of the Month Club selection, xxvii, 346–47; Buddhism in, 159, 211; Caird’s influence on, 60–61, 209, 212; commercial success of, 2; critical reception of, 4, 220–21, 246; Dewey’s influence on, 100; Greek antiquity and “modern spirit” linked in, 7, 196, 199, 222; Greek freedom of expression in, 153; Livingstone’s influence on, 206–7, 331; mind and spirit in, 209, 211–12; monuments described in, 217; Plato discussed in, 316; publication of, xix, 207–8, 213, 219–22, 247; revised edition of, xxii, 7, 249, 259–63, 269, 280, 290, 294–95; scientific skepticism in, 310–11; Shorey’s influence on, 47, 206  
*Greek Ways* (Thornton), 4  
Green, Roger, 164–65  
Grote, George, 319  
Guerin, Jules, 232  
Gunther, Frances, 267  
Gwinn (Hodder), Mary Mackall (“Mamie”), 46, 54, 82, 87, 89, 112, 114, 371  
Hadas, Moses, xxvi, 329  
Hadrian, emperor of Rome, 351  
Hambidge, Mary Crovatt, 337, 342–43, 344, 371  
Hamilton, Agnes (cousin), 23, 25, 44, 62, 70, 106, 159, 165–66, 215, 220, 229–30, 279, 322, 359; Alice’s relationship with, 21; architectural aspirations of, 41; charitable work of, 107; child labor opposed by, 120; death of, 361; Edith’s correspondence with, 176, 183, 186, 188, 234, 237, 246, 290, 309; Edith’s surgery recalled by, 76; education of, 29, 35, 37, 43; financial difficulties of, 233; in Oxford Group, 234, 235, 249, 320; religious background of, 283  
Hamilton, Alice (sister), 23, 33, 35, 39, 42, 44, 49, 98, 105, 112, 125, 155, 185, 345, 347, 364, 365; as activist, 135, 151–52; Agnes’s closeness to, 21; artistic pursuits of, 41; aunt’s estate and, 191; autobiography of, xxii, 22, 28, 41, 150; birth of, xiii, 19–20; Connecticut house bought by, 165–66; courtship of, 65; death of, xxx, 366; Donnelly’s admiration for, 177; early education of, 24, 25, 28, 29, 37; Edith’s correspondence with, 47, 50, 64; father’s religiosity recalled by, 17; Hamilton-Reid relationship viewed by, 177–78; at Hull House, 110, 112; illnesses of, 361; as medical student, 41, 75–77, 80, 83, 89; as professor, xvii, 97  
Hamilton, Allen (cousin), 21, 29, 44, 166  
Hamilton, Allen (grandfather), 15–16, 25  
Hamilton, Andrew Holman (uncle), 13, 15, 16, 17, 20–21; as congressman, 24; daughters’ ambitions stifled by, 41; death of, 74  
Hamilton, Arthur (“Quint”), xiii, xxv, xxx, 37, 95–96, 97, 166, 175  
Hamilton, Edith: as anticommunist, 320, 331; anti-Jewish quotas opposed by, 92; as

- aunt's executor, 190–91; as Baltimorean, xv, 184–85; birth and childhood of, 12, 13, 18, 22; birth of, xiii; book reviews and criticism by, 213–15; at Bryn Mawr College, xiv, 8–9, 35–38, 40–41, 44–70, 78, 84–85, 109, 279; Caird's influence on, 60–61, 106, 109, 119–20, 227–28, 241, 256, 279–80, 281, 284, 310, 325, 362; charitable work of, xv, 25; China and Japan visited by, xvi, 155–64, 321; Christianity and Greek antiquity linked by, 3, 210, 358, 362; classical education defended by, xvi–xvii, 167–68, 170, 331, 348; communism and fascism opposed by, 5, 6, 7–8; conservative drift of, 294–95, 298, 309; critical reception of, 4, 220–21, 230, 246–48, 264, 285–86, 288, 294, 327, 328–33, 362; death and funeral of, xxix, 364, 365; *Electra* performance viewed by, xiv, 1–2, 34, 40; English composition studied by, 49–50; on family's summer vacations, 38–39; fellowships awarded to, xiv, 68–72, 74–75; free speech esteemed by, 153; in Germany, 76–85; Greece visited by, xxvi–xxvii, 215–18, 334–46; Greek and Latin studies of, xiii, 26–27, 39–40, 42, 47, 49, 52; Greek antiquity and “modern spirit” linked by, 199; Greek democracy praised by, 260–62; Greek homosexuality acknowledged by, 351; as headmistress, xiv, xvii–xviii, 8, 36, 81–103, 115, 117, 118, 135, 137–38, 141–45, 166–67, 169, 173–74, 175, 178–79, 180, 181–82, 268, 309; illnesses of, xvi, xvii, xxix, 74, 76, 112, 125, 130–31, 133, 140–41, 172–73, 176, 178, 180, 181–82, 273, 311, 327–28, 353, 358, 362; images of, 42, 71, 79, 144, 195, 324, 342, 354; Italy visited by, xxvi, 112, 127–28, 211, 322–23; Jessie's relationship and correspondence with, 21, 24, 27, 29, 35, 36, 42–45, 47–48, 51, 52, 56, 64–67, 69, 72, 76, 94–97, 105, 106–7, 127–30, 152, 157, 158, 161, 162, 173, 176, 179, 187, 188, 190, 205, 218, 219, 221, 226, 236–37, 242–43, 279, 322; Keats quoted by, 24–25; lesbian relationships of, 5–6, 52–54, 65, 104, 192; marriage forgone by, 64; missionary work considered by, 51, 54, 161; modernism disdained by, 137, 303, 311; Murray's influence on, 123–24; mythology project of, 250–59; as Norah's caregiver, 110–11, 113, 116, 124, 127, 172; as orator, 63; as pacifist, 5, 134, 136, 152, 153, 209, 228, 308, 344; as pet fancier, 189, 357; physical appearance of, 42–43; Plato translations coedited by, xxiii, xxvii, xxix, 10, 349–52, 357–58, 359; Plutarch studied by, 303–6; as popularizer, 9–10, 285; at Miss Porter's School, xiii, 26, 31–33, 34–36, 83, 97, 165, 191; posthumous reputation of, 10–11; Pound's friendship with, 301, 302–3; Dorian Reid adopted by, 186, 188, 189; Reid family dynamics viewed by, 149; as Reids' houseguest, 176–77, 180–85, 186; as Doris Reid's partner, xviii, xix, xx, xxii, xxvi, 104, 117, 149, 171–76, 179–81, 185, 186, 188, 189, 191–93, 213, 216–18, 239, 242–43, 270–76, 289–90, 322–32, 357; religious formalism rejected by, 7, 55, 58, 249, 284, 287, 325; religious upbringing and beliefs of, 27–28, 38, 61, 101, 160, 235–37, 238, 246, 268, 271, 272, 276–77, 279–84, 294; scientific discovery viewed by, 360–61; Scotland visited by, 116–17; Spain visited by, xxvii, 352–53; Stein's friendship with, 107–9, 113; in student government, 63–64; as suffragist, xv, xvi, 8–9, 24, 61, 62, 103, 118–34, 135, 152, 153, 295; as teacher, 100–101; Thomas's frictions with, 136, 141, 142–45, 151, 174, 175–76, 178, 181, 182–83, 186; as translator, xviii, xix, xx, xxi, xxiii, xxiv, xxviii, xxix, 197–98, 199–200, 203–5, 207, 212, 244, 247–48, 266, 301–2, 306, 327, 333–35, 338; as Washingtonian, xxii, 269–76, 288–92, 306–7; writing style of, 3, 29, 200, 264, 277, 328; young male friends of, 208–9
- Hamilton, Ellen Wagenhals (aunt), 17, 23, 25

- Hamilton, Emerine Holman (grandmother), 15–16, 22–23, 24
- Hamilton, Gertrude Pond (mother), 16, 20, 23, 31, 37, 157, 164, 165; birth of, xiii; daughters' autonomy encouraged by, 41; death of, xvii, 170–71; Europe visited by, 129, 136; family background of, 13–14; as German language speaker, 25–26; marriage of, xiii, 17–18; Norah committed to sanatorium by, 110; wedding of, 12
- Hamilton, Jessie (cousin), 1, 41, 165–66, 171, 176–77, 220, 229–30; death of, 359; Edith's closeness to, 21, 24, 27, 29, 35, 36, 42–45, 47–48, 51, 52, 56, 64–67, 69, 72, 76, 94–97, 105, 106–7, 127–30, 152, 157, 158, 161, 162, 173, 176, 179, 187, 188, 190, 205, 218, 219, 221, 226, 236–37, 242–43, 279, 322; financial difficulties of, 233; in Oxford Group, 234, 235, 249, 320; religious background of, 283; as suffragist, 118
- Hamilton, Katherine (cousin), 21, 40, 41, 106, 118, 165–66, 229–30, 233
- Hamilton, Margaret (aunt), 17, 41
- Hamilton, Margaret (sister), 32, 37, 42, 44, 49, 64, 72, 122, 175, 176–77, 185, 207, 345, 347, 365; aunt's estate and, 191; birth of, xiii, 19; at Bryn Mawr College, 40–41, 67, 70; as Bryn Mawr School teacher and headmistress, xx, 110, 111, 131, 155, 178, 182–84; Connecticut house and, 165–66; death of, xxx, 366; in Europe, 110, 136, 145–46, 148, 149, 150; financial difficulties of, 233; illnesses of, 96, 101, 109, 111, 140, 156; as Landsberg's partner, 109, 110, 145–46, 181
- Hamilton, Mary (aunt), 17–18, 21
- Hamilton, Montgomery (father), 2, 19, 44, 67, 188, 313; alcoholism of, 34, 38, 84, 105, 110; birth of, xiii; childhood of, 15; classical instruction by, 27, 32; death of, 122, 171; in Germany, 12–13, 16–17, 18, 77, 150; marriage of, xiii, 17–18; public schools disliked by, 25; religious beliefs of, 28, 280; social and political ambitions of, 21–22
- Hamilton, Norah (sister), 37–38, 42, 49, 65, 97, 105, 136, 161, 165–66, 170, 171; as art student and artist, 41, 109–10, 175; birth of, xiii, 19; death of, xxiii, 275; illnesses of, xv, 96, 101, 102, 109, 110–11, 113, 116, 122, 124, 127; *The Roman Way* viewed by, 230
- Hamilton, Phoebe Taber (wife of uncle Holman), 18, 21, 32, 229–30, 233
- Hamilton, Taber (cousin), 21, 166
- Hamilton, Thomas (great-uncle), 25
- Hardcastle, Frances, 74
- Harris, Fred Orrin, xxiii, xxiv
- Harris, Mary B., 147, 149, 181–82, 371
- Harrison, Jane Ellen, 124, 241
- Harrison, William Henry, 15
- Harvey, Ethel Browne, 101
- Hatzimihali, Angeliki, 344
- H. D. (Hilda Doolittle), xviii, 197, 198, 199
- Hector (mythological figure), 244
- Hecuba* (Euripides), 260
- Hecuba, queen of Troy, 244, 246
- Heine, Heinrich, 258
- “Helas!” (Wilde), 3
- Hellas Revisited* (Dixon), 198, 199
- Hellenic-American Union, 345
- Hemingway, Ernest, 215
- Heraclitus of Ephesus, 50
- Hercules (mythological figure), 252, 254
- Herodotus, xxi, 259, 260–61, 353
- The Heroes* (Kingsley), 253, 264
- Hesiod, 252
- The Hieroglyphics of Horapollo* (Goas), 291
- The High Cost of Vengeance* (Utley), 305
- Hight, Gilbert, 316
- Hippolytus* (Euripides), 123, 197
- The Historical Present in Early Latin* (Emery), 73
- History of Ancient Art* (Winckelmann), 12
- The History of Freedom and Other Essays* (Acton), 300
- A History of the Jews* (Sachar), xx, 238
- Hitler, Adolf, xx, 7, 233, 237, 240, 248, 337
- Hodder, Alfred, 114

- Hodder, Mary Mackall Gwinn (“Mamie”),  
46, 54, 82, 87, 89, 112, 114, 371
- Holman, Jesse (great-grandfather), 15
- Homer, 206–7, 223, 252
- Homer, George Washington, 372
- Hoover, Herbert, 267
- Horace, 23, 222, 223, 226
- Horton, Mary E., 306
- Hosmer, George Washington, 36, 372
- Hosmer, Marion, 33, 35–36
- Houghton, Norris, 203, 337, 372
- Hoyt, Mary Eloise, 91, 372
- Huestis, Alexander C., 17, 18, 34
- Hull House, 97, 98
- Hummel, Bella, 81
- Hu Shih, 291
- Hutchison, Percy, 220
- Huxley, Aldous, 215
- Idas (mythological figure), 265
- Idealism, 59, 62, 145, 236, 292
- Iliad* (Homer), 55
- Ingelow, Jean, 36–37, 310, 312, 339
- Interpretations of the Lord’s Sayings* (Papias),  
282
- Iolanthe* (Gilbert and Sullivan), 50
- Iphigenia* (Aeschylus), 241
- Iphigenia (mythological figure), 241, 255
- Iphigenia in Aulis* (Euripides), 197
- Irenaeus, Saint, bishop of Lyon, 282
- Irving, Washington, 14
- Isaacs, Edith J. R., 92, 196–97, 202, 208, 257, 372
- Isaacs, Lewis Montefiore, 195
- Isaacs, Marian, 216
- Isaiah (biblical prophet), 242, 243, 245
- Isocrates, 168, 313
- Jaeger, Werner, 316, 330, 332, 350, 372
- Jason (mythological figure), 253, 254
- Jesus Christ, 3, 58, 283, 362, 363
- Johnson, David K., 5
- John the Apostle, Saint, 363
- Jones, Rufus, 286
- Jowett, Benjamin, 58–59, 351
- Julius Caesar* (Shakespeare), 277
- Jung, Carl, 291
- Just So Stories* (Kipling), 190
- Juvenal, 223, 228
- Kagawa, Toyohiko, 234, 240–41, 276, 281
- Karamanlis, Amalia, 334
- Karr, Frances, 92, 98
- Karamanlis, Constantine, 333, 334, 339–40, 345
- Katsotas, Pafsanias, 339, 340
- Keats, John, 3, 24–25
- Kelly, Amy, 185
- Kelly, Howard Atwood, 106–7, 141, 150–51,  
172–73, 179, 184–85, 208, 372; as suffragist,  
126
- Kelly, Olga, 151
- Kennedy, John F., xxix, 348, 359–60
- Kerr, Frances Willard, 321
- King (Ellicott), Elizabeth, 9, 87, 89, 126, 132,  
133, 369
- King, Hortense Flexner, 333, 372
- Kingsley, Charles, 253–54, 264
- Kinsolving, Arthur B., 139
- Kipling, Rudyard, 190
- Kirk (Cooke), Anne, 139–40
- Kirk, Abby, 62, 130, 372
- Landsberg, Clara, xx, xxix, 109, 166, 181, 366,  
372; in Germany, 110, 145–46
- Landsberg, Max, 146
- Lane, Mr. (tutor), 42
- Lantern* (magazine), 55
- Latimer, John F., 359
- Latin Grammar* (Gildersleeve and Lodge), 48
- Lattimore, Richmond, xxvi, 328, 329
- Laws* (Plato), 300, 358
- League of Nations, 5, 7, 9, 152, 199, 228, 245
- League to Enforce Peace, 316
- Le Corbusier, 198
- Lee, Vernon, 128
- Legends of Charlemagne* (Bulfinch), 251
- Letter to a Generation* (Flanders), 316–17

- Levy, Isabel E., 202  
Lewis, Helen Evans, 126, 130  
Lewis, John L., 297–98, 373  
Liatis, Alexis, xxviii  
*The Limits of Art* (Cairns), 290  
Lincoln, Abraham, 14  
Lindbergh, Anne Morrow, 267  
Lindbergh, Charles, 267  
Lin Yutang, 163, 236  
Liszt, Franz, 258  
“Literature and Dogma” (Arnold), 57–58  
Little, Brown and Company, 249–41, 276–78  
*Little Wide-Awake* (magazine), 24  
*Lives and Essays* (Plutarch), 304, 305, 324  
Livingstone, Richard W., 206–7, 256, 331  
Locke (Richmond), Sarah Cooper, 34–35, 50, 64, 65, 192, 375  
Locke, Frances Cooper, 34  
Locke, Franklin D., 34  
Lodge, Elizabeth Cabot, 290, 297, 335–36, 373  
Lodge, George Cabot, 290  
Lodge, Gonzalez, 48–49, 66, 70–73, 78, 82, 83, 95, 373  
Lodge, Henry Cabot, Jr., 290, 334, 360  
London Missionary Society, 162  
Longworth, Alice Roosevelt, 290, 297, 299, 309, 373  
Longworth, Nicholas, 297  
Loomis, Louise Ropes, 304  
Loomis-Sayles (Shaw, Loomis, and Sayles; investment firm), xxii, xxiv, 231, 239, 269, 270, 321, 322  
*Lorna Doone* (Scott), 24  
Low, Seth, 102  
Lowell, James Russell, 36  
Lucretia (mythological figure), 252  
Lucretius Carus, Titus, 50  
Ludington, Kitty, 33, 34  
Ludwig I, king of Bavaria, 78  
Lunt, Storer Boardman, xxvii, 276, 277, 281, 287, 357, 363, 373; *The Echo of Greece* edited by, xxv, xxvi, 308, 315–16, 324–26, 328; essay collection proposed by, 358; Greece visited by, 336, 338, 342, 346; Greek recognition of Hamilton viewed by, 346; Plato project backed by, 349, 362; *The Prophets of Israel* edited by, xxiv, 246; *Three Greek Plays* reprinted by, 301 W. W. Norton presidency assumed by, xxiii, 268, 278; *Witness to the Truth* edited by, xxiii, 285, 286  
*Lysis* (Plato), 356  
*Lysistrata* (Aristophanes), 336  
MacCracken, Henry Noble, 267  
Madison, James, 314–15  
Mahaffy, J. P., 313  
*Major Barbara* (Shaw), 123  
Malik, Charles, 291  
Manning, Helen Taft, 152, 309, 374  
Marcus Aurelius, emperor of Rome, 223, 226, 227  
*Marius the Epicurean* (Pater), 54–55  
Marpessa (mythological figure), 265  
Marshall, George C., 296  
Marshall, Henry Rutgers, 86  
Marshall Plan, 308  
Matthew, Arthur Guy, 6  
Mayer, Louis B., 258  
McCarthy, Joseph R., xxv, 318–19  
McCollester, Dorna, xxviii, 201, 359, 373  
McCulloch, Charles, 38, 373–74  
McCulloch, Hugh, 38, 374  
McIntosh, Millicent Carey, 140, 247, 374  
McKnight, Boyd, xxiv, 275  
McKnight, Mary Reid, 323, 324, 357  
*Medea* (Euripides), 123, 124  
*Meditations on the Cross* (Kagawa), 240–41, 281  
*Mein Kampf* (Hitler), 7  
Melas, George, 335  
Mellon, Paul, 350  
*Memoirs of Hadrian* (Yourcenar), 351–52  
*Memorabilia* (Xenophon), 261  
Menander, 23, 314, 321  
Mencken, H. L., 292  
Mendelssohn, Felix, 258  
Men’s League for Women’s Suffrage, 126  
Meredith, Catherine, 203

- Meredith, George, 37, 128  
Midas (mythological figure), 254  
Millholland, Inez, 132  
Milliken, Alida Leese, xxii, xxvi, 238, 268,  
299, 322, 336, 361, 374  
Milliken, Seth, 238, 299  
Milton, John, 210  
Minturn, Mildred, 127  
Mitchison, Naomi, 221  
Moffat, David W., 27, 374  
Mohammad Reza Pahlavi, shah of Iran, 289  
Moral Re-Armament, 234, 248–49, 320  
Morgan, Thomas Hunt, 70  
Morley, Felix, 146, 293, 296–97, 314, 364–65,  
374; as book critic, 286, 294; China  
background of, 299, 321; as conservative  
and pacifist, 6, 294, 295, 298, 309  
Morley, Frank, 293–94  
Morley, Isabel, 293, 299, 364, 365  
Moscow Art Theatre, 202  
*Moscow Rehearsals* (Houghton), 203  
Motter, Vail, 220–21, 328, 333, 362, 374  
Mumford, Lewis, 196  
Murray, Gilbert, xv, 52, 169, 241, 244–45;  
Eliot's view of, 200; Hamilton likened to,  
123–24; League of Nations backed by, 199,  
245; as translator, 125, 153, 210, 214, 245, 248  
Murray, Mary Henrietta, 123, 124  
Mussolini, Benito, xxi, 237, 257, 301  
*Mythology* (Hamilton), xxii, 54, 276, 277, 281;  
Bulfinch's works and, 251–53; contemporary  
politics reflected in, 7, 256–58, 265;  
cover of, 263; critical reception of, 264;  
durability of, 2, 249; excerpting of, 259;  
Kingsley's influence on, 253–54; Little,  
Brown's proposal for, xxi, 250; Norse  
material in, 255–56; research for, 254–55  
National American Woman Suffrage Asso-  
ciation, xv, 118  
National Defense Education Act (1958), 348  
National Institute of Arts and Letters, 348  
NATO (North Atlantic Treaty Organization),  
308  
Nazism, 258, 264; Italian fascism linked to,  
257; Norse mythology exploited by, 255,  
265; Promethean myth exploited by, 266;  
*The Prophets of Israel* as response to, xx, 7,  
240, 247, 249, 287  
Neal, Mary, 166  
Nero, emperor of Rome, 73, 226  
Nettleship, Henry, 224  
New Humanism, 170  
*New Republic*, xvii, 150, 167, 168, 169, 175  
*New Yorker*, 264  
*New York Times*, 203, 220, 248, 264, 286, 305  
Noack, Eva, 18  
Norton (Crena de Jongh), Mary Dows de  
Herter (“Polly”), 277–78, 374  
Norton, Mary, xxiii, 207  
Norton, William Warder, xix, xxiii, 246, 247,  
250–51, 259, 357; death of, xxiii, 277;  
Hamilton's split with, 268, 276; publishing  
house founded by, 207; *The Roman Way*  
proposed by, 221–22  
“Ode on a Grecian Urn” (Keats), 3, 24–25  
“Ode to Autumn” (Keats), 24  
*Odyssey* (Homer), 40, 55  
*Oeconomicus* (Xenophon), 263  
Oenslager, Donald, 203, 213, 374–75  
Oldham, Clara, 90–91  
Orion (mythological figure), 255  
Orpheus (mythological figure), 254  
Otho I, king of Greece, 78  
Ouspenskaya, Maria, 202  
Oxford Group, 234–36, 240, 248, 320  
Packard, Emilie, 101  
Packer Collegiate Institute, 84  
*Paideia* (Jaeger), 316, 330  
Palmer (Sikelianos), Evalina. *See* Sikelianos,  
Eva Palmer  
Palmer, Francesca Gilder. *See* Gilder (Palmer),  
Francesca  
Palmer, Walter Walker (“Bill”), 179, 180, 188,  
192  
Panama Canal, 156



- Panama Pacific International Exposition (1915), 156–57
- Papias, Saint, bishop of Hierapolis, 282–83, 284
- Parmenides* (Plato), 362
- Pater, Walter, 54–55
- Paul I, king of the Hellenes, xxvii, 10, 327, 340, 346
- Paul the Apostle, Saint, 57, 229, 260, 283–84, 286, 362–63
- Pease, Laurette Potts, 53, 62, 63–64, 82, 84, 375
- Peloponnesian War, 7, 245, 261, 281, 290, 313
- People's Institute Publishing Company (later W. W. Norton), 207
- Pericles, 100, 357
- Perseus (mythological figure), 254
- Pershing, John J., 153
- Persian Wars, 4, 7, 124, 260–61, 314
- Peurifoy, John, 334
- Pfeiffer, George (“Jay”), 275
- Pfeiffer, Homer Fay, xxiii, 275
- Phaedo* (Plato), 57, 355
- Phaeton (mythological figure), 254
- Philip II, king of Macedonia, 318, 319
- Phillips, Margaret, 336
- Philomela (mythological figure), 265
- Picasso, Pablo, 198, 311
- Pickard-Cambridge, A. W., 213–14
- Pindar, xxii, 206, 259
- Plato, 10, 48, 50, 223, 293, 300, 321, 352–53, 355; Emerson's view of, 291; Hamilton and Cairns edition of, xxviii, xxix, 290, 349, 362; Hamilton's writings on, xxvii, xxviii, 315–16, 332, 349, 362; on human mortality, 57; on moral growth, 99–100; on scientific discovery, 360–61
- Platonics* (Ethel Arnold), 126
- Plautus, Titus Maccius, 48, 223, 224
- Players' Club, 191, 232
- Plutarch, xxiv, 300, 302–6, 314, 324–25
- Point Counter Point* (Huxley), 215
- Polak, Mary (“Zorka”), 203
- Politics* (Aristotle), 300
- Pond, Celia (wife of uncle Charles), 33
- Pond, Charles (uncle), 33
- Pond, Frank (uncle), 33
- Pond, Harriet Taylor (grandmother), 13, 14, 33
- Pond, Katherine (aunt), 33–34
- Pond, Loyal Sylvester (grandfather), 13, 14, 33
- Pope (Riddle), Theodate, 152, 375
- Porter, Sarah, 36, 375
- Poseidon (Greek deity), 263
- Potts (Pease), Laurette, 53, 62, 63–64, 82, 84, 375
- Pound, Dorothy, 301, 302
- Pound, Ezra, xxiv, 301, 302–3, 362
- Powdermaker, Florence, 244, 375
- The Power in the People* (Morley), 294, 295, 300, 314
- Pre-Raphaelites, 55
- Priam, king of Troy, 244
- The Principles of Jesus* (Speer), 234
- Procne (mythological figure), 265
- Prolegomena to the Study of Greek Religion* (Harrison), 241
- Prometheus (mythological figure), 7, 256, 265–66
- Prometheus Bound* (Aeschylus), 76, 343
- Prometheus Bound* (Aeschylus, trans. Hamilton), xviii, 10, 43, 207; performances of, xix, xxiv, xxvi, xxvii, 266, 327, 333, 335–40; Prometheus as friend of humanity in, 265; *Theatre Arts Monthly* publication of, xxi, 204
- The Prophets of Israel* (Hamilton), xx, xxiv, 238, 242–44, 268; critical reception of, 246–47; Hamilton's social circle and, 235–36; Hamilton's theology reflected in, 249; impetus and sources for, xx, 7–8, 237, 240–41, 306; revised edition of, 387
- Protagoras* (Plato), 356
- Putnam, Bertha Haven, 82, 375
- Putnam, Emily James Smith, 47, 102, 375
- Pygmalion (mythological figure), 254
- Pyramis (mythological figure), 254
- Rautenstrauch, Walter, 238
- The Realm of Spirit and the Realm of Caesar* (Berdyaeu), 325

- Rech, Michael, 302
- Reid, Alice, 275, 362, 365, 366
- Reid, Betty, xxx, 275, 365
- Reid, Dorian Fielding, xviii, 191–92, 194, 201–2, 219, 233, 322, 336, 365; birth of, xvii, 185–86; death of, xxx; education of, xx, xxi, 190, 205, 232, 243, 247, 269; Europe visited by, xix, 215–18; family of, 275; Hamilton's adoption of, 186–87, 188, 189
- Reid, Doris Fielding, 5–6, 116, 136, 171, 190, 201–2, 259, 262; birth of, xiv; brother Francis viewed by, 186; conservatism of, 146–47, 262, 266, 308, 321–22; death of, xxx, 366; Dorian's adoption viewed by, 188; as Gilder's partner, 192–93; Greece visited by, xxvii–xxviii, 215–18, 335–46; as Hamilton's biographer, xxii, xxx, 8, 9, 295–96, 366; Hamilton's career supported by, 200, 275–76, 286, 332, 347; after Hamilton's death, xxix, 365–66; Hamilton's declining health viewed by, 363; as Hamilton's partner, xviii, xix, xx, xxii, xxvi, 104, 149, 171–76, 179–81, 185, 186, 188, 189, 191–93, 213, 216–18, 239, 242–43, 270–76, 289–90, 322–32, 357; Harris's influence on, 147–48; illnesses of, 278–79, 366; marriage proposed to, 242–43; memoir of, 190; as noninterventionist and pacifist, 177–78, 266–67, 297, 298, 322, 308; as pianist, xv, 147, 149, 171, 180, 189; as southerner, 147; Spain visited by, xxvii, 352–53; as stockbroker, 149–50, 190, 231–32, 238–39, 266, 269; as technocrat, 238, 266; as Washingtonian, xxii, 289–92, 299
- Reid, Dorrit, 315
- Reid, Edith Gittings, xxv, 116, 145, 148, 183, 185–89, 202, 293; as activist, 134, 152; death of, 315; Hamilton's friendship with, xiv, xvii, 114–15, 173–74, 175–80, 188; illnesses of, 279; as society figure, 104, 115; son favored by, 149; stoicism of, 273; as writer, 173, 177, 180
- Reid, Edith Madeline, 186, 201, 247, 269
- Reid, Elizabeth (“Betsey”), xxi, xxiii, 187, 201–2, 243, 246, 247, 269, 366; birth of, xx, 186; as English teacher, 275
- Reid, Elizabeth (daughter of Betsey), 315
- Reid, Ellen Mary, xx, 186, 201, 247, 269
- Reid, Ernest, 186, 187, 188, 201–2, 243–44, 247, 269
- Reid, Frances, 315
- Reid, Francis Fielding, 149, 186, 201, 243, 244, 366; birth of, 115–16; military service of, 148, 172, 185; murder trial of, 315
- Reid, George, 315
- Reid, Harry Fielding, 116, 145, 148, 149, 185–89, 293; death of, xxii, 273; Hamilton's friendship with, xiv, xvii, 104, 114–15, 173–80, 188, 208
- Reid, Harry Fielding, II, 275, 3655
- Reid, Marie Magdalene Swenson, 185, 188, 201, 244
- Renaulx, Mary, 351
- Republic* (Plato), 351
- Rhoads, James, 64
- Ribbeck, Otto, 75
- Richman, Robert, 352
- Richmond, Charles Alexander, 64, 65
- Richmond, Sarah Cooper Locke, 34–35, 50, 64, 65, 192, 375
- Riddle, Theodate Pope, 152, 375
- The Rise of the Greek Epic* (Murray), 123
- Robinson (financial executive), 239
- Robinson, C. A., Jr., xxvi, 328–29
- Rob Roy* (Scott), 24
- Rogers, Julia Rebecca, 87, 89, 131, 375
- Roman Stoicism* (Arnold), 226
- The Roman Way* (Hamilton), 7, 26, 194, 213, 218; E. V. Arnold's influence on, 226–27; Caird's influence on, 227; critical reception of, 229; delays in writing, 222; Hamilton's distaste for subject of, 222–23, 225; Norton's proposal for, xix, 221; publication of xx; Seneca and Stoicism in, 73, 223, 225–27, 323; Shorey's influence on, 47; as study of contrasts, 223–24; women's status in, 224–25

- Roosevelt, Eleanor, 257  
Roosevelt, Franklin D., 267, 295  
Roosevelt, Theodore, 297  
Rose, H. J., 300  
Ross, Janet, 128  
Rossetti, Dante Gabriel, 55  
Rowland (Alice Hamilton's suitor), 65  
Ruskin, John, 56, 85, 312  
Russell, Alys Pearsall Smith, 105–6, 107, 120–21, 128, 129–30, 145  
Russell, Arthur James, 235  
Russell, Bertrand, 120–21, 123, 131, 136, 141; Baltimore visited by, 145; Donnelly's attraction to, 116, 121, 129, 145, 165; Hamilton's view of, 129–30; marriage equality viewed by, 105–6, 107; W. W. Norton and, 207, 208
- Sachar, Abram Leon, xx, 238, 246–47  
Sackville-West, Vita, 220–21  
Sands, Dorothy, 203, 365, 376  
Sargent, Franklin H., xiv, 1, 2  
*Saturday Evening Post*, 319, 331, 348  
*Saturday Review of Literature*, 276, 343; *The Echo of Greece* excerpted in, 327; Hamilton's books reviewed in, 219, 230, 264, 285, 328; Hamilton's contributions to, 214, 294, 310, 311, 312  
Saunders, Louise Brownell, 53–55, 376  
Savage, Steele, 253, 263–64  
Sayers, Dorothy L., 214  
Sayles, Ralph T., 239  
Schaumann, Herbert, 302, 376  
*The School and Society* (Dewey), 98  
Schoonmaker, Nancy Musselman, xxii, 267, 376  
Schroeder, Olga, 90–91  
Schubert, Franz, 258  
Schumann, Clara, 258  
Schumann, Robert, 258  
Scott, Howard, 238  
Scott, Walter, 24, 116, 207  
Scourby, Alexander, 353  
Sedgwick, A. C., 343  
Selznick, David O., 258
- Seneca, Lucius Annaeus, 23, 73, 222, 223, 226, 227  
Serban, Andrei, xxx  
*Sesame and Lilies* (Ruskin), 56  
*Seven against Thebes* (Aeschylus), 214  
*The Seven Lamps of Architecture* (Ruskin), 56  
Seymour, Nathan Perkins, 31, 35, 39, 376  
Seymour, Thomas Day, 35  
Shafer, Ruth Taneyhill, 140  
Shakespeare, William, 277  
Sharley, Gertrude Elizabeth (“Betty”), xxii  
Sharp, Miss (tutor), 43  
Shaw, A. Vere, 231  
Shaw, George Bernard, 123  
Shaw, Loomis, and Sayles (Loomis-Sayles; investment firm), xxii, xxiv, 231, 239, 269, 270, 321, 322  
Shearman, Margaret Hilles, 50–51, 66, 70, 74, 112, 153, 364, 376  
Sheean, Vincent, 302  
Sherwood, Mary, 9, 93, 94, 111, 126, 131, 153, 166, 181  
Shoemaker, Samuel, 235, 248  
Shorey, Paul, 48, 49, 67, 292, 293, 376; academic career of, 46–47; death of, 291; Hamilton influenced by 47, 75, 206; New Humanism embraced by, 170; as translator, 206  
Shute, Helen, 74  
Signorelli, Luca, 211  
Sikelianos, Angelos, 204, 333  
Sikelianos, Eva Palmer, 262, 359, 376; death of, 337–38; Delphi festivals mounted by, 188, 204, 228, 333, 245; Greek war relief backed by, 257; postwar Greek politics viewed by, 344–45  
Sikorsky, Igor, 267  
Simonson, Lee, xx, 203, 244, 247, 337, 376  
Sims, William, 153  
Sippel, Dorothy, 139  
*Six Weeks Preparation for the Reading of Caesar* (Whiton), 26–27  
slavery, 228, 260, 353  
Smith (Putnam), Emily James, 47, 102, 375

- Smith (Russell), Alys Pearsall, 105–6, 107, 120–21, 128, 129–30, 145
- Smith, Logan Pearsall, 120, 130
- Smyth, Herbert Weir, 82
- Socrates, 3, 100, 261, 263, 280–82, 323–24, 349; Christianity linked to, 240–41, 281, 355, 363; teaching methods of, 356
- Solon, 314
- Somerset, Henry, Lady, 61
- Sophocles, xviii, xix, xxiv, 1, 43, 209, 210, 259, 302, 336–37
- Sothorn, E. H., 61
- South African War (1899–1902), 123
- Spectator* (periodical), 28–29
- Speer, Emma Bailey, 50–51, 64, 66, 234, 377
- Speer, Robert E., 51, 54, 234, 235–36
- Spokesmen for God* (Hamilton), xxiv, 278
- Spriggs, Elizabeth, xxv
- Sputnik* launch (1957), 331, 348, 352
- Steele, Richard, 28
- Stein, Gertrude, xv, 8, 104, 107–9, 113, 215, 310, 311
- Stein, Leo, 108, 113
- Stephenson, George R., 285–86
- Stilwell, Joseph, 296
- St. Nicholas* (magazine), 24
- Stoicism, 60, 73, 225, 226–28, 314, 323–24
- Stone, John Timothy, 111–12
- The Stones of Venice* (Ruskin), 56
- Stuart, Robert Douglas, Jr., 266
- Student Volunteer Movement, 236
- Sugrue, Thomas, 286
- Sullivan, Arthur, 50, 205–6
- Suzuki, D. T., 291
- Swenson (Reid), Marie Magdalene, 185, 188, 201, 244
- Swinburne, Algernon, 54, 310
- Symposium* (Plato), 223, 293, 356, 363
- Tacitus, Publius Cornelius, 223, 228, 255
- Taft (Manning), Helen, 152, 309, 374
- Taft, Martha, 309
- Taft, Robert A., 6, 307, 377; America First Committee linked to, 267; Flanders and, 316, 317; noninterventionism tempered by, 309; as presidential candidate, 268, 297, 298–99, 308
- Taft, William Howard, 152, 308
- Taft-Hartley Act (1947), 297
- Talmage, Katherine, 160–61
- Talmage, Mary, 160–61
- Taneyhill (Shafer), Ruth, 140
- Taylor, A. E., 358
- Tennyson, Alfred, 37, 190, 304
- Terence, 223, 224
- Terentia, 224
- Tereus (mythological figure), 265
- Thayer, William Sydney, 125
- Theaetetus* (Plato), 363
- Theatre Arts Monthly*, 92, 193, 197, 200, 202–3, 206, 209, 212, 214, 221, 248, 258, 259; American Laboratory Theatre linked to, 194–95, 202; aspiring writers nurtured by, 196; *The Greek Way* previewed in, 4, 153, 207, 210, 215; Hamilton's contributions to, xviii, xix, 204, 205; W. W. Norton linked to, 194–95, 207
- Theatre Guild, xx, 243–46
- Themis* (Harrison), 241
- Theseus (mythological figure), 254
- Thisbe (mythological figure), 254
- Thomas (Flexner), Helen, 55, 63, 78, 83, 370–71; Donnelly's relationship with, 52–53, 54, 66, 74–75, 95, 113–14, 127, 175; marriage of, 114, 120, 158, 174
- Thomas, Dylan, 215, 312
- Thomas, M. Carey, 51, 63, 75, 78, 87–88, 97, 105, 178, 377; in admissions process, 90, 93; bigotry of, 45, 91; as Donnelly's partner, 66, 95, 104, 179, 182; Gwinn's relationship with, 89, 113, 114; Hamilton recruited by, 81–85, 88, 112; Hamilton's frictions with, 136, 141, 142–45, 151, 174, 175–76, 178, 181, 182–83, 186; Hamilton's suffrage activism viewed by, 133; Hamilton's view of, 93–94; as teacher, 54; women's education championed by, 45–46, 64, 69
- Thomas, Norman, 267

- Thomas, Thaddeus, 119  
Thomson, George Paget, xxvi, 149, 172, 295,  
336, 361, 366, 377  
Thomson, J. J., 145, 149  
Thorndike, Sybil, xx, 245–46  
Thornton, Bruce, 4  
*Thoughts on the Imitation of Greek Art in  
Painting and Sculpture* (Winckelmann), 12  
*Three Greek Plays* (Hamilton), xix, xxi, 207,  
248, 301  
Thucydides, xxi, 7, 56, 76, 100, 259, 261, 290  
*Timaeus* (Plato), 360–61  
Titian, 211  
*To All Hands* (Brown), 271  
Topolski, Feliks, xxv, 307  
*Tragedy* (Dixon), 201  
“Tragedy” (Hamilton), 4  
Treitschke, Heinrich von, 75  
Trojan War, 255  
*The Trojan Women* (Euripides), xvi, 153,  
244–45, 337  
*The Trojan Women* (Euripides, trans. Hamil-  
ton), xx, 123, 203, 246, 247, 306; film  
version of, xxx; performances of, xxi,  
xxiii, xxviii, xxix, 248; publication of, xxi  
Trollope, Anthony, 36  
Truman, Harry, 299, 333–34  
Truman Doctrine, 308  
*The Trumpet Shall Sound* (Wilder), 202–3  
Tsaldari, Lina, 334, 339  
Tsuda, Ume, 155, 159, 377  
Tullia, 224  
Turnbull, Grace, 115, 172  
Twain, Mark, 50  
  
United Nations, xxiii, 308, 320  
Utley, Freda, 305  
  
Valentine, Alan, 208, 335, 349, 360, 377  
Valentine, Lucia, 335–36, 361  
Vanbrugh, Irene, 180  
van Dyke, Brooke, 232  
van Dyke, Ellen, 148  
van Dyke, Henry, 147, 148, 186, 377  
van Dyke, Tertius, 315, 378  
Vassar College, 84  
Vergil, 100, 101, 224  
*Vogue*, xxv, 307, 310  
  
Wagner, Richard, 258  
Walker (FitzGerald), Susan, xv, 63, 102, 370  
Walker, Evangeline, 72–73  
Walker, Marian, 107  
Ward, Mrs. Humphry, 125  
Warren, Winifred, 78  
Washington, George, 314  
Wedemeyer, Albert C., xxviii, 6, 268, 296–97,  
299, 309, 321, 356, 378  
Wedemeyer, Dade, 299  
Welsh, Lilian, 94, 111, 126, 151, 181, 378  
Wergeland, Agnes, 78, 378  
Weske, Dorothy Bruce. *See* Bruce, Dorothy  
West, Andrew Fleming, 169–70  
*We Testify* (Schoonmaker and Reid), xxii, 267  
*What Plato Said* (Shorey), 293  
Wheeler, Burton K., 267  
Whistler, James Abbott McNeill, 110  
White, John, 133  
Whiton, James Morris, 26–27  
*Wide Awake* (magazine), 24  
Wilde, Oscar, 3  
Wilder, Isabel, 203, 269, 276, 378  
Wilder, Thornton, 202–3  
Wilhelm II, German emperor, 77  
Williams, Allen (cousin), 21, 107  
Williams, Creighton (cousin), 21, 190  
Williams, Henry B., xxv, 302  
Williams, Mary Hamilton, 190  
Williams, Tennessee, 334  
Wilson, Eleanor, 115  
Wilson, Francis, 232  
Wilson, Jimmy, 5, 354  
Wilson, Ellen Axson, 115  
Wilson, Woodrow, xvi, 115, 131, 145, 148, 152,  
177  
Winckelmann, Johann Joachim, 12

- Witness to the Truth* (Hamilton), xxii, xxiv, 208, 276–78, 282, 293, 323; Caird's influence on, 60, 279–80; commercial success of, 346; critical reception of, 285–86, 288, 294; Greek vs. Roman antiquity in, 226; Lunt and, xxiii, 285, 286; Norton's lack of interest in, 268, 271; religious formalism opposed in, 7, 284; Socrates and Jesus linked in, 240–41, 281, 355, 363; Stoics' view of slavery in, 228
- Wolfe, Thomas, 311
- Woman's Peace Party, 134, 152, 153
- Women of Trachis* (Sophocles, trans. Pound), xxiv, 302, 303
- Women's International League for Peace and Freedom, 9, 134, 152, 228
- Women's National Anti-Suffrage League, 125
- Wood, Henry, 70
- Wordsworth, William, 190
- W. W. Norton, xix, 195, 207–8, 219, 221, 230, 247, 276, 278
- Wyatt, Edith, 62, 378
- Xenophon, xxi, 259, 261–63, 294, 353
- Yarros, Rachel, 112
- Yerecostopoulos, Achilles, 340
- Yonge, Charlotte Mary, 37, 129
- Yourcenar, Marguerite, 351, 378
- Yurka, Blanche, 336–37, 339, 341–42, 343, 378
- Zeno of Citium, 227
- Zeus (Greek deity), 252, 265