

MARGARET FULLER
1810 • BICENTENNIAL • 2010

Worship Resources

*An extraordinary celebration for an
extraordinary woman*



January 2010

Dear Congregational Leaders,

What a remarkable opportunity the 200th anniversary of the birth of Margaret Fuller affords us to celebrate her life, work and legacy. To ensure a fitting celebration of this extraordinary woman, a group of Unitarian Universalist ministers and lay people, scholars, and representatives from historical sites, commissions and organizations have come together to lift up Fuller's multi-faceted life as an author, conversationalist, journalist, friend, companion, mother, and wife. The span of her life coincided with an era known as "The Flowering of New England," a time she shared with the looming figures of Ralph Waldo Emerson, Henry David Thoreau, Bronson Alcott, Elizabeth Peabody, and Nathaniel Hawthorne, among others.

We have assembled this packet of worship resources as part of the effort to honor her remarkable life. It is meant to assist Unitarian Universalist congregations in a journey of discovery of this extraordinary woman, an ancestor of our faith. Through informed worship may our congregations discover and rediscover Margaret Fuller in all her complexity, and be energized or re-energized as Unitarian Universalists in the spirit of her life.

For current information about Bicentennial events planned for this celebratory year, please visit the official website of the Bicentennial Committee: www.margaretfuller.org

Very truly yours,

The Reverend Rosemarie C. Smurzynski, and The Reverend Elizabeth B. Stevens for the Margaret Fuller Bicentennial Committee

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*On cover: Photo of Margaret Fuller from the Cambridge Historical
Commission files*

Hymns and Readings from Unitarian Universalist Hymn Book, *Singing the Living Tradition*

There are no hymns in the hymnal and only one reading attributed to Margaret Fuller. The below selections seem to work. They highlight Fuller's qualities to celebrate: her belief in growth, growth, growth of the soul; her role as pioneer and exemplar; her passion for women's larger role in society. We also advise hymns and readings which celebrate Fuller's life and mourn her death.

Hymns

From *Exemplars and Pioneers*

- 102 We the Heirs of Many Ages
- 105 From Age to Age
- 106 Who Would True Valor See
- 107 Now Sing we of the Brave of Old

From *Commitment and Action*

- 108 My Life Flows on in Endless Song (perhaps only verses 1 and 2)
- 111 Life of Ages
- 114 Forward Through the Ages
- 119 Once to Every Soul and Nation

From *Memorial Service Hymns*

- 3 The World Stands Out on Either Side
- 96 I Cannot Think of Them as Dead
- 411 Part in Peace (words by a contemporary of Margaret Fuller)

Hymns written by Samuel Longfellow, a contemporary of Fuller's

- 12 O Life That Maketh All Things New
- 47 Now on Land and Sea Descending

Readings

From *Transcending Mystery and Wonder*

- 529 The Stream of Life
- 530 Out of the Stars
- 531 The Oversoul (Emerson)
- 532 The Music of the Spheres
- 537 Our Whole System (Maria Mitchell was a contemporary of Fuller's)

From *Words and Deeds of Prophetic Women and Men*

559 Emma Goldman

560 Dorothy Day

575 A New Manifestation (Words by Margaret Fuller)

592 The Free Mind (Fuller adored William Ellery Channing)

From *Wisdom and Understanding*

660 To Live Deliberately (Thoreau was a contemporary of Fuller's)

665 Transcendental Etude

670 The Way

From *Readings for Ceremonial Occasions*

719 Those Who Live Again (George Eliot was a female companion Fuller found in Europe.)

Opening Words

419 Look to this Day

434 May we be reminded here of our greatest aspirations

439 We Gather in Reverence

440 From the Fragmented World

Chalice lightings

447 At times our own light goes out

455 Each morning we must holdout the chalice of our being

Affirmations

457 I am only one.

465 The Wisdom to Survive (selected passages.)

470 We affirm the unfailing renewal of life.

Covenants

471 Love is the doctrine of this church

472 In the freedom of truth

473 Love is the spirit of this church

Benedictions

680 Because of those who came before, we are.

Hymns from Unitarian Universalist Hymnbook, *Singing the Journey*

1007 "There's a River Flowing in My Soul"

1008 When Our Heart is in a Holy Place

1026 "If Every Woman in the World"

1028 "The Fire of Commitment"

1074 Turn the World Around

Margaret Fuller Hymn Competition

The Margaret Fuller Hymn competition sponsored by the UUA committee to celebrate the birth of Margaret Fuller will name the winner of that competition by mid February.

Quotations from Margaret Fuller

For Opening Words

All around us lies what we neither understand nor use. Our capacities, our instincts for this our present sphere are but half developed. Let us confine ourselves to that till the lesson be learned; let us be completely natural; before we trouble ourselves with the supernatural. I never see any of these things but I long to get away and lie under a green tree and let the wind blow on me. There is marvel and charm enough in that for me.

-- "Good Sense" in a dialogue between Free Hope, Old Church, Good Sense, and Self -Poise. p. 127

I never lived, that I remember, what you call a common natural day. All my days are touched by the supernatural, for I feel the pressure of hidden causes, and the presence, sometimes the communion, of unseen powers. It needs not that I should ask the clairvoyant whether "a spirit-world projects into ours."

-- "Free Hope" p. 128

For Chalice Lighting (one or all sentences)

If you have knowledge, let others light their candles at it.
Variants: If you have knowledge, let others light their candles in it.
If you have knowledge, let others light their candles with it.

-- These words have also been attributed to Thomas Fuller, sometimes in published works, but without a definite citation of either author.

Before Prayer

Put up at the moment of greatest suffering a prayer, not for thy own escape, but for the enfranchisement of some being dear to thee, and the sovereign spirit will accept thy ransom.

"Recipe to prevent the cold of January from utterly destroying life" (30 January 1841), quoted in Margaret Fuller Ossoli (1898) by Thomas Wentworth Higginson, p. 97

Readings

From Transcendentalist Experience

Very early, I knew that the only object in life was to grow.

Memoirs of Margaret Fuller Ossoli (1852), Vol. I, p. 132

Classic Fuller

I accept the universe.

-- As quoted in *The Varieties of Religious Experience* (1902) by William James

I now know all the people worth knowing in America, and I find no intellect comparable to my own.

-- As reported by Ralph Waldo Emerson in *Memoirs of Margaret Fuller Ossoli* (1884) Vol. 1, Pt.4

Excellent Advice

Thou art greatly wise, my friend, and ever respected by me, yet I find not in your theory or your scope, room enough for the lyric inspirations, or the mysterious whispers of life. To me it seems that it is madder never to abandon oneself, than often to be infatuated; better to be wounded, a captive, and a slave, than always to walk in armor.

"Free Hope" p. 131

From *Women in the Nineteenth Century*

We would have every arbitrary barrier thrown down. We would have every path laid open to Woman as freely as to Man. Were this done, and a slight temporary fermentation allowed to subside, we should see crystallizations more pure and of more various beauty. We believe the divine energy would pervade nature to a degree unknown in the history of former ages, and that no discordant collision, but a ravishing harmony of the spheres, would ensue.

Yet, then and only then will mankind be ripe for this, when inward and outward freedom for Woman as much as for Man shall be acknowledged as a right, not yielded as a concession.

-- *Woman in the Nineteenth Century* (1845)

Let it not be said, wherever there is energy or creative genius, 'She has a masculine mind.'

This by no means argues a willing want of generosity toward Woman. Man is as generous towards her as he knows how to be. Wherever she has herself arisen in national or private history, and nobly shone forth in any form of excellence, men have received her, not only willingly, but with triumph.

-- *Woman in the Nineteenth Century* (1845)

What Woman needs is not as a woman to act or rule, but as a nature to grow, as an intellect to discern, as a soul to live freely and unimpeded.

-- *Woman in the Nineteenth Century* (1845)

The position I early was enabled to take was one of self-reliance. And were all women as sure of their wants as I was, the result would be the same. But they are so overloaded with precepts and guardians who think that nothing is so much to be dreaded for a woman as originality of thought or character, that their minds are impeded with doubts till they lose their chance of fair, free proportions. The difficulty is to get them to the point from which they shall naturally develop self-respect, and learn self-help.

-- *Woman in the Nineteenth Century* (1845)

Letters before Sailing to America Spring 1850

I am absurdly fearful, and various omens have combined to give me a dark feeling. I am become indeed a miserable coward, for the sake of Angelino. I fear heat and cold, fear the voyage, fear biting poverty. I hope I shall not be forced to be as brave for him, as I have been for myself, and that, if I succeed to rear him, he will be neither a weak nor a bad man. But I love him too much! In case of mishap, however, I shall perish with my husband and my child, and we may be transferred to some happier state.

-- Letter (Spring 1850)

I have a vague expectation of some crisis, I know not what. But it has long seemed that, in the year 1850, I should stand on a plateau in the ascent of life, where I should be allowed to pause for a while, and take more clear and commanding views than ever before. Yet my life proceeds as regularly as the fates of a Greek tragedy, and I can but accept the pages as they turn.

-- Letter (Spring 1850)

Henry David Thoreau on the Shipwreck that claimed Margaret's and her family lives—

The ship struck at ten minutes after four A.M., and all hands, being mostly in their nightclothes, made haste to the forecandle, the water coming in at once. There they remained; the passengers in the forecandle, the crew above it, doing what they could. Every wave lifted the forecandle roof and washed over those within. The first man got ashore at nine; many from nine to noon. At flood-tide, about half past three o'clock, when the ship broke up entirely, they came out of the forecandle, and Margaret sat with her back to the foremast, with her hands on her knees, her husband and child already drowned. A great wave came and washed her aft. The steward had just before taken her child and started for shore. Both were drowned.

-- Henry David Thoreau in a letter to Ralph Waldo Emerson (25 July 1850), published in *The Writings of Henry David Thoreau* (1906), Vol. 6, p. 183-184

Thoughts written by contemporaries after her death

She possessed more influence on the thought of American women than any woman previous to her time.

-- Susan B. Anthony and Elizabeth Cady Stanton, in *History of Woman Suffrage*

She wore this circle of friends, when I first knew her, as a necklace of diamonds about her neck. They were so much to each other that Margaret seemed to represent them all, and to know her was to acquire a place with them. The confidences given her were their best, and she held them to them. She was an

active, inspiring companion and correspondent, and all the art, the thought, the nobleness in New England seemed at that moment related to her and she to it. She was everywhere a welcome guest.

-- Ralph Waldo Emerson in *Memoirs of Margaret Fuller Ossoli* (1852), p 213

An historian's view

Her specter haunted all who knew her, and many who did not. Henry James, born in New York in 1843, stood beside his father on a Hudson River excursion boat and heard Washington Irving tell that Margaret Fuller had been drowned the day before. Even at the age of seven this small boy was resolved to be one on whom nothing is lost, and he knew, if nobody else did, that a heroine had gone to a heroic death.

Perry Miller in "I find no intellect comparable to my own" in *American Heritage* magazine, Vol. 8, Issue 2 (February 1957-

Example of a Margaret Fuller Conversation

Transcendental Conversation: What is Life? (Held on March 22, 1841), transcription attributed to Caroline Sturgis may be found in *The American Transcendentalists: their prose and poetry* edited by Perry Miller. 1957. Pages 102-103, or on the web:

<http://quod.lib.umich.edu/cgi/t/text/text-idx?c=moa&idno=ABX9209.0001.001&view=toc>

Then view pages 345-347.

Chronology

Compiled by Bonnie Hurd Smith for the Margaret Fuller Bicentennial Committee

1638 Paternal ancestor, Thomas Fuller, arrives in Cambridge from England; maternal ancestors, the Cranes, arrive at about the same time in Dorchester, later, Canton.

1810

May 23: Sarah Margaret Fuller is born at 71 Cherry Street in Cambridgeport, Mass., to Margaret Crane and Timothy Fuller, Jr., an attorney; the family attends First Parish Church.

1813

- Sister, Julia Adelaide, is born and dies.
- Timothy Fuller is elected to the Massachusetts Senate.

1814

- With the death of her younger sister, Margaret is an only child and the focus of her father's attention as her educator; he begins a rigorous course of study for his daughter (at age 4) as if she were a boy preparing to enter Harvard College.
- The Fullers transfer their church membership to the recently formed Cambridgeport Parish Church.

1815

Brother, Eugene, is born.

1817

- Brother, William Henry, is born.
- Timothy Fuller is elected to the U. S. Congress.

1818

- Timothy Fuller begins to serve his term in Washington, D. C.

1819

Attends Cambridge Port Private Grammar School (“The Port School”), a school designed to prepare boys for Harvard that also allowed girls; Margaret is known as “the smart one”; in her father’s absence, they exchange voluminous letters.

1820

- Sister, Ellen Kilshaw, is born.
- At age 10, has command of standard classics in translation; begins to read French.

1821

- Attends Dr. Park’s Boston Lyceum for Young Ladies at 5 Mount Vernon Street.
- Moves in with aunt and uncle (Martha and Simeon Whittier) at 3 Central Court, Boston; Fuller family has moved to Washington, D. C., to be near Timothy but they return to Cambridgeport toward the end of the year.
- Attends First Church in Boston, Unitarian.

1824

- Attends Miss Susan Prescott’s Young Ladies’ Seminary in Groton, Mass., an elite but more traditional school that reflected Margaret’s parents’ concerns for her “marriageability.”
- Brother, Richard, is born.
- Eventually returns to The Port School to study Greek and Latin (at age 14).

1825

- Living in Cambridge during a time of high intellectual and literary activity; Harvard undergoes a major expansion under President John Kirkland, attracting new professors and scholars.
- Stops attending The Port School and creates a “self-designed, self-taught curriculum” with her father’s input.
- Studies informally with Lydia Maria Francis (later, Child).
- Becomes intimate friends with James Freeman Clarke, Frederic Henry Hedge, Rev. William Ellery Channing (for whom she is a reader and translator).

1826

- Brother, James Lloyd, is born.
- Timothy Fuller completes his term as Speaker of the House and returns to

Cambridgeport where he continues to practice law; Fuller family moves from Cambridgeport to Dana Hill, near Harvard.

- Eliza Farrar (wife of Harvard professor John Farrar) works to “improve” Margaret socially and introduces her to Fanny Kemble and Harriet Martineau.
- Responsible for educating her younger brothers.

1828

- Meets Elizabeth Peabody.
- Brother, Edward, is born and dies.

1831

At age 21, has a conversion experience that clarifies the meaning of her religion to her and propels her toward a more serious life as an intellectual “with a mission.”

1832

- Fuller family moves to the Abraham Fuller House (Margaret’s uncle) on “Tory Row” in Cambridge (Brattle Street).
- Begins her study of German.
- James Freeman Clarke encourages her to become a writer, noting the success of new women authors Lydia Maria Child and Catherine Sedgwick.

1833

- Timothy Fuller moves his family to Farmers’ Row, Groton, Mass., to take up a rural retirement; Margaret is isolated from her Cambridge circle and homesick, but she visits Cambridge and Boston at least twice a year.
- Continues her program of self-study and considers her years in Groton her “graduate school.”
- Tutors siblings almost full time, which she finds “a serious and fatiguing charge.”

1834

At her father’s request, writes a critique of an article on slavery in ancient Rome by her friend George Bancroft; it is published in the *Boston Daily Advertiser*.

1835

- James Freeman Clarke starts the *Western Messenger* and asks Margaret to contribute; she sends literary and dramatic criticism, and also translates a drama by Johann Wolfgang von Goethe, the German poet, novelist, playwright, and natural philosopher, who was considered to be a leading thinker by the American Transcendentalists.
- Travels with the Farrars to New York.
- Publishes stories in the *New England Galaxy*.
- Timothy Fuller dies suddenly of cholera; the family struggles financially; Margaret, age 23, is now the de facto head of the family; the illness of family members prevents her from traveling to Europe, which she had counted on to launch a literary career.

1836

- Ralph Waldo Emerson invites Margaret to his home in Concord, Mass.; she is accepted into the Transcendentalist circle.
- Meets Bronson Alcott.
- Moves to 1 Avon Place, Boston, in October, with her uncle Henry Fuller; takes rooms next door to begin a series of language classes for young women.
- Replaces Elizabeth Peabody as a teacher in Bronson Alcott's innovative Temple School in Boston.

1837

- Leaves the failing Temple School to accept a well-paid teaching position at Hiram Fuller's Greene Street School in Providence, RI (they are not related); she is an excellent teacher; among the numerous subjects she teaches is a historical exploration of female culture; she uses her earnings to send her three brothers through Harvard.
- Hears Emerson deliver his address, "The American Scholar," at Harvard in which he calls for a "revolution in American intellectual culture" — away from following fashion and institutional loyalty and toward self-reliance and faith in one's true calling.
- Visits the Emersons in Concord and attends a meeting of the Transcendental Club—the first time women are allowed as members in a "major male intellectual society."
- In Providence, joins Coliseum Club, a group of prominent male and female intellectuals.
- Harriet Martineau publishes *Society in America*; Margaret sends her a critical letter that weakens the friendship.

1838

- In Providence, teaches German literature classes for women and men.
- Publishes more literary criticism in the *Western Messenger*.
- Uses the Coliseum Club to present her ideas on religion and social progress as a speaker, not just as a writer.
- Health declines; she leaves Greene Street School.

1839

- Finishes the biography of Goethe she had begun years earlier; *Conversations with Goethe in the Last Years of His Life* is published in Boston by Hilliard Gray and Company as part of her friend George Ripley's Specimens of Foreign Standard Literature series.
- Moves her family from Groton to 81 Morton Street in Jamaica Plain, near Boston.
- In Elizabeth Peabody's book store at 13 West Street, Boston, begins to hold "Conversations" for women intellectuals and activists including Lidian Emerson, Sarah Bradford Ripley, Lydia Maria Child, Eliza Farrar, Elizabeth, Mary, and Sophia Peabody; they are considered a major contribution to the development of organized American feminism; the Conversations also "launched her career as a Transcendentalist leader."
- In response to public criticism and misrepresentation, Transcendentalists start their own publication, the literary and theological magazine, the *Dial*; Margaret is the first editor; contributors include Ralph Waldo Emerson, Bronson Alcott, Henry Hedge, Caroline Sturgis, Ellery Channing, Henry David Thoreau, Theodore Parker, Elizabeth Peabody, George and Sophia Ripley.

1840

- July 1: Inaugural edition of the *Dial* appears; Margaret Fuller is the "first female editor of a major intellectual journal;" its reception is mixed; comments range from "turgid and affected" to "profound;" Emerson is her most loyal supporter; she visits him twice in Concord, and also visits Newburyport with Caroline Sturgis.
- In Boston, holds her second round of Transcendentalist "Conversations" for women.
- Clashes with followers of William Lloyd Garrison, especially Maria Weston

Chapman, over ideology and methods to end slavery (immediate vs. gradual, inclusive of female liberation vs. not).

1841

- Holds classes for women and men on Greek mythology.
- Publishes acclaimed article on Goethe in the *Dial*.
- Makes the first of several visits to Brook Farm in West Roxbury, the Transcendentalist utopian community founded by George and Sophia Ripley.
- Sister, Ellen, marries Ellery Channing (William Ellery Channing's nephew).
- Not renewing her lease on Willow Brook, spends the next year and a half living in the homes of relatives or friends, including in Cambridge, Concord, Newburyport, Newport, R.I., and at Brook Farm; spends the winter at Avon Place, Boston, with aunt and uncle.
- Offers private literature classes in Boston.

1842

- The *Dial* experiences a financial setback; she is not being paid but maintains the workload.
- Suffers recurring ill health during the winter; ill, poor, and overburdened by the *Dial*, she turns over the editorship to Emerson; he tells her, "you have played martyr a little too long alone: let there be rotation in martyrdom!"
- Still homeless, after leaving Avon Place she stays with relatives or friends in Canton, New Bedford, Providence, R.I., Cambridge, and Concord; visits Brook Farm and journeys to the White Mountains with James Freeman Clarke and his sister, Anna Clarke.
- Much reflection on her status as a single woman surrounded by married friends, on marriage, gender roles, and sex; works on defining her friendship with Emerson.
- Urged to move to Brook Farm, she declines citing numerous reasons why she thinks the experiment will fail (it does).
- Rented a house on Ellery Street in Cambridge with her mother and boarded young "Dialers."
- Continues language and literature classes and her "Conversations"; her notoriety as a public figure is growing.

1843

- “Conversations” increasingly involve political subjects as more activist women join to discuss gender roles, suffrage, women’s rights, and abolition.
- Under Emerson’s editorship, the *Dial* publishes her landmark essay "The Great Lawsuit: Man vs. Men and Woman vs. Women" (the precursor to *Woman in the Nineteenth Century*); among her many points: the egalitarian ideals of the American Revolution do not apply to women, African Americans, and Native Americans; Abolitionists are the first to treat women as equals within a political movement; throws out “separate spheres” ideology; human freedom is a right.
- Horace Greeley publishes an extract from "The Great Lawsuit" in the New-York Tribune.
- Travels with Sarah and James Freeman Clarke, and their mother, Rebecca, to Illinois and Wisconsin to experience the American wilderness and witness the consequences of Native American displacement; she is transported by the natural beauty of the West, but profoundly troubled by the “plight of the Indian” —the promise of America vs. the reality of America; spends time getting to know Native Americans.
- That winter, holds language and literature classes in Cambridge.
- Investigates mesmerism at the Clarkes’ home.
- Granted access to Harvard’s library at Gore Hall to study maps for her forthcoming book, *Summer on the Lakes*; she is the first woman granted this privilege.

1844

- Holds final “Conversations.”
- Publishes in the *Dial* and *Present*.
- June 4: Little, Brown publishes *Summer on the Lakes* about her journey out West; she “puts the region on the national literary and intellectual map” and attracts a national audience.
- Visits Concord and stays with the Emersons, Hawthornes, and her sister, Ellen.
- Accepts Horace Greeley’s offer to write for the *New-York Tribune*; travels in New York before settling in the Greeleys’ home at Turtle Bay; becomes a top critic of literature, drama, and social conditions for a salary equal to a man’s.
- Visits Mount Pleasant Female Prison at Sing Sing to meet prisoners, especially prostitutes, and hear their stories.
- Works to expand "The Great Lawsuit" into a book.
- Writes anti-slavery essays at the time of Texas’ possible annexation as a slave state.

1845

- In New York, Greeley and McElrath publish *Woman in the Nineteenth Century* in which Fuller explores the status of women from every conceivable angle and challenges the current social order; reactions include “bold,” “brave,” “indelicate,” “horrendous”; the book causes a sensation nationally and internationally, and spurs on American women reformers.
- For the *Tribune*, visits more public institutions in New York to investigate conditions; publishes a survey of American literature; writes sympathetically about the Irish; denounces Texas’ annexation and the perpetuation of slavery.
- Moves to New York City, (Warren Street, then Amity Place).

1846

- Denounces America’s war with Mexico; doubts about America continue to plague her.
- Travels to Europe with Marcus and Rebecca Spring as the *Tribune*’s foreign correspondent and sends dispatches on poverty and social conditions, art, music, literary figures, social life; travels to England, Scotland, and Paris; meets George Sand, Thomas Carlyle, William Wordsworth, and the Italian revolutionary Giuseppe Mazzini; she is the first female foreign correspondent for a leading American newspaper.

1847

- In Italy, travels with the Springs and then on her own; spends time talking with locals; settles in Rome where she feels a sense of belonging, away from American misogyny and racism.
- In Rome, meets the Marquess Giovanni Angelo Ossoli and they become romantically involved.
- Sends dispatches on art and Italian politics; eventually writes critically about Pope Pius IX; European nations increase hostilities toward various Italian states, including Rome.

1848

- Wealthy uncle, Abraham Fuller, dies leaving Margaret a tiny amount as retribution for defying him long ago; she continues to struggle financially.
- She is pregnant; gives birth to Angelo Eugene Phillip Ossoli, called “Nino,” in Reiti on September 5; he is baptized on November 3.
- At some point before their son’s birth, Margaret and Ossoli marry secretly; the baptismal record, letters, and Margaret’s account of their relationship document

their marriage.

- They leave the baby in Reiti and return to Rome where she resumes her writing as an eyewitness to war activities; she is now the first female war correspondent: “politically savvy, culturally alert,” and fully cognizant of her dual existence as an American and adopted European.
- Begins to write a history of the Italian Revolution.
- Calls for an American ambassador to be sent to Rome to support and advise the revolutionaries.

1849

- Continues to call on American individuals and organizations to support the Italian revolutionaries (not the military).
- Returns briefly to Reiti to see her son.
- The French forces enter Rome to restore the Pope; Margaret assumes the directorship of the Fate Bene Fratelli Field Hospital at the request of Princess Cristina Trivulzio Belgioioso; Ossoli is arrested but released.
- For their safety, the Ossolis leave Rome for Reiti to collect their son, and then on to Florence where they live openly as a family for the first time; meets Robert and Elizabeth Barrett Browning.
- Continues to work on her history of the Italian Revolution; with money scarce, she needs to have the book published—in America.

1850

- In contemplating where to live in America, Margaret sees herself as a dual citizen of Europe and America; they decide on New York where many Italians have settled.
- The Ossolis board the steamer Elizabeth; they are shipwrecked off Fire Island, New York; the vessel takes twelve hours to sink while onlookers loot cargo but do not assist; some survive, but all three Ossolis perish; Margaret Fuller is 40 years old, Ossoli is 30; the manuscript of the Italian Revolution is lost.
- Emerson sends Thoreau to search the wreckage for their bodies and personal effects; he finds nothing but a button from Ossoli’s coat; Nino’s body is recovered and eventually reinterred in the Fuller family plot at Mount Auburn Cemetery in Cambridge.
- The Fuller family erects a cenotaph to Margaret’s memory at Mount Auburn Cemetery; the words inscribed read, “Born a child of New England, By adoption a citizen of Rome, By genius belonging to the World.”

1852

- Horace Greeley reissues *Papers on Literature and Art* with an introduction by him.
- Emerson, James Freeman Clarke, and Ellery Channing publish *Memoirs of Margaret Fuller Ossoli*.

1855-9

Arthur B. Fuller, Margaret's brother, reissues *Woman in the Nineteenth Century* with new material; publishes *At Home and Abroad*, and *Life Without and Within*.

Notes:

Quotations are from Charles Capper's two volumes, *Margaret Fuller, An American Romantic Life*

Sources:

Margaret Fuller, *An American Romantic Life: The Public Years* by Charles Capper (Oxford University Press, 2007)

Margaret Fuller, *An American Romantic Life: The Private Years* by Charles Capper (Oxford University Press, 1992)

Biographical Sketch of Margaret Fuller by Laurie James

Margaret Fuller by Joan W. Goodwin (Dictionary of Unitarian Universalist Biography)

Selected Bibliography

Books about Margaret Fuller

1. Charles Capper, *Margaret Fuller: An American Romantic life Volume I: The Private Years* (1992) and *Margaret Fuller: An American Romantic life Volume II: The Public Years*, Cambridge University Press, 2007.
These two acclaimed volumes, recently written, offer a comprehensive account of the life and ideas of Margaret Fuller.
2. Cheever, Susan, *American Bloomsbury*, Simon & Schuster, 2006. Selected chapters offer a unique perspective on Margaret Fuller's life and interactions with fellow transcendentalists.
3. Chevigny, Bell Gale, *The Woman and The Myth: Margaret Fuller's Life and Writing*, Northeastern University Press, published in 1976 and revised 1993. This volume contains writings, old and recently found, by and about Fuller.
4. Gura, Philip F., *American Transcendentalism*, Hill & Wang, 2007.
This book provides a valuable background into the transcendental movement and the transcendentalists.
5. James, Laurie, editor, *The Wit and Wisdom of Margaret Fuller*, Golden Heritage Press, 1988. This slim volume offers quotes from many of Fuller's writings.
6. Miller, Perry, *The Transcendentalists*, Harvard University Press, 1950, and *The American Transcendentalists: Their Prose and Poetry*, Doubleday Anchor, 1957.
Both offer selected original source material of Fuller's writings.
7. Rousmaniere, John, *After the Storm, True Stories of Disaster and Recovery at Sea*. McGraw Hill, 2002.
Chapter two, *The Elizabeth and Margaret Fuller*, tells the story of the wreck of the Elizabeth, the ship which carried Fuller and her family across the Atlantic from Rome to New York.
8. Von Mehren, Joan, *Minerva and the Muse: A Life of Margaret Fuller*, 1996.
This is a great and readable biography of Margaret Fuller.

Books by Margaret Fuller

1. *Conversations with Goethe in the Last Years of His Life* 1839
2. *Summer on the Lakes*. 1844.
3. *Woman in the Nineteenth Century*, 1845
4. *Papers on Literature and Art*, 1846

Check out www.googlebooks.com

A Children's Story

The UUA Margaret Fuller Bicentennial Committee will publish a children's book about Fuller's Life (Spring 2010.)

UUA Adult Education Curriculum

What Moves Us: A Tapestry of Faith Program for Adults, Workshop 3, by Rev. Dr. Thandeka, www.uua.org/religiouseducation/curricula/tapestryfaith.

Web Sites

Bicentennial Web Site :www.margaretfuller.org

Other sites:

<http://www.vcu.edu/engweb/transcendentalism/authors/fuller/index.html>

<http://www25.uua.org/uuhs/duub/articles/margaretfuller.html>

<http://womenshistory.about.com/library/weekly/aa031599.htm>

<http://history1800s.about.com/od/americanoriginals/a/margaretfullerbio.htm>

Margaret and her friends: or, Ten conversations with Margaret ... - Google Books Result
by Caroline Wells Healey Dall, **Margaret Fuller** - 1895 - Art - 162 pages

www.concordlibrary.org/.../Em_Con_36.html

Sermon

MARGARET FULLER: *ADIEU, AND LOVE AS YOU CAN*

Rev. Christine E. Hillman

MSUU Sermon Award 2000

Transcendentalist, proto-feminist and radical, Margaret Fuller met the American mind head on in the early part of the nineteenth century. As editor of the Transcendentalist magazine, *The Dial*, she brought the Transcendentalist movement to the American public. As an early feminist who sought to develop the minds and lives of young women through her conversations, she awakened a new generation of women's thinking. And, as radical, she came into her own.

Margaret Fuller is a remarkable person who is a credit to our heritage. But that information alone does not necessarily justify a sermon. I began this sermon with biography. How is biography sermon?

The question lying behind this question is a deeper one: Why is it that we Unitarian Universalists make such a fuss over our forebears? Case in point: If it were any larger, the portrait of Susan B. Anthony at the First Unitarian Church in Rochester, New York, would be a mural not a picture. That congregation, rightfully, take great pride in suffragist Susan B. Anthony's membership in the congregation.¹

There are frequent discussions of forebears among Unitarian Universalist minister. We have T-shirts that list as many Unitarians and Universalists as you can get on a T-shirt without the need of a magnifying glass for reading the list. We teach our children about them in our religious education classes. But, before I talk about Margaret Fuller, I would like to clarify *why* am I doing it on Sunday morning in a sermon.

The late Frank Gentile, long-time minister of Northwest Church in Southfield, Michigan, once commented that we Unitarian Universalists make a big deal about our historical people because we don't have a central figure like Jesus or the Buddha. That makes sense to me. My childhood Lutheran church focused on the Bible and on Jesus. I didn't learn much about Martin Luther and didn't know of the existence of Dietrich Bonhoeffer, the German Lutheran theologian and martyr, until I wasn't a Lutheran anymore. But we Unitarian Universalists focus on people in our history.

We honor Origen, Francis David, Faustus Socinus, Michael Servetus, King John Sigismund and his mom, Queen Isabella, of Transylvania, and then that great cloud of witnesses from the eighteenth and nineteenth centuries. It is a source of pride that people like Clara Barton, Susan B. Anthony, Henry David

Thoreau, Ralph Waldo Emerson, Emily Stowe, the great painter Arthur Lismer, Robert Munsch, Gene Roddenberry (originator of Star Trek), Pete Seeger and many others were, and are, part of our heritage. All these people are sources of pride, but how to talk about them in sermon?

I have some concern that we exercise a kind of hero/shero worship that has as much power to move us out of the spiritual and justice work of the here and now as the power to move us into such work. Hero/shero worship makes what was done before us more significant than what is possible among us now. They were so big, so remarkable, so... perfect. But none of these people was perfect. Every last one of them had broken parts in their lives, troubles and sorrows they couldn't fix, like every one of us. But we tend to treat them as if they were perfect. So how does biography become sermon?

These people who came before us, whom we honor so much, were people like us. Nobody is perfect; all of our lives have difficult moments, years, and decades! Knowing whole stories, including the broken parts, of the most famous and courageous among us is a healthy tonic to thinking that we can't do what people like Susan B. Anthony or Margaret Fuller did a hundred years ago and more. Superman, Spiderman, Wonder Woman, the one-dimensional heroes I grew up with, ended up making me feel less able, not more able. I don't want to have one-dimensional Unitarian Universalist heroes and heroines that make me, or make any of us, feel less able. Our tradition is dedicated to empowering our lives.

Talking about our forebears in a whole manner, as well as speaking of our institutional history in this way, is helpful to us. There used to be an adult education curriculum called "The Disagreements Which Unite Us." It looked at issues that have caused Unitarians and Universalists consternation over the last two centuries. It explored how we have come to be the religious people we are, through our fights and our problems, through the people who wrestled through them. The curriculum helped students see that people are forever wrestling through hard issues, institutionally *and* personally—people in our tradition, people like us, like Margaret Fuller.

Margaret Fuller was not one-dimensional! She struggled and wrestled, met the issues of the day head on and made mistakes, alienated people close to her, alienated the nation for awhile, left the country to escape the mess. She wasn't an easy woman. But she wouldn't have been Margaret Fuller if she had been a simple person. She wouldn't be a model if she had been simply a woman of her time. And thus I offer this sermon on a complex woman, a person like you and me, never simple.

As fifteen-year-old Margaret Fuller made clear in a letter to a younger girl about her studies: "I rise a little before five, walk an hour, and then practice on the piano, till seven, when we breakfast. Next I read French—Sismondi's *Literature of the South of Europe*." She ends the letter with this statement: "I feel the power of industry growing every day, and, besides the all-powerful motive of ambition, and a new stimulus...I have learned to believe that nothing...is unattainable!"ⁱⁱ

Margaret would learn of things unattainable. But, at the time she wrote this letter, she was *fifteen*! She led a remarkably intellectual life, more academic than most Americans then or now, far more academic than any other girl of her time. Her father's challenge was the force behind the education she received. He wrote from his Senate office in Washington: "Tell Margaret I love her if she learns to read." She did—at age three.

Her father challenged her and taught her but he couldn't teach her what to do *with* her genius or her education. Margaret didn't know what to do with it either. One biographer said of Fuller that she was "living a problem the more oppressive and insidious because she couldn't name it."ⁱⁱⁱ It was a suffering that contributed to intense and pervasive migraine headaches as well as to chronic insomnia throughout her life. Margaret Fuller was not perfect but she kept on. She suffered but didn't surrender. Her prayer was this: "Give me truth, cheat me not by illusion."^{iv}

Perhaps it was because of this prayer that she gathered young women for "Conversations." For five winters Margaret and twenty to twenty-five young women met over tea in the parlor of a friend to discuss important philosophical questions of the day. She used her intellect and education; she handed on its importance to other young women, so that they would gain access to a life of the intellect, so that *they* would not be cheated by illusion. Perhaps she hoped to find in that group of women someone she could genuinely talk to. In her journal she wrote: "I must take my own path, and learn... without being paralyzed for today. We need great energy, and self-reliance to endure."^v

Margaret Fuller was not a perfect woman; she made mistakes. There were rules for the Conversations: certain topics were forbidden. There was to be no discussion of abolition. She struggled (like us!) and wrote in a letter:

For all the tides of life that flow within me, I am dumb and ineffectual.... I love best to be a woman; but womanhood is at present too straightly-bound to give me scope. At hours, I live truly as a woman; at others, I should stifle...

With the intellect I always have, always shall, overcome; but that is not the half of the work. The life, the life! O, my God! Shall the life never be sweet?"^{vi}

Our Unitarian and Universalist forebears were difficult people, like we all are and they got on with it—mostly!

Margaret Fuller’s biographer Belle Cheigny says something else that fits for me about the importance of learning about who this woman was:

I found in Fuller much more than I had bargained for—a woman who can speak to us still on the problems of reconciling productive independence with emotional needs, desire for singular achievement with sisterhood, feminism with other social issues, the strain of struggle with the desire for peace and acceptance, and intellectual idealism with an imperative need to act on material reality.^{vii}

Fuller was a woman very much alone. Edgar Allan Poe, for example, described three classes of humans: men, women, and Margaret Fuller.^{viii} Aphasia, courtesan of Pericles in Greek mythology, was the only model she could find for herself, except for women in Europe, like George Sand, whom Fuller met near the end of her life—complex, difficult, struggling, human.

When Margaret Fuller was twenty-six years old she met Ralph Waldo Emerson, then thirty-four. He introduced her to Transcendentalism, for her a religious affirmation of the life of the mind. For several years Fuller was editor and literary critic for the Transcendentalist magazine, *The Dial*. She absorbed Transcendentalism—and grew beyond it. Now, she wouldn’t have been able to imagine *not* including discussion on abolition and other justice issues of her day, and weighing in on them. Transcendentalism, with its too often emphasis on the life of the mind, was not enough for her.

She traveled one summer to what was then the United States frontier, on boats and canoes along the Great Lakes, outside the confines of Boston life, a trip that also moved her outside the confines of the interior life, farther into public life and public concerns.

She entered the fullness of her public life in America when she wrote *Woman in the Nineteenth Century*, the first American exploration of women’s lives. In the same year Horace Greeley hired her at the *New York Tribune* as the first woman to write for a major newspaper. She visited the famous prison at Sing Sing and the Bloomingdale Asylum for the Insane, and wrote about the terrible conditions and what work other women were doing to make life better for the imprisoned and the mentally ill. But her book, *Woman in the Nineteenth Century*, was reviled, creating more controversy than she could tolerate, so she finally escaped to Europe.

In Milan, Margaret met radicals during a time of growing ferment in Italy that would turn that country into revolution at the end of the 1840s. And she met nobleman Giovanni Angelo Ossoli. Somewhere along the way they married. Somewhere during that time they had a baby together. Through that time they

lived in the revolution. Ossoli fought as a soldier, and Margaret became hospital director on a small island in the Tiber River. Their baby nearly starved—left with so-called friends—separated from both of them.

Her friend, William Henry Channing, wrote letters praising her courage. She wrote back, disagreeing:

You say you are glad I have had this great opportunity for carrying out my principles.... I rejoiced that it lay not with me to cut down the trees, to destroy the Elysian gardens for the defense of Rome; I do not know that I could have done it. And the sight of these far nobler growths, the beautiful young men, mown down in their stately prime, becomes too much for me. I forget the great ideas, to sympathize with the poor mothers, who had nursed their precious forms.... You say, I sustained them; often have they sustained my courage; one, kissing the pieces of bone that were so painfully extracted from his arm.... One fair young man, who is made a cripple for his life, clasped my hand as he saw me crying...and faintly cried, "Viva L'Italia."...

"God is good; God knows," they often said to me, when I had not a word to cheer them.^{ix}

It strikes me, even now, that this letter includes no mention of her separation from her infant son.

After the war, Margaret, her husband and their son embarked for the United States. Within yards of the Jersey shore a storm tore at their ship, and Margaret, Ossoli and their son all died.^x

She had much yet to live for. She had much yet to bring to public conversation. A book manuscript drowned with her. But in a December 1849 letter, in the midst of revolution, she wrote her friend, Ellen Channing, what could be called her epitaph: "I neither rejoice nor grieve, for bad or good, I acted out my character."^{xi} Her last letter to Quaker friends, written June 3, 1850, ended: "with most affectionate wishes that joy and peace may continue to dwell in your house, adieu and love as you can."^{xii}

We all struggle with our own issues, wrestle with God and demons, meet the day head on and make mistakes. We alienate people close to us and run away from some of the roughest, harshest tangles that come our way. We aren't easy people. We aren't simple, acting out our characters, trying to live the life that is most possible for us. We wouldn't be heroes and heroines, models in our own ways, for the lives of the next generation, if we were simple. We are called to join together in courage and wisdom, in truth and trust, to affirm and live by what we know and what we learn. We are called to affirm and engage in the disagreements that do not destroy us and— in our ongoing commitment and love of life and one another—make us who we are.

Like Margaret Fuller, let us say: “Adieu and love as you can.”

ⁱ Susan B. Anthony regularly attended the First Unitarian Church in Rochester, NY, beginning in the 1850s, but did not officially sign the membership book until 1893.

ⁱⁱ Quoted in Bell Gale Chevigny, *The Woman and the Myth* (Old Westbury, CT: The Feminist Press, 1976), 55.

ⁱⁱⁱ *Ibid.*, 6.

^{iv} *Ibid.*, 3.

^v *Ibid.*, 108.

^{vi} *Ibid.*, 56.

^{vii} *Ibid.*, 12.

^{viii} *Ibid.*, 19.

^{ix} *Ibid.*, 354.

^x Margaret Fuller and her family died in the shipwreck, July 19, 1850.

^{xi} Chevigny, 488.

^{xii} *Ibid.*, 497

Dramatic Dialog Emerson/ Fuller

“Distant Relations” a dramatic dialogue between Margaret Fuller and Ralph Waldo Emerson by Rev. Mark W. Harris

This dramatic dialogue was written in 1992 for a worship service in Milton, MA. Much of the dialogue consists of passages from the writings of Emerson and Fuller woven together with Rev. Harris’s own words.

NARRATOR:

We know Ralph Waldo Emerson. We know the sage of Concord who gave us the doctrine of “self-reliance” and the belief in the “Oversoul.” He was the leader of the Transcendentalist movement, and is remembered as one of the most important cultural figures of the nineteenth century. The son of a Unitarian minister, Emerson followed in his father’s footsteps, but resigned his pastorate at the Second Church of Boston, where he liked the preaching but not the sacramental rituals or the daily interchanges with parishioners. Then he launched a career as a lecturer. His fame began to grow with the publication in 1836 of *Nature*, which outlines a philosophy based upon intuitive experiences of the divine in nature and the human soul. Two years later he caused a storm of controversy with his *Divinity School Address*, which attacked historical Christianity.

We know Margaret Fuller less well. That is unfortunate. She was one of the brightest intellects of antebellum America and the editor of the Transcendentalist journal, *The Dial*. As a child she endured the rigid intellectual disciplines of her father. What she gleaned from this was what few of her female peers possessed: self-respect and self-reliance. Every step she took proved something about feminine potential, and the restrictions of masculine privilege. Her “Conversations” for women from 1839 to 1844 were important forums on culture, politics and women’s rights. Her friendship with Emerson had a profound impact on both of them, intellectually and personally. Their attempts at forging a friendship were a frequent subject of discussion between them and a source of inspiration and irritation to both. Margaret visited Waldo and his wife, Lidian, many times in their Concord home. During one of these visits in October 1841, they communicated by sending letters back and forth from their respective chambers, using Waldo’s son as their courier. Their long standing debate about friendship once moved Waldo to reflect upon his “strange, cold-warm,

attractive-repelling conversations with Margaret.” If we return to the 1840s, we might hear them right now in the Emerson parlor.

(RWE is sitting, reading a book)

(MARGARET ENTERS) (RWE rises to meet her and clasps her hand)

RWE: Margaret, I am pleased that you have come to lay siege to my chicken coop. You are great refreshment to me. We are beginning to become acquainted, though it might be a couple of centuries before we are the best of friends.

MF: I have received much sustenance from my visits here. (RWE shows her sofa, and she sits) I especially like to be in your library when you are out of it. There is so much soul there I do not need a book. When I come to you, I cannot receive you, and you cannot give yourself; it does not profit. But when I cannot find you the beauty and permanence of your life comes to me.

RWE: Do you prefer the ghosts I leave behind, over my own presence? I am aware of my imperfect discourse, but it is not due to any deficiency of affections. I would gladly spend the remainder of my life in your society, why you can confide in me at any time and I would gladly be as true a brother as ever blood made.

MF: Despite what you say dear R, you are a minister who eludes my acquaintance. I expect a friend to provide a clue to the labyrinth of my being.

RWE: I left the ministry because I could not speak or feel freely, I could not be a man quite and whole.

MF: Show me! Your neighbors say that you are always on stilts except when perched on the lecture rostrum. You speak of the god-head or Oversoul that dwells in everyone. Where is yours?

RWE: I seek honest convictions and deep religious affections, and the churches I knew seemed to prefer conformity, complacency and lip service in their religion.

MF: We must be willing to grow into God. Others would enforce God’s presence by a spell. They are not willing to learn by the slow processes of their

own. They want to bind God in a word, that they might wear it around their neck like a talisman.

RWE: Our worship too often knows no real life, speaks not of laughter and tears. (RWE turns to audience) There are some people on Cape Cod who are so dispirited by the church that they are known as the Come-outers. They assemble in front of the church on Sunday morning during the time of service and yell to the throng inside -"Come Out." Sometimes I am told they enter the church and trample across the cushions during the sermon. My gods may not be found in church, but neither are they with these buffoons. I cannot abide these tactics.

MF: Are they not expressing honest disaffection with the church as you do?

RWE: This is the work of crowds - in church, on the street. Man is stronger than a city, his solitude is more prevalent and beneficial than the concert of crowds.

MF: (MF stands) You depend so on yourself, that you fail to comprehend the power of the city, of relations. I take great pleasure in what you say about a living presence of beauty in nature. You prefer the country, your woods, your gardens, and I doubt not that there is a better condition of life there in some degree. But one may also be vulgar and idle in the country, and earnest, wise and noble in the city.

RWE: We meet and treat each other like foreign states, one maritime, one inland, whose trade and laws are essentially unlike.

MF: I must die if I do not burst forth in genius and heroism. I cannot nourish my life by traveling widely in Concord. I am starved by wise restraint. I have an appetite for the actual not the rhetorical.

RWE: Is this not living to you?

MF: I was not born to the common womanly lot. There is no being who can keep the key to my character. I knew I should be a pilgrim and a sojourner on earth. You like a sure place to lay your head, but as for me, such being can only find their homes in hearts.

RWE: Your heart unceasingly demands all. I know there is some inhospitality of soul in me. Yet you live in a sea that never seems to ebb. You visit me at my house, and would have me love you. But what shall I love?

MF: Give me truth; cheat me by no illusion. (MF moves toward RWE. He moves back, and turns away)

RWE: Though I prize my friends I cannot afford to talk with them and study their visions lest I lose my own. It would give a certain household joy to quit this lofty seeking, this spiritual astronomy, and come down into warm sympathies with my friends, but then I know well I shall mourn always the vanishing of my mighty gods.

MF: You live in your own way. You would not soothe the feelings of a friend because you would not wish for any one to do it for you.

RWE: You are too superior to the rest of your sex to be the object of romantic affections. I have always admired your energy, your insight, your intellect.

MF: (MF moves away) I now know all the people worth knowing in America; and I find no intellect comparable to my own.

RWE: Margaret, you seem to be destitute of that virtue commonly called modesty.

MF: I love best to be a woman, but womanhood is at present too straitly-bounded to give me scope. You have inspired me greatly, but even your dear wife comes to me, and moans, where is the living soul I can grasp? Why is he not there for me?

RWE: Margaret, you make every body restless by always wanting to grow forward. How can I be your friend?

MF: You say elevate the individual. Would you let me elevate myself? I would have my friends tender of me not because I am frail and uneducated, or lacking passion, but because I am capable of strength.

RWE: Let us live as we have always done. You expect me to explain myself; do not expect it of me again. (RWE turns away)

MF: You frustrate me in my attempts to know you. With all your faith in man, you have but little faith in men. The higher we rise in conversation, the sadder I feel.

RWE: I am uncomfortable that you seek such a shocking familiarity. I cannot be productive if I am subjected to emotional excitement. I know I may from you, but I cannot help myself.

MF: Is your life real? Do you mean what you say, or is it merely metaphor?

RWE: I am frustrated with my inability to communicate. I want to live with people who love and hate, who have muses and furies. Pommel me black and blue with sincere words. Electrify me by your eloquence. Part of me longs for this passion, but I also dread how it may drain me.

MF: Waldo how can you expect the muse to come to you? She hovers near; I have seen her several times, especially near night. Sometimes she looks in at your study windows, when she can get a chance, for they are almost always shut.

RWE: Our friendship sadly is based on the truism that you have something to give that I am unable to receive. I am better able to tell people how they must want to live, rather than in showing people true living.

MF: This light will never understand my fire; this clear eye will never discern the law by which I am filling my circle; this single force will never interpret my need of manifold being.

RWE: I may seem insensitive, but I must live by the laws I comprehend, and they are completely self-contained. The only source of divining truth is what each of us hears when God speaks through us in our own conscience. No one can change you; I must be true to myself. (RWE sits)

MF: I would have woman lay aside all thought, such as being taught and led by men. I would have her, like the Indian girl, dedicate herself to the sun, the sun of truth, and go nowhere if his beams did not make clear the path. I would have her free from compromise, complaisance, from helplessness, because I would have her good enough and strong enough to love one and all beings, from the fullness, not the poverty of being. (MF sits)

NARRATOR:

Fuller never quite achieved her dream of relating to Waldo out of the full depth of her being. He later recorded his fear that he lacked the courage to confront her life, a life whose activity, audacity and integrity made his seem cowardly and trifling. Waldo was comfortable with the pastoral life in Concord, but Margaret had to live life to its fullest.

Margaret Fuller went on to work for Horace Greeley at the New York Tribune, becoming the first woman reporter. Her early discovery of the oppression of woman led her to write the first comprehensive feminist book in the United States, *Woman in the Nineteenth Century*. Her spirit of adventure and romance led her to Italy, where she became involved with the revolution, fell in love with a radical named Ossoli and gave birth to a child. She attempted to return to America with her family in 1850, but she died in a shipwreck off Fire Island, New York. Henry David Thoreau, that other Transcendentalist voice and friend of Emerson, searched on the beach in vain for her body. Only recently have we begun to understand her influence as a pioneering feminist, literary critic, and central figure in the Transcendentalist movement.

As for Emerson, his reputation grew and grew as he continued to speak and to publish. Today he is acknowledged as one of the two or three most important authors of the nineteenth century. The story of Emerson and Fuller's friendship makes us ask how we can reconcile the inward life of growing one's own soul versus the outward life of relationships and struggles for freedom in society. Emerson and Fuller struggled with this dilemma... We remember the beauty of Emerson's words and thought, but may we also remember the beauty of Margaret's thought, her dream of what friendship could be, and her courageous life.