

superior to the other, either in heart or intellect or both, - what we should call "a higher nature", then that one unavoidably has laid upon him the larger share of this self-revelation. - He must take more trouble to make himself known than the other. - Of course you will see at once the analogy which I draw. - It is indeed your own, only from my point of view it takes a deeper meaning & suggests a stronger hope. - The relationship which subsists between two human persons who truly know one another, shadows forth that which subsists between God, the Father of our spirits, & the spirit that know him. - And since He is

Wardon Chicago

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Dear Professor Fitzgerald

The last page of the proof arrived in time to be sent off with the rest. - I am so sorry you had the trouble of enclosing it separately. - I shall be most glad to welcome you here on the afternoon of the 11<sup>th</sup> & trust that no illness of your own or anyone dear to you may prevent your coming. - Your mentioning such a

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possibility makes me fear that you cannot all be well now, but I trust the stay by the sea will soon cure any present illness & prevent others.

In reply to your remarks on my article, I have altered the very ambiguous sentence with the two "visited" which you pointed out & I think it is clear now - I did not alter the principal passage you criticized (about self-revelation,) because I think perhaps you did not quite mean the same by that term as I do - I do not quite

understand what you mean by saying that in the case of human persons there is no self-revelation of personality. - It seems to me that in every case where two people can really say, not conventionally, but truly that they "know" one another, there has been a mutual self-revelation. - I do not of course mean that the inner springs of personality, the essence of what constitutes it, have been laid bare, but simply that the sympathy between the two persons has been such that each has shown something of what he really is to the other. And it also seems to me that where one of the two persons is

and many interruptions so you  
must forgive all its shortcomings  
With kind regards

Yours very sincerely  
Emma Marie Caillard

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infinitely higher than they, it  
is on them that the burden  
of self-revelation devolves. — Since  
we cannot even know a fellow  
human being if he does not show  
that we should, much less can  
we know God unless He makes  
Himself known. — And yet in  
order to know, we must desire  
& be prepared to know Him  
(as indeed we must in the  
case of human beings); and it  
seems to me that just as the  
most thorough and intimate  
knowledge of one human person  
by another comes through that  
self-forgetting love which is set

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upon what the loved Person  
is, not upon what he has or  
can bestow, so it is the longing  
after God for Himself, because  
some dim and faint apprehen-  
sion of the Absolute Truth, Beauty,  
and Holiness of the Divine Nature  
has dawned upon us, which  
is perhaps the only preparation  
for that "individual certitude" to  
which I referred in the essay.

You say that many have  
to be content without such an  
intimate revelation of God, &  
that to hold out the possibility  
of it may do harm by causing  
a disappointment which leads

to unbelief. - I suppose that  
much to a great extent depends  
on individual idiosyncrasy. -  
Certainly to some minds, I should  
almost think it must be to  
many, the belief in such a  
possibility, even if not to be  
realized in this life, is a  
great strength & comfort. -

I am afraid I have  
written you a very long ex-  
planation - I wonder if it  
has made any meaning any  
clear - If not perhaps we shall  
be able to talk over the subject  
when you come - Indeed I  
have written this letter  
under considerable difficulties,