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scandal in many other ways, either because the ultimate end does not correspond to the first, or because something false and erroneous was discovered about the person which previously had been reported as a sign of holiness and piety.

43 Our age has taught us this about the teachings of Jean de Verrenes and John Hus, and of others like them. Moreover, when something can be accomplished by human endeavor, whether this pertains to practical matters or to speculative ones, why is it necessary to seek or to wait for a divine communication from heaven? This seems more like tempting God than honoring Him.

44 Other motives may be studied: Why was the communication of such visions made to another person; whether for boasting or out of necessity; whether for giving or receiving advice; whether it is made to one experienced in such matters or to one with no experience. If it is clear that this person seeks counsel only so that he may not be deceived, it must be ascertained whether he shows himself ready to obey the counsel, otherwise there will be small hope of his cure, as St. John Climacus says, "He does not need a devil now to tempt him, because he has become his own devil."

45 It may be objected that this person does not accept another's judgment because he is sure of his own judgment by means of an interior and secret revelation. In truth, though, God does not contradict Himself, so that He reveals one thing to someone who fears Him, then reveals the contrary to someone else who likewise fears Him. For if the vision has come from God, it will not fade away in the case of one who submits himself to another's judgment for God's sake, but it will become even clearer and more convincing.

46 Wherefore, we give this warning regarding visions of this type, following the example of St. Ambrose and Lucien the Presbyter, that you not only suspend judgment, but with St. Peter say reverently: *Depart from me, for I am*



