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ciates; also, whether he is rich or poor, for in the one we may suspect pride or secret sensuality, in the other, deception.

24 Above all, it is necessary to make sure that there is no hidden spiritual pride which escapes notice. St. Bernard terms this a subtle evil, for pride can be taken in one's humiliations, in wearing sackcloth and ashes, in fasting, and in virginity. It can even be taken in its own death, and in all that is opposed to it. What, then, will ever be safe from pride since virtue itself is not safe from it?

25 There is a species of pride in the intellect that refuses to be subject to another's judgment, but relies instead on its own judgment. Also, there is a species of pride in the will which refuses to obey; but the latter is more quickly detected and more easily corrected than the first.

26 *VIII Reflection:* The discerning of spirits includes not only the examination of the visionary, but also the character of the visions, to determine whether every detail is true. For though there is no deception in the spirit of truth, a thousand obvious truths are sometimes presented by the spirit of error so that it may deceive by means of a single falsehood. For this reason Christ forbade the demons, and Paul the magicians, to give testimony to the truth which they acknowledged.

27 Also, it must be considered whether there is in these visions the wisdom from on high with its own attributes, enumerated by St. James as: *The wisdom that is from above is first of all chaste, then peaceable, moderate, docile, in harmony with all good things, full of mercy and good fruits, without judging, without dissimulation* (St. James 3:17); furthermore, whether these visions surpass the ordinary way of obtaining knowledge, either that based on Holy Scripture or founded on natural reason or moral law; for if they are not, it would be foolish to attribute it to revelation.

28 As Job says in Scripture: *God speaketh once, and repeateth not the self-same thing the second time* (Job

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