THE KANTIAN ROOTS OF MODERNISM AND THE FLIGHT FROM TRUTH

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Last week, on 3 September, we celebrated the feast in honour of Saint Pius X, and today I would like to say a few words about this pope, who has become the hero of the whole traditionalist movement. After all, there is a Society that bears his name. All the faithful of Tradition have a particular devotion to this saint, who warned against and condemned the error of modernism. In 1907 he published, more than 100 years ago, the encyclical *Pascendi Dominici gregis*, in which he condemned modernism, calling it the sewer of all heresies, that is, a collection of the worst there is.

And in the various discussions we have, this word comes up: modernism, modernists. We accuse the post-conciliar hierarchs of promoting modernism. We call them modernists. Of more than one priest who shows liberal tendencies we say that he is a modernist, as, for example, of a certain archbishop in Łódź. Such a flagship Polish modernist. But have we ever stopped to think what this word actually means? Who is a modernist? Why was modernism condemned by Saint Pius X, and what practical, real influence does it have on our daily life? Where can we encounter this modernism, and why is it so dangerous? Why should we guard ourselves against it?

So let this Sunday, on which we hear the account of the healing of the lepers, be an occasion for us too to heal our thinking, for us too to take stock and see whether we are not afflicted by this spiritual, intellectual leprosy in the form of modernism.

REALIST PHILOSOPHY

Dear faithful, before a priest begins his theological studies, his course of theology in the seminary, he must first complete his philosophical studies. Philosophy is the introduction, the foundation for theological studies, because philosophy shows us, teaches us how to think correctly, how to think properly. Philosophy gives a certain conceptual apparatus. Philosophy gives certain foundations of logical, sound thinking. And for centuries the Holy Church, within the philosophy course, prescribed the teaching of realist philosophy, Thomistic philosophy, that is, the philosophy created and propagated by Saint Thomas Aquinas and his disciples in the following centuries, but whose roots reach back to ancient Greece, to Aristotle, and in fact to common sense. Realist philosophy is simply the philosophy of common sense.

And what does realist philosophy teach us? Namely this: that by means of the senses, which God has implanted in our nature, we are to know the reality that surrounds us. We have senses, we have a reason which analyses the stimuli the senses receive. And on that basis we are able to know and describe the reality around us. We look at where you are sitting and we state that it is a chair. It has definite dimensions, it is made of a definite material. On the basis of what we observe, of what we can touch, our reason is able to formulate, to know, to name a given thing. We look at where the door is, we leave the house through the door, through the doorway, not through the window, not through the wall, because all of this comes from the analysis of reality carried out by reason. We recognise reality as it is. We know it. We are able to know it.

And by analogy, my dear brethren, using reason enlightened by the light of faith, we are able to know God. We are able to know Him, for example, from creation, from observing what is around us. We are able to say something about God. Nothing groundbreaking. Every one of us, even a small child, is in truth a representative of realist philosophy. Mum or Dad says: "Don't touch, you'll burn yourself, the pot is hot." The child won't listen anyway, of course; he has to touch it, he has to get burnt, to find out for himself that it really is hot, and in this way he learns, in this way he comes to know reality.

And realist philosophy gives a good foundation, an indispensable foundation, for good theology, because realist philosophy tells us that there is a certain objective reality which we are to know. Our task, the task

of our mind, of our reason which God has given us, is the analysis of reality, is knowing it. We are able to know what is around us. We are able to know God as well. We are able, led by the light of supernatural faith, to know the law of God, to find out what we are to do to save our soul, what we are to do, what we should avoid.

KANT AND OBJECTIVE TRUTH

And, my dear brethren, the fundamental problem of modernism is a philosophical question. Modernism as such concerns precisely this philosophical foundation, which then has consequences for theology, for theological errors, but the essence of modernism is a philosophical question. It is the rejection of realist philosophy and the adoption of idealist, subjectivist philosophy, whose founder was Immanuel Kant, who, as they say, carried out a Copernican revolution in philosophy. Why? Because now the subject became the centre of philosophy. It is I who create reality. Kant says: "I am not able to know the *Ding an sich*, the thing in itself. I am not able to know what is outside me. I am not able to state that this is a chair. I must create the concept of a chair in my mind. I must create the whole reality around me. It is I who am now the creator. The Creator." It is no longer the case that I, through my senses, know a reality that objectively exists, but I myself produce it for myself.

It sounds absurd. And, strangely enough, in everyday life Immanuel Kant did not apply this madness of his. He went out through the door; he did not say that here is a door and then go out and try to walk through the wall. He drank coffee from a cup and so on and so forth. We could multiply such examples from everyday life, because what he preached is complete absurdity. We are not the creator. We do not create reality. We know it, and we are to submit to it as it is, objectively existing. The reality around us is not our product, a product of our mind.

The modernist, my dear brethren, that is, a man who professes and follows the principles of subjectivist, idealist philosophy and rejects realist philosophy, when he sets about theology, this can only and solely mean catastrophe. Because for the modernist on theological ground, since there is no objective truth that I can know, there is no dogma [?]. And that is the problem of modernism in the Church. Of modernism on the theological ground. A man whose mind has been eaten through by modernism is not able to recognise the existence of objective truth. He is not able to admit, to acknowledge, that there is one God, who is the maker, the Lord of heaven and earth. He is not able to admit that outside the Catholic Church there is no salvation.

Modernism leads, in truth, to a complete turning upside down of the order of thinking, to the overturning of all logic. One of the fundamental principles of logic is the *principium contradictionis*, the principle of non-contradiction. The statements A and not-A cannot both be true at the same time. The statement "Jesus is God" and the statement "Jesus is not God" cannot both be true at the same time. The statement "outside the Church there is no salvation" and "outside the Church there is salvation" cannot both be true at the same time. These statements exclude each other for normal, sound common sense, but not for the modernist. Because modernism, since everyone creates his own truth in his mind, and so everyone is right. You have your truth, I have my truth, and we are all right. There is no such thing as error, there is no such thing as evil, because I decide what is truth and what is a lie. I decide what is good and what is evil.

LIVING IN A LIE

And now, my dear brethren, when we realise what modernism consists in, who the modernist is, that is, a person who rejects the existence of truth and claims that he creates reality, that he decides what is truth, falsehood, good, evil, we realise how deep this problem is. A problem reaching to the depths of the human soul. And this explains, my dear brethren, something we often wonder about in life: how is it possible, I try to talk to other people. And here we are not speaking only about purely religious matters, but about social, health and financial matters. We try to explain to them what mechanisms, false mechanisms, operate in this world. We expose the falsehood, for example the Covid lie, but it does not reach people. You can present the best arguments, scientific studies, if indeed any truly good studies still exist in this

world. You can show in black and white that in this and that case, in politics, in health, in society, in finance, we are dealing with a plain lie, with fraud. And it does not reach people. It does not reach the man. "Give it a rest, I know better, I know what I know."

Why? Because the modernist man, the man infected with Kant's philosophy, is not interested in truth. Truth does not interest him in the slightest. He is interested only in what he has produced in his mind so that he feels good. And when you come and tell him that there is some truth, that what he believes in is false, he immediately shuts down. He does not even want to hear it. Saint Paul the Apostle described it precisely in his letter to Timothy: "The time will come when men will turn away their hearing from the truth, and will turn aside to fables." And the contemporary man infected with modernism, liberalism, subjectivism is a man who longs to live in a fairy tale, who prefers to live in a lie, to be lied to, rather than to know the truth. And this is the measure of the fall of contemporary man. One could say it is the measure of the fall, or the dehumanisation, of man, because man has switched off his mind, switched off the reason which God gave him to analyse reality, and prefers to live in a lie, prefers to soak up propaganda, disgusting, vulgar propaganda.

The source of this state of society, which worries us, which terrifies us, is nothing other than Kantianism, than modernism, which have led to the degeneration of man, who has turned away from the truth and prefers to live in a lie. We have a saying that the worst truth is better than the most beautiful lie, because that is really so. It is better for man that we should know the worst, the most painful truth than live in a lie. And contemporary man prefers to live in a lie than to know the truth. Exactly the opposite.

SAINT PIUS X'S WARNING

That is why, my dear brethren, we wish to give thanks for this great gift to the Church that Saint Pius X was, who called things by their name. And he was not even describing what would come; he was describing what he found at that time, more than 100 years ago, because the Freemasons, the Jews were not asleep; they were infiltrating the Church, introducing their agents and depraving minds. One cleric, then another, would arrive at the seminary with good intentions, and there the process of the depravation of his mind took place. Saint Pius used to say that it is better to give clerics pornographic writings than modernist ones, because pornography acts on the lower faculties, while modernism destroys the mind, and it is very often an almost irreversible process, because the modernist is not able to perceive that he is sick, is not able to admit that he has a problem, is not able to see how degenerate he is, because he believes that what he thinks up, what he creates in his head, is the truth. The holy truth and nothing but the truth. He is not able to admit an error. He is not able to strike his breast and apologise for the evil he has done, because what he does is always good. Because in the end good is whatever he thinks up.

This is, my dear brethren, the source of the drama of contemporary society. The source also of the problems that appeared in the Church even before the Council, but after the Council this modernism became in truth the official doctrine. In modernism is the source of religious liberty and ecumenism, because if there is no one true religion, all are good. Everyone has his own religion and every one is good. Everyone has the God he thinks up for himself. And you have the duty to respect all opinions, to respect every error, every evil. You have no right to speak.

Even when we observe such follies, when a man declares that he is a woman, and a woman declares that she is a man. And what is more, indeed, the faithful told me that it is happening in Brighton in the south of England, in a Catholic school run by the diocese: litter trays were installed in the toilets because four children declared that they are puppies or kittens. They go around the school on all fours with a tail attached and ears attached, and they relieve themselves like a puppy and a kitten, in a litter tray, on all fours. This would not be possible were it not for modernism, were it not for Kantianism.

This madness, my dear brethren, also leads to this, or one of its elements is this: that those who still have the nerve to say that the king is naked are to be silenced. Because in order to close the system, so that it all functions as it should, that is, so that everyone flies off to another planet, then in order to close this whole

system, one still has to deal with the problem of those who point out that the king is naked, who point out that modernism is evil, that Kant's philosophy is false, that the whole contemporary world is based on a false foundation. This handful still has to be silenced, either with a carrot, or by bribing them, or by giving them a kick in the backside so that they remember that certain things, certain dogmas... Look how strange: they reject all dogmas, and yet they have their own, because where true religion is destroyed, the devil immediately comes with his pseudo-religion, with his own rules.

It is not the case, my dear brethren, that you can reject God, reject the 10 commandments, and now you will be free. Oh no, no, no. The devil will come at once and put you in his chains, the chains of misfortune. Because a man living in a lie, a man living in sin, in what is evil, is in truth unhappy in the depths of his soul, and we see around us a mass of human misery. A mass of human misery. It makes the heart bleed, my dear brethren, at times, when one sees how people manage to complicate and waste their lives, but all the time with the conviction that everything is in order with them, because after all it is they who decide what is good, what is evil. They create the world in their heads. God is of no use to them. The true God is of no use to them.

GUARDING AGAINST MODERNISM

Let us give thanks, my dear brethren, for this warning of Saint Pius X. At the same time let us strike our breasts that Catholics did not heed him. If only Catholics at the beginning of the twentieth century, in the twentieth century, had had before their eyes this warning against the sewer of all heresies, the contemporary world, the Church, would surely look completely different. Completely different. That is not what happened, however. We have been witnesses, my dear brethren, for several decades now to the degeneration, the fall of Latin civilisation. In its place comes a monster. A monster conjured up and created by Judeo-Freemasonry. A monster bringing destruction, misfortune, death. We are witnesses, my dear brethren, to the fall of humanity, to the negation and trampling of the nature which God gave to man. We have reason in order to use it, in order to know reality, in order to know God every day better and better, to love Him more and more ardently and to serve Him ever more faithfully. For this we were created. For this God gave us reason and free will. And we, my dear brethren, despise all this. We trample all this. All this is used for purposes completely different from those our Creator gave it.

Let us guard ourselves, my dear brethren, against modernism, because it is a terribly dangerous and menacing virus. Let us thank God for the gift of life. Let us give thanks for the gift of faith. Let us give thanks, my dear brethren, that we are not modernists, that we see the problem, and let us pray that we may always keep our eyes wide open. "Let him that thinketh himself to stand, take heed lest he fall," writes Saint Paul the Apostle. "Let him that thinketh himself to stand, take heed lest he fall." May we, my dear brethren, with the help of Saint Pius X, remain men of common sense, may we remain men of faith, standing firm at the cross, with the one true God, our Lord Jesus Christ. Amen.

In the name of the Father, and of the Son, and of the Holy Ghost.