

wither and die, not because it did not meet the needs of a given culture but, rather, those people whose consciousness had been expanded in particular areas of life felt it their duty to shed light into the lives of people they bemoaned living in darkness and heathenism. It is this "blessed light" that became the consciousness called religion.

Re-li-gion / ri-'lij-an / n. 1: the service and worship of God or the supernatural. 2: devotion to a religious faith. 3: an organized system of faith and worship; also: a personal set of religious beliefs and practices. 4: a cause, principle, or belief held to with faith and ardor.

To speak of religion, any religion in the world today, is to produce a physiological response within the individual similar to the effects of the East African Yohimbe bark. Let me assure the reader, we are in no way dedicated to any crusades against religions or philosophical beliefs. We are, however, appalled at the use of violence in the histories of religious development.

The Islamic and Catholic Crusades, the Irish Catholic and Protestant holy wars, as well as the European missionaries picking up the white man's burden. All of these within specific periods of time. All of them sharing the ultimate commonality; they are examples of religious behavior. With the religious vehemence that these wars were associated with, it is quite easy for the reader to understand the Piscean concept, I believe.

Where the people of the animistic age saw "God" as everything around them, the people of religion placed God in the sky.

Colonialism is not satisfied merely with holding a people in its grip and emptying the native's brain of all form and content. By a kind of perverted logic, it turns to the past of the oppressed people, and distorts, disfigures, and destroys it. This work of devaluing pre-colonial history takes on a dialectical significance today. When we consider the efforts made to carry out the cultural estrangement so characteristic of the colonial epoch, we realize that nothing has been left to

chance and that the total result looked for by colonial domination was indeed to convince the natives that colonialism came to lighten their darkness. The effect consciously sought by colonialism was to drive into the natives' heads the idea that if the settlers were to leave, they would at once fall back into barbarism, degradation, and bestiality.⁵

It is of paramount importance that we grasp this statement by Fanon. For the role of religion, Roman Catholicism in particular, serves as the foundation of the racial and cultural misanthropy that we are witnessing in the world today.

The association between church and state was quite evident from the fourth to the sixteenth century. The kings of those periods considered themselves to be the personal emissaries of God. This was the essence of the "divine right theory." The church hierarchy was responsible for sanctifying and teaching this theory to the masses of Europeans. The concept of divine right parallels in many ways the concept of diviners in the animistic philosophy. However, the diviners have a history that is far more in harmony with God and the universe than do the kings of Europe. It must never be forgotten that men such as Kings Constantine, Edward II, and Richard spread the religious philosophy of Christianity through the use of the sword and propaganda.

King Constantine, in particular, is responsible for the initial debasement of the Bible. Prof. Hilton Hotema in his once-banned book *Genesis of Christianity* states the following in regards to the chicanery associated with the formation of the Bible and Christianity.

The Bible has an interesting history, unknown to orthodox Christianity. That history is a surprising story of the Genesis of Christianity. The Bible and Christianity were unknown until the Roman State Church was born in 325 A.D. Its birth was a strange incident. It occurred in a Council of Bishops at Nicea, a city in Bithynia, in Asia Minor, on the south side of the Black Sea.