

THE GLOBAL IMPACT OF CHRISTIANITY: AN EVALUATION OF MARXIAN, NIETZSCHEAN AND RUSSELLIAN PERSPECTIVES

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Abstract

For J. Omoregbe(2002) 'religion means different things to different people'. World history would be incomplete without giving a mention to religion. However Christianity as a religion has come under severe scathing attacks from various groups, persons and even other religions. These widening comments, observations and views have each had their effects on religion, more especially Christianity. The Veracity or Falsity of their claims cannot be universally ascertained as all speak from a particular base. It is in the light of this that this paper attempts to view the Marxian, Nietzschean and Russellian perspectives with a view to giving an objective evaluation of the authenticity of their opinions and views. Having examined the Global impact of Christianity, both positive and negative, this paper shall then attempt to evaluate the trios' claims against Christianity in the light of its global impact by considering why the Christian monotheistic religion has come under serious criticism and refutations despite much touted positive impacts it has made since its inception? What this impact has been able to achieve especially in the face of the criticism that has plagued religion? Particularly, how true is the accusation of the Marxian, Russellian and Nietzschean perspectives? In the light of these criticisms are we heading in the right direction and if not what solutions are necessary to set it in a proper track?

Introduction

It is a known fact that there is no other phenomenon that shapes, moulds and controls man's life as religion does. This happens to be so because it is a striking and interesting phenomenon, prominent in human society and thus cannot be simply ignored.

Religion is as old as man on other hand would probably remain on earth for as long as man remains on it. It has aided educational development, fostered social progress as well as interpersonal and international cooperation and also helped forge mutual understanding among people. Conversely, it has also been the underlying force behind civil conflicts, international wars and social stagnation or even retrogression, oppression or discrimination.

It has been viewed from a wide range of perspectives based on various factors; such as their background, influences, and experiences and so on of the contributor. This has led to an equally broad based criticism of the concept or integral aspects of religion especially in the face of modern global trends and changes.

This work thus, seeks an examination of the impact of Christianity as a religion from the Marxian, Russellian and Nietzschean perspectives.

A Brief History of Christianity

What we have today as Christianity started as a movement within Judaism at a period when the Jews had long been under foreign influence and rule and had found in their religion (rather than in their politics or cultural achievements) the linchpin of their community. Every religion pays tribute to a deity which they see as 'god' but from the 8th century BC, from Amos onwards, Israel's religion was followed by tension between the concept of monotheism, with its universal ideal of salvation for all nations and the notion of God's special choice of Israel. With the Hellenistic period (3rd century BC- 3rd century AD), was the dispersion of the Jews throughout the Hellenistic kingdoms and the Roman Empire which gave rising force to universalistic tendency and also with the attempts of foreign rulers, especially the Syrian king, Antiochus Epiphanes (168-165 BC), to impose Greek culture and religious syncretism in Palestine, was a zealous resistance on the part of many Jews.

Jewish missionaries to other areas were strictly expected to impose the distinctive Jewish customs of circumcision, kosher food and Sabbaths and other festivals. It becomes clear therefore that

the earliest members of the Christian faith tradition were Jews as Jesus was himself. Although at the earlier beginning, Christianity as a faith tradition had its focus on the figure of Jesus Christ, the relationship of the earliest Christian church to Judaism still hangs on these two questions: *the Messianic role of Jesus of Nazareth and *the permanent validity of the Mosaic Law for all.

Founded in the 1st century AD by Jesus called the 'Christ' - the 'Anointed one' Christianity is now one of the world's largest religions. It was first applied and used to refer to the followers of Jesus in Antioch. This was due to their behavior and their nature of living in koinonia (communion), the people of Antioch acclaimed that the life of the apostles were really portraying the life of Christ and thus saw them as the 'anointed' of the 'Anointed One' - 'Christos' and so referred to them as 'Christo-unity'—one with Christ or living in the likeness of the 'Anointed One'. Hence, the word which referred to them as Christ-Like, Christianity. (cf. Acts. 11. 19-30). To this end, the faith tradition viewed as a system belief and behavior, leads people to see Christianity as one of world religions, alongside Hinduism, Buddhism, Islam, and others. Although their faith tradition is historical – that is, they believe that transactions with the divine do not occur in the realm of timeless ideas but among ordinary humans through the ages- the vast majority of Christians focus their faith in Jesus Christ as someone who is also a present reality. They may include many other references in their tradition and thus may speak of "God" and "human nature" or of "church" and "world", but they would not want to be nor would they be called Christian if they did not bring their eyes and attentions first and last to Jesus Christ. Thus an attempt to expand the gospel message and the role of Christ arising from the already postulated question led to spreading the good news of the Gospel to all Gentiles by Paul and to what we know today as the Gospel of the Lord in the Christian Church.

Impacts of Christianity

It would not be mistaking to affirm a whole lot of impacts made by Christianity, through its rich history, origin, rise and fall to power. Thus it becomes pertinent to note that through Christianity, great wealth and art was achieved through out the age of renaissance. It also had a great influence in the discovery and colonization of the Americas. Its unique role will not as well be excluded from the modernization and revival in the 18th and 19th centuries of which till today, its widespread countenance is still felt around the corners of the world. Hence, (*a necesse ad esse valet consequentia- it is valid to infer from what is necessary to what is*) one would infer that with coming of Christianity, emerged a radical revolution of the Globe with Christ as the spear header of the revolution for which Bamber G. (n.d) asserted that the global impact of Christianity is enormous. In the world history, Christianity has made a wilder impact both in the life of man, in science, philosophy, technology, in educational, social welfare, in arts and most especially in the moral growth of the individual in the society. We shall thus take an examination of these impacts made by Christianity, which involve both the negative and positive impacts.

The Positive Impacts

Christianity even though has its black effect on the changing world, would not be denied the fact that it has contributed a lot in ensuring peace and harmony in the society. Also with Christianity arose different dimension of ideas and thought and an extreme form of education. Hence the following developments came with the coming of Christianity into the globe:

- **The Christian in the early time;** In 252 AD, it was the early Christians of Corinth that saved the city from the plague by responding to the needs of those who were simply dragged to the street through medicates and distribution of food. Also in 312 AD, half of the Roman Empire came under the rule following the political and social influence of Christianity under the rule Constantine who was acclaimed the first Christian Roman Emperor that got converted through the use of the Christian Sign of the Cross received in a dream to win one of his warfare battles that brought him glory and honor. It was also the early Christians that stood in opposition to gladiatorial combats, which was seen as a fun by the Romans.
- **The rise of modern science;** Whitehead and Oppenheimer acclaimed that Modern Science could not have been except in a Christian milieu. Thus, it could be clearly seen that the pioneers of the modern science like Rene Descartes termed the father of modern science

trained under the care of the Jesuits, Isaac Newton, Pasteur, Kepler, Fleming, Edwards etc. were all Christians.

- **Christianity in the Middle age;** Often referred to as the age of the schoolmen or the scholastic period. It was with this age that most ancient writings became accessible through the translations made by the then Christian scholars. Also with this age was a radical advancement in philosophical ideologies and thought as most of the ancient thoughts were brought in the light of Christian perspectives. For instance, the Christianization of Platonism by Augustine and that of Aristotle by Thomas Aquinas. It was also at this stage that Monasteries were built for the sake of training scribes to preserve manuscripts. These monasteries at this period to a greater height served as hospitals and places of refuge and fostered the development of agricultural skills and knowledge etc. Further, the schoolmen remained a pivotal period of intellectual growth. And as well a time of artistic development, architecture, music and literature.
- **Christianity and reformation;** during the period of reformation was a myriad of forces at work in the vast social and religious shift known as the reformation with the action of Luther and the rise of printing machines and the coming of the Gutenberg Bible. Of paramount significance, is the American educational and political systems, the Christian influence in the framing of the United States' Constitution and their Declaration of Independence of which were made up of 55 delegates amongst which were; 28 Episcopalians, 8 Presbyterian, 7 Congregationalist, 2 Lutherans, 2 Dutch reformed, 2 Methodists, 2 Roman Catholics, 3 Deists, 1 unknown. This in line with the discovery of America by Christopher Columbus through the assistance of the Christian Monarch of Spain goes a long way to explain the reason for American much endowment in Christianity. The birth of Europe through the reign of Charlemagne, Christianity stood as the main stream, holding the church and the state together. With modernization, industrialization and the quickly changing world, Christianity found itself no longer for the nobility class, but to bring followers, engaged in revival of religion through which a new group- the Methodist emerged.
- **Christianity and slavery;** flowing with the event history, in the world is an undoubtedly impact created by the event of Christianity towards the preservation of human dignity which circulates around the abolishment of slavery which in the prime was at its highest form. For instance, record has it that in **1772**, slavery was judicially excluded from England and 14,000 freed; in **1792**, conditions aboard slave ships were regulated by law while in **1808**, English slave trade was abolished. Furthermore in **1831**, all European slave trade was abolished. As England took the pain to spend 15 Million pounds for the enforcement which had to involve making payments to Spain and Portugal to stop the trade. In **1833**, slavery was abolished in British Empire with 45 Million pounds paid in compensation to free 780,933 slaves. At the top of the fight to curb the trade were Wilberforce along with Buxton, Macaulay and Clark all evangelists who were converted under Wesley Ministry.
- **Christianity and Voluntary organizations;** in 1865 Henry Dunant, a student evangelist in Geneva, founded the Red Cross which today stands as an International First Aid service providers. While Bernardo Homes built the world's largest orphanage system. In 1844, the Young Men Christian Association was founded to incorporate and bring the Christian men under one fold. Furthermore, the Christian Missionary Society taught 200,000 to read in East Africa.
- **With Christianity,** Missionaries were sent out to 3rd world countries such as Africa, and instead of conquering lands for colonial rule, attempted to create an African version of Christianity. Significance to this is the secured abolition of widow-burning and child sacrifices, such as the abolishment of the killing twins in West Africa by Lady Mary Sceslor. Christianity also took education to a greater height in China, Japan and Korea.

- **To the Moral self consciousness of the individual;** Christianity has brought the awareness of order that is cause and effect as contained in St. Paul's declaration (Romans 1:20) "*for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse*". Christianity brought about positive attitude towards the world and the belief that man is a superintendent of nature.

Having seen all these though, it becomes impossible to exaggerate the importance of the coming of Christianity. Observes that "for the Greeks had shown man his mind; but the Christians showed him his soul"

The Negative Impacts

Christianity consistently practiced an intolerant attitude in its approach to Judaism and Paganism as well as heresy in its own ranks. By practicing its intolerance vis-à-vis the Roman emperor cult, it thereby forced the Roman state for its part into intolerance. Rome however was not adapted to the treatment of a religion that negated its religious foundation, and this inadequacy later influenced the breakdown of paganism.

Early Christianity aimed at the elimination of paganism- the destruction of its institutions, temples, tradition and the order of life based upon it. After Christianity's victory over Greco-Roman religions, it left only the ruin of paganism still remaining. Christian missions of later centuries constantly aimed at the destruction of indigenous religions, including their cultic places and traditions (as in missions to the Anglo-Saxons, Germans, and Slavs). The objective was not realized in mission areas in which Christian political powers did not succeed in conquests-e.g., china and Japan; but in India Goa, for example, the temples and customs of all indigenous religions were eliminated by the Portuguese conquerors.

The attitude of intolerance was further reinforced when Islam confronted Christianity from the 7th century on. From the Christian view, however, Islam was understood eschatologically as the religion of the false prophets or as the religion of the Antichrist. The aggression of Christianity against Islam- on the Iberian Peninsula, in Palestine, and in the entire eastern Mediterranean during the Crusades- was carried out under the fundamental attitude of intolerance. Intolerance of indigenous religions was also manifested in Roman Catholic Missions in the New World; these missions transferred the methods of the struggle against Islam to the treatment of Native Americans through out the Western Hemisphere and destroyed their cults and cultic places. Against Protestants, the Counter-Reformation displayed the same kind of intolerance and was largely equated with the struggle against the Turks.

The intolerance of the Reformation territorial churches found its counterpart in intolerance of the revolutionary groups of the Reformation period such as that of the German radical Reformer Thomas Muntzer, which wanted to force the coming of the Kingdom of God through the dominion of the "elect" over the "godless." In the intolerance of the ideology and techniques of many modern political revolutions and authoritarian regimes some see either a legacy or a mimicking of old Christian patterns and methods. E.g. "inquisition".

The Roman Catholic Church in the past has consistently opposed the development of religious toleration. Its claim to absolute power in a state is still practiced in the 20th century in some Catholic Countries, such as Spain and Colombia, in relationships to Protestant minorities. Since Pope John XXIII and the second Vatican Council (1962-65), however, a more tolerant attitude of the Roman Catholic Church has been demanded that is appropriate both to the ecumenical situation of Christendom in the latter part of the 20th century and to personal character of the Christian faith.

Open conflict between science and theology occurred only when the traditional biblical view of the Revelation was seriously questioned, as in the case of the Italian astronomer Galileo (1633). The principles of Galileo's scientific research, however, were themselves the result of a Christian idea of science and truth. The biblical faith in God as Creator and incarnate Redeemer is an explicit affirmation of the goodness, reality, and contingency of the created world-assumptions underlying scientific work. Thus, in the 20th century, William Temple, Archbishop of Canterbury, could assert that Christianity is an avowedly materialistic religion.

Eo ipso, (by that fact) one comes to home with the fact that even though Christianity has had a lot to offer the growing globe, and still has a lot give, there can be no thesis without antithesis to

give a stance for counteraction. Hence from the above, it becomes very obvious that Christianity with its inception has seen to rise of various forms of violence, discrimination and agitations. This is seen more in the areas of their biblical teachings that the non-believer is doomed to eternity in hell in order to keep the faithful from questioning the faith. This is encapsulated in the doctrine “extra ecclesia nemo salvator and extra ecclesia nulla salus”. Still a whole lot of controversies grow in the heart of the faithful as to what kind of God would doom a good kind person to hell because that person doesn’t believe in him? What kind of love and compassion, mercy and understanding is that? These were some of the questions that were asked by the born again Christian beauty Jessica Alba who later turned away from the faith. This in some way has gone a long way to bring about keeping of distance from fellows which of course is even tantamount among the believers themselves who claiming the teaching of their faith from the Bible encourage Christians to stay separate from the non- believer. Thus (ii Corinthians 4:6) admonishes;

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?

Writing, Freund M (2006) wrote; “*the orgy of violence reportedly began after one of the “New Christians” expressed doubt about a miracle that allegedly had taken place in a local church. He was immediately taken outside and butchered, along with his brother”* It is this violence that led to the massive massacre of the Jews which extended to the action of the Nazis’ still against the Jews for which millions of them have been slain; all as a result of the seeds of hate planted by the teachings of John and the other authors of the New Testament.

Also a cruel suppression of “sapere aude” by the Christian; that is, the church long history of cruel punishment of non- Jewish heretics as well practically from its birth. The church was really against free and critical thinkers. We can cite for instance, the case of Hypatia, 355-415CE, who was an inventor, a mathematician, astronomer and philosopher as well as a non- believer in Christianity. She was against dogmatism implying that people should think and not accept dogma on blind faith. According to Freund M, (2006) She thus wrote: *Reserve your right to think for even to think wrongly is better than not to think at all... all formal dogmatic religions are fallacious and must never be accepted by self-respecting persons as final...for to teach superstition as truth is a most terrible thing.* Hypatia never escaped the fury of the church for the fact her “sapere aude” for which in the spring of 415CE, a band of Christian monks seized Hypatia beat her, mutilated her, killed her and burned her remains. Also was an impediment on the development of science that brought about the inquisition, which is an irrefutable proof of the religion that created it. These were done under the precision of the holiest men under the direct control of their holinesses of Popes. It was the most infamous instrument of injustice and the most terrible indictment of Christian love the world has ever seen. Christian popes and scholars perpetrated atrocities in comparison with which the persecutions of early Christians by the Roman authorities is a drop of blood in a barrelful and which have been exceeded in intensity in the west only by Hitler’s holocaust against Jews, communists, gypsies and homosexuals. No practice of a Pagan Native religion could imagine anything on such a horrific scale.

As though not yet over some other negativity of the Christian world, was according to (New York Times, 2001, Aug 2001) that” the Vatican that for centuries had young boys castrated to preserve their angelic singing voices. From the 16th century on, thousands of Italian boys had their testicles removed in the hope their voices would not break and their high registers would be enhanced by the vocal power of a man.

From this, one sees that the coming of Christianity introduced an extreme form of tyranny in the handling of power and imposition of authority that Yallop D. (1984) has observed that “*any one who questioned the current teachings of the church were anathema... and with the Pope’s blessing and financial help an Italian prelate, Umberto Benigni, created a spy system. The purpose was to hunt and destroy all modernists. Thus in the 20th century, the inquisition was reborn”* which still gives a very bad impression of the church to the society.

Marx, Nietzsche and Russell’s Perspectives

Christianity from Marx’s Perspective

Karl Marx sees Christianity as being derived from man’s alienation, since religion stands at the root of this alienation. His idea of Christianity follows from Feuerbach’s assertion (1957) that “the concept of God and Christianity is nothing other than man’s self alienation through his self-

projection” Thus his idea of God is that it is a projection of man’s best qualities into an imaginary being which is a figment of man’s imagination. He however faults Feuerbach on the ground that he fails to trace the root of the problem that is, why man should alienate himself; why man should strip himself of good qualities and project them into a concept of God? What makes him form an idea of God? What leads him to religion as a solution of his suffering nature?

Marx bases his response on the fact that the economic exploitation of man by the capitalist system compels man to form the idea of God and thus turn to religion for consolation. It is this that leads to assert that religion is the opium of the people. He states that the suffering nature and oppression of man forces him to look up into the sky in the hope that a savior would come to deliver him from the oppression he faces. He thus strips himself of all good qualities and projects them to this imaginary would-be savior whom he calls God.

Marx goes on to state that religion is the cry of the exploited in search of consolation. Omoregbe J (2000) writes that Marx “asserts that when the people are liberated from this oppression and enjoy freedom and a good standard of living, then religion will die out by itself” He then accuses religious leaders of being responsible for this existing oppression since they use religion as a means of keeping the people in line and against revolting against their whims and desires thereby enslaving the masses.

Christianity from Nietzsche’s Perspective

Fredrick Nietzsche was the one who announced the death of God to the world. He was the son of a Lutheran pastor, born in 1844 and became a professor of philosophy at the age of 24. He reviewed traditional ethics as self-denial ethics; a slave morality imposed on Christians by the ruling class, authorities, priests and lawyers to suppress and subjugate the faithful.

Nietzsche consequently severely attacked Christianity whose imposed slave-morality enslaves and destroys man’s passions and instincts of self-love and emphasizes mortification, self-abnegation, humility, pity, sympathy, obedience to God and Authorities. He sees Christianity as fit only for the ignoble species of men, since it stifles intellectual pursuit and destroys the best part of man. This is a calculated attempt to check insurrections, oppositions and challenges by the oppressive classes and subscribed to by weaklings who accept this slave morality.

The promotion of the altruistic ideals of pity, sympathy, love is employed by the aristocrats and the priests to enslave the Christians and dissuade them from realizing the concept of egoism, militant ideals and virtues of achievement, patriotism, love of one’s race, sordid envy and being natural etc. Eneh J.(2001) observes that “this deadwood morality fears vitality, power, and courage to assert man’s personality, confidence, in himself and dignity.”

The Nietzschean attacks of the Christian ethics are for making man soft-minded, feeble, instead of creating evil-mindedness and hard heart in him. According to Eneh J.(2001) ‘It advocates that man’s power is against the Christian view on pity, which contradicts self-development and in one of his Aphorisms, maintains “compassion for all would amount to tyranny for you my dear neighbor.”

He then advocates for a novel type of morality which he calls noble morality for noble and brave men of valor, the die-hard and achievers – a master morality; used to trans-evaluate the Christian values earlier promoted by the Romans and all men of valor and conquest. He also notes that it is inhuman to bless where one is being cursed. Thus, he rejects the Christian humility as expressed in the Sermon on the Mount. The noble man is self-glorifying, egoistic, self-loving, where the ‘we’ concept subject itself to the ‘I’ concept.

Christianity from Russell’s Perspective

Russell’s attack on Christianity is found in his work ‘Why I am not a Christian’ and is contained in his attack of Christ’s character, and also by highlighting defects in Christ’s teaching. He asserts that the character of Christ was such that his teachings based on his maxims and teachings in the gospel were difficult to live up to. He opines a moral problem with Christianity encapsulated in the fact that Christ believed in everlasting punishment and showed a vindictive fury against those who failed to listen to his preaching. Next he highlights the emotional factor on which he postulates that religion is accepted because of emotions. He further asserts that Christian religion has been and is still the principal enemy of moral progress in the world.

He finally asserts that fear is the foundation of religion. This is because it is born partly as the result of terror of the unknown and partly by need to feel the companionship of an elder brother who stands by one in all one's troubles and disputes.

Evaluation of their Various Perspectives

Karl Marx

The beginning of Marx's problem with religion is the fact that he sees it as deriving from man's self-alienation for this is where intrinsically he differs from the others since his criticism is based on the origin of religion and thus his assertion that religion is a figment of the imagination fails to be accepted by a horde of people because it gives a shallow and unwholesome idea of the origin of religion. To the fact that the capitalist system compels man to form the idea of God one can opine that despite the capitalist system it is not true that every one subscribed to the idea of religion. Thus what becomes the faith of those who do not subscribe to religion, what becomes their opium? In the same vein we can ask how these people for whom religion is non-existent can be liberated from what they are not bound by?

Frederick Nietzsche

Writing on this thinker Eneh J.(2002) argues that 'Nietzsche fails to tell us that his proclamation of the death of God leaves a vacuum in man's being for human life becomes both meaningless and purposeless; 'with the death of God, the earth has been separated from its sun and is becoming gradually engulfed in darkness. The future is bleak and uncertain. Mankind is now empty and drifting aimlessly without light and guidance'. This death of God theology has led to the theology of secularization in the views of Eneh J. (2002) 'which without denying the existence of God maintains that God wants man to live without him, that is, to live as if he did not exist'.

G.E. Morgan in his critique of Nietzsche asserts that 'beyond question, the major premise in Nietzsche's philosophy is atheism'. This death of God makes man lack something to hold onto in life, since all absolute disappear from human life. This leads to existential terror. Also, Nietzsche seems to have misunderstood or failed to notice core elements of the theology of the early Christian church as Irenaeus a church father opines in Saustad A () 'the key to understand the redemption in Christ is the restoration or recapitulation of the weak in this world'.

Bethrand Russell

Russell's criticism without doubt emanates from a deep-seated conviction about what he feels is essentially lacking in the concept of Christianity in particular and religion in general. However it must be noted that some of the things, which he has pointed out, are as true as the fact that he himself in taking such position falls short of some of his own assertions.

On the question of God's existence, all his refutations and argumentation could be countered by this assertion by St. Thomas Aquinas when he makes a distinction between a *propter quid* demonstration, that is, a demonstration through the cause, which is a demonstration through what is prior and an *a quia* demonstration, that is, one through what is prior relative to us.

It is in the second sense that the demonstration of God's existence is possible because when an effect is more manifest to us than the cause, we proceed from the effect to the knowledge of the cause, that is, from the known to the unknown. As long as the effect is better known to us, from it the existence of its cause can be demonstrated; for the cause pre-exists the effect in so far as the latter depends on it.

Russell's criticism of the character of Christ and his teachings are certainly taken out of context because they are taken in isolation of the preceding and following verses which should shed more light on Christ's reasons and rationale for making such assertions. For in picking just a verse or two of Christ's statement he does not see the big picture essential to understanding the aims and rationale for their utterance since his quotations of such verses again are taken in English whereas their original utterance was not English. Thus his criticisms of Christ character are as erroneous as the conclusion he arrives at.

Conclusion

In the light of the above mentioned impacts especially the positive aspects of Christianity credit must be given to the church for adding quality to the world by championing the beginning of various vistas in the field of knowledge and learning and even to the point of various other spheres of human existence, for these the world remains eternally grateful.

The point of fact however, is that the religion known as Christianity today was built upon some basic principles and some of the negative impacts highlighted in this paper have essentially run afoul of these basic principles such as the respect for the dignity of the human person that the castration of young boys for the preservation of their voices fundamentally violates. This shows a love for an aesthetic quality in deference to a higher quality. Also, the massacre of a whole lot of people in opposition to the Dogmas of the church during the inquisition is a serious pointer to this. DC3A Thus the church as an institution has failed in keeping some of its fundamental tenets as a result tainting both its image and giving room for such criticism as labeled by the three philosophers under review who thereby criticized religion where the criticism should be for religious institutions.

It goes without saying that the church has done much harm addition to good. But care must be taken to understand that an abuse does not and cannot destroy use but the leaders of the Christian churches should concentrate in establishing peace and universal brotherhood of all men for which Jesus prayed to the Father that they may be one or else more people will have reasons to conclude that the Christian religion has atrophied its will. Christianity as an institution must with honesty seek to remain true to the ideals that were the foundation of its establishment.

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