



The identification of certain types of religions especially forms of sectarianism with urban centres is not new. MAX WEBER, for instance, devoted some time to the discussion of the influence of cities as distinct from rural areas on early Christianity and sectarian movements (1963: 34). But it is not for one of WEBER's reasons, namely, that "the city was regarded as the site of piety" [*ibid.*], that, as we shall argue here "successful sects" are most identified with urban centres in contemporary Eastern Nigeria.

The term "successful sects" is used here in recognition that there are numerous sects which fall outside this category. TURNER mentions at least 140 distinct religious bodies active in Eastern Nigeria over one decade ago