

of Black minds. This means that Black preachers must be trained in areas which allow for a humanistic approach toward technology: ethnic studies courses, mathematics, biology, chemistry, economics, electronics, engineering, physics, and English. Religious ethics may still be taught, but Black children must also be taught that they can control their environment, their living space, and that they can discover nature's laws which govern life. (They must discover the laws, not change them.)

NOTES

¹Monroe Fordham. *Major Themes in Northern Black Religious Thought, 1800 - 1860* (Hicksville, New York: Exposition Press, 1921).

²W. E. B. DuBois. *The Souls of Black Folk* (Chicago: A. C. McChurgá and Co., 1903), chapter X. pp. 189-206.

³Fordham. *op. cit.*

⁴Fred L. Brownlee. *These Rights We Hold* (New York: Friendship Press, 1952).

⁵Fordham. *op. cit.*

⁶E. Franklin Frazier. *The Negro Church In America* (New York: Scholcken Books, 1963) p. 29.

⁷Frazier. *op. cit.*, 29.

⁸Ronald L. Johnstone. "Negro Preachers Take Sides" in *The Black Church In America*. ed. Hart M. Nelson, Raytha Yokley, and Anne K. Nelsen (New York: Basic Books, 1971) pp. 284-285.

Critique by Charles C. Irby

Back to the Basics... is a provocative presentation which focuses on the role of the Black church as a socio-cultural, politico-economic institution in an historic context. Not focused in Williams' paper are the spiritual, religious aspects of the Black church, but the solutions proposed certainly lead toward a liberation theology. Williams' primary focus is on how the Black church, in a modern context, has drifted away from its original *raison d'etre*, and he attempts to show what can be done to restore the Black church, as an agent or institution for the people, to a position which serves the people.

While the author's focus on the objects for analysis is clearly and sharply presented, the processes for attaining his proposed solutions are obscure. This obscurity stems from Williams' belief that the Black church "should return to the ideas which suggest involvement in such areas as mutual aid societies, credit unions, education, and corporate investments." But Williams provides no *vehicle* for attaining these goals beyond citing the Black church's historic role and its present circumstances in communities.

Williams' presentation is a good paper for *Explorations in Ethnic Studies* because he offers solutions for contemporary problems. However, to make this paper an excellent presentation, he should fill the wide gaps where only *scholars* (who already know) understand what is presented; and Williams should align his sights on what the Black church *is* doing in a modern context rather than devoting the present amount of space to what it is not doing. Attention to these matters could help in the identification of the vehicle(s) needed for restructuring the Black church to serve people.
