

first director of what is now the National Gallery of Zimbabwe. It describes what constitutes Cyrene art, and what distinguishes it from other 'schools' such as that of the Serima art fostered by Paterson's contemporary, Fr Groeber. This book assesses Paterson's influence, and records the further work of his best-known pupils, artists like Job Kekana, Adomech Moyo and Sam Songo. It tells of the impact overseas of Cyrene art — it is of considerable interest to read the many excerpts (pp. 53–5) from the critical acclaim given the London exhibition in 1949.

The book is well produced and the text is ably supported with illustrations. This is a generous tribute to someone who was both an intriguing personality and an important influence in Zimbabwe's recent cultural history.

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Now I Call him Brother *By Alec Smith*. Basingstoke, Marshall, Morgan & Scott, 1984, 128 pp., £1.75 (p/b), ISBN 0-551-01079-7.

This is the personal story of Ian Smith's son, Alec. A problem schoolboy, he became a disastrous student at Rhodes University where he immersed himself in student rebellion and the drug culture, spectacularly failing his exams and being expelled at the end of his first year. Back in Rhodesia, he did little, spending his time 'high' on drugs. His father — 'to "clean up" his hippie son' (p. 22) — ensured that he did not evade his military call-up. He hated his military training; the high point of this period was being caught in possession of drugs and convicted by a military court. After this training he made his living pushing drugs, but was eventually caught smuggling marijuana in from Mozambique. Amid considerable national and international publicity — 'Premier's Son on Drugs Charge' (p. 35) — he was convicted, but escaped with a relatively light fine.

Then came conversion to Christianity and Moral Re-Armament (MRA). This brought about a personal change of heart, some insight into the injustice of Rhodesian society, and dedication to reconciliation within the country. At an MRA Conference on Reconciliation, held at the University of Rhodesia in 1975, his recounting of the story of his conversion brought about a similar experience in the life of Black nationalist, Arthur Kanodereka. Soon afterwards, Smith and Kanodereka began to tour the country preaching reconciliation, using their friendship as a sign of what could happen nationwide if others took the same step. Apart from time spent on military service and at MRA headquarters in Switzerland (where he met his Norwegian wife), Smith worked with Kanodereka until the latter's murder in 1978. Smith has continued working for reconciliation, since 1981 helping to unite the three former warring armies into the new Zimbabwean army.

Basically, the book chronicles a conversion to Christianity. It tells of the previous dissolute life, the initial reluctance to change, the personal reorientation, and the subsequent involvement. He admits that he became 'higher' on Christianity than he ever was on drugs — 'my father did ask me one day if I ever did anything in moderation!' (p. 47). The book's theme, as the back cover explains, is 'how God can take a dedicated life and help to change the course of

history'. The theme is thus the MRA understanding (the book is published by MRA) of the importance of personal change: society will be changed by the changed hearts of individuals, by personal reconciliation. This exclusive stress on social change through personal conversion puts Smith some distance from the various forms of liberation theology which constitute probably the dominant stream in Christianity today. This stream pays far more attention to the injustice inherent in structures and systems, and is less sanguine that those who benefit from the present structures will voluntarily relinquish those benefits.

Those who would hope to find here new information on the inner workings of the Rhodesian Government, or new disclosures on the transition to Zimbabwe, will be disappointed. It is not that sort of book. At some points, the author suggests that his activity (either as an individual or with MRA) influenced national events. These occasions include the 1975 MRA conference; his introducing Kanodereka to his father — 'it was the first time [Ian Smith] had ever met a black nationalist socially. . . . Dad was bowled over by his sincerity and his courage' (pp. 84–5) — which it is claimed helped Ian Smith to understand Mugabe later; and his setting up this meeting between his father and Mugabe the night before Mugabe was declared Prime Minister, which is described as 'a meeting with profound significance to the country' (p. 86). The evidence in the book is too limited to enable the reader to evaluate the significance of these activities — perhaps it is unrealistic to expect more from what is basically an account of a spiritual odyssey.

The book is well written, racy (even slangy — the author is not infrequently 'stoned out of his tree') and well-structured. If the author reveals no startling new historical information, he portrays several things very effectively, not least his relationship with his father for whom he obviously has considerable affection despite their profound and wide-ranging differences of opinion.

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