

scholarly, and he is considered to be an interesting and conscientious teacher. But what drove him to write No Sense of Evil, and to promote its ugly message so aggressively?

My own experience with Professor Barros is recent. I cannot recall meeting him and apart, from several letters-to-the-editor, I had read nothing by him until I was invited by External to seek an answer to the Norman riddle. I informed Barros that I was doing this study, and would be willing to consider further material. I told him, and others who volunteered information and theories, that I could not enter into a dialogue with them until my report was complete. In addition to three meaty letters, however, I received four conspiratorial telephone calls from Professor Barros. In the last one he said he was sending two more letters; they would be "unsigned but you will know where they come from." Unaccustomed to cloak and dagger, I laughed nervously. He heard. It was the last call, and I never did get the letters. Within a day or two someone was making inquiries in Toronto about my background; he would not leave a name but the number he gave is listed under "Barros."

My experience is not unique. I have talked to a number of authors in Canada, Britain and the United States who all report being pressured by calls or letters from Barros. Three complain that their responses were misrepresented in the book. The most upset is Professor Victor Kiernan of Edinburgh University who holds that Barros misrepresented his inquiries and then seriously misconstrued his statement about Norman by taking words out of context. Well before No Sense of Evil appeared, at least one draft of the book was sent to another spy-catcher who made appalling use of it (see below). At least one editor was bullied to withdraw the book from a knowledgeable reviewer. Members of Parliament received pre-publication copies, and those who showed any interest have been "bombarded" with phone calls and briefing notes. I have a set that was sent to David Kilgour, M.P. They counsel him to take "the moral high ground," and then urge him to mull over the point that, after 33 years, "[Norman's] widow is entitled to know what the government has discovered ..." (Would Barros really like to know what Irene Norman thinks of his interest?)

I cannot imagine what lies behind Barros' apparent anger and passion. Why does he want so badly to destroy further the reputation of a long dead Canadian scholar and diplomat? That his real target is Pearson, as he told me on the phone, does not make understanding any easier. He appears not to like Canadians, among whom he has lived for 21 years; he finds insufferable what he sees as our deference to authority, our hypocrisy, our tolerance of traitors, and above all, our