

On Anti-Americanism, Barros becomes insufferable. The row over Norman's death, he contends, was inflamed if not invented by the government. It was just another instance of "American bashing ... an old and honorable tradition in Canada and often politically lucrative to boot." (130, 127) He claims that the British had given Ottawa more damaging evidence than had the Americans, but had been spared our criticism. "Denigrating the English cousin," he explained "was less productive than denigrating the American neighbour." It matters naught, it seems, that the "cousin" had conveyed his information through quiet, proper channels, and had corrected it when new material, less damaging to Norman, came in. Our "neighbour," by contrast, had misused Canada's own information, invented false evidence, and, contrary to a specific promise, blasted it out into the world media; the "neighbour" was thus very largely responsible for the death of one of Canada's best and brightest. Reading Barros on "American bashing" inclines me to become a basher too.

As Barros' own case shows, it is quite possible to live 20 years in a foreign country and remain loyal to one's own. However, being born and raised abroad, he contends, is totally different. Norman's home in Japan was Canadian, and he attended the Canadian Academy in Kobe; Barros nevertheless charges that his loyalty was less than that of "the youths of his day who, growing up in Canada, daily savoured the loyalty symbols that bound them to the Crown: the rendering of God Save the King and seeing the Union Jack on the flagpole flapping in the wind." (10) "Though legally a Canadian national, he became an individual whose absorbed values made him something less than that." (9) While at Harvard, it seems, he even "attempted to acquire American nationality." (10) Barros has only the erratic Jaffe as a source for that improbability.

Pearson joins Norman under the cloud of suspicion because Methodism, the faith of their fathers that they both had abandoned, had introduced them to inflammatory ideas about social justice and internationalism. (10) In explaining how Pearson could have become "Moscow's ultimate mole," or at least "an unconscious ideological sympathiser," Barros brought up the "social gospel, which, no doubt, prevailed in the Methodist household in which he was raised," and is reflected in Pearson's memoirs "when he speaks of midnight discussions with College friends over the follies of politics that led to war but neglected the evils of poverty and injustice'." (201) Dangerous stuff Methodism!

As we have seen, Norman became for several years a distressingly doctrinaire Communist. Even then, however, he firmly rejected historical determinism and warned that there