

Bowen sees the suicide as, in good part, a calculated, dramatic gesture against McCarthyism, and Irene Norman hoped that it would at least help to discredit the ugly phenomenon. The Senate subcommittee was alarmed that it might! (Rusher 214) Norman's last minutes were dignified and controlled, as evidenced by his brief note begging forgiveness of the Swedish Ambassador for having used his flat "as the only clear jump where I can avoid hitting a passerby." Once having decided to end his life, he may well have chosen a public and dramatic means to maximise its impact on world opinion. On the other hand, Norman's behaviour during the preceding days had been too erratic, and his expressions of anguish and self-pity too open, to support fully the theory of a noble, Socratic sacrifice.

Professor Norman Dewitt, who taught Norman at the University of Toronto to love the philosophy of Epicurus, and knew him well, described him after the suicide as "the Hamlet type - proud, introverted, intellectual and totally honest. Such people do not develop social callousness. They do not make confidants ... In extremis the only question is 'To be or not to be'."

The motive, overwhelmingly, was to escape the prospect of seemingly endless interrogation and humiliation for himself, and embarrassment for his Minister and colleagues. Canadians were not wrong to assign the primary blame to a group of foreign politicians and officials who had demonstrated their determination to pursue him to the end. The wave of anger that swept Parliament and the nation was not just another instance of "American bashing." It was rage over a crude, cruel violation of Canada's sovereignty, and shock at the loss of one of our brightest and best.

The entrapment of Norman continued even after his death. Two alleged suicide notes, both complete fabrications, were leaked to the press in Cairo. The forger was probably the same person or persons who concocted a CIA message to Washington that did enormous damage to Norman's reputation, and appeared to justify the subcommittee's pursuit of him. The dishonest, troublemaking lines were that Norman "told the Doctor that he was afraid Prime Minister St. Laurent was not standing behind him, that he was afraid there was going to be a Royal Commission inquiry, and that if he was called he would have to implicate 60 to 70 Americans and Canadians and that he couldn't face up to it and that he was going to destroy himself." Clearly the "doctor" was the Egyptian Dr. Doss who had talked to Norman at length about his suicidal intentions, but later denied hearing or saying anything about a "Royal Commission inquiry," weak support from St. Laurent, or the implication of 60 to 70 persons. (Bowen 158-60) Nor did King Gordon, Arthur Kilgour or Irene Norman or anyone else close to