

were branded as "individualists" as "thanks" for their services by Edward Pickersgill.

Edward Pickersgill's favourite line was that the reason that individuals had problems and that Collective programs failed, was that the comrades were not carrying out his instructions properly. Even when he issued contradictory instructions, which was a quite frequent occurrence, comrades were criticized for not carrying them out properly!

This petty tyrant used to tell comrades to check with him before embarking on a program or carrying forward with a piece of work. When the comrades did check with him, however, they were accused of "seeking permission" and not taking initiative. If, under fire, the comrades dared to remind Edward Pickersgill of his original instruction they were accused of applying what he said too mechanically. Somewhat chastened, and very confused, the comrades would go away, take the initiative and discover later that they were again under attack by this madman for not checking with him. In this situation, the comrades would find themselves subjected to another scathing attack, this time for "individualism"!

As a result of these spontaneous attacks, the difference between taking initiative and individualism was completely blurred for many Collective members. The degree of confusion on this question of individualism was reflected by the fact that comrades actually called for discussion on the distinction between these two concepts. Of course, this discussion was blocked by the petty tyrant himself. In this particular case you were damned if you took initiative, and you were damned if you didn't! The petty tyrant arrogantly ran roughshod over the Collective members, standing as judge and jury on who had committed the crime of "individualism" and who was simply taking up initiative.

Initiative taken up by one comrade in the area of finances was quite openly crushed. The comrade was new to this area of the work. The comrade's work developed well until she ran into some problems on which she needed guidance. Rather than muddle her way through she took the initiative to bring the problems to the attention of Edward Pickersgill, who was leading this area of the work. When she received no actual assistance, the comrade took the initiative to present her problems, in a calm and open way to the

Lu Hsun Unit, of which she was a member, and to the Collective at large. Along with the problems, the comrade outlined a number of possible solutions.

Rather than assist the comrade to move forward, Edward Pickersgill immediately seized on the opportunity as a perfect time to try to break her spirit. He launched a withering campaign of criticism against her "individualism", her "personalizing" of the problems involved in finances and administration, and her "panic" in face of problems. The comrade was portrayed, in this attack, as a raving, hysterical paranoiac. He contemptuously denounced her honest attempt to inform the Collective of her problems in the finances work by accusing her of breaking the discipline of the Lu Hsun Unit by presenting a document to the Collective before discussion and approval by the unit. This document was only released after it became apparent that the comrade was going to get no assistance from Edward Pickersgill or from the Lu Hsun Unit under his guidance.

This petty tyrant's final decision was to take the comrade off the financial and administration work completely, denying her any opportunity to resolve the contradictions at hand. Because of this ridiculous decision the comrade was robbed of valuable experience and her initiative was cruelly suppressed. Besides rubbing the comrade's face in the dirt, this petty tyrant was preparing conditions for his own takeover of the finance and administration work. The success of this plan was an essential part of his criminal desire to steal \$18,000 from the Collective.

It is a glaring exposure of Edward Pickersgill's rotten line on releasing initiative that so many comrades in the Collective were confused on the difference between "individualism" and "taking initiative". These two concepts have little in common. Confusion only arose on this question because of Edward Pickersgill.

Taking initiative can be simply defined as doing something correct without being told to do so. The problem encountered in clearly grasping this concept was that what was "correct" was determined by Edward Pickersgill's whim. Whatever he wanted to be done was, by definition, "correct".

Edward Pickersgill's personal whim became the determining factor in distinguishing "individualism" from taking initiative.

PART ELEVEN

Edward Pickersgill Had a Degenerate Lifestyle and Style of Work

EDWARD PICKERSGILL'S INEVITABLE DEGENERATION

In his "Preface To The Life Of Ernst Thaelmann", Georgi Dimitrov wrote, "A true revolutionary and proletarian leader is formed in the fire of the class struggle and by making Marxism-Leninism his own.

"It is not enough to have a revolutionary temperament.— one has to understand how to handle the weapon of revolutionary theory.

"It is not enough to know theory — one must also forge oneself a strong character with Bolshevik steadfastness.

"It is not enough to know what ought to be done — one must also have the courage to carry it out.

"One must always be ready to do anything, at any cost, which is of real service to the working class.

"One must be capable of subordinating one's whole personal life to the interests of the proletariat."

This quote describing the characteristics of a true revolutionary leader provides a glaring and revealing antithesis to the actual practice of Edward Pickersgill. This man, who dared to call himself a "revolutionary leader", knew nothing of the "fire of the class struggle" nor of the need to embrace Marxism-Leninism as a "weapon of revolutionary theory". His was the theory of bourgeois individualism and the practice of decadent self-indulgence.

Edward Pickersgill did not have the "Bolshevik steadfastness" characteristic of true revolutionary leaders, but instead entertained the slovenly habits of an indolent bourgeois. He replaced courage with arrogance; the arrogance of the master towards his slave, of the employer towards his employee. Entrenched in bourgeois ideology, he dominated others to enrich his own personal lifestyle. This despicable character was ready to betray the working class at the drop of a hat.

Over the past few years and particularly over the six months prior to his split from the Collective, Edward Pickersgill's lifestyle and style of work degenerated rapidly. This degeneration was visible in all aspects of his life and work and was a direct result of his lack of interest in, and lack of commitment to, anti-imperialist politics. The contradiction between these revolutionary anti-imperialist politics and his own bourgeois political line became so intense that the only way he could continue to exist inside the Collective was by literally dissociating himself from the life of the organization and taking up an individual pattern of isolation. So his personal lifestyle and style of work within the Collective degenerated quickly.

The degeneration of Edward Pickersgill's lifestyle and style of work exactly parallels the degeneration in his political line and in

his commitment to revolutionary politics. An incorrect line was reflected in a rotten practice, for as Mao Zedong teaches: "The correctness or incorrectness of the ideological and political line decides everything."

One may wonder how it was possible for such a despicable character to function in a leading position inside the Alive Production Collective. For a time Edward Pickersgill was able to conceal his lack of understanding of revolutionary theory behind a thin veneer of "Left" phrase-mongering. That he was able to fool the members of the Collective for so long is a reflection of a weakness within the organization which we must work hard to eradicate.

However, Edward Pickersgill was not able to fool Collective members indefinitely. The more advanced comrades soon began to see through his deceptive mask. Faced with the threat of exposure, Edward Pickersgill was forced to isolate himself more and more from the actual life and work of the Collective. Finally he found himself completely unable to hide his degeneracy from the comrades and so fled from the Collective with his tail between his legs.

In his essay "The Role Of The Chinese Communist Party In The National War", Mao Zedong wrote: "At no time and in no circumstance should a Communist place his personal interests first; he should subordinate them to the interests of the nation and of the masses. Hence, selfishness, slacking, corruption, seeking the limelight, and so on, are most contemptible, while selflessness, working with all one's energy, whole-hearted devotion to public duty, and quiet hard work will command respect."

Edward Pickersgill's practice was characterized by those traits which Mao Zedong describes as "most contemptible". When he could no longer hide this fact from the Collective and so could no longer use the Collective to further his own personal aims, Edward Pickersgill split.

In August, 1978 Edward Pickersgill was faced with a choice of doing honest self-criticism for his errors and rectifying his mistakes or fleeing from the Collective. Like a coward he ran. He ran in search of personal fulfillment and individual gain. Edward Pickersgill found that individualist interests cannot be met within the Alive Production Collective. Such selfish aims cannot be met without standing squarely opposed to the vast majority of the Canadian people. This is the position which Edward Pickersgill has chosen for himself.

ARROGANCE AND VANITY — TRAITS OF A BOURGEOIS INDIVIDUALIST —

In the six months immediately prior to his departure from the Collective, Edward Pickersgill lost all interest in revolutionary politics. He lacked all motivation and became moody, listless, sulky and bored. He spent long hours nagging at comrades, watching television and sleeping, while others carried the on-going political work. Arrogantly he took life easy while other comrades worked harder in order to carry his responsibilities.

A clear sign of Edward Pickersgill's degeneration was seen in his bourgeois view of women as sexual commodities which he could use to "brighten up" his "dull and boring" life. His arrogance and contempt for women grew to such an extent that he began to openly discuss women's bodies and clothing in extremely crude and degrading terms. He would rate women on their physical appearance and openly discuss this rating.

Edward Pickersgill's vanity and arrogance were clearly visible in the question of his own personal appearance. Not content with being a turkey, he fancied himself a peacock.

Edward Pickersgill had the habit of spending large amounts of money on personal luxury items such as cowboy boots. These boots were extremely expensive and also extremely impractical. Whenever Edward Pickersgill went out and bought new boots or new clothes he would loudly proclaim that this commodity was "the best" and that other comrades should also buy them. On most

occasions comrades ignored this advice because the item was absolutely impractical.

In a few cases, however, the item promoted by Edward Pickersgill was seen to have actual advantages. Several comrades actually went out, on one occasion, and bought boots like Edward Pickersgill because in this rare case they were quite cheap and sturdy. As soon as this happened, this peacock stopped wearing his boots. He went out and bought a different kind. This ridiculous activity was a reflection of Edward Pickersgill's petty jealousy and childish desire to be "the best". Immersed deep in bourgeois individualism, this peacock desired to be "unique".

Edward Pickersgill's jealous pride in his own possessions often reached outrageous proportions. On one occasion he became extremely angry when one comrade borrowed his old rubber boots to work in the garden. Edward Pickersgill roundly denounced the comrade and subjected him to degrading cross questioning on whether or not he had athlete's foot. The comrade did not, nor was there a reason to think he did.

One interesting development on the front of clothes in the months prior to his split, was that Edward Pickersgill began to wander around the house and also outside, in bare feet. While this individualist indulged in this petty display of "uniqueness", the Collective was engaged in a conscious program to discourage Collective members' children from doing this very thing because of the danger of sharp metal objects and broken glass. Edward Pickersgill showed no concern for this Collective program with the children. Personal pride and individualism were the guiding principles in this peacock's life.

Apart from the obvious danger of broken glass on the sidewalk, Edward Pickersgill was leaving himself in a position of vulnerability and weakness if he were called upon to defend himself. An interesting contradiction presents itself. This coward was so scared of being recognized and beaten up that he rarely left the house. Yet when he did venture from the house he effectively made himself a standing target, unable to defend himself.

In the early spring of 1978, Edward Pickersgill bought a set of false teeth. This was an entirely reasonable purchase since his teeth were badly decayed and causing him a lot of pain. However his attitude towards these teeth was absolutely unreasonable. Edward Pickersgill was enamoured with his new false teeth. They were his pride and joy. Other comrades quickly became sick and tired of constantly hearing about his teeth and about how much they improved his appearance.

In August 1978, Edward Pickersgill forcefully learnt the lesson that a fine appearance cannot hide a rotten political line.

PUERILE SULKING AND PETTY BICKERING

Over the months prior to his departure, Edward Pickersgill was extremely moody and cantankerous. This moodiness had been a feature of his practice from the earliest days of the Collective which he never actively combatted. During 1978, however, the frequency and duration of these sulks increased greatly.

People were never given reasons for these sulks, although Edward Pickersgill would often try to justify his sulks by claiming that he was sick or had a headache. In many cases he was not sick at all. He was simply in a bad mood.

On one occasion, Edward Pickersgill spent a full morning and part of the afternoon sitting staring out of a window when he should have been laying out Alive Magazine. He gave no explanation of this. When asked what the problem was by a concerned comrade he arrogantly replied, "Maybe I'll tell you some time." He never did. Edward Pickersgill showed absolute contempt for the comrade's genuine concern.

This moodiness and sulkiness had negative effects on the ability of other comrades to carry out their work. Comrades would worry about what was wrong with Edward Pickersgill. When they received no answer, the comrades would walk around as if on eggs, fearing and dreading the worst. Was this feeling based on pure

illusion? No, it was not. There were concrete reasons for these fears.

Often Edward Pickersgill would emerge from these sulks in a wild, hysterical frenzy, attacking those comrades who were concerned about his well-being. He would launch these vicious attacks and then try to claim that he had been sullen and quiet because he was mulling over the question of how to make the criticism. His line was, "attack someone else and nobody will ask you why you are being such a sulky, morose person." This policy of "attack is the best form of defence" was designed to deflect criticism from himself and beat the other comrades into submission by yelling and screaming.

There was always a mystery surrounding Edward Pickersgill's sulks. Nobody ever knew what was wrong with him. Those who asked were subjected to slander and abuse. He saw himself as the "centre of the universe". His moods were supposed to govern the world. They did not. As time passed comrades stopped paying attention to Edward Pickersgill's moods. They simply pressed on with the political work at hand.

Besides his moodiness, Edward Pickersgill also created an extremely bad atmosphere within the Collective by his almost constant petty bickering. There was always some point of disagreement or some petty point of criticism to be made. These points were not brought up in a comradely fashion. On the contrary, they were addressed in an extremely arrogant and aggressive manner. Edward Pickersgill took the attitude that comrades did these things to purposely irritate him — as if we all had nothing better to do with our time! He was capable of being extremely irritated by nothing at all. There was certainly no need for anybody to go out of their way to irritate him.

The constant bickering and harassment was used by Edward Pickersgill to try to break the comrades' spirit. He was irritated by the fact that others were genuine in their sentiment and commitment to anti-imperialist revolution in Canada. Edward Pickersgill felt no warmth or comradeship towards the members of the Collective. Their presence, their enthusiasm and their spirit were a constant source of irritation to this bourgeois individualist.

DRINKING TO ESCAPE REALITY

Edward Pickersgill used a number of degenerate and irresponsible means of avoiding revolutionary struggle. Drinking, watching television and sleeping were his favourite means of doing this.

Even before the Collective was formed Edward Pickersgill had a drinking problem. He simply did not know when to stop. He would generally just drink alcohol until the bottle was finished or he passed out, whichever came first. Although he made a number of attempts to break this drinking habit he met with only short-lived success.

Within the Collective a quite hard and fast line against drinking developed. Alcohol rarely came into the Collective houses. Instead of using this disciplined atmosphere as an ideal opportunity to finally give up drinking completely, Edward Pickersgill would go out drinking instead with friends outside the Collective. During 1973 he worked hard to try to cultivate one friend of the Collective as his own personal friend. This man had a serious drinking problem and had worked hard for years to break the habit with the support of his wife. Edward Pickersgill quickly undermined this program by drinking with the man. His total contempt for this man and his lack of respect for the man's determined struggle against alcoholism is just one more manifestation of Edward Pickersgill's contempt for people.

Within the Collective Edward Pickersgill loudly proclaimed the horrors of drinking. Yet he took every opportunity which came up to drink. When one comrade was working in a bar at night Edward Pickersgill always volunteered to go to the bar to drive this person home. He would arrive before closing time and try to get a couple of free drinks while he waited for the comrade to finish work.

Sometimes Edward Pickersgill's drinking was extremely disrupt-

ive to the work of the Collective. It meant that he sometimes disappeared into a friend's house for a few drinks without informing others where he was going for fear of censure. This problem was often very disruptive and alarming for other comrades.

One such incident occurred after the split between Alive and the Bainzites, and shortly after the Progressive Cultural Club (PCC) publicly made known its differences with the Bainzites. The PCC's actions led the Bainzites to send out a band of thugs which they labelled, "The Control Commission". These thugs came to Guelph in response to an article by the PCC which criticized the Bainzite slogan, "Make The Rich Pay". Instead of simply questioning members of the PCC about what was going on, this fascist group proceeded to terrorize various individual members and suspected members of the PCC at their homes. Their terrorist tactics consisted of yelling, threats of physical violence, obscene insinuations and general harassment. Members of the Alive Production Collective and of the PCC were constantly on their guard at this time.

On the very day that these thugs arrived in town, Edward Pickersgill left a Collective work place at about 3:30 in the afternoon to pick up some mail. This trip usually took about 15 or 20 minutes to complete. By 5:00 p.m. he had not returned and worried comrades sent out a search party to drive around town and look for him. He was nowhere to be found. The comrades were extremely concerned.

Finally at about 6:00 p.m. he was located at a neighbour's house drinking beer and "talking hockey". The comrades were infuriated when they heard this and loudly denounced him when he arrived back. This pleasure seeker had no concern for his comrades at all. His comrades were worried that he was lying somewhere, beaten senseless by the Bainzites. In fact he was "boozing it up" with a neighbour.

In 1975, when he was a close and constant companion to Hardial Bains, Edward Pickersgill consumed alcohol very heavily. Before most of their political discussions, Bains would send out for whiskey and ice. It was often Edward Pickersgill who ran the errand. Of course, the attendance of these two opportunists at a Bainzite social gathering was always an occasion for drinking also.

Edward Pickersgill never mentioned this drinking buddy interaction with Bains in his reports to the Collective at the time. We never knew that our official representative was running around as an errand boy for Bains. We never knew our formal leader was acting as Bains' drunken crony. Edward Pickersgill knew that if the Alive Production Collective was informed of these matters, its understanding of his drinking problem and its grasp of revolutionary style, would lead to him being taken off the case and rejection of the Bainzites all the sooner.

This negligent and careless attitude towards the Collective is just another example of Edward Pickersgill's subjective and superficial outlook towards comrades and their disciplined and principled stand for revolutionary work. His personal satisfaction had overridden his political responsibility to the members of the Collective. Drunkenness and revolutionary struggle are in contradiction. Drinking to excess clouds the mind, distorts perceptions of the world, increases subjectivity and can greatly exaggerate spontaneity and aggressiveness. Edward Pickersgill's drinking had all these negative effects and helped to firmly entrench his rotten attitudes and reactionary opposition to the theory of Marxism-Leninism-Mao Zedong Thought and practice of anti-imperialist revolution.

RIP VAN WINKLE "ESCAPISM"

Television watching and sleeping were Edward Pickersgill's main tactics of escaping from the rigours of class struggle. Prior to his split in 1978, this indolent spent long hours sleeping during the day, and long hours watching television from early in the evening until the early hours of the morning. Often he would sleep all morning,

rising for lunch and going back to sleep all afternoon. At supertime he would get up, eat supper and then watch television all evening.

The obsession with television had developed over the course of several years although it definitely became more pronounced during 1978. For example, in the summer of 1976 during a 3 month break in the Alive Magazine publishing schedule, Edward Pickersgill spent most of his time, morning, afternoon and evening, watching television, particularly the Olympic Games. Most of the rest of the time was spent bitching at comrades and looking sour.

Edward Pickersgill's obsession with television was such that it was impossible to hold a conversation with him when he was watching it. He was totally engrossed not only in the program itself but even in the commercials. Comrades would often return from external political work and approach Edward Pickersgill while he was watching television, to give a report. Edward Pickersgill would say, "Fine. Go ahead with the report. I can listen while I continue watching this."

The comrade would then give a report while Edward Pickersgill ignored the whole thing and continued watching television. This was irritating to say the least, and a complete waste of the comrade's time.

Edward Pickersgill very rarely made any real attempt to explain his sleeping and television watching. If he did ever feel obliged to present some kind of rationalization of his actions he would blame the fact that he needed so much rest on an illusion. The illusion which he promoted was that he got worn out by constant hard struggle with other members of the Collective. The fact is that he wasn't around long enough to be involved in much of anything at all and certainly was not embroiled in long hours of intense political struggle. In effect Edward Pickersgill was blaming his degeneration in lifestyle on the members of the Collective!

On numerous occasions Edward Pickersgill would fall asleep in a collective work area rather than retire to his home at night. When he slept late the next morning this would cause major physical disruption to Collective programs because the room he was sleeping in and the rooms adjacent to it would be cut off from use by work teams. This disruption was a source of constant struggle, with a number of comrades pointing out that this was an unacceptable pattern.

On one occasion a number of close supporters of Alive were organized to work alongside Collective members on the proofreading of the magazine. Two responsible comrades set up a plan utilizing a number of work rooms so as to provide optimum conditions for proofreading. This plan was limited by the fact that Edward Pickersgill was sleeping in one work room. Half an hour before proofreading was to begin, one of the responsible comrades woke Edward Pickersgill and told him of the proofreading plan. In drowsy, irritated tones, Edward Pickersgill told the comrade that no close supporters were to work on the entire main floor of the house where he was sleeping since he planned to sleep longer, get up, wash, and then have something to eat. Proofreading of Alive Magazine was not to interfere with this "all-important" personal schedule.

Rather than launch a major struggle at this time, the plan for proofreading was altered, and proofreading proceeded in far from optimum physical conditions.

Attempting to wake Edward Pickersgill each morning was also a disruptive force in the work of the Collective whether he slept in his own bed or on the couch in a collective work area. He would demand that comrades bring him cups of coffee to help him wake up, and then fall back to sleep before drinking the coffee. Two or three cups of coffee were usually wasted each morning before this sluggard got up. Five or six wasted cups of coffee was not an unusual total.

This pattern of demanding that people wait on him hand and foot and then falling back to sleep, infuriated other Collective members. It wasted the Collective's time because not only was this sloven failing to meet his work commitments in the morning, but other

comrades were having to worry about trying to get him up.

On one occasion a comrade brought Edward Pickersgill 3 or 4 cups of coffee before he finally summoned up the strength to sit up in bed and taste the hot beverage. Although the comrade had been selflessly working at getting him up for over an hour, Edward Pickersgill launched a criticism of the comrade's service, saying that he wanted a cup of tea rather than coffee. Holding back his anger at the unreasonable demands of this slovenly degenerate, the comrade went and fetched a cup of tea.

Another favourite line of this sluggard in the morning was to tell comrades, "Just turn on the television and that will wake me up." Of course this worked about as well as all those wasted cups of coffee and served as an irritant to any comrades trying to work in the area.

On the question of sleeping, this sloven was a complete hypocrite. He used to constantly make proclamations about how people must be fresh and lively when doing political work. He would repeatedly state, "There's nothing wrong with coming into the work tired, but you'd better not be sleepy. You have to get yourself up for this work."

However, Edward Pickersgill himself was the biggest criminal on this front. He was constantly coming into the work tousle-headed, sleepy and foul-minded. His sleeping patterns were totally unorganized. He would sleep whenever and wherever he wanted with absolutely no regard for the collective or personal patterns of other comrades. Yet he dared to give "medical" lectures on the fact that it is scientifically proven that people can get too much sleep and that this results in lethargy and sluggishness. Clearly he never listened to his own informative "lectures". These "words of warning" were for other comrades, not for the Rip Van Winkle of the Alive Production Collective himself.

Over time most of the comrades in the Collective became aware of Edward Pickersgill's laziness and oversleeping. At first people were fooled by his statement that he would just lie down for ten minutes to "clear his head". However comrades learned that such a statement at lunchtime meant that he would probably sleep until supertime. While these rotten habits did irritate comrades there was no great groundswell of public opinion directed against his practice. Much of this silence was a result of liberalism and the desire not to have major struggle over minor points and minor shortcomings. However some comrades did tackle Edward Pickersgill on his laziness on a regular basis. All this advice, criticism and warning fell on deaf ears. Edward Pickersgill never changed his practice.

Edward Pickersgill slept long hours and watched long hours of television in order to try to avoid political struggle. Like an ostrich, he buried his head in a pillow and hoped the world would go away. It did not. Eventually Edward Pickersgill could no longer avoid struggle by these tactics. He was faced with the choice of struggling to transform his practice or else running. He ran like a frightened rabbit.

THIRST FOR "BIG BOURGEOIS" STATUS

Within the Alive Production Collective, Edward Pickersgill acted like a big bourgeois in many aspects of his social practice. Of course, he wasn't actually a big bourgeois in the classical sense. He didn't own large scale means of production. He didn't directly exploit the labour power of others. But he did support his own degenerate lifestyle by stealing the fruits of other comrades' labour. He was able to do this by abusing the trust and confidence which Collective members placed in him.

With regard to domestic chores and other "menial tasks", Edward Pickersgill and Michelle Landriault acted like the classical "boss and his wife". These tasks were beneath them. Other comrades were left to carry out these duties.

Whether in their home, at another Collective member's home or in the kitchen at a Collective work area, Edward Pickersgill and Michelle Landriault never did dishes. After meals, the two would

invariably collapse in front of the nearest television or retire to some easy chairs with a newspaper. They would never offer to help with the cleanup.

It is literally true that in the last three years Collective members cannot remember Michelle Landriault ever doing the dishes. There is indication that Edward Pickersgill cleared the table on a few occasions and even washed dishes two or three times in the same period of time. It is obvious that both of these hard core factionalists contemptuously viewed their comrades as domestic slaves.

Why did Collective members allow this laziness to go unchallenged? In the case of Michelle Landriault we were fooled by her line that she would help with the cooking instead. In actual fact she rarely assisted with the cooking. The fact is that she absolutely refused to do dishes, whether or not she had done the cooking. For Michelle Landriault this was a non-negotiable. Such a rotten elitist attitude should not have been tolerated inside the Collective.

In the case of Edward Pickersgill the comrades excused him on the basis of his own claim that, "as a leading comrade I have too many important things to do to waste my time on mechanical tasks like supper preparation and dishes." We should have challenged this lie. While other comrades did dishes he did not engage in important political work. No, he simply collapsed in an easy chair and relaxed while others worked.

At the end of the high tide of the Mini-Cultural Revolution, in February 1978, Edward Pickersgill revealed his big bourgeois aspirations in clear terms. At this time one of the woman comrades in his faction was undergoing a great deal of personal turmoil. Contradictions within the faction, and contradictions between factional involvement and Collective membership were at the root of this turmoil. Since the existence of this faction was unknown to other comrades, this personal trauma could not be properly assessed by other Collective members.

In a Collective meeting in this period, the factional member broke down into tears and her personal turmoil became the focus of the meeting's attention. After an hour or so of struggle, the comrade made the suggestion that rather than continuing to be involved in full time political work all the time, perhaps holding a job in a factory would help stabilize her.

With emotionality, Edward Pickersgill praised this suggestion to the high heavens, saying that his co-factionalist's "excellent sentiment" should be upheld. Any other comrade who ever made this suggestion was loudly denounced for "attempting to avoid the struggle". The difference in treatment of this comrade was quite glaring. Edward Pickersgill then suggested that what would be of most benefit to this comrade was for her to become his "personal assistant". At the time, the Collective could not judge the unprincipled nature of this proposal. It now stands as an ugly beacon of Edward Pickersgill's bourgeois world view.

Edward Pickersgill attempted to cover up the actual nature of this "personal assistant" appointment by saying that there were precedents for it in the Collective. He cited two cases where Collective members had been placed under his special discipline. What was obvious to other comrades, however, was that whereas the first two cases amounted to comrades being put under a type of "house arrest" with Edward Pickersgill as the jailor, the third case amounted to a comrade being given a soft job as his personal secretary. Quite a difference!

Edward Pickersgill and his "personal assistant" had a meeting to outline the new job. Edward Pickersgill waxed ecstatic in this meeting, telling the comrade that she would get a lot out of working closely with him. He explained that she would learn to write, would learn the classics "as well as he had" and would generally pick up his "good style" of work. What an illusion!

Edward Pickersgill's reactionary line was, "Isolated from Collective struggle, protected under my wing, you will make great strides forward." What a guru mentality!

The personal secretary was given a desk in Edward Pickersgill's work room and started in on the task of doing an inventory of his

things and tidying up the room. Edward Pickersgill was too lazy to keep his own things in order. His secretary thus "legitimized" his laziness and at the same time put the brakes to the Collective's criticism of his untidiness. Who else but a big bourgeois has somebody to clean up their mess after them and then do an inventory of all their belongings? Nobody.

The unilateral appointment of one of his factionalists to the position of personal secretary was Edward Pickersgill's way of rewarding this woman. The big bourgeoisie "reward" their close collaborators with a comfortable life. In the Collective such open material rewards would be impossible. Instead Edward Pickersgill gave an underhand "reward" to rival the material comforts offered by the bourgeoisie. As his personal secretary this comrade had a comfortable niche where she was accountable only to Edward Pickersgill and could avoid the mainstream political struggles in the Collective. This was a "reward" for her factional loyalty!

Edward Pickersgill used this development to try to spread his factional mentality and desire for a comfortable position, inside the organization. He approached one comrade and asked whether she was jealous that the other person had been appointed his "personal assistant". He also asked her whether she would like to be his "personal assistant". She replied "no" to both questions and stopped Edward Pickersgill's conspiratorial activities dead in their tracks.

The first meeting that Edward Pickersgill had with his personal secretary turned out to be the last. After a period of time he grew tired of sharing his work room with her. His commitment to being a bourgeois individualist on the front of his own personal work came into contradiction with his secretary's work methods. Despite her factional involvement, the personal secretary applied collective patterns of organization in her work. So this comrade was told to clear all of her stuff out of the workroom. There was never any discussion about why her job as "personal assistant" had ended. In true bourgeois form, Edward Pickersgill unilaterally dismissed her without any sort of explanation. She was "fired" from her position, without warning, by the "boss".

Edward Pickersgill fired this comrade because he was such a big bourgeois individualist that he could not tolerate even being accountable to his "employee". This bourgeois careerist refused to be accountable to anybody!

A LIGHT LOAD WAS TOO HEAVY

In his essay, "On The Chungking Negotiations", Mao Zedong wrote: "Hard work is like a load placed before us, challenging us to shoulder it. Some loads are light, some heavy. Some people prefer the light to the heavy; they pick the light and leave the heavy to others. That is not a good attitude."

Throughout his life in the Collective, Edward Pickersgill shoved the heavy loads on to others, choosing the light load for himself. In the months and days prior to his split from the Collective he found even these light loads too heavy. He complained of the pressures of being a leader in the Collective and having to "deal with all the comrades' personal problems". He rapidly degenerated until he was doing virtually no work at all. His load was pushed onto the backs of other comrades. Often he would loudly proclaim what glorious deeds he would be doing and then leave others to actually do the task. He made the proclamations and left others to do the work.

During 1978 a mail answering program was set up from 7-9 a.m. each day. Edward Pickersgill arrogantly took upon himself to answer all the "important" mail, leaving other comrades to do the rest of the work. Of course, he refused to get up at 7 a.m. and participate in the program. Yet he loudly denounced others who were late arriving on a few isolated occasions. In the course of this whole mail program Edward Pickersgill never answered one of the "important" letters he had assigned himself, thus causing a major disruption of the program.

He also disrupted the editorial work of the magazine by failing to write the articles he had agreed to do. His editorial contributions

appeared in an inconsistent and spontaneous manner. He would not write articles which he was assigned or was asked to write, but instead would produce articles on topics which he determined as an individual. This was straightforward bourgeois individualism and constantly disrupted the editorial work on *Alive Magazine*.

Sometimes Edward Pickersgill would be asked for weeks to write on a particular topic and would fail to do so. On one occasion, he refused to produce an article opposing the erroneous concept of Canada as an imperialist power, although he was asked to do so repeatedly. Finally he wrote the article on extremely short notice. He wrote the article simply to get back at the comrade who had been persistently asking about the article. This comrade had been involved in major struggle with Edward Pickersgill over a number of points, including the writing of this article. The comrade was relentless in his criticism of Edward Pickersgill's incorrect practice and so presented a threat. This arrogant leader was tired of criticism from those "beneath" him.

When the article was finally presented to the persistent comrade it was given a predictably lukewarm response. This comrade's correct criticisms of Edward Pickersgill's practice had been trampled all over and the comrade had been treated with abuse and slander. Now this arrogant ignoramus was presenting the article as if it was all his idea and all to his own personal credit and glory. Not a whisper of self-criticism could be heard. So the comrade's reply to the article was, "It seems okay."

Edward Pickersgill launched a full scale attack on the comrade for his "laissez-faire" attitude towards the article and his unacceptable use of the vague word "seems". This petty harassment of the comrade was indicative of the contempt in which he held all comrades and the contempt in which he held *Alive Magazine*.

He was unwilling to write an article to serve the political work of the Collective but he was willing to write in order to harass the comrades.

Edward Pickersgill was also inconsistent in his contributions to *Chains!* He assisted in this group writing process on a spontaneous basis, contributing only when it pleased him. He would blame his slack work for *Chains!* in any given week, on the fact that he was tired and unable to think straight. This tiredness, he said, stemmed from the fact that he spent so much time sorting out comrades' problems and fighting "putschism".

This slacker also had responsibilities as a typesetter and as leading member of the Collective's technical unit. However, as in the editorial work, his contributions in typesetting were nonexistent. When the comrade who was carrying the bulk of the typesetting work went out for a day of distribution of the magazine he would always leave Edward Pickersgill a list of work to be done. Without exception, none of this work was ever done. The comrade would return to find that this sluggard had declined to work, preferring instead to sleep.

Within the technical unit Edward Pickersgill did not even call meetings although he was the leading member of the unit in name. Any meetings were called by other comrades and consisted of other comrades reporting to Edward Pickersgill on the progress of the work. In return, this indolent would tell the comrades to "push on with the work". He acted like an employer and treated other comrades in the unit like employees.

While acting the part of the employer, Edward Pickersgill would loudly denounce comrades for their "employee mentality". In reality this sluggard acted like a bourgeois and so by default the comrades were cast in the role of "employees". Edward Pickersgill did little work and led a degenerate life. Just like the bourgeoisie, he was constantly bemoaning "the pressure and responsibilities" of his position and blaming the masses for his woeful "plight".

FAILURE TO MEET LEADERSHIP RESPONSIBILITIES

Edward Pickersgill's participation in the political work of the Collective fell off drastically in the months prior to his split. He abandoned all pretence of providing leadership and made no

attempt to develop new programs or initiate discussion.

His participation in internal meetings fell off drastically. He did not call Collective meetings nor participate in meetings called by other people. In fact, he was one of the biggest promoters of the line that other comrades should call meetings, an interesting contradiction in light of his position as "leader".

His non-participation in meetings was often excused under the pretext that people were inhibited if he attended. This, he concluded, was the fault of the majority of members of the Collective for fearing the leadership. He never examined his own reactionary style and the rotten atmosphere of fear he created. His arrogance blocked his ability to admit that there was even a possibility that he could be at fault. Instead he preferred to simply skip meetings. The "fear of the leadership" syndrome provided a convenient excuse.

Edward Pickersgill rarely attended external meetings either. He literally never attended external public meetings. He usually gave the excuse that his appearance in public would be a security problem. In fact, in many cases, these meetings were organized in such a way that only people specifically invited by the Collective were in attendance. Such close contacts and supporters of *Alive's* work could hardly have posed a security problem. The fact is that Edward Pickersgill could not be bothered to make the effort necessary to attend such meetings. He preferred to relax at home.

Edward Pickersgill's false image of himself as an anti-social "outsider" also contributed to his lack of participation in external programs. The past few years of his life were centred around the misorganization of the Collective. Edward Pickersgill became divorced from life outside the confines of the Collective. Those ordinary people he did have contact with, such as other revolutionaries or neighbours were used and abused to serve his own selfish ends. This degenerate was far from being "anti-social" towards ordinary people. He simply regarded these people as being below his "advanced level" and had contact with them on his own terms.

The crux of the matter is that Edward Pickersgill had a deep-rooted basic contempt for ordinary people and gladly cut off contact with them. His non-participation in external organizing was also a reflection of his disinterest in having the Collective grow. In keeping the Collective small he was able to retain his hegemony over all the members of the organization, both politically and socially. In actual fact, this degenerate had thorough contempt for his comrades, the contacts they organized and for the political program of the Collective in general. These attitudes revealed his growing lack of interest in revolutionary work and his increased desire to continue in his bourgeois degenerate patterns.

Edward Pickersgill's whole rotten practice in this regard stands in direct opposition to Mao Zedong's call for integration with the masses. In his essay "Get Organized!" Mao Zedong wrote: "We Communists must be able to integrate ourselves with the masses in all things. If our Party members spend their whole lives sitting indoors and never go out to face the world and brave the storm, what good will they be to the Chinese people? None at all, and we do not need such people as Party members. We Communists ought to face the world and brave the storm, the great world of mass struggle and the mighty storm of mass struggle."

Perhaps Edward Pickersgill had read this section from Mao Zedong and heard that hard struggle stood outside the doors of the Collective. Based on this knowledge he then decided to stay at home.

Of all the people who have ever been members of the *Alive Production Collective*, Edward Pickersgill stands out as the one who had the least contact with ordinary working people. He consciously isolated himself from the world "outside" the Collective. He never held an "outside" job in a factory or anywhere else. Especially in the 1976-78 period, he did not participate in external political programs organized by the Collective. Rather, he holed himself up in his home or in Collective work areas, "busying" himself with degenerate activity, lots of unprincipled struggle, a small quantity of work, and an excess of sleep.

During the Mini-Cultural Revolution, Edward Pickersgill launched a campaign of criticism calling for opposition to the "fortress mentality" which had developed inside the Collective. Self-criticism was not a part of this campaign, although, in practice, Edward Pickersgill was the biggest upholder of the "fortress mentality" in the Collective.

The "fortress mentality" was identified as a pattern of behaviour which treated Collective work areas and Collective members' homes as islands unto themselves, isolated from the communities surrounding them. It was Edward Pickersgill who was instrumental in creating this mentality amongst Collective members. It was Edward Pickersgill who promoted himself as the "official neighbour" in the Collective and openly discouraged others from getting too friendly with their neighbours. It was Edward Pickersgill who hailed the gloriousness of full time political work and pointedly ignored the day to day experiences of the factory workers amongst the Collective membership.

When "outside" workers returned to Collective work areas at the end of the day, Edward Pickersgill demanded that they immediately pay full attention to developments and struggles which had occurred "inside" the Collective's work areas that day. Whether developments at the factory jobs took precedence over developments "inside" the Collective was never a question for Edward Pickersgill. Because he was working "inside", what happened "inside" was all important.

Every little trivial joke or struggle had to be treated as something of earth-shaking importance if Edward Pickersgill was involved. He expected all Collective members to pay great attention to everything he did. It was this sort of "centre of the universe" mentality which gave rise to the phenomenon which this reactionary called a "fortress mentality".

In terms of initiating new programs Edward Pickersgill's work also degenerated. In fact, he gave up entirely on initiating new programs himself and blocked the attempts of others to initiate new programs. In complete disregard for the principle of democratic centralism he would ignore these new programs proposed by Collective members.

For example, Edward Pickersgill consistently blocked any attempts to organize collective study. He also worked hard to destroy any study group which was formed. He would do this by ensuring that people were not able to get away from their Collective work assignments to study at the pre-arranged time. Those with a true revolutionary spirit and a thirst for knowledge were not allowed to pursue the kind of study that would actually enhance their contributions to the political work. Edward Pickersgill's activities on this front were nothing short of criminal.

By exercising his own power he effectively trampled on the needs, wishes and concerns of other Collective members. Any programs that interfered with his own selfish desires or that threatened to expose his bankrupt line were stopped. These cover-ups and conspiracies only delayed Edward Pickersgill's inevitable exposure, they did not prevent it.

REVOLUTIONARY PERSPECTIVE COMPLETELY LOST

Shortly before his final split from the organization, Edward Pickersgill had developed a total lack of faith in the organization's political work. His documents written after August 18, 1978 reflected the fact that he felt Alive had run its course in the spring of 1978. Ironically, most people saw this period as the most lively, informative and best series of issues of Alive ever put out. Interest in the work of Alive was growing both nationally and internationally, but this man had lost all commitment.

His lack of faith in the political work was brought to the fore in many practical ways. He was active in cutting back a number of very successful and popular programs such as Progressive Cultural Club literature tables and Alive readers' groups. Some of the literature tables had been going as long as three years when they were stopped. This whole program was a very effective way of

introducing people to progressive literature and politics. It was a highly successful program and for this reason was subjected to Edward Pickersgill's reactionary attacks.

The direct sale of Alive Magazine on the streets which had been carried on since the spring of 1970, was ended in the spring of 1977. Public political meetings were stopped in the fall of 1977. These are some important examples of the types of programs and activities which Edward Pickersgill sabotaged. His complete lack of faith in Alive's political work can be quite plainly seen. Clearly he had given up on this political work and turned his back on the Collective months before he made his final "getaway".

Edward Pickersgill's lack of faith in the Collective's political work was also evidenced in his nervousness whenever criticism was made of these politics.

In the spring of 1978 Alive received a letter from a revolutionary group in another country. The content of the letter was that the group was not interested in developing further contact with Alive because of its relations with another revolutionary group in Canada. In fact the group was cutting back on existing relations, not simply halting the development of existing relations. This letter, in attempting to explain why the group had chosen to pursue singular relations with the other Canadian group, commended Alive's exposure of the Bainzites. They objected, however, to what they termed Alive's "Menshevik" line on the question of Party building in Canada.

When this letter arrived, many of the comrades received it with ease of mind and pointed out that it would be worth responding to as it could give rise to lively debate clarifying Alive's actual position.

However, Edward Pickersgill responded in a most uneasy fashion. He was extremely disquieted and distraught. He wandered about the Collective work place asking comrades with a good theoretical base whether it was true that we were Mensheviks. He always got the same scoffing reply, "No, of course it isn't true."

The comrades explained what the probable source of the accusation was — that is, the fact that the Alive Production Collective didn't align itself with any of the self-proclaimed party builders in Canada because it didn't see any of them as being correct. The comrades also explained that Menshevism was the idea of having a federation of small groups rather than one large unified Party with a revolutionary centre.

Edward Pickersgill should have fully understood this concept for he was the upholder of the Menshevik line within the Collective and was constantly under attack for this.

It was further explained to this ideological ignoramus that we would be accused of Menshevism if the group thought that we wanted to maintain our small organization at all costs. Contrary to this, the Collective has acknowledged for many years the need for a Party in the Canadian revolutionary situation. The Collective has also expressed its willingness to join any real trend leading to the foundation of such a Party on the basis of a correct line on the Canadian situation.

Comrades also explained to this ignoramus that the letter had probably been prompted by the other Canadian organization in question. This would simply be another expression of the incorrect desire for hegemony over everything. It is well known to Alive that some organizations display this incorrect attitude. Further, the actual authors of the letter had no right to make pronouncements on the internal situation of a country other than their own.

Even after Edward Pickersgill received clarity on this situation from other comrades, he refused to respond to the letter. A letter of response was actually written up but he refused to allow it to be sent out. Every time a correspondence team asked for permission to send the letter Edward Pickersgill vetoed the idea. This was a clear indication of his lack of faith in the organization and his weak grasp of politics.

Edward Pickersgill's total lack of faith in revolutionary politics and his disillusionment with revolution in general had a profound effect on his power of analysis and reasoning. On several occasions comrades wondered if he had actually lost his mind. One case of

this was his apparent amnesia regarding distribution programs. He accused another leading comrade of setting up a distribution program without discussing it with him. In actual fact the idea was originally his own. He had suggested the whole distribution program and it had been fully discussed before implementation.

Another sign of Edward Pickersgill's total lack of reason and analysis was clearly visible in his response to Michelle Landriault's departure. He began to run around like a chicken with its head cut off. He spent a large amount of money on a brand new double bed as part of setting up a new "married" situation for himself and his virgin maiden. However, his virgin maiden had already stated that she wasn't coming back for at least a year. Edward Pickersgill was acting completely irrationally in trying to set up a situation for somebody who had no intention of being around. Apparently

Edward Pickersgill no longer had any recollection of things said and done just a few days or weeks previously.

The depth of Edward Pickersgill's lack of faith in the Collective and in anti-imperialist revolution in general is reflected in the fact that since August 1978, he has promoted that the Collective will fold inside six months. Unfortunately for this shark, wishes do not govern the world.

It is genuine determination and willingness to meet all difficulties with spirit that enables things to continue to exist in the only too real world in which we live. It is this spirit and determination which will ensure that revolution in Canada will be achieved. This is the spirit of the Alive Production Collective and it cannot be extinguished by any amount of wishing, dreaming, scheming and threatening by the bourgeoisie and their agents.

PART TWELVE

Edward Pickersgill Had A False Image Of Himself

ANTI-PEOPLE NOT ANTI-SOCIAL

Edward Pickersgill constantly tried to promote himself as an unsociable person. He claimed to have the temperament of an anti-social "outsider", a rebel going "against the tide". Facts in the current struggle have exposed this as an outright lie. Edward Pickersgill was not anti-social.

This lie was promoted by Edward Pickersgill to try to cover up his rotten attitude towards people in general, and towards his comrades in particular. His basic posture was one of contempt for people. This anti-people sentiment was clearly exposed in his arrogance and his cruelty towards comrades. This contempt has its roots in his petty bourgeois world view and his perception of himself as the centre of the universe.

The Alive Production Collective stands firmly opposed to contemptuous, anti-people attitudes and to the arrogant and individualistic social practice which such views give rise to. We uphold Chairman Mao's dictum: "Of all things in the world, people are the most precious."

Edward Pickersgill knew this to the very marrow of his bones. So he developed the thesis that he was an anti-social "outsider" in an attempt to cover up his anti-people attitudes, deflect criticism, and continue on his rotten line.

Edward Pickersgill hated to be criticized, especially when that criticism was on the mark and came from ordinary members of the Collective. Arrogantly he refused to respect the critical faculties of other comrades. Although he spoke loudly about welcoming criticism, in practice he took the line, "How dare you criticize someone as advanced as I?!"

Chairman Mao wrote incisively about such characters in his essay, "Talk At An Enlarged Working Conference Convened By The Central Committee Of The Communist Party Of China". He wrote: "Shirking responsibility, fearing to shoulder it and forbidding people to speak out as if one were a tiger whose backside no one dares touch — ten out of ten who adopt this attitude will fail. People will always speak out sooner or later. You think that people really won't dare to touch the backsides of tigers like you? They bloody well will!"

Fearing such criticism, Edward Pickersgill developed the thesis that he was anti-social in order to try to divert the criticism. Although this underhanded attempt to suppress and deflect criticism worked for a time, it now stands fully exposed. Important lessons can be learned by studying Edward Pickersgill's negative example on this front.

When challenged about mistakes he made in the area of social relations, Edward Pickersgill would attempt to hide his errors by whining that he was "anti-social by nature", and born to be an "outsider". On this basis, he would attempt to pass himself off as

the "victim" of an undesirable personality trait. He created the illusion that he understood the nature of his problem in this area and would work to transform his practice. These claims allowed Edward Pickersgill to get off the hook on a number of occasions since the Collective takes a protracted approach to overcoming the rotten traits ingrained in comrades under the rule of the bourgeoisie. The Collective upholds the line of "curing the sickness to save the patient."

Members of the Collective were fooled into believing that Edward Pickersgill had a genuine problem with unsociability which he was trying to root out. Using their five senses, members of the Collective could see that he did indeed have a problem with acting in a thoroughly anti-social manner. What the comrades did not know was that Edward Pickersgill had no intention of actually transforming his practice. The comrades did not realize that Edward Pickersgill was deliberately acting in an anti-social manner to serve his own individual aims.

Only in the process of coming to know Edward Pickersgill and of exposing his errors, did it become known that he was a conscious criminal. Given this, the Collective's lenient policy was not justified.

Mao Zedong points out in his essay, "Rectify The Party's Style Of Work": "So long as a person who has made mistakes does not hide his sickness for fear of treatment or persist in his mistakes until he is beyond cure, so long as he honestly and sincerely wishes to be cured and to mend his ways, we should welcome him and cure his sickness so that he can become a good comrade."

Edward Pickersgill fulfilled none of the requirements which Mao Zedong outlined. He attempted to hide his mistakes for fear of treatment. He persisted in his mistakes until he was beyond cure. He was dishonest and had no wish to be cured or mend his ways.

STANDING ALOOF FROM THE COMRADES

Edward Pickersgill's living and work habits were rife with anti-social attitudes. For long periods of time he simply avoided comrades by sleeping during the day while others worked, and then claiming to work at night while others slept. By simply looking at this pattern it is clear that Edward Pickersgill was no revolutionary leader. Not only did he not lead the comrades, he even consciously organized his time so that he would not even have to see them.

Edward Pickersgill was a thoroughgoing individualist in his work. He always wanted to work by himself, and for himself. He refused to teach others the skills which he had acquired because they might then begin to work alongside him. One example of this was in the layout of the magazine. He was determined to maintain complete control over this crucial stage in the production of the magazine. He wanted nobody beside him in this work. He was the