

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

layout artist, the "maestro", and nobody should disturb him at his work.

When Edward Pickersgill was working on layout it was impossible to even talk to him, let alone work alongside him. Any comments from the comrades were treated with extreme irritation by this individualist, who claimed to have "lost his concentration" because of the interruption.

Edward Pickersgill very rarely spent time talking to the comrades even when he was with them. Calling himself a "man of action", he had contempt for discussion among Collective members. His view was that practice was everything, theory was nothing. So he was always wanting to get on with the work and not "waste time" discussing the situation and planning things in advance.

A line constantly put forward by Edward Pickersgill to defend his refusal to discuss with comrades was, "Well, we don't have much to talk about other than the work." The question which inevitably springs to mind is, "Yes, but isn't there lots to talk about involving the work?"

The fact is that Edward Pickersgill was not interested in the Collective's political work. He found it bad enough to even have to do the work. He had no intention of adding insult to injury by discussing it as well!

Other comrades were extremely enthusiastic about anti-imperialist cultural work. Whenever together, they found no shortage of things to talk about.

On one occasion Edward Pickersgill's lack of communication with comrades was directly compared with other leading comrades' interaction with members. Comrades pointed out that Edward Pickersgill's conversations with Collective members were fewer and of poorer quality.

Edward Pickersgill's quick response to this was that as other leading comrades became older and richer in experience like himself, they too would become hardened, cynical and less conversational.

What a bogus thesis! Edward Pickersgill's line was that the more experienced a revolutionary leader becomes, the more aloof he stands from the ordinary people.

This nonsense stands in stark contradiction to the words of Mao Zedong in his essay, "The Orientation Of The Youth Movement", where he stresses the paramount importance of integration with the masses. He wrote: "How should we judge whether a youth is a revolutionary? How can we tell? There can only be one criterion, namely, whether or not he is willing to integrate himself with the broad masses of workers and peasants and does so in practice."

Edward Pickersgill would not only avoid talking to comrades, he would also treat them with utter contempt by adopting a sullen, uncommunicative posture. He would abandon his work responsibilities and simply mope around, refusing to tell other comrades what was on his mind. His pattern of behaviour in these times was highly subjective and individualistic, and was a real damper on the spirits of other comrades.

When criticized for his ridiculous behaviour, Edward Pickersgill would refuse to be self-critical or provide any facts, instead giving the whining sob story line, "You people just don't understand all the things that are on my mind." Edward Pickersgill tried to blame the Collective for his sullen mood by claiming that leadership responsibilities were dragging him down.

After a while comrades became quite irritated by Edward Pickersgill's "mysterious" moods. They began to challenge him directly.

On one occasion, Edward Pickersgill had been in a rotten, sulky pattern for some time and the comrades were all well aware of this. He came into the kitchen at a Collective work place, made a cup of coffee and sat down at the table with his head bowed. Two other members of the Collective were already present at the table.

One of the members directly addressed Edward Pickersgill, saying, "How long do you plan on acting like this?"

"I just came in here for a cup of coffee," Edward Pickersgill replied. "This is not a meeting."

"Well, the three of us are sitting here. We're having a discussion ..."

Irritated, Edward Pickersgill interrupted, saying, "Listen, I'm just having a cup of coffee."

"You're avoiding struggle," asserted the comrade. "You're being more stubborn and sulky than any of the other people we have criticized for these errors."

Edward Pickersgill was furious at these direct comments. The fact that he had been compared unfavourably with people whom he despised made him extremely angry.

Raising his head, Edward Pickersgill leaned back and gave the comrade who had dared to "insult" him with the truth, a fierce look through slitted eyes. He stood bolt upright from the table and stomped across the room. He stopped before he left the room, looked threateningly at the two comrades, and spat, "I'm going home, okay?" He then stormed out.

The comrade who had spoken turned to the other Collective member and asked, "How long do we have to put up with this?"

The Collective can now answer this question unequivocally, "No longer". We have overthrown Edward Pickersgill and are working hard to root out his rotten influence in the Collective.

INFATUATION WITH BOURGEOIS CULTURE

Edward Pickersgill engaged in leisure activities which promoted his image as an anti-social "outsider" and separated him from his comrades. At certain times in the life of the Collective he stepped up the amount of time which he spent in such leisure pursuits quite drastically. At some times the balance between leisure and work tipped so drastically in favour of the former, that he literally did not work.

One of Edward Pickersgill's main pastimes was watching television. He watched far more television than any other comrades and watched it in a far more isolated and insular way. During commercials and after the program had finished, other comrades would discuss the content of the show, and the role of television as a propaganda machine of the bourgeoisie in general. Edward Pickersgill had little or nothing to say in these discussions.

When watching television Edward Pickersgill would relapse into a more or less catatonic state, oblivious of anything going on around him. He remained like this throughout the actual program itself and also during the commercials. Edward Pickersgill was mesmerized by the cultural propaganda of the bourgeoisie. He was infatuated with the violence, degeneracy and anti-people content of these programs.

In 1976, during a three month break in the publication of *Alive Magazine*, Edward Pickersgill spent long hours watching the Olympic Games on television. Other comrades were struggling hard to come to terms with the contradictions involved in moving *Alive Magazine* onto a weekly schedule. Meanwhile, the so-called "leader" of the Collective was engrossed in watching long hours of television.

A similar situation occurred in 1972 when the Collective was engaged in a struggle over the future of *Alive Magazine* and the question of whether or not to continue working on *Guelph News Service*.

During this period of intense struggle Edward Pickersgill took to avidly reading comic books for hours on end. He was not the only member of the Collective who read comic books, but he was the chief instigator and perpetuator of this craze. Also, while other comrades were discriminating about what they read, using these comics to further expose the nature of capitalist society, Edward Pickersgill devoured these comics without comment. He showed no discrimination, indulging in such blatantly pro-capitalist and pro-U.S. imperialist comics as *Iron Man*, *Captain America*, *Donald Duck*, and *Richie Rich, the poor little rich boy*.

When Edward Pickersgill finished reading these comics he did not analyze their political content and denounce them as trash. No, this upholder of bourgeois culture would in fact spend long hours

recounting the story line in detail. Needless to say, this did nothing to assist other comrades in their struggle to come to terms with the nature of U.S. cultural aggression in Canada.

As well as engaging in leisure activities which isolated him from comrades, Edward Pickersgill went still further in his attempt to remain aloof from comrades. He went out of his way to avoid any cultural programs organized within the Collective.

On a few occasions cultural programs were organized at which Collective members and their children could get together to chat and socialize. Often movies were shown at these gatherings.

Edward Pickersgill would expect all the comrades who could to attend these gatherings. In most cases this was not an issue since comrades looked forward to these occasions. However, Edward Pickersgill rarely attended these gatherings himself. If he did show up, he invariably left early. Other comrades were not permitted this same "privilege". If any comrade did try to skip one of these occasions they were viciously denounced by Edward Pickersgill for having an individualistic attitude. The comrade would then be coerced into attending.

What activity was so important that Edward Pickersgill pursued it rather than attending Collective functions? Well, all he would ever do is sit by himself and watch television.

The story was the same when it came to birthday parties for Collective members' children. He always had some glib excuse to explain his absence. These excuses included a headache, fatigue, or the desire to watch some special program on television. Another line he often used was that "comrades might be inhibited if I'm there".

With such empty excuses Edward Pickersgill tried to hide his actual contempt for all concerned. He considered the children's activities beneath him, but quite suitable for attendance by other Collective members. Absence from these activities included his own children's birthday parties. On these occasions his children were surrounded by friends while their own father stayed away.

Edward Pickersgill's infatuation with bourgeois culture is clearly visible in his indulgence in long hours of television viewing and comic reading. His disgust with proletarian culture is shown in his refusal to attend Collective cultural gatherings.

Another, less immediately obvious, sign of Edward Pickersgill's infatuation with bourgeois culture and his desire to "go against the tide" was visible in his attitude towards clothes. Here his aim was always to set himself apart from others and be unique.

In his efforts to set himself apart from other Collective members by wearing distinctive clothes, Edward Pickersgill's fetish about boots was particularly relevant. Over the years he bought a number of different kinds of boots and loudly proclaimed each kind's superiority over all other kinds of boots. If any other comrade had the audacity to go out and buy the same kind of boots, "Mr. Cool Tough Guy" would lose interest in his boots and purchase some new, unique pair to set himself apart from the other comrades once again.

One of the things which Edward Pickersgill failed to realize was that he was already clearly set apart from the members of the Alive Production Collective. This was not something which he needed to work to achieve. This distinction was already clearly drawn, based on political line.

The Alive Production Collective upholds anti-imperialist revolutionary politics. Edward Pickersgill upholds the counter-revolutionary line of the bourgeoisie. Between these two lines there is a clear distinction.

FAMILY RELATIONS ABUSED

Although Edward Pickersgill employed his phoney anti-social "outsider" image most consistently inside the Collective, he also used it when dealing with family relations.

In words Edward Pickersgill loudly proclaimed the need to destroy old, unprincipled family relations and build, in their place, new, principled family relations which would serve our anti-

imperialist work. In practice, however, this opportunist simply played upon old, unprincipled family relations for his own personal gain. He freely abused his family under the guise of being an anti-social, fire-breathing "outsider" within the family.

Edward Pickersgill wrote off his parents without a second thought. He treated these two working class people with absolute contempt, refusing to have anything to do with them, unless he had some favour to ask. He viciously slandered them behind their backs for their "reactionary" views, yet he refused to enter into political discussion with them. He considered anything they might have to say as being beneath him and worthy only of contempt.

Edward Pickersgill deliberately gave a wrong analysis of his parents in an attempt to excuse his rotten treatment of them. He referred to his mother as a "banana" and used to say, "I never talk to my mother unless I'm trying to beat her for money."

Edward Pickersgill's mother is not crazy as her son stated. It is quite possible to talk to her in a straightforward and progressive manner. She knows a lot about world affairs and has a sharp social conscience, and deep respect for people. Neither she nor her husband are reactionary or counter-revolutionary as Edward Pickersgill claimed.

In the fall of 1973 a struggle developed inside Alive Press Limited. This was an unprincipled struggle waged by Edward Pickersgill to gain control of the company. The only remaining active shareholder in the company who was not a member of the Collective, was Edward Pickersgill's father. For this reason, the spearhead of the attack was launched against him.

Edward Pickersgill worked hard during this struggle to develop a "them and us" situation within Alive Press Limited. The hostility he expressed towards his father in this struggle was absolutely unjustified.

The unprincipled nature of Edward Pickersgill's participation in this struggle was reflected in a comment he later made to a comrade during an intense struggle. He viciously stated: "I don't care if you hate me; my father hated me and I got him!"

Despite his rotten treatment of his parents, Edward Pickersgill had no qualms about asking them for anything he wanted. He would put on an act of decency and "respect", and play upon their emotional attachment to him as their oldest child. Worse still, he would send Michelle Landriault and his children to ask for whatever he wanted, playing on their love for their grandchildren.

Usually what Edward Pickersgill wanted from his parents was money.

This leech would seize money wherever he could lay his hands on it. No principles guided his scheming in this area. The fact is that Edward Pickersgill's parents are not rich. By playing on their emotions he was vamping off people who could ill afford to give such amounts of money.

Besides vamping off his parents for money, Edward Pickersgill would also parasitize off the respect that they had won in the community. Whenever he needed a sponsor or a name to meet bourgeois legal demands, he would turn to his parents.

Edward Pickersgill's unprincipled use of his parents to serve his own personal ends is particularly despicable when viewed in light of his contemptuous and abusive treatment of them in general. He acted as an anti-social "outsider" most of the time but would turn on "the charm" whenever he wanted some favour from them.

Edward Pickersgill took a similar unprincipled approach towards Michelle Landriault's parents. Her parents are a different case than Edward Pickersgill's parents. Michelle Landriault's father is a vice-president of a U.S. imperialist corporation. Both of her parents uphold reactionary, anti-people politics.

Edward Pickersgill never openly presented his political views to Michelle Landriault's parents. He simply dogmatically labelled them as "reactionaries" and refused to even speak to them. During most of their visits to see their daughter, Edward Pickersgill would remain in bed, refusing to even see them.

Michelle Landriault's father refers to Edward Pickersgill as "that anti-social socialist husband of yours". Of course Edward

Pickersgill always loved to repeat this phrase to the comrades because this was exactly his own view of himself. He saw himself as a rebel, an "outsider" to society because of his "socialist" politics.

As is to be expected from somebody with such a class position, Michelle Landriault's father did not give a correct analysis of Edward Pickersgill. Anti-social and socialist are contradictions in terms. The correct formulation would have been, "that anti-socialist husband of yours"!

Edward Pickersgill was indeed anti-socialist. He was also anti-communist, anti-people and reactionary.

SOCIABILITY — A FACT

Despite wild protestations to the contrary, Edward Pickersgill was not intrinsically anti-social. Throughout his life he has been a very sociable person who has searched out and enjoyed social contacts with other people.

Edward Pickersgill has a good command of social graces. He knows how to "turn on the charm" and appear friendly and sociable. He has a good grasp of how to put himself across as warm and likeable, by using the various technical tricks and mechanical devices which are usually referred to as "social graces".

There are many concrete examples of Edward Pickersgill's sociability which give the lie to his facade of an anti-social "outsider".

As a teacher in Montreal before the Alive Production Collective was formed, Edward Pickersgill was well liked by his students. He enjoyed the constant social contact involved in a teacher's life. Alive Magazine was in fact started as a literary journal for his students in Montreal. Even now, almost a decade later, some of his old students are still in contact with him.

When Edward Pickersgill and Michelle Landriault moved to Guelph in 1970, he worked in a youth hostel. Again, he enjoyed this work, which involved a great deal of contact with people.

Soon after the hostel closed, Edward Pickersgill became manager of a bookstore. He enjoyed communicating with customers so much that when business was slow, he would work on Alive Magazine right there in the store rather than retreating behind the scene to do this work.

Over the years Edward Pickersgill has also enjoyed making friends with neighbours. Generally his relationships with these people have not developed beyond the "drinking buddies" or just straight "buddies" stage. However, the fact that he found these friendships so easy to strike up is a testament to his basic sociability.

Edward Pickersgill also struck up friendly relations with business contacts of Alive Press Limited and typesetting customers. He enjoyed chatting with these people, so much so that he would often disrupt Collective programs in order to spend time developing these friendships.

Edward Pickersgill also proved his sociability on street sales of Alive Magazine. He understood the dynamics of establishing contact with people on the street so well that he was able to give useful tips on this subject to other comrades who were far more experienced in street sales.

When one comrade worked at a bar during the evenings, Edward Pickersgill would offer to give her a ride home. He would arrive at the bar early and spend his time drinking free alcohol and chatting with other customers. In a short period of time he would strike up friendly conversations with a number of different people.

Despite all the evidence to the contrary, Edward Pickersgill continued to whine about his unsociable nature. During 1978, when Michelle Landriault was in hospital, he pulled out this old excuse to try to explain why he did not visit her. He claimed that he did not want to go up to the hospital because he knew that after five minutes of conversation he just wouldn't have anything to say. What sophistry! When Edward Pickersgill did finally go and visit his virgin maiden he ended up staying there for over three hours, chatting to the maiden as well as the staff and other patients. By all reports he acted in a friendly, sociable and "charming" manner.

Evidence clearly demonstrates that Edward Pickersgill was in fact a very sociable person who enjoyed mixing with a broad range of people. Yet he never tried to develop his social graces beyond the point of "charming" people. He rarely had heart-to-heart discussions with friends, and was not interested in trying to develop these relationships beyond the superficial "buddy" stage.

This impasse in Edward Pickersgill's sociability was a reflection of his basic anti-people attitude. He actually thought that other people had little to offer him in the way of constructive criticism, advice and support. He was the big individualist, the rebellious hero. He viewed his friends as beneath him, and saw them as having little or nothing to actually offer. So he consciously aborted the development of social relations before they reached the stage of actual in-depth communication and of mutual criticism and support.

UNPRINCIPLED SOCIAL RELATIONS

Although Edward Pickersgill was adept at developing social relations, he consistently refused to develop principled social relations. All the relationships he developed were unprincipled. They were based on liberalism, compromise, and lies.

While mouthing revolutionary-sounding phrases, Edward Pickersgill developed social relations on a straightforward opportunist basis. He would act either sociable or unsociable depending on which he thought would best serve his purposes. Like a chameleon, he would switch from one to the other in order to manipulate people and get what he wanted. He constantly flip-flopped between a posture of "all alliance, no struggle" and a posture of "all struggle, no alliance".

With comrades Edward Pickersgill most often took up a posture of "all struggle, no alliance". He treated comrades as enemies. In his essay, "Talks At The Yenon Forum On Literature And Art", Mao Zedong addressed this question. He clearly stated: "To treat comrades like enemies is to go over to the stand of the enemy."

What of Edward Pickersgill's relations with business contacts? Here his line was one of "all alliance, no struggle". These relations reeked of liberalism and compromise.

This liberalism was graphically expressed when Edward Pickersgill and two other comrades helped a business contact of Alive Press Limited with some physical work. The disorganization on the job was incredible. The whole situation was a comedy of errors. The business contact's work methods were gross manifestations of all the rotten petty bourgeois work habits which Collective members strive so hard to root out. There was lack of advance planning and preparation, lack of communication with fellow workers, impetuous action, poor safety consciousness, idealistic assessment of the time and forces required to do the job, and numerous other errors.

In any situation where petty bourgeois work methods are in command, it is necessary to change the situation immediately so that the job can proceed. The usual proletarian method of criticism in this type of situation is to offer light-hearted, but sharp criticism aimed at effecting a concrete change in the work situation. The two comrades accompanying Edward Pickersgill started up this process of criticism when they realized how many bad work methods were in play.

Edward Pickersgill became quite agitated by this joking criticism. He took the two comrades aside and ordered them to refrain from criticism.

Edward Pickersgill was willing to allow rotten petty bourgeois work habits to remain in command in order to ensure that the business contact did not "think badly of him". What self-exposure! Edward Pickersgill was willing to work inefficiently and unsafely, and order other comrades to do the same, just to try to protect a straightforward business relationship.

The unprincipled nature of Edward Pickersgill's relationship with his own father was clearly demonstrated when his father came to assist the comrades with some physical work they had

undertaken because of his skill in carpentry and electrical work.

Edward Pickersgill did not work alongside his father. He stayed clear of the physical work entirely. However, the comrades who did work with Edward Pickersgill's father quickly developed a good rapport with him. There was friendly joshing and joking going on, as well as mutual criticism and advice. A principled relationship developed quickly and the project moved ahead successfully.

During the course of this work, some comrades fell into an unconscious pattern of occasional swearing. While swearing is an example of unscientific use of language and should not be encouraged, it is an acceptable form of expression especially among the working class in bourgeois society. Comrades had developed such a rapport with Edward Pickersgill's father that they knew he had no particular problem with the occasional swearing, and that if he felt the situation was getting out of hand, he would simply say so.

On the other hand, Edward Pickersgill was acting like a 10-year-old schoolboy. It was as if he expected to be scolded every time one of the comrades' swear words crossed his father's ears. He was continuing to uphold the unprincipled, schoolboy mentality of, "It's okay to swear, but not in front of your parents." He didn't swear around his father and showed anger to anyone who did.

In a matter of days other comrades had developed a more straightforward, principled relationship with Edward Pickersgill's father than he had been able to develop in a lifetime.

Edward Pickersgill's lack of principled social relationships was graphically exposed in an incident involving his eldest child. On this occasion a comrade was threatened with physical abuse for encouraging the child to be more sociable!

The incident took place one evening when some of the comrades were gathered together for a cultural program. Some of the comrades' children were present at the meeting, including Edward Pickersgill's eldest child.

During the course of the program a number of revolutionary songs were sung. One of the comrades tried to encourage Edward Pickersgill's eldest child to participate in the singing by helping him follow along on the song sheet and showing him how to give a clenched fist salute. The child became embarrassed in this process and left the room.

When the song was finished, Edward Pickersgill turned to the comrade and angrily threatened, "If you ever treat my child that way again, I'll hit you!" What nonsense! To offer assistance to a child and encourage him to interact more with others, is not a "crime" punishable by physical abuse!

Edward Pickersgill's anger was the result of his line, "like father, like son". He believed that his child had the "right" to be anti-social if he wished and also had the "right" to treat his friends with contempt. These were the "rights" which Edward Pickersgill

demanding for himself. He was determined that his child should have the same "rights" also.

This incident is just one more example of Edward Pickersgill's unprincipled approach towards social relations. With the comrade who offered assistance his line was one of "all struggle, no alliance". With his child, the line was, "all alliance, no struggle".

GOING AGAINST THE TIDE OF REVOLUTION

Edward Pickersgill portrayed himself in the Collective as a rebel, an anti-social "outsider", and "a hero going against the tide". He upheld these characteristics as positive virtues rather than as negative traits to be criticized and rectified.

Edward Pickersgill did not develop his line of anti-social attitudes single-handedly. He received support from a number of reactionary sources including the Bainzites. During the time he spent close to the Bainzites Edward Pickersgill learned the tactic of presenting an anti-social front to try to cover a rotten political line.

Richard Rathwell was one of the more despicable Bainzites that Edward Pickersgill hung around with. He used to proclaim that he had no "social graces" and was unable to socialize with people except in the context of a direct CPC (M-L) assignment. Edward Pickersgill picked up this rotten line and translated it into his work in the Collective.

For somebody to promote himself as a revolutionary and then claim to be anti-social, is anti-materialist to say the least. This is tantamount to saying that sociability is anti-proletarian and bourgeois. Yet it is the proletariat which is truly sociable.

Edward Pickersgill used this false front of unsociability to entrench himself in bourgeois ideas and hopefully avoid detection. He used this as a mechanism to get out of work, to avoid struggle, and to deflect criticism. He used it to avoid contact with ordinary people, and to cover up his contempt for them. Using this as a cover he refused to participate in external activities such as public meetings, literature tables and street sales. Instead his focus was centred on the internal misorganization of the Collective.

Edward Pickersgill was not actually anti-social. He simply used this facade whenever it suited his purposes. When most could be gained by being sociable, he would be sociable. When most could be gained by being anti-social, he was anti-social.

Edward Pickersgill's view of himself as a rebel, and an "outsider", and "a hero going against the tide" bears further examination. One must ask, what was he rebelling against? What was he an "outsider" to? What "tide" was he going against?

We can now answer these questions without hesitation. Edward Pickersgill was rebelling against revolutionary politics. He was an "outsider" to revolution. He was "going against the tide" of revolution.

PART THIRTEEN

Edward Pickersgill Had A Wrong Line On The Woman Question

It is important to trace the development of Edward Pickersgill's factionalism in a direct sense from the early days of the Alive Production Collective to the present.

In "Foundations Of Leninism", J.V. Stalin addresses the question of the source of factionalism. He says: "In one way or another, all these petty-bourgeois groups penetrate into the Party and introduce into it the spirit of hesitancy and opportunism, the spirit of demoralization and uncertainty. It is they, principally, that constitute the source of factionalism and disintegration, the source of disorganization and disruption of the Party from within."

This petty bourgeois spirit of hesitancy and opportunism, the spirit of demoralization and uncertainty was deeply ingrained in Edward Pickersgill and in his hard core factionalist partner,

Michelle Landriault. With this petty bourgeois spirit as his ideological guideline and with sexual degeneracy as a social base, Edward Pickersgill built a secret faction within the Alive Production Collective.

Edward Pickersgill's sexual degeneracy which formed the social basis of his faction was no new phenomenon for this opportunist: Prior to the formation of the Alive Production Collective, Edward Pickersgill was deeply immersed in bourgeois degenerate culture. He was most directly involved with this degenerate culture during the sixties when he was manager of several rock and roll bands. During this period Edward Pickersgill engaged in large scale sexual promiscuity.

The fact that Edward Pickersgill never did any genuine self-