

In this particular incident, Edward Pickersgill informed the external contact of a proposed new program before the majority of Collective members even had wind of it. The external contact showed up at the place where this maniac was talking to another leading comrade about the proposed program. On an impulse and without thinking, Edward Pickersgill told the contact everything about the proposal, even though he knew that only he and the other leading comrade knew about it.

Immediately following this conversation the other leading comrades initiated discussions within the Collective to bring the idea to people's attention and to inform the members of the fact that a supporter had been told about the proposal before the members.

When this error was broached with Edward Pickersgill, he tried to turn the blame onto the ordinary Collective members. He said

they didn't know about the proposal first because they didn't pay attention to what was going on around them and because they refused to build up efficient methods of communication in the Collective. With arrogance, he stated: "You shouldn't blame me if you don't use your own five senses."

These charges against the Collective's members were completely unfounded, of course, but even if they had been true, Edward Pickersgill missed the point that through his thoughtless, impetuous behaviour he treated external contacts with contempt by burdening them with information they did not need and did not know how to handle.

This incident graphically demonstrated the degree of contempt Edward Pickersgill had for Collective security, Collective norms and Collective members.

PART THREE

Edward Pickersgill Practiced Arrogance and Cruelty

ARROGANCE AND CRUELTY: HALLMARKS OF A REACTIONARY

Edward Pickersgill has represented the concentrated expression of bourgeois arrogance in the Alive Production Collective since its founding in 1971. His social practice in its essence accorded exactly with a phenomenon in the Chinese Red Army described by Chairman Mao Zedong in 1943:

"Some comrades in the army have become arrogant and high-handed in their behaviour towards the soldiers, the people, the government and the Party, always blaming the comrades doing local work but never themselves, always seeing their own achievements but never their own shortcomings, and always welcoming flattery but never criticism."

Edward Pickersgill has proved himself completely unworthy of the title comrade. Edward Pickersgill's arrogance permeated his social being in a most thorough way. He was wedded entirely to the doctrines of "me first" and "me best". His arrogance, to one extent or another, affected everything he touched. However, his achievements were minimal, his shortcomings were many and he deserved only criticism.

In his article "In Memory Of Norman Bethune", Chairman Mao wrote: "There are not a few people who are irresponsible in their work, preferring the light to the heavy, shoving the heavy loads on to others and choosing the easy ones for themselves. At every turn they think of themselves before others. When they make some small contribution, they swell with pride and brag about it for fear that others will not know. They feel no warmth towards comrades and the people but are cold, indifferent and apathetic."

Edward Pickersgill was such a person.

The arrogance of Edward Pickersgill went hand-in-hand with vicious cruelty. The actual examples of his cruelty are shockingly high in number and reflect the existence of a strongly developed sadistic streak in his character.

In inner-Collective criticism, Edward Pickersgill was always pushing comrades to the point of losing all sense of self-worth. He worked to break people. He delighted in seeing the "light go out" in people's eyes. In words, the sadist encouraged comrades to take initiative and speak what was on their minds, but in deeds he wantonly stomped on their revolutionary drive.

The cruelty of these actions was of monstrous proportions. Basically, Edward Pickersgill liked to see people squirm in the face of his reactionary attacks. He revelled in mental torture and physical intimidation. He felt his own position to be insecure unless people were cowed and frightened at the prospect of confrontation with him.

We will detail some of the more serious examples of Edward

Pickersgill's arrogance and cruelty. What we write cannot be fully comprehensive because these counter-revolutionary traits were reflected in the sadist's practice from day-to-day. We will deal with arrogance first as Edward Pickersgill's cruelty stemmed from his overbearing arrogant view of his own worth.

THE BOURGEOIS "EARNED THE RIGHT"

A classic demonstration of Edward Pickersgill's arrogance and contempt for his comrades involved him skipping Collective work with the excuse that he'd "earned the right" to not participate. Using this bourgeois individualist logic, he "justified" sleeping all day, watching TV for hours or just moping around rather than actively participating in Collective work or discussion. This lazy braggart upheld the line that because he was the leading member of the Alive Production Collective, he had the "right" to work less than other Collective members. This bourgeois principle went exactly against the Collective's long-standing norm that members should contribute according to their fullest abilities.

An excellent exposure of Edward Pickersgill's "I've earned the right" line occurred during a Collective meeting in the early part of 1978.

Contradictions arose in the meeting, and during the course of it Edward Pickersgill made the point that he was getting sick and tired of meetings which didn't accomplish very much. A newer comrade immediately spoke up and seconded Edward Pickersgill's comments, saying he too was getting tired of this type of meeting.

Rather than support the newer comrade, Edward Pickersgill and his hard core factionalist partner, Michelle Landriault, began mocking him by saying, "Who are you to be bored with this type of meeting?" and "Edward Pickersgill's earned the right to be bored."

Their line of argument was that the braggart was correct in putting forward his negative perceptions of the Collective meeting, but the newer comrade was incorrect in even having a negative thought let alone putting it forward.

Edward Pickersgill never "earned the right" to any special privileges or treatment. In fact he never earned too much at all. The reason that he believed he'd "earned the right" to be a lay-about stemmed from his basic arrogance. He really thought he *was* top dog and that this position gave him the "right" to take it easy while his minions did all the work. This is the classic mentality of a big bourgeois.

The most loyal members of the faction believed that Edward Pickersgill had "earned the right" to be indolent for a slightly different reason. They viewed the braggart as their god who could solve all of the problems in the world. They then equated godliness

with "earning the right" to special privilege and upheld this line at the expense of the Collective and its revolutionary work.

THE BRAGGART LOVED GETTING PRAISE BUT HATED GIVING IT

Edward Pickersgill's arrogance was demonstrated quite graphically by his active pursuit of praise for everything he did. For example, he pompously breast-beat about his "wonderful" layout work on *Alive Magazine* and insisted that others pat him on the back for every little inanity of form he came up with. He also constantly trumpeted his own glories for being the fastest typesetter. However the area where the braggart's conceit showed through the strongest was in editorial work.

Edward Pickersgill virtually forced comrades to read everything he wrote for *Alive Magazine* and woe betide any Collective members who had anything other than glowing things to say about it. People who cast his writing in a negative light were usually subjected to a barrage of criticism and their comments were arrogantly ignored. This ran completely counter to the maxim urged by Chairman Mao: "Blame not the speaker but be warned by his words."

The braggart's attitude towards praise and criticism also went against Chairman Mao's instruction in his article entitled "Methods Of Work Of Party Committees": "Guard against arrogance. For anyone in a leading position, this is a matter of principle and an important condition for maintaining unity. Even those who have made no serious mistakes and have achieved very great success in their work should not be arrogant. Celebration of the birthdays of Party leaders is forbidden. Naming places, streets and enterprises after Party leaders is likewise forbidden. We must keep to our style of plain living and hard work and put a stop to flattery and exaggerated praise."

Edward Pickersgill's strutting breast-beating developed to the extent that he insisted on fully developed praise of his writing. To simply say that a piece of writing was "fine" or "good" was to invite criticism for being too superficial. Yet the words "good", "fine" or "okay" were about the extent to which he praised the writing efforts of other Collective members. More often he just never commented on other people's writing, especially the writing of leading comrades.

Edward Pickersgill consciously drew the line between himself and other writers in the Collective. As competent as he conceded others might be, the braggart clung to his arrogant thesis of a "big gap" between his skills as a writer and the skills of anybody else. It was this conceit which led to his neglect of the writing by leading members of the Collective. Another important factor was that Edward Pickersgill viewed leadership in terms of bourgeois competition. He was always worried about one of the Collective's other leaders getting too much popularity amongst the ordinary members and usurping his own position as *the* leading member. Consequently, he consciously downplayed their contributions while overplaying his own. This was the action of a straightforward bourgeois careerist.

Another group of contributors ignored completely by Edward Pickersgill were the writers of the Historical Research Club who produced many of the long historical articles published in *Alive*. The reason he did not comment on their work was because he simply never read it.

Watching TV was Edward Pickersgill's first priority in the months before his exposure. Consequently he never did read articles like "The History Of The Strike At Dare Foods", "People's War In Upper Canada", "Canadian Anti-Fascist Fighters In Spain" and "Class War In Nova Scotia". Other than praising himself for what a great job *Alive Magazine* was doing in reclaiming the Canadian people's history, the braggart offered no comments on these articles.

This was the action of the supposed "editor" of *Alive*. The reality of the situation was that other Collective members were

performing the actual function of editor of the magazine while Edward Pickersgill maintained the titular editorship.

Edward Pickersgill would only wax eloquent about other people's writing when it suited his conspiratorial aims. Thus members of his faction, and especially Michelle Landriault, received lavish praise literally whenever they wrote anything. When one member of the faction rewrote a short story (an ordinary type of job done by other people on a regular basis) she received compliment after compliment from Edward Pickersgill for an extended period of time. The whole process was quite obnoxious.

In another thrust, Edward Pickersgill, offered honeyed words of praise for a comrade's writing during a period when he was attempting to move her into his faction. However, when this woman refused to be caught in the factional trap, the braggart's hypocrisy was fully exposed. Edward Pickersgill just stopped giving anything more than passing comments on her writing!

THE BRAGGART WAS ALWAYS RIGHT!

Edward Pickersgill was "all-knowing". No matter what question came up in the Collective the braggart "always knew" the answer and his answer was "always right". As a result of his perception of himself as the "perfect man", Edward Pickersgill raised almost every point which contradicted his own view to a point of principle and met challenges to his ideas with "life or death" attacks. The hardest thing for him to ever admit was that he was wrong!

Edward Pickersgill always blamed his comrades for problems and weaknesses, never himself. His favorite line was that problems arose because comrades did not carry out his instructions properly. Even when the braggart issued contradictory instructions, ordinary Collective members were berated for carrying them out "incorrectly".

For example, Edward Pickersgill often used to say that people should check with him before embarking on a program or carrying out some piece of work. If a comrade did check, however, they were accused of seeking the braggart's permission or approval or of failing to take up initiative. If the comrade under fire then dared to remind Edward Pickersgill of his original instruction they were accused of applying what he said too mechanically.

Somewhat chastened, the comrade would go away, take the initiative demanded, and carry the work forward only to find that a little later they again came under attack from the braggart for *not* checking with him. The second attack generally followed the form of: "Who are you to say that you should go ahead with this work? I told you to check it out with me!" The comrade, by this time thoroughly confused, would be accused of individualism for carrying out Edward Pickersgill's instruction to take initiative in their work! In other words you were damned if you did, and you were certainly damned if you didn't!

Another example of the braggart's hypocritical posturing involved the calling of Collective and small group meetings.

Edward Pickersgill's line on calling meetings, in words, was that if people wanted meetings they should simply make a proposal. However, when this was done and a meeting called, very often the braggart would denounce its initiators for "wasting precious time" and he'd refuse to attend. In this situation, comrades were denounced for not calling meetings by making a proposal and then denounced for following Edward Pickersgill's instructions and calling meetings according to his plan. Either way the braggart was "always right" and everyone else was "always wrong"!

The braggart's arrogant conviction in his own infallibility led him to have utter contempt for the views and ideas of his comrades.

On one occasion, a leading comrade was having a lively discussion about some technical problem with an ordinary Collective member. Edward Pickersgill came into the room and overheard the conversation but did not participate. Soon, the discussion was completed and the technical problem solved with both the comrades feeling very satisfied that this troublesome problem had been licked. This was not enough for Edward

Pickersgill, however. After the ordinary Collective member had left, the braggart turned to the leading comrade and contemptuously sneered: "You just shouldn't lose an argument to a guy like that."

The leading comrade was astounded. He just did not have the consciousness that the discussion was the type which produced one winner and one loser. He had the consciousness that the Collective was the actual winner because the technical problem had been solved. But when he tried to explain this to Edward Pickersgill, he was met with the same sneering response: "You just shouldn't lose an argument to that guy."

Edward Pickersgill's arrogant line was that a leading comrade should never "lose an argument" to a person with a lower political consciousness even if that person is correct and even if not taking up their ideas would be detrimental to the revolutionary work!

EDWARD PICKERSGILL WAS A POMPOUS WINDBAG

The braggart's "all-knowingness" was exposed most thoroughly whenever he told workers how to do their jobs.

For example, one day Edward Pickersgill was working with an experienced builder on erecting the interior walls of a wooden-framed structure. As one of the walls went up, the braggart made moves to square it. The builder told him not to bother because it was a waste of time at that stage. Edward Pickersgill "went off the deep end" at this comment. He began pontificating about the laws of the universe and gravity and basically put forward that the builder was wrong for telling him not to bother with squaring the wall.

The builder calmly listened to Edward Pickersgill's diatribe and replied that he knew about the braggart's problem since he'd run into the same thing himself when he first worked on wood frame construction. He reiterated that Edward Pickersgill should not bother squaring the walls until later.

Edward Pickersgill could not stand the thought of being proved wrong on this point. Rather than struggle the matter through he instead stomped off the work-site in a puerile rage. When the braggart was later shown that he was wrong on the question he still refused to acknowledge his mistake and make self-criticism. Instead, he further attacked the builder for not articulating his ideas well enough. Such pompous arrogance when Edward Pickersgill had literally nothing to be arrogant about! On this matter he was entirely wrong!

Another example of the braggart's pompous windbagery involved him giving a close Alive supporter some useless advice on how to conduct scientific research.

Some months ago this supporter reported to Edward Pickersgill on some interesting data from his research. Immediately, the braggart jumped in and "held forth" on what this data could mean. The "holding forth" encompassed a number of hours and stretched over several days. During the whole process Edward Pickersgill consciously worked to paint the supporter as a useless twit and simpleton who could not even sum up the facts in an area in which he was supposed to be an expert. The entire matter was only dropped after Edward Pickersgill felt that he had been successful in placing a dunce's cap on the supporter and making him out to be a complete fool.

As it turned out, the data which the braggart had used to build his masterful theses was not significant. The Alive supporter found out that its unusualness could be explained using simple statistical tests of variance. Of course, Edward Pickersgill never followed up on this subject because he had no actual interest in the matter. He was only interested in "proving" that he was a "superior intellectual creature". This is the classic posture of the bourgeois academic!

THE "MATERIALIST DRIVER"

Another manifestation of the braggart's arrogant "all-knowing" attitude was demonstrated by his line on driving.

Edward Pickersgill was neither the best nor the worst automobile driver in the world; however, he *thought* he was the best driver in the world. From this totally mistaken starting point, he obnoxiously criticized other people's driving techniques with gay abandon. By and large, these criticisms served no other purpose than to harass comrades.

Jackie Stewart, former World Cup driving champion, was Edward Pickersgill's driving idol. Often, the stupid braggart would attempt to imitate a racing car driver with his maniacal stunts behind the wheel.

For example, in the early years of the Collective, the neighbourhood in which the main Collective work area was located conducted a campaign against speeding cars. These speeding cars endangered the lives of the local children. All Collective members actively participated in this campaign except for Edward Pickersgill. He continued to race through the neighbourhood just because he liked to travel at high speeds through a long, gentle curve on one of the main roads.

On other occasions Edward Pickersgill would pull dangerous manoeuvres in a car so that he could "actually come to know road conditions". For instance, he would travel at high speeds along a snow-covered back road and suddenly yank the steering wheel to one side, sending the rear of the car into a skid.

Another of his favourite tricks on snow-covered roads was to slam on the brakes just as he entered a turn. He would perform these adventurist and unsafe actions while other people were in the car. All of these stunts made Collective members tell Edward Pickersgill to his face that, if he was like any World Cup driving champion, he was like Jimmy Clark who died behind the wheel.

There are many ways of driving a car safely and efficiently. Edward Pickersgill, however, never recognized this fact and was always harassing comrades on points of driving technique that really didn't matter. The position of a person's hands on the steering wheel, he delighted in making a fuss about. Another pet topic was the speed at which a person shifted the gears in a car. This petty harassment was such that many Collective members just allowed Edward Pickersgill to drive whenever they went out with him rather than listen to his "back seat nagging". Any mistake that a comrade made in his driving was sure to be a pet peeve of the braggart for months!

Despite all his petty criticism of other comrades' driving techniques, Edward Pickersgill never engaged in an active program of education to share his own "great" driving know-how. He would rant and rave and denounce others, wildly yelling, "Who ever taught you how to drive?"

Yet his overall attitude was best expressed in the fact that he always preferred to drive himself rather than give other comrades opportunities to improve their skills. His petty criticisms were aimed at building up his own ego rather than educating others.

During his period of public unity with CPC (M-L), Edward Pickersgill was conferred the "great and glorious revolutionary" title of "materialist driver" by Hardial Bains, the Bainzite chairman. Even after Alive's formal split with the Bainzites in October, 1975, the braggart still proudly upheld this title.

In fact, Edward Pickersgill's main activity with the Bainzites in the summer months of 1975 was acting as personal chauffeur for Hardial Bains. Prior to that, in the spring of 1975, he made two automobile trips from Toronto to Vancouver for the Bainzites. These trips prompted Hardial Bains to fondly say of Edward Pickersgill: "That guy drives across the country like other people drive from Kitchener to Toronto; he's quite a guy". (Kitchener is approximately 80 miles from Toronto compared to approximately 3,000 miles between Toronto and Vancouver.)

One of these two trips resulted in a humorous exposure of Edward Pickersgill's bootlicking respect for Hardial Bains.

The braggart was scheduled to drive a carload of material from Guelph to Vancouver where some Alive comrades had moved at the express request of the Bainzites. Hardial Bains asked Edward Pickersgill to take a friend of the Bainzites along with him on this

trip. However, Edward Pickersgill did not want to take the character, and gave Bains the excuse that the car would be too full.

When it came to packing the car prior to his departure, Edward Pickersgill started by making sure that the inside of the car, including all the passenger seats, were completely filled with material. Despite this, after he'd packed everything he was supposed to, he found that there was still quite a bit of empty space. To fill this space the idiot piled in some boxes which contained material from the Alive library. This library material was not scheduled to be moved to Vancouver.

Some Collective members who helped Edward Pickersgill pack the car told him that he should not even bother trying to fill the empty space. They suggested that he just leave without the friend of the Bainzites, phone Bains after travelling a few hundred miles, and explain that he had to leave in a rush. Edward Pickersgill would have none of this, explaining that he "couldn't lie to Hardial".

A second suggestion was that Edward Pickersgill load up the car, go to Kitchener, Ontario and let Bains see the full car, come back to Guelph and unload the surplus material, and then leave for Vancouver. Again the bootlicker rejected the idea, saying he "couldn't lie to Hardial" because Bains would have somebody check up on him when he got to Vancouver. What Edward Pickersgill eventually did was drive to Kitchener, show Bains the loaded car, and then drive out to Vancouver.

The very valuable library material was all lost to the Bainzites later in 1975 as a result of the public split between the two organizations!

BOURGEOIS DICTIONARIES WERE THE BRAGGART'S BIBLES

Edward Pickersgill styled himself as a great teacher of "Oxfordism-Websterism-Funk and Wagnalls Thought". On a constant basis he would refer to a bourgeois dictionary to arrogantly "win points" in political arguments. In Collective meetings and discussions he would actually refer to a dictionary much more often than he would classical Marxist-Leninist works.

Dictionaries were used by Edward Pickersgill to suit his own purposes. For this reason he would never use the same dictionary; he would use whatever dictionary gave a definition which best accorded with his own twisted perceptions of a situation. The braggart did not have a scientific attitude towards using a dictionary. His practice was to select one definition amongst many and then raise it to the point of infallibility.

Edward Pickersgill carried out this dogmatic practice right up until the time he ran away from the Alive Production Collective. For example, in the document "Promiscuity: Is That The Thing I've Been Guilty Of?", dated September 2, 1978, he introduced the subject of his promiscuity by presenting a dictionary definition of the word. At no time did he present the concept of promiscuity in the sharp class terms used by Lenin in his conversation with Clara Zetkin (an appendix in "On The Woman Question"). This is because he wanted to avoid struggle on this point rather than make a revolutionary analysis of his error. The bourgeois dictionary suited the braggart's cowardly plan ideally; it was an "authoritative" voice devoid of revolutionary political content.

Edward Pickersgill would often prepare ahead of time to launch attacks using dictionary definitions. This would be revealed in the following typical sequence of events.

The braggart would get into intense discussion with a comrade, throw a word out, and then order the comrade to search out the meaning of this word in a dictionary. The person would find the nearest dictionary, look up the word and read out the definitions. None of them would fit the point Edward Pickersgill was trying to make. He'd feign a perturbed look and order the comrade to grab another dictionary and start reciting from it. When the definition which Edward Pickersgill had researched was read out, he'd gloat in the "glory" of his "brilliance" and stop the dictionary reading in its tracks, even if there were a few more definitions to be read out.

This just goes to show how "eager" the braggart was to actually get a complete view of the meaning of words.

On other occasions Edward Pickersgill would try to "wing it" with dictionary definitions and fall flat on his face. This was always amusing. There would not be a definition to suit his purposes and he'd have to make one up using his own words and "authority".

Edward Pickersgill prided himself on having a command of words while at the same time mocking other comrades for their ignorance. He thrived on this "difference" and did all he could to ensure that the word power of ordinary Collective members did not increase. Once a comrade proposed to the braggart that a "grammar corner" be set up in a Collective work area. The idea was that every week a couple of commonly made errors would be identified so that Collective members could improve their technical command of the English language. Edward Pickersgill directly blocked this proposal from being implemented.

One interesting fact is that Edward Pickersgill's "anti-putschist campaign" (described in later sections) began with a dictionary definition session.

A comrade was asked by Edward Pickersgill whether he knew the definition of the word "putschism". He replied, "No". The braggart then directed him to read the definitions of the word "putsch" in the Funk and Wagnalls dictionary which just "happened" to be handy. (This dictionary was the only one of five in that work area which had the definition Edward Pickersgill was looking for.) The definition reads: "Putsch, n. An outbreak or rebellion; an attempted coup d'etat."

Edward Pickersgill asked the comrade whether he now knew what putschism meant. The comrade replied, "Yeah, coup d'etat." The braggart scorned this response, saying that the comrade was deliberately trying to avoid struggling with his own bad lines. He explained that the "relevant" definition of putschism was any rebellion of a minority against the majority. Acts of individual rebellion against the leadership of the Alive Production Collective were properly termed putschism according to Edward Pickersgill.

It is very interesting that Edward Pickersgill built the "theoretical foundations" for the "anti-putschist campaign" on the basis of a skimpy dictionary definition. Dictionaries, after all, are not well known for their systematic presentation of revolutionary theory!

Ironically, if the braggart had used the "Concise Oxford English Dictionary" for the definition he would have found that the noun "putsch" means: "revolutionary attempt". Using that definition would certainly have put disagreements with him in a different light. So much for relying on dictionaries to clarify revolutionary concepts!

Most of Edward Pickersgill's use of the dictionary obscured political points rather than clarified them. Take, for example, Alive's campaign against the counter-revolutionary KGB thug group, CPC (M-L), popularly known as the Bainzites.

Edward Pickersgill referred to CPC (M-L) as the "Bainzite Cleftists". He introduced his terminology in John Burnley's "Against Cleftism" article in Alive Magazine, issue number 71. The article opened with the definition, "Cleft: A past tense and past participle of cleave (to split). Divided; split; separated." He went on to explain that "Cleftism" was a term designating both Right and "Left" opportunism.

"Cleftism" was one of the braggart's masterful contributions to revolutionary terminology which was about as unpopular in the Alive Production Collective as it was amongst the readers of Alive Magazine!

However, the simple, straightforward term "Bainzites", about which Edward Pickersgill made no ado, proved to be widely popular amongst members, supporters and friends of the Alive Production Collective. In fact, it proved to be so popular that even people who have no particular friendship for Alive now use the term.

DICTIONARIES AGAINST BRAINSTORMING

During a late stage in the Collective's Mini-Cultural Revolution,

a number of small groups were struck up to discuss the subject of "getting back to work" on *Alive Magazine*. One of these groups suffered from the weak and uncreative "leadership" of Michelle Landriault and quite literally met with no practical success.

At one of the group's meetings, a comrade frustrated with the lack of discussion and new ideas, proposed that the group "brainstorm" for a while. Michelle Landriault, herself an overbearing prig, attacked this idea and denounced it as an attempt by the comrade to throw the group off track. At a sum-up meeting which followed Landriault's attack, the matter was brought to the attention of other Collective members.

Edward Pickersgill immediately jumped in and started mocking the unfortunate comrade about his "brainstorming" suggestion. The braggart's argument was that the comrade proposed the brainstorming session in order to let all of his "crazy" ideas dominate the group.

To back up his argument, Edward Pickersgill picked up a dictionary and read out the following definition of the word "brainstorm": "attempt to solve a problem in a group, committee, etc., by having the members suggest every possible solution they can think of. Discussion is postponed until suggestions are exhausted."

This definition suited the braggart's mocking attack very well. He argued that there was no way that any group in the *Alive Production Collective* should suspend discussion and allow any "idiot" to say whatever he wanted.

By this time, of course, the comrade who had put forward the brainstorming idea was totally confused. He had certainly not intended that discussion in the small group be postponed while all sorts of crazy ideas were aired. He accepted the criticism Edward Pickersgill made of him simply on the basis that he'd used the word "brainstorm" to describe a process not encompassed by the braggart's dictionary definition. He also felt quite put down because first Michelle Landriault's attacks and then Edward Pickersgill's attacks made him question whether he was unconsciously attempting to subvert the group discussion process.

A close look at this whole matter reveals that both Edward Pickersgill and his factionalist partner, Michelle Landriault, were involved in making a spiteful personal attack rather than examining the comrade's idea about brainstorming. The braggart's use of the dictionary definition was an excellent example of him finding any old piece of information which suited his argument and then proceeding to "lord" it over comrades on the basis of his grasp of the information.

"Brainstorming" has been an integral part of many *Alive Production Collective* discussions over the past months which have led up to this documentation of the case against Edward Pickersgill. Brainstorming essentially means that people have the freedom and responsibility to put forward what is on their minds in a collective process. This includes criticism of incorrect views and ideas. Far from discussion being suspended in these brainstorming sessions, there has been lively, sharp discussion which has led to new unity in the *Alive Production Collective* on a number of important points.

In one of the dictionaries Edward Pickersgill didn't use in his mocking attack, the noun "brainstorming" is defined as: "a group problem solving technique that involves the spontaneous contribution of ideas from all members of the group." This definition, in general, describes the brainstorming that has taken place in the Collective over the past few months, and is what the comrade had in mind when he proposed that the Mini-Cultural Revolution group "brainstorm". (Note that this definition describes the contribution of ideas as spontaneous; the ideas themselves must be well considered.)

When Edward Pickersgill and Michelle Landriault attacked the comrade promoting brainstorming during the Mini-Cultural Revolution, they were not interested in finding out what was on his mind. They made him and his motivations the issue. They said that he'd made mistakes in the past and on that basis should not be trusted to come up with any correct ideas.

To legitimize his personal attack, the braggart used a single dictionary definition as the definitive authority on the subject of brainstorming. He puffed himself up as *the* person with the facts at his fingertips and painted one of his comrades as a stumbling fool who used words that he did not even understand. This sort of process was repeated many times in the life of the *Alive Production Collective*. It is a sign of the extreme intellectual arrogance of Edward Pickersgill.

THE BOURGEOIS PEACOCK

Edward Pickersgill's arrogance, his bourgeois mentality and his contempt for comrades was displayed quite vilely by his attitude towards the collectivized finance system.

Right from the beginning stages of the *Alive Production Collective*, certain Collective members have pooled their finances in the interests of moving the anti-imperialist political work forward. What was Edward Pickersgill's understanding of this system of "collectivized finances" and on what basis did he participate?

In the first year of the collectivized finance system in 1971, Edward Pickersgill's basic attitude became crystal clear. He was quite willing to live off the labours of others, but he did not want other Collective members to have any of "his" money. Of course, he considered all of the Collective's money his own personal money. This attitude he carried with him until he ran away from the *Alive Production Collective* in September, 1978.

It was certainly a mistake on our part to not sum up the facts which led to this conclusion at a date earlier than August, 1978.

In the summer of 1971 Edward Pickersgill and Michelle Landriault were unemployed and receiving small welfare cheques. These were not even sufficient to cover their household expenses, let alone make contributions to *Alive's* political work. However, they participated in the collectivized finance system with other *Alive Production Collective* members who held wage-labouring jobs. These jobs maintained *Alive's* political work along with sustaining the Edward Pickersgill family.

In the middle of the summer, 1971, those living in the collectivized finance system experienced a financial crisis. Responding to this crisis, one member of the Collective left Guelph to search out a job in the tobacco-growing area of Ontario. Another member got a job as a short order cook. A short time later the member who had left town returned and got a job in a factory. The "outside" jobs staved off the financial crisis.

In September, 1971, Edward Pickersgill received a cheque for \$1,500 from an insurance company in settlement for an automobile accident in December, 1970. Rather than immediately put this money into the collectivized finance system, he carried the cheque around with him for a few days, showing it to everyone he met.

On the day the braggart received the cheque, he met two members of the Collective on a busy street. He strutted up to them like a puffed-up peacock and flashed this cheque in front of their faces. The first question they asked was whether Edward Pickersgill was going to put the money in the group bank account. He replied that he didn't know what he was going to do with it and strutted off.

Edward Pickersgill obviously regarded this money as his to spend as he pleased. Eventually the bulk of the money was used in his personal purchase of a new car.

The first that other members of the collectivized finance system knew of this purchase was when the arrogant turkey rolled up in the new car!

FASCIST STYLE

Much of Edward Pickersgill's cruelty was reflected in his methods of working with comrades and his style in giving criticism.

The sadist would consciously push people to the point where they began to wonder if they were human anymore. He would

shout, scowl, and spit in people's faces. He would consciously misinterpret a person's words or contemptuously dismiss them. He would label a position before it was fully out on the table. He would criticize a point in such a way that it was incomprehensible to other Collective members. He would threaten people with having the rug pulled out from under their feet unless they toed his line. All of this amounts to cruelty towards comrades.

The sadist's abuse of his assistant on layout work was a classic example of his fascist style.

Over the years Edward Pickersgill worked himself into the position of "layout artist" for Alive Magazine and eventually acquired himself an assistant. The comrade who aided him in this work was treated like dirt. Their relationship was one of slave master to slave based on the sadist's hypocritical double standard: one set of rules for himself and another completely different set of rules for his "slave".

In the course of doing the layout work Edward Pickersgill issued criticisms according to his own personal whim. The "slave's" social practice had little to do with the criticism. An example of the slave master's subjective criticism revolved around the question: "Can you hear me calling you?"

Layout was done in two rooms, one of which contained some fairly noisy machines. When the slave master was in one room and his "slave" in the other, they would often call out to one another. When Edward Pickersgill called out but his assistant didn't hear him because of the noise it was the "slave" who was criticized for not listening carefully enough. When Edward Pickersgill's assistant called out but the sadist didn't hear him because of the noise, again it was the "slave" who was criticized. This time for not calling out loudly enough!

Another example of Edward Pickersgill's fascist style involved his constant cruel method of criticizing a comrade who came into the Collective with sloppy work habits.

Sloppy work habits are something which many comrades bring with them when they get involved in anti-imperialist revolutionary work. The bourgeois educational system trains people to work on their own, and as a result these new comrades have the attitude that as long as they can live with their work habits, what does it matter how sloppy they are? Of course, when these comrades begin participating in collective work their sloppy work habits are seen to be a detriment to the work. Helpful criticism is made of all signs of sloppiness so that the new comrades can root out their old, bad work habits.

One comrade upon entering the Alive Production Collective exhibited a particularly striking form of sloppy work habits. He would accumulate all sorts of material in his pockets, including documents risky to his own and Collective security. His habit was to just keep on putting things in his pockets thus notes and documents which were months old often remained in certain rarely used pockets of this comrade's clothing. This was a serious problem, but one which this comrade has successfully corrected during the course of his membership in the Alive Production Collective.

Edward Pickersgill's style of criticizing this comrade's sloppy habits was entirely wrong. He publicly humiliated the comrade by regularly making him empty his pockets at Collective meetings. Once the contents of the pockets were on the table, he would then provide a contemptuous running commentary as he examined each item. Rather than engage the comrade in private conversations so that the actual mistake could be identified and combatted, the sadist preferred to denigrate this comrade in the eyes of his fellow workers.

The method of solution of the problem, as proposed by Edward Pickersgill, was equally humiliating. In a public spectacle, he cut the bottoms out of this comrade's pockets. None of the comrade's coats and pants were spared in this slashing spree. In the end the comrade was left with only one pants pocket not cut open. Of course, the comrade later resolved the problem very simply by applying himself with a needle and thread.

This action is illustrative of the deep contempt with which Edward Pickersgill held the members of the Alive Production Collective. He mercilessly manipulated the struggle in such a way that the comrade was denied the right to take the lead in fighting his own sloppy work habits. Instead, he was treated like a person with sub-human intelligence. This was the arrogant cruel misleadership of a man who saw leadership in terms of his ability to control the lives of others.

CRUEL GOADING

Edward Pickersgill loved to cruelly taunt comrades. He did this for two reasons. To "prove" that they were cowards and easily intimidated and to "prove" that he was a "big shot". Invariably he picked comrades with a relatively undeveloped political consciousness as bait in this reactionary "sport".

For example, just to show that one of the newer comrades was a "coward", Edward Pickersgill played a "game" of machismo with him one night after watching a boxing match on television. He started by poking the comrade in the ribs and continued by jostling him to the point of knocking his glasses off. This was a dangerous situation and had it not been for the wise advice given by a leading comrade a full-fledged fight might have been in store. The leading comrade pointed out that a close working class contact of Alive had often told him that "sometimes it takes a better man to walk away". The jostled comrade walked away.

The comrade goaded by the sadist later said that he would have dearly loved to have taken a shot at Edward Pickersgill on that occasion. The reason he didn't was the advice given by the leading comrade and the fact there were other comrades present who would have enforced the Collective norm against physical abuse of comrades.

Edward Pickersgill was also aware of the presence of other comrades and used it to his advantage. He hid behind the "wall" of two of them like the spoilt little rich kid of comic book notoriety sticking his tongue out and taunting the innocent. He knew that because of Collective discipline nobody would take a shot at him and he loved to rub comrades' noses in the product of their own "timidity".

Edward Pickersgill used to mouth criticism against the Gary Perly clique of Canadian Liberation Movement infamy for their "pouring of hot tea" on comrades (see letter from ex-CLM'ers in Alive number 53). The sadist would not stoop to such a "primitive" method of goading comrades. Instead he worked at pulling off the "biggest stunts" possible just short of pouring hot tea on Collective members.

For example, Edward Pickersgill once smeared rubber cement on the forehead of a newer comrade for "experimental purposes". The point the "scientific researcher" later said that he was trying to make was to see how far the comrade would "play along with the joke". The sadist's vile contempt for his comrades had no limit!

In this incident, Edward Pickersgill disrupted the newer comrade who was writing an article for Alive at the time. He disrupted the work of the Collective's editorial unit who were in the process of preparing an issue of Alive Magazine and he disrupted other comrades by gleefully going around telling the tale.

The newer comrade became a "guinea pig" as Edward Pickersgill conducted his experiment. That the sadist pushed his intimidation on other comrades under the guise of "conducting a scientific experiment" in this taunting manner was disgusting!

PHYSICAL ABUSE

Edward Pickersgill's fascist style was demonstrated in its most crude terms by his physical abuse of a comrade. Since the Alive Production Collective first established a strict, stated norm against physical abuse of comrades, in 1973, the sadist has been the only member to employ this tactic in dealing with inner-Collective contradictions.

Edward Pickersgill first used physical violence to deal with a contradiction in November 1977.

During a loud shouting match between a woman comrade and Edward Pickersgill, the woman withdrew from the struggle before resolving the contradiction. She marched angrily out of the room, slammed the door behind her, and began walking up the stairs to the top floor of the house.

Edward Pickersgill's verbal abuse was instantaneously transformed into frenzied physical abuse. He jumped up, opened the door of the room, reached over the bannister of the stairs and grabbed the woman comrade from behind. The sadist put her into a headlock and smashed her face into the bannister with such force as to knock her glasses off and almost break her nose. He then dragged her backwards down the stairs, half over the bannister, back into the room where the struggle first broke out. The woman comrade struggled to be free and made it to a standing position whereupon Edward Pickersgill slammed her full force into a wall behind her.

At this point another comrade at the scene stepped in and separated the two people. This move held the physical violence in check but it did not calm the loud, angry tongue-lashing which Edward Pickersgill then meted out to the woman comrade. By using such an aggressive style in dealing with the woman, the sadist gradually reasserted his dominance over her and she was eventually allowed to go to her room.

After this incident, Edward Pickersgill decided that the woman comrade should be sent away "in order to regain her perspective". He got his co-conspirator, Michelle Landriault, to pack the comrade's bags and she was immediately sent off to ruminate in a hotel room for a few days.

A token "self-criticism" was made by Edward Pickersgill, amidst much melodrama, after this first instance of physical abuse. Opinions on the abuse were demanded from all members of the Collective and it was reaffirmed at that time that physical abuse of any member of the Alive Production Collective by another member was indefensible.

In 1972 and 1973, a male member of the Collective had been severely criticized for physically abusing the same woman comrade who Edward Pickersgill smashed around in 1977. On several occasions the male comrade hit this woman glancing blows on the side of the head in the heat of the struggle, but he never went out of control and never hurt her badly.

At the time of the physical abuse in the early 1970's, there was no consciousness in the Collective about how to deal correctly with intense inner-Collective contradictions. The first instance of physical abuse occurred only one year after the Collective had been founded. Consciousness of how to resolve contradictions came out of an extensive series of special Collective meetings held in 1973. The firm Alive Production Collective norm that physical abuse of any member of the Collective by another member is indefensible was formulated during these discussions.

Edward Pickersgill participated fully in the discussions which resulted in the anti-physical abuse norm. He was the prime mover in severely warning the male comrade back in 1973 that any further use of physical violence against comrades on his part would result in immediate expulsion from the Collective. Later, the sadist even delighted in mocking this comrade for his "terrorist" tendencies and "love" for physical violence.

Considering these facts, it is interesting to note that Edward Pickersgill used physical violence on the *same* comrade who was abused in 1972 and 1973 and that when he engaged in this violence he went *totally out of control* and badly hurt the comrade. Further, that he was the *only* Collective member to use physical violence against a comrade between 1973 and 1978 and that he was *never* threatened with immediate expulsion.

It is also interesting to note that Edward Pickersgill's fascist violence against the woman comrade in November 1977 did not stop with that one incident. He physically abused the same woman on two more occasions after November 1977!

MORE REACTIONARY VIOLENCE

The discussions that followed Edward Pickersgill's physical abuse of the woman comrade were the starting point for a deep-going analysis of the Collective's history and the recurring problems inside the Collective. This process was termed the Mini-Cultural Revolution.

Edward Pickersgill did not participate in this healthy process by exposing his own unhealthy socially degenerate history, nor his factional affiliations. In fact he deepened his degeneracy during this period and worked to further consolidate his faction. We did not know this at the time, but one of the people he continued to consolidate into the faction was the very same woman that he physically abused.

The crazed physical violence which erupted in November 1977 was Edward Pickersgill handling a contradiction in his faction. This was the feudal lord blowing up at one of his concubines. The further acts of naked violence perpetrated by the sadist against this woman had the same factional basis.

The second instance of Edward Pickersgill using physical violence against this woman factionalist occurred in January 1978 at the height of the Mini-Cultural Revolution.

The incident took place one evening while most Collective members were away at a meeting. Those comrades remaining were encouraged by Edward Pickersgill to have discussion. After getting the meeting underway, the sadist then left the building and discussion continued.

Edward Pickersgill's concubine participated in the early part of the discussion but after a while took leave to relax in another room. As she left the meeting she was asked whether she was indeed tired or whether she was leaving because of some problem in the discussion. She replied in an amicable tone that she was just tired. The meeting continued and the woman comrade started to watch television in another room. Some minutes later, Edward Pickersgill returned and asked where the woman had gone. He was told that she was relaxing.

The sadist went into the room where his concubine was watching TV and began shouting at her for leaving the discussion group in order to relax. This prompted one comrade to go and see what was happening. Edward Pickersgill was wildly screaming that if the woman wanted rest than she should go to bed and that the television program she was watching wasn't even one with a social conscience. At this point the woman became very angry and would not speak except to shout back to the sadist that he should leave her alone.

Edward Pickersgill repeatedly bellowed that the woman should get up off the couch on which she was sitting. But when she did, he violently grabbed her and shoved her right back down again. As soon as this happened the comrade who had left the discussion group stood between the two of them and told them that what they were doing was wrong and they knew it. Other comrades from the discussion group joined the debacle at this point and began encouraging the woman comrade to drop her aggressive posture and enter discussion. Eventually she did calm down and some discussion ensued.

As for the sadist, he just stomped out of the room in a rage. He made no self-criticism for his violent attack on the woman comrade and no criticism was made of him that evening.

Some members of the Collective did not hear about the physical abuse of the woman until the next day. A comrade who witnessed the incident said that it was so blatant a case of breaking the anti-physical abuse norm that he figured the only reason Edward Pickersgill held back his self-criticism after the incident was that all the comrades weren't present. When he heard that Edward Pickersgill hadn't even mentioned the incident to other leading comrades, he criticized himself for letting the sadist off so easily.

When one of the leading comrades heard about the incident, he was astounded. He immediately called people together to discuss Edward Pickersgill's actions and to point out that they were a clear-

cut case of physically abusing a comrade which should be criticized. The sadist was informed about this meeting but he merely sneered back that he preferred to stay in bed.

Strong support was expressed at the meeting for the position that once again the norm against physical abuse of comrades had been broken and that this was indefensible. Edward Pickersgill was informed of this at 3:00 p.m. in the afternoon. At this point he deigned to get up and attend the meeting.

As soon as the sadist arrived at the meeting he put on his ugly face and became very contemptuous. His response to comrades' criticisms of him breaking the anti-physical abuse norm was highly theatrical. He stated that unless he was acquitted of this charge, then he was quite willing to quit the Alive Production Collective on the basis that it had made a mistaken verdict. He then presented the masterful thesis that he had *not* physically abused a member of the Collective.

The sadist presented the rationale for his "brilliant" thesis as follows. The woman comrade had simultaneously stepped out of the Alive Production Collective in practice when she stepped out of the struggle by getting angry and refusing to discuss. Thus when he had shoved her she was no longer a member of the Collective *ergo* the anti-physical abuse norm no longer applied. He went on to state further, that when he had physically abused the woman in November 1977 no good results had come of it, but when he abused her the second time it was acceptable because good results had been produced — the comrade had engaged in discussion. In other words, if the results are okay then why give a damn about the method?! The sadist rounded out his presentation by arrogantly indicating that comrades should quit trying to cramp his style by treating the anti-physical abuse norm like one of the ten commandments. He said in effect that he should be given the freedom to use physical violence to solve inner-Collective contradictions whenever he saw fit!

Amidst all of this high drama, the Alive Production Collective accepted all of Edward Pickersgill's excuses and acquitted him of the charge of physically abusing a member of the Alive Production Collective. This was a definite mistake on our part. We should not have been taken in so easily by the sadist's sophistry. We should have nailed his hide to the wall on the question of using physical violence against comrades!

Coming out of the second incident of physical abuse were a series of disciplinary measures designed by Edward Pickersgill to "legitimize" his fascist oppression. They were put forward as part of the campaign to "combat this growing putschism" (explained in detail later in this issue of Alive).

A comrade intransigent "on the incorrect line", which meant disagreement with Edward Pickersgill, was subject to "direct order" from the leading comrades. In practice this meant that the sadist could order them to do whatever he pleased. Failure to obey meant that a comrade could be subject to "confinement".

"Confinement" was explained as being taken off the Alive work by a leading comrade and placed alone in a room for a predetermined period. A "confinement committee" composed of leading and ordinary members of the Collective would determine the nature and length of a comrade's "confinement". While isolated the intransigent comrade was expected to fulfill certain tasks set by the "confinement committee" such as reading Marxist-Leninist classics and making written self-criticism. The idea was presented as an ideological training and remoulding process and was not to be considered a punishment. In practice a "confinement committee" was never set up because of obstruction by Edward Pickersgill and "confinement" was at his discretion on "direct order". No ideological training was incorporated into the process — people were merely sent away for punishment!

Comrades "totally intransigent on an incorrect line" were to be dealt with by either "suspension" or "expulsion" from the Alive Production Collective. When this idea was presented it was clearly stated that ordinary members of the Collective would have a say in whether people were suspended or expelled. In practice ordinary

members of the Collective were not even consulted when a comrade was thrown out of the Collective by Edward Pickersgill. He took the power to do this into his own hands entirely. So much for Edward Pickersgill's version of democracy and democratically instituted disciplinary action!

CRUELTY AND STUPIDITY EXPOSED

Edward Pickersgill's "physical abuse that wasn't" was not the last time he violently assaulted this woman factionalist. There was one further clear-cut case of him physically abusing this comrade. Before this occurred, however, there were two incidents which illustrated the absurdity and hypocrisy of the sadist's view of his own violence.

The first incident took place during a heated shouting match between Edward Pickersgill and the woman factionalist early in 1978.

At one point in the exchange the sadist lost control of his mind and his body completely. He screamed out at the top of his lungs, "You make me so mad I've got to hit something." Whereupon he spun around and drove his fist as hard as he could into the nearest wall. It must have hurt. The wall was made of brick with a thin covering of plaster!

Edward Pickersgill bruised his hand quite badly in this incident. Later he lamented that he'd made a miscalculation. He'd thought the wall was just made of plaster. The thought, of course, never occurred to him that belting a wall in the first place was a touch crazy!

An amusing aspect to this incident was the parallel to an earlier brick wall pounding which occurred in 1972. At that time the male comrade whose actions gave rise to the anti-physical abuse norm smashed his fist into a wall during a fight with Edward Pickersgill's favourite punching bag. Then the results were even more disastrous. The male comrade hit the wall so hard that he broke a finger.

Edward Pickersgill, who laughed at the comrade's mishap for years after this event, truly "learned from past mistakes to avoid future ones" when he pulled exactly the same stunt while battling exactly the same woman!

The second hypocritical incident occurred during a Collective meeting held towards the end of the Mini-Cultural Revolution.

A struggle broke out between Edward Pickersgill and this woman factionalist in the middle of the meeting. Compared to the earlier physical brawls, this fight was like a children's tea-party. It involved mainly silence on the part of the woman and a few sharp words from the sadist. The only substance of note to the exchange occurred at the end when the sadist rolled a small piece of paper into a ball and flicked it into the woman's face. It bounced harmlessly off her glasses and fell to the floor.

To Edward Pickersgill, however, this petty action was the "crime of the century". When other comrades refused to comment on it, he turned and contemptuously denounced everyone in the room for not "giving him support" by criticizing his "physical abuse" of the woman. Here was the sadist's hypocrisy displayed in its vilest colours.

That Edward Pickersgill refused to transform his cruel practice of physically abusing a comrade was one thing. But that he could then turn round and create "an incident" to mock his comrades for their abhorrence of his violent behaviour towards comrades was something completely different. It demonstrated that Edward Pickersgill was capable only of cold hatred for his comrades. This was the sadist's arrogance and cruelty exposed in its most reactionary and virulent posture!

CONCLUDING PHYSICAL ABUSE

As the final curtain to the Collective's Mini-Cultural Revolution, Edward Pickersgill admitted that the woman member of his faction who he loved to hit was pregnant and that he was the father. He

explained that he'd taken up with this woman because the sexual relationship with his wife, Michelle Landriault, was "on the rocks" and that the new relationship was monogamous. After some investigation, the Collective accepted this explanation. At the time we had no idea that a formal faction based on promiscuous sexual relations existed in the Collective with the sadist at its head.

In the weeks following Edward Pickersgill's announcement the pregnant woman factionalist became progressively more foul-minded, more intransigent on reactionary political positions, and more distant from most members of the Collective. She announced on several occasions that she would leave the Collective and actually started packing once or twice.

Edward Pickersgill was the main factor behind this woman's unhappy and jumpy posture. Apart from the physical attacks described earlier, he continually picked verbal fights with her on the most ludicrously petty basis. For instance a number of struggles were based on the woman's right to smoke cigarettes and her right to relaxation. At the same time he goaded her into a more reactionary posture in struggles with a crueler content. For example, he announced at full Collective meetings that he couldn't give a damn about the woman's baby.

Edward Pickersgill's last physical assault on his woman factionalist was part and parcel of the scenario described above. It was one of the final scenes in the drama involving this woman.

The last physical violence occurred on the same day as Edward Pickersgill had all his teeth pulled out by a local dentist. Prior to leaving for the dentist appointment, the sadist put another leading comrade in charge of the Collective. He also found time to get his woman factionalist stirred up about some minor point.

As soon as Edward Pickersgill left the house, the woman turned foul and began treating the comrade left in charge in a highly abusive fashion. A struggle quickly broke out which ended in the woman storming off and locking herself in her room.

The leading comrade, after unsuccessfully trying to reason with the woman, gained access to her room by using patience and his brains, thereby avoiding melodramatic entrances. He entered to find her busily packing her bags. When she'd recovered from the surprise of his entry she announced: "I'm leaving". The leading comrade calmly responded by convincing the woman that before she left she should at least tell the other comrades. She agreed and a meeting was immediately called.

Edward Pickersgill returned from the dentist in the middle of the meeting. When he entered the room he looked like Count Dracula, with a frozen white face and blood drooling out of the sides of his mouth. He sat down with great melodrama.

The sadist sat in silence for most of the meeting, but to cause the woman distress he put on a show of the most obnoxious theatrics. He sat with a stony face and deliberately allowed his mouth to fill up with blood until it spilled down his chin onto the table. He refused to go and get something to clean up this slow building mess. Finally another comrade went and got some kleenex to wipe away the pools. Afterwards Edward Pickersgill admitted that this was to show the woman what a bad day she had picked to pull her "putsch". As the final touch he passed her a handwritten note which said: "You can't tell (name deleted) anything anymore because she's got what she always wanted in her belly — someone she can have ultimate authority over."

This provocation proved too much and the woman stomped out of the room, grabbed her bags, and said that she was off. An argument then broke out by the door of the house.

The woman said that she did not want to owe the Collective anything and insisted on taking her dentist bills. A leading comrade stressed that this was unnecessary, but Edward Pickersgill insisted that she take them if she wanted. To complete his "transformation" from Count Dracula to Mr. Nice Guy he then made a big broken-hearted fuss about the woman being allowed to take a leading comrade's hat which she'd grabbed off a hook.

At this point the woman shouted: "Call me a taxi." The leading comrade who had borne the brunt of the whole debacle and was

feeling quite frustrated replied: "Okay, you're a taxi." Mr. Nice Guy immediately turned to him and said: "Don't be flip." The woman, of course, got quite agitated and the yelling started anew.

During the course of this new exchange, Mr. Nice Guy leapt to the defence of his factionalist partner and ordered the leading comrade not to lose his temper. The comrade replied that he had absolutely no intention of doing so. With this clarified, the sadist "transformed" from Mr. Nice Guy back to Count Dracula and turned most evil.

Edward Pickersgill put his bleeding face up close to the woman's and hissed: "Your kid will make you pay if you oppress it. If you don't watch out one day it will kill you." The woman in great distress yelled back: "If you want the kid, I'll send it to you in a box!" With this the sadist stepped back and with all the force he could muster gave the woman a vicious backhand blow to the jaw almost knocking her out.

This was the concluding physical abuse from the man who just moments before had told a leading comrade not to lose his temper.

After hitting the woman Edward Pickersgill started yelling at her as loud as his frozen mouth would allow. The leading comrade at the scene told him to shut up and get the hell out. He then shoved the sadist into a nearby room and slammed the door.

Eventually the woman's taxi arrived and she left.

A short while after, she tearfully phoned from the train station and said that she did not want to leave after all. Some Collective members fetched her from the station and she was accepted back into the Collective at least in body. As a final cruel twist of the knife Edward Pickersgill accepted her resignation from the Collective after she had returned and after she had expressed her desire to stay a Collective member!

THE FINAL SOLUTION

Edward Pickersgill's "final solution" to the problem of his concubine came some weeks after his last physical attack on the woman.

Shortly after the physical abuse, Edward Pickersgill put this woman factionalist on a special program to "combat putschism" and "get her head on straight". In actuality it was designed mainly to keep her out of the sadist's hair. She was allowed, however, to participate in a small amount of Alive work even though she was no longer a formal member of the Collective.

After a while the woman appeared to settle down to some extent. Her participation in the anti-imperialist work became more extensive and her "putsches" became less frequent and less traumatic. At this point the woman was encouraged to formally apply to rejoin the Alive Production Collective. This she did and her application was accepted.

Shortly after becoming a full Collective member, this woman factionalist again started locking horns with Edward Pickersgill on a regular basis. These altercations were all verbal and arose out of disagreements on trivial points. As part of the campaign to combat her own "putschism" the woman vowed to make written self-criticism after each minor "putsch".

One evening this woman factionalist came to verbal blows with Edward Pickersgill about her right to stay up late. Her attempt the following day to write a self-criticism of this "putsch" gave rise to Edward Pickersgill's "final solution".

As she tried to write her self-criticism the woman became hopelessly bogged down. She spent much of the time staring at a blank sheet of paper. A leading comrade who observed her difficulty told her to write something down at least just to get started. He then reported the problem to Edward Pickersgill.

The sadist went crazy. He immediately rushed to where the woman was writing, denounced her for being a "putschist" and ordered her to go to her room. The woman complied under protest and predictably became quite foul-minded.

Edward Pickersgill went berserk after this incident. He rounded up the majority of comrades in the Collective and contemptuously

denounced them for being "out-and-out putschists". He stated that he was "sick and tired of 'putschism'" and that it was going to stop. He told the comrades that if they did not stop "putsching" then they would be thrown out of the Collective. A comrade was even ordered to get \$200 "leaving money" for each of the "putschists" Edward Pickersgill threatened to toss out. The upshot of all this madness was that the "putschists" were ordered to hold a meeting to discuss the subject of "doormats or platforms" (the content of this bizarre order is discussed in detail later, in this issue of *Alive*).

Edward Pickersgill did not go to the "anti-putschism" meeting but he insisted that the woman factionalist be there. She was asked but intransigently refused to attend. Later, she was asked again, after the meeting had been ordered to reconvene by the sadist on the pretext that the comrades involved "hadn't got anywhere". Again the woman refused. This time she acted in a highly abusive manner to the comrade who extended the invitation.

When this comrade reported to Edward Pickersgill, the sadist put on his stony face and announced, "she's going to have to leave". He, together with another leading comrade, then went to the woman's room to tell her she was going to be thrown out if she didn't "smarten up".

After some amount of tearful argument, the woman comrade began packing her bags. When she had finished she was ordered to attend a meeting with Edward Pickersgill and two other comrades. On the way to the meeting the sadist poked his head in the room where the "doormats or platforms" discussion was progressing and said: "We're throwing (*name deleted*) out. There may be some noise. You should just carry on."

The viciously cruel and sadistic nature of Edward Pickersgill was revealed in most graphic terms at the meeting with this woman factionalist.

Most of the discussion consisted of a monologue from the sadist and tears from the woman. The sadist asked a series of questions which he prefaced with the comment: "If you remain silent we will assume your answer is no."

Towards the end of the monologue, he asked: "Do you wish to stay here and fight your 'putschism'?" The response was silence. He then told the woman that the Collective assumed she did not want to be a part of the organization and she would therefore be taken to a city near Guelph where the Collective would "wash its hands of her".

The woman factionalist spoke up at this point and said that she was not going to leave Guelph. She added that she was going to stay in town, get a small apartment, and look for a job. Edward Pickersgill replied that she could do what she liked after she'd been dropped off, even return to Guelph, but she was going to leave Guelph that day and be driven to the nearby city. Again, she stated categorically that she was not going to leave town, adding, "I'll refuse to get in the car!"

Edward Pickersgill turned most vicious at this comment. He slitted his eyes and hissed back: "You *will* get in the car and you *will* leave town. You will leave today. We are quite prepared to force you to leave. If you refuse to go and put up a fuss we will bring a car up to the side of the house after dark, knock you unconscious, and dump your body in the trunk. We will then transport you to the city and drop you there. You should understand that you're weak and we're strong. You can't stand up to us."

The sadist repeated his menacing promise several times, each time making it sound more horrific. He then ordered a comrade sitting in on the discussion to pull the car up to the side of the house, open the trunk, and put the woman's bags in it.

When he returned, the woman finally capitulated to Edward Pickersgill's cruel threats and agreed to leave. She was marched to the car and got in it together with another comrade. The sadist then jumped in the car and sped out of Guelph.

On arriving at the "dumping off" city, Edward Pickersgill took the woman to the train station with orders to return home to her parents. He gave her the money for a train ticket and then told her not to bother getting back in touch with the Collective until after

she'd had *her* baby. He added that the next time he saw her she should be a revolutionary and not a "putschist".

The sadist refused to go into the train station on the grounds that it would be a "security risk". (His face of course was the most well-known in Canada!) Instead, he remained in the car for a final talk with his ex-concubine while the comrade who accompanied them on the trip got a luggage locker for the woman.

The woman factionalist, confused and distressed by the whole sequence of events, then departed. The *Alive* Production Collective has not seen her since.

When he returned from sending the woman off at the train station, Edward Pickersgill was beside himself with delight at her tearfulness on departure. His laughter was evidence of his monumental contempt for this woman's real problems and his total disinterest in finding real solutions.

The expulsion of his concubine from the Collective was, though, a "final solution" which served his own needs well. With her out of the way he thought he was safe from further problems with her which might have put his own fat on the Collective fire. With her gone there was much less danger that she would spill the beans about the existence of his faction.

Edward Pickersgill's vicious treatment of this woman factionalist served his own ends right from the beginning. He painted her to other comrades as the most bizarre specimen of humanity ever to walk the earth, he first misidentified and then castigated her as a "putschist", he beat her, he abused her, and finally he threw her out of the Collective. All of this cruel treatment was meted out for the purpose of protecting the sadist's faction, keeping its members in chains, and protecting his own tail!

"WE NEED TO MAKE HIM CRY"

Most of Edward Pickersgill's cruelty towards comrades was thoroughly insidious. He would constantly harp on comrades' personal shortcomings and past mistakes in his slander campaigns to snuff out their spirit.

Chairman Mao warned: "As to personal shortcomings, unless they are related to political and organizational mistakes, there is no need to be overcritical and to embarrass the comrades concerned. Moreover, once such criticism develops, there is the great danger that the Party members will concentrate entirely on minor faults, and everyone will become timid and overcautious and forget the Party's political tasks."

Chairman Mao stressed: "In inner-Party criticism, guard against subjectivism, arbitrariness and the vulgarization of criticism; statements should be based on facts and criticism should centre on politics."

Edward Pickersgill was guilty of subjectivism, arbitrariness and the vulgarization of criticism inside the *Alive* Production Collective. The effects were exactly as Chairman Mao predicted — comrades became timid and overcautious (termed "fear of the leadership" by the sadist) and forgot why they joined the Collective in the first place.

In the case of one new comrade, Edward Pickersgill literally spent hours going over every personal shortcoming (real and imagined) and every minor negative point from his past in order to beat him down.

The sadist accused the comrade of being effeminate, unattractive to women, of going out with sluttish girlfriends, and of engaging in degenerate social and sexual social relations prior to joining the Collective — quite the comment coming from the sexual deviant pig himself! The comments were made just to get under the comrade's skin. They served no other purpose. Furthermore, whenever it seemed that, despite the comments, Collective members actually started liking their new comrade, the sadist would trot out the same old slanders over again.

Edward Pickersgill's campaign to break this new comrade was carried out under the tattered banner of "we need to make him cry". The sadist's analysis was that the only way to break through

the comrade's arrogance coming from his petty bourgeois class background was to "turn his head around until he doesn't know which way's up and which way's down", "make him unlearn everything he knows", and to "make him cry".

Under the banner of "we need to make him cry", Edward Pickersgill committed the most foul deeds. One example in particular stands out.

Once during the Mini-Cultural Revolution, the new comrade lost his spirit under Edward Pickersgill's withering fire and removed himself from a Collective discussion process. At the suggestion of various comrades, he was invited to rejoin the discussion group at the end of the day to sing some revolutionary songs. When he accepted the invitation, it was a warm moment and was certainly the height of the new comrade's Collective experience up to that point.

Edward Pickersgill's interpretation of this event came out later when he was dealing with other comrades whose spirit he'd similarly crushed. Essentially he told them not to lose spirit and leave the Collective process because then the Collective would have to waste its time going through the motions of inviting them back to sing revolutionary songs.

With this stinking statement which brutally ground comradeship into the dirt, Edward Pickersgill exposed his true self. He made it clear to the new comrade and other Collective members that he kept score of their weaker moments and wouldn't hesitate to drag this information out against them.

Occasionally during the "we need to make him cry" campaign, the new comrade would become very irritated with Edward Pickersgill and start fighting back. More often, though, he became just dispirited and confused. He had enough experience inside the Collective to know that, no matter what line of argument he took, no matter how skillfully he argued, he would remain completely isolated from the rest of the Collective until he gave into the sadist's line. Eventually, Edward Pickersgill had his wish and the new comrade did cry once or twice.

To some Collective members, the "we need to make him cry" campaign appeared to be quite a normal way of introducing a new comrade into Collective life. Most members of the Collective had undergone a similar indoctrination into Collective life under the sadist's misleadership. That is why when the new comrade went under the wizened ex-"leader's" gun it seemed to be a logical course of action. "New" was viewed in negative terms by Edward Pickersgill and he tried to promote this line in the internal life of the Alive Production Collective.

The Collective as a whole was guilty of taking a narrow view on this question. We should have investigated how to correctly introduce people into a revolutionary organization more thoroughly and relied less on our own experience. We should have realized more concretely the truth of Chairman Mao Zedong's statement: "Inner-Party criticism is a weapon for strengthening the Party organization and increasing its fighting capacity. In the Party organization of the Red Army, however, criticism is not always of this character, and sometimes turns into personal attack. As a result, it damages the Party organization as well as individuals. This is a manifestation of petty bourgeois individualism."

WORKING IN A FACTORY WASN'T "REAL" WORK

One of the ways Edward Pickersgill's cruelty was demonstrated was in his total insensitivity to Collective members who were not full-time political workers.

The sadist was constantly down the throat of one comrade who worked all day in a factory, for being tired. He ranted and raved that, "if you're too tired to work, don't go in". He used to berate the comrade for being "dopey" and denounced him for "not organizing" his work day better.

Edward Pickersgill, who never once worked in a factory, would ramble on about the necessity of organizing one's life, especially if

the person's life took them out of the specific confines of Collective work areas for long periods of time.

In the case of the "dopey" comrade he went even further. He waged a big campaign to get the comrade to remember TGIF — Thank God It's Friday — the last day of the comrade's factory work week. He did this to get the comrade cracking when he shifted over to being a worker in the Collective work areas on the weekends.

Edward Pickersgill was very good at copying the capitalist system which he opposed in words. In a factory you can talk all you want, but when that whistle blows to sound work, boy, you'd better start moving. This was the sadist's attitude towards Alive work.

As soon as the "dopey" comrade got home, he was instructed to immediately change into an anti-imperialist, and a disciplined one at that. In other words, rather than the comrade being an anti-imperialist all of the time, and especially in his contacts with the industrial proletariat, he was painted by the sadist as being anti-imperialist on a part-time basis. With this monumental contempt, Edward Pickersgill suppressed the comrade.

Edward Pickersgill's attitude towards "outside" workers was that they held second-class membership in the Alive Production Collective. To downplay the role of these proletarians, the sadist would hold forth on the wonderful and glorious work of the "inside" workers of the Collective. He gave the impression that to be an "internal" worker should be the goal of every member of the Alive Production Collective. He even occasionally threatened the "inside" workers with being "put out to work" — a fate, according to the sadist, worse than death but welcomed by those who wanted to deepen their working class experience, whenever it was proposed.

Edward Pickersgill reasoned that the Collective members who sold their labour power were inferior because they missed too much of what went on inside the organization while they were at their jobs. He also believed that they had an overblown opinion of the arduousness of their labours and a contemptuous attitude towards the efforts of the full-time political workers. He would often shout at the "outside" workers: "What do you think we do around here all day? Sit around on our cans!"

Of course, "sitting" around was not Edward Pickersgill's favourite position — he preferred laying around in bed or on a couch.

The arrogant petty dictator never went to the heart of the contradiction between "inside" and "outside" work, primarily because he always had his own individualist position in mind. His view was that basic proletarian work was unbecoming the "leader" of the Alive Production Collective and that Collective members who sold their labour power were amongst the lowest forms of life.

With this putrid arrogance, Edward Pickersgill cruelly brushed aside the needs, wishes and special problems of these revolutionary workers who came home each day physically exhausted by their labours. He also cruelly brushed aside the contributions these comrades made financially and by their participation in Collective programs during week-day evenings and at the weekends.

CRUELTY AGAINST A SICK COMRADE

When the sadist launched his brutal campaigns to break people he drew no distinction between comrades who were healthy and those comrades who were physically sick. Under the banner of fighting putschism, one such campaign was carried against a sick comrade for a period of nine weeks. (The content of the "anti-putschist campaign" is dealt with in detail elsewhere in this issue of Alive).

During her "putsch", the "nine week putschist" spent a few days in hospital. She was admitted to hospital because of severe intestinal pain — a recurring problem which had worsened gradually in the period of time before and during her nine week "putsch".

As soon as the comrade went into hospital, Edward Pickersgill drew into question, in Collective discussions, whether she actually had a medical problem or whether she was just "running away from

struggle". What a vile counter-revolutionary attitude!

The sadistic monster was saying that a fully-committed revolutionary of the Alive Production Collective, who had been courageously doing battle with Edward Pickersgill for weeks, would do anything, even feign sickness and go to hospital, rather than engage in class struggle. But he didn't rest content with this slander campaign. He continued to harass the comrade inside the hospital.

On the first day she was in hospital, two comrades visited the "nine week putschist" and passed on a message from Edward Pickersgill. It emphasized that she was not to bother signing herself out of hospital without doctors' orders since Alive Production Collective members had instructions not to allow her into any of their homes under such circumstances. (No such instructions were given, he was simply lying.) What a "pleasant" thing to tell a person lying sick in hospital! Clearly, it was designed to set her mind "at ease"!

While this comrade was in hospital, the sadist's factionalist partner, Michelle Landriault, constantly contradicted the reports the sick comrade gave to Collective members about how long the doctors planned to keep her in hospital. The comrade actually entered hospital on a Tuesday and came home on the Friday of the same week. Between Tuesday and Friday, Michelle Landriault was constantly gossiping about how this comrade was just giving hogwash reports about getting out of hospital relatively quickly. The petty bitch openly predicted, on the basis of her "expert" medical knowledge, that the comrade would not be released from hospital until after the weekend.

Other Collective members were quite surprised when the comrade was released from hospital on the Friday. Michelle Landriault stopped her absurd slander campaign on this particular point very quickly!

The hypocrisy and evil cruelty of the sadist was graphically exposed in this incident.

First, in order to prepare public opinion against the comrade, Edward Pickersgill made noises inside the Collective about how she had "run away" to hospital to "avoid struggle". Second, he sent her a message to harass her which tells her to *stay* sick in hospital and not come home. Third, he mobilized his slavish co-factionalist to tell lies about how the comrade was making up reports so as she could get home quickly. Getting out of hospital as fast as possible is, of course, the classic posture of people who run to hospital as fast as possible to "avoid struggle"!

Edward Pickersgill's campaign to turn truth on its head amounted to no less than vicious sadistic abuse of the sick comrade!

The sadist was also guilty of cruelly abusing the sick comrade's husband during the course of his harassment and slander campaign.

Edward Pickersgill only freed this comrade from his responsibilities so that he could visit his wife in hospital on one condition. The condition was that under no circumstances was he to show any signs of sympathy for the sick comrade. Furthermore, during his wife's three day stay in hospital, this comrade was only allowed to visit on the first evening of her stay.

On the day after his visit, the comrade announced that he planned to phone his wife in the hospital from his place of work. Edward Pickersgill roundly denounced him for this, arguing that the comrade was trying to build some sort of unprincipled unity with his wife while she was at a low point. Under this attack the comrade decided to not make phoning his wife a point of principle and agreed not to phone her from work, even though he believed the attack to be unwarranted.

PETTY CRUELTY

Edward Pickersgill was guilty of vicious sadistic cruelty against comrades and of petty childish cruelty. Stealing cups of coffee from comrades was a good example of his petty cruelty.

Stealing coffee was one of Edward Pickersgill's favourite and

more purile tricks. A comrade would make a cup of coffee for himself. The petty dictator would see the freshly made cup of coffee in the comrade's hand. He would then snatch the cup of coffee out of the comrade's hand and exit from the room.

This "trick" was repeated many times. At first the comrades involved thought Edward Pickersgill was just joking around. They would wait for him to return with their coffee and say, "just kidding". But the petty dictator never made such a move. He was deadly serious in his actions. He actually believed that his position of "leadership" gave him the "right" to steal other comrades' coffee if he wanted to. He also demanded that comrades accept his actions as part of the normal course of events.

This "trick" is a measure of Edward Pickersgill's deep-going bourgeois attitudes. He viewed other comrades as his "employees". Like any capitalist, he treated his "employees" with contempt and expected them to do what they were told while he did what he pleased.

An important point is that Edward Pickersgill was allowed to manifest crude contempt for ordinary people to a far greater extent than the average bourgeois. This is because the ordinary bourgeois identifies himself to the world as a capitalist, whereas Edward Pickersgill identified himself to the world as a "revolutionary". Thus, where an ordinary bourgeois would hesitate to steal things directly out of a worker's hands for fear of getting punched out, Edward Pickersgill cockily took advantage of the confidence Collective members placed in him by flaunting his bourgeois attitudes in the most crude, arrogant terms.

It was a definite mistake on our part to have allowed Edward Pickersgill to act like a bourgeois factory owner inside the Alive Production Collective. For us to have allowed him to get away with his petty harassment of comrades was wrong. He should have been stopped.

At the same time it must be understood that to have picked Edward Pickersgill up on all of his cruel little tricks all of the time would have meant running the risk of having the Collective and our work dissolve into constant petty squabbling.

Comrades in the Alive Production Collective are prepared to set much aside for the sake of unity. That they did this with Edward Pickersgill is a great credit to them. That Edward Pickersgill contemptuously stomped on their honest revolutionary sentiment is a great discredit to him.

CRUEL MISER

Edward Pickersgill took great delight in putting people he considered to be politically backward through misery in order to break their spirit and give himself a cheap thrill. Every aspect of their lives he would attempt to cruelly capitalize on in order to make them appear foolish. On occasion he would even stoop so low as to jump on their demands for the essentials of life to humiliate these comrades and force them to grovel.

In the collectivized finance system, day-to-day expenses are handled without any special consideration. However, proposals for extraordinary expenditures, such as major personal items, are made to other participants in the system before such expenditures proceed.

During the past winter the shoes of one comrade fell apart. Following normal procedure, the comrade put a note up in a Collective postering area to announce that he needed a new pair of shoes. Edward Pickersgill immediately launched a campaign to block this comrade from obtaining new shoes.

The petty dictator turned the note upside down, saying that it was as useful upside down as right side up since it was undated. This was a perfect example of Edward Pickersgill seizing on a minor point and blowing it completely out of proportion into a point of principle to further his cruel ends. Furthermore, he totally ignored the content of the note.

Winter progressed and Edward Pickersgill continued to cruelly block the attempts of this comrade to obtain a new pair of shoes.

The holes in his old shoes had become so bad by this time that he was literally walking around in the snow and slush in stockinged feet!

Finally, another leading comrade stepped in and told Edward Pickersgill point blank that it was absolutely wrong of him to force Collective members into going through the winter with shoes that were falling apart. He insisted that the sadist hand over from the collectivized finance system the money needed to buy some new shoes. But Edward Pickersgill would have none of this. He instead proposed that he go himself with the comrade to the shoe store using the ruse that the less advanced comrade was too stupid to buy a pair of "sensible" shoes by himself.

When Edward Pickersgill and the shoeless comrade eventually got to a shoe store, the sadist pointed to a pair of boots in the store window and told the comrade: "You're going to get them!" They then went into the store and obtained the right size of boot. The sadist forked over the money to pay for them.

Later Edward Pickersgill said that he thought the storekeeper might have found it unusual that he was treating a grown man just like a little kid — picking out his shoes for him and then paying for them. (This would have been hardly surprising because it is highly unusual!) He also said he thought the storekeeper might have concluded that they were homosexuals. The sadist reported that he gallantly tried to prevent either impression from lingering by telling the storekeeper that the boots were a birthday present for his friend.

To add insult to injury, Edward Pickersgill also made a derogatory comment to the storekeeper about the other comrade's country of origin, saying that people of his nationality "can't do anything for themselves". This bigoted slander was meant to save the sadist's face in the eyes of the storekeeper. Edward Pickersgill truly was a cruel arrogant dog!

Another revealing example of Edward Pickersgill's contempt for Alive Production Collective members involved a comrade's purchase of a pair of glasses. This comrade noted that his eyesight had deteriorated, had his eyes examined, and ordered a pair of glasses. This all took place with the full knowledge and approval of Collective members.

When the glasses were ready, the comrade approached Edward Pickersgill. The sadist at that time was in charge of the collectivized finance system. He asked for money for the glasses but Edward Pickersgill refused to respond directly to this request. Instead, he gave a nebulous "see me later" type of reply. This type of exchange was repeated several times over the course of the following week. The comrade was given the definite impression that Edward Pickersgill was concerned that the Collective could not afford the glasses at that time.

This most definitely was not the Collective position on the question of the glasses. First, there was money available for the glasses. Second, there was no question of whether the Collective could afford something like glasses. Because glasses are so important to a comrade's health and ability to participate in the revolutionary work, the Alive Production Collective *has* to afford them and makes the cash available very willingly.

Edward Pickersgill's rotten line on this question was overthrown in practice very effectively. The comrade gave up asking this cruel bourgeois miser for the money and approached a responsible comrade who had access to the collectivized finance system. Money for the glasses was immediately secured and the glasses were obtained.

VILE MEDDLING IN COMRADES' PERSONAL LIVES

Edward Pickersgill's thoroughgoing cruel contempt for revolutionary people manifested itself most acutely in his vile interference in the personal lives of certain comrades. With these comrades his attitude was that of a master to his dog rather than of one comrade to another.

One comrade was ordered by Edward Pickersgill to sleep in the basement of his home rather than in a bedroom on the same storey

as his wife.

At the same time Edward Pickersgill had just successfully engineered a separation "for political reasons" between these two comrades, although they continued to live in the same house. (These enforced separations are dealt with in more depth later in this issue of Alive.) Since some other comrades boarded with this couple, the sadist reasoned that separating the two comrades' sleeping quarters by two floors would make it very difficult for them to get together for "illicit" sexual relations!

His stated purpose for banishing the husband to the basement, however, was that the comrade kept his personal effects in too much of a mess and needed to learn how to keep his things in order. Thus the husband was forced out of his own bedroom and into a dark corner of a musty basement. He was ordered to have *no* more than one change of clothes with him and a flashlight. The sadist wouldn't even allow him to use the basement light!

This cruel and unhealthy sleeping arrangement was only ended after a leading comrade forcefully told Edward Pickersgill that it was wrong to mistreat comrades in this way.

Later in Edward Pickersgill's meddling in the social relationship of the same couple, he forced the husband to leave his own home and become a boarder at another comrade's house. This was a better arrangement than the basement, because at least he had his own bedroom. Soon, however, the bedroom was required for other purposes. The husband was then forced to sleep on a couch in the living room of the house.

Forced out of his own home, the comrade had to endure these temporary, unsettled sleeping arrangements in the living room of another comrade's house for a number of months. Again, the abuse of this comrade was only stopped after a leading comrade pointed out to Edward Pickersgill that the sleeping arrangements were no good. They were causing the persecuted comrade to miss too much sleep and hurting his back because he was forced to sleep on the floor or on the narrow couch.

The cruel and unnecessary mistreatment of the comrade forced to become a nomad, was entirely Edward Pickersgill's doing. He strove to subjugate this comrade and "justified" his mean treatment by saying that the comrade "needed to be taught some hard lessons" and that he had the comrade's "long-term political interests at heart". Utter lies! Edward Pickersgill had nobody's interests at heart except his own sadistic interests.

WE ARE ASKING OUR READERS FOR FINANCIAL DONATIONS

This single issue of Alive is as large as ten usual issues of the magazine. The cost of producing this issue has been well over ten times the cost of a usual issue. Costs would have been larger still, if not for the massive number of hours of voluntary work done by close supporters of Alive, which have meant that a lot of tasks were done without any expenditure of funds.

The large cost of Alive 125 has taken its toll on our economic standing. This is felt all the more since our finances had already taken a severe blow when Edward Pickersgill stole \$18,000.00 from us.

Still, as crazy as Alive has even been, we have set out plans to press our next-to-non-existent funds even further, so that we can immediately start up our weekly publishing schedule again.

So, we ask our readers to help us pick up after the sabotage of our finances and to help defray the costs of this issue of Alive by giving a suggested single-shot donation of \$10.00.

Further, we ask our readers to consider assisting us in realizing our plans by giving us regular weekly donations, either of two dollars or of five dollars.

We are asking our readers for the financial assistance necessary to continue our program at present and in the future because we believe that if we cannot get that support from our readers, then our program definitely does not deserve continued existence!