

proclaimed, "That really makes me mad. I feel like just killing him!"

Later, when the husband came into the Collective work area and met Edward Pickersgill, he was viciously attacked. He was threatened with another separation from his wife and ordered to immediately go to his house and set up the single bed. This he did.

Needless to say, the main function of this single bed was to act as a throwing zone for clothes and odds and ends.

After the reunion, Edward Pickersgill and Michelle Landriault persistently asked the woman comrade questions about her sex life.

Edward Pickersgill would say things like, "You two have been together for three nights now. How's it going?"

Always he investigated the nights rather than investigating how the reunion of these comrades was affecting their participation in the political work. This was a reflection of Edward Pickersgill's degenerate line that all sexual social relations are first and foremost sexual relations.

Whenever asked questions about her sex life the woman comrade would militantly reply, "Things are going just fine, thank you!"

After a while Edward Pickersgill and Michelle Landriault picked up on the fact that the woman comrade regarded her sex life as her own affair and wasn't willing to confide in them. They stopped asking these nosey questions, but maintained their perverted attitudes inside the Collective, right up until their faction's overthrow.

#### CREATING PROBLEMS TO DIVERT REVOLUTION

In the recent struggle Michelle Landriault has raised the illusion

## PART SEVENTEEN Edward Pickersgill Abused The Second Recruit To His Faction

#### THE FACTION CHIEF'S SECOND RECRUIT

The evil alchemy by which Edward Pickersgill turned revolutionary comrades into faction members was first practiced in a big way with his second recruit to the faction. This comrade was the next woman inside the Collective with whom Edward Pickersgill pursued sexual activity after Michelle Landriault. This woman was drawn into the conspiratorial circle after Edward Pickersgill manipulated her into sexual activity with him.

This comrade's actual position in the Alive Production Collective and her contributions to the Collective have been distorted and covered up by Edward Pickersgill. Her history as a Collective member has also been obscured and trampled on by the faction chief.

Edward Pickersgill often proclaimed that he knew this comrade better than anybody else in the Collective because he had pursued more "struggles" with her than had anybody else. In fact, the "struggles" he waged with this woman were mainly unprincipled in nature and the waging of unprincipled struggles with a person cannot lead to a clear understanding of that person.

Edward Pickersgill did not know this woman better than other members of the Collective. On the contrary, the other members of the Collective knew her better than Edward Pickersgill knew her.

This comrade herself believed that Edward Pickersgill knew her better than anybody else in the Collective. She accepted that his distorted view was the truth and rejected the Collective's clearer view of her real nature — her weaknesses and her real strengths.

The Collective was hampered greatly in its struggle to develop a really complete view of this comrade because we were denied access to one fact — the fact that she and Edward Pickersgill were engaged in an illicit sexual relationship. Using the fact of this illicit sexual relationship as a card in his hand, Edward Pickersgill convinced this

that Edward Pickersgill spent long hours helping comrades to solve problems in their social relationships. As a result, she claims he never had time to attend to his own sexual social relationship with her.

It is true that this pig spent a lot of time poking his nose into other people's affairs. However, he certainly was not solving problems. Rather he was stirring up trouble, creating splits and handing out rotten advice, all the while promoting himself as the best problem solver in the Collective! He even had the audacity to claim personal responsibility for saving several of the comrades' marriages!

Michelle Landriault should stop and think. Is the claim she makes really true? Did Edward Pickersgill really have no time to devote to his own sexual social relationship with the virgin maiden? If so, she should thank her lucky stars that he was so busy interfering in other people's social relationships that he had no time to deal with his own. That is probably one of the few things that the relationship had going for it!

For years Edward Pickersgill has trampled on comrades' personal lives in a vain attempt to consolidate support for his faction. Fearing the united strength of the Collective, he embarked on a program designed to split and disunify the organization.

Edward Pickersgill promoted himself as the best problem solver in the Collective. In fact he was the best problem creator.

While other comrades were out to create problems for the U.S. imperialists and work towards their final overthrow, Edward Pickersgill was working to create problems for the anti-imperialists. Objectively he was standing firmly on the side of U.S. imperialism.

woman that because he shared this secret with her he knew all aspects of her life better than anybody else in the Collective. By this lie, which reduced the comrade's whole revolutionary life to merely a sexual matter, the faction chief convinced her that his distorted view was in fact reality.

This comrade believed that the person who knew about her illicit sexual relationship knew everything about her and that those who did not know about these sexual relations, that is, the rest of the Collective, did not know anything about her. So, this woman clung to Edward Pickersgill's distorted view of herself and rejected all attempts by the other members of the Collective to help her struggle to gain a more balanced view of her strengths and weaknesses.

Now, with new facts on the table, the Collective has been able to look more clearly at the question of this comrade. We have been able to more completely come to know the distortions and the reality.

#### THIS WOMAN WAS A COMRADE

Edward Pickersgill promoted in the Alive Production Collective that this woman, who he eventually recruited into his faction, originally moved to Guelph from out of town "with terror in her heart". It is true to some extent that she did have terror in her heart later in her life in the Collective. However, this was not the case when she first arrived. In fact, the opposite was the case.

This comrade had travelled a great distance on the basis of the warm relationship she had developed with comrades in Guelph. She came with enthusiasm and ambition in her heart, not "terror".

To come to know something of "terror in the heart", we must ask how this comrade was treated after she arrived in Guelph and what was her reaction to this treatment.

In Guelph, this woman was subjected to Edward Pickersgill's arrogance, spontaneity and ideological distortions as were other

members of the Collective. Edward Pickersgill indoctrinated her with the idea that she knew less politically than other members of the Collective. This was not true.

At the time this comrade arrived in Guelph, the general political level in the Collective was quite low. It was certainly not the case that the political level in the Collective stood in stark contrast to this woman's own low political level.

Having conjured up this illusion about her low political level and poor grasp of ideology, Edward Pickersgill built on the illusion by ensuring that this comrade was never taught ideology. He wanted her to be left in the position of feeling ignorant herself and wondering in awe at the knowledge of others.

Later in the life of the Collective, this comrade herself slowly became more entrenched in the view that her ideological level was low. This went counter to facts. Her ideological level was actually relatively high and certainly exceeded that of Edward Pickersgill, Michelle Landriault and a number of new people in the Collective.

This comrade's grasp of ideology was developed in practice and in the course of the work. She was always enthusiastic in study and quick and eager to learn. She was one of the members of the Collective who was quick to apply the knowledge that was gained in study groups. Her grasp of ideology was demonstrated in practice when she participated in such activities as literature tables and direct sales of *Alive Magazine*. These were things that the Collective members had seen with their own eyes and heard with their own ears.

Flying in the face of these facts, Edward Pickersgill persisted in promoting the line that this comrade was a stalwart in the practical work but didn't know much about ideology. The woman accepted this illusion herself, simply because it was created by Edward Pickersgill. She rejected the words of other, more honest, leading comrades who tried to smash this illusion on the basis of facts in the real world. Because the other comrades did not know one fact — the fact that she had an illicit sexual relationship with Edward Pickersgill — this woman rejected all of the facts and analysis presented by them and held tight to the illusion promoted by the faction chief.

#### REVOLUTIONARIES ARE CAREFULLY CULTIVATED, NOT BORN

It is not at all uncommon that people joining a revolutionary organization have some screwy ways of thinking and some practices that are in contradiction with the norms and discipline of the organization. In fact, given the society that we live in, such contradictions are the least surprising aspect of a new member's practice. Further, given that erroneous ideas and practices are foisted on people in a very hard and fast manner by the bourgeois society, it takes a protracted process to root them out. Thus, it is not even surprising to have to deal with such contradictions in veteran members of an organization.

Often, new members put forward an individual view and refuse to change their view until convinced that another view is correct through a long process of patient and thorough argument. There is nothing unusual about someone holding tight to individual views when they are new in revolutionary work. There is nothing wrong with an organization being challenged by someone with individualistic views to prove the superiority of collective views and the correctness of revolutionary political line. To ask someone to make a commitment to an organization on any other basis is to ask them to be anti-materialist and to base their decision on such a false premise as "old friendship", "charismatic personalities", etc.

Another characteristic of new members in a revolutionary organization is that, from time to time, they become overwhelmed by the heady pace of activity, the intense process of struggle and the depth of commitment involved in revolutionary work. New members sometimes respond to this feeling of being overwhelmed by retreating into silence. This silence arises from a combination of being in awe of others, of feeling personally inadequate, of being

confused, etc.

Such silence is not accepted in the *Alive Production Collective* because it robs the Collective of full democratic strength, which has to come from the membership, and because it robs individual members of a voice in setting Collective line. Such silence should only be a temporary aspect of a comrade's practice if it is opposed in a persistent, persuasive way by more veteran comrades.

Edward Pickersgill never approved in theory or in practice of an educational process for new contacts, new supporters or new members, that would help them see the errors of individualism, of silence, etc. He always acted as though new people should already be revolutionaries before a revolutionary organization came into contact with them. This is the line that revolutionaries are born not made.

Of course, if there were a lot of people who were born revolutionaries, there would be no need of revolutionary organizations to develop training and unified drive amongst potential revolutionaries. Further, we would not be preparing to transform the society, if people were born revolutionaries; it would already be fundamentally changed!

To become revolutionaries, people must be carefully cultivated, must be given education and training, must develop a good grasp of ideology and a staunch activist practice.

#### THE SECOND RECRUIT WAS A SUCCESS FOR EDWARD PICKERSGILL

The characteristics of any new member were manifested by the woman who was the second recruit to this faction when she was just a new member of our organization. Edward Pickersgill most often failed in blocking members' revolutionary development but he succeeded with this woman.

In her case, Edward Pickersgill played up any and all existing contradictions between her individual outlook and the Collective's outlook, beginning at the time of her first contact with the Collective. He built up a false image of this comrade. When she put forward an individual view and refused to change her view until convinced another view was correct, he portrayed her as an "extraordinarily" stubborn person.

Edward Pickersgill demanded of her, as he demanded of other new comrades, that she take up such false premises for political unity as "an old friendship", as a sexual social relationship with a "political" person, as the attraction of a "charismatic personality". To him, it was materialism and dialectics that were premises on which unity could not be built. As a true opponent of revolution he felt that new people could never be brought forward on a principled revolutionary basis. Marxism-Leninism-Mao Zedong Thought and anti-imperialist politics were not matters that would appeal to the uninitiated, according to Edward Pickersgill.

Edward Pickersgill's statements raising this comrade's ordinary hesitations and argumentativeness to the level of "extraordinary" stubbornness became self-fulfilling prophecies. This woman was so often berated on this point that she came to believe the trait of extraordinary stubbornness was actually deeply rooted in her personality and she began to act accordingly.

Edward Pickersgill never tried to defeat silence, stubbornness, moodiness, hot temper, etc. Rather he "railed" against them in words in order to raise a subjective reaction in his victims. Then he used this subjectivism as a springboard in his attempts to deepen the erroneous traits in the comrades' practice.

The second recruit to his faction was victimized in this way. Her anger and frustration, her moodiness and subjectivism, and her "extraordinary" stubbornness all came to be labelled by Edward Pickersgill as "foul-mindedness". He would screech, "You are foul", "Stop being so foul-minded", in response to any question, any hesitation or any confusion that this comrade had.

Whenever he was questioned about forbidding this comrade to do her assigned Collective tasks on a given day, and it was often that he forbid her in this way, his standard answer would be: "She

was being foul-minded again."

Any lapse into silence on this comrade's part would not be read as confusion, misunderstanding or hesitation by Edward Pickersgill. Rather he would rant and rave, proclaiming that she was being "spiteful", that she had "a look of hatred in her eyes", that she was being "deliberately provocative", that she was "issuing an individualist challenge to the Collective's leader", etc.

In an almost complete paranoid state he would turn this woman comrade's need for Collective assistance into a matter of supposed personal injury to himself: "She does it deliberately. She knows it drives me crazy. She's just challenging me. She wants to make me hit her."

Of course, on many occasions this last statement also became a self-fulfilling prophecy. This comrade often "succeeded" in these supposed efforts to make Edward Pickersgill punch her!

### PLANNING LUST

Many of the characteristics that were faults of the woman who was the second recruit to Edward Pickersgill's faction, are faults common to most new comrades. When she was a new comrade, these were very minor aspects of this woman's practice but with Edward Pickersgill's concentrated efforts over time, they became more and more significant aspects of her practice.

Edward Pickersgill often claimed that this comrade was "unique" because she had these faults to an inordinate degree. The fact of the matter is that it was Edward Pickersgill who built these faults from a minor trait to a major trend in this woman.

When the woman joined the Alive Production Collective she was involved in a caring, monogamous sexual social relationship with a man who also joined. Edward Pickersgill broke this relationship up in a vicious manner because, as a lusting deviate, he wanted to develop a promiscuous sexual relationship with this woman.

He broke up the relationship by surrounding the man with false issues and bombarding him with false matters of principle. He constantly asked the man if this couple relationship was just a matter of convenience; were they just "fucking buddies"? To illustrate what he meant by his pet term "fucking buddies", he would cite the example of two degenerate counter cultural friends of his who had an arrangement to get together to "relieve sexual needs" any time either "needed" it, although they did not live together or proclaim love for one another. What a base insult!

Edward Pickersgill applied all the pressures his leadership position could create against this man. The man was confused by this "analysis from the leadership" that his relationship was a matter of convenience. The man was unable to defend his relationship in anything other than emotional terms, which he could not analytically define to Edward Pickersgill's satisfaction. Eventually, the man was pressured to "admit" he and this woman comrade were nothing more than "fucking buddies".

On this basis, Edward Pickersgill forced the man to acquiesce to terminating the relationship.

There is no doubt that all this was a very conscious process on Edward Pickersgill's part. He later admitted to the fourth member of his faction that he lusted after this woman from the first time he set eyes on her! This was before she joined the Collective and while she had a close couple relationship with the other man.

Edward Pickersgill had earmarked this woman as his "mistress" and that meant the man had to be swept aside. In his effort to break up their relationship, Edward Pickersgill concentrated solely on the man. The woman was not aware of his manoeuvres, although some other Collective members were.

When this woman heard, with no previous warning whatsoever, that her sexual social relationship had been terminated in practice, she was understandably upset and confused. She felt very strongly that her partner in the relationship had betrayed her. She also felt bitter towards the whole Collective which she felt had left her high and dry by breaking up her relationship.

Who was the chief betrayer in fact? Edward Pickersgill. He had

posed questions on sexual social relationships in the Collective in such a fashion as to totally debase and distort the nature of healthy, monogamous relationships. The relationship he broke up was a strong relationship emotionally and only weak in terms of being explained analytically. The couple involved were given no assistance by Edward Pickersgill in analyzing the actual content and strengths of their relationship. Instead their relationship was denigrated and slandered in comparison with the promiscuous relations in Edward Pickersgill's circle of friends outside the Collective. In fact, the relationship had nothing in common with these types of relationships. It was a healthy, monogamous relationship.

### FALSE POINTS OF PRINCIPLE

After her sexual social relationship had been broken up, the woman, who later joined Edward Pickersgill and Michelle Landriault in a faction, felt something warmer than bitterness towards only one person in the Collective. The one person was Edward Pickersgill. This woman did not look harshly on him, despite his slanderous and viciously distorted characterization of her previous relationship, because he had underhandedly foisted the blame for her troubles on her former partner and on other Collective members.

The only error this woman's former partner made was that he did not see through the distortions from Edward Pickersgill and that he allowed himself to be forced into rejecting the relationship. The only error the other members of the Collective made was to miss this early opportunity to overthrow Edward Pickersgill.

Thus, after the termination of her healthy sexual social relationship, this comrade became far more stubborn and "foul-minded" towards the Collective members than she had been as a new member. During certain periods, this comrade would fall completely silent, refusing to speak for hours on end, even ignoring others' encouragement, at Collective meetings where her case was being discussed in depth. This syndrome became so common with this woman that she was described as having the characteristic of going into a "catatonic state".

No matter what injustice she had suffered, this comrade's absolute refusal to speak in Collective processes was deemed unacceptable. The members of the Collective were frustrated at their inability to sort out the mess that had been made of their relations with this comrade, especially since they did not know the important fact that Edward Pickersgill had consciously created the mess. In response to the "catatonic" syndrome the proposal was put forward that this comrade be warned that unless she changed her pattern of response she would be expelled from the Collective.

In the meantime, Edward Pickersgill was pursuing his blueprint for promiscuity with a vengeance. With the troubled woman comrade, he acted like Jesus Christ settling the stormy lake waters. He played himself up as her personal saviour and mentor. His response to the proposal to threaten her with expulsion was to suggest that the Collective implement a move to suspend her. He said this comrade should be suspended from her membership and put under a special discipline in continuing to work closely with the organization.

Ever after, Edward Pickersgill repeatedly referred to this whole incident as the time he dared to go against the tide and saved a comrade who the Collective was about to jettison in a very serious error. The idea of suspension instead of expulsion was a standard trick with Edward Pickersgill. In this woman's case it was applied by him on so many occasions that she came to be referred to as a "yo-yo" because she was in and out of the Collective so much. Her "ins and outs" became a matter of his personal whim after a while.

When the Collective's will was not implemented in the matter of issuing a serious warning to this comrade, it was taken by her to be a stamp of approval on her deep silences and stubborn refusals. This became a deeper and deeper problem that repeatedly recurred as the faction became more of a formal reality. This problem has

not been solved with this comrade yet.

Edward Pickersgill wanted this indirect stamp of approval on this rotten behaviour because he knew her pattern of response was driving a wedge deeper and deeper between this comrade and other Collective members. The wider the rift, the more elbow room he had to manoeuvre to fulfill his desires.

Edward Pickersgill actually said that no one should issue a threat of expulsion because of our line that any threats issued should be followed through if necessary so that the Collective's word will always be taken seriously. To follow through and expel this woman would have created an obstacle to his plan to pursue her sexually.

### FACTIONALISTS HAVE NO PRINCIPLES

The proof that Edward Pickersgill was not upholding a point of principle and was not holding out actual warmth for the woman who was to become the second recruit to his faction, is that he expelled her himself, as an individual, sometime later. On this occasion the "principle" of suspension rather than expulsion went by the board with great speed.

One day Michelle Landriault was preparing supper at one of the Collective homes when a contradiction arose with the woman. In expressing her criticisms of this comrade, Michelle Landriault gesticulated in the air with her hand in which she was holding a kitchen knife. The woman accused Michelle Landriault of threatening her with a knife.

Michelle Landriault reacted with a loud, hysterical voice and Edward Pickersgill was drawn to the scene. The claim of a threat with a knife may well have been a wild one, but in any case Edward Pickersgill's reaction was far more drastic than the situation demanded.

He told this comrade that she was "being thrown out of the Collective". He further told her to pack her belongings and to be out of the Collective house where she lived within an hour. The comrade did leave within an hour and found herself a room in a boarding house on the same day. None of the other Collective members knew of this decision before it was implemented. In fact, the rest of the Collective leadership only found out about Edward Pickersgill's arbitrary action hours after it had been completed in practice.

In one response Edward Pickersgill achieved much. He had risen in defence of his virgin maiden. He proved his utter contempt for the Collective process and his arrogant pride in himself as an individual. He demonstrated his absolute spontaneity. He showed that the issue of "principle" raised in his masterful thesis of "suspension instead of threat of expulsion" was a false issue. However, he was most happy to achieve a situation wherein he could actively develop sexual relations with the woman in a big way.

### PROMISCUITY WON OUT OVER COLLECTIVITY FOR EDWARD PICKERSGILL

After this woman was thrown out of the Collective by him, Edward Pickersgill made sure he was assigned to keep contact with her to the exclusion of all other contact from any other members. For a time, he carried on discussions with her on a one-on-one basis. These discussions were unprincipled in nature and did nothing to help her resolve the actual problems which she had. The "foul-mindedness" he so loudly proclaimed was not struggled against and overcome.

This comrade accepted the development of a sexual relationship with Edward Pickersgill on the basis of the illusion he promoted that his sexual relations with Michelle Landriault were "on the rocks". This sexual relationship with Edward Pickersgill clearly clouded this woman's whole view of herself and of the contradictions she faced.

The existence of such a relationship made it nearly impossible for

her to face up to the problems she had to resolve as an individual. Here was the leader of the Alive Production Collective wanting to have sexual relations with her. Clearly then, in terms of all her problems, there couldn't be that much that she had to resolve. The next step in such a pattern of thought is to wonder: "Why do the Collective members think I'm such a bad person?"

Edward Pickersgill distracted this comrade's attention from the importance of dealing with the problems she faced.

Edward Pickersgill told the Alive Production Collective that his sexual activities with this woman began during this period of time that she was expelled from the Collective. (She was later readmitted to full membership in the organization. Also, when she was expelled by Edward Pickersgill, after the knife threatening incident, she had been a full member of the Collective, having had her many suspensions lifted over time.) For Edward Pickersgill to start a sexual relationship with this comrade while she was in a posture of being expelled from the Collective would have been a serious political error even if it had been true that his sexual relationship with Michelle Landriault had ended.

In early 1978, after it had been revealed that this woman was pregnant and that Edward Pickersgill was the father of the baby, he tried to defend his conduct in setting up this sexual liaison. He said that the relationship had clearly had a good effect on this woman since she had shortly moved back into the Collective.

This is a totally bankrupt line. It is exactly the same as the line the Bainzites carry in practice, that the way to politically organize women is by having sex with them.

It has long been acknowledged in the Collective that sexual social relationships between members and non-members are potentially explosive. In this type of relationship it is necessary to ask why the Collective member involved is developing a relationship with a person who does not share their political views. Alternatively, if the person does share the same political views, it is necessary to ask why the Collective member is not organizing the non-member to join the organization.

Knowing the dangers and weaknesses of these types of relationships, knowing that the matter of expulsion multiplied the dangers, and knowing that this woman had problems that it was imperative that she face up to, Edward Pickersgill went ahead with his plan to implement an illicit sexual relationship with her.

As for the good effect of moving this comrade back into the Collective through such a secretive arrangement: obviously any good was wiped out when it was the same factional relationship that eventually drove this comrade from the Collective.

Another of the weak-kneed defences which Edward Pickersgill made of his actions was to state that he had studied the situation and that this woman did not show any negative effects during the days immediately following the times they engaged in sexual activities. By negative effects he meant, she did not become particularly subjective, she was not specially "foul-minded", etc.

This ridiculous defence was made on the basis of a "study" of the daily variations in this woman's patterns of behaviour. If Edward Pickersgill had looked at this comrade's overall pattern, he would have seen that over the months she was slowly degenerating in terms of her active and positive contributions to the Collective. He would also have seen that this degeneration was accelerated after her sexual relationship with Edward Pickersgill was revealed but the other promiscuous sexual relations inside the faction and the faction itself were not revealed. These secrets were clearly tearing this woman apart.

Edward Pickersgill tried to raise the false issue that this woman would be torn apart because of having sexual relations with Edward Pickersgill. She was not torn apart when having relations with him. Rather she was torn apart when she found out that he had betrayed her from the start with his lies about his relationship with Michelle Landriault being "on the rocks". She was torn apart when she found out he had betrayed her in other promiscuous sexual relationships. She was torn apart by the existence of the

faction. She was torn apart by the lies told to the Collective when Edward Pickersgill created the illusion that "all the secrets were out".

This woman had been led to believe that she had something special with Edward Pickersgill. She did not. Edward Pickersgill sold her down the river. That tore her apart.

### HELP FROM EDWARD PICKERSGILL WAS NO HELP

What did Edward Pickersgill do to help clarify the situation and to assist the woman who he had recruited into his faction? What did he do to deal with her confusion? What did he do to help her come to terms with the fact that she was feeling torn apart?

Nothing!

He did nothing to help and everything to hinder this comrade.

He promoted the idea that this woman was a mysterious, weird person who could not be understood. Whenever anyone tried to figure out the recurring problems with this comrade, Edward Pickersgill would give them his masterful thesis on the question: "She is just a strange person."

Just before Edward Pickersgill forced her out of the Collective in May, 1978, some other leading comrades tried to tackle her situation once again. There were discussions held with this woman to try to get to the root of matters. Before one of these scheduled discussions, Edward Pickersgill told one leading comrade who had not been directly responsible for this woman's case previously: "She is a strange specimen of humanity. Even if you can't get her to move forward, you should observe her carefully because you are not likely to meet another person like her again. You should approach her as you would a specimen under a microscope or on a dissecting table."

What utter contempt for people Edward Pickersgill has! He was telling this leading comrade that he was bound to fail in dealing with this woman's problems, that the program of discussing her problems was nothing more than an academic exercise. He was treating this woman like a sideshow freak, not like a revolutionary comrade who needed support and guidance. What monumental arrogance!

It is a lie that this woman is just a strange person. She was not and is not a mystery. Her problems were real. Her problems are soluble.

It was Edward Pickersgill's misleadership that meant these problems were never approached and so left to fester and explode.

On one occasion Edward Pickersgill put this woman in a group to discuss and resolve her problems. This group was placed under the direct leadership of Michelle Landriault. Primed by Edward Pickersgill, Michelle Landriault would tell the group that one of the main tasks at hand was for "everybody to stop running to Ed with all their problems."

Everyone in the Collective knew full well that Michelle Landriault was always the first "to run to Ed". This woman saw this "main task", then, as a direct challenge to her relationship with Edward Pickersgill and in most cases the meetings of this group would degenerate into a bickering match between these two sexual partners of the faction chief.

That's how Edward Pickersgill helped this comrade to resolve the contradictions she faced. With that kind of help one doesn't hover on the cliff-edge, one gets sent right over the edge!

### WHY THE COLLECTIVE COULDN'T HELP

The Alive Production Collective had a responsibility towards this woman who was drawn in as a recruit to Edward Pickersgill's faction. Our responsibility was to help her in all those matters on which Edward Pickersgill hindered her.

We didn't help because we didn't try hard enough in stretching to measure up to a truly revolutionary standard. We should have overthrown Edward Pickersgill sooner. We should not have tolerated such a counter-revolutionary in such a responsible

position. That's part of the answer to the question: why didn't this woman get our assistance in a more decisive manner?

The other part of the answer is: we didn't help because we couldn't help.

Edward Pickersgill tried very hard to make sure the Collective didn't help this woman comrade. Further, she never did herself or the Collective any favours in terms of seeking the Collective's guidance.

When Edward Pickersgill started his illicit sexual relationship with this woman, he gave her an excuse to deepen her stubbornness and her "foul-mindedness". She readily took the excuse to avoid rooting them out. By the time she was forced out of the Collective by Edward Pickersgill, this comrade had fallen deeper and deeper into her bad patterns. She directed quite a vile barrage at anybody she perceived to be in her path. When others tried to encourage her to change this practice and overthrow her wrong attitudes, they were met with contempt from her.

We could not completely understand this comrade because we were robbed of one piece of information — the fact of her involvement in the faction. This woman showed contempt for other comrades because she knew they did not know the truth of her situation. So, she turned to Edward Pickersgill, who she thought did know the truth.

What did she find in turning to Edward Pickersgill? She found contempt, cruelty, physical abuse and unprincipled struggle.

This comrade saw herself as caught between the devil and the deep blue sea. She saw herself as having no one to turn to. She turned her back on those who could have helped her and turned to someone who was incapable of helping her.

This was this comrade's biggest mistake. She did not clearly distinguish between the real Collective members and those who had falsely inserted themselves in the ranks of the Collective. She blamed Edward Pickersgill's crimes on those who would have assisted her and blamed Edward Pickersgill himself for nothing. She was vile towards people who wanted to help her and wasn't foul-minded towards the people who were actually harming her.

What is illusion about this woman and what is reality? The illusion is that she is a mysterious, unfathomable person with a low political level and that she exhibited negative traits of "foul-mindedness" and stubbornness for absolutely no reason. The reality of this comrade is that of a staunch, enthusiastic and lively woman with a relatively high revolutionary consciousness.

If this woman was stubborn and foul-minded, it was because she was given a lot to be stubborn and foul-minded about. She was given the ideal excuse on a silver platter by Edward Pickersgill.

It is as possible to understand this woman as it is to understand any other person. The understanding the Alive Production Collective had of her was not complete because our investigation was hampered.

This woman believed Edward Pickersgill's lie that because he knew about their illicit sexual relationship, he knew her best and could help her. She believed that we who did not know about the relationship did not know her and could not help her.

The fact is that although the Collective's understanding of this comrade was not complete, it was clear. We did lack one fact. However, now that we have the one fact, we realize that it is insignificant. We knew this woman's actual weaknesses well. We knew this comrade's actual strengths well. Edward Pickersgill knew neither.

This woman made a serious error in participating in a faction. Errors can be rectified.

This comrade made a basic mistake in not recognizing those who in reality betrayed and rejected her. Also it was a mistake for her to not recognize her real friends and comrades. She tried to unite with Edward Pickersgill, who is in fact against her, and she failed to unite with the majority of the members of the Alive Production Collective, who are, in fact, eager to unite with her and to work shoulder to shoulder with her as a comrade once again.

Documents written by Edward Pickersgill, Michelle Landriault and their legal agents make up the whole of Part 18. These writings are reproduced because of their relevance to the anti-factional struggle in the Alive Production Collective, which broke into the open on August 18, 1978.

Readers will find our refutation of these specific documents presented in Part 19. Readers are advised that Parts 18 and 19 are best studied in conjunction with one another. We specifically encourage readers to use Part 18 as reference as they read our

refutation — check up on us, assure yourselves that we are not distorting positions, doctoring quotes, etc., so as to falsely enhance our own positions.

We have not edited the documents in Part 18. We have deleted specific references to people's names, to places and to other details that might be used to breach our organizational security, our members' personal security or the personal security of Edward Pickersgill and Michelle Landriault. We have indicated such deletions by adding more general words in italicized paren-

thesis. Names are given standard references so the discussion regarding specific individuals can be followed. Deleted names have been assigned letters of the alphabet in the sequential order they occur in the documents — the first name mentioned was assigned the letter "A", the second was assigned the letter "B", the third became "C", etc. By this standard identification readers can follow the discussion of specific people from one document to the next and from Part 18 to Part 19, where the same standard references are used.

## PART EIGHTEEN

# Edward Pickersgill, Michelle Landriault and Their Legal Agents Speak For Themselves

### A Note to the Lu Hsun Unit of the Alive Production Collective

August 1, 1978

I have been giving some considerable thought to the future of this Collective in light of two main factors: A) the ongoing process which we have called our "Mini-Cultural Revolution"; and, B) the problems of growth in our work as related particularly to the GCWCRC.

It is quite obvious that the APC continues to be the driving force in those aspects of our work which proceed under the auspices of the GCWCRC. Also, organizational forms in place there are derived mainly from the experience of the APC rather than from experience of the GCWCRC itself. The main positive thrust of the GCWCRC work is the broadening of political work horizons, mainly for people not in the APC. We know that the APC is so structured as to be able to participate in a much wider frame than production and dissemination of Alive magazine, but non-members of the APC quite rightly do not have the same perception as we do. At the same time, these non-members of the APC, while appearing to have a wider frame of reference, do not in fact have a wide range at all. The GCWCRC, in fact, has a relatively narrow frame of reference, which can be characterized as "study" and investigation of the various aspects of establishing a commitment

to political work.

A substantial problem which we do face at the moment is resolution of the contradictions involved in moving a certain number of non-members of the APC forward to a more or less equal posture with APC members. I think that this problem can be solved. At the same time I think that we can solve certain problems of complacency in the APC itself, which have become rooted as a result of our defensive posture in relation to external attacks and other pressures over the past three years.

To re-spark the good aspects of our "mini-cultural revolution"; to aim further blows at complacency in the APC itself; and to solve the problem of moving a relatively large number of new people forward in the near future; I suggest that we consider re-forming the APC in the same way that we re-formed the GCWCRC in 1977, and that we consider merging the APC, PCC, HRC, GNS, CNS, GCWCRC into a new group to be called RED NORTH COLLECTIVE. (In practice, I would think, we will continue to make use of the forms of the APC, PCC, HRC, CNS, GNS, and GCWCRC wherever and whenever we see fit. Also, in practice, I think we should consider changing the name of the GCWCRC to something like Guelph Workers Front.)

All members and "close supporters" (such as in [group 1], [group 2] & [group 3]) would be given the opportunity to participate in the formation of the new Collective.

### The Letter Michelle Landriault Left For The Collective

By now you know that I have left.

It is not a last minute decision on my part. It (leaving) has been on my mind for some time now. I've tried to get up the courage to discuss it but found that I couldn't. What I needed was someone to talk to from whom I would get some amount of encouragement to stay and fight and some amount of straightening out. But all I can picture getting is a good dressing down or being told to get out in no uncertain terms. Both of these things scare me and neither would help. So, I've left on my own initiative.

Why have I left? Because I'm in over my head. Decisions are about to be made and I find that I can't figure out what my opinion is about them. I have no idea if they're sound suggestions or not. I simply don't know. A person in my position should be able to figure out some decent answer. I can't even figure out decent questions about them so as to reach some sort of clarity.

I'm not afraid of the everyday questions regarding finance, work

or politics (in general); I'll be faced with these no matter where I am. Concerning politics — they remain as much as possible what they were — I support anti-imperialist revolution. I can't simply shift my position in the group or say that I'll live down the street. It wouldn't and can't work that way. I've got to find what my level is on the political scale. The only way I can see is in a whole new set of circumstances — circumstances that the majority of people have to face. It's not that I have to prove that I can survive — I know I can and will. But mentally, am I still doing my own thinking or hanging onto coattails (*sic*) — I don't know. I've got to regain some of the experience of making good decisions and bad — I've got to experience my own mistakes and rectify them myself. Individualism, I know. And it is extreme but I have to get some of my individualism back — I've given up too much.

What am I going to do? I have to head, first of all, to relatives. There's no way around that — I'll get only as close as I need to, to get a base set up — mainly money. Then see where the best opportunity of survival is — this means a secure, safe place for the kids and I and a job. My only line to people who ask questions is that I am taking a year to think things over. No other answer or answers. I'll write once a month and if possible, knowing what

continued