

undertaken because of his skill in carpentry and electrical work.

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

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

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

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

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

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

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

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

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

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

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

GOING AGAINST THE TIDE OF REVOLUTION

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

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

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

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

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

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

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

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

PART THIRTEEN

Edward Pickersgill Had A Wrong Line On The Woman Question

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

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

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

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

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

The fact that Edward Pickersgill never did any genuine self-

criticism for these mistakes of the past but instead refused to even speak about them, is a reflection of his total unwillingness to transform his social practice in this regard. This refusal to undergo a process of criticism/self-criticism/transformation resulted in the fact that Edward Pickersgill again fell into sexual promiscuity and on the basis of this built a faction within the Alive Production Collective.

We must examine how Edward Pickersgill's sexual promiscuity, degeneration in personal lifestyle and political degeneration, which led to the building of a faction within the Collective, is rooted in his bankrupt bourgeois line on the woman question and on the question of sexual social relations.

The way in which Edward Pickersgill used this faction to trample on the lives of Collective members and sabotage the revolutionary work of the Alive Production Collective must also be examined. The political and social aspects of this opportunist's relationship with his hard core factionalist partner, Michelle Landriault, must be looked at. The way in which his arrogance, cruelty, spontaneity and other negative traits, were reflected in his attitudes towards women, sexual social relations and in the development and operation of his political faction must be looked at too.

The Alive Production Collective views the sexual aspects of this whole struggle as secondary. The political aspects of this struggle which include such things as Edward Pickersgill's misleadership, his factionalism, and his reactionary social practice within the Collective are the primary aspects of this struggle. The struggle against Edward Pickersgill is a political struggle. However, Edward Pickersgill established a faction within the Collective based on sexual promiscuity. For this reason, the question of sexual promiscuity must be addressed in order to understand the nature of this faction.

Many of the incidents described may be hard to believe in the context of a revolutionary organization. The fact that Edward Pickersgill was able to get away with so much was related to the secrecy and conspiracy surrounding his faction. It is also due to our inability at the time to recognize various individual incidents as part of an overall rotten trend, and our willingness to set certain things aside in order to try to develop greater unity around the political work.

The last few years have involved a process in which we have come to know Edward Pickersgill. At the same time Edward Pickersgill has been involved in a process of development and self-exposure. This process of coming to know the political errors of a renegade was described by Zhou Enlai in relation to Lin Biao.

In his report to the Tenth National Congress of the Communist Party of China, Zhou Enlai said, "Lin Biao, this bourgeois careerist, conspirator and double-dealer, engaged in machinations within our Party not just for one decade but for several decades. On his part there was a process of development and self-exposure, and on our part there was also a process of getting to know him."

The Alive Production Collective recognizes that this process of coming to know Edward Pickersgill and of finally overthrowing him was definitely hampered by the fact that the comrades too often succumbed to cowardice and liberalism. Too often we held back from making criticism for fear of repercussions or for the sake of peace and tranquility. Too often we accepted silence in face of certain developments as a form of disagreement. Disagreements were not openly voiced. Criticisms were not given on a regular enough basis. Too many things were allowed to pass without comment or set aside on a liberal basis.

All of these errors made the process of coming to know Edward Pickersgill slower and more painstaking than necessary. This resulted in a prolongation of the time during which this renegade was able to wreak havoc within our political organization.

A REACTIONARY, BOURGEOIS LINE ON THE WOMAN QUESTION

Under capitalism women are oppressed. They are oppressed both as producers and as reproducers. The origin of the oppression of

women is found in the rise of class society and private property. The oppression of women was non-existent before the birth of class society and it will decline and cease with the decline and abolition of class oppression. Since class exploitation is the root cause of the oppression of women, genuine liberation for women can only be won through revolutionary struggle.

It is with this consciousness that men and women comrades in the Alive Production Collective fight shoulder to shoulder for anti-imperialist revolution in Canada. Within the Collective, women are viewed as equals with men and are treated as such. Women within the Collective are viewed as responsible comrades with important contributions to make.

In contrast to this correct position was Edward Pickersgill's bourgeois line on the woman question. Did Edward Pickersgill treat women as equals in the work, as comrades to be respected? No, he did not. He treated all of his comrades, both men and women, with contempt. However, with women comrades he added to this contempt, a totally bourgeois view of women as sexual commodities.

Edward Pickersgill's bourgeois line on women was reflected in the fact that he engaged in promiscuous sexual relations.

Lenin addressed this question of promiscuity and sexual degeneracy in discussion with Clara Zetkin, an organizer and leader of the international women's communist movement for many years. Lenin emphasized: "The revolution calls for concentration and rallying of every nerve by the masses and by the individual. It does not tolerate orgiastic conditions so common among d'Annunzio's decadent heroes and heroines. Promiscuity in sexual matters is bourgeois. It is a sign of degeneration. The proletariat is a rising class. It does not need an intoxicant to stupefy or stimulate it, neither the intoxicant of sexual laxity or of alcohol. It should and will not forget the vileness, the filth and the barbarity of capitalism. It derives its strongest inspiration to fight from its class position, from the communist ideal. What it needs is clarity, clarity, and more clarity. Therefore, I repeat, there must be no weakening, no waste and no dissipation of energy. Self-control and self-discipline are not slavery: not in matters of love either."

So, here we have it clearly stated in Lenin's words: "Promiscuity in sexual matters is bourgeois. It is a sign of degeneration."

Edward Pickersgill's sexual promiscuity was a reflection of his own bourgeois line on women. It was the manifestation of his view of women as sexual commodities.

Not only did Edward Pickersgill indulge in degenerate sexual relations but he did so in a subversive and conspiratorial manner. He worked hard to hide his promiscuity and degeneracy from other Collective members and so the problem grew like a malignant tumor and was not rooted out. Despite his nauseating pleas of innocence — pleas that he did not know that what he was doing was wrong — the facts of the case quickly expose this claim as a lie.

If Edward Pickersgill did not think that sexual promiscuity was wrong, why did he indulge in it in a subversive manner? Why was he not open and aboveboard?

The answer is simple. He knew that his actions were wrong and knew that if his sexual promiscuity was made public in the Collective, he would be forced to face his errors, do self-criticism and transform his practice. Self-criticism and transformation were the farthest things from this degenerate's mind.

Edward Pickersgill knew that his promiscuity in sexual matters was a political error. Edward Pickersgill also knew that he intended to continue to pursue this sexual promiscuity to satisfy his own base needs as a bourgeois degenerate.

The extent of Edward Pickersgill's arrogance on the question of sexual promiscuity and his deep-going commitment to refusing to face the hard, cold facts, is shown in a document entitled: "Promiscuity: Is That The Thing I Have Been Guilty Of?" This document was written by Edward Pickersgill on September 2, 1978. In this document he writes: "What is promiscuity? Although it is a word most usually applied to sexual relations it is also applicable in other spheres. A dictionary defines promiscuous as: Showing little or no discrimination; engaging in sexual intercourse with many

persons casually; casual, carelessly, irregular; hence promiscuity. "Have I been promiscuous? No, I have not ever been a promiscuous person. In fact, I would contend, my history proves quite the contrary. Have I been guilty of mistakes in my social and sexual relations? Yes, but not mistakes of promiscuity."

What arrogance! What total unwillingness to face real errors which have been committed! As long as Edward Pickersgill continues to uphold this attitude he will continue to wallow in the mire of bourgeois degeneracy.

BLUFFING AROUND DISCUSSING SEXUAL RELATIONS

During the Mini-Cultural Revolution, Edward Pickersgill arrogantly promoted the line that although he was "willing and able" to discuss the question of sexual relations, the majority of Collective members couldn't handle such a discussion. In light of this pig's promiscuity at the time, his statement can only be viewed as a bluff. He knew that if the majority of the Collective members found out about his degenerate sexual activities that they wouldn't be able to "handle" having the Alive Production Collective maintain its organizational structure with him as a leading member.

The content of this bluff was the threat to drag the most intimate details of other comrades' sexual social relations out into public view. Not knowing all that the factionalist co-conspirators were hiding, other members did not view this threat as a bluff. This pig said that if the matter of sexual social relations was broached, it would be like opening "a Pandora's box". "Like at the end of 1973", he continued. (This is in reference to the "passion pit" struggle which drove two Alive Production Collective members from the Collective for a year.)

Pandora is Greek mythology's first woman. She was entrusted with a box containing all the ills that could plague mankind, and she opened it. In light of the revelations of Edward Pickersgill's degenerate factional activities, his reference to "Pandora's box" indeed is appropriate. It is apparent that he knew he was on a wrong degenerate line, and blocked other Collective members from investigating the filth in which he was neck deep. This is conscious counter-revolutionary activity befitting only the lowest of bourgeois careerists.

SEXUALITY AS THE KEY LINK

Edward Pickersgill consistently took sexuality as the key link in the political work rather than class struggle. This degenerate was obsessed with the question of sexuality and viewed women comrades as sexual commodities to be used and abused.

In his discussions with Clara Zetkin, Lenin addressed this question directly when he said: "I mistrust those who are always absorbed in the sex problems, the way an Indian saint is absorbed in the contemplation of his navel. It seems to me that this superabundance of sex theories, which for the most part are mere hypotheses, and often quite arbitrary ones, stems from a personal need. It springs from the desire to justify one's own abnormal or excessive sex life before bourgeois morality and to plead for tolerance towards oneself. This veiled respect for bourgeois morality is as repugnant to me as rooting about in all that bears on sex. No matter how rebellious and revolutionary it may be made to appear, it is in the final analysis thoroughly bourgeois. Intellectuals and others like them are particularly keen on this. There is no room for it in the Party, among the class-conscious, fighting proletariat."

This preoccupation with the question of sex, which Lenin so vigorously denounces, is something which Edward Pickersgill manifested throughout his life in the Collective. It is also a trend that the other Collective members have vigorously and consistently refused to support in theory or in practice.

Developing healthy, monogamous sexual social relationships is natural and any group seriously organizing people has to take this part of the process of life into account. In this way, the Alive Production Collective has within its structure, norms and

procedures whereby people can get guidance on establishing such relationships or can have discussion on the various problems that come up in existing sexual social relationships. This structure does not exist to promote an obsessive atmosphere of sexual discussion, rather it exists to field practical problems in this realm as they arise.

It was always Edward Pickersgill who promoted that there should be more discussion in the Collective about sex, to the point that he advocated that people should discuss "positions" for sexual intercourse and their procedure in sexual activities. Edward Pickersgill also denounced anyone who didn't agree to take up this bizarre fetish as a principle of Collective discussion. Denunciations and slanders of this type are found repeatedly in his documents after August 18, 1978.

In sexual matters, Edward Pickersgill was a pig!

This pig's obsession with the question of sex was reflected in the fact that when new women joined the Collective he would ask their views on the question of sexual relations, often before he had asked their views on a number of other, far more significant questions.

New comrades coming into the work are faced with a multitude of problems and questions on the political and social front. The question of sexual relations is just one of these questions and usually one of minor significance. Yet Edward Pickersgill put this question above all others.

Lenin points out the negative effects of this incorrect approach to the question of sex when he says: "Sex and marriage problems are not treated as only part of the main social problem. Conversely, the main social problem is presented as a part, an appendage to the sex problem. The important point recedes into the background. Thus not only is this question obscured, but also thought, and the class-consciousness of working women in general, is dulled."

The way in which Edward Pickersgill approached this question with various women comrades was a clear reflection of his ulterior motives. He would approach women comrades in private, on a one-on-one basis and so create an uneasy atmosphere. This uneasy atmosphere was heightened by the crude way in which this pig addressed the question. On one occasion, for example, he initiated such a discussion with one woman comrade by using the phrase from a bourgeois television commercial, "How's your love life?"

Edward Pickersgill's motivation in these discussions was simply to collect information on various women comrades to try to assess the possibilities of him being able to develop some kind of sexual relationship with them.

Edward Pickersgill completely negated the role of class struggle in building principled sexual social relationships within our political work. This attitude came up strongly whenever Collective members, trusting in the organization's leadership, consulted with this pig on problems in the realm of sexual social relationships. When faced with contradictions in his own or other people's sexual social relationships, Edward Pickersgill always assumed that the basis of the problem was an unsatisfactory sexual relationship. This was another reflection of his line that sexuality, not class struggle, is the key link.

Edward Pickersgill was not interested in principled relationships and so ignored the role of class struggle. This pig upheld the view that in any sexual social relationship if the sexual aspect of the relationship is not going well then the whole relationship is on the rocks and, conversely, that if the sexual aspect is going well then the whole relationship is clearly without problems. Edward Pickersgill could only envisage one type of problem within a sexual social relationship — sexual problems. He denied the fact that political problems can affect such a relationship and indeed do so on a regular basis.

Edward Pickersgill viewed sexual relations as above class and as something unaffected by politics, yet he used his political position within the Collective to achieve his own degenerate sexual goals. He staged false "class struggle" as a means of getting women comrades to have sexual relations with him on a number of occasions.

The scenario used by Edward Pickersgill would go something like

this. First, this pig would cruelly and mercilessly criticize the woman comrade in question. He often reduced the comrade to tears of self-pity and to a feeling of worthlessness as a person. He could do this quite quickly because of his vicious and vile manner.

Having achieved this, Edward Pickersgill, as "leader" of the Collective, would ride up like a knight in shining armour and comfort the confused comrade. He would soothingly assure her that she was not rotten. This pig would then add that, on the contrary, this woman was a warm and friendly person, so warm and friendly in fact that even he, as "leading comrade", felt personally attracted to her. Having disarmed the woman comrade with sweet words, this pig would then propose a sexual relationship. Deep in confusion and subjectivism, the woman would accept this offer.

It should be understood that Edward Pickersgill's cunning was already in top gear whenever he made such a proposition. His intense prior interrogation of the women on sexual matters meant he knew before he made his advances that the answer would be affirmative. If he felt the answer from any woman might be "no", he wouldn't make the proposition. It is important to note that although the women he asked would say "yes", there are *many* more women in the Collective who he never dared to ask for fear of their revolutionary principles which would lead them to expose his rotten degeneracy.

After sexual relations began between himself and a woman comrade, Edward Pickersgill would continue to wield his position and power in order to further subjugate the woman comrade. If any of the women having sexual relations with this degenerate ever questioned the correctness of their actions, this pig would always pull rank and assure them, as leading comrade, that everything was fine.

With sexuality as the key link, Edward Pickersgill worked hard to fulfill his own degenerate needs regardless of how low he had to stoop in order to achieve this bourgeois end.

SELLING OUT THE PEOPLE IS THE MOST PERVERSE ACT IMAGINABLE!

Edward Pickersgill was thoroughly imbued with bourgeois degeneracy. His view of the relation between the sexes was perverted. It was thus ironic that one of the best exposures of his perverted way of thinking came up in an article he wrote on the decadence and degeneration of the bourgeoisie!

On the front cover of *Alive* 78 (May 28, 1977), the lead article is titled "Selling Children for Profit". It deals with the question of pornography in bourgeois society, drawing upon current examples from the bourgeois press. Paragraph three discusses the Roman Polanski case. It reads: "The bourgeois press is also treating with velvet gloves the case of U.S. movie producer and director Polanski who is on trial for committing disgusting sex acts with a 13 year old (including the most perverse acts imaginable). The fact that Polanski set up his actions by a 'normal' photographic session for a 'French pornographic magazine' has been treated in the bourgeois media as the legitimate activity leading up to the illegitimate activity. Such is the decadence and degeneration of the bourgeoisie!"

When one of the leading members of the Collective first read this article, he told Edward Pickersgill that the article was good except for one point. He said that the analysis in the paragraph about Polanski missed the key point that we oppose 13 year old girls being forced to have any sex acts, not just "disgusting sex acts".

Edward Pickersgill reacted angrily to this criticism and asked the comrade whether he knew what perverse acts Polanski had engaged in. The comrade replied, "no". Edward Pickersgill went and got a clipping from the bourgeois media and told the comrade to read it. This the comrade did, but he wasn't able to pick out mention of anything that Edward Pickersgill might term "the most perverse acts imaginable."

Calmly the comrade asked this degenerate to point out the relevant section. Edward Pickersgill skimmed the article and

angrily shoved his finger onto the page to point out the word "buggery". The comrade reacted honestly to this new piece of information and told him that although he knew the word "buggery" was used by people to indicate something they didn't approve of, he didn't know its precise definition. Edward Pickersgill told him to check the dictionary. This he did and found out that "buggery" is a synonym for "sodomy". "Sodomy" is usually used to describe the anal copulation of one male with another but in legal usage it describes anal or oral copulations with a member of the opposite sex, copulation with a member of the same sex or copulation with an animal.

The comrade still wasn't sure what Edward Pickersgill was getting at, and told him so. By this time Edward Pickersgill was quite excited and kept on saying, "C'mon, you know what it means."

After a while the comrade told him that the point wasn't a large one and if he wanted to just drop it that was fine. Yet, still Edward Pickersgill persisted and finally gave his precise understanding of what Polanski was up to: "He fucked her up the ass."

In response to this the comrade again re-iterated that any sex act which is forced on a 13 year old girl is perverse and this is the point which is missing in the article. Furthermore, the comrade pointed out that anal sex is a part of many married couples' normal sexual relations and that he could think of many more perverse things to fill the category of "the most perverse acts imaginable".

Still Edward Pickersgill persisted in his hysteria and the comrade backed off, saying that because it was a small point it didn't matter to him if the article made its way into the magazine without being changed, although he thought it should be changed.

A true measure of Edward Pickersgill's perversion on this subject is gained when the testimony from a reformed member of the faction is read. The testimony is appended at the end of this issue of *Alive*. The reformed factionalist notes that anal sex was a regular part of her sexual relationship with Edward Pickersgill, although in words Edward Pickersgill condemned these sorts of sexual relations. Obviously, Edward Pickersgill got his thrills out of doing something he described as being "the most perverse act imaginable". The bourgeoisie had done a real number on this pervert's mind!

PREOCCUPATION WITH SEXUAL MATTERS

Edward Pickersgill was preoccupied with the question of sexuality. He often viewed the political work in these terms, looking upon women comrades as sexual commodities to be exploited and men comrades as potential competition to himself in sexual matters. This pig's obsession with sexuality warped his view of the political work and of political relations between comrades.

Edward Pickersgill's obsession with sexual matters was clearly manifest in his attitude towards men and women working together. Because of his own warped view, this pig assumed that all other men in the Collective looked upon women as sexual commodities to be exploited. For this reason he would become quite unreasonable and hysterical if one of the women in his "harem" was put on a work team with one of the men comrades.

On one occasion when two comrades, a man and a woman, had been assigned as a team to do proofreading, Edward Pickersgill went off the deep end. It was one of many occasions that this indolent pig slept late, coming into the work place just before lunch. While he was checking around where the work was already underway he saw this proofreading team. He responded by going into a sulk and refusing to talk to the comrade who had organized the morning's work and who was trying to make a report to him.

Edward Pickersgill broke his sulking only to get hysterical. He yelled at the comrade "And what about that proofreading team?" The other comrade did not understand the point that the pig was trying to make. "Why did you put them together? Look at them. They're almost sitting on top of each other! Practically clawing at one another in that hot and sweaty place. He's got her trapped in there. She couldn't get out, even if she wanted to!"

Although the two comrades were proofreading in a room by themselves because of the large number of people in the main work areas that day, the picture which Edward Pickersgill's hysterical description brings to mind is something far from the actual reality of two comrades calmly proofreading in a fairly spacious, air-conditioned room in a progressive manner. In order to calm this pig, the comrade responsible for the proofreading teams was forced to move the team in question into a more public work area.

Even so, the pig was not pleased. Later in the day, he told the man comrade on this proofreading team that it was not good for him to be working with this woman comrade and that it would not happen again.

Edward Pickersgill pulled a similar stunt when one of his "harem" was assigned to a task with one of the men comrades which involved spending a lot of time in a car. Again he raved that the two comrades would "be spending hours on end in a tightly enclosed situation where it is hot and steamy." Because he was without self-control on sexual questions himself, this pig treated other comrades as if they had the same warped practice and mentality.

Every time Edward Pickersgill pulled one of these hysterical performances any comrade who was witness to it was absolutely amazed. The comrades were completely stunned and viewed this pig's performance with total disbelief because on these occasions he acted as if he was mentally deranged.

Edward Pickersgill's slanderous attacks against other comrades' sexual principles were not limited to men. He also openly slandered certain women comrades in order to foment dissension in the Collective.

During one period of a couple of months, Edward Pickersgill constantly referred to one woman member of the Collective as "a slut" behind her back. This woman had an established sexual social relationship with another Collective member. It came to the pig's knowledge that years before this couple's association with the Collective, they had broken up for some months and the woman had developed another sexual social relationship before the couple finally reconciled the disagreement. On this basis, Edward Pickersgill began to constantly refer to this woman as "a slut" and to slander her to her husband, saying "she doesn't care for you", "if you have a political disagreement, she'll probably run away — she knows she can find another man", and "why do you still live with her, I wouldn't." All this came from an incident that was many years old and that was in no way any longer an issue in the relationship between the couple who were actually involved.

This pig even had the audacity to repeatedly tell this woman, who he called "a slut": "You have to come to terms with the degeneracy and promiscuity in your past." Excellent advice — for Edward Pickersgill himself!

On one occasion Edward Pickersgill was involved in a physical work program. During the course of this work he had split his pants open in the crotch. When he returned to the work place, he began talking to one of the women comrades. The woman comrade was sitting on a chair and the pig crouched on his haunches in front of her with his legs splayed out. Since this pig was making no attempt to conceal the tear in his pants but indeed, seemed to be flaunting it, the woman comrade assumed that he was unaware of the split in his crotch. The woman comrade therefore mentioned the tear in order to allow him to save himself and others any further embarrassment by repairing the split.

As soon as this woman comrade left the room, this pig began a vile attack on her. He insinuated that this comrade had pointed out the split in his pants because she had a sexual interest in him. He suggested that her comment meant that his crotch was the main thing on this woman comrade's mind. Later, this pig made a special point of popularizing this slander with the comrade's husband, warning him, "You had better watch that wife of yours!"

RATING WOMEN AS SEXUAL COMMODITIES

Edward Pickersgill viewed women as sexual commodities and rated them as such. This degenerate would openly rate women

comrades on the basis of their physical attributes or sexual performance.

On one occasion a number of comrades were eating supper. Suddenly, for no apparent reason Edward Pickersgill launched into a discussion of the relative sizes of the women comrades' breasts. He began this discussion by jokingly warning one woman comrade about the way she was using a knife. He said, "Be careful" and crudely stated, "you can't afford to lose any of your breast if the knife slips, you're already flat-chested."

This pig then made a point of discussing each of the women around the table in terms of the relative size of their breasts. The comrades were all extremely embarrassed.

The pig went on to push the point by demanding to know why the other men comrades did not speak up. He provoked them by saying, "Surely you have all noticed these things!" He pretended to have a political motivation by accusing the men comrades of liberalism and he tried to coerce them to say to one woman, "You are flat-chested."

Edward Pickersgill went still further in giving this rotten performance a political facade, telling the men comrades that they should pay attention to their five senses and not feel embarrassed about discussing such things. All the other comrades present refused to make any comment through the whole performance. The only ally the pig found was his virgin maiden, Michelle Landriault, who had a few gossipy and slanderous remarks to add on this subject.

Finding no real support, Edward Pickersgill was finally forced to drop the whole subject.

Not content with rating women comrades on the basis of their bodies, Edward Pickersgill even stooped so low as to rate them on the basis of their sexual performance. At the first formal meeting of his faction in January 1978, this pig rated the three women in the faction on the basis of their sexual performance on a scale ranging from "very good" to "the pits".

In August 1978, Edward Pickersgill tried to justify this rating in a document by saying that it was done according to strictly bourgeois norms and was designed to promote an open atmosphere in which the three women present could engage in discussion. He pleaded for pardon on the basis that this was simply a hypothetical statement of how the women would be rated by bourgeois standards and was not his own rating. What sophistry!

These three women had not been having sexual relations with "the bourgeoisie", just with one degenerate inspired by bourgeois pornography. The ratings were Edward Pickersgill's own and his concocted "justification" was designed to provide a veneer of legitimacy to hide his open degradation of the women in his faction.

Edward Pickersgill's treatment of these women and of all the women comrades was openly contemptuous, blatantly arrogant, reactionary, feudalistic and a crystal clear reflection of his political degeneration to the level of bourgeois pornographic culture.

MORBID OBSESSION WITH WOMEN'S DRESS

Edward Pickersgill's bourgeois view of women comrades was clearly reflected in his pornographic attitude towards women's clothes. Edward Pickersgill had a morbid obsession with women comrades' clothes which was reflected in a number of bizarre ways.

Edward Pickersgill set himself up as absolute authority on Michelle Landriault's dress code. Whenever his virgin maiden bought any new clothes, this pig would closely inspect them to ensure that they were suitable for her to wear. The pig would make her model these clothes for his inspection.

If the virgin maiden had a new shirt or sweater, the pig would make her lean over to ensure that no cleavage was showing. If there were buttons on the new garment, he would make her move her arms around to make sure that nothing underneath could be seen through the gaps between the buttons. She would then raise her arms above her head, so the pig could make sure that none of her back or stomach became visible.

Edward Pickersgill carefully checked out every possible way that

anything could be seen of his virgin maiden's body. Failure to pass the test brought condemnation and denunciation from the pig of both the garment and his maiden.

This demeaning performance was a regular feature of Edward Pickersgill's and Michelle Landriault's relationship. The virgin maiden never rebelled against these contortions but rather seemed proud that Edward Pickersgill was so jealous of her body. Both the pig and the virgin maiden seemed to derive some kind of perverse pleasure from this whole revolting performance.

Edward Pickersgill was also obsessed with the clothing worn by other women comrades, although he was somewhat more subtle with them than he was with his virgin maiden. The pig's commentary on the dress of other women comrades was given without the contortion routine.

Edward Pickersgill would often advise women comrades about how they should dress. This advice was always given in the crudest possible terms and was often accompanied by pornographic side comments.

This degenerate spent an inordinate amount of time advising women comrades about such things as being sure to wear a bra when wearing T-shirts. In crude terms, he described how unless this was done it was extremely distracting for him.

He also gave pointed advice on the kind of underwear which women comrades should wear. This pig put forward the "masterful" thesis that flimsy or brief underwear would be potentially dangerous if a woman comrade was arrested since it might incite otherwise "mild-mannered" policemen to rape. What a bourgeois concept!

This concoction is based on the bourgeois theory that women are only raped because they are provocative in their dress or mannerism. This is a sexist slander of the lowest kind which implies that women are to blame if they are raped.

On one occasion all the women in Edward Pickersgill's faction were having problems with various kinds of vaginal infections. One doctor suggested that the wearing of dresses rather than jeans might alleviate the problem somewhat. When the pig heard this comment he saw an excellent opportunity for indulgence in low level, pornographic humour. He suggested that the women comrades wear bottomless nightclothes to alleviate the problem still further. He added, in crude tones, that although this might solve the problem for the women, it would certainly create a major distraction for him.

Edward Pickersgill always took perverse delight in discussing the question of women's clothing. The only support he ever got in these discussions was from his virgin maiden. In general, other comrades were embarrassed and humiliated by these discussions and simply kept quiet. The comrades were usually taken completely off guard by this pig's discussions of women comrade's clothes since, while these were burning issues on Edward Pickersgill's mind, they were not even points on the agenda for other comrades.

A classic example of Edward Pickersgill's morbid obsession with women's clothes was demonstrated in his vivid memory of a dress worn by one of the women comrades before joining the Collective. At this time the comrade in question had a low political consciousness and her style of dress was influenced by the norms of bourgeois society. As the comrade's political consciousness developed this style of dress was discarded and a more progressive style taken up. Yet, the pig had a real fixation about this comrade's previous clothing. On one occasion he described one particularly short dress which the comrade had worn. His description was in the most graphic "locker room" style. The short dress in question was last seen by Edward Pickersgill over four years earlier! Yet he remembered every feature in graphic detail!

Paying attention to the way that men and women comrades dress is certainly important and criticism should be given if necessary. This criticism should be given in a spirit of warm comradeship and the importance of appearance in the overall political work must be stressed. In contrast to this, Edward Pickersgill's practice was to arrogantly demean women on the question of dress, high-handedly

denounce them and insist on raising the whole question to the highest point of principle.

Edward Pickersgill's preoccupation with "non-sexual" dress is hypocritical, to say the least, when viewed beside his practice of regarding women merely as sexual playthings for him to toy with. This pig was jealous and possessive of the women comrades in the Collective because he viewed them all as available women from whom he could choose his "harem".

His jealousy and protectiveness was particularly marked in relation to those women comrades already in his "harem". This pig upheld the feudal view of women as possessions which must be protected from the wandering eyes of other men. It is exactly this feudal attitude which dictates that the women in actual harems must cover not only their bodies but also their faces when outside the harem. In extreme cases these women are simply denied the right to leave the harem at all.

This is the repressive situation which Edward Pickersgill dreamed of instituting within a revolutionary anti-imperialist organization — the Alive Production Collective.

ATTITUDE TOWARDS FEMALE CHILDREN

Edward Pickersgill had a thoroughly degenerate outlook on women. So complete was his perversion that he even viewed female children, as young as 3 months, as sex objects. He expressed his twisted bourgeois opinions on female children in numerous conversations with Collective members.

For example, shortly after two Collective members had a young baby girl, this pig began referring to the child in sexual terms. He asked the father, "What are you going to do when some virile young man comes along and 'deflowers' your daughter when she is 13 or 14 years old?"

The purpose of this sort of comment was to get "under the skin" of the parent. He spoke of the young baby in such lewd terms in order to attack the parents.

In making this sort of attack, Edward Pickersgill was employing a tactic he learned from counter-revolutionary Hardial Bains. In 1974-75, when Alive worked closely with the Bainzites on a number of projects, we observed Bains' treatment of one particular Bainzite. Bains would invariably call out to this man, "How's it going, family man?" Or, in the course of a disagreement, Bains would attempt to discredit this man by issuing the slander "What are you, a family man?"

The Bainzite under attack always reacted angrily to these gratuitous insults, yelling back, "I am not a family man!"

This heated reaction was exactly what Bains was after.

Edward Pickersgill strove to get "under the skin" of various comrades in the same way. Thus, in most instances comrades would let comments about their baby daughters getting "deflowered" pass by the board even though they were outraged by the references. They knew that the whole question of their daughters' virginity 10 or 15 years from now was not an issue. A much more realistic question was whether their daughters would even be alive in 10 or 15 years. However, Edward Pickersgill made such graphic references to their daughters' "deflowering" that he seemed to have the exact date and location for these "momentous" events already in mind. Under the influence of the bourgeois degenerate culture, this man's priorities were completely warped!

PREGNANCY DESPISED AS A MEANS OF AVOIDING STRUGGLE

The two fundamental drives in human society are the drive for production and the drive for reproduction. In the Preface to the first Edition to his book, "The Origin Of The Family, Private Property And The State", Engels states: "According to the materialist conception, the determining factor in history is, in the final instance, the production and reproduction of immediate life. This, again, is of a twofold character. On the one side, the production of the means of

subsistence, of food, clothing and shelter and the tools necessary for that production; on the other side, the production of human beings themselves, the propagation of the species."

Edward Pickersgill never worried himself with matters such as whether there was a line in the Marxist-Leninist classics on subjects like pregnancy, childbirth, etc. He felt it was too much like work to investigate and study the classics and he didn't like to work. So, he confronted these subjects by making up his own theories as he went along.

Pursuing this path brought Edward Pickersgill into direct opposition to Engels' view of the key importance of the propagation of the species.

Edward Pickersgill viewed pregnancy as a tactic employed by women comrades to avoid struggle. What a non-materialist, anti-Marxist analysis! In one arrogant stroke this ignoramus casts the whole process of ensuring the future of mankind as one of avoiding struggle.

Any time that any woman associated with the Collective was expecting a baby, Edward Pickersgill would characterize the pregnancy as "a cheap ploy to avoid the struggle at hand" or as a means to circumvent a general line of criticism that might have been addressed to the woman. "And now that she's pregnant, we'll have to call off the criticism and give her support", he would gripe.

The kernel of truth buried in this pig's web of distortion was that the woman would be involved in an internal organizational struggle or would have been the focus of a line of criticism. This is nothing unusual. It is literally true to say that the way of life in a revolutionary organization is struggle and criticism. It is the way of life for men and women (and for those who are pregnant and those who are not pregnant).

The internal life of a revolutionary organization develops in struggle. Individual revolutionaries who carry a correct line have been tempered in the process of criticism of the incorrect line. Thus, at any given time, any member of a revolutionary organization will be, among other things, participating in the struggle to develop the internal life of the group and will be personally involved as a focus of criticism of an incorrect line, if they are carrying that line.

The process of criticism is not governed by the phenomenon of pregnancy and pregnancy is not a phenomenon that comes into being as a result of criticism. Neither do ideological criticism and struggle stop as a result of pregnancy and childbirth.

It is an exposure of Edward Pickersgill's backwards line on women that he thought struggle and pregnancy were mutually exclusive. It is a further exposure that he thought criticism and support were mutually exclusive. Criticism amongst comrades is designed to build greater unity. Revolutionary unity is a progressive person's greatest support. Criticism should always be accompanied by comradely support but never by liberalism. Edward Pickersgill equated comradely support with liberalism and he put forward criticism in a way that was meant to destroy revolutionary unity.

Edward Pickersgill's line on pregnancy ignores the role of reproduction in human society and brands all women as cowards. It denigrates the revolutionary role that women have played and will continue to play in human society and defiles the creative act of childbirth.

Edward Pickersgill's line is clearly ridiculous. Pregnancy and childbirth involve massive struggle against the forces of nature. This struggle is so intense and exciting that Norman Bethune used this as an analogy to describe the revolutionary struggle in Soviet Russia in 1935.

Bethune wrote: "What would a person think, watching for the first time a woman in labour and not knowing what was happening to her? Would he not be appalled at the blood, the agony, the apparent cruelty of the attendants, the whole revolting technique of delivery? He would cry: 'Stop this! Do something! Police! Murder!'"

"Then tell him he was seeing a new life brought into the world

and that the pains would pass, that the agony and ugliness were necessary and always would be necessary to birth. Knowing this, then, what could he say truthfully about this woman as she lies there? Is she not ugly? Yes. Is she not beautiful? Yes. Is she not pitiful, ludicrous, grotesque and absurd? Yes! Is she not magnificent and sublime? Yes! And all these things would be true."

Edward Pickersgill stands in opposition to reality when he claims that pregnancy is an avoidance of struggle. Pregnancy and childbirth involve massive struggle for as Bethune says in the same speech, "Creation is not and never has been a genteel gesture. It is rude, violent and revolutionary."

Edward Pickersgill's attempt to paint all women as cowards and to deny the role of women as the reproducers in society stands exposed as anti-materialist and anti-Marxist, a reflection of his utter contempt for women.

REACTIONARY LINE ON THE MAN QUESTION

Edward Pickersgill had an absolutely incorrect view of relations between the sexes. He viewed women as sexual commodities and men as competitors for these commodities. Within the Alive Production Collective Edward Pickersgill viewed all men comrades as rivals. This rotten attitude was particularly pronounced with single men comrades.

Edward Pickersgill's incorrect approach towards men comrades was a direct result of his incorrect line on women. Women are not sexual commodities to be exploited by men. Neither are men competitors for "ownership" of these commodities. Edward Pickersgill's view of the relations between the sexes was a hideous distortion of reality which degraded both men and women comrades.

Within the Collective Edward Pickersgill worked hard to discredit men comrades and so "neutralize the opposition" in what he perceived as a competition to "control" the women in the organization. He slandered certain men comrades as "effeminate" and "unattractive to women". Others he labelled as being without control on the question of sexual relations. In all cases he tried to build up the illusion that these men comrades were completely preoccupied with sexuality.

This pig was constantly questioning the motivation of men comrades involved in organizing women supporters, for example. He would persist in suggesting that the building of a sexual social relationship was the main motivation rather than political organizing.

In one case where the man comrade was an old friend of the woman contact being organized, the accusations fell particularly fast and furiously.

On one occasion when the man comrade gave a report on a discussion with this woman supporter, one of the leading members of the Collective criticized the comrade for a minor security slip he had made. The comrade had attempted to give a security conscious answer to one of the supporter's difficult questions and had made a wrong judgement because of inexperience. These kinds of small errors are common when comrades first begin to do external organizing.

What was Edward Pickersgill's response to this error? Did he respond in a calm, comradely manner and patiently assist in explaining the error? No. Without warning or explanation he turned on the male comrade and demanded, "Did you put your hand on her knee?"

The shocked male comrade replied, "No".

Edward Pickersgill responded, "Of course not. You are too polite to make such a direct pass at a woman. Instead you made a 'political pass'."

The male comrade looked completely stunned by these outrageous statements. Edward Pickersgill elaborated further on his "masterful thesis".

This pig conjured up a vile image of this male comrade being out to impress the woman supporter with his political knowledge so as

to woo her into bed with him. He charged that the comrade had made the security slip because he was out to impress rather than to organize the woman supporter. He concluded by pointing out that although more refined than a physical pass this "political pass" was a pass nevertheless. Edward Pickersgill accused the man comrade of putting his personal interests in this woman ahead of the Collective's politics.

This whole attack was baseless slander but Edward Pickersgill refused to listen to the man comrade's protests. Instead this pig went around proclaiming to every Collective member he met that this man had made a "pass" at a woman supporter of the organization. He crudely characterized the meeting between the two of them as a "date".

This and other attacks on the motivation of comrades involved in external organizing had the effect of making men comrades extremely nervous when talking to both women supporters of the organization and also women comrades within the organization. Any honest attempt by men comrades to discuss and build a social relationship with women comrades was ridiculed and denounced by Edward Pickersgill. Any display of comradeship between men and women comrades was labelled by this pig as a crude attempt to develop sexual relations on an unprincipled basis.

On one occasion Edward Pickersgill was vigorously attacking one of the women comrades for an error she had made. A man comrade stepped in and offered comradely support and encouragement by stating that he had made similar errors himself and explaining how he had rectified his own practice.

Edward Pickersgill viciously turned on the man comrade, accusing him of offering liberal support for this comrade's bad line rather than ruthlessly attacking it. The man comrade attempted to defend himself but was silenced by Edward Pickersgill. This pig went on to accuse the comrade of taking a liberal position because he was interested in a sexual relationship with the woman comrade. When the man comrade denied this, Edward Pickersgill turned on him and asked, "Well, why aren't you interested in this woman comrade sexually? Don't you find her attractive? What's wrong with her?"

The comrade was dumbfounded. He gave no answer. To speak favourably of the comrade would be viewed as a sign that he desired to establish a sexual relationship with her, but on the other hand, the comrade certainly did not intend to be provoked into insulting the comrade by saying that he did not even find her a warm and friendly person. Edward Pickersgill was acting as if there were only two choices with women comrades.

Either a man could have sexual relations with a woman or else no relations at all. This pig saw no possibility of developing principled social relations with women comrades. This option was not even on the agenda as far as he was concerned.

Edward Pickersgill viewed all women comrades as sexual commodities. He worked hard to bring as many of them as he could into his harem. Not satisfied with this he trampled on the men comrades, whom he saw as rivals, and worked to turn them into eunuchs. These eunuchs were to slave for this pig and satisfy his every whim without presenting a "threat" to him as competitors for the women of his harem.

ADVICE AND "ASSISTANCE" DESIGNED TO DENIGRATE

Within the Alive Production Collective, Edward Pickersgill worked hard to make single men comrades feel "un-revolutionary", "bourgeois" and "abnormal" on the question of their sexual needs and desires. He robbed single men of the chance to build sexual social relations with women comrades. More importantly, these men comrades were even robbed of the chance to participate in the struggle to build and maintain principled social relations with women comrades.

Any attempt by a man comrade to investigate the question of developing a sexual social relationship with a woman was subject to

scorn and contempt as soon as Edward Pickersgill heard about it. Invariably Edward Pickersgill would manoeuvre himself into a position where he was acting as a "go-between" for the couple. He would propose this in order to "assist" in developing a principled relationship. In actual fact he worked hard to undermine any relationship already established and ensure that no further developments took place.

Edward Pickersgill would usually offer to talk to the woman comrade in order to get the situation "more clearly defined". Invariably he would return from these discussions with such report as, "Well, she just doesn't want you." This pig would rub salt into the wound by implying that he could certainly understand why the woman comrade didn't find the man "attractive". For Edward Pickersgill these sessions were a big boost to his bourgeois ego. He enjoyed humiliating other men in the Collective.

After these vile "reports" about the women concerned, Edward Pickersgill would state, "She's very upset about this whole thing so you shouldn't bother her about it anymore." Showing concern for the women, the men comrades would take up this advice and no further discussions on this topic would take place between the couple. The man comrade would also be left wondering where exactly he had gone wrong and feeling guilty for having caused so much turmoil for the woman involved.

In actual fact Edward Pickersgill simply lied in order to block the development of the relationship. Regardless of the woman comrade's actual view he would report that she was not interested. From his position as "go-between" this pig smashed all possibilities of establishing principled sexual social relationships inside the Collective. Ruthlessly, Edward Pickersgill trampled the lives of comrades underfoot.

During the Mini-Cultural Revolution, Edward Pickersgill loudly proclaimed that comrades should discuss their concerns with regards to sexual matters, with the leadership. A number of comrades approached Edward Pickersgill himself.

One man comrade brought up his desire to establish a relationship with one of the women comrades and mentioned that he relieved his sexual drive by masturbating. Edward Pickersgill's response was cruel and unfeeling. He proclaimed that this comrade was suffering misgivings about masturbation as a result of a staunch religious background. He said that he knew from his own experience that it was not "a sin" and that revolutionaries had to deal with this problem in some form. He then coldly stated that we should struggle to avoid fantasy in this matter. He added that masturbation was a waste of energy anyway, energy that could be put to better use.

A few days later Edward Pickersgill began discussing his own "struggle against masturbation" at a gathering of some Collective members without any kind of introduction or warning. He spoke of how, as a young man, he had been encouraged to deal with his sexual drive by masturbating. He denounced this line as one of "avoiding class struggle". He stated, "Revolutionaries should live out their fantasies, or not have them at all."

The whole presentation was designed to portray himself as some "glorious revolutionary" who had waged "glorious class struggle" against masturbation.

After Edward Pickersgill finished speaking, silence surrounded the table. Most comrades wondered what on earth was going on. Slowly a few comrades made hesitant comments. Michelle Landriault cooed, "It is excellent that Edward is so open about this. He has allowed us old Catholic girls to understand the problems which Catholic boys had."

Edward Pickersgill cut her short by saying, "It is a question of class. Not just Catholic boys had to deal with it."

After a few minutes all conversation stopped and the topic was dropped. Edward Pickersgill later took the comrade who had originally raised the question aside, and asked, "Did that help?"

The comrade gave a noncommittal response and left the room. The comrade was left feeling cold and unmoved by Edward Pickersgill's earlier histrionics. No advice or guidance had been

given. The comrade had simply been subjected to a torrent of empty words, of worthless sophistry.

Later, in another conversation, Edward Pickersgill told a comrade: "People shouldn't worry about masturbation. I understand it's even a big problem in China. They have campaigns against it over there."

The comrade was astounded and asked the pig what on earth he was talking about. Edward Pickersgill continued: "I read somewhere that some of the big campaigns in the Cultural Revolution under the banner of 'opposing self-gratification' were actually campaigns against widespread masturbation amongst Chinese."

Still astounded, the comrade asked where he had read that. He replied: "In the *Globe & Mail*, when John Burns was still the Peking correspondent."

What self-exposure! Mixed up ideas of perversion, wrong thinking on sexuality, racism against the Chinese, anti-communism and love of bourgeois journalism, all wrapped up in one neat little package. Truly an excellent self-exposure, Edward Pickersgill!

In hindsight Edward Pickersgill's line that "one should live out one's fantasies" is revealing. He did indeed live out his fantasies. He lived out the fantasies of a bourgeois degenerate.

THE MEN COMRADES SOMETIMES GOT IN EDWARD PICKERSGILL'S WAY

Edward Pickersgill lived in the same house as his three co-factionalists. At various times other comrades boarded in this house, unaware of the sexual arrangements this pig had made for himself.

At one point, when there was vacant space in this house, it was proposed that a certain male comrade move in as a boarder. Edward Pickersgill was quite receptive to this idea and started making the appropriate arrangements. When it was pointed out, however, that this comrade was a shift worker in his factory job and on some weeks would be coming home quite late at night, Edward Pickersgill immediately balked at the idea.

Of course, the reason for Edward Pickersgill's opposition to this idea was that he didn't want any of his late night degenerate activities to be discovered by this comrade. His stated reason, though, was that it would be too much of a "security" problem for this comrade to be entering the house late at night. This comrade, said Edward Pickersgill, couldn't be trusted to make sure the doors were locked behind him! What arrogance this pig had to slander a responsible comrade in this way in order to protect his own self-serving factional pursuits.

LAYING THE GROUNDWORK FOR A BIGGER FACTION

In the early stages of the Mini-Cultural Revolution one comrade was receiving a number of criticisms for her actions. A good many of these criticisms were correct. Others, however, were phoney criticisms orchestrated by Michelle Landriault and Edward Pickersgill.

In this period Edward Pickersgill conducted a number of private discussions with this comrade as part of the Collective's program of helping her to come to grips with her mistakes.

It is in this context that Edward Pickersgill asked this comrade's husband a very unusual question. The question was aired in a large gathering of Collective members which did *not* include the comrade concerned. Edward Pickersgill asked: "What would you think if in the course of one of these struggles, your wife told you that I'd made sexual advances towards her?"

Showing great and mistaken faith in the "leader" of the Collective, the comrade replied, "I wouldn't believe her."

Following the uncovering of Edward Pickersgill's degeneracy, one of the first questions this woman comrade was asked was whether Edward Pickersgill had ever followed through and made sexual advances towards her. She unequivocally replied "No". Obviously, at the time Edward Pickersgill had enough problems

with three women.

In this incident, though, he was preparing ground for the recruitment of new members into his faction. It shows that as best as he could Edward Pickersgill attempted to protect his leadership position in the Alive Production Collective while secretly pursuing his degenerate activity. This is the action of an out and out bourgeois careerist, straight out of the boardroom of any capitalist corporation. It is the action of a conscious counter-revolutionary!

FINE SOUNDING WORDS FROM A BOURGEOIS DEGENERATE RING HOLLOW

One male comrade in the Alive Production Collective received particularly vile treatment from Edward Pickersgill when he attempted to investigate the possibility of re-establishing a sexual social relationship with a woman comrade. This man and woman had entered the Collective as a couple and their relationship had been broken up by Edward Pickersgill's direct interference. The man comrade continued to have very warm feelings for this comrade and was interested in developing the relationship again. Unknown to him this woman comrade had since joined the faction and was already involved in a secret sexual relationship with Edward Pickersgill. Ignorant of this fact, the man comrade walked blindly into a major confrontation with Edward Pickersgill.

One evening the man comrade spoke seriously to the woman about the possibility of re-establishing a sexual social relationship with her either at the time or in the future. The woman comrade responded in a calm and friendly manner. She replied, "I really don't know. I haven't given it much thought."

She then suggested that the man comrade speak to Edward Pickersgill about this matter. The man comrade stated that he would take this advice. He then reached out his hand saying "Thanks". The woman comrade smiled and shook his hand warmly.

Edward Pickersgill later distorted this whole incident, describing the woman comrade as being extremely shocked by the conversation and "verging on hysterics".

When the man comrade reported on this conversation to Edward Pickersgill, the pig was furious. He stared at the wall during most of the report and finally told the comrade in cold, contemptuous tones, "I'll get back to you in writing."

Edward Pickersgill then prepared to launch a major campaign against this comrade. He began by preparing, in the name of the Lu Hsun Unit, a vile document slandering the comrade. This was released to the comrade concerned and then to the other members of the Lu Hsun Unit. The other leading members, in whose name the document was released, saw it only after it had been released beyond their unit!

One member of the leadership unit was subjected to further gratuitous slanders against the comrade after he read the document. These slanders were in response to the leading comrade's initial comments that, "Well you have to give him some credit, at least he's trying to deal with the situation."

Edward Pickersgill was furious. He viciously stated, "Do you know that this comrade's first sexual encounter with this woman was tantamount to rape?!"

The pig went further and noted that the sexual relationship had not been at all satisfactory or fulfilling for the woman comrade. These slanders were based on total distortions of information given to him by the woman comrade herself. They were baseless lies of the vilest kind.

In his document criticizing the man comrade, Edward Pickersgill exposed his absolute arrogance and total contempt for comrades. From the depth of his degeneracy this pig dared to give "advice" on the development of principled relations between the sexes. Pompously he declared that before you have sex with a woman in this work "you must first have love. Before you have love between two individuals in this situation they must first like each other. In order to like each other, the two individuals must first get to know each other and to know how each one goes through struggle and

how each one learns and moves forward. Thus, before there is like there must be a respect built up in common practice, whether within work units or formal and/or informal discussions.

"Get that straight! Get that blazed into your consciousness. There is no way that you are going to resolve this contradiction in a way that is satisfactory to you unless you follow the step-by-step process of building a relationship in the way outlined in the previous paragraph. If you try to short-cut you will simply get a short-circuit! You will fuse out, the relationship will die and you will fall into the pit!

"If you want to face the demon we will do so with you, shoulder to shoulder."

This document ended with the slogans, "We are more than men and women, we are revolutionaries!" It was signed by the Lu Hsun Unit, one of Edward Pickersgill's favourite "pseudonyms".

One cannot help but be amazed at the arrogance of the man. While involved in degenerate, promiscuous sexual relations himself, he dares to give "advice" to other comrades on the development of principled sexual social relations. This advice is not given in comradely tones but in a haughty and arrogant manner. The whole tone of the document characterizes the comrade as beneath contempt because of his alleged confusion on these questions.

Michelle Landriault took great delight in this vicious document. She thoroughly enjoyed seeing this comrade subjected to scorn and humiliation. She described the document to one comrade as "beautiful".

After issuing this ugly document Edward Pickersgill completely cast the persecuted comrade aside. He removed the comrade from his work and left him without direction. Edward Pickersgill then took great pleasure in watching the comrade crawling around seeking guidance. Michelle Landriault played her part in this cruel charade by acting in an extremely haughty and condescending manner towards the comrade.

After several days of directionless wandering, Edward Pickersgill ordered the comrade back to work. Almost immediately the comrade was subjected to vicious criticism for his "individualistic" style of work. This criticism was launched by Edward Pickersgill in a meeting attended by Michelle Landriault. These two factionalists united to torture the comrade under criticism.

The charge of "individualism" was levelled because the comrade had left the technical work he was involved in to assist in the mailout of the magazine. He was denounced for doing this without consulting with Edward Pickersgill, the commander of the technical unit. It was an absolutely outrageous accusation. The comrade had followed the same pattern for a number of weeks previously with the full approval of Edward Pickersgill.

When the comrade raised this point Edward Pickersgill viciously denounced him for continuing to "toll the bell" week after week without actually planning this activity and of having an inflexible attitude towards the work. He sneeringly asked, "Do you think that just because you do something once, you will be doing it regularly for the rest of your life?"

This pig went further. Because the comrade was involved in collectivized finances, Edward Pickersgill denounced him for smoking too heavily. The finance system was in dire straits and Edward Pickersgill cited the smoking as yet a further case of "individualism".

The comrade under criticism became quite agitated, feeling that this process was going too far. The comrade stated that he was willing to come to terms with his individualism but by approaching problems one at a time. Edward Pickersgill arrogantly replied, "Exactly, and that's a bankrupt line. Members of the Collective have to learn to do many things at a time." What nonsense!

Clearly Edward Pickersgill has not read Mao Zedong's "Speech At The Moscow Meeting Of Communist And Workers' Parties", where he says, "In war, battles can only be fought one by one and the enemy forces can only be destroyed one by one. Factories can only be built one by one. The peasants can only plough the land plot

by plot. The same is even true of eating a meal. Strategically, we take the eating of a meal lightly — we know we can finish it. But actually we eat it mouthful by mouthful. It is impossible to swallow an entire banquet in one gulp. This is known as a piecemeal solution. In military parlance, it is called wiping out the enemy forces one by one."

As the struggle continued Edward Pickersgill slowly wore the comrade down. He appealed to the comrade's love for the Collective by pointing out that the virgin maiden was in poor health and the Collective needed him to carry the technical work on his shoulders. He appealed to the comrade saying, "the Collective is relying on you".

Using these underhanded tactics of playing on the comrade's love and respect for the Collective, Edward Pickersgill was able to reduce the comrade to tears. The pig then turned around and denounced the comrade for "self-pity".

Edward Pickersgill was truly a master of psychological torture techniques! He used his mastery to try to subjugate the members of the Collective.

The comrade agreed to write a self-criticism for his performance over those few days and stated that he would include a few comments about his approach to the woman comrade concerning a sexual social relationship. Edward Pickersgill warned that this was unnecessary and advised the comrade against it.

In his document the comrade did make some reference to the sexual contradiction he was facing because he felt that he owed the other members of the Collective some kind of explanation of the struggle which he had been involved in. The comrade showed this document to Edward Pickersgill before releasing it to the Collective. When Edward Pickersgill read the document he asked why the comrade had gone against his advice. He said, "I told you not to make mention of this sexual thing."

The comrade responded, "I know what you said, but I feel that I owe the people around here an explanation. My document wouldn't be truthful without some mention of this sexual thing."

Edward Pickersgill gave a sneering smile and replied, in threatening tones, "Well you shouldn't. But people have gone over my head before and suffered as a result of it. So I'm not afraid of you going over my head."

The comrade finally agreed to delete the sections in question rather than go head to head with Edward Pickersgill over such a relatively minor point. This was an error on the comrade's part.

When this document was released to the Collective most members were quite confused. They did not understand the actual content of the struggle which had taken place, nor how the contradiction had been resolved.

It is interesting to note that Edward Pickersgill was to turn on the Collective in August, 1978 and whine that he was always willing to be open about sexual matters but other members of the Collective stifled him. Clearly this slander was not based on any realistic assessment of the actual facts.

Edward Pickersgill was willing to address the question of sexuality when it directly served his own purposes and refused to address it when he had things to lose. Other members of the Collective have always been willing to address the question of sexuality whenever it has been a significant problem affecting the work of the Collective.

