

PART TWO

Edward Pickersgill Was the Embodiment of Impetuosity and Spontaneity

HALLMARKS OF A BOURGEOIS INDIVIDUALIST

Edward Pickersgill was impulsive to the extreme in much of his social practice in the Alive Production Collective. He rushed blindly into things without giving matters careful thought. He was impatient for quick results. He acted with sudden bursts of energy and emotion and made numerous blundering errors which could have been avoided with a more calm and deliberate style of work.

Edward Pickersgill often paraded Chairman Mao's famous axiom: "What we need is an enthusiastic but calm state of mind and intense but orderly work," in front of the comrades as something to be upheld. But Chairman Mao's words fell on totally deaf ears when it came to Edward Pickersgill himself. The very last thing this hypocrite could summon up was enthusiasm for revolution. Calm and order were entirely foreign concepts to him!

Impetuosity is the general characteristic which describes Edward Pickersgill's headlong impulsiveness in personal life and the political arena. In personal life, this maniac's impetuosity mainly came into contradiction with the norms of common sense. The Alive Production Collective does not have norms to cover every aspect of every member's life. Only those aspects of a comrade's life which substantially affect our Collective life and political program are put forward as issues on which Collective norms must be established. Consequently, in Edward Pickersgill's personal life, for the most part, there were no Alive Production Collective norms in contradiction with his recurring impetuosity — only the norms of common sense.

In political life the situation is different. Edward Pickersgill's impetuosity came into contradiction not only with the norms of common sense but also with the norms and programs of the Alive Production Collective. His impetuosity in political life resulted in the serious political error of spontaneity.

Spontaneous action is what comes naturally (or seems to come naturally) to a person and not from constraint or external stimulus. Edward Pickersgill's spontaneity can be described as him following (or seeming to follow) his own impetuosity in political life without regard to the constraints and stimuli of Alive Production Collective norms and programs. There is no question that Collective norms and programs existed and still do exist. There is likewise no question that Edward Pickersgill consistently and consciously disregarded these norms and programs in allowing his impetuosity to run rampant in political life.

The first part of this section deals with Edward Pickersgill's impetuosity by citing examples of where his maniacal impulsiveness, impatience and lack of deliberation came into contradiction with the norms of common sense. The results of his impetuosity included anarchistic squandering of Alive Production Collective finances, destruction and wastage of material resources, and physical injury to comrades. Edward Pickersgill's impetuous actions also stomped on the generosity of working people whom, in practice, he treated with utter contempt!

SPITTING IN THE FACES OF WORKING PEOPLE

On the front of doing physical work, Edward Pickersgill was both a danger to those working with him and a destroyer of the Alive Production Collective's material resources. His impetuous actions constantly caught those working with him by surprise and precluded any reasoned discussion on how jobs should proceed. Sometimes they also amounted to spitting in the faces of working people friendly to the Collective and were most openly rotten in this respect.

An incident which happened some years ago illustrates all of these aspects of Edward Pickersgill's impetuosity.

Throughout one whole year, Edward Pickersgill and other Collective members developed a warm friendship with a Guelph worker who was an expert car mechanic. This man very generously sold Edward Pickersgill a car in excellent condition for a most reasonable price. This was a difficult decision for the car mechanic because he had spent a lot of time and money renovating the automobile, in fact he said that if Edward Pickersgill hadn't needed a car then he would have kept it for his own use. One would expect that in response to the generosity of this worker that the recipient of the car would treat it with some care and respect, but no, not Edward Pickersgill.

During the winter, the car began to develop ignition problems. When this became acute, Edward Pickersgill and another Collective member decided to investigate. Upon opening the automobile's hood they noticed that the connection at the battery's positive pole was loose. The comrade accompanying Edward Pickersgill assessed that they didn't have the proper-sized wrench to do a repair job and volunteered to make a two-minute trip to fetch the correct tool.

As the comrade left he noticed Edward Pickersgill picking up a hammer clearly with the intention of "working" on the car. He stopped, and asked Edward Pickersgill what he was planning on doing. This maniac replied that rather than waste time getting the wrench, it would be easier to drive a screw down between the positive terminal and metal clamp and thus make the connection.

The other comrade objected, saying that there was a proper way of doing things and an improper way and that you shouldn't just fool around with a car battery unless you knew what you were doing. Edward Pickersgill ignored the advice and impetuously proceeded to drive a screw between the positive terminal and the metal clamp.

The result of this action was quite startling. Smoke started billowing from the car's engine and continued for a full ten minutes. The screw had grounded the car's electrical system and short circuited every electrical component. All the wires in the car were burned out and the car was thus totally ruined. This stupid wastage of resources was directly attributable to Edward Pickersgill's impetuosity.

When Edward Pickersgill told the worker who sold him the car about what had happened, the man was amazed and outraged. He was especially contemptuous of a comment Edward Pickersgill casually made that, "we can just drop in a new engine and it will be Okay." The worker pointedly replied that the car was a total write-off and fit only for the dump.

Edward Pickersgill nearly blowing up the car by burning out its wiring is a good example of how his impetuosity endangered comrades and wasted valuable resources. It is also a glaring example of how, in practice, he spat in the faces of working people.

Rather than caring for the car for which a worker had spent his labour and hard-earned money, the maniac chose to wreck it on a stupid whim and then arrogantly attempted to pass the question off as just a minor matter. This type of social practice did very little in terms of winning workers' respect and support for Edward Pickersgill and the Alive Production Collective.

Edward Pickersgill's impetuosity showed up in other incidents when he stomped all over ordinary people. A few months before his faction was exposed, this ignoramus made a deal with one of the Collective's social contacts on the purchase of a tool-shed. The worker contact had been "personally cultivated" by Edward Pickersgill and regarded him as a good friend.

On the day the shed was to be purchased the worker made all the

arrangements, including getting a truck for transportation. Edward Pickersgill, however, decided to sleep late that day. Furthermore, he neglected to tell anyone else in the Collective about the tool-shed deal.

Collective members became aware of the deal after the worker contact had let it be known that he'd been waiting around for a number of hours for Edward Pickersgill to show up. Once apprised of the situation, various comrades attempted to prod Edward Pickersgill into wakefulness so as he could fulfill his commitment. However, this ignoramus refused to get out of bed. Eventually another leading member of the Collective took it in his hands to apologize and cancel the whole deal.

The Collective's image in the eyes of this worker contact was not helped by Edward Pickersgill's actions. First, he impetuously agreed to buy a tool-shed without even informing those people with whom he shared finances and then spat in the worker's face by not bothering to get out of bed to meet his side of the bargain. Edward Pickersgill's contempt for working people knew no bounds!

THE MANIAC ENDANGERED LIFE AND LIMB

In jobs involving physical and mechanical work, Edward Pickersgill was an absolute menace to those around him. Invariably when a task involving manual labour came up, the maniac's stupidity would endanger the safety of those working with him and at times the character of his mistakes resembled nothing less than assault with a deadly weapon.

Once, during a house construction job, Edward Pickersgill almost broke a comrade's knee by hitting it with a hammer. The comrade had been sitting atop a frame wall preparing to knock a ceiling joist into position when the maniac called out that he could bang the joist from below. Immediately, he launched a wild hammer swing missing the joist completely and smashing the comrade's knee full force. It was fortunate that the injured comrade did not black-out from the pain of the blow and fall from his precarious position.

Edward Pickersgill never did self-criticism for this impetuous and dangerous act. In fact, the others working on the site were never informed of this physical injury.

Moving a piece of equipment or furniture with Edward Pickersgill was always a dangerous proposition. Pushing and pulling the object with violent and unpredictable movements was the maniac's "solution" for any tight corners encountered. In addition, he would impetuously blunder ahead with heavy moving jobs despite the fact that adequate manpower was not always available, moving ramps and other equipment were not prepared, and instructions in how to proceed were not given to people participating in the job. He thus endangered his own safety and the safety of all those around him.

At times the maniac's impetuosity was totally criminal. For example, his idea of fun on one occasion was driving very fast over railway tracks in a truck filled with heavy, loose furniture with comrades also riding in the back.

Edward Pickersgill's brash impulsiveness in "organizing" heavy equipment moves over the past few years has resulted in a number of "accidents" and "near-accidents". Once a printing press was dropped on a comrade's leg. On another move, Edward Pickersgill put a comrade in the back of a closed truck with heavy machinery to hold it because it was not tied down. The truck was then driven at high speeds over bumpy roads because Edward Pickersgill had not even made the driver aware of the comrade's presence in the back of the truck. On this occasion the equipment in the truck was almost completely ruined and the comrade was almost killed as the machinery literally flew about the enclosed space.

At other times there have been numerous "near-misses" when comrades almost lost control of heavy machines. That there have not been any serious "accidents" in the course of such work in the Collective is attributable entirely to the consciousness, common sense, and reflexes of everyone *except* Edward Pickersgill.

The maniac never paid any heed to comrades involved in physical

work and never paid any more than cursory attention to the work being done. His policy on manual labour was rush, rush, rush to save time, save money, and increase productivity. In the process he injured and endangered his comrades. It is interesting to note that Edward Pickersgill's policy was *exactly* the same as the bourgeoisie's.

WANTON DESTRUCTION

The name Edward Pickersgill and the word impetuosity became synonymous on the front of "demolitions". Given a hammer, the maniac would flail away at the object to be demolished with a most disquieting abandon. Decisions on what was to be wrecked and in what manner the work should proceed, were made in the course of hammer swings.

Over the past few years there have been a number of vivid demonstrations of Edward Pickersgill's anarchy on the question of wrecking. Once he decided, on-the-spot, to rip the tin siding from a garage largely on the basis that it didn't appeal to him. He then proceeded to wildly rip the tin off with his bare hands. Similarly, a whole concrete wall in a house was taken out on the basis of an on-the-spot decision to attack it with hammers.

Comrades ducked for cover when the maniac went on one of his wrecking sprees. He was dangerous to be around when he had a hammer in his hand. For example, during the course of demolishing a rickety, old garden shed he succeeded in deliberately bombarding one of his comrades with a fusillade of rusty nails and pieces of wood, then, not content with this, nearly crushed the same comrade by "accidentally" pushing a wall down on top of him.

There were always a number of "monuments" to Edward Pickersgill's impetuous demolitions scattered about the Collective work place.

A refrigerator in one of the Collective homes has a freezer door missing, causing it to ice up every second month. The door was ripped off by this maniac solely on the basis that it would not close properly. Just prior to this destruction, Edward Pickersgill was warned by another comrade that the freezer would become unusable, electricity bills would rise, and the freezer would require constant defrosting. He impetuously charged forward despite this, saying: "We'll see what happens."

Edward Pickersgill's typewriter was another testimony to his impetuosity. One day when attempting a "repair" job on the machine, he ripped the typewriter casing off rather than properly disassembling it. The result was that the casing would no longer fit over the machine without interfering with a moving part. The maniac never attempted to solve this problem, rather he typed on the stripped down machine, fondly referring to it as a "hot rod" typewriter.

"Repairs" to the Alive Production Collective's typesetting machines were also carried out in an impetuous and unscientific manner by Edward Pickersgill. He would tear apart a section of this sophisticated piece of equipment and then be forced to call a repair man to fix the mess he'd created. Inevitably, this caused disruptions to the publication schedule of Alive Magazine and commercial economic work. The maniac's wild wrecking escapades also cost the Collective money directly due to having to pay for repairing his "repairs".

THE MANIAC WAS NO "TACHAI-TYPE" FARMER!

Vegetable gardens were put in recently at two Alive Production Collective homes under Edward Pickersgill's impetuous "guidance". Under the signboard of saving lots of money on food bills, he organized the planting of the gardens despite the fact that the majority of Collective members warned that they would not have any time to spend gardening.

The maniac's "organization" of the garden planting was impetuous and individualistic to the extreme. On one occasion he disappeared for a whole day, on a whim to single-handedly dig over a garden that was supposed to be done by a group of people in preparation for potato planting. That evening, exhausted from all

of this individualistic labour, he slouched in a strategic position groaning for praise of his efforts and sympathy with his worn out plight. Everyone who passed by him was treated to a touching display of blisters and a halting sighing account of how hard the digging work had been. The anticipated result was a pat on the back for what a good boy he had been. Whether Edward Pickersgill received any sympathy or not is really immaterial, the hard fact was that he'd acted like a pigheaded idiot and his subsequent "dying-swan" act was nothing short of nauseating. Of course, organizing to work with other comrades on the digging was more than this bourgeois individualist could stomach.

Edward Pickersgill's impetuous planting of gardens cost the Alive Production Collective valuable time and money. For example, prior to planting he sent two comrades on missions with instructions to buy lots of seed. The result was that far more seed was bought than necessary and much of the subsequent crop was wasted because there was so much of certain vegetables that it was difficult to store and impossible to eat all at once. Both gardens, in the final analysis, cost more to plant and maintain than the value of the crops harvested. The potato garden cost approximately \$50.00 in seed potatoes, fertilizer, insecticide and a garden hose, yet yielded at the most 50 lbs of potatoes which would have cost no more than \$10.00 in a supermarket. Furthermore, these figures do not take into account the cost of hundreds of gallons of water used in spraying the gardens and the cost in man-hours of comrades pulled away from the political work in order to tend them!

The maniac gardener's enthusiasm for his "back to the land movement" waned as the weeds grew thicker and thicker. In the end his only "contribution" to the gardening was to berate a comrade who had risen out of bed early and noticed it was raining! Edward Pickersgill had, in contrast, slept in very late that day. He woke up after the rain had stopped and was told that it had rained while he was asleep. His response was most odd. He angrily shouted that a note should have been posted to give him an "after the fact" weather report so he would have known not to water the potato patch. The maniac forgot that he knew this anyway because he'd just been told. Absurd, but true!

Associated with the gardening fiasco was another "comedy of errors" also attributable to Edward Pickersgill's impetuosity. Soon after the gardens were planted, the maniac came up with the brilliant idea of building a wading pool for young children in the neighbourhood. Immediately the thought jelled in his mind and he went outside with a shovel and began furiously excavating. Other Collective members were quickly mobilized and within no time a large pit was dug. Work on the project stopped when the maniac was forced to realize that such a wading pool needed adequate drainage and that to provide such drainage would require digging across the newly planted potato patch. He then abandoned the work completely leaving the hole as a hazard to the kids it was meant to serve. Needless to say, it also served as a "monument" to his impulsiveness.

While impetuosity was an important element of Edward Pickersgill's social practice in the garden and wading pool affairs, other factors were also at play. Of these, the maniac's petty bourgeois individualism, arrogance, and cowardice were the most evident. His highly individualized work in the gardens ran counter to the Alive Production Collective's line of collectivizing tasks, wherever possible to increase efficiency and spread the work load. Edward Pickersgill was the biggest promoter of this policy in words but its biggest opponent in practice. He arrogantly upheld the line of "what goes for you doesn't go for me". Furthermore, he consciously pursued individualistic methods of work in the gardens to get out of doing anti-imperialist revolutionary work and to dodge class struggle. The maniac was a thoroughgoing petty bourgeois coward!

SQUANDERING OF COLLECTIVE RESOURCES

Impetuous squandering of Alive Production Collective resources

was a characteristic feature of Edward Pickersgill's practice while he was a member of the Collective. In most cases he would spend money or give things away without even informing the Collective, and at best he would tell his comrades after the fact.

Purchasing material goods or renting property on the basis of some "off the top of the head" idea of Edward Pickersgill fitted precisely into the impetuous pattern of behaviour which dominated his entire social practice.

As an example, the maniac once decided that the Alive Production Collective should open a store in Guelph selling progressive books. The Collective had previously operated a store called the Alive Book Centre. Comrades agreed to the idea and Edward Pickersgill took responsibility for investigating possible locations. Eventually he settled on a storefront which appealed to him personally. At this point he should have checked back with the Collective to get authorization to rent the store but, rather than do this, he impetuously plunged ahead and made the rental agreement. The storefront proved to be useless for the Collective's purposes and was finally given up. The maniac's impetuosity and petty bourgeois individualism, on this occasion, cost the Collective several months' rent for a place it didn't even use!

Edward Pickersgill generally gave Collective property away on the basis of some impulsive whim which developed during private conversation with one of his "personal contacts". Many of these "personal contacts" were petty bourgeois businessmen and the deals were made to win Edward Pickersgill some credence as a "nice guy" in petty bourgeois and bourgeois circles. In one such deal, he made a trade of machinery with an equipment salesman which cost the Collective hundreds of dollars.

Sometimes Edward Pickersgill would also try to "buy" friendship with working people by giving them Collective property. For example, some years ago in a deal made with a contact who wanted to start up his own trucking business, the maniac impetuously gave away a five-ton truck and two panel trucks owned by the Alive Production Collective!

A dominant feature of all the maniac's impetuous wheeling and dealing was the attempt to build up his reputation at the expense of material goods purchased with money hard-earned by other Collective members. The arrogance of the man was monumental! The things Edward Pickersgill gave away were never owned by him in the first place! They were owned by the Alive Production Collective!

SABOTAGE OF ECONOMIC WORK

One of the most insidious effects of Edward Pickersgill's impetuosity was the sabotage of the Alive Production Collective's capacity to earn money for support of Collective members and the anti-imperialist political work. In this area Edward Pickersgill's impetuosity came mainly into contradiction with the norms of common sense, but in its specific manifestation also breached Collective norms and had an impact on political work. For these reasons this should be viewed as a matter of the maniac's impetuosity both in purely economic affairs and in political life.

The Alive Production Collective has had the consciousness since its birth that money is necessary for physical and political survival. Under the dictatorship of the bourgeoisie it is impossible to carry out revolutionary political work without an independent financial base built on the principle of self-reliance. Therefore, economic work is an important aspect of the Collective's program.

Chairman Mao Zedong drew attention to the importance of economic work in waging revolution in 1933. In a speech entitled "Pay Attention To Economic Work", he stated: "Some comrades have thought it impossible to spare time for economic construction because the revolutionary war keeps people busy enough, and they have condemned anyone arguing for it as a 'Right deviationist'. In their opinion economic construction is impossible in the midst of a revolutionary war and is possible only in the peaceful, tranquil conditions prevailing after final victory. Comrades, such views are

wrong. Whoever holds them fails to realize that without building up the economy it is impossible to secure the material prerequisites for the revolutionary war, and the people will become exhausted in the course of a long war. Just consider! The enemy is enforcing an economic blockade, unscrupulous merchants and reactionaries are disrupting our finance and commerce, and the trade of our Red areas with the outside is seriously hampered. Will not the revolutionary war be seriously affected unless these difficulties are overcome?"

While conditions in Canada today are not so acute as in China in 1933, the economic work described by Chairman Mao is just as necessary for the success of the anti-imperialist revolution in this country. Edward Pickersgill's impetuous meddling in the economic construction of the Alive Production Collective's self-reliant base amounted, then, to sabotage of the Collective's ability to do revolutionary work. This is a serious matter.

A substantial portion of the organization's income comes from comrades who earn their own living and generate funds for political work by using Collective technical equipment to run a commercial business. The busiest part of this business is commercial typesetting. Our policy in this is quite simple — we do commercial typesetting for the money it generates. Making sufficient income to support our organization and its work on the basis of only typesetting progressive material is quite impractical in Canada at present. We are thus often forced to typeset material with which we have substantial political disagreement. Rather than make a stand by refusing to work with this material, we express our opposition to its content by using the money generated from commercial typesetting to finance development of revolutionary cultural works and propaganda.

Edward Pickersgill, however, took a different position. He would make stands against doing commercial typesetting, often in the middle of a job, on the most impetuous and flimsiest of bases. This did not serve our revolutionary political work in either the short or long term and amounted to flagrant disruption of the Collective's economic work.

The maniac's impulsive refusal to typeset material when a job was underway generally resulted in cancellation of the commercial contract.

A few years ago he impetuously decided to make a stand against typesetting an issue of the "Ontarion" (the University of Guelph student newspaper) because it contained an incorrect definition of the word "fascist". The issue was partially typeset at the time and close to the press deadline. Edward Pickersgill adamantly refused to allow Collective members to work on the issue until the problem was rectified by the "Ontarion" editorial staff. They refused to do this and in face of the maniac's intransigence decided to take their business elsewhere.

A more practical course of action would have been to write the "Ontarion" an article or letter refuting their line on fascism coupled with educational propaganda at the university on the nature of fascism. Edward Pickersgill refused to do either.

Later, when the "Ontarion" attacked Alive in print, the maniac still would not make the Collective's position public. Thus, the only results of this debacle were that the Collective lost a money-earning commercial typesetting contract, Alive gained somewhat of a bad name among university students, and the incorrect definition of fascism was never refuted!

In another instance, a large commercial typesetting contract was cancelled by Edward Pickersgill solely on the basis that the customer's representative had made a "pass" at Michelle Landriault, the maniac's hard core factionalist partner and wife. Whether there was a "pass" made or not is questionable, but in any case that is not the issue. The impulsive moralistic stand of cancelling the contract went against the Collective's basic attitude towards commercial typesetting.

A more logical response would have been to take Michelle Landriault off the job and put a male comrade in charge, thereby preserving the contract and cutting the "pass" off at the knees.

Edward Pickersgill's impetuous jealousy, however, ruled the day.

Perhaps the most blatant example of Edward Pickersgill meddling in commercial work was an incident surrounding the Canadian Periodical Publishers' Association newsletter. The Alive Production Collective voluntarily took on the responsibility for typesetting and printing the newsletter some years ago at Edward Pickersgill's initiative. The maniac was entirely in charge of the Collective's part in this program.

Work on the CPPA newsletter went well until one day Edward Pickersgill impulsively decided to make editorial additions to it at the typesetting stage and then had it printed. The maniac's arrogance was amazing! Edward Pickersgill had absolutely no editorial responsibility for the newsletter.

As a result of his impetuosity, the CPPA simply refused to continue having its newsletter pass through the Alive Production Collective's hands and another contract was lost. As well a practical means of building positive contact and unity between the Collective and Canadian publishers was lost.

In none of the incidents described above was there any political gain derived from Edward Pickersgill's impetuous, hasty decisions. All that was "achieved" was loss of work and money of direct benefit to the Collective. Furthermore, our economic and political work suffered in the long run by Edward Pickersgill "winning" the Collective a reputation in Canadian publishing circles for being dogmatic, arrogant and unreliable.

SPONTANEITY IN POLITICAL LIFE

Edward Pickersgill's spontaneity in political life had a very definite negative effect on the political work of the Alive Production Collective. As stated earlier, the maniac's spontaneity we define as the political aberration which occurred whenever his natural impulsiveness came into contradiction with the established norms of the Alive Production Collective. Spontaneity surfaced when an idea came to Edward Pickersgill's mind and he simply carried it out without careful thought, without assessing the potential effect on the political work, without discussion and without even informing his comrades of his intentions. This maniac's spontaneity was a product of his thoroughgoing bourgeois individualism and reflected his utter contempt for everyone except himself.

Edward Pickersgill's spontaneity was evident in a number of different ways and in many different areas of the anti-imperialist revolutionary work, both internal and external to the Alive Production Collective.

Internally, the maniac's spontaneity often meant that comrades were unable to find out how various new activities and programs had developed. The reason, quite simply, was that they were conceived by Edward Pickersgill and then initiated in practice by him without discussion.

The uncertainty and hesitation which this situation gave rise to became a major problem in the Collective. Comrades began wandering around with the feeling that "something was up" and believing that at any moment the axe would fall but not knowing when or how. They began to feel like powerless victims of a situation, victims who could do nothing to change even their own immediate world.

THE TACTIC OF "FAIT ACCOMPLI"

Edward Pickersgill's favourite trick was presenting the Collective with a "fait accompli". Very frequently he would initiate programs on an entirely spontaneous basis and then drop them into comrades' laps without preparing conditions to present the ideas, without any explanation, and without giving any real chance for discussion. A number of people, for example, were offered membership in the Alive Production Collective in this spontaneous manner.

On at least two separate occasions, Edward Pickersgill invited people to join the Alive Production Collective without telling the

Collective members. In one instance, the maniac asked a leading comrade to set up discussion with four people but did not tell him that membership in the Collective was on the agenda. The "fait accompli" in this case was carried out under the smokescreen of having "a chat about life in general". What brazen arrogance! First, the maniac assumed that only he was capable of deciding who should or should not join the Collective and, second, he pulled off this "fait accompli" by deceit.

Much of Edward Pickersgill's participation in the economic work of the Alive Production Collective was spontaneous in nature. Again, in this area, his favourite tactic was "fait accompli".

The maniac was the leading person in charge of business relations for Alive Press Limited. In this capacity, he would take in folding, collating and other commercial jobs connected with book publishing. This work was done in an utterly arrogant fashion and on a totally anarchistic basis. Whether or not the commercial work team of the Collective should tackle these jobs was not a subject for discussion according to Edward Pickersgill. Rather, he preferred to tell comrades that they'd be doing the work after he'd promised his business contacts that the jobs would be done. Often, comrades would only be informed about a job a couple of hours before it was due to be started!

The maniac's spontaneous "organizing" of the economic work created major disruptions in the political work by tying up comrades for hours and sometimes, even days. In the absence of any warning, it was impossible to schedule economic work with anything vaguely resembling science. Members of the Collective were instead forced into a position of downing "political tools" completely in order to rush through a commercial job according to some insane deadline concocted by Edward Pickersgill.

To make matters worse, the maniac allowed the anarchistic work patterns characteristic of petty bourgeois printers and publishers to creep into our work. He would accept parts of jobs in dribs and drabs thus prolonging the process of seeing the work through to completion.

Sometimes Edward Pickersgill dumped whole new programs onto comrades *after* they were underway. For example, once he came up with a wild scheme to expand the Collective's publishing activities by putting out a scientific journal. This idea was never presented to the Collective by the maniac. Instead he threw the work on the project over to two other comrades and told them to forge ahead. By the time the Collective was aware of its existence, the journal program was already well advanced.

Eventually Edward Pickersgill decided to present the idea to the Collective as a "fait accompli" on which comrades' views were asked in terms of specifics. Even at this point, Collective members were still not asked whether they thought the program should go ahead. Rather, they were asked *how* it should go ahead!

When examining Edward Pickersgill's spontaneity it has to be kept clearly in mind that much of the time the maniac's decisions may have appeared spontaneous when in fact they were well considered on his part. The Collective was simply never allowed to hear Edward Pickersgill's reasons for a decision but was faced with a "fait accompli" and told to like it or lump it.

Edward Pickersgill's long worn defence of his spontaneity was that the end justifies the means. In other words the tactics must be judged on the basis of their effect and that alone. This sounds fine in words and using this scale of measurement some of the maniac's spontaneously initiated programs did achieve some successes. This, however, was based on short term results when in fact long term results are the only significant thing in our work. Short term successes can easily be transformed into long term failures.

It is clear that Edward Pickersgill's call that the end justifies the means was simply an attempt to avoid addressing the question of the means and to avoid having to transform his practice on this point. It is also necessary to consider the question of the negative effects of the maniac's spontaneity on the other comrades of the Alive Production Collective who were presented with a "fait accompli" and told to like it or lump it. Of course this situation was

bound to dampen enthusiasm and strangle initiative and so drain the very life and spirit of the Collective, which has to come from its members.

BROKEN PROMISES

One aspect of Edward Pickersgill's spontaneity in inner-Collective life was his constant promise of new and increased responsibilities to various comrades. For example, a number of comrades were frequently promised new responsibilities as printers, but not one of these promises came to fruition. In one instance, some comrades were promised responsibilities in a work unit created by Edward Pickersgill to handle the publishing of Tabloid Books, but even this never amounted to anything.

There was a unit in the Collective which in the minds of most comrades had the practical function of coordinating various domestic activities in the Collective, especially cooperative day care of the Collective members' children. The maniac, however, had something far grander in mind. He proclaimed that this grouping of people should be called the Louise Michel Unit and should be responsible for the "cultural life of the whole Collective". When asked what that meant, he refused to explain what his mandate included but instead snapped back, "It's not what you think, it's not going to be a 'kids' unit". Predictably, the kids were organized into cooperative day care but Edward Pickersgill's grand "Louise Michel Unit" was never organized.

Although reluctant to explain what his Louise Michel Unit was supposed to be doing, Edward Pickersgill was not reluctant in impetuously rushing ahead with the illusion of its development. He contacted comrades who were to be the core members of the unit and promised them that it would be formed. He also made promises about how important the Louise Michel Unit would be to the life of the Collective along the lines of: "Look at all the glorious things we have in mind for you comrades". Having got these comrades all primed up and raring to go, the maniac, without any explanation, then pulled the carpet right out from under them. He never formed the Louise Michel Unit and in fact never spoke about it again!

Edward Pickersgill's broken promises sometimes extended to the whole Collective. An example is an exercise program spontaneously conceived and implemented by the maniac and sprung on the members of the Collective in the name of the Lu Hsun Unit.

Edward Pickersgill devised the exercise program supposedly to give comrades a chance for recreation and to build physical fitness. The program utilized available municipal recreation facilities. Everyone in the Collective had to participate in the program at times he arbitrarily scheduled unless they had an iron-clad reason to excuse themselves. According to his rule, all excuses had to be offered to the maniac several hours in advance of the scheduled time. Edward Pickersgill did not subject himself to the same discipline. He never participated in the program and offered no reasons to the Collective as to why not other than the fact that he had problems with his ears that prevented him from swimming. This could have been resolved quite simply with a pair of ear-plugs.

In fact, the program worked out quite well and people appreciated it. As soon as he recognized this, Edward Pickersgill turned around and cancelled the program completely. The maniac was able to do this because he had made it his personal responsibility to make up the weekly schedule for this program. He terminated the program simply by refusing to make up new schedules.

When asked about the schedule by other members of the Collective, Edward Pickersgill would promise to make one up and then fail to do so. Eventually members of the Collective gave up asking and the program was terminated. This program was thus brought into being on a spontaneous basis without any collective discussion and was taken out of being on the same basis.

Although some members continued to exercise on an individual basis, everybody was disappointed that the Collective exercise program went by the board. It is the case where the Collective as a

whole should have taken a firmer stand against Edward Pickersgill. We should not have given up this valuable program so easily.

Edward Pickersgill was not given an entirely free hand to make promises and then break them. On occasion the Collective stood squarely in opposition to the maniac's wild promises to various comrades. An example of this was the firm stand taken by the Collective members against Edward Pickersgill's promise to make a relatively inexperienced comrade an official spokesman for the Alive Production Collective.

Early in 1978, Edward Pickersgill promoted amongst various Collective members that a certain comrade should be allowed to speak at public functions as an official spokesman for the Alive Production Collective. The maniac's idea surprised other Collective members since those people who act as spokesmen for the Collective at certain functions are chosen because they are best able to represent the anti-imperialist politics of the Alive Production Collective. Although the comrade concerned was a member in good standing, there were a number of other comrades not then acting as official spokesmen who were more experienced and were at a higher overall political level. On this basis Edward Pickersgill's proposal was strongly opposed.

An interesting aspect of this affair was that the maniac's wrong position on making this particular comrade a spokesman for the Alive Production Collective was also opposed by the comrade concerned. Edward Pickersgill, in his usual conspiratorial fashion, brought up his idea when alone with this comrade. After the comrade had presented a report to the maniac on a conversation he'd had about Alive Magazine during a public function, Edward Pickersgill promised: "We'll have to see how soon we can make you a spokesman for the Collective."

Fishing for support, the maniac asked the comrade whether he would find it easier to speak in public about Alive's work as an official spokesman for the Collective. The comrade replied that it was easier for him to carry conversations from the posture he then had than it would be for him to act as spokesman for the Collective. He noted that it would be a great responsibility for him to act as spokesman for the Alive Production Collective and that he didn't feel he was up to that responsibility at this point in his anti-imperialist revolutionary development.

Consistently opposed throughout the Collective in his scheme to leapfrog this particular comrade to the position of official spokesman, Edward Pickersgill dropped the whole subject. This is an excellent example of one of the maniac's insane promises being opposed and defeated by the majority of Collective members on a principled political basis. There are many other examples that could be cited also.

IGNORING OF COLLECTIVE DISCIPLINE

Breaching the discipline of the Alive Production Collective on an entirely spontaneous basis was a normal part of Edward Pickersgill's pattern. The maniac took great delight in proving himself as the "great innovator" and the best and most flexible "revolutionary tactician" in the Collective.

In actual fact Edward Pickersgill was nothing more than a pompous individualist with a thoroughly unwarranted high-blown opinion of his "skills". His spontaneous stomping on Collective discipline was a cheap attempt to make himself the issue — an arrogant counter-revolutionary posture that had been reinforced during his association with the Bainzites.

A classic example of Edward Pickersgill's "I am the issue-ism" occurred during the Alive trials in 1976.

On January 7, 1976, two sellers of Alive Magazine were arrested at the University of Western Ontario in London, Ontario and charged with trespassing on public property. The Alive Production Collective firmly opposed this blatant denial of the democratic right to distribute literature. However, after much discussion in the Collective it was decided that it was better tactically for the two sellers not to wage a legal fight against the charges when they came

to trial on March 25, 1976. The sellers were instructed to plead not guilty and to sit back and let the "Crown" present its case without countering with a defence.

One Alive seller did follow Collective discipline. He pleaded not guilty, let the "Crown" present a ten-minute case, was found guilty, and then fined \$25.00. In the courtroom, the other seller, Edward Pickersgill, spontaneously made the decision to act as his own defence lawyer. Arrogantly sure that he could "wing it" and make a mockery of the bourgeois law court, the maniac without any preparation proceeded to make himself the issue for the rest of the hour long trial. In the process he made a complete fool of himself and the Alive Production Collective.

Approximately three years earlier at Kitchener, Ontario, two Alive sellers were tried for selling Alive Magazine on the streets without a "Hawkers and Peddlars" licence. The Alive Production Collective made a decision prior to these trials that tit-for-tat struggle should be waged in the courtroom. Well-known civil rights lawyers Greg and Lynne King defended the Alive sellers. The transcript of these trials appeared in Alive Magazine number 29 along with the sentencing statement from the judge.

From these struggles in the Kitchener courtroom, Alive was able to present a humorous and educational example of the bourgeoisie at work in suppressing the distribution of progressive literature. In this sense the 1973 trials were a great success, although the two sellers were convicted and sentenced to short jail terms.

The 1976 trial was a completely different situation. Because Edward Pickersgill was unprepared to wage a tit-for-tat struggle, the bourgeois court literally ran circles around him. The following exchange from the court transcript is a good example. It occurred after Edward Pickersgill had asked his eighth question during his cross-examination of the "Crown's" first witness.

The Crown: I am not certain I understand the relevance of this.

The Court: Maybe there should be some representation.

The Maniac: I haven't done my schooling so — I think it's relevant. I think I —

The Court: I don't care what you think. I want to know if it's relevant. Do you have some reason for asking the question?

The Maniac: Correct.

The Court: Let's hear it.

The Maniac: The reason?

The Court: Yes.

The Maniac: Well, it's — Mr. Brown (witness on stand) has given evidence already while I was here which gives me to believe that he hasn't given the report correctly on what he did and I think that is relevant.

The Court: Ask him about it.

A few questions later the judge again broke into the cross-examination. The lead-up to that exchange was as follows:

The Maniac: Who did you ask?

Mr. Brown: I —

The Maniac: Who did you ask? Why did you phone the student council in the first place and who did you ask?

Mr. Brown: I phoned the student council.

The Maniac: Why?

Mr. Brown: To determine —

The Maniac: Why? You said they didn't have any —

The Court: Listen. Wait until the man answers your question.

The Maniac: Yes, Your Honour.

The Court: You are getting your answers.

The Maniac: Yes, Your Honour, I agree.

The trial went on like this for an hour, with Edward Pickersgill operating under the completely mistaken impression that he was getting the better of the judge, the crown prosecutor, and the witnesses. The trial ended with the maniac being convicted and

fined \$25.00.

About a month later, the Alive Production Collective purchased the transcript of the trial at a cost of \$31.25. Based on the glowing praise Edward Pickersgill had given himself, most Collective members expected that the transcript would be of such political interest as to be immediately suitable for publication. This was far from the case. The transcript was looked over and Collective members realized that Edward Pickersgill had operated quite poorly at the trial. It was never published.

The maniac objected strongly to the transcript, saying that the court reporter had missed some sections of his remarks and had deliberately distorted others. He was "outraged" that he had been quoted as saying "Your Honour" so frequently. He explained that he had actually been saying "Yawner" in order to mock the judge and the court transcript did not capture this "spirited defiance" on his part.

Needless to say, the Alive Production Collective treated this "face-saving" argument with a healthy amount of contempt. Other Collective members who were present at the trial reported that the court transcript was generally accurate.

MEETINGS BY PERSONAL WHIM

Edward Pickersgill's spontaneity rose to the surface in a big way when it came to organizing meetings. Under his misleadership Collective meetings were held on an entirely spontaneous basis, with comrades being quite unprepared for such meetings when they were called.

The maniac's attendance at meetings was also on a spontaneous basis. Nobody knew when he would attend or refuse to attend meetings. For example, at one time regular weekly meetings were held inside the Alive Production Collective to discuss the content and form of Alive Magazine. Edward Pickersgill attended the first of these gatherings but from then on his participation was spontaneous, erratic and infrequent.

On one occasion when he did attend a magazine meeting he spent the whole time delivering a monologue off the top of his head on some picky question of form concerning one article. This spontaneous contribution went completely against the established norm of the magazine discussion group to attempt to discuss one whole issue of Alive in one session.

The norm was set up collectively by the comrades in the discussion group early on in its existence at the suggestion of a leading comrade in charge of the group. Edward Pickersgill did not have the guts to go against this norm when this leading comrade was around. He waited instead until the group leader could not attend one session before pulling his disruptive spontaneous stunt.

Edward Pickersgill's unreliable, spontaneous attendance at internal Collective meetings also carried over into the external work of the Alive Production Collective. Often he would be invited to meetings with external contacts and supporters, give his assurance that he would attend, and then never show up. This proved highly disruptive to external programs and a constant source of aggravation for Alive organizers. The maniac would come up with all kinds of excuses to get out of meetings ranging from "feeling worn out" to "having a headache". In most cases the reason he did not attend was laziness and lack of interest in the external organizing work of the Collective. Most frequently he would cancel out at the last minute and glue his eyes to the TV instead of talking to Alive supporters!

When the maniac did attend meetings with external people, his contributions were made entirely spontaneously. The way the meeting should go would be discussed beforehand by its organizer and Edward Pickersgill. The maniac would agree to the arrangement, and then proceed to ignore it as soon as the meeting started! A very common plea from Edward Pickersgill prior to such meetings was that he didn't feel confident about doing very much of the talking and would somebody else lead the meeting. This would be agreed to, only to be broken by the maniac shooting his

mouth off for the whole meeting. Of course, in retrospect, this was not surprising because Edward Pickersgill has conclusively demonstrated that in everything he touched he was not content unless *he* was the centre of attention.

SPONTANEITY SERVED THE BAINZITES

The wild and irrational dispersal of Collective members across Canada in 1975 provides an excellent example of the actual physical effects of Edward Pickersgill's spontaneity. During this year he was in a totally erratic pattern under the influence of the Bainzites and as a consequence so was most of the Collective.

In order to curry personal favour with Hardial Bains, the maniac made various members of the Alive Production Collective move back and forth across the country at Bains' whim. All of these moves were unplanned and resulted out of Edward Pickersgill's spontaneous responses to Hardial Bains' directives.

It was literally the case that when Bains said jump, the maniac said how far, where to, and how often? As a result, for months Edward Pickersgill and some other members of the Collective acted like yoyos going in and out of Guelph and to and fro across Canada.

The move of some Collective members to Vancouver in the summer of 1975 was arranged on a spontaneous basis as was the later movement of these comrades back to Toronto (these moves are documented in considerable detail in Alive 62).

All of this spontaneous activity caused major instability in the life of the Collective and almost caused a major split in the organization. Furthermore, it made it virtually impossible to carry out any sensible political program.

Guelph was the only place where solid political work was accomplished by the Alive Production Collective in 1975. The maintenance of a stable base area and protracted work in this city bore fruit in the form of an active, militant Progressive Cultural Club and later when the Collective regrouped with Guelph as its base.

The Alive Production Collective lost a number of things to the Bainzites in 1975 as a result of Edward Pickersgill's spontaneity. The Collective lost almost a full year of fruitful anti-imperialist revolutionary work, it lost its very valuable library which the maniac impetuously transferred to Bainzite hands in Vancouver, it lost a considerable amount of money, and it lost some valuable typesetting equipment.

The Alive Production Collective also lost a corporate business form called *Contradictions Inc.* Although this was one of the less significant losses, it is interesting in that it illustrates the crazy effects of Edward Pickersgill's spontaneity quite graphically.

In 1973 *Contradictions Inc.* was incorporated as a private company. Its shares were held entirely by members of the Alive Production Collective. Originally the corporation was formed ostensibly to serve the political interests of the Alive Production Collective. In reality, however, this was just a smokescreen thrown up by Edward Pickersgill to hide his true intentions.

The new company was actually formed on an impetuous basis by Edward Pickersgill out of his fear that *Alive Press Ltd.* would not best serve his own interests. *Alive Press Ltd.* at that time was a corporate form in which the Alive Production Collective held a number of shares but not the majority. The remaining shares were held by people not in the Collective.

Shortly after the formation of *Contradictions Inc.*, there was success in moving the majority of shares, and thus control, of *Alive Press Ltd.* into the hands of the Alive Production Collective. From this point on, the newly-formed company was no longer needed by the Collective.

In the summer of 1973, a friend of the Collective decided to go into the trucking business. Not needing *Contradictions Inc.* any longer, the Alive Production Collective suggested that the friend set up his trucking business using this corporate form. When agreement had been reached, shares were issued to this friend of the Collective and his family. The friend was made president of the

company and his wife vice-president. In all, the friend and his family held more shares than the members of the Collective.

After all these arrangements had been made, the friend changed his mind and decided not to go into the trucking business after all. However, no changes in the corporate structure of *Contradictions Inc.* were made for the simple reason that no one had any use for the company at the time.

In the spring of 1975, Edward Pickersgill unilaterally turned over all of the *Alive Production Collective* shares in *Contradictions Inc.* to CPC (M-L). He also passed over the company records to the Bainzites. This was done quite spontaneously because the maniac had plans to turn over all the *Alive Production Collective's* technical equipment to the Bainzites through *Contradictions Inc.* As relations between *Alive* and the Bainzites deteriorated in the summer of 1975, leading to a formal airing of differences in the fall of 1975, this planned use of *Contradictions Inc.* was scuttled.

The turning over of the Collective's shares in *Contradictions Inc.* meant that the corporation was held jointly by CPC (M-L) and the family of a friend of the *Alive Production Collective*. What an absurd arrangement! This crazy, but typical, result of Edward Pickersgill's spontaneity remains the case today. *Contradictions Inc.* is still owned jointly by the Bainzites and friends of *Alive* and, because of this, is inactive and totally useless, especially to the *Alive Production Collective*.

INSECURITY

An aspect of the *Contradictions Inc.* debacle sheds interesting light on another area of Collective life where Edward Pickersgill's spontaneity wreaked havoc. The area is that of security.

Security of the *Alive Production Collective* and its revolutionary programs was a question on which Edward Pickersgill constantly fell down. Although he harped on minor security mistakes made by other comrades, it was the maniac himself who made the classic security bungles of major significance. The case of a white panel truck once owned by the Collective bears close examination in this respect.

This panel truck was purchased brand new in the winter of 1974. Shortly after buying it, Edward Pickersgill, the "wheeler-dealer", worked out a business deal with an acquaintance who owed the Collective some money. The deal was worked out quite spontaneously by the maniac without collective discussion. It involved the Collective writing off the debts owed if the acquaintance would get a friend, who was a professional sign painter, to paint an identification sign on the side of the new truck. The man naturally agreed. Edward Pickersgill put in an order for a sign on the truck which read: "*Alive Book Centre, Contradictions Inc., Guelph, Ontario*". The man's debts were only equivalent to a sign on one side of the truck, thus, only the driver's side had this sign.

An ordinary Collective member was officially the "owner" of the truck. This person, however, did not drive. So, in order to complicate matters to the maximum, for some weirdly contorted reason, Edward Pickersgill had both the ordinary member's and his own name listed on the truck's insurance papers. This was a highly unusual arrangement to make for insurance to say the very least.

The truck with its sign was driven around Guelph and throughout southern Ontario from February 1974 to May 1975. The security problem with this vehicle boggles the mind. In the sign, the *Alive Book Centre* was directly linked with *Contradictions Inc.* and Guelph, Ontario was identified as the base for these operations. Furthermore, by researching the corporate records for *Contradictions Inc.*, it could be identified that the *Alive Production Collective*, the Bainzites, and the family of a friend of *Alive's* were somehow all linked up. As the final touch, the insurance on the truck carried the names of Edward Pickersgill and another member of the Collective. All of this "juicy" information made police intelligence research a breeze in this period even for the dullest cop.

In May 1975, the new panel truck was driven out to Vancouver, British Columbia. Before it left, Edward Pickersgill organized to

delete the words *Alive Book Centre* from the sign on the driver's side. His "logic" was that the word *Alive* would be well-known in Vancouver and draw a lot of attention to the truck. What an unlikely scenario!

Alive is not well-known in British Columbia. Moreover, to the uninformed, the *Alive Book Centre* sounds like some kind of religious bookshop. This would hardly have led to a security problem. On the other hand, the actual sign left on the truck, *Contradictions Inc., Guelph, Ontario*, would have appeared political to even the least politically astute observer. "A Maoist outfit" would be a likely reaction to the *Contradictions Inc.* sign. Further, for anyone in Vancouver who was familiar with leftist politics the place name Guelph would almost be a synonym for *Alive* anyway!

When he changed the sign in May, 1975, Edward Pickersgill got things exactly backwards in terms of security. The key point, though, is that the sign should never have been put on the truck. Edward Pickersgill bears the sole responsibility for this serious breach of security.

INSANE WORK HABITS

Edward Pickersgill's inability to settle down in any one physical situation for an extended period of time was reflected by his nomadic wanderings during his Bainzite days. It was also reflected on a smaller scale by his insane work habits inside the *Alive Production Collective*.

The maniac became notorious inside the Collective for constantly moving furniture around, building new work facilities, and for coming up with ideas for all sorts of stupid little gadgets. Ostensibly these activities were designed to make the political work run more efficiently; in reality they interfered substantially with getting the political work done and proved at times to be a big disruption. In reality, the maniac engaged in these sideline activities in order to get out of doing the political work and to have fun satisfying his petty fetish for new material things and situations.

Often the absurd new situations Edward Pickersgill would create for himself, or have his comrades create for him, would only last for a few days and would then be changed again. Consciousness of this in the Collective resulted in the fact that the comrades who were most often called upon to assist in these spontaneous re-organization and building projects, designed a system of standard modular desks and shelves so that changes could be made as quickly and efficiently as possible. They knew that with the maniac there was no hope of getting anything close to a permanent situation.

A number of Edward Pickersgill's spontaneously embarked upon projects stood around as silent reminders of his spontaneity. For weeks a desk the maniac had built for himself in the Collective's editorial work area stood empty and unused. Edward Pickersgill had asked for the desk claiming that he would join the other comrades in a collective writing situation rather than using his own private room. In practice he never used this desk. The desk also stood as a monument to Edward Pickersgill's contemptible individualism. Although he mouthed words about wanting to be integrated into the collective work pattern, in practice just about the last thing he could stomach was having to work closely with his comrades.

SPONTANEOUS MEDDLING IN EDITORIAL WORK

Alive Magazine issue numbers 104 to 124, published in 1978, contained many biographical and historical feature articles. The articles were all produced according to an editorial plan developed out of collective discussion in the editorial unit of the *Alive Production Collective*. A key element of the plan was that research for each piece of writing should be started well in advance of the date on which it was to be published. This ensured that if necessary there was plenty of time available to write two or more drafts of each feature.

While all of the features written under the auspices of the editorial unit were produced according to the collective editorial

plan, there was one feature in issues 104 to 124 written using an entirely different method. The feature in question was on the black revolutionary leader Malcolm X and appeared in *Alive* number 114. The "method" used in writing it was Edward Pickersgill's spontaneity.

During one of her stays in hospital, Edward Pickersgill's wife, Michelle Landriault, read a book about the U.S. revolutionary Malcolm X. After she waxed eloquent about this book with her husband, he decided quite spontaneously that what *Alive* Magazine needed more than anything else was an article on Malcolm X. Disregarding all of the established norms of organization in the editorial unit, the maniac plunged ahead and gave an editorial worker direct orders to research and write this feature in the space of a day and a half.

Edward Pickersgill treated the Malcolm X article as his pet project. He constantly came into the editorial work area to check on its progress and to harass the comrade working on it. This was absolutely out of the ordinary for the maniac. Although he held the formal title of "editor" of *Alive* Magazine he took no responsibility for organizing the editorial work and in fact didn't even bother to read many of the feature articles that were published.

Spontaneity was certainly a key factor in how the Malcolm X article was produced. Edward Pickersgill got an idea and decided to barge ahead with it without any discussion and without any regard for the Collective norms of organizing.

Underlying his spontaneity, however, was a conscious plan to "prove" that he could out-organize the editorial unit anytime he wanted. This reactionary consciousness was reflected time and again in Edward Pickersgill's references to the article in the weeks following its publication. He would praise the work of the editorial unit and then in the same breath praise the Malcolm X article as a brilliant example of how a short feature could be put together on a tight schedule. He was obviously proud of his "achievement".

In fact, the work on the Malcolm X article was not a model which is upheld in the *Alive* Production Collective. It was not properly researched and its fairly good quality was only due to the fact that the writer was plagiarizing a very good source. Additionally, the article was produced in opposition to an already existing program. There was no need for the work on this article to have superseded the patterns of work collectively established in the editorial unit. Edward Pickersgill's spontaneity only caused disruption in other editorial work in progress for *Alive* Magazine number 114 and subsequent issues.

DISRUPTIVE READING

One of the ways in which Edward Pickersgill would disrupt editorial work on *Alive* Magazine was to read out articles he'd written in order to receive praise. This habit was determined completely spontaneously. He would do it if he felt like it and wouldn't if he didn't. Often he would not read aloud if asked but would read aloud if he was not asked.

The maniac invariably picked times when editorial workers were busiest to perform his breast-beating antics. He would enter the editorial work area, expect all the comrades to down tools at a wave of his hand and then proceed to spout forth. After finishing his reading, Edward Pickersgill would expect immediate glowing praise for his "literary gems". If this was not forthcoming, he would denounce comrades for being "deadheads" and for being too wrapped up in their own work to give him support in his own highly individualized work.

On occasion, Edward Pickersgill would use his tactic of reading articles written by him out loud solely for the purpose of sowing dissension amongst the editorial workers. His favoured ploy in doing this was to use underhanded trickery. An example follows.

Issue number 114 of *Alive* Magazine contained an article written by Edward Pickersgill using the pseudonym John Burnley. It was entitled: "Ruthless U.S. Outfit Opens Operations In Canada... The Final Conflict Is Getting Closer And Closer...". The article deals with the controversy concerning the expansion of the U.S.

imperialist corporation, United Parcel Service Ltd. into the Canadian parcel delivery market. Although the maniac laid it on a bit thick in this article at certain points (such as the "Final Conflict" in the headline), in the main it was a good piece of writing. In putting the article together he drew upon the Collective's political analysis along with some research on UPS which Collective members had already done.

After writing the article Edward Pickersgill brought it to a Collective meeting. He then proceeded to attempt to mock the struggles being waged by the Collective's editorial unit by using the tactic of reading the article out loud.

The maniac began with a very false humility. In his preamble, he noted that sometimes editorial workers sit down and write articles which turn out to be no good. Although this is a failure, he continued, people should not lose heart. It takes much struggle to develop the ability to write well. This introduction by Edward Pickersgill was in fact the line on writing taken by the editorial unit in the struggle to develop strong anti-imperialist revolutionary propaganda.

Edward Pickersgill went on to say that editorial workers should realize that sometimes even leading members of the Collective write articles which don't turn out very well. "This struggle to write good articles applies to all of us," was his stated position. With this condescending comment he led into reading out his article.

Many Collective members were on guard by this point. They were prepared to criticize the UPS article if in fact it was poorly written. However, they'd seen Edward Pickersgill play games before and they were not willing to assume that the article was bad without first hearing it.

As the maniac began reading his article, a less experienced comrade laughed out loud in the middle of the first paragraph. His laughter came from the fact that this first paragraph was obviously "overwritten". The comrade, however, made the mistake of thinking that Edward Pickersgill actually thought his article was poorly written, and consequently it was alright to feel easy about mocking it. As the maniac continued reading, the newer comrade quickly recognized that the whole performance was a set-up and kept his mouth shut.

Edward Pickersgill's expressed opinion was that "the UPS article was the best thing ever written" by him. By the way he gave himself praise though it was obvious that his true opinion was that the article was the best thing that had ever been written.

After reading it aloud he sat back in his chair contemptuously beaming. He then proceeded to laud the creativeness of the article and berated comrades in the editorial unit for being too mechanical and unimaginative in their writing. He openly fished for praise. He received very few comments from the editorial workers present.

The utter arrogance of Edward Pickersgill struck a resonating chord of anger in the editorial workers. This maniac was mocking the hard fought struggles they were waging to improve the quality of writing in *Alive* Magazine. He told them that even the leader can sometimes write a low quality article and then went on to "prove" that this was untrue.

Basically, Edward Pickersgill was saying that the struggles in the editorial unit were useful for unimaginative morons like the Collective's editorial workers, but for a "gifted" writer like himself, they just weren't necessary. The contempt is supreme! Edward Pickersgill was actively promoting that he was "above" the ordinary day-to-day struggles of other Collective members.

SABOTAGE OF ALIVE DISTRIBUTION

Edward Pickersgill did not rest content with spontaneously disrupting the editorial and technical production of *Alive*. The maniac had some role to play in distribution of the magazine. His participation in this work was also characterized by spontaneity.

Edward Pickersgill was primarily responsible for cutting the untrimmed magazines received from the printer. This he did on an entirely spontaneous basis. There was no pattern established as to when magazines were cut and nobody was organized by the maniac

to assist him with this task.

Another leading comrade provided initial assistance with the cutting, but he was quickly phased out by Edward Pickersgill because he suggested that a work team could be organized for this task. The maniac individually took over all the cutting of the magazines. Since there was no set pattern for cutting the magazines and the Collective was not informed when Edward Pickersgill would be doing this work, those people involved in magazine distribution programs were always wondering from one week to the next whether magazines would be available on time.

On one occasion, Edward Pickersgill failed to provide cut magazines for a door-to-door distribution program organized in Guelph by supporters of Alive. This occurred during a period when the maniac launched a series of criticisms of the distribution program. These criticisms were baseless and were sprung on the Collective in a spontaneous manner. Edward Pickersgill basically criticized the program for being disorganized and bemoaned the "fact" that he'd not been informed about the program. This was all lies.

The door-to-door distribution program was organized at Edward Pickersgill's suggestion and agreed to by him before it was implemented. It was very well organized on a collective basis by a group of people and stood in stark contrast to the magazine cutting in this respect. Edward Pickersgill's petty disagreements with the program came up after it was well underway. In actual fact his criticisms did not have very much to do with the distribution program per se. They were part and parcel of a vicious on-going attack by Edward Pickersgill on a leading member of the Collective who happened to be responsible for the door-to-door distribution.

Edward Pickersgill's spontaneous actions regarding the magazine cutting were thoroughly despicable. Without the cutting being done the distribution of Alive could not go ahead. So Edward Pickersgill first placed himself in a position where he could individually control the whole distribution program by controlling the cutting. From this position he proceeded to spontaneously disrupt the distribution program by "organizing" magazine cutting according to his own personal whims. Then he began consciously disrupting the distribution program by refusing to cut magazines solely for the purpose of childish "getting at" another leading comrade.

Who suffered as a result of this counter-revolutionary dog's actions? The ordinary readers of Alive Magazine who either did not get their magazines on time or did not get them at all. The maniac's contempt for the masses was monumental!

Disrupting the magazine cutting was not the only way Edward Pickersgill sabotaged the distribution of Alive Magazine. The maniac's spontaneity was also reflected in a special mailout of Alive to libraries across Canada and the U.S.

The special mailout program to libraries was designed to boost subscriptions to Alive Magazine. This had a twofold aspect. One, it would increase readership of the magazine by making it available in more places; and two, the money received from increased subscription sales would greatly assist financing the magazine's production. Initially the program was to include a mailout of one copy of Alive with a flyer to each library and then mailout of a second flyer as a follow-up. Edward Pickersgill on a spontaneous basis changed this completely.

In the end, ten copies of Alive were sent out to each library with the flyer in the first one only. He refused to prepare and send out a follow-up flyer despite numerous reminders from Collective members and so, much of the initial work of distributing the magazines was wasted because the program was not carried through. Only one or two new subscriptions were gained from the special mailout. All it did was cost the Alive Production Collective valuable time and money.

**"ALL ALLIANCE, NO STRUGGLE"
OR "ALL STRUGGLE, NO ALLIANCE"**

Edward Pickersgill's impetuosity had definite negative effects on

the external organizing work of the Alive Production Collective. In certain cases he would initiate programs with external contacts on a purely spontaneous basis. He would also conjure up ideas about new programs for external people from thin air.

The maniac's entire pattern of "organizing" with one particular supporter of Alive was impetuous from beginning to end. Edward Pickersgill became involved with mobilizing this person into our political work on a whim without authorization from the Collective. His decision was based on an "analysis" that the Alive organizer assigned to move the person forward was meeting with no success. The arrogant maniac's attitude was "Leave it to me, I'll show you how to organize people."

In actual fact the comrade assigned to the Alive supporter's case was meeting with slow but sure success. Edward Pickersgill's insertion into the program only caused massive disruptions and alienation of the contact from the Collective for a long period.

Impetuous disruption of relations with the Alive supporter followed two quite distinct patterns. At times Edward Pickersgill launched major "educational" programs directed at this person solely on the basis of his impulsive desire to have a "personal organizing success". These programs were launched without consulting the Collective and the maniac refused point-blank to report back on their progress in anything other than the vaguest terms. When the "educational" programs were underway, the most Edward Pickersgill would do was breast-beat about what a "glorious success" he was having in moving the person forward. As for the supporter, this person could do no wrong. When his programs were in full-swing, Edward Pickersgill was for all alliance.

In the all alliance phase of his impetuous cycle, Edward Pickersgill would make the most outrageous promises to the Alive supporter. For example, once he asked this person, "Have you ever thought about joining the Alive Production Collective?" and hinted that this could be possible at some point in the future. He did so without authorization from the Alive Production Collective and, furthermore, did not report on this conversation to any other Collective members.

As a norm, supporters are only asked about their interest in Alive Production Collective membership after a Collective decision has been made. On the question of reporting, all matters dealing with external organizing work were to be reported to the leadership unit of the Collective, and matters of such importance as asking a supporter about possible membership in the organization should certainly have been popularized. Edward Pickersgill contemptuously rejected Collective discipline in this incident by impetuously following his own inclination rather than accepted and proven norms.

A month after this incident, the Alive supporter presented a document to another leading member of the Alive Production Collective which described the conversation with Edward Pickersgill concerning Collective membership. The document explained that Edward Pickersgill had indicated that this particular leading comrade would explain a few things about the Collective, and that this discussion had not yet taken place. Needless to say, the Alive comrade was shocked for he did not even know about Edward Pickersgill broaching the subject of Alive Production Collective membership with the supporter, let alone any promises of conversations.

The baffled comrade immediately approached Edward Pickersgill about the statements in the Alive supporter's document. The maniac acknowledged the truth in the report, but cockily shrugged the whole incident off, refusing to do self-criticism for his major breach of Collective discipline.

As it turned out, Edward Pickersgill's line on approaching this particular supporter about membership in the Alive Production Collective was overturned, and the Collective position of not discussing membership with the supporter at that particular time was put into effect. Edward Pickersgill's unprincipled, deliberate distortion of the Alive Production Collective's position and his wild

impetuosity in making untenable promises severely strained relations between the Collective and the supporter nevertheless.

Despite his desperate promises, glowing praise, and arrogant breast-beating, Edward Pickersgill's special "all alliance" programs invariably failed. This occurred either when he got bored with them or when he was forced to face up to the fact that he was a lousy organizer.

Whenever these realizations happened the maniac would change his posture dramatically. First, he would drop his special program entirely, usually without telling the Alive supporter. Second, he would disappear from sight and refuse to maintain contact with the person except via third parties. Third, he would paint the Alive supporter in the most vile colours. For example, he would brand him or her a revisionist, an opportunist, a police agent, a "nutcase", or a reactionary, on the flimsiest of evidence. When in this part of the cycle, Edward Pickersgill's line was "all struggle".

Chairman Mao Zedong in his article "On Policy", written in 1940, said: "Today our Anti-Japanese National United Front policy is neither all alliance and no struggle nor all struggle and no alliance, but combines alliance and struggle." Similarly, in our revolutionary organizing against U.S. imperialism we need to combine alliance and struggle and use struggle to deepen alliance. For Edward Pickersgill, however, taking such a dialectical materialist view towards building unity was totally out of the question. This impetuous half-wit's idea of dialectics was that Alive supporters were either all good or all bad depending on how he felt from one day to the next.

NO POLITICAL EDUCATION ONLY CONTEMPTUOUS DENUNCIATION

"Organizing" people into anti-imperialist revolutionary work on the basis of nebulous promises was a characteristic feature of Edward Pickersgill's "all alliance, no struggle" posture. On a number of occasions he convinced Alive supporters to move to Guelph from other cities by promising that this would mean "a great improvement in their situation" and that "we can keep people busy here all of the time doing things of great assistance to our work". However, when they arrived in town, these people were ditched by the maniac and left to fend for themselves.

Edward Pickersgill's line on organizing was that it was enough simply to bring people into the same geographic area as the Alive Production Collective. Once in Guelph they were expected to get a political education by luck. Giving close supporters a protracted education in revolutionary theory and practice in the course of doing revolutionary work was a foreign concept to the maniac. As for moving these people forward step-by-step, this was ruled out completely by his wild impetuosity.

In the case of one supporter, Edward Pickersgill impulsively suggested in the course of conversation that the man move to Guelph in order to assist a contact of Alive develop a small business. The supporter was also offered the "carrot" of some participation in practical Alive work, specifically answering letters. He readily agreed and moved shortly after the discussion.

Absolutely no scientific program of moving this Alive supporter forward in a stepwise manner was set by Edward Pickersgill before the physical move was completed. The man's political education was limited to him spontaneously picking up knowledge in the course of trying to work within the maniac's ill-defined programs. Edward Pickersgill was even too lazy to educate his businessman friend in how to operate with the supporter. Everything was left to chance. In fact, rather than accept responsibility for bringing the supporter to Guelph, the maniac washed his hands of the whole case entirely!

After three weeks of this farce, Edward Pickersgill shifted into the "all struggle, no alliance" phase. He viciously denounced the supporter for wanting to go home at weekends (the man's father had just died and his mother was experiencing great difficulty in adjusting to the loss). He also spread stories behind the person's

back about how he was just a useless incompetent and was only creating disruptions. As a result of the bad atmosphere created by Edward Pickersgill, the Alive supporter eventually left Guelph thoroughly disillusioned with the Alive Production Collective.

Another example of Edward Pickersgill's bankrupt spontaneous line on external organizing involved a young poet fresh out of high school. In his "all alliance, no struggle" posture, the maniac convinced this person that he should move to Guelph and get "concretely" involved in Alive work. Edward Pickersgill waxed so enthusiastic that the young poet became convinced he was brought to Guelph to act as poetry advisor to the Alive Production Collective. The maniac eventually had to tell him that this was not the case, although only after other Collective members had insisted that this be done.

Edward Pickersgill later treated the young poet with absolute contempt. In his "all struggle, no alliance" phase he denounced the man for being a political ignoramus even though he had not been exposed to revolutionary politics in depth before moving to Guelph. At the same time, he refused outright to give the poet any education in revolutionary politics or training in how to carry out anti-imperialist work.

The maniac's line was that people were either born revolutionaries or fools and if the latter was the case they weren't even worth bothering about!

After two weeks of constant abuse, Edward Pickersgill proposed that the poet, together with another enthusiastic Alive supporter, move to another city and help run an Alive bookstore. These two young people willingly agreed. However, the maniac was not content with simply driving them out of Guelph. Shortly after they moved he closed down the bookstore where they were working thus leaving them penniless, without a job, and stuck in a strange city. Not surprisingly, the Alive Production Collective never heard from these two young people again.

In 1938, Chairman Mao wrote: "Our concern should extend to non-Party cadres as well as to Party cadres. There are many capable people outside the Party whom we must not ignore. The duty of every Communist is to rid himself of aloofness and arrogance and to work well with non-Party cadres, give them sincere help, have a warm, comradely attitude towards them and enlist their initiative in the great cause of resisting Japan and reconstructing the nation."

Mao Zedong further pointed out: "We must know how to take good care of cadres. There are several ways of doing so.

"First, give them guidance. This means allowing them a free hand in their work so that they have the courage to assume responsibility and, at the same time, giving them timely instructions so that, guided by the Party's political line, they are able to make full use of their initiative.

"Second, raise their level. This means educating them by giving them the opportunity to study so that they can enhance their theoretical understanding and their working ability.

"Third, check up on their work, and help them sum up their experience, carry forward their achievements and correct their mistakes. To assign work without checking up and to take notice only when serious mistakes are made — that is not the way to take care of cadres.

"Fourth, in general, use the method of persuasion with cadres who have made mistakes, and help them correct their mistakes. The method of struggle should be confined to those who make serious mistakes and nevertheless refuse to accept guidance. Here patience is essential. It is wrong lightly to label people 'opportunists' or lightly to begin 'waging struggles' against them.

"Fifth, help them with their difficulties. When cadres are in difficulty as a result of illness, straitened means or domestic or other troubles, we must be sure to give them as much care as possible.

"This is how to take good care of cadres."

Petty bourgeois cynics such as Edward Pickersgill will of course respond to Chairman Mao's instructions by wailing that since the Alive Production Collective is not a Communist party, the cadres

policy does not apply. Their disagreement, however, is nothing more than empty wailing. The cadres policy of the Communist Party of China sets out the correct method by which comrades inside a revolutionary organization and close supporters outside should be treated. It is as applicable to the Alive Production Collective as to the Chinese Communist Party. Edward Pickersgill, however, chose to ignore this policy. He broke *every single one* of its cardinal rules!

ALL ALLIANCE, TOTAL LUNACY

The "all alliance", "all struggle", "no alliance" and "no struggle" cycles are some reflections of Edward Pickersgill's impetuosity in external relations. There were other reflections. At times the maniac's social practice was more akin to "all alliance, total lunacy".

One incident involving an initial meeting with an ex-Bainzite provides an excellent example of how Edward Pickersgill's impetuosity gave rise to spontaneity in political life.

Edward Pickersgill first had contact with this "friend" when both of them were working closely with CPC (M-L). Their relationship at that time was not the friendliest. Edward Pickersgill played the role of Hardial Bains' agent and pitted himself against his "friend" on Bains' behalf. Later, the maniac split from the Bainzites on the basis of a personality conflict with Hardial Bains, while his "friend" remained loyal to CPC (M-L) for a further full year.

Quite soon after Edward Pickersgill's "friend" and the Bainzites parted company, he wrote a letter to the Alive Production Collective requesting a meeting and giving his address and telephone number. Edward Pickersgill was excited by the letter. His excitement was a mixture of pleasure and confusion. He was pleased at the thought of this "friend" contacting him but confused by the thought that the letter might be a Bainzite ruse. His confusion paralyzed him to the point that he refused to do anything about the letter for two weeks.

During this period, another leading member of the Collective put forward that the correct response would be to reply to the ex-Bainzite in writing. The maniac, however, disagreed. While he vacillated on the question at first, Edward Pickersgill's line towards the end of the period was that the ex-Bainzite should be contacted by telephone.

Eventually, a compromise was reached in which Edward Pickersgill was given authorization to phone the ex-Bainzite and ask him two or three specified questions that needed to be answered if the Collective was to understand his case. These included such points as whether the man had actually split with the Bainzites. At the time, the only word the Collective had was that he had "submitted his resignation". The maniac also agreed to set up a further phone call or to set up an agreement to communicate in writing. He was given no authorization to extend the relation beyond that point.

As events subsequently proved, all of this planning was an exercise in futility. In a fit of impetuosity, the maniac contemptuously ignored Collective discipline and, over the phone, set up a meeting with the ex-Bainzite at his home. The house in question was in Toronto and the meeting was scheduled to begin one hour from the time of the phone call.

Even under normal circumstances, this was a senseless arrangement since to drive from Guelph and find a private home in an unfamiliar area of Toronto takes more than one hour. Considering that the political situation made the circumstances anything but "normal", however, the arrangement was utter madness.

The only way Edward Pickersgill could judge the validity of what his "friend" told him about splitting from the Bainzites was by the man's word. On that shaky basis, this maniac committed the Alive Production Collective to a rush meeting. It was quite possible that the arrangement could have resulted in a set-up for the Bainzites to beat up people from Alive. It was a dangerous and serious political mistake to "organize" the meeting in that way.

Another leading comrade listened to this erroneous impetuosity during the phone call with a mounting sense of outrage. Sensing the comrade's anger, Edward Pickersgill, on ending the phone call sneered: "Just because I set the meeting up doesn't mean we have to go you know."

Edward Pickersgill's flippant contempt was answered when the comrade patiently explained that the Collective had been committed to a meeting and should meet the commitment because there was a good possibility that the "friend" was honest and so that the Collective's word be taken seriously.

The same comrade explained some of the dangers involved in the meeting Edward Pickersgill had arranged. Again Edward Pickersgill's impetuosity surfaced. With a wild-eyed look on his face, this maniac began promoting that Collective members should go to the meeting armed with some guns that Edward Pickersgill had.

The other comrade patiently pointed out that Edward Pickersgill's ideas were insane and guns should definitely not be taken. He then proceeded to outline as sensible a security plan as possible in the limited time available.

Edward Pickersgill's impetuosity gave rise to complete spontaneity and chaos in organizing the meeting with this ex-Bainzite. As a result, various Collective members were placed in jeopardy.

For example, another comrade who was sent with Edward Pickersgill to this meeting had to make the initial contact with the ex-Bainzite by himself. This comrade volunteered to do this because he was skilled in self-defence and because of his knowledge that if Edward Pickersgill got involved in a physical fight he would be wiped out instantly. Despite all the "Left" bravado from the maniac, he was totally ignorant in matters of fighting, had never been in a real fight in his life and couldn't fight his way out of a wet paper bag!

A driver who accompanied Edward Pickersgill and the other comrade to Toronto was instructed to wait in the car outside of the meeting, keep an eye on things and basically "hope for the best". While the other comrade was away making contact with the ex-Bainzite friend, the maniac set up an extra part of the security plan with the comrade in the car. He pointed to a small window in the house and said: "That will be the bathroom. I'll give you a signal by asking to go to the bathroom and once in there, flashing the light on and off. I'll do that as soon as we get in there to show everything is fine and I'll do it again after we've been in there for an hour to show everything is still fine."

In the course of his mad rush, Edward Pickersgill neglected to inform his partner inside the meeting about the light signalling system. He then forgot entirely to make the signal even once during the meeting!

The comrade left out in the car was thus forced to "hope for the best" while the whole time "fearing the worst". To pile on the agony, Edward Pickersgill impetuously ran on at the mouth during the meeting. As a result the discussion lasted much longer than planned, adding to the apprehension of the driver who was operating by the strict timetable set before the meeting began.

As if this comedy of errors was not enough, the final joke was that even if Edward Pickersgill had remembered to "go to the bathroom", the signal would not have been made. The bathroom window looked out over the opposite side of the house; the window he had pointed to was in a small room just off the kitchen. To make the signal properly, Edward Pickersgill would have had to ask his ex-Bainzite friend, "Excuse me, could I use your pantry for a minute?"

This incident was indeed an excellent demonstration of Edward Pickersgill's impetuosity giving rise to spontaneity in political life!

MORE LUNACY

Another example of Edward Pickersgill's practice of "all alliance, total lunacy" involved him breaching Collective discipline by giving an external contact of Alive information on internal Collective affairs.

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

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

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

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

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

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

PART THREE

Edward Pickersgill Practiced Arrogance and Cruelty

ARROGANCE AND CRUELTY: HALLMARKS OF A REACTIONARY

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

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

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

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

Edward Pickersgill was such a person.

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

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

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

We will detail some of the more serious examples of Edward

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

THE BOURGEOIS "EARNED THE RIGHT"

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

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

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

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

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

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

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