

with its head cut off.

He began to make plans for him to share a room again with the virgin maiden. A key part of this plan was the purchase of a brand new double bed. This purchase he made without collective discussion even though Collective money was used and without any indication that his maiden even intended to return.

He thought that a new bed would entice his wife back. He probably envisaged her in her negligee on their new bed, greeting him with open arms and forgiving all. This fantasy was just another

in a long line of empty dreams which were smashed on the rocks of reality.

Throughout her life Michelle Landriault was treated as a commodity by her parents, a commodity to be won or lost on the basis of the amount of material goods they showered on her. They consciously strove to buy their daughter's affections.

This incorrect attitude was strongly denounced in words by Edward Pickersgill in particular. He was the most vehement opponent of the maiden's parents within the Collective. He loudly denounced their line in words but vigorously upheld it in practice.

## PART FIFTEEN

# Edward Pickersgill and Michelle Landriault Were The Hard Core of the Faction

Edward Pickersgill and Michelle Landriault have engaged in factional activity for an extended period of time within the Alive Production Collective. The nature of this faction has changed, its influence in the Collective has increased or decreased due to changes in the objective conditions inside the Collective. These two renegades engaged in factional activities to disarm an organization which they assisted in founding.

They participated in founding this organization in the hope that it would serve their own whims and they worked hard to try to retain this orientation. Over time it became clear that the Collective had its own direction and its own political goals. No longer could this form be used for selfish gain. So Edward Pickersgill split from the organization claiming that both the Collective and Alive Magazine had "run their course".

This is high praise coming from this counter-revolutionary and we uphold this analysis: The Alive Production Collective and Alive Magazine have indeed "run their course" as forms which can be utilized for individual gain. We are a political organization. We are fighting for anti-imperialist revolution in Canada. We serve the people.

To understand the specific details of this faction we must understand the general nature of factions and factionalism. In his article, "The New Faction Of Conciliators", Lenin says: "A faction is an organization within the Party, united, not by its place of work, language or other objective conditions, but by a special platform of views on Party questions."

Edward Pickersgill's August 1, 1978 statement falls into the category of "special platforms". During the discussions after Michelle Landriault split, Edward Pickersgill attempted to explain his perception of himself as a Marxist-Leninist who was taking the road that would lead to the development of a Marxist-Leninist Party in Canada. It is likely that he already had in mind to set up a "Marxist-Leninist" party or publishing house. This may have been the basic thrust of his August 1 document.

All of these programs were designed to undermine the political work of the genuine anti-imperialist revolutionaries in the Alive Production Collective and the progress of anti-imperialist revolution in Canada. The Alive Production Collective is a revolutionary organization. It is not a Marxist-Leninist organization and no amount of wishing and dreaming by idealistic, bourgeois careerists can change this reality.

Later in his previously mentioned document Lenin writes, "Every faction is convinced that its platform and policy are the *best* means of abolishing factions, for no one regards the existence of factions as ideal. The only difference is that factions with clear, consistent platforms *openly* defend *their* platform, while unprincipled factions *hide* behind cheap shouts about their virtue, about their non-factionalism."

Undoubtedly Edward Pickersgill thought his platform was the "best". However it is clear that his was an unprincipled faction. Upon discovery he did not open up and try to decisively win the

majority over to his side. Instead he launched vicious attacks against other comrades to try to protect his own integrity. He demanded clarity from the Collective.

When these various ruses to avoid struggle met resounding defeat Edward Pickersgill did finally admit to being a factionalist. However his admission was coupled with an escape clause. He stated that this was no big deal because factionalism has been an integral part of the Alive Production Collective since its earliest days. This is the exact ruse used by Trotsky to try to avoid facing his own factionalism.

Because the Collective is not a communist party, Edward Pickersgill would undoubtedly bemoan the fact that we have used quotes directly relating to Party matters. It is interesting that Edward Pickersgill was the only member of the Collective who viewed himself as a Marxist-Leninist and yet the only member who ever tried to wriggle out of criticism by claiming that it is unreasonable to apply Marxist-Leninist standards in an anti-imperialist organization. This is quite a contradiction. The actual view of the Collective is that although we are not a Marxist-Leninist organization we do uphold Marxism-Leninism-Mao Zedong Thought as our guiding beacon.

Within the Alive Production Collective Edward Pickersgill and Michelle Landriault formed the hard core of the faction. Edward Pickersgill promoted himself as the most correct, the most advanced and the most glorious comrade. He upheld his factional partner, Michelle Landriault as a brave, revolutionary woman.

On New Year's Day, 1978 Edward Pickersgill gave a "glowing" speech on the history of Alive Magazine. This was a nauseating performance of sloppy sentimentalism. Michelle Landriault was the focus of much of this sentimentalism because she had been "by his side", through thick and thin since the very beginning.

According to Edward Pickersgill, the two of them built the organization and the magazine. What absolute nonsense!

These two did indeed found the magazine. However for most of its history a struggle was waged by the comrades in the Collective against these two factionalists who were constantly trying to destroy the magazine and the political organization.

The lack of actual contributions to the political work by these two renegades is testified to by the fact that they have not been missed since they left. We lost two "leading" members of the Collective and have since found it easier to push forward with our actual political work. This is a clear exposure of their disruptive influence inside the Collective.

### EDWARD PICKERSGILL'S AGENT WAS MICHELLE LANDRIAULT

Michelle Landriault was a member of the Alive Production Collective since its beginning. At first she was respected by other comrades in the Collective. Over the years, however, she lost the comrades' respect, for sneaking around behind people's backs.



gossiping, and slandering the comrades. Michelle Landriault acted as Edward Pickersgill's agent in the Collective, gathering information for future use against the comrades.

Often in the course of some vicious struggle with a comrade who had displeased him, Edward Pickersgill would catch the "victim" completely off guard by repeating some comment made weeks earlier. These comments were dragged out of context and waved before the comrade's face as the "final proof" of the validity of the petty tyrant's position. Michelle Landriault was always implicated. The comments dragged out as evidence were always ones which had been made to, or in the presence of this sneak.

On those occasions when comrades caught this sneak red-handed and demanded an explanation, Edward Pickersgill would jump in to save her skin. He would proclaim that it was correct for the sneak to inform him of incorrect ideas she heard. It was not correct. It was incorrect.

The correct thing to do would have been to rebut the incorrect comments when she heard them instead of scurrying off to report these comments to the faction's head for use in future attacks on the comrades. Michelle Landriault treated each of these incorrect comments as treasures. She ran to report them to her master and receive his blessing for a job well done.

Mao Zedong talks directly against this gossiping and muttering in his essay, "Combat Liberalism". He states: "To indulge in irresponsible criticism in private instead of actively putting forward one's suggestions to the organization. To say nothing to people to their faces but to gossip behind their backs, or to say nothing at a meeting but to gossip afterwards. To show no regard at all for the principles of collective life but to follow one's own inclination. This is a second type."

Michelle Landriault was repeatedly excused for her liberalism by the faction's head. He argued that because she was lacking in confidence she could not confront wrong ideas when she heard them and effectively oppose them. So, according to him, it was acceptable for her to ask his view on how to proceed with the struggle. An interesting thesis but facts deny that it ever happened.

Michelle Landriault did not proceed with the struggle after talking to Edward Pickersgill. On the contrary, she totally abandoned the struggle and left it in the hands of the petty tyrant himself.

It was true that Michelle Landriault was incapable of waging open, principled political struggle. She chose instead to be a sneak and back-stabber. Edward Pickersgill welcomed her actions and openly defended them because they served to consolidate his own position in the leadership of the Collective and as head of his own faction.

Michelle Landriault was weak-kneed and cowardly when presenting her own ideas in the Collective. When she was presenting Edward Pickersgill's ideas she was arrogant, high-handed and pushy. She was a weak and cowardly individual whose only motivation in the Collective was to elevate herself in the eyes of Edward Pickersgill and trample underfoot the other comrades in the Collective.

Politically, Edward Pickersgill needed an agent to snoop around and do his dirty work. He needed his own private detective to sneak around unnoticed in the Collective and gather information for use in attacking and denigrating the comrades. Michelle Landriault eagerly accepted this role. She did so in order to appease Edward Pickersgill and ingratiate herself in his eyes.

More importantly, however, she did so because she took great personal delight in conspiring to demean and denigrate the comrades. Her enthusiastic approach to this assignment guaranteed her a position in the Collective which culminated in her entry into various leadership units of the Collective under Edward Pickersgill's direct patronage. Here she relished in lording it over the ordinary members of the Collective. Here she felt relieved of the pressure of actually doing some practical work. Instead she became an assistant to Edward Pickersgill, and a petty dictator and bureaucrat in her own right.

At times, when inner-factional disputes broke out, Edward Pickersgill would viciously attack his partner in crime, Michelle Landriault. These attacks were carried out under the smokescreen of opposing the sneak's "bourgeois political line". These attacks were in fact designed to cover up and consolidate his faction. They were designed to tighten the factional reins on Michelle Landriault. These attacks were also launched when the sneak became too obvious in her activities and it was necessary to stage a "criticism" of her in order to divert comrades' attention from his own factional activity.

Edward Pickersgill upheld these dirty dogfights within the faction as an indication that his relationship with Michelle Landriault was indeed a model based on principle and without liberal compromises, a model to be emulated. In fact these unprincipled struggles were simply the flip side of the rotten coin of which unprincipled peace is the other component. The relationship was based on all struggle/no alliance or all alliance/no struggle.

Throughout the life of the Collective, Michelle Landriault's main "contribution" was as a sneak and gossip, a liar and a slanderer. She has made no significant contributions to the political work of the Collective but has merely served as a force of disruption and disunity.

Although many comrades in the Collective were aware of Michelle Landriault's activities as a sneak and gossip, few realized the fact that this was her main "contribution" to the Collective. Many comrades put aside what they perceived as "personal feelings" against this sneak.

Comrades felt nervous about disliking this sneak because she was so loudly proclaimed by Edward Pickersgill as a great revolutionary woman. Comrades also knew that criticism of Michelle Landriault was treated by Edward Pickersgill as criticism of himself. The result of such a criticism would be vile accusations, screaming, yelling and name-calling by the petty tyrant himself.

Michelle Landriault's role in the Collective was also constantly covered up by Edward Pickersgill. When a defence of her actions was possible this was done. When it was necessary to stage a "criticism" of her actions this too was done. Defence or "criticism" were two tactics used by Edward Pickersgill to protect his political agent in the Collective and to obscure his own factional activity.

#### THE HARD CORE'S STRANGLEHOLD ON COLLECTIVE FINANCES

As the Alive Production Collective was, more and more, being formalized in 1973, Michelle Landriault took up the responsibility of finances work at Edward Pickersgill's urging. Edward Pickersgill waged a campaign to establish authoritarian control over the life of the Collective and its members shortly thereafter. This made it easy for Michelle Landriault to take over complete control of Collective finances under Edward Pickersgill's direct guidance. So the faction tightened its control over the life of the Collective.

Michelle Landriault continued to control the collectivized finance system and the finances of the Collective itself, until she left in August, 1978. At times, other comrades were brought in to do the donkey work of keeping records and balancing books. However this was always under Michelle Landriault's direct command. When Michelle Landriault was sick or hospitalized Edward Pickersgill took over this work.

The tight control over Collective finances held by Edward Pickersgill and his factional partner enabled him to steal over \$18,000 from the Alive Production Collective when he split in August, 1978.

Edward Pickersgill and Michelle Landriault always had plenty of money available to them. Other members who participated in the collectivized finance system would be forced to beg and plead for money they needed for essentials. These pleas for bare necessities were often mocked and then sneeringly rejected on the basis that the Collective simply could not afford it.



While other members who participated in the collectivized finance system were left penniless, Edward Pickersgill and Michelle Landriault always had their pockets full. Michelle Landriault had a habit of disappearing on holiday without leaving any money for the comrades left behind to survive. Quick investigation by the comrades soon solved this problem.

Michelle Landriault always had lots of money in her coat pockets, her jeans, her dresser and numerous other hiding places. A cursory search of these places usually produced enough money to meet the comrades' needs.

This type of search was a continuing pattern which was established early in the life of the Collective. Even in the summer of 1978 the comrades again found themselves without money and with Michelle Landriault on holiday. Funds to buy necessities were once again found by searching her usual hiding places.

On this occasion in 1978 Edward Pickersgill joined Michelle Landriault's holiday starvation conspiracy by promoting that there was simply no money available. In fact this petty dictator had literally thousands of dollars in cash in his possession unknown to the other comrades.

Under Edward Pickersgill's control collectivized finances were used to humiliate the comrades and siphon off funds for the faction's own economic base. Comrades often asked for a few dollars to buy food or clothes for themselves or their families and were refused on the grounds that there was no money. The needy comrades were denounced for their "self-centred materialism" and their "bourgeois lifestyle". Meanwhile Edward Pickersgill was hoarding thousands and thousands of dollars for his own factional purposes.

The situation whereby Edward Pickersgill and Michelle Landriault lived high on the hog while other comrades struggled by on a mere pittance was most graphically seen in the summer of 1975. It was during that summer that the Alive Production Collective broke up at the urging of the Bainzites, some members living in Vancouver and others remaining in Guelph.

During the early summer Edward Pickersgill and Michelle Landriault were not in Vancouver. The comrades there were cut off from the collectivized finance system and from Collective finances and left to fend for themselves. They survived on one meal a day. Next time these comrades saw Edward Pickersgill and his wife they were both sporting new wardrobes.

At the time, Edward Pickersgill and his factional partner were loudly bemoaning the fact that they were not receiving salaries from the Bainzites as promised. What then were they living on? They were living on money siphoned off from the Collective's finances. When the comrades in Vancouver finally did receive some money in the form of cheques, neither from the Bainzites or from the Collective, Edward Pickersgill demanded that the cheques be endorsed and turned over to him for "Collective" use.

During this whole period, Edward Pickersgill and Michelle Landriault had complete control of the collectivized finance system and the Collective's finances and manipulated them for their own benefit. Other comrades were left to fend for themselves as best they could.

Quite clearly, under the control of Edward Pickersgill and Michelle Landriault the fine sounding phrase "Collective finances" was simply a synonym for the stark, vile reality of "factional finances".

#### BILL PAYING BECAME PETTY HARASSMENT

Edward Pickersgill and Michelle Landriault grossly mismanaged the collectivized finance system. One of their favourite "tricks" was to not pay bills on time if the bills were in other comrades' names. They mouthed the correct line that credit ratings should be of secondary concern — the political program of the Collective is our primary concern.

Yet their consistent pattern was to pay their own bills and protect their own credit ratings no matter the circumstances. At

the same time they endangered other comrades' credit ratings even when there was no political reason to do so.

In one case, Edward Pickersgill and Michelle Landriault consciously allowed the insurance on a comrade's car to remain unpaid for almost two months. During this period it was questionable whether the insurance company would have honoured the unpaid policy in case of an accident. However, these two financial mismanagers blocked all attempts to have the insurance paid.

Time and again, the comrade in whose name the insurance was registered, reminded Edward Pickersgill of the overdue payment. Numerous warning letters and phone calls from the insurance company were received over this period. Edward Pickersgill's standard response to the comrade's reminders was, "No problem, I'll take care of it." He never did.

Michelle Landriault's main contribution to this situation was to harass the comrade. On one occasion Michelle Landriault approached the comrade and told her to get the complete information on the insurance question by phoning the insurance company. The comrade replied that there was no need to do this, she already knew exactly what the insurance company would say: "Send the money, it's long overdue."

However, Michelle Landriault persistently harassed the comrade and wouldn't give in until this redundant phone call had been made.

In the phone call the comrade promised to have the money to the insurance company by the end of the week. She reported this exactly to Michelle Landriault. Two weeks later the finance demagogue finally handed the correct funds over to the comrade and told her to make the insurance payment.

#### FACTIONAL FINANCES NOT COLLECTIVIZED FINANCES

Edward Pickersgill and Michelle Landriault never upheld collectivized finances on a consistent basis. As long as "collectivized finances" served their own interests, they were all for it. When "collectivized finances" meant looking after the comrades' needs, they blocked the system from functioning properly. This opportunism on the financial front became most pronounced in recent years.

For example, over the last two years of the factionalists' life in the Collective, only the car registered in Edward Pickersgill's name was maintained in good running order. The cars registered in the names of other comrades in the collectivized finance system were consciously allowed to deteriorate mechanically. This is because Michelle Landriault and Edward Pickersgill consciously blocked maintenance checks and repairs from being done on these cars.

Consequently, cars which regularly carried children were allowed to run on bald tires and with faulty brakes. This was criminal neglect of our children's safety! Since the overthrow of this faction, hundreds of dollars have had to be spent to get the cars back into efficient and safe running order.

The hard core factionalists managed the "collectivized finances" system such that their credit ratings would not be damaged. Bills which affected the collective house registered in Michelle Landriault's name would be paid on time. Bills which affected houses where other Collective members lived were often allowed to go many months without being paid.

One comrade who worked as Michelle Landriault's assistant on finances in 1977 actively promoted to her that it would be useful to collectively agree upon a list of priorities for payment of bills. Michelle Landriault blocked this suggestion repeatedly, continuing instead with the system of arbitrarily paying some bills and not paying others on her own whim. This system suited her individual interests just fine. She could not write down the actual list of priorities she used in paying bills. This would have exposed her factionalism clearly for all to see. Instead she carried through with the old "system" which allowed her to disrupt the lives of other comrades.

It should be pointed out that credit rating is not the issue.



Comrades in the Alive Production Collective are dedicated to revolution, not to protection of their credit ratings. The fact is, however, that Michelle Landriault made an excellent self-exposure of her outlook and individualistic priorities by consistently protecting her own credit rating while deliberately allowing other comrades' credit ratings to be ruined.

One comrade in the collectivized finance system was particularly harassed by Michelle Landriault on the bill payment front. Overdue payment notices were the most frequent item of mail at this comrade's home. In fact, one bill due in the spring of 1978, and followed by numerous overdue notices, was only paid after Michelle Landriault's split from the Collective in August, 1978. Michelle Landriault had assured the comrade that this bill had been paid and that the overdue notices were a mistake. A check of the financial records revealed that the bill had never been paid. Either Michelle Landriault was consciously disrupting this comrade's life or she was arrogantly refusing to believe that she could have made a mistake and so refusing to check the records. Either way, this is an example of Michelle Landriault's basic demagogic approach to running the finances.

A certain comrade's phone bill was a pet peeve of this demagogue. Every month when the phone bill came in, she would start bitching about how this was too much money, and didn't the comrade know that it couldn't be afforded. She wailed that something had to be done. On a couple of occasions Michelle Landriault sent her assistant to see this comrade to protest the size of the phone bill. Before orchestrating these missions, Michelle Landriault planted a total lie in the assistant's head in order to build a case against the comrade. She told her assistant that this comrade refused to let anybody see her phone call records because she did not want the Collective to know who she was phoning. In actual fact, the accused comrade had been directly told by the demagogue to forward the billing card only and to throw the records of phone calls away.

This was Michelle Landriault at her petty intriguing and conspiring worst — attempting to turn one comrade against another on the basis of an outright lie! Later the assistant refused to go on these protest missions for the simple reason that she agreed with the maligned comrade's arguments about the validity of the phone bills.

A revealing expression of Michelle Landriault's basic attitude towards operating the finances of the organization itself was the way she reacted to supposed "financial crises". Whereas the assistant on finances would be concerned if it appeared that the Collective couldn't meet its payments, Michelle Landriault was always cool and unperturbed. She would coo, "Don't worry. We'll find the money somewhere."

Of course she could say this with some confidence because she knew that the faction had thousands of dollars stashed away under its own control. In practice, whenever it appeared that the Collective would miss a payment on its equipment, Edward Pickersgill would "mysteriously" appear with a few hundred dollar bills to stave off the "crisis". No coherent explanation of the source of this money was ever given.

Basically Edward Pickersgill and Michelle Landriault had a feudal attitude towards finances. They were the "lord" and "lady" of the Alive Production Collective. Other members were the serfs, who worked all day and night and turned over all the wealth they produced to the nobility. "Benevolently" the "lord" and "lady" gave some of this wealth back in the form of food, lodging and the occasional piece of clothing.

However, whenever the serfs became uppity and asked for a bit more, like a new pair of shoes or car repairs or some other "extravagant" item, "our lady" would become visibly upset and start denouncing the "bourgeois tastes" of the serfs.

Michelle Landriault was deeply ingrained with the attitude that the collectivized finance system was meant to serve the interests of the faction and that alone. She consciously blocked the "serfs" from challenging her hegemony over the system.

Time and again Michelle Landriault misused her position of responsibility for "collective finances". Rather than working with other comrades to solve problems, she would often create problems in order to disrupt the lives of comrades. She was petty and vindictive — a true daughter of her aspiring bourgeois family.

On one occasion Michelle Landriault decided to try to cut down on gas bills by using only cold water in her washing machine. She implemented this policy with a real vengeance. Some comrades approached her and explained that although they agreed to cold water washes as a good general policy, their filthy work clothes needed a hot water wash to come clean. One comrade in particular worked at a very dirty factory job at the time. The comrade's clothes just were not coming clean in cold water. Repeatedly the comrade asked for a special hot water wash for work clothes. Repeatedly Michelle Landriault refused. Finally the comrades who worked in factories began taking the work clothes to a commercial laundromat where they knew they could get them clean.

Michelle Landriault took a similar vindictive attitude on other questions. In 1976 Michelle Landriault was responsible for collecting shopping lists from the comrades in the collectivized finance system and then organizing to get all of this shopping done. In practice, she acted as the censor of the shopping lists, arbitrarily deleting items she thought unnecessary. There was no collective norm for her doing this. She did it spontaneously, without consulting anyone else and for the sole purpose of making it difficult on certain comrades. There was no consistent standard applied in this. While certain items were deleted from some comrades' lists, they were allowed to remain on others. This was straightforward unprincipled favouritism on the censor's part. One of the items consistently removed from the lists was fresh vegetables. Frozen vegetables were always used to replace them.

Michelle Landriault's whole vindictive attitude was a reflection of her deep-going contempt for the members of the Collective.

Edward Pickersgill and Michelle Landriault's quest to personally control the finances of the Collective extended into other important areas. For example, Michelle Landriault was constantly badgering one comrade in an attempt to get hold of the deed to the house in that comrade's name. Time after time, Michelle Landriault would say she just needed the deed for a few hours or would openly propose that it would be better if the deed was left in her hands. This comrade consistently refused these overtures, maintaining that since the house was in her name it was logical that she should be the comrade responsible for the deed and other important house papers. Given the disruptions on questions of "ownership" from Edward Pickersgill and Michelle Landriault since they split in August 1978, it can be seen that this comrade was quite wise.

On another occasion Edward Pickersgill seized a "good credit rating" card from a comrade who had recently paid off a loan from a bank. The comrade found this card in Edward Pickersgill's papers after his split from the organization.

Edward Pickersgill and Michelle Landriault were deeply entrenched in bourgeois individualism. From their positions as managers of the Collective's financial system, they consciously sabotaged Collective political programs, needlessly harassed and burdened honest comrades, and pursued their own factional interests.

#### COLLECTIVISM — A MEANINGLESS PHRASE TO THE HARD CORE FACTIONALISTS

In the spring of 1974 Alive began to build up a typesetting business to serve as an economic base for the organization. Seeing the potential financial gain to be had from this operation Edward Pickersgill moved quickly to draw this activity under his factional control.

He set up Michelle Landriault with the responsibility of running the typesetting work. She became institutionalized as "the typesetter". Michelle Landriault's practice during this period was to do as little actual typesetting as possible and spend as much time as



possible chatting with customers. While in words Michelle Landriault was touted as "the typesetter" by Edward Pickersgill, she did not in fact carry the bulk of this work. While Michelle Landriault carried the title, other comrades carried the actual work.

In January, 1975 it was agreed that typesetting should no longer be done under the name of Alive because this name had become too closely associated with the Bainzites. A new name was needed for the typesetting business. The decision on a new name was not made collectively. The name was decided on by Edward Pickersgill in consultation with his factional partner. The name was put forward as one under which Michelle Landriault could carry on business. It was promoted by Edward Pickersgill as "Michelle Landriault's typesetting business".

The name chosen was Red Maple Typesetters. The name was chosen because Michelle Landriault had for years had a fixation about maples in the autumn as the ultimate romantic image of rural Canada.

When other Collective members heard this they protested, pointing out that the Canadian journal, *This Magazine* is put out by a company named Red Maple Publishing Company. *This Magazine* is an alternate press publication put out by so-called "independent Marxists". The other Collective members were concerned that there might be confusion between Alive Magazine and *This Magazine* if the name Red Maple Typesetters was used. Edward Pickersgill brushed these objections aside as trivial.

Under the name Red Maple Typesetters a contract was set up with one of the largest publishing houses in Canada. The initial contract was for the typesetting of three books.

Trouble soon started as Michelle Landriault's petty bourgeois individualism came to the fore. She did not like having to do this work and resented the time she had to spend on typesetting. The situation quickly degenerated as a personality conflict flared up between Michelle Landriault and the book designer. The virgin maiden ran to Edward Pickersgill complaining and wailing about the problems she was having. Edward Pickersgill soothingly patted her on the head and promised to resolve the problem for her.

After just one of the three contracted books was typeset he cancelled the contract, giving Red Maple Typesetters an extremely bad name in the Canadian publishing industry. At Michelle Landriault's whim, contracts could be signed or broken, according to "factional norms". Collective discussion was not necessary.

Factionalism in the typesetting business was also graphically exposed on the question of equipment. Whenever new equipment was purchased by the Collective, Michelle Landriault was given it by the faction's head as her own personal equipment. Other comrades were forced to struggle along with outdated machinery although "Michelle Landriault's machine" often stood unused. To dare to use this machine resulted in screaming, yelling and histrionics from Edward Pickersgill.

Michelle Landriault not only held certain pieces of equipment as her own "personal property", she also held technical information in the same way. Edward Pickersgill would loudly proclaim that only his virgin maiden was capable of performing certain functions on the machine. He absolutely refused to let anyone teach the other comrades these skills.

It is interesting to note that "tab work" was one of these technical skills which only Michelle Landriault was able to do. "Tab work" refers to the setting of type in tabular form or justified columns. There was much wailing and complaining about how hard this was to do. "Tab work" was promoted as some incomprehensibly complex process.

After Edward Pickersgill and Michelle Landriault left the Collective it became necessary for other comrades to master "tab work". In just a few hours two comrades were able to figure out how this was done. The process was found to be simple and straightforward, not complex and confusing as the hard core factionalists had promoted.

In just a few short hours Collective strength smashed the myth of "factional supremacy" into a thousand tiny pieces.

## THE "TYRANT'S WIFE" — A PRIVILEGED POSITION

As Edward Pickersgill's political agent and partner in factionalism, Michelle Landriault held a privileged position within the Alive Production Collective. She was allowed to do things unchallenged for which other comrades would have been denounced and ridiculed. As the "tyrant's wife" she could do whatever she pleased with impunity, secure in the knowledge that the tyrant himself would cover for her. Edward Pickersgill only failed to jump to his wife's defence when to do so would have clearly revealed the unprincipled, factional relationship between the two of them.

One of the most serious examples of Edward Pickersgill leaping to the defence of his virgin maiden occurred in 1972 when the women's centre became a big issue between them. The virgin maiden, enamoured with bourgeois feminism, spent long hours at this centre. She upheld the women at the centre as models.

During the spring of 1972, the Alive Production Collective initiated the publication of a progressive weekly community newspaper called Guelph News Service (GNS). This newspaper was put out by a group called the GNS Editorial Collective in which members of the Alive Production Collective cooperated with other individuals.

In the summer of 1972 it was proposed that a special women's centre supplement appear in GNS. Contradictions rapidly arose with these bourgeois feminists who began to demand that no men work on the supplement. This was impossible to achieve since many of the men had technical skills which were essential in production of the newspaper. These bourgeois feminists were demanding the right to do a sloppy job of producing GNS simply because they were women. This ridiculous position was justly opposed.

At a GNS Editorial Collective meeting it was decided that the nonsense had gone on long enough and that the women's centre people should simply be given a straight, hard case to accept or reject. The case to be presented was that the editorial work would be done by the women's centre people and that the technical work would be done by the GNS Collective. Short of this the special issue could not be produced.

After this decision was made two of the women comrades were sent up to the women's centre to present this. They did not receive a warm response.

Halfway through this presentation of the case, Michelle Landriault walked in although she had been specifically told to stay away. Immediately she began to change the conversation, bringing up all sorts of petty points of chit chat. The two responsible women comrades had to fight hard to bring the conversation back on track and to make the necessary points.

After the case was presented, the women present turned to Michelle Landriault, who they looked upon as a voice of authority from GNS. They asked her to explain the decision. Immediately Michelle Landriault abandoned ship and turned her back on Collective policy and discipline. She replied, "Don't ask me."

Again the women asked her why this had been decided. The virgin maiden moaned, "I haven't decided. This isn't my choice. I don't agree with this decision."

The two responsible women comrades were shocked at the response. They firmly re-iterated the Collective's position and then left. Michelle Landriault followed them. All the way home the virgin maiden arrogantly taunted the two comrades, laughing, "You looked like fools."

She felt great pleasure at having "showed these comrades a thing or two".

When they arrived back at the work place the two women comrades went to the men comrades they had the closest relations with and retold the events at the women's centre. A meeting was quickly called.

At this meeting the two women comrades were viciously denounced by Edward Pickersgill for liberalism. They were



attacked for running to "cry on their boyfriends' shoulders". The serious errors of the virgin maiden passed virtually unnoticed. Edward Pickersgill gave her a mild scolding, telling her, "It would have been better if you hadn't gone against Collective policy like that."

Michelle Landriault's position as the "tyrant's wife" saved her political hide on this occasion. This public splittist activity and lack of organizational discipline would not have been tolerated from any other comrades. It should be pointed out that no other comrades ever engaged in such activity.

During the early years of the Collective, Michelle Landriault "contributed" a lot in words but did virtually no actual, concrete practical work. Edward Pickersgill realized that this situation would not be tolerated by other members of the Collective indefinitely. So he organized the virgin maiden to do some correspondence work. This she took up with true petty bourgeois reluctance and half-heartedness, biding her time until she could become a "lady of leisure" once more. Michelle Landriault wasted long hours reading bourgeois novels instead of engaging in a revolutionary program of study.

Michelle Landriault's early activities can be accurately described as coming along for the ride on the coattails of her husband. Her husband was the editor of *Alive Magazine*. She was the "editor's wife".

In the struggle to build the distribution of *Alive Magazine*, Michelle Landriault always declined to participate. She did no street sales and no stores distribution. The only exception to this general rule occurred one day when Edward Pickersgill literally ordered her to go uptown and sell some magazines because her lack of participation in the distribution program was becoming painfully obvious to all the comrades. Reluctantly she agreed.

Half an hour later the virgin maiden returned from her sales venture complaining that she just didn't have the patience for this work because the masses did not all stop and buy a copy of the magazine. Her attitude is a clear reflection of bourgeois idealism and total contempt for ordinary people. She expected people to immediately buy her magazines in a big way and then became aggravated and contemptuous when they didn't. In practice she promoted the line that *Alive* sellers were a different breed, born and not made.

Edward Pickersgill was irritated and embarrassed by Michelle Landriault's reactionary stand. Again he tried to cover her tracks by organizing the virgin maiden into other work. He claimed that this was to "free others out" to go out selling magazines. Once again Michelle Landriault was cast in the role of a revolutionary stalwart whose selfless work enabled others to carry on the political program of the *Alive Production Collective*.

#### WHEN THE TYRANT SAID JUMP, HIS WILLING SLAVE SAID HOW LOW

Edward Pickersgill's relationship with Michelle Landriault was a balance of collusion and contention. Both of these petty bourgeois elements were embroiled in factionalism to serve their own selfish ends. At times the selfish ends coincided and collusion ruled the day. At other times the personal whims of these two individuals were in contradiction and contention became the dominant aspect of their relationship.

When contention flared up within the faction, Edward Pickersgill moved quickly to douse the flames. Some sharp words of criticism rapidly brought Michelle Landriault back into line.

Whenever Michelle Landriault made a slip which threatened the integrity of his faction, Edward Pickersgill would launch a harsh criticism of her. The virgin maiden rarely batted an eyelid during these verbal attacks.

This calm, passive reaction of Michelle Landriault to vicious verbal abuse was something which other comrades found difficult to understand. In a similar situation other comrades would at least attempt to demand an explanation and an understanding of the

content of the criticism. Michelle Landriault never struggled for this clarity. Instead she was immediately willing to renounce any and all of the things she had ever done in her life. She would begin to frantically backtrack, withdrawing unconditionally any of her statements which displeased Edward Pickersgill. Michelle Landriault had no principles in these "struggles".

On rare occasions, Michelle Landriault would break down into tears during these "struggles", sighing and pleading for forgiveness. With tear-filled eyes she would mournfully gaze at Edward Pickersgill like some faithful and loyal dog who has been whipped by its master.

These periods of contention within the hard core of the faction were basically Edward Pickersgill's moves to exert his position of top dog in the faction. Michelle Landriault was pushed back into line. She willingly accepted this process because she was desperate to remain in the faction as Edward Pickersgill's right-hand crony.

One quality which Michelle Landriault had was an overabundance of pride. She hated to be publicly called out on the carpet and ridiculed but was willing to tolerate this in order to retain her position within the faction.

Michelle Landriault's personal pride led her to derive great pleasure in other comrades getting called on to the carpet. This was her chance to get back at the comrades who had dared to make criticisms of her. This spiteful bitch would sit back with a supercilious grin on her face as other comrades were viciously attacked and publicly denigrated by Edward Pickersgill.

During these criticism sessions Michelle Landriault was not merely a passive observer. She would interject a few words every five or ten minutes, repeating parrot-like, phrases which Edward Pickersgill had spoken a few minutes earlier. The virgin maiden never had any original thoughts to add to the criticism.

On two occasions when another leading comrade's style of leadership was criticized by Edward Pickersgill, Michelle Landriault was the first and only comrade to agree with these criticisms. The content of the virgin maiden's criticism was always the same. She would whine that "I don't get the same kind of leadership, or the same quality of leadership from this comrade as I do from Edward."

She would add, "He is too much of a conversationalist, whereas Edward lets you know what the point is quickly so that you can act on it."

This criticism served as an excellent exposure of Michelle Landriault's rotten line of slavishly following Edward Pickersgill. She was not concerned with understanding the point being made by a leading comrade, she merely wanted to know what she had to do to preserve her own position in the faction.

Michelle Landriault was a gutless coward who thrived on absolute centralism. She wanted her instructions handed on a silver platter without the "unnecessary" embellishment of explanation. This petty bourgeois was too lazy and spineless to participate in decision-making and in resolving problems for herself. She was motivated to retain her position as Edward Pickersgill's hard core factional partner. She was not motivated to actually understand the world and so change it to serve the people. "Serve yourself" not "serve the people" was Michelle Landriault's guiding principle.

Michelle Landriault was a willing slave, willing to compromise any principle and stoop to any depth in order to placate her "lord and master" and safeguard her own position.

Whenever it came to "choosing sides", Michelle Landriault was always the first to jump, and it was always in Edward Pickersgill's direction. She never struggled to develop a principled position.

While other comrades were justly denounced for attempting to take such unprincipled positions, Michelle Landriault's posturings were always viewed favourably by Edward Pickersgill. While other comrades were isolated from the Collective and viciously attacked by Edward Pickersgill, Michelle Landriault was always held close by Edward Pickersgill because she was his partner in crime, his political agent in the Collective.



## HARD CORE FACTIONALISTS ATTEMPT TO LIQUIDATE THE COLLECTIVE IN 1975

Early in 1975, Edward Pickersgill was involved in intensive discussions with the Bainzites. Although he engaged in these discussions ostensibly as a member of the Alive Production Collective, the Collective was not kept informed about the content of these discussions. Edward Pickersgill also manoeuvred to have Michelle Landriault involved in these discussions as an additional representative of the Collective.

So the hard core factionalists engaged in discussion with the Bainzites while the other comrades carried the on-going work. The two factionalists also engaged in a lot of discussion between themselves, away from the Collective. Reports after these formal discussions were extremely sketchy and had no real substance at all. Any reports which led to decisions within the Collective were coloured by Edward Pickersgill so that the Collective began to act as simply a rubber stamp to this bourgeois individualist's ideas. The Alive work soon went by the board.

At this time the other comrades in the Collective were hard at work typesetting a backlog of issues of People's Canada Daily News (PCDN). Bizarre as this may seem this is exactly what the Bainzites were doing. They were producing issues of PCDN which had been missed in the sequence, three months or more earlier. As soon as this was done the French version of PCDN was brought in for typesetting also, followed by a book on Bainzite activities in the student movement in Quebec which was typeset and printed but never released.

The comrades engaged in this ridiculous program became quite dissatisfied and angry. This anger came to a head when Edward Pickersgill produced a document entitled, "Wherefore Alive?" This document posed the question of whether or not Alive Magazine should continue. When Edward Pickersgill realized how angry the comrades were, he began to try to placate them. He abandoned the ideas proposed in the document for the time being and, in soothing tones, assured the comrades that, "We will be getting back to the Alive work as soon as the backlog of PCDN's is closer to being done."

These words rang empty a few weeks later when Edward Pickersgill put forward that the whole Collective should move to Vancouver as had been suggested by the Bainzites. Here the Alive Production Collective was to smash the various alliances of opportunists and the cultural degeneracy which made Vancouver the capital of bourgeois culture in Canada. The Collective was also to attempt to build a "People's Canada Literature" from this new base.

Edward Pickersgill worked hard to "sell" this idea to the members of the Collective. He painted a glowing picture of the whole proposal. He had a glib answer for all the questions put forward by Collective members. He was determined to ram this proposal through in order to get points from Bains himself and so elevate himself in this KGB agent's eyes.

Edward Pickersgill and Michelle Landriault's factional activity during this period of time was directed against the Collective members. These two aspiring bourgeois had begun to get the scent of "life at the top" in their uplifted nostrils. They dreamt of personal fame and position and individual betterment. These two factionalists consciously worked to liquidate the Alive Production Collective. They were unsuccessful because of the tenacity and spirit of the Collective members.

Edward Pickersgill later did half-hearted self-criticism for becoming so divorced from the Collective at that time. He mouthed the words, "Collectivism was the only thing that saw the Alive Production Collective through those trying times!"

Michelle Landriault never commented on her activities.

Edward Pickersgill was infatuated with the Bainzites in 1975. The Bainzite organization provided the perfect vehicle for consolidating his perverse sexual and social degenerate line in practice. Edward Pickersgill was elevated to a high position in this

organization very quickly, although this was never actually formalized.

Furthermore, the Bainzite politics and organization provided the perfect environment for his spontaneity, impetuosity, arrogance, and contempt for ordinary people to flower. Given half a chance, Edward Pickersgill would have opted out of Alive work entirely for a position of power in the Bainzite organization.

Edward Pickersgill was as happy as a pig in shit when he was hooked up with the Bainzites and this misleader in that opportunist organization literally was a matter of a pig in shit.

## GOSSIP AS THE KEY LINK

The name Michelle Landriault has become synonymous with gossip, slander and intrigue through the life of the Alive Production Collective. Gossip was Michelle Landriault's main activity and main contribution to the faction within the Collective. It is this which secured her position as a hard core member of the faction.

Although Edward Pickersgill also engaged in gossiping, he did not revel in it as much as Michelle Landriault. Gossiping was Michelle Landriault's *raison d'être*.

What then is gossip in scientific terms? Gossip is the subjective interpretation of information which denigrates the individuals concerned either intentionally or unintentionally. It is a manifestation of petty bourgeois ideology and stands in contradiction to constructive criticism which aims to assist the individuals concerned rather than denigrate them.

Gossip is usually open to interpretation because it is not based on an objective political analysis. Gossip is not based on objective analysis because the gossipier is incapable of conducting, or too lazy to conduct, scientific investigation.

The political line of gossipers is opposed to the people. It is a line of contempt for the people. Gossipers work for splits. Their object is to discredit and discriminate against others. They aim to elevate themselves by denigrating others.

As a rule gossipers have a low ideological and political level.

Michelle Landriault was overwhelmingly a conscious gossip. She intentionally spread gossips and slanders to consolidate the faction and create disunity among the other comrades in the Collective. Gossip was like second nature to her. Any petty point was worthy of her attention.

She gossiped about the sexual affairs of various doctors and teachers she had contact with. She also gossiped about various men who she imagined were "coming on" to her.

Michelle Landriault's gossiping served the secret faction headed by Edward Pickersgill. In return for these whispered gossips and slanders, Edward Pickersgill granted Michelle Landriault special concessions and a privileged position in the Collective.

## VICIOUS SLANDERS SPREAD AGAINST COMRADES

Michelle Landriault's gossips and slanders against comrades in the Alive Production Collective were of an extremely low and vicious kind. These spiteful slanders were intended to discredit comrades in the eyes of other members of the Collective. By disuniting the members of the Collective in this way, Edward Pickersgill used Michelle Landriault to try to weaken the Collective and further consolidate his own faction.

One of the vilest slanders Michelle Landriault ever promoted was against a responsible male comrade who she characterized as without control on the sexual front. She spitefully lied, "He can't even look at a woman without getting sexually aroused."

This was a baseless lie of the lowest kind, designed to denigrate the male comrade in question and make it extremely difficult for him to continue interacting with women comrades on a principled, comradely basis.

Even if the content of this slander had contained a grain of truth the comrade should have been assisted in coming to terms with the



problem, not slandered and ridiculed. The fact is that the slander contained not one iota of truth.

On another occasion this gossip spread the lie that one couple in the Collective had serious problems in their relationship which made termination of the relationship inevitable. She said that the woman comrade was cold in her relations with her husband. She lied that the woman comrade had stated the relationship was almost over.

These distortions and lies made their way back to the comrade's husband who confronted Michelle Landriault. He told her that the things she was saying were garbage, slander and lies. When he pursued Michelle Landriault about where she had heard these lies, this gossip began to quickly backtrack and deny all. Edward Pickersgill jumped in at this point to pour oil on troubled waters and rescue his virgin maiden from a tight situation.

Michelle Landriault slandered another woman comrade as a coward who was petrified by the thought of pain. This gossip spread the lie that this comrade, who was pregnant at the time, was terrified of the pain involved in childbirth. The "analysis" given to garnish this vicious lie was that this comrade had a petty bourgeois class background and that the petty bourgeoisie have a violent aversion to pain. Michelle Landriault warned that this comrade should not be told about caesarian sections or else she would try to get one in order to avoid the pain.

This was a total distortion of the facts. The facts were that the woman comrade in question had herself brought the question of a caesarian section to the Collective's attention. She did so because she knew that this method was gaining popularity with bourgeois doctors because it was quick and could be scheduled to suit the medical profession. The woman comrade expressed concern over this because she did not want to have a caesarian.

Michelle Landriault's slanders about this comrade were totally fabricated. The irony of the situation is interesting in hindsight when one contrasts the calm way in which the slandered comrade gave birth to her baby with the fact that Michelle Landriault's first child was born under general anaesthetic because she lost complete control during labour.

The content of these slanders were all false, yet even if true, Michelle Landriault's actions were totally indefensible. Never once did she offer solutions to any of these problems or even show an interest in investigating the questions on hand. She simply presented the lies and used them to gossip and slander the comrades, denigrating and discrediting them. Never once did this petty bourgeois express even a trace of comradely concern.

#### A CLEAR CASE OF FACTIONAL PERSECUTION

One of the most vicious campaigns waged against a comrade in the Collective by the faction chief and his hard core partner came to a head when this comrade was placed in a leadership unit which included Edward Pickersgill and Michelle Landriault. The comrade was constantly under attack within the unit. The political direction of the Collective was never discussed in this unit, as should have been done. The unit became instead a form for abusing this one comrade.

This comrade was under attack at the time because he refused to kowtow to Edward Pickersgill. At the time this comrade had gained the respect and comradeship of a group of new members who had joined the Collective while Edward Pickersgill and Michelle Landriault had remained aloof and isolated from these new comrades. The comrade was being persecuted because he was popular with the new comrades, a position which Edward Pickersgill coveted for his faction.

Edward Pickersgill constantly denounced this comrade for being arrogant and full of himself. He labelled the comrade, "the leading bourgeois individualist in the Collective".

This struggle came to a head one day when this comrade returned from an external political program. Edward Pickersgill launched a vicious attack, accusing the comrade of operating in a

"cop-like fashion", after hearing a report of the program. This accusation brings wild images to mind of how the program was carried. In fact, the program was extremely successful and won warm support from the masses.

Clearly Edward Pickersgill's accusation was simply a vicious slander. People acting like cops do not enjoy the warm support of the masses.

This attack was followed by a set-up in the leadership unit. An article to be published in *Alive Magazine* was up for discussion. Michelle Landriault had discussed and agreed on some objections to the article with the persecuted comrade the previous evening. The two had agreed to raise these objections and get the situation clarified.

At the meeting Edward Pickersgill asked if there were any problems with any of the editorial content of the magazine. Without a moment's hesitation, Michelle Landriault jumped in, saying that she had no problems. The persecuted comrade was left high and dry. He was extremely angry at the way he was set up and then abandoned by Michelle Landriault and her factional leader.

When pressed by Edward Pickersgill to address the question of the articles, the comrade lost his temper. He put forward his disagreements and was denounced by Edward Pickersgill on a number of side issues, such as: "Why are you getting angry? Why didn't you raise your objections earlier?"

The article in question had been a matter of controversy for some time. In fact, some months earlier Edward Pickersgill had withdrawn it from publication precisely because this comrade had raised his objections to it.

Edward Pickersgill's pompous posturing was the last straw for the comrade. He stated that he intended to leave the Collective. In response to this, Edward Pickersgill took up an extremely contemptuous tone, demanding, "How long will it take you to leave?"

In a short time the comrade was ready to go, having gathered all of his personal belongings from the Collective house where he lived. Insultingly, the comrade was offered \$10.00 by Edward Pickersgill, despite the fact that this comrade was involved in collectivized finances and the norm was that anyone participating in this system who left the Collective was to be given \$200. The comrade refused this insult and left, telling Edward Pickersgill where he was going.

After this comrade left, Edward Pickersgill allowed no attempt to contact him and struggle for clarity and unity. Instead he worked harder to deepen the split.

Edward Pickersgill wrote a vile story, "The Boy And The Wolf", which was published in *Alive* #55, dated October 16, 1976. Within the Collective, Edward Pickersgill promoted this as an anti-Bainzite short story. In fact, it was an attack on the maligned comrade who he had constantly criticized for his silence and non-participation, saying that he "never cried wolf even when the wolf was around".

The maligned comrade later bought an issue of *Alive* #55 off a street seller. He felt very warm towards the magazine and was considering contacting the Collective again. After reading this vile story, the comrade was extremely angry and gave up any thoughts of getting back in touch. A long time later, this comrade did indeed contact the Collective. At that time he asked Edward Pickersgill about this story. With slitted eyes and vicious looks this petty tyrant denied all, sticking to his line that it was an anti-Bainzite story.

The lightest judgement which could be passed on this piece of "political writing", "The Boy And The Wolf", is that it was obscurantist. At its vilest, it was a vicious written attack against a comrade. The article certainly served no useful purpose. Most people who read the article failed to understand its message.

During the time that the persecuted comrade was out of contact with the Collective, Edward Pickersgill blocked any attempts to contact the comrade.

Six months after the comrade left, Edward Pickersgill released a document dealing with various realignments of forces in the



Collective. The major errors and weaknesses of the Collective were laid at the feet of the persecuted comrade who was labelled the "leading capitulator and liberal in the Collective". The question of errors made in aligning with the Bainzites was addressed in the document. Edward Pickersgill did half-hearted self-criticism for his own role in this affair but in general the document is an attack on other members of the Collective.

Edward Pickersgill was an opportunist. From time to time he has needed a scapegoat to conceal his own bankruptcy. On this occasion the persecuted comrade was used, in his absence, as someone on whom to blame all the ills of the Collective.

When the persecuted comrade contacted the Collective again, two comrades were organized to talk to him. Michelle Landriault was one of these two. During this investigation, Michelle Landriault took a verbatim report of everything that the persecuted comrade said. These authoritarian police methods were absolutely unheard of in dealing with comrades in the history of the Collective.

After the persecuted comrade was back in contact with the Collective Edward Pickersgill never actually addressed the question of the accusations he had levelled at the comrade. When asked directly he would make a few excuses and then drop the subject. Once the comrade was back in contact, Edward Pickersgill did not want to dwell on an old struggle. Now he wished to try to manoeuvre this comrade to be a blind follower of him as absolute leader.

Both before the persecuted comrade left and after he got back in touch, Edward Pickersgill worked hard to develop the comrade as a dupe for himself. He promoted this comrade as "a bodyguard" both of himself personally and of the whole Collective. He played on the comrade's loyalty to the Collective and worked hard to turn progressive loyalty to the Collective into reactionary loyalty to Edward Pickersgill as an individual. He did not succeed. Edward Pickersgill also worked hard to foster the employee mentality in this comrade.

For years this petty tyrant denounced comrades for their incorrect "employee mentality". In fact it was a problem with "employer mentality". Edward Pickersgill viewed the comrades of the Alive Production Collective as employees and himself and the virgin maiden as "the boss" and "the boss's wife". These two factionalists, with all the arrogance of the bourgeoisie, felt free to interfere in comrades' lives and throw them aside like used tools when their usefulness to the faction had run out.

#### THE HARD CORE FACTIONALISTS SPAT ON EACH OTHER AND ON THE COLLECTIVE

Petty bourgeois spite, contempt and vindictiveness flowered within the hard core of the faction itself and was a major characteristic of Edward Pickersgill and Michelle Landriault's dealings with other comrades also.

While Michelle Landriault's position as the petty tyrant's wife gave her certain privileges she was not free from Edward Pickersgill's basic contempt for people. At the core of the faction there was also internal strife, backbiting, petty jealousy and malevolence. At times Michelle Landriault was treated with absolute contempt by Edward Pickersgill.

This contempt was reflected in such things as the fact that Michelle Landriault was forced to share her room with the two other women comrades in the faction, who were also having sexual relations with Edward Pickersgill. When one of these comrades became pregnant, it was Michelle Landriault who was given the assignment of helping this comrade through the pregnancy and birth. While Michelle Landriault may have objected to this as adding insult to injury, she did not protest. Instead she used this assignment to vent her personal spite on this comrade who had "stolen her man". She took this opportunity to put the pregnant comrade through a living hell.

During the comrade's pregnancy Michelle Landriault treated her like a 3 year old child. The virgin maiden selected clothes for the comrade and gave her orders on every detail of her life. When the pregnant comrade did not appreciate this "courtesy", the thesis was developed that the comrade was too individualistic about her pregnancy and refused to acknowledge that she was indeed expecting a baby. Edward Pickersgill gave vociferous support to this "masterful thesis".

One evening the pregnant comrade was getting fitted for maternity clothes which two of the other comrades were making. Michelle Landriault was there directing operations. When the pregnant comrade went to try on the clothes Michelle Landriault tried to insist that one other comrade go with her in case she tried to rip up the clothes. The other comrades refused to go along with the virgin maiden on this question.

When one pair of pants did rip because they were not tied in yet and didn't fit properly, the virgin maiden spread the slander that this comrade had "deliberately put her foot through them". Michelle Landriault was indeed a petty minded, vindictive woman!

Edward Pickersgill cruelly pursued the virgin maiden on numerous occasions, taunting and provoking her.

One day the issue of one male comrade's attitude towards a female contact of the Collective came up for discussion. A principled criticism was made by one of the comrades of the fact that the man comrade was catering too much to this woman and was making a special case of her.

Edward Pickersgill quickly lowered the level of this criticism and began to make pointed sexual references. In crude terms he implied that the reason for this special treatment was that the man comrade wished to develop a sexual social relationship with this woman. Brushing aside the man comrade's legitimate protest, he went on to pronounce on the "correct" way to develop such relationships.

The fact that Edward Pickersgill even dared to address the subject is a reflection of his monumental arrogance.

Edward Pickersgill then turned to his hard core factional partner and presumed to tell her that she should give the comrade advice on this question. As if in shock she woodenly replied, "Yes, I agree".

Edward Pickersgill pushed again for the virgin maiden to speak on the question of principled social relations. Again she mechanically mouthed the words, "Yes, I agree. I should be able to speak on this question."

Edward Pickersgill began to get quite hysterical as the virgin maiden remained dumbfounded. He had hoped she would speak eloquently on this subject and so help to perpetuate the myth of principled relations between Edward Pickersgill and his wife. Instead she was exposing the fact that she had absolutely no grasp of the subject at all.

When Edward Pickersgill finally demanded that the virgin maiden speak on this subject immediately, she burst into tears, sobbing, "I should be able to talk on this subject but I don't know what to say."

The virgin maiden continued sobbing loudly for several minutes. The contradiction between fine words and rotten practice was too much for her to take on this occasion.

Edward Pickersgill had driven the knife in too deep. His hard core factionalist partner faltered and acted in a manner which was completely incomprehensible to most of the other comrades present.

Edward Pickersgill found himself isolated. His hard core factional partner was in tears and the other comrades refused to support his rotten line. In anger he turned on all the comrades present and yelled, "I am sick and tired of you all. You disgust me." He then stormed from the room.

For several hours after this incident Edward Pickersgill sulked alone, refusing to talk to any of the comrades and generally acting like a spoiled brat.



On another occasion Edward Pickersgill arranged for the virgin maiden to have discussion with another leading comrade because she was supposedly depressed and upset. This was cruel to both the virgin maiden and to the other leading comrade. They were put into a situation where one comrade didn't know what the actual problem was and the virgin maiden could not discuss her actual problems because of her observance of the faction's "oath of secrecy". The virgin maiden responded to this situation by spitting on the other leading comrade.

When the comrade tried to talk to the virgin maiden and give her comradely assistance she remained aloof and contemptuous. She viewed this leading comrade as an idiot who knew nothing and who should mind his own business. After the discussion was over the virgin maiden slandered this leading comrade behind his back, laughing about how "gullible" he was. Comradely concern was an object of scorn and contempt to this petty bourgeois individualist.

A classic exposure of Edward Pickersgill's total contempt for comrades was displayed in the spring of 1978 when Michelle Landriault was ill. Before they hospitalized her the doctors informed her that they were going to conduct a series of tests for intestinal disorders. When Edward Pickersgill heard this he informed other leading comrades that the tests were for intestinal cancer. These comrades were then forced to carry this depressing news for three weeks before the results of the tests were known.

The evening before the results of the tests were to be made known, Edward Pickersgill impulsively told a group of ordinary members of the Collective that Michelle Landriault "might have cancer". He openly stated that he was telling people so that they could experience the same sort of anxiety and turmoil as he and Michelle Landriault had been going through. What needless, vicious cruelty!

Michelle Landriault did not have cancer and to wait less than 24 hours Edward Pickersgill could have given the actual test results rather than causing the comrades needless concern. Edward Pickersgill pointed out that he was telling the comrades this news before the results of the tests were known to test their strength and dedication. What contorted reasoning!

There are enough real tests of strength and dedication for revolutionaries without some two bit opportunist conjuring up imaginary ones on the side.

Edward Pickersgill carried his cruelty further. After the results of the tests were known, he reported the news to one comrade who had heard the cancer story quite deliberately in the presence of a second comrade who had not even heard about the tests. The second comrade was extremely upset.

Edward Pickersgill later bragged that he had "really twisted the comrade's head around."

#### NEW COMRADES THREATEN THE OLD FACTION

Quite often new comrades join the Alive Production Collective. These comrades, dedicated to anti-imperialist revolution and vibrant with spirit and determination, presented a great threat to Edward Pickersgill and Michelle Landriault. These new comrades were eager to learn and constantly questioning. This open, investigative attitude was a real problem for these hard core factionalists. So they worked to break these new comrades in. They aimed to "tame" these comrades and douse their vibrant spirit of daring.

Mao Zedong addresses the question of sectarianism and factionalism in his article, "Rectify The Party's Style Of Work". Here he points out, "We must build a centralized, unified Party and make a clean sweep of all unprincipled factional struggles. We must combat individualism and sectarianism so as to enable our whole Party to march in step and fight for one common goal."

Mao Zedong later in the same article speaks specifically of the relations between old and new cadres as one area where sectarianism often raises its ugly head. He states: "If our Party does

not have a great many new cadres working in unity and cooperation with the old cadres, our cause will come to a stop. All old cadres, therefore, should welcome the new ones with the utmost enthusiasm and show them the warmest solicitude. True, new cadres have their shortcomings. They have not been long in the revolution and lack experience, and unavoidably some have brought with them vestiges of the unwholesome ideology of the old society, remnants of the ideology of petty-bourgeois individualism. But such shortcomings can be gradually eliminated through education and tempering in the revolution. The strong point of the new cadres, as Stalin has said, is that they are acutely sensitive to what is new and are therefore enthusiastic and active to a high degree — the very qualities which some of the old cadres lack. Cadres, new and old, should respect each other, learn from each other and overcome their own shortcomings by learning from each other's strong points, so as to unite as one in the common cause and guard against sectarian tendencies. Generally speaking, in places where the old cadres are mainly in charge, it is they who should bear the chief responsibility if relations with the new cadres are not good."

Edward Pickersgill and Michelle Landriault ignored Chairman Mao's important words on this question, and treated new comrades with contempt and cruelty. They saw these comrades as a threat to their own peace and security and so worked to bring them into line with their own narrow, factionalist perceptions of the way the Collective should work.

On one occasion a few months after some new comrades had joined the Collective, a new formal leadership unit was established. All the members of the Collective were approached one at a time by Edward Pickersgill to investigate their views on the question of who should be members of the Leadership Unit. These investigation sessions followed exactly the same pattern with each comrade.

Every comrade who was approached stated their views on this question and omitted Michelle Landriault's name from the proposed unit. Edward Pickersgill would calmly reply, "That's interesting because everybody else has said that they think Michelle should be on the leadership unit."

Each comrade was made to feel isolated and as if they alone had made some vile slander against the virgin maiden. Edward Pickersgill left the impression with each comrade that they had made a serious error of judgement in this case.

Even so, the comrades could then only justify Michelle Landriault's inclusion in the unit on such superficial grounds as, "she has been around for a long time", and "it would be good to have more women in the leadership unit". Michelle Landriault was clearly not the people's choice.

Edward Pickersgill later distorted this whole process by stating that one member of the leadership unit had only been placed there by comrades in the Collective because of "having been around for a long time". He was not speaking about Michelle Landriault! No, he dared to say this about another comrade on the unit who had been chosen by all the Collective members!

This comrade had earned the respect of the members through his hard work, dedication and concern for others. His assistance to and support of the new comrades was one key factor mentioned in this comrade's favour. This comrade was chosen by the members for the leadership unit because he was providing concrete leadership. In contrast to this, members grudgingly allowed Michelle Landriault to be on the unit because she had "been around for a long time".

The conspiracy and lies surrounding Michelle Landriault's placement in that leadership unit was not uncovered until after Edward Pickersgill split from the Collective in August of 1978. As this whole intrigue was slowly uncovered, members were shocked and horrified by how completely the actual opinions of the comrades had been abused and distorted. Not even fleeting lip service had been paid to the concept of democracy.



Michelle Landriault was not well liked by the comrades in the Collective. This was particularly true for the new comrades towards whom the virgin maiden took a contemptuous and high-handed attitude. Nevertheless Michelle Landriault was sometimes put in charge of these new comrades. Her role here was quite simply to serve as Edward Pickersgill's political agent and keep these new comrades in line.

Although Michelle Landriault was promoted by Edward Pickersgill as a leader, in actual fact she gave no concrete leadership. Her main characteristic was a thin veneer of "stability", an aura of "having everything covered". This was an illusion.

Michelle Landriault appeared "stable" and without problems because her problems were not dealt with openly in the forum of the whole Collective. Instead she ran to Edward Pickersgill with every little problem. He, in return, gave her advice and "solved" her problems. Most of Michelle Landriault's program was decided behind the Collective's back by Edward Pickersgill. He would then turn round and promote that Michelle Landriault "was good at working quietly in the background, never seeking praise, while others ran off at the mouth about all kinds of idealistic nonsense."

"Idealistic nonsense" was Edward Pickersgill's term to describe Marxism-Leninism-Mao Zedong Thought!

This illusion of Michelle Landriault as a revolutionary leader was never swallowed in practice by anybody within the Alive Production Collective. All the comrades knew that to wait for leadership from Michelle Landriault was akin to "waiting for Godot".

#### "COMMANDANT LANDRIAULT" ATTEMPTS TO WHIP THE COMRADES INTO SHAPE

On one occasion when a group of supporters became Collective members, Edward Pickersgill organized that all the new comrades would move into a collective house under the "guidance" of Michelle Landriault. She was supposed to be some kind of glorified "house mother". In reality the term "house tyrant" would better describe her activities. This collective house was defined by Edward Pickersgill as the most politically advanced and correct within the Collective.

In fact, Edward Pickersgill organized this group living arrangement in order to hold the new comrades back and to consolidate his faction's control over the life of the whole Collective.

This collective house was run like an army barracks. Michelle Landriault was the absolute authority in the house and she received her orders direct from Edward Pickersgill himself. When faced with intelligent questions about these "orders" she was struck speechless and was forced to bring in the faction's head to try to settle the comrades down. She was unable to explain any of the positions she put forward. They were not her own ideas and she did not understand them at all.

At this house Michelle Landriault spied on the comrades, gossiped and intrigued. She bossed comrades around and treated them with total contempt. All in all she treated her comrades in the same way that any self-satisfied, arrogant bourgeois treats the workers.

One of the most graphic examples of the virgin maiden's high-handed treatment of comrades occurred as the result of some kind of inner-factional dispute. The nature of this disruption was never clear but it did result in one of the other women comrades threatening to leave the Collective.

This incident occurred at the collective house lorded over by Michelle Landriault, late one night. The comrade concerned became quite hysterical, yelling and screaming about how she had had enough and was leaving. Edward Pickersgill was present on this occasion and contributed to the hysteria by refusing to give the comrade her boots so that she could not leave. At this point Michelle Landriault jumped in to take a "hard line". She began yelling at the comrade. Going further, she began to shove the comrade around, pushing her back against the wall. The comrade

responded by yelling at high volume.

Edward Pickersgill rushed in and pushed his virgin maiden back. Turning on her, he yelled, "Don't you dare yell at her like that or lay a hand on her. You haven't struggled as long with her as I have. I have earned the right to struggle ruthlessly with this comrade because of our close relationship and past struggles. When you know this comrade as I do then you can do these things."

What arrogant nonsense! Nobody "earns the right" to abuse comrades. There are no such "rights" to be won in a progressive organization. Abuse of comrades is always incorrect.

Having defended his "right" to abuse comrades, Edward Pickersgill turned on the comrade in question and began yelling at high volume. He threw the comrade's boots at her and told her to leave.

The comrade started for the door which had been open throughout this whole incident, allowing the whole neighbourhood to hear the entire yelling match. Suddenly she started to cry. She sobbed that she wanted to stay and that this work meant a lot to her.

Their petty bourgeois hearts warmed by this emotionality, Edward Pickersgill and Michelle Landriault immediately began to cater to the comrade. They told her in soothing terms that everybody wanted her to stay and she was a good comrade.

In a totally unprincipled manner Edward Pickersgill took the comrade aside and talked to her quietly, alone. She stopped crying and settled down.

Edward Pickersgill then gave an extremely vague explanation of the content of this struggle to the other comrades and assured them that he would take care of the case. Comrades were told not to concern themselves with this incident.

The content of this struggle was clearly some kind of inner-factional dispute. The Collective never heard a clear explanation of the content of the struggle but they saw the form clearly. Edward Pickersgill and his virgin maiden were united in their abuse and terrorization of the comrade.

An integral part of Edward Pickersgill's program to consolidate his hold over new comrades was the disruption of these comrades' relations with the comrade in the Collective who had organized them. Part of this program was the actual barring of a leading comrade from the house where Michelle Landriault and some new comrades lived. This ban was imposed by Edward Pickersgill.

This leading comrade was also openly slandered by Edward Pickersgill to the new comrades. He was accused of having a "bourgeois" lifestyle and his wife was slandered for her attitudes towards raising children. She was accused of raising two of her children to be "fashion-conscious young women" by buying them new clothes. Clothing your children is hardly a reflection of a bourgeois lifestyle. This whole vicious slander campaign was designed to try to break the warm unity developed between the comrade who had organized them and the new members themselves.

The oppressive situation in this collective house led two new comrades to leave after just a few months. Although their commitment to anti-imperialist revolution remained strong and they stayed in the Collective, these comrades simply could not tolerate this onerous domestic situation any longer.

After moving out of this collective house, the two comrades were ostracized from the Collective and treated as outsiders, beneath contempt, by Edward Pickersgill and his factional partner.

The isolation of these two comrades and the isolation of the new comrades from the comrade who had organized them was all part of Edward Pickersgill's plan to "divide and rule". Michelle Landriault's role in this plan was to visit all the domestic units within the Collective sowing the seeds of dissension.

#### INTERFERENCE IN COMRADES' LIVES

After being forced from the Collective house under Michelle Landriault's control, the two comrades previously mentioned set



up a separate apartment. After they had done this Edward Pickersgill came to them and told them that they shouldn't feel as if they had to talk to other comrades or discuss why they had left the house except through him. He told the other comrades in the Collective that they weren't to discuss anything with these comrades. Any communication with these comrades was to be directly through Edward Pickersgill.

Having established a situation of isolation for these two comrades, Edward Pickersgill worked to further deepen the disunity within the Collective.

Some months later, Edward Pickersgill went to these two comrades and suggested that they would probably prefer to have independent finances rather than be tied to the collectivized finance system. The comrades agreed to this in order to avoid having to go begging to Michelle Landriault for money. Edward Pickersgill then suggested that these two comrades prepare a document on this question of finances for circulation within the Collective. They agreed. He dictated a suggested form for the document which they copied down. In this dictation Edward Pickersgill suggested a wording that presented their request for independent finances as a non-negotiable demand. This was "to help things go quicker by avoiding needless discussion" he said. Of course, discussion on non-negotiable demands is pointless. This wording was put into the document.

When this document was presented to the Collective, Michelle Landriault went around denouncing these demands as "outrageous". The two comrades concerned were attacked as "self-centred individuals who wanted to indulge in a bourgeois lifestyle". They were also labelled as greedy and their "lack of donations" to the organization was a constant source of gossip and slander.

The major reason for this whole scenario was to enable Edward Pickersgill to steal money from the Collective. While other comrades heard of the "greed" and "lack of donations" of these two, the reality was something entirely different. On a regular basis these two comrades made large cash donations to the Collective which were given to Edward Pickersgill. These donations were never recorded in any of the financial records of the Collective but stayed in cash under Edward Pickersgill's own control. This was the source of fully half of the \$18,000 this counter-revolutionary stole from the Collective when he left in August, 1978.

Edward Pickersgill's direct interference into other comrades' lives was most graphically exposed by the way in which he would actually snoop through comrades' personal possessions. Both Edward Pickersgill and Michelle Landriault regularly searched through comrades' personal effects in search of "evidence" to prepare a case against them.

In other cases he interfered in comrades' lives by imposing on them in an extremely contemptuous manner. He demanded a key to one comrade's apartment so that he could watch television there late at night. On one occasion he let himself in after midnight when the comrade and his wife were sleeping. They woke with a start to hear a stranger wandering around in their apartment. Needless to say the comrades were given quite a shock and were not at all pleased to realize that it was only Edward Pickersgill. In hindsight, it is somewhat unfortunate they realized this before they gave the intruder a sound beating.

Late on another evening, the comrade who lived in the apartment bolted the street level door to the apartment. The apartment fronted on a busy street and bolting this door secured the apartment against vandals and drunks at night. Edward Pickersgill came along after midnight and found this door bolted. He was extremely irritated and proceeded to phone the comrade at his apartment, demanding that the door be opened.

After this was done and Edward Pickersgill was in the apartment, he began to berate the comrade for bolting shut the door. His argument was that if he was caught out on the street late at night by the police or Bainzites, he needed a place to duck into.

What a phoney argument! The truth of the matter is that Edward Pickersgill wanted the freedom to be able to walk into this

comrade's apartment any time of the day or night, either for television viewing or snooping purposes.

As for this degenerate's argument about the danger of being caught out on the street late at night by the police or Bainzites, one key question comes to mind. If being out on the street late at night is such a security hazard, what was the idiot doing there in the first place?

This snoop would attempt to legitimize his snooping into other comrades' affairs with any sort of ridiculous excuse he could dream up.

One of the most ridiculous and petty harassments of comrades by Edward Pickersgill was his interference into one comrade's choice of names for her child. When asked by this petty despot what she intended to call her baby, the pregnant comrade told him the chosen names for a boy or for a girl. Neither name accorded with suggestions previously put forward by him. Edward Pickersgill then mockingly told the comrade that no matter what names she and her husband chose for the child, he would call the baby by the name that he had suggested.

This would be a real treat for a young child! To be called one name by one person and a different name by somebody else.

Edward Pickersgill's stupidity on this question went still further. He claimed that since the girl's name he would be using was from the collectively written novel *Chains!*, this "would give the girl a real identity". What twisted reasoning!

After the child was born, Edward Pickersgill made no moves to implement his outrageous plan. Clearly, his whole performance was merely aimed at teasing the comrade in order to have some "fun" for himself.

Edward Pickersgill clearly derived some kind of perverse pleasure from abusing comrades and screwing them around.

#### FACTIONALISM OPENLY DENOUNCED

On one occasion, some years ago, Edward Pickersgill attempted to set up a "leadership unit" which would directly serve his own selfish motives. At this time members of the Collective lived in various domestic groupings, the largest of which was the collective house where Michelle Landriault was "house tyrant".

Edward Pickersgill called a meeting of various comrades in the Collective to investigate the question of setting up a leadership unit. This group included representatives from all the domestic groupings in the Collective.

Edward Pickersgill opened the meeting by outlining how this group should try to get a working leadership unit set up. In his introduction the faction chief paid particular attention to the situation of the domestic grouping headed by Michelle Landriault. He outlined how comrades from this unit would be able to come to the meeting with already established, firm positions which had been agreed to after discussion within the domestic unit itself.

As soon as this scenario was outlined, one of the other comrades leapt in to protest. He pointed out that a leadership unit should be a forum for presentation of ideas, lively discussion, and finally, decision-making. Nobody should be able to come to these meetings with set positions, simply ready to cast a vote. The comrade further pointed out that since the proposal was that the comrades representing this domestic grouping should constitute half of the leadership unit, their "bloc vote" would be able to veto decisions and set policy.

The contradiction between this comrade and Edward Pickersgill developed quickly after these opening objections. Immediately Edward Pickersgill wanted to know what was wrong with "bloc voting". The comrade replied, "It is wrong because it is the creation of a faction. It is factionalism."

Edward Pickersgill's incredible response was, "So what? What's wrong with that?"

The comrade was shaken by this reply and wondered if this was just a joke or an attempt to provoke the comrade. However the comrade responded by explaining what was wrong with faction-



alism. He explained how it went counter to revolutionary organizing and had been exposed by Lenin, Stalin and Mao Zedong. He used concrete examples such as the case of Trotsky to illustrate his points.

Edward Pickersgill responded to this principled, reasoned explanation by demanding, "Are you calling the comrades from this domestic unit, trotskyites?"

The comrade replied, "No."

Edward Pickersgill then went on to explain that these comrades were good, conscientious comrades and would never try to establish such a faction.

The responsible comrade replied that this was not the issue. The fact was that a precedent like this should not be set. A situation which would allow factionalism to develop could not be tolerated inside the Alive Production Collective, a revolutionary organization.

At this point Edward Pickersgill publicly abandoned his ideas. He mouthed some sophistry about how this whole struggle had been good and that we should have more meetings like this.

From the posture of defeat, Edward Pickersgill then attempted to "save face" by attacking another of the comrades present for their lack of participation in the meeting. Under a ruthless barrage of yelling and insults this comrade burst into tears. She sobbed that she didn't understand the struggle against factionalism and that it was all over her head. She said that she was not capable of being on a leadership unit. At this point the comrade left the room saying, "I won't be attending any more of these leadership unit meetings."

In hindsight it is interesting to note that this woman comrade was already in Edward Pickersgill's faction. It is hardly surprising that she was confused on this question.

In light of his comments that these "good" comrades would never do anything factional, it is also interesting to note that the three representatives from this domestic grouping were the same three people who turned out to be in Edward Pickersgill's faction when it was exposed in August 1978. The question of factionalism was clearly not an abstract one.

At this meeting, Edward Pickersgill attempted to publicly prepare conditions to form a faction within the Alive Production Collective. His attempt was blocked and his incorrect views struggled against. Edward Pickersgill's response to this was to prepare conditions instead to form a secret faction within the Collective.

On September 1, 1978 Edward Pickersgill wrote of the Alive Production Collective, in a document entitled "Factionalism: Roots And Effect": "In an organization formed out of a faction, and in which there is little or no consciousness of factionalism as a bad thing, and in which factionalism is unopposed in any serious, relevant way, there will be many, many examples of factions and factionalism."

What a slander against the Collective! Factionalism was directly opposed and struggled against when openly put forward by Edward Pickersgill some years ago. It was again forcefully opposed in August, 1978 when it was once more revealed within the Collective. Every time that factionalism has been raised as an issue within the Collective it has been struggled against.

The formal faction set up by Edward Pickersgill in January, 1978 was not opposed from its beginning for one reason only. None of the other comrades in the Collective knew of its existence. As soon as the faction was exposed it was vigorously denounced.

#### ALIVE PROGRAMS TREATED WITH CONTEMPT

The program and politics of the Alive Production Collective were always treated with basic contempt by Edward Pickersgill and Michelle Landriault. They engaged in these programs purely to serve their own factional ends. They had no interest in actually serving the overall political work of the Collective.

Michelle Landriault was an ideological ignoramus as was Edward Pickersgill. Over the years, however, she reached the stage of being

able to mouth a few choice phrases from the classics. Not only was Michelle Landriault ignorant about the classics, she had an actual aversion to reading works by the five great teachers of Marxism-Leninism. While other comrades enthusiastically engaged in study, Michelle Landriault spent her time reading bourgeois garbage. Her favourite authors included Greer, Murdock and Nin. Michelle Landriault carried her disgust with politics to such an extent that she did not even read bourgeois newspapers to learn about current affairs. On the occasions that she did pick up such a newspaper, she avoided anything to do with politics at all costs.

Given Michelle Landriault's years of experience in the Collective, her political ignorance was inexcusable. She was only allowed to get away with this because she had Edward Pickersgill to defend her. Despite her low ideological level Edward Pickersgill continued to promote Michelle Landriault to positions of leadership within the Collective. He would justify this ridiculous stand on the false basis that, "Michelle is good at doing things while you people just lounge around reading."

After a while this line of defence lost its usefulness. Despite Edward Pickersgill's protests and attempted road blocks a number of study groups did get underway, both internal and external to the Collective. Edward Pickersgill needed to keep a hand in these activities. He knew that he could not lead such a study group himself because it would expose his own ideological ignorance. So Michelle Landriault became his agent in these groups, keeping an eye on comrades and making note of questions asked and answers given.

After these study groups Edward Pickersgill, not satisfied with the official report, would corner comrades on an individual basis and ask for a report on the meeting. This cunning sneak hoped to hear some tidbit to use in his factional activity or some little contradiction between reports which he could play up for his own purposes.

While Edward Pickersgill always demanded detailed reports from other comrades he himself often refused to give reports at all. If asked how a meeting went he would often reply, "Fine", or else sneeringly snap, "What are you, a cop?" Edward Pickersgill's most verbose reports rarely lasted more than a few minutes, except on the occasions that he demanded praise for his own performance at the meeting.

Michelle Landriault was usually the most bored member of any study group she attended. Given her leading position in the Collective, she should have been the most enthusiastic for study. Failing this, she should have at least stifled any boredom she felt so as not to dampen the spirits of the other comrades in the group.

During 1978, the Alive Production Collective initiated a new and vigorous organizing program to complement the active publishing program of Alive Magazine issues 104-124. In order to keep his finger on the situation Edward Pickersgill organized Michelle Landriault to participate in several of the groups of friends and supporters which were formed as part of this program. She was to keep him informed of the situation. During her illnesses in the spring and summer of 1978, Michelle Landriault's participation in these groups came to a halt. She made no attempt to keep up with the work of these groups although she did pump various comrades for information which she then passed on to the faction's head.

Michelle Landriault's attitude to all these groups was that they were altogether too much like hard work. She would constantly whine about what a massive drain these meetings were on her. Her attitude stood in stark contrast to the attitude of other members of these groups who upheld them with vigour and enthusiasm as exciting and lively events.

Throughout 1978, Michelle Landriault refused to recognize the authority of the comrades in charge of these various external programs and constantly ran to Edward Pickersgill for discussion although he had virtually no part in this aspect of the work.

Michelle Landriault enjoyed the "benefits" of factionalism in regard to one poetry group she belonged to. It was only possible for the virgin maiden to write poetry if all her other work was taken



care of by others. Edward Pickersgill would organize this for her, burdening other comrades with extra work. On one occasion Michelle Landriault asked for a morning free to write a poem. The morning grew into the afternoon. By suppertime she was saying, "I'll just need a couple more hours to brush it up."

The illusion was built up that Michelle Landriault was a gifted poet. In fact she was a technocratic individualist who received no criticism of her work and no benefit from collectivized writing.

In the poetry group while others discussed the process that they had undergone in writing their poems, Michelle Landriault remained silent. Others spoke in exciting terms of collective discussion and constructive criticism while the virgin maiden looked bored.

The contradiction between collectivism and individualism left Michelle Landriault out in the cold. She had such contempt for Alive programs that she was content to sit in silence and look bored, thereby disrupting the group and isolating herself from others. She made no effort to be an active participant and contributor in the group.

### FALSE INTERACTION WITH COLLECTIVE SUPPORTERS

During the first half of 1978, Michelle Landriault was assigned by the Collective to be a member of a discussion group composed both of members and supporters of our organization. Her feeble but arrogant participation in this group is revealing of her overall low political level. Michelle Landriault was committed first and foremost to her hand made factional role and everything she did manifested this anti-Collective trend.

Despite the fact that she was supposed to have an advanced political consciousness relative to the majority of people in this discussion group, Michelle Landriault never said much in the group. She remained quiet, or adopted a contemptuous sneering attitude towards comments made by other people. The supporters definitely believed that she looked down at them, and for this reason felt inhibited about speaking their minds to her.

Michelle Landriault was not a member of this discussion group as an official spokesman for the Collective. Another comrade had this responsibility. She had the responsibility of speaking about her revolutionary experience as a friend who tentatively supported Alive's politics. She was unable to achieve success in this posture for the simple reason that it had never been part of her experience to be united on a principled political basis with Alive's work.

Michelle Landriault's contact with Alive's work had always been, first informally and then formally, through her factional participation. She had always been Edward Pickersgill's wife and co-conspirator. She had never been a genuine anti-imperialist political person.

In this discussion group, Michelle Landriault assumed that the supporters knew she was Pickersgill's wife and a long time member of the Alive Production Collective. She thus adopted the attitude that her group postured as a "friend" of Alive was merely a game that had no actual security content.

In actual fact, at the beginning of the group's program none of the supporters even knew Michelle Landriault's last name, let alone that she was a long time member of the Collective and Edward Pickersgill's wife. The supporters operated on the basis that she was just an ordinary member of the group like them and was.

With this dichotomy between Michelle Landriault's perception of how the other people in the group viewed her and how the other people in the group actually viewed her, she was unable to make a solid honest contribution to the group.

She also made no moves to clarify her posture in the group with other Collective members. Instead she was content to blame her lack of contribution to the group on her own personal confusion about the posture she should adopt at meetings.

Throughout the first half of 1978, Michelle Landriault spent a number of weeks in the hospital. This caused her to miss a number of the group's meetings. On one occasion, after the group had been

meeting for some months, some of the supporters of Alive who were participating in the discussion group, visited her in the hospital. At that point none of them knew she was Edward Pickersgill's wife.

While visiting Michelle Landriault the supporters observed pictures of some children beside her hospital bed. One of the supporters knew that these were Edward Pickersgill's children, although she had no idea who the mother was. The other supporters did not know either of the children's parents. The pictures definitely raised a riddle for the supporters during the visit.

At one point in the visit, one of the supporters who knew nothing about the children asked: "Who are the children?"

After an uncomfortably long pause, the more knowledgeable supporter spoke up and gave as much security-conscious clarity to the situation as she could.

She identified them by referring to their uncle who was known to all present. This uncle served as a good reference point for identifying the children. The question could have been left at that, but Michelle Landriault impetuously broke in and said the pictures were of her children.

This piece of information filled in the picture for the supporters. Michelle Landriault was the mother. Edward Pickersgill was the brother of the man named as the uncle of the children and thus figured to be the father. Thus, Michelle Landriault was the wife of the editor of Alive Magazine. This was the first time that these supporters had this information, and it had been thrown into their laps in a most haphazard manner.

After she left hospital, Michelle Landriault repeatedly told the story of how the supporters had come to know that she was married to Edward Pickersgill. In her account, she cruelly mocked the more knowledgeable supporter for breaking her security cover with these people. All the while she assumed that the more knowledgeable supporter knew exactly who the parents of these children were. If she had investigated she would have found that this was actually not the case.

Why did Michelle Landriault have the pictures set up beside her bed if she thought it was such a security problem? Why did she not leap in when the first question about the children was asked? Why did she greedily jump in and say the children were hers, after the supporter had given a satisfactory answer to the question? The truth of the matter is that it was Michelle Landriault who broke her own security cover in this discussion group.

After a number of months of the discussion group's existence, each group member wrote a statement summing up their perceptions of the group's progress. Michelle Landriault's statement has been characterized as "romantic" and "abstract" by other group members.

The statement especially confused the supporters when it put forward: "Without the discussions I would have been like a boat without a rudder — the wind in my sails would have been spontaneous, individualistic."

The supporters questioned whether this could possibly be an honest statement from Michelle Landriault, considering her supposed long history of experience in Alive's anti-imperialist revolutionary work.

Of course, it was not an honest statement. It was just Michelle Landriault trying to act the role of an honest revolutionary. What she said amounted to a pile of bourgeois sophistry.

What was also obvious about this document was that it drew upon examples which were abstract and not a part of Michelle Landriault's experience. She wrote that the group should learn its lessons "just as a scientist who is examining a problem must examine the problem thoroughly."

These words are abstract in the sense that they describe something which is not the part of her direct experience or among the things which she knows from her indirect experience. Michelle Landriault exhibited a very poor scientific attitude in her work as a member of a revolutionary organization, instead being satisfied



with the role of a dogmatist and a gossip. She also showed little interest in the scientific work being carried out by university students who supported the revolutionary work of the Alive Production Collective.

The statement also presented language which even the most inexperienced revolutionary person could identify as reformist in nature. She wrote: "Far better to be working in a group and scientifically plan our work so as to effectively make change in this capitalist society."

As anti-imperialist revolutionaries, we strive first to throw the U.S. imperialists out of Canada and second for socialist transformation of the relations of production and socialist construction of the economy and superstructure. The result of revolution is the elimination of capitalist relations of production. We have no intention to merely "make change in this capitalist society."

In actual meetings of the discussion group Michelle Landriault only spoke about her work experience on one occasion. This is a reflection of both her meagre practical work experiences and the poor quality of her participation in discussion.

What was the content of the rest of the discussion she had with these supporters? Not much. She was known for giving them short answers to their queries. One supporter in particular, noticed that whenever she spoke about her experience as a worker at a university, Michelle Landriault noticeably sneered and grimaced at this comrade's job. This caused the supporter to feel very defensive about talking to Michelle Landriault about anything to do with her work.

On one occasion Michelle Landriault took great delight in telling the supporters about how she had had her genital area shaved in preparation for a hysterectomy. She showed her delight by randomly referring to this fact later in conversation. She asked one supporter whether this fact shocked her. This piece of conversation captures the essence of Michelle Landriault's political outlook — it is useless drivel presented in a contemptuous, petty bourgeois style.

What was the actual content of Michelle Landriault's relationship with supporters of Alive? She refused to integrate with these people, preferring to remain arrogantly detached from their struggles.

### THE HARD CORE'S FINAL FLING

During 1978, Edward Pickersgill and Michelle Landriault accomplished their factional activities mainly through a technical unit within the Collective called the Bethune Unit. Edward Pickersgill was designated as leading comrade in that unit and Michelle Landriault was his second-in-command. Within this unit Michelle Landriault was supposed to be trained as a leader. This was to be accomplished through personal discussion with Edward Pickersgill himself. So the members of the hard core of the faction had a perfect smokescreen behind which to engage in all sorts of vile intrigues and conspiracy.

In this period of time a number of different units were set up within the Collective, the Bethune Unit being one of these. Almost as soon as these units were established Edward Pickersgill set to work to try to tear these units apart in order to create maximum confusion, panic and paranoia.

As various units were wiped out, more and more of the parts of the Collective's work came under the direct control of the Bethune Unit. This included finances work and food shopping for those involved in the collectivized finance system. Edward Pickersgill took charge of the finances, while Michelle Landriault was assigned to meal planning and food shopping. It was under this regime that the Collective was subjected to a starvation diet for several months.

The faction further consolidated its position in the Collective by removing various comrades from the unit and replacing them with members of the faction who were previously in other units. So the

faction concentrated its forces and concentrated its power and influence in the Collective.

Edward Pickersgill then worked for the disintegration of the Bethune Unit. In its place he planned to install his faction. He never completely succeeded in this task although he did succeed in eliminating meetings of the Bethune Unit and replacing collective decision-making with individual decision-making. Discussion within the unit came to a halt. Intra-factional discussion, scheming and planning continued.

Edward Pickersgill's final move, shortly before his split, was the destruction of the editorial unit. Comrades in this unit were variously characterized by Edward Pickersgill as "just intellectuals", "petty bourgeois academics", "putschists" and "vegetables". The editorial work of the magazine was to be placed directly under the leadership of the Lu Hsun Unit, which was simply a synonym for Edward Pickersgill at this time.

Besides intriguing and conspiring, the hard core members of the faction did very little else during this period of time.

Michelle Landriault's program at this time was one of "convalescing". While it is true that she did need rest when she came out of hospital, this "convalescent" program extended for a ridiculously long period of time. The virgin maiden filled her days with gossip and conspiracy.

During this period Michelle Landriault was organized directly through her husband. Any work program for which Michelle Landriault was needed, had to first be presented to Edward Pickersgill. He would then organize her if he saw fit.

In the summer of 1978, Michelle Landriault began to take up Edward Pickersgill's degenerate work style and life style. She would sleep late, often not rising until after 10 a.m. She would do little before lunch and then spend the afternoon watching television. Reading some trashy bourgeois novel or watching more television would keep her up into the early hours of the morning.

The hours these two factionalists kept, closely paralleled each other while other comrades rose early, worked hard, and went to bed at a reasonable hour. This gave Edward Pickersgill and Michelle Landriault lots of time to engage in conspiracy, gossip and slander.

At the end, in August of 1978, both members of the hard core of the faction were literally doing no practical work. Their only "contribution" to the Collective was in the form of splittist activities. They were literally worthless in the organization and caused all kinds of unnecessary trauma, turmoil, confusion and disunity.

This analysis is clearly borne out by the fact that since they split, their "contributions" have not been missed. We have found that it is easier to carry our political program without these two splittists. This fact is particularly significant in light of the fact that these two were designated, albeit incorrectly, as leading members of the organization.

### THE TRAITORS ARE EXPOSED

Michelle Landriault fled from the Alive Production Collective on August 15, 1978 for two stated reasons.

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

These comments were made in reference to the August 1, 1978 statement by Edward Pickersgill mentioning, among other things, the "Red North Collective" and general ideas about other organizing patterns. The document had nothing in it to cause such a dramatic reaction.

If this document was the cause of Michelle Landriault's flight there must have been some inner factional discussion on the topic which caused this petty bourgeois to run like a frightened rabbit.



Obviously Michelle Landriault had more information on this subject than other members of the Collective if this is what caused her to run. It is likely, however, that her leaving had absolutely nothing to do with this document.

In her letter to Edward Pickersgill when she left, Michelle Landriault wrote, "All I wanted to do was build our relationship — political, social and sexual — into something stronger and healthier. I've tried from within the Collective but it's not working. So, I'm stepping (running?) outside the Collective to try and build something new. Something that doesn't have to include the sexual with you."

Michelle Landriault's reaction to her husband's infidelity was classically petty bourgeois. She didn't care about having sexual relations with him but did care about him having sexual relations with other women.

Whatever the reason for Michelle Landriault's flight, it served her interests of returning to her petty bourgeois class background and putting herself into a situation where she wouldn't be forced to undergo principled political struggle. It may be that this is all the virgin maiden had in mind. Perhaps her only motivation in leaving was to run off and take up the life of a petty bourgeois. In this case the "Red North" hysteria and the sexual activities in the faction were both smokescreens to cover up her cowardice in refusing to address these things within the Collective and struggle for a correct resolution. If this was the case, Edward Pickersgill certainly provided her with a convenient set of "outs".

After Michelle Landriault left she quickly took up a posture in support of Edward Pickersgill and against the Alive Production Collective. She did this purely out of self-interest and in response to old factional ties. She hoped to strike a blow against the Collective, deepen her personal hold over Edward Pickersgill, and try to force him to abandon his "revolutionary" politics. Michelle Landriault probably viewed this counter-revolutionary as an actual upholder of revolutionary politics. She also hoped to bleed him for all the financial benefits she could. After all she had no intention of working for a living.

Individualism, self-centredness, the promotion of one's own personal desires, and subjectivism are the hallmarks of factionalism. It is these characteristics which have pervaded Edward Pickersgill's and Michelle Landriault's practice throughout the life of the Collective. These traits have been dominant in the practice of these two factionalists since they fled from the Collective also.

## TWO INDIVIDUALS CUT FROM THE SAME REACTIONARY CLOTH

Edward Pickersgill and Michelle Landriault were the core of the faction. They united to serve their own self-interests. Their pursuit of personal gain has aligned them with the bourgeoisie. They have taken up the bourgeois slogan, "I'll get what I want any way I can." Factionalism has been their basic political program within the Alive Production Collective.

They had developed, to a fine art, the policy of smiling with their teeth and their backs and murder in their hearts. Michelle Landriault was particularly skilled at this. She was a fawning liberal who often acted the part of a sweet talking girl-next-door when dealing with other Collective members. She did this to deceive people, collect information and get favours done for her. In the few days before she split from the Collective, the virgin maiden actively cultivated a warm personal friendship with a number of comrades in order to throw them off her trail. Michelle Landriault's line was all smiles, no struggle.

During the period when these two factionalists split from the Collective they threw up a political smokescreen to try to lead the comrades off the scent. They accused the Collective of "complacency". This attack was first launched by Edward Pickersgill, a few days after the virgin maiden's departure. In her later communications with the Collective she echoed this charge of complacency.

To date, this is perhaps one of the most vicious slanders against the Collective made by these two counter-revolutionaries. It is true that the incorrect lines of Edward Pickersgill and Michelle Landriault have been treated too lightly by members of the Collective. However the politics of anti-imperialist revolution have never been treated complacently by members of the Collective. This is the charge that these two laid and it is absolute slander of the lowest kind.

In its final days the faction had made inroads into almost all collective activities. This guaranteed that the core of the faction was knowledgeable about all the Collective's business and about each of the comrade's personal affairs.

When Michelle Landriault ran from the Collective she returned to her family. This was a clear reflection of her petty bourgeois line that "blood is thicker than water". Although she initially provided the information necessary for the Collective to begin examining the question of factionalism, she did this out of self-interest. The fact that she had no correct political motivation in doing this is clearly shown by how quickly she jumped to the defence of Edward Pickersgill once the Collective began to demand explanation and self-criticism.

On August 23, 1978, only eight days after she split, the virgin maiden wrote in defence of Edward Pickersgill, "He has shown leadership; he has shown daring in taking up initiative in struggling alongside members of the Collective. His example was there to be followed. It was not taken up. I suggest strongly that discussion on the political level on how such relationships as have taken place could have been allowed to take place begin. It is a fact — they were allowed to happen. All of you were present during these relationships. How could the wool be pulled down over your eyes for so long? My answer is complacency. What is your answer?"

Further she adds, "He is willing to rectify his errors. You should be working alongside him to assist him and also to rectify your errors. Fight the complacency thoroughly."

What monumental arrogance! The virgin maiden runs from the struggle and then dares to proclaim on what the comrades in the heat of the struggle should be doing. Edward Pickersgill is acknowledged to have made minor mistakes, but the Collective is fundamentally to blame for this. The virgin maiden herself is, of course, pure and innocent. This is absolute nonsense. Clearly "factionalism is thicker than collectivism" to the virgin maiden.

What of Edward Pickersgill? As the virgin maiden leapt to his defence, this renegade picked up Trotsky's fallen torch and began bleating that factionalism has always been a way of life in the Collective and so this is no big deal.

Although the core of the faction was firm, Edward Pickersgill was never able to firmly consolidate the periphery members. These members were more open and honest than Edward Pickersgill and his virgin maiden and also more committed to anti-imperialist revolution. Both have demonstrated great love for and faithfulness to the principles and work of the Collective.

Edward Pickersgill's faction needed a core. This was provided by himself and his virgin maiden. The faction also needed lackies. The periphery members fulfilled this need. However Edward Pickersgill could never trust these comrades as he could Michelle Landriault. This is a testament to the comrades' political integrity.

The fact that Edward Pickersgill could not trust these comrades is clearly reflected in the forcible removal of one of these periphery members from the Collective when she began to openly rebel against his authority, and the abandonment of the other comrade as soon as the struggle broke open in August, 1978. He did not really even try to rally this comrade to his position.

With the support of the Collective coupled with their own desire to change for the better, the periphery members of the faction can rid themselves of the last vestiges of factionalism. Already successes have been achieved on this front. These successes have shed light on the deep going rotteness which was the core of the faction.