

PART FOURTEEN

Edward Pickersgill Did Not Have A Model Relationship With Michelle Landriault

A SOCIAL RELATIONSHIP BUILT ON AN ILLUSION AND ROOTED IN A LIE

Edward Pickersgill's social relationship with Michelle Landriault was a second-rate bourgeois love story, the like of which has not been seen since the story of Dr. Zhivago. The relationship was based on emotional hysteria and melodrama of the crudest kind. It is not, and never was, a good model for progressive people to follow. Yet it was promoted as just such a model relationship within the Alive Production Collective.

What was the reality of this "model" relationship? It was a relationship which involved both sexual promiscuity and sexual repression. It was a relationship beset with petty bourgeois jealousies and illusions, illusions about virginal maidens and feudalist princes. Spite, vengeance, and raw emotionalism were dominant aspects of the relationship.

This relationship began, as all good bourgeois love stories should, with the proverbial young, innocent, virginal maiden falling in love with the young, hip, rebellious hero. Consumed by his love for the virgin maiden, the hero turns over a new leaf and resolves to dedicate his life to her.

The relationship between Edward Pickersgill and Michelle Landriault was built from its beginning on a completely dishonest basis. When she split from the Collective, the virgin maiden still held dear to her heart the illusion that her husband had only had sexual intercourse once prior to meeting and "falling in love" with her.

This is an absolute lie, a lie which the maiden believed because Edward Pickersgill told it to her. What is the truth of the matter? The truth of the matter is that during the 1960s Edward Pickersgill was manager of several rock and roll bands and was deeply involved in the degenerate culture surrounding the rock and roll scene. The degeneracy included drug-taking and sexual promiscuity. During this period of his life Edward Pickersgill was involved in a large number of promiscuous sexual relationships. As a result of his sexual promiscuity Edward Pickersgill contracted what he referred to as a "sexually related infection". Although he liked to promote the illusion that this was not venereal disease this was simply an attempt at window dressing — an attempt to make things sound "nicer". "Sexually related infections" are correctly called venereal disease.

As for the virgin maiden, she herself often stated to others that Edward Pickersgill would be "in for a surprise" if he knew the hidden truth of her past. This "past" was only ever hinted at by the maiden, no concrete facts were ever presented.

All these lies, distortions and innuendos were the basis on which Edward Pickersgill's relationship with Michelle Landriault was built. These two were not even honest about their past histories with each other, never mind with other members of the Collective.

A CARROT AND A ROSE — SYMBOLS OF BOURGEOIS LOVE

Edward Pickersgill's relationship with Michelle Landriault was based on the most putrid raw emotionalism and disgusting sentimentality which bourgeois culture has to offer.

Often these two "love birds" would describe in glowing terms the day when they met on May 4, 1968. The scene for this melodrama was a charity walk in Montreal. At this point, Edward Pickersgill was deep into bourgeois degenerate culture and heavily involved in drug-taking. He was depressed and had little in life to live for. The scene was set for the maiden to enter, innocent and naive.

When she met our bourgeois hero the maiden offered him a

carrot to eat. Edward Pickersgill was so touched by this simple but supposedly profound display of warmth that he fell head over heels in love with the virgin maiden. Instantly his life gained new meaning. Now the bourgeois hero had something to live for. With a starry-eyed expression on his face, Edward Pickersgill would often gushily say, "No one ever offered me a carrot before."

This nauseating bourgeois tale of "love at first sight" was openly promoted by Edward Pickersgill and his virgin maiden. Edward Pickersgill avidly proclaimed that Michelle Landriault's offer of a carrot and her simple innocence had saved him from a life of drugs and degeneracy. Clearly this was a lie. Ten years later Edward Pickersgill remained deeply immersed in the bourgeois degenerate culture.

On May 4, 1968 Edward Pickersgill's love for Michelle Landriault was sealed with a carrot.

One year later, on May 3, 1969 the bourgeois lovers married. This time their love was symbolized, in true petty bourgeois fashion, by each giving the other a single red rose.

It is interesting to look more closely at the wedding of Edward Pickersgill and his virgin maiden. Seventeen people attended the ceremony. Of these, two were vice-presidents of U.S. imperialist corporations, and a third vice-president of a U.S. imperialist corporation was represented by his wife. (This last woman is also the daughter-in-law of Senator Gratton O'Leary, a well-known Canadian political figure and supporter of Pierre Trudeau's election as prime minister.) An interesting collection of renegades indeed attended the marriage of our "rebellious" bourgeois hero.

The petty bourgeois sentimentality and emotionality surrounding this ceremony was typical of such wedding ceremonies. Such romantic illusions are held close to the hearts of many people in this society because this is what the bourgeoisie promotes as "true love". This is the opium they dish out to the masses in the vain hope of inducing passivity and staving off the relentless advance of revolution.

Within the Alive Production Collective, the illusions of bourgeois romance which comrades have held dear to their hearts in the past are quickly rejected in the face of scientific reasoning.

What of Edward Pickersgill and his virgin maiden? Did they too smash these old romantic illusions and take up a scientific approach towards analyzing and developing social relations? No. They upheld the most irrational and ridiculous romantic illusions both in regard to their own relationship and in regard to relationships between other comrades in the Collective.

On one occasion two comrades in the Collective got married. Edward Pickersgill promoted in words that we should take a materialist attitude towards this and not become bogged down in romantic illusion. Fine sounding words but what was the actual reality?

When the two comrades in question returned to their apartment after a simple, straightforward marriage ceremony, they were greeted by two single red roses. This whole incident was surrounded by an air of mystery. It soon became clear, however, that this display of slushy, sloppy sentimentality was thought up and implemented by Edward Pickersgill, the leading petty bourgeois romantic in the Alive Production Collective. Obviously, he wanted to recapture the sugary sentiment and obscure meaning of his own marriage, which had taken place years previous. However, the two comrades concerned were thoroughly embarrassed by the whole performance.

The "loving" exchange of wedding rings at Edward Pickersgill's marriage to the virgin maiden also has an interesting story behind it.

For a couple of years both wore these rings as a "symbol of their love". In 1972, however, when Michelle Landriault became involved in bourgeois feminism, she stopped wearing her wedding ring. The bourgeois hero continued to wear the ring given to him by his virgin maiden.

During this period the virgin maiden wore her wedding ring on a chain around her neck on several occasions, like some young schoolgirl with her boyfriend's school ring.

Eventually Edward Pickersgill stopped wearing his wedding ring. This event was played up as one of earth-shaking trauma. Time and again the bourgeois hero wailed about the emotional trauma involved in this "symbolic" act.

Edward Pickersgill threw his wedding ring into the garbage can but it was retrieved from there by the virgin maiden. For years she secretly hid both wedding rings away together.

The bourgeois hero never wore his wedding ring again but the virgin maiden began to wear hers again when both were closely involved with the Bainzites in the summer of 1975. This was at Edward Pickersgill's instigation. It was designed to symbolically demarcate the virgin maiden as *his* woman in the eyes of the Bainzites, a group renowned for their sexual promiscuity. However he did not want *his* wife having sexual relations with other men. In the eyes of this bourgeois hero, she was his personal property. He was free to engage in promiscuous sexual relations but she was to remain "pure".

The virgin maiden wore her ring on her right hand during this period whereas by tradition wedding rings are worn on the left hand. No explanation for this was given. It was simply one more example of petty bourgeois affectation.

The whole putrid performance around the question of wedding rings was pure emotionalism. Edward Pickersgill's relationship with Michelle Landriault was a bourgeois soap opera of the lowest kind.

More petty bourgeois histrionics surrounded the question of Michelle Landriault's last name after marriage. The virgin maiden took the name Pickersgill after the marriage and used this name, in practice and legally, until the spring of 1973. It was the name used on Alive Press Limited books and minutes.

Michelle Landriault, bourgeois feminist, did not like this state of affairs. In 1973 the virgin maiden became deeply entrenched in bourgeois feminism and demanded that she regain the name Landriault. This was achieved through the bourgeois legal process and was much touted by the virgin maiden as a victory for women. Women do not gain liberation through the bourgeois legal system. Women gain liberation, alongside men, in the struggle for revolutionary change.

The virgin maiden later lied about her past. She proudly claimed that she had always used the name Landriault. She poured scorn on other women in the Collective who had taken their husband's name after marriage for "losing her own identity". This is straight-forward bourgeois feminist nonsense. Michelle Landriault chose to take her father's name rather than her husband's name. This was hardly a revolutionary decision. She claimed to have "retained her own identity" by holding on to the name Landriault. The "identity" she held on to so firmly was the identity of a daughter of the upper petty bourgeoisie.

THE \$68,000 QUESTION

Despite the facade of "love" and romanticism surrounding the marriage of Edward Pickersgill and Michelle Landriault, the reality was extremely cold, calculating and mercenary.

Michelle Landriault married when she was 19 years old. In order to do this she required her parents' consent to the wedding. The virgin maiden's parents were not too thrilled with their daughter's choice of partner. They were convinced that she could "do better for herself".

Finally the virgin maiden's parents consented to the marriage but not without extracting massive concessions from Edward Pick-

ersgill. The concessions gained were in the form of a legally binding Marriage Contract which Edward Pickersgill signed in exchange for his virgin maiden's hand in marriage.

This marriage contract was held on to extremely tightly by the virgin maiden who referred to it as her "insurance policy". It was indeed an "insurance policy". It was designed to insure that come hell or high water, Michelle Landriault would never again have to work to support herself.

One might think that the virgin maiden would destroy this document after the marriage had gone ahead. Not a chance. This petty bourgeois bitch kept this document safely hidden away. Occasionally she brought it out to show the comrades. When she left the Collective in August, 1978, she took this document with her. She did indeed view it as her "insurance policy".

After the virgin maiden split, Edward Pickersgill became quite panicky about this document. He openly wondered if she had taken it with her. He wailed, "I wish that I could remember what was in it."

The bourgeois hero searched his virgin maiden's room high and low after she left, in a desperate attempt to locate this document. He was unsuccessful. The virgin maiden was already one step ahead of him.

What was the content of this marriage contract? This contract guaranteed Michelle Landriault a home and furnishings worth a specified amount. It also guaranteed her the amount of \$50,000 in cash or goods should the marriage break up. The terms of the contract were such that it did not matter who was "at fault" in breaking up the marriage or who separated from whom — it was simple, clear and legally binding: if Edward Pickersgill and Michelle Landriault ever broke up their marriage, he would have to pay her \$50,000.

No wonder Edward Pickersgill panicked when his virgin maiden took off.

Edward Pickersgill ran after her and when he returned to the Collective he was not interested in political struggle. All he was interested in discussing was property and business ownership. In a frenzy he droned on that all the property and business assets of Alive Press Limited belonged to "Edward and Michelle". Clearly the virgin maiden was after her pound of flesh.

Edward Pickersgill was faced with a decision. If he fought to remain in the Alive Production Collective, the virgin maiden would be after her \$50,000. If he left the Collective and pursued the maiden the prospects were far brighter for a bourgeois careerist. Taking this road, Edward Pickersgill stole \$18,000 from the Collective and hoped to save himself the \$50,000 he had legally guaranteed to Michelle Landriault. Thus, in total, he was looking at a \$68,000 question.

For \$68,000 Edward Pickersgill left the Alive Production Collective and abandoned revolutionary politics completely.

Even as a bourgeois careerist Edward Pickersgill was a failure. The bourgeoisie have only contempt for those who sell out so cheaply.

Edward Pickersgill was a coward. At the first sign of pressure he bent the knee and has willingly agreed to sell out revolutionary politics and grovel in front of the bourgeoisie for the rest of his life.

A RELATIONSHIP RIFE WITH LIES, INFIDELITY AND PETTY JEALOUSY

The whole question of "faithfulness" in the relationship between Edward Pickersgill and Michelle Landriault was also surrounded by lies, fantasy, and illusion. The relationship was rife with back-biting, mistrust and petty jealousy. A few examples of this petty jealousy, infidelity and lying are dealt with here. Other examples follow in other sections.

Both the petty bourgeois coward and his virgin maiden were engaged in illicit affairs. Edward Pickersgill has proclaimed that his virgin maiden is now and always has been the embodiment of opposition to promiscuity and that for himself promiscuity is a

phenomenon of the recent three years only. Let us, then, cite a couple of very early examples.

Edward Pickersgill was involved in a despicable affair with a young girl in May, 1971 behind the virgin maiden's back. The petty bourgeois coward knew this girl before he met the virgin maiden. At that time — 1967 — she was a girl of 12 who had been gang raped by a motorcycle gang. A victim of bourgeois degenerate society, she repeatedly returned to this situation in pursuit of the "youth culture" and drug-taking and was subjected to the same abuse. By May of 1971, this girl, now barely 16 years old, was in a religious retreat.

The virgin maiden and her son were staying with her parents at this time. Edward Pickersgill was to drive to the maiden's parents' home and bring her back to Guelph. Edward Pickersgill took another comrade along on the trip with the plan that en route the two would stop at all the towns they passed through and look for stores to distribute *Alive Magazine*.

However, the petty bourgeois coward had a better idea. He proposed instead that they should drive up to the religious retreat so that he could pick up the young girl. This they did.

The pattern which developed was that while the responsible comrade stopped at each town and visited stores, Edward Pickersgill spent his time with the young girl. They would either remain in the truck or else walk around town. They held hands, walked with their arms entwined, stopping for long embraces and kissing sessions. In the truck they engaged in more intimate sexual activities.

This petty bourgeois coward knew no level beneath which he would not stoop. He used and abused a girl eleven years younger than himself, a 16 year old girl who had already been subjected to the horrors of bourgeois degenerate society. For this petty bourgeois coward personal desire and whim were primary. Concern for people, respect for people and love for people were not even on his list of priorities.

The virgin maiden was never told about this incident by the petty bourgeois coward.

The extent of the petty jealousy and viciousness in this relationship was blatantly revealed in 1972 when Edward Pickersgill received a letter from an old girlfriend. He proudly displayed this letter and read it to anyone who would listen.

The virgin maiden was upset by the arrival of this letter. Seeing this, Edward Pickersgill jumped in to tease the maiden mercilessly. With a red but expressionless face, the virgin maiden denied being upset or jealous. She then proceeded to burst into tears.

His objective accomplished, this coward dropped the whole subject.

What of the virgin maiden? Was she in fact a naive and innocent victim?

In June 1971, just one month after Edward Pickersgill's affair with the young girl, the virgin maiden indulged in an affair of her own.

The virgin maiden met a young university student while out in the park one day with her baby. Edward Pickersgill was out of town. The virgin maiden was 4 months pregnant at the time and this was clearly visible. The virgin maiden spent all afternoon and part of the evening with this man. When she returned, she told two of the other comrades about this man.

The virgin maiden described in glowing terms what a wonderful person this man was. According to her, he was not just good looking, but "really great looking". Apparently he was also caring, nice, friendly, and wonderful to be with. When the question of sexual involvement was broached, the virgin maiden, with mock coyness, replied, "It wasn't really like that, but you never know do you?"

Edward Pickersgill was out of town for the rest of the week. The virgin maiden took this opportunity to arrange to meet this man twice more. She left her baby in the care of two other comrades, something she felt she had to bribe these comrades into doing. The bribe consisted of cooking their favourite supper and buying these

minors wine. Both evenings the virgin maiden agreed to have her baby in bed before going out because the two comrades who were teenagers were inexperienced in child care.

On one of these evenings the virgin maiden could not get the baby to go to sleep. She gave him a Mickey Finn in his bottle to induce sleep — and sleep he did! The virgin maiden put her desires before the health of a 16 month old baby.

The virgin maiden went to two parties with this student, staying out one full day and one full night with him on one occasion. On that occasion, she left her baby in the care of only one of the two incompetent baby sitters, since the other had a full-time job in a factory.

The virgin maiden never told her husband about this escapade.

Perhaps the loudest, most violent argument which ever took place between Edward Pickersgill and his virgin maiden occurred in the summer of 1972. At this time a women's centre was established in town. It was run by fanatical bourgeois feminists who excluded all men over the age of 13 from the premises. The vast majority of the women running this centre were active, practicing lesbians.

The virgin maiden was a regular visitor to this women's centre. She visited on a daily basis, spending long hours there. The other women in the Collective avoided this rotten place at all costs. They never went to the centre unless sent on a specific political task.

One evening the virgin maiden went out drinking with these women without informing anyone where she was going. She stayed out late drinking at one of the women's apartment.

When the virgin maiden returned, Edward Pickersgill was raving mad. He was on the verge of hysterics. He physically threatened the virgin maiden. In blind rage he ripped a light bulb from the ceiling, leaving the live wires hanging.

The exact content of this argument was never made public. Apparently Edward Pickersgill was enraged by the fact that the virgin maiden had gone out without telling anyone where she was going. He violently objected to her developing relationships with the lesbians from the women's centre.

After this argument the virgin maiden was forbidden to go to the women's centre ever again by her husband.

That was the night Edward Pickersgill stopped wearing his wedding ring. He never wore it again.

In 1972, the petty jealousy and viciousness in this relationship was again clearly exposed.

On this occasion the virgin maiden was driving with two other women comrades in the car. At one point, the windshield wiper became entangled with some paper which had blown across the road. The maiden stopped the car and one of the other comrades reached over the hood to try to remove the paper. Unable to reach it the comrade climbed on to the hood of the car to do the job. As a joke the maiden drove off with the comrade still on the hood. This was a stupid and dangerous joke at best.

A police car in the area had observed this incident and came over. The cop stopped Michelle Landriault from driving forward and told her to get into the police car. This she did with smiles and laughter. She was very friendly and chatty with the cops.

The virgin maiden did not get a ticket. She was simply given a mild warning and told not to do it again. With a warm smile, the virgin maiden assured these representatives of the state that she would not.

On arrival back in town the incident was reported to the Collective which was under almost constant police harassment at the time due to involvement with the local newspaper *Guelph News Service*. Edward Pickersgill was extremely angry and accused the virgin maiden of "flirting" with the cops. Other comrades dealt with the actual problems of engaging in an activity endangering another comrade, and of being so friendly with representatives of the bourgeois state.

The petty bourgeois coward's anger was directed only against the virgin maiden's "flirtatiousness"! He was not concerned with comrades' safety or incorrect attitudes towards the armed representatives of the state machine.

SEXUAL RELATIONS AS A SOURCE OF WEAKNESS, BITTERNESS AND PAIN

Lenin states, in discussion with Clara Zetkin, "Communism should not bring asceticism, but joy and strength, stemming, among other things, from a consummate love life."

Edward Pickersgill's love life with Michelle Landriault brought neither joy nor strength. It was in fact a source of bitterness and weakness, and had a corrosive effect in the Collective.

After her second child was born in November, 1971, the virgin maiden was quite sick. During her convalescence she had a room to herself.

By the spring of 1972 the virgin maiden was regaining her strength. Edward Pickersgill came to her and proposed that they again share a room and resume sexual relations. The maiden refused.

During this period Edward Pickersgill would go to the maiden's room at night and beg to sleep beside her. She would coldly refuse. Often he would resort to sleeping on the floor beside her bed. He promoted that just sleeping beside his maiden's bed gave him a funny "tingly" feeling all over. This can probably be scientifically explained by a case of "pins and needles" resulting from an uncomfortable night's sleep.

Other members of the Collective who slept in the same house, often overheard these incidents. Edward Pickersgill's emotional pleadings and his wife's cold rejections were known by some comrades in the Collective.

It was clear to the comrades in the Collective that Edward Pickersgill and his wife had problems in their sexual relationship. However, the nature of these problems was never revealed or openly discussed. This couple never sought help from the Collective to solve their problems.

Edward Pickersgill and Michelle Landriault did not share a bedroom after the birth of their second child in November, 1971, except for one brief, half-hearted attempt at reconciliation in the summer of 1972. From this time on their sexual relationship was one of making appointments for sexual relations.

The whole relationship became a matter of promises made but never kept. The virgin maiden became hysterical whenever her husband attempted sexual intercourse. Edward Pickersgill's response to this situation was anger and frustration. Neither of them attempted to actually face the problems they had and solve them.

Bitterness and viciousness grew in the relationship as contradictions festered unresolved.

In the late summer and fall of 1972, Edward Pickersgill began to openly promote in the Collective that his sexual relationship with the virgin maiden was over. The maiden was present on a number of occasions at the time and over later years when this same statement was made. She never attempted to either confirm or deny the claim.

The statement was in fact a lie which each of them had their part in promoting. The lie was promoted to clear the path for Edward Pickersgill's sexual preying on other women.

The Collective was never given a clear, honest view of Edward Pickersgill's relationship with Michelle Landriault. No honest facts were presented and no scientific analysis given. Both of them avoided open discussion of their relationship at all costs.

Instead of facts and scientific analysis the Collective was subjected to a mound of lies, slanders, innuendos, and petty bourgeois romantic illusions.

Despite all this Edward Pickersgill continued to promote his relationship with Michelle Landriault as a model to be followed in the Alive Production Collective. It was a model which other comrades examined and rejected on the basis of their own investigation. This relationship was a teacher by negative example only.

ABUSE OF THEIR CHILDREN

The family life of Edward Pickersgill and Michelle Landriault was

also promoted as a model for progressive people in general and for Alive Production Collective comrades in particular.

Edward Pickersgill upheld a dogmatic line that the monogamous family is per se a rotten institution. This is incorrect. Engels points out that the monogamous family is not, by definition, incorrect. Rather the monogamous family as the economic unit of society is incorrect. Engels calls for the destruction of the negative elements of this unit but not for the complete overthrow of the monogamous family.

In fact Engels points out in his book "The Origin Of The Family, Private Property And The State": "With the transfer of the means of production into common ownership, the monogamous family ceases to be the economic unit of society. Private housekeeping is transformed into a social industry. The care and education of the children becomes a public affair; society looks after all children alike, whether they are born of wedlock or not. This removes all the anxiety about the 'consequences', which today is the most essential social — moral as well as economic — factor that prevents a girl from giving herself completely to the man she loves."

Edward Pickersgill never acknowledged Engels' correct analysis but instead denounced the monogamous family as absolutely reactionary. For an early expression of this wrong outlook in a published article by Edward Pickersgill, see "So Long As One Remains A Monk", p. 3-4 Alive Magazine issue number 20, January, 1972.

Edward Pickersgill and Michelle Landriault had two children. Throughout their lives these children have never had a secure base. They were constantly on the move. The people that they lived with changed from year to year, sometimes even from month to month. This unstable life was extremely disruptive for both of the children.

Within the Alive Production Collective it is an agreed norm that the upbringing of children should be primarily the concern of the parents. The Collective is, however, available to give advice or assistance whenever called on to do so.

Edward Pickersgill and Michelle Landriault were not good parents. Edward Pickersgill basically ignored his children. He had virtually nothing to do with them. He did not see them on a regular basis, play with them on a regular basis, or talk with them on a regular basis. At most times he did not even share living quarters with his children although conditions in no way prevented this. He lived separate from his children by conscious choice. Edward Pickersgill regarded care of his children as his wife's responsibility. He washed his hands of the whole thing.

Edward Pickersgill went further in his dogmatic position against the monogamous family. He viewed his own children as an inconvenience. He viewed their needs and wishes as unimportant. He viewed the raising of the future generation as a worthless pursuit. This was anti-materialist to say the least.

Edward Pickersgill often spoke of sending his children to live with Michelle Landriault's parents. He put this forward despite his stated hatred for these members of the upper petty bourgeoisie. For himself he could not tolerate them. Yet he was willing to have his children raised by them.

In February, 1978, Edward Pickersgill insisted that the two children be removed from his house to stay with other Collective members. Publicly this was declared to be a temporary measure because of the virgin maiden's imminent hospital visit. However, it was, in fact, to be a permanent measure.

Once the children had to face the fact that this was to be a permanent situation (as much as anything was permanent for them), the older child had major problems. The younger child had no problems with this at all. The children were abandoned by their parents to decide for themselves what they would tell their friends in the neighbourhood and kids at school about the changed situation.

Edward Pickersgill never showed any physical affection for his children. He never hugged or kissed his kids. The main contact he had with the children was as a disciplinarian.

Michelle Landriault actually had problems when the children

were separated from her. However she never stood up to her husband and fought for her children. She simply followed the path of compromise for the sake of peace and tranquility. She abandoned her children because she was afraid to struggle in defence of them.

Edward Pickersgill was an absent figure in the lives of these two children. Yet he was the ultimate authority in all matters of discipline. This discipline was spontaneous and cruel.

On one occasion, for example, Edward Pickersgill teased his youngest child by grabbing a chocolate bar he had just been given. The child demanded the chocolate bar back. When his father refused to do this, the child began to cry. Edward Pickersgill's response to this was to crush the bar into tiny pieces before the child's eyes. Predictably the child was devastated and began to sob all the more loudly.

In anger, this petty tyrant sprang from his chair and hit the sobbing child. He then forcibly dragged the child from the room and sent him to bed for the rest of the day, meaning loss of a half-day at school. It should be remembered that the child did nothing wrong to start with and that Edward Pickersgill took the treat away from the child on a tormenting whim.

Other comrades who witnessed this performance were horrified. Edward Pickersgill, sensing this shock, tried to justify his behaviour by saying that the child, instead of crying, should have simply asked for another chocolate bar. The child was just 5 years old at the time!

These spontaneous "discipline" sessions were the main content of Edward Pickersgill's relationship with his two children.

BOURGEOIS INDIVIDUALISM NOT REVOLUTIONARY SELF-SACRIFICE

Michelle Landriault was upheld by Edward Pickersgill as a model revolutionary woman in the Alive Production Collective. Yet on every issue she presented illusion, sentimentality, and lies in place of scientific analysis and reason. The question of abortion was no exception to this general rule.

In 1973 Michelle Landriault had an abortion. The decision to have the abortion was made independent of the Alive Production Collective and was presented to the Collective as a fait accompli only a few days before she entered the hospital. The Collective was told that the abortion was medically necessary since Michelle Landriault's life was in danger unless the pregnancy was terminated. The Collective members knew that following the birth of her second child in late 1971, Michelle Landriault had been extremely ill. They accepted the decision to have an abortion as a logical medical move on the basis of the facts known to them.

At the time Michelle Landriault was very pleased with the decision to have an abortion. She had a sound medical reason and so the abortion was not in contradiction with her strong Catholic beliefs which, to this day, she still upholds. The abortion also was seen by her as a chance to build her image as a bourgeois feminist. She saw the abortion as something which would give her good credentials in her career as a "liberated" bourgeois woman.

The abortion went ahead without medical problems.

In late 1977, however, Michelle Landriault consciously distorted the history of this abortion in order to further the illusion that she was a self-sacrificing revolutionary woman. At the beginning of the Mini-Cultural Revolution, she talked about her abortion in an informal discussion with a group of comrades. The group included the comrade who, at the time, was pregnant as a result of sexual relations with Edward Pickersgill. Michelle Landriault said that she had wanted to have the baby but the Collective had decided she should have an abortion. So she followed Collective discipline and had an abortion.

This is an absolute lie and a distortion of the Collective's history.

In 1973 the Collective did not have a norm allowing it to make decisions on its members' personal lives. In fact the norm was exactly the opposite. It was agreed within the Collective that such decisions as health care, pregnancy etc. were the concern of the

individuals involved.

Michelle Landriault's statement therefore contradicts the actual specific facts surrounding the case and also contradicts the general history of the Collective. Even today, when the Collective's political level is far more advanced, decisions on such personal matters are left up to the individuals concerned. The situation is somewhat different from that in 1973 in that comrades make reports on these matters where they affect the Collective. Guidance and advice is freely given by the Collective to individuals who ask for it.

What is the explanation for this distortion of Collective history? Perhaps Michelle Landriault was simply putting forward a conscious lie in order to build herself up as something glorious in the eyes of other comrades, especially the pregnant comrade present. Another possibility is that she had been told to get the abortion by her husband, Edward Pickersgill. Because she was so immersed in factional activity, she may have actually believed the line that "whatever Edward Pickersgill says is Collective policy".

Whatever the basis was for this lie, it was a lie nevertheless. It was a lie which slandered the Alive Production Collective and built Michelle Landriault up as some kind of glorious self-sacrificing revolutionary.

FANTASY IS NO SUBSTITUTE FOR HEALTHY, MONOGAMOUS SEXUAL RELATIONS

Edward Pickersgill did not have a healthy sexual relationship with Michelle Landriault. Both of them recognized this to a certain extent. Neither of them made any scientific attempt to deal with this problem.

Edward Pickersgill resorted to fantasy as did Michelle Landriault. For Edward Pickersgill these fantasies became reality in a number of cases because of his bourgeois individualist line that one "should live out one's fantasies".

Many bourgeois married men have affairs with other women. Edward Pickersgill, however, went beyond this. He did something which even the bourgeoisie would call crude. He had his wife share her bedroom with women that she knew were having sexual relations with her husband. He also assigned her the task of going into the labour room with the woman comrade who was carrying a baby, fathered by her husband, Edward Pickersgill.

Michelle Landriault tried to escape the reality of this situation by slipping into a world of fantasy. She would fantasize about all the men who secretly desired her, like some frustrated and bored, bourgeois housewife.

She most regularly fantasized about various customers of People Media Graphics, the typesetting business where she worked, who she claimed were attracted by her. She would openly flirt with these men and then fantasize about how she was playing them along.

One story she related to another woman comrade concerned a man she had known since she was a child. She fantasized about how this man had always loved her and was deeply hurt when she married Edward Pickersgill. She continued to see this man on a fairly regular basis after her marriage. She told how this man had never found a woman to compare to her and he would always be there for her if anything happened to Edward Pickersgill.

According to the virgin maiden, this man was upset when she had a hysterectomy because it meant they could never have children if his dream came true, and she became his. This is absolute nonsense. For one thing, the virgin maiden's childbearing days were already over in 1973 when she had a tubal ligation.

The virgin maiden also expressed an infatuation for another of the leading comrades in the Collective. This comrade was married. The maiden would talk about how she would be interested in a relationship with this comrade if he ever separated from his wife. This is the stuff of which bourgeois soap operas are made.

Further, Michelle Landriault was infatuated with an orderly she met while in hospital. She openly flirted with this man. After she left, she went back to visit a friend in the hospital and decided to

search this man out. She searched high and low and could not find him. She asked the nurses but still she had no success and at that, Michelle Landriault was extremely disappointed.

During the few months immediately prior to her departure, Michelle Landriault seemed to be trying to prove to others her "femininity" and her "allure" for other men. On innumerable occasions she would fantasize about how men were attracted by her. Walking down the street with her was quite an experience. According to her, huge numbers of men were looking her "up and down", and giving her the eye. Nobody but the virgin maiden noticed these things. They were real only in her petty bourgeois imagination.

Edward Pickersgill and Michelle Landriault attempted to cover the problems in their sexual social relationship with petty bourgeois illusion and fantasy.

One of this couple's favourite movies was "Dr. Zhivago". Dr. Zhivago was obsessed by a woman called Laura. He died thinking that he had found her at last after years of separation. Dr. Zhivago was consumed by his love for Laura. He was obsessed by his love. This putrid story of emotional hysteria is set against a backdrop of revolutionary struggle in the Soviet Union. Dr. Zhivago was so obsessed with his love for Laura that the Bolshevik revolution was merely an irritant to him!

Edward Pickersgill was similarly obsessed by his "love" for Michelle Landriault. She in turn was a willing slave and doormat. They cruelly hurt each other. They deceived each other from the very beginning of their relationship. Yet the virgin maiden remained pure, innocent and untouched in his eyes. She worked hard to maintain this false image.

What was the reality of the situation? The reality was a bourgeois story of a typical cheating husband and a neurotic wife.

Michelle Landriault was a very sickly person. Following surgery in the spring of 1978 she did not recover as expected but remained weak. The virgin maiden's problem was identified as nervous in origin. She was put on valium. Comrades were told that the valium had been prescribed as a muscle relaxant to aid the healing process. This was a lie.

Michelle Landriault was like a typical bourgeois housewife, worrying herself to death because her husband was running around with other women.

All this trauma, sentimentality, and romance illusion-mongering was straight out of a bourgeois soap opera. Never once did this couple try the road of reasoned discussion and principled struggle to resolve the contradictions they faced.

ACCUMULATION OF MATERIAL GOODS DOES NOT SOLVE POLITICAL PROBLEMS

Over the years, Edward Pickersgill has upheld the line that material goods can solve political problems. This bourgeois concept was allowed to flower in his relationship with the virgin maiden. It flowered because the maiden had petty bourgeois desires to "have nice things" and live a "nice" life. Edward Pickersgill catered to this weakness from the maiden's class background and used the weakness to his own advantage.

Material goods do not solve political problems. The exchange of material goods in the form of surprise presents and treats solves nothing. It serves simply as a smokescreen and veneer behind which to hide the reality of contradiction, contention and dispute. Behind this veneer, problems simply fester. Nothing is solved and the situation deteriorates.

On a spontaneous basis Edward Pickersgill would take the virgin maiden out to the movies to try and by-pass problems. A big deal was made out of these occasions. On the virgin maiden's part there was much coy giggling about these "dates". Their favourite fare was trashy bourgeois romances such as "Dr. Zhivago", "Elvira Madigan", "Far From the Madding Crowd", "Romeo and Juliet", "Gone With the Wind", etc. They would see such films at a movie theatre and then later watch the television showings of the same

films a second, a third or even a fourth time together.

Edward Pickersgill also bought his maiden flowers on occasion in a bourgeois sentimentalist exhibition. These occasions were also played up in the Collective as events of major significance.

The public face of Edward Pickersgill's relationship with Michelle Landriault varied greatly. The temperature of the relationship seemed to change like the seasons. There would be periods of extreme coldness between them and then times when Edward Pickersgill would express his "warmth" by going to the store to buy a giant sized chocolate bar for the virgin maiden. What a symbol of his love for the maiden!

The two would then share the candy while they watched television. If there were other people watching television they were excluded — these chocolate bars were for this "loving" bourgeois couple only.

There would also be big displays of affection between them — lots of snuggling and cuddling, with the virgin maiden coyly protesting. These coy protests were so common and so irritating that a standard joke arose in the Collective where one comrade would shrink away from another saying in falsetto shrieks, "Oh! Ed!" This coy role of the virgin maiden exactly manifested the bourgeois attitude by which a protesting woman who commands "Don't! Stop!" is actually enticing her tormentor with pleas of "Don't stop. Please don't stop."

Other couples in the Alive Production Collective did not engage in such falsely cozy activity in front of other comrades. If any couple had, Edward Pickersgill and his virgin maiden would have ridiculed and cruelly criticized them. There was a clear double standard in the Alive Production Collective.

During the spring of 1978 both Edward Pickersgill and Michelle Landriault promoted to various members in the Collective that they "were rebuilding their relationship". It is clear that at least on Edward Pickersgill's part this was at best, a half-hearted attempt, given that he continued his sexual relations with other women in the Collective during this period.

During the spring and summer of 1978 Edward Pickersgill showered his virgin maiden with gifts. He was afraid that she would spill the beans on his sexual degeneracy or cause him some other troubles. So he bought her off with gifts.

Perhaps the most ridiculous gift he bought was a nightgown for the maiden when she was in hospital in the summer of 1978. For years, Edward Pickersgill had refused to visit his wife in hospital. He would whine that he could not bear to see her suffer. He would also protest that he was basically anti-social and would have nothing to say to her. What sophistry!

On the occasion that he presented her with the nightgown, Edward Pickersgill spent a whole afternoon chatting and laughing with his wife, the other patients and the nurses.

This was no ordinary nightgown. The garment was very costly but Edward Pickersgill managed to get it "on sale". He paid \$100! It was a flimsy garment, suitable for a heroine in some bourgeois romance. The nightgown itself was of brown silk, with a plunging neckline, and decorated with lace. Over this there was a diaphanous brown peignoir of transparent nylon. The garment was more suitable for a prostitute entertaining a client than for a progressive woman in hospital. It is interesting to note that this \$100 nightgown was bought with hard earned money from the collectivized finance system at a time when Edward Pickersgill was loudly proclaiming an impending economic crisis.

Michelle Landriault never wore this nightgown. She left it behind when she ran from the Collective. However, the nightgown did cause a stir at the hospital. The virgin maiden made a big deal of showing it on its hanger to all the patients and nurses on the floor. The nightgown became the talk of the whole hospital. So Michelle Landriault became a celebrity known all over the hospital.

After the virgin maiden ran from the Collective, Edward Pickersgill began desperately to plan to entice her back. He was afraid that his faction would be exposed and that his maiden would demand her \$50,000 pound of flesh. He ran around like a chicken

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.