

ROVO

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"At every turn in its thought, society will find us waiting."

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OVO

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2 First Edition -- 200 Copies

Editorial

All correctly spelled words in this issue are the work of Leia Windham: all errors are my own. This and the previous issue have images digitized using the technology of Lowell Cunningham. Valuable computer advice came from Joseph Stewart. My thanks to them all.

Thanks also to all new subscribers and advertisers, and to Raven Records and Davis-Kidd books of Knoxville for selling OVO. A self-supporting zine has been a dream of mine for a long time and you have made that come true.

The new OVO Computer is an IBM XT with 640K memory, VGA graphics, a 20-meg hard drive and a 360K floppy drive. I use Geos Ensemble software and a Star SG-10 printer. Welcome additions to this set up would include a modem, laser printer, and any publishing-related software you might have. I am considering starting a typing pool of people willing to transcribe select texts of an anti-authoritarian nature into their computer. If you are interested or have a collection of such texts please write. OVO has already created a small base collection of surrealist, Fortian, situationist, anarchist, OVO and conspiracy texts for future trade purposes.

Thank you for buying this magazine. Please write soon.

introduction to OVO #11: CONTROL

Control can be understood as a relationship between the individual and society. The more a society asserts itself over the individual, the more the individual suffers even though all societies are made up of individuals. The more an individual asserts her or himself over society, the more society suffers although it is society that makes up individuals. The mechanism that each uses to protect itself from the other is control. It is possible the interests of each could be in harmony were there less of a division between them. This could be achieved through direct democratic decision making, abandonment of hierarchy and roles that stratify individuals in society, and smaller, more deliberate groupings of individuals.

However, many find that a limited control relationship can be useful and pleasurable. Who can say that at every moment they decide anew what they will do, who they will be? Would such endless questioning make us more free? Can the tools of control (such as money) be turned against it? Is it wrong to forbid a child from deciding to drink poison? Or to stop a suicide? Should we discourage all activities involving "control", such as psychiatry and S/M? Do we all know what's best for us? Do we do it?

Obviously control cannot be viewed as an isolated evil to be removed like a tumor. It is a complex issue in need of anti-authoritarian analysis. This issue of OVO is a contribution to such research.

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The Company of Freemen:

The Real Reason for Gun Ownership

The State Creates Its Own Enemies

Ghoulishly capitalizing on the tragedy of a mass murder, the anti-gun forces are surging forward with their plans for total gun confiscation. If law-abiding citizens were disarmed, they claim, criminals and crazies would be unable to kill and maim. That's an obvious lie -- criminals, by definition, disobey laws, and madmen can kill with knives, cars or champagne bottles as easily and as senselessly as they can with guns. The not-so-secret agenda of the State and its apologists is clear: disarm peaceful citizens to render them powerless. Turn law-abiding citizens into criminals with the stroke of a legislative pen. Anyone who refuses to surrender his or her weapons would become an Enemy Of The State, much as any armed citizen is right now in the Soviet Union, or Communist China, or Socialist Nicaragua, or Fascist El Salvadore, or Monarchist Great Britain. Gun confiscation is non-partisan -- it is always and forever aimed at anyone disliked by the current gang in power.

Gun Seizures Sparked 1776 Revolution

The American Revolution began in a dispute over gun control when British Redcoats marched toward Lexington and Concord to disarm farmers there. London claimed to be the "legitimate" government ruling America, just as Washington or Sacramento or Albany claim to be today. And their attempts to disarm us stem from the same power lust that drove King George. We must therefore hold onto our guns -- legally or illegally -- for the very same reasons the colonists did.

The anti-gunners, certain that the role of government is to grant privileges and dictate behavior, shout that citizens have no reason to be "allowed" to own assault rifles, which have "no legitimate sporting use." The Constitution, though, says nothing about "a well-regulated hunting club" being necessary. We do not own handguns, assault rifles, shotguns and other powerful weapons because we are hunters or plinkers or collectors. We do not even own guns because the Constitution "allows" us to. The Constitution does not "grant" rights. It recognises rights already and irrevocably held forever by the people themselves (individuals), and forbids government from trampling them. We have a right to keep and bear arms regardless of whether the

Second Amendment exists or not! All Article Two guarantees is that we shouldn't have to defend that right against "our" federal government. We've seen that simple guarantee erode, though, haven't we?

The real reason for gun ownership is to protect the individual from the State, whether it be an invading State from across the seas or a domestic State grown tyrannical and oppressive. The goal of total, repressive confiscation is clear in the subtle, shifting arguments of the anti-gun forces. When handguns were the target they clamored for prohibition because handguns were not militia-type weapons protected by the Second Amendment. Now they cry for assault rifle bans because "mere citizens" have no business possessing "military-style" weapons!

These eager confiscators rightly point out that assault rifles, handguns, and indeed all "weapons" have only one purpose: to kill. Again they speak a truth, but only partially. The unasked question is, "To kill whom? And under what circumstances?" The answer is, "To kill any who attempt to rob, maim, rape or kill us." Even that answer, though, does not fully express the most important reason for gun ownership. Only a small number of people are actually touched by criminal violence. The State, though, touches each and every one of

us every hour of every day. People in government seek to tax our earnings to pay for their whims, to draft our children to fight in wars they start, to regulate and interfere with our lives out of pure love of power and their desire to wield it. They have become as tyrannical as any Tory Redcoat, Soviet Commissar, or Nazi Gestapo. And they are coming to steal your last line of defense against them. Will you meekly obey?

Gun Control Enforced at Gunpoint

When any law against guns is passed, how is it backed up? How will the State remove banned weapons from private hands? How will agents of the State disarm citizenry? Why, by the use of guns, of course! This contradiction has never bothered statist. Why are handguns and assault rifles evil and wicked in the hands of private citizens yet perfectly fine in the hands of employees of the State? If this is truly "government by the people" why do we see the servants disarming their masters by force? What do they fear from us, if theirs is a legitimate, benevolent government? If the State does not seek to control us, why does it want us disarmed?

The usual answer -- stripped of equivocation -- is that "mere citizens" are like half-witted children, incapable of safely,

handling "dangerous" commodities such as weapons or explosives or medicines or information. And only when some half-witted children pass a civil service exam or are elected by other halfwits to work for the wise and benevolent State do they magically become smart and honest and trustworthy enough to carry weapons and decide whom shall be "allowed" to possess guns and what sort of design, shape or weight such weapons shall be.

Sounds pretty condescending and paternalistic, doesn't it? That's how they view us. Sheep for the shearing at tax time, cannon fodder during war time, and dangerous idiots the rest of the time.

And they dare ask us to obey their decrees?

Government Creates Crime

What many gun owners refuse to face, usually saying "it can't happen in America," is that the government can and does create new classes of criminals with the mere stroke of a pen. In 1919, Prohibition turned millions of people overnight from sociable drinkers to Enemies of the State. The victimless crime of ingesting alcohol turned neighborly, peaceful people into fair game for imprisonment, fines and seizure of property. Some fought back, often with simple shotguns against "revenooers"

armed with assault rifles (the Thompson sub-machine gun) in a modern version of the Whisky Rebellion. The Prohibition amendment created crime by definition. If, tomorrow, smoking or drinking coffee or owning a book were declared illegal, the State would suddenly point to a new "criminal underworld" of massive proportions. In the eyes of the State they would become "a new breed of criminal" to be weeded out of society and thrown into prisons. So it is with any prohibition of popular activities, including gun ownership.

Gun Prohibition Disarms the Poor

Let's face it -- police respond faster to calls from Beverly Hills than they do calls from Watts. And the rich can afford armed guards, to boot! When so-called Saturday Night Specials are banned, does it affect those who can spend hundreds on a fine pistol? No. The only people harmed by a "cheap handguns" ban are the honest poor who have hardly enough money to feed their children, let alone defend them from inner-city marauders. Any form of gun control disarms those least able to defend themselves. And what good is a 15 day waiting period to someone who is threatened by an armed criminal coming by tonight? When one perceives a

threat, one should be able to acquire protection immediately.

Gun Prohibition is Racist

The Gun Control Act of 1968 was rammed down the throats of the American public, blatantly exploiting then-current fears of gun-toting black rioters by implying that the law would help to disarm American Blacks, other minorities and all dissenters at a time of civil upheaval. To paraphrase a popular slogan, "If government does not trust minorities with guns, minorities cannot trust government." Ask any Native American.

In a mirror image case 20 years later, assault rifle bans are being ramrodded through legislatures by appealing to fears that gun-toting white racists are on the loose.

The real and only purpose of gun control is to disarm the innocent and the peaceful, of whatever race, creed or social status.

Gun Control is Sexist

The same goes for women. Police and purported feminists urge women to resist rape with fists, fingernails, keyrings and screams. But why should any woman allow an assailant to get within arm's reach of her? Why don't Women's Rights activists in or out of government reveal the most effective way for a woman to defend herself: to buy

a gun and learn to use it? The truth is, they want women to feel weak and perpetually threatened so that they will beg the State for protection. A woman standing proud, armed and fearless is the last thing most self-proclaimed "feminists" want (since that would undercut their perverse longing for a huge paternalistic government).

Governments Kill More Than Any Mass Murderer

How can people who work for or worship the State -- statisticians -- point to the murder of five children in a schoolyard or twenty people in a restaurant and claim that as sufficient reason to disarm tens of millions of Americans? Are they so presumptuous as to suggest that we are capable of such violent madness? Perhaps there is a degree of psychological projection going on here: statisticians feel within themselves the urge to kill and project it onto the people they fear the most -- us, the victims of the State. For while tens of millions of people own guns, only a miniscule fraction ever use those guns to aggress against others. Every State, however, has guns and even more powerful and terrifying weapons in its clutches and every State has used them, will use them, and are using them to murder hundreds, thousands and even millions of innocent, unarmed

people.

How can the insane mind of a Patrick Purdy even dream of matching the death toll of the most minor skirmish in the smallest of wars or "police actions?" The murder of five innocent children is heart-renderingly tragic, but how many thousands of innocent children were roasted in Hiroshima and Nagasaki? How many unarmed, peaceful young people were slaughtered in Tienanmen Square? How many women, children and old people have been shot by the bullets of "their own" government in Vietnam, Cambodia, Libya, Ireland, Russia, South Africa, Chile, Pakistan, Zimbabwe, Iran and on and on and on for every State you can name, even "our" United States? For statist to use the "mass murder" of a few people as an excuse to disarm Americans when the State is the largest, bloodiest, longest-lived institution of mass murder in all of history is appallingly hypocritical. Do we own an allegiance to the apologists for such atrocities? NEVER!

Private ownership of weaponry is the last defense against all tyranny, foreign and domestic. The thought that there might come a time when peaceable gun owners (even members of the patriotic NRA) must take arms against an American Li Ping commanding the local police and the US military is anathema to nearly everyone. The possibility

however must be faced. A lot of American colonists were horrified at the thought of defending themselves against "their" King's army, too.

Civilian-Based Defense Preferred to Standing Army

Some will say the Constitution "granted" rights to keep and bear arms to provide for a "well regulated militia." Since we have a standing army, the argument goes, civilians no longer need to own guns. Yet that amendment was written precisely because the British used that exact argument in their attempts (from 1768 to 1777) to disarm the colonists. Americans detested the standing armies of the British government and knew that civilian-based defense was the ultimate, perhaps the only, protection against any threat to liberty, whether from London, Moscow or Washington DC.

Defying Unjust Laws is Right and Proper!

When the day comes (and it will, if we don't raise our voices in protest now) that the Imperial State commands its subjects (that's how they view you and me, regardless of what they say) to turn in our weapons, what will we do? Make no mistake -- if people refuse to surrender or destroy their weapons they will be dealt with by heavily armed police; they will be imprisoned,

fined, perhaps even shot if they try to defend their Constitutional -- nay, their human -- rights.

Of whom should we be more wary -- invading foreign troops whose rule we would never sanction, or "our own" government, to which most of us grant some legitimacy and which is right here, right now, all around us? Perhaps paraphrasing a parent's question will help provide an answer: If the State passed a law telling you to jump off a cliff, would you? No fair answer that "good, pure, sober, honest politicians wouldn't let that happen." With guns, it is happening right now.

And when that friendly cop on the beat (whom most gun owners exult as a good man just doing his job and who may even be a fellow NRA member!) comes around to your house, he will come armed with "good government" handguns and assault rifles. "Sorry pal," he'll say, "but the law is the law."

That possibility is something many gun owners -- staunch defenders of law and order and supporters of local police -- refuse to face. They blank out the fact that even -- perhaps especially -- in America, they may have to choose between owning their guns and facing the full implication of the Declaration of Independence; "... that, whenever any form of

government becomes destructive of these ends, it is the right of the people to alter or abolish it."

Some would rather surrender meekly to the State, giving up their last shred of defense against tyranny, than face that choice. But if they do surrender their firepower, the choice will have been made. And it won't matter whether our new masters speak Russian, Chinese, Japanese, English or American Buraucrtese. They will be our masters nonetheless.

What To Do

First of all, keep your guns! Do not turn them in just because some law is passed ordering you to do so. That's just what they want -- sheeplike compliance. You are not a criminal. Don't let the State declare you one or treat you like one. The colonists who turned in their weapons to the Tory town governments soon learned the folly of their actions. Any government that outlaws gun ownership is an outlaw government! It is no more necessary to obey an oppressive, tyrannical State than it is to obey any thief who demands that you turn over your property under threat of death. We know the free person's answer to such a demand. So does the State. That is why statists seek to browbeat us into disarming ourselves without a fight. They need the sanction of the victim. They cannot hope

to disarm us by force. That would tip their hand and guarantee a revolution. But by stealth, instilled guilt and appeals to our peaceful, law-abiding natures they will attempt to expropriate our only defense against their continued and increasing predations.

Resist the urge to obey the edicts of self-proclaimed rulers. Don't walk timidly into a concentration camp filled with once-free men and women. Decry with every fiber of your being this trampling of our fundamental human rights!

THE RIGHT TO OWN GUNS IS A CIVIL RIGHT, WITHOUT WHICH ALL OTHER CIVIL RIGHTS ARE IMPOSSIBLE TO DEFEND.

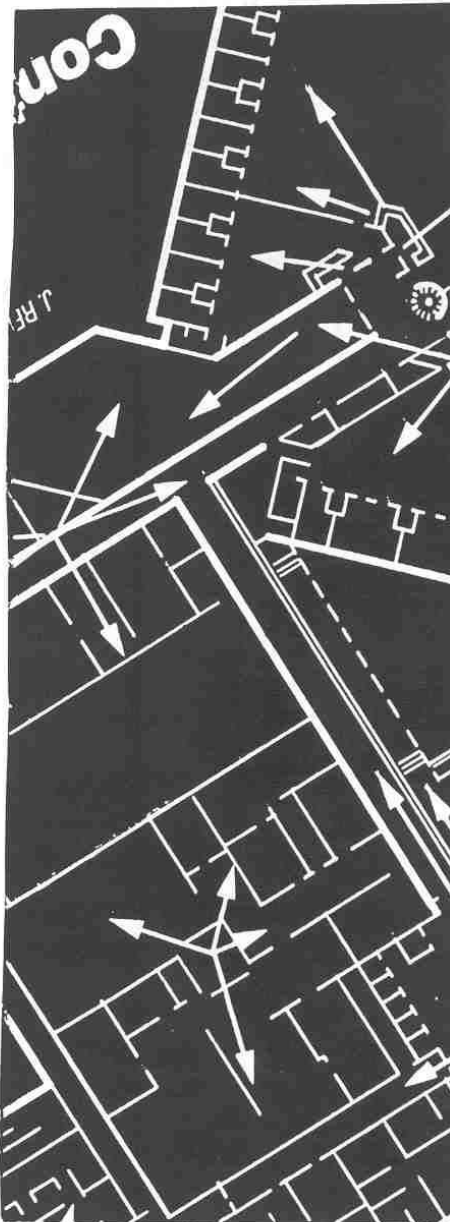
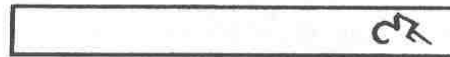
THE RIGHT TO OWN GUNS IS THE RIGHT TO OWN -- AND PROTECT -- YOUR BODY AND YOUR PROPERTY.

THE RIGHT TO OWN A GUN IS THE RIGHT TO RESIST TYRANNY.

ANY WHO SEIZE GUNS ARE THEIVES OR TYRANTS.

Every law restricting free, immediate access to firearms is a direct attack on individual freedom. The course of action is up to you. Demand the repeal of all such laws or ignore them.

with impunity. But never accept them as legitimate restraints upon your liberty. Nothing legitimate can issue from the pen of tyrants.



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Hakim Bey:

Evil Eye

The Evil Eye -- mal occio -- truly exists, and modern Western culture has so deeply repressed all knowledge of it that its effects overwhelm us and are mistaken for something else entirely. Thus it is free to operate unchecked, convulsing society in a paroxysm of invidia. Invidious envy -- the active manifestation of passive resentment -- projected outward through the gaze (ie the whole language of gestures and physiognomy, to which most moderns are deaf, or rather, which they are not aware of hearing).

It's especially when we're unconscious of such magic that it works best -- moreover, it's known that the possessor of the Eye is nearly always unconscious -- not a true black magician, but almost a victim -- yes, but a victim who escapes malignity by passing it on, as if by reflex.

In more traditional worlds (worlds of the "symbolic order" as Benjamin puts it, as opposed to worlds of "history"), I've noticed that people remain much more attuned to the language of gesture -- where there's no TV and "nothing ever happens," people watch people, people read people. Passersby in the street pick up your mood, and according to their temperament they clash with it or

harmonize with it or manipulate it. I never knew this til I lived in Asia. Here in America people react to you most often on the basis of the idea you project -- through clothes, position (job), spoken language. In the East one is more often surprised to find the interlocutor reacting to an inner state; perhaps one was not even aware of this state, or perhaps the effect seems like "telepathy." Most often, it is an effect of body language.

I've heard it said that the Mediterranean and Mideast worlds evolved a complex phenomenology of the mal occio because they are more given to envy than we Northerners. But the Evil Eye is a universal concept, missing not in any space (such as the chill and rational North) but only in time -- to be exact, in historical time, the time of cold reason. Reason's protection against magic is to disbelieve it, to believe it out of reason's universe of discourse. "Asia's" defense against magic is more magic -- in this case, the blue stone (common from Lebanon to India, maybe even farther East) or else in the Mediterranean (our own "Asia"), the downpointed bull sign, or the phallic amulet.

But reason and magic are both superstitions ("left-over beliefs"). I suggest that the mal occio "works;" but my analysis is neither rational nor irrational. Who can explain the complex

web of signs, symbols, forces and influences that flow and weave between such enigmatic monads as ourselves? We can't explain how we communicate, much less what. If the "symbolic order" was replaced by "history," and if history itself is somehow now in the process of "disappearing," perhaps we may at last breathe free of the fogs of magic and the smogs of reason. Perhaps we can simply admit that "mysteries" such as the Eye -- or even "telepathy" -- somehow appear in our world, or seem to appear, which means simply that they appear to appear and thus that they appear.

The proper organ for this kind of knowledge would be the body.

Now envy is universal. But some societies attempt to keep it under control, while in others it is unleashed by being turned into a social principle. We have no defense against the Evil Eye because our entire social ethic is rooted in envy. At least the benighted Asias have their amulets and prophylactic gestures. It was not reason which banned these frail defenses, however. It was Christianity. "Verb sap," as English schoolboys used to say.

The two post-Christian ideologies -- capitalism and communism -- are both fueled by envy. In both systems it is a survival trait -- no, it is an economic trait. "Oeconomy" -- an old word for the totality of all

social arrangements. The "Eighties" was not the decade of greed (which at least has the dignity of an active force) but of envy. The minority envied the majority, the poor the rich, the "addicted" the healthy, women men, blacks whites... yes, but the rich envied the poor (for their idleness), the healthy envied the "addicted" (for their pleasures), men envied women (as always), whites envied blacks (for their living culture and for their suffering), and so on. And everyone put the Evil Eye on everyone else.

A crude anthropology (note the "anthro") claims that "primitive mind" experiences envy as a female principle (hence the phallic defense against the Evil Eye). A very limited view. "Envy" may be yin when compared with the yang of "greed," but the Evil Eye, as a prolongation of *invidia*, is pointy and penetrative, like a dagger -- a death-dealing phallus -- to which one opposes the phallus of life, the penis itself. An Italian savant once told me of the most horrendous example of the *mal occhio* he'd ever encountered, in a withered and hairy-faced old woman. A healer, a charismatic Catholic mystic, undertook to cure this miserable witch -- and discovered that, unknown to her, she was in fact a man (the genitals had never descended).

A gender analysis of the Eye will get us nowhere. The

association of the Eye with woman may arise from the tendency of women to be more sensitive to body language than men, and thus to hold on to certain "magics" even as they begin to vanish from those worlds which discover history (which, as everyone knows, is not by and large her story).

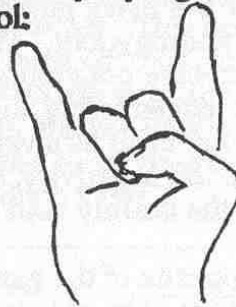
The Nuer believe that all accident, illness and death are caused by witchcraft. Most Nuer witches are unaware of themselves as witches. They suffer from envy. According to our tribal beliefs, all accidents are accidental -- no one is to "blame." We suffer from envy, but we are "innocent." Frankly I can't believe either the Nuer witch-finders or the pundits of our own mechanistic world view. Both belief systems are "disappearing" anyway -- why should I buy passage on their sinking ships? Things are so much more complex than either world view can imagine that, in effect, things are much more simple than either of them would have us believe.

I mean: the effect of two human beings on each other occurs on so many levels that flat concepts like witchcraft or accident can't begin to do it justice. And yet, matters are not nearly as tangled and dark as the theory of witchcraft would have us believe, nor so brutal, so industrial, as the theory of the mechanistic universe. The body knows much without knowing, the imagination sees much that

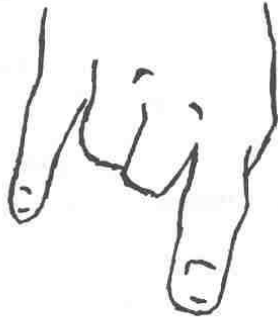
it does not need to understand. The body and the imagination overstand -- they are above mere understanding and it's clumsy abstractions.

Blue is the color of the sky and it's happiness, air and light against the earth and shadow of envy. But blue is also the color of death -- as with the old Bedu woman who told Lawrence that his blue eyes reminded her of the sky seen through the sockets of a bleached skull. The Yezidis, the "devil worshipers" of Iraqi Kurdistan, refuse to wear blue beads or even clothes because it is the color of their Lord, Satan, the Peacock Angel, and to wear blue to ward him off would deeply offend him. So the blue bead is homeopathic -- a bit of evil used to defend against evil -- perhaps a fragment fallen from the Horned One himself, powerful in it's goatly virility against the cthonic negative yin-like power of envy. And yet the stone is also the serenity of azure, turquoise, infinity, the feminine -- a bit of mosaic from the matrix of the sky, or of water.

Similarly the bull sign, when seen upright and face-on, is undoubtedly a yang-ish sort of symbol:



-- but pointed down and seen in reverse -- as it is presented to the view of the Evil Eye suspect (although the gesture is made surreptitiously), the sign becomes a Stone Age woman-image, two legs and a vulva:



so that potency against the Evil Eye comes from the "horns" which are stabbed down, the virile element -- but within that symbol is embedded the power of the goddess as well.

Even the phallic amulet, which might at first appear all male, is not the penis of the animal god, but of Priapus, a god of vegetation. It is the penis of fruit and flower -- in some sense, a female penis.

The aortapic complex is thus to be seen as neither male nor female nor even, properly speaking, androgynous. The symbols revolve not around gender but engendering, around life or energy itself as a value opposed to the negativity, the vacuum, the deathly cold of envy.

The opposite of the gaze of love is not the gaze of hate, but that of envy, passive, unliving in

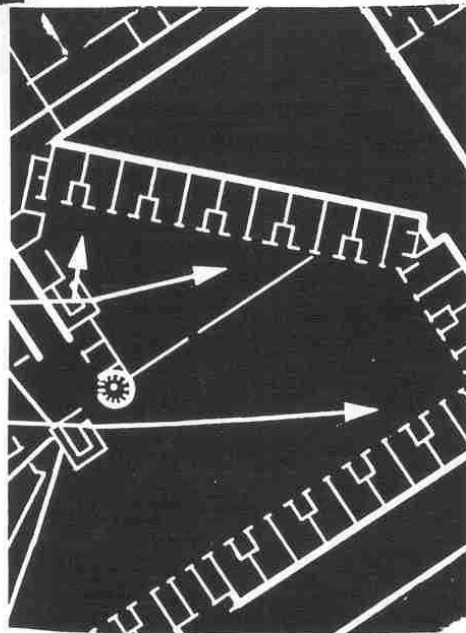
itself, vampirically attracted to the life in others. A barren woman sees a pretty newborn baby -- she praises it to the skies, her gaze pierces directly to the infant's breath. Are we so certain that the language of gestures is weak, an evolutionary appendix soon to be bred out of the species? -- or do we suspect that it is strong, powerful enough to attract love, or to make sick, even to kill?

Everywhere in our world this deadly gaze is directed at us, as in Bentham's Panopticon. We are described to ourselves as victims, as patients, as passive focal points of misery -- we are shown ourselves deprived of this or that commodity, or "right" or quality which we most desire. The ones who tell us this -- are they not the rich, the powerful, the politicians, the corporations? What could we still possess to awaken in them such *invidia*, and the endless assaults of their *mal occio*? Could it be that (unknown to us or them) we are alive and they are dead? The TV screen can be an ultimate Evil Eye -- because it is already dead and the dead (as Homer showed us) are the most envious of all beings. Everything mediated is dead, even this writing -- and the dead yearn for life. I've tried to protect this text against being an Evil Eye, as well as against the Evil Eye itself, by including in it the names of the appropriate charms. But prose alone will never do the trick. There must

occur enchantment, a singing that changes (our perception) of reality. Or better, the blue breath of the serene sky, or the hot moment of the thrusting cock.

Envy is an abstraction because it wants to "take away from." The Evil Eye is it's weapon in the psychic/physical world. Against it, then, must stand not another abstraction (such as morality) but the most solid of fleshy realities, the over-abundant power of birth, of fucking, of azure breezes. The amulet we fashion against an entire society of the Evil Eye can be no more and no less than our own life, adamant as stone and horn, soft as sky.

CR



review:

Surviving In Prison

by Harold S. Long

Surviving In Prison is record of one man's experiences in prison, offered as a guide for physical survival in a system designed to break and control lives.

The book describes prison from conviction to incarceration to the hole. It describes the inhumanity of prisons, the humiliation and the petty rules that demand exaggerated penalties for violation. The factual nature of the writing, presented without evaluation in the knowledge that the horrors of prison speak for themselves, are so descriptive that one feels the shutting off of light and hope as they are systematically removed from the author.

This book is of great utility to anyone who believes they might end up in prison for any reason, or who is a supporter of prisoners rights. It is far outside the arena of "political correctness:" prisons do not make such subtle distinctions in their oppression and the author does not either. This book proves most completely that there is no life in prison, only survival, and the insight the author has to survival in prison is of unique value.

CR

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interview:

T and F are a married couple who occasionally practice sado-masochistic sex. T spoke with OVO about control and sex via a postal interview in July 1991.

OVO: How does being in a position of psychological and sexual control effect your relationship outside of an S/M encounter?

T: Outside of the S/M encounter F and I are just as close because we know that rather than getting mad at each other we can always have a sexual encounter where we can take out that aggression, not necessarily involving pain. Then we come out of it and the love is so strong that it erases everything that was wrong before. I think it's strengthened our relationship because we have that way of venting our aggression.

OVO: How does being in a psychologically and sexually controlled position effect your relationship outside of an S/M encounter?

T: It's the same. I love and trust F more than anybody in the world, next to my daughter, and S/M is putting yourself in your partner's control. I learn a lot from being in that position. I can learn stuff about my boss, about police officers, about control methods of all kinds and how they work, what drives these people to do what they do and if they are getting some satisfaction out of it. It helps

you deal with people who you know in any given situation will have more pull or power than yourself. By being able to deal with it in short periods of time such as in S/M it helps you deal with power-mongers in real life.

OVO: How do S/M encounters effect your interaction with other (family, friends, co-workers, etc.)?

T: In a lot of our friends who are married you can feel the anxiety and the hate that grows between these two people because they don't let it out. It makes us feel glad we've found a vent for these feelings. It's insane how people pattern their lives after a dream they see on a soap opera. It's hard to be around those people. It's boring to hear stories of who's sleeping with who and all that chitter-chatter.



OVO: How does interaction with others effect your S/M encounters (bad day, good day, celebration, sorrow, etc.)?

T: I don't think it has any bearing on it. I don't get upset over too much. I think it's something that builds up until for a week strong we might

have S/M sessions. It's a cleansing no matter what position you're in. We get into it when we feel we need it. It's self-therapy.

OVO: How do you prevent a position of powerlessness from becoming a position of victim (that is, a matter of trust instead of psychological or physical damage)?

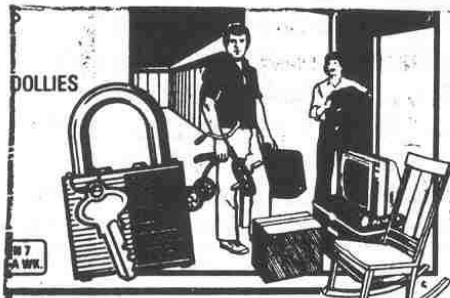
T: The way we prevent that from happening is that during play if one of us goes too far the other says "please stop -- for real."

OVO: How is an S/M relationship different from that of oppressor and victim (cop and prisoner, military and civilian, rapist and victim), which any advocate of freedom and dignity would oppose?

T: Because it's consensual and those relationships are not.

OVO: Are there growthful, liberatory, cathartic results of S/M?

T: Once I started to get into it with my wife I started to grow more, to see mechanisms behind control that go on in government and at work and in certain possessive friends. It's a healthy thing for people who are into it and feel a need for it.



OVO: What would be the effects on society if S/M moved from being a deviancy towards an alternative, or from an alternative to the norm? Why hasn't this happened already?

T: When gays and lesbians came out of the closet and the media started giving coverage to them then people's perspectives on them opened. Media molds a little bit of every facet of the individual's life. S/M is very low on the ladder as far as what media covers so I don't think it's going to happen. People have a misunderstanding of S/M. They see it as not consensual, something that causes only pain and no pleasure; it looks scary and weird. They have no way to know what it's really about because it's extremely repressed. I think there are a lot of people who have tried it or who might do it once in a while but they're not the kind of people who are going to talk about it. It's the same with marijuana; there are a lot of people who've never done it, won't ever do it, just aren't into that sort of thing, and they think they are the majority. In fact, I think there are a lot of people who have, maybe only once, or once or twice a year, but nobody talks about it and people don't know about it. Maybe that's good, maybe we need little private things to keep ourselves sane, but because of that we'll never know how many people are into S/M. The more I come out about it the more it opens other people up to their

boast "Not only at home but abroad as well, voices are heard which congratulate the German Reich" on its sterilization policies. It must have warmed his heart, two years later, to hear voices raised in support of medical murder within no less a body than the American Psychiatric Association.

Without Psychiatry--

Psychiatry bears a large share of the responsibility for the programs of mass sterilization and mass murder within Nazi Germany. Both English and American psychiatry must acknowledge their roles in establishing the attitude that led to these slaughters and in encouraging the first stages of Hitler's implementation of eugenic psychiatry on a grand scale. Within Germany itself psychiatrics provided the first ideological justification for systematic, organized murder and then set the example by murdering from 200,000 to 300,000 mental patients. Psychiatry developed the technology for mass murder in extermination camps with gas chambers and crematoriums, and psychiatry went on to teach the SS killers how to carry out their tasks. Moreover, psychiatrists selected the first groups of Jews for the slaughter by using official "euthanasia" forms and killed them in psychiatric extermination

centers.

Meanwhile, English and American psychiatrists either ignored what was going on or, in extreme instances, explicitly supported medical murder. Without psychiatry the mass murders in Nazi Germany might never have taken place.



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By Order of
CHIEF OF POLICE

interview:

Melissa is a friend who spoke with OVO about her eating disorder on the 12th of July, 1991.

OVO: When did you first realize there was something wrong about the way you were eating?

Melissa: Last Fall. I was dating somebody and I started doing it a lot. I've noticed I tend to do it more when I'm in a relationship. I used to drink a beer everyday because it would help me throw up. I came home from work and drank a beer really quick. I was in the bathroom doing my business behind the closed door and the person walked in on me. They suggested to me that I might have a problem. I had thought so before but when somebody else confronted me with it I had to confront myself with it. That's when I realized there was something really wrong with what I was doing.

OVO: How long had you been doing it?

Melissa: It's an on-again-off-again thing with me, depending on how you define it. I define my eating disorder not by how long I've thrown up or how long ago I starved myself. I think I've always had an unhealthy relationship with food. It's taken on different forms over the years. I can remember when I was young I was deprived of certain foods that my friends could eat because my mother was really into health foods. I would go

over to my friends' house or trade lunches at school, and horde junk food because I was fascinated by it and it was something that was forbidden to me. That's the first example of it. Over the years it's been bulimia, it's been anorexia, there've been points where I've been a compulsive exerciser, but the most reoccurant and the problem I have now is bulimia.

OVO: What is that?

Melissa: It's called binge-and-purge syndrom. When I start eating I don't feel like I can stop, then I feel guilty, so to make me feel better about eating all that food I'll make myself throw up. Or I'll not eat for a couple days or I'll exercise for a long time. Some people use laxitives but I've never done that.

OVO: Was throwing up something you figured out on your own?

Melissa: Yes, it was really easy for me. I've always had a nervous stomach. I figured out I could do it and use it as a way of maintaining my weight.

OVO: What is the source of your concern about your eating? Why isn't it a natural process?

Melissa: I hate to sound like "I have this horrible childhood" but I think that's where a lot of it came from. We had a rule in our house my sister and I joke about now called the Clean Plate Club (my sister, by the way, is anorexic). We weren't allowed to leave the kitchen table until we'd finished everything that we had been given to eat. From there I started associating food with reward and

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punishment instead of just what I needed, like sleeping. It became something else.

OVO: Do you think your mother has some kind of eating disorder?

M: No. I think my mother getting into her health food kick was just something to occupy her because there were things going on in our family that were very stressful for her. It was a means of her being able to cope by being interested in something.

OVO: You go to a group where you talk about this with other women.

M: Yes. Last spring I started group therapy and individual counseling for my eating disorder.

OVO: What are the other women's experiences like?

M: Their experiences are very similar to mine. It's very interesting because a lot of the ways I react to other things, not just food, are very similar to the other women in the group as well. It's like obsessive-compulsive behaviour across the board, not just with eating. It's a pattern that develops the way you deal with everything.

OVO: Do you or they see any kind of connection between your eating disorder and media portrayal of women?

M: Yes, and that was what really invoked a lot of emotion in me because I'm very involved in feminism and the portrayal of women in our society. I think it has an enormous amount to do with that. I think that's why it became such an obsessive thing

for me as I got into my teenage years. I'm 21 now. I saw a commercial on TV the other day for a clinic for eating disorders where they called it "The national college women's plague." It's one of the biggest things that happens to women when they enter college. When I moved to Knoxville is when my eating disorder became the worst. I think that has to do with being on my own and food being a focus, something that is a constant, that I could always depend on.

OVO: What is it that you're trying to achieve by going to the group therapy and counseling?

M: One thing I learned in group therapy is that we're not there to find a cure. We're there to give each other support and to understand why we do it because that's more important. I'd like to think eventually I won't have to do it. There are times now where I'll go days or weeks or even months... there was a period not too long ago where I went a couple months without doing it and that felt good, like I had power over myself.

OVO: If it's something that you've done for a long time and that a lot of women have done and do what's bad about it?

M: It's dangerous to your health. I have medical problems now because of it. I have a stomach ulcer. You can damage your esophagus (I've been lucky enough not to). I've never had a cavity in my life and now I have seven because my stomach acid

has corroded the enamel off my teeth in the back. It can cause heart problems. The two effects it's had in me have been my teeth, and I get heartburn a lot and I have upper intestinal problems now from stomach acid.

OVO: Why is this occurring in women more than men?

M: I think there's a stronger image for women to live up to. There is an image that men have to live up to but there's more emphasis and pressure for women to look a certain way to be accepted in our society. It's contradictory because we offer women a double standard by showing her all these great things she's supposed to eat and make in her lifestyle and then she's still supposed to look that way, and it's impossible.

OVO: Why is it offered if it's obviously a double standard and impossible?

M: I can't answer that. I could say it's just another way for men to have control over women but I think that's maybe not answering the question, maybe that's just anger. I think it's because women want to have a certain lifestyle that they've been given the opportunity to have now and yet they're still supposed to look a certain way from the old world of thinking, pre-feminists thought, and what men find appealing today in our society is thin women.

OVO: Is this a modern problem?

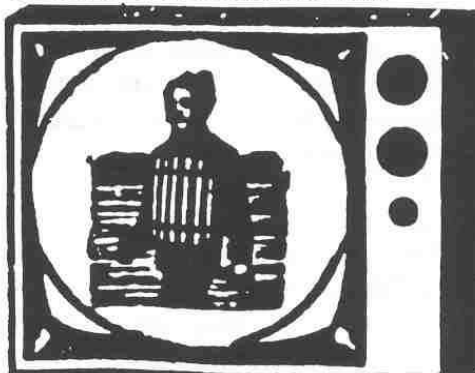
M: The Romans and the Greeks had vomitoriums where they

actually would purge on purpose, but I think that was a way of having a decadent lifestyle and there wasn't any kind of image put before them as a reason to do that. If you discount that then it is a modern problem.

OVO: A friend of mine said that anyone who has an eating disorder should have their television taken away.

M: That's a good point because that's where the double standard comes from. Commercials. That's where the image is the strongest, that's where we see the women that we're supposed to look like.

OVO: It's telling that if you look at an ideal for women (and I think having one is a bad idea in the first place) prior to television that ideal is very different. It's changed throughout history but I think there's a strong connection between modern eating disorders and television. All the years of film before television didn't inspire eating disorders but film is also a visual medium. The difference is commercials.



M: The food industry has created a demand for the diet industry. It's a vicious cycle. I notice

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when I watch MTV sometimes (I watch it when I'm getting ready to go to work to have some background noise), that's when I want to look a certain way the worst. I know people who've told me that when they're dieting that they watch MTV because it gives them inspiration to look like these women who probably have eating disorders themselves.

OVO: What would you want someone reading this who has an eating disorder to know?

M: To know that they should want to get help because it's not something you should want to do and that you can get help. And it's dangerous. It doesn't seem like it's dangerous and it's a really easy answer but I'm sure that I'll be really regretting a lot of what I'm doing ten years from now. I'm sure I'll have a lot worse problems. I don't have a problem discussing it with friends and that's where I get a lot of my support but maybe that's because a lot of my friends have eating disorders. It's a secret and we go into our rooms to talk about it. Everybody understands that what is said behind that door is not said anywhere else. That's what defines an eating disorder, it's something that happens behind closed doors.

OVO: Who defines the ideal image of a woman and the ideal image of a man?

M: I think the media.

OVO: Who controls the media?

M: Are we talking conspiracy theory here? I think a lot of

media is self-perpetuating. I don't know who controls the media, I think that's a whole other issue, but I think that by media offering something to the public and by the public's response to that, it recreates the demand for it, like the economic law of supply and demand. It's something that perpetuates itself.

OVO: What can we do about it?

M: It should start with the individual. I try not to be influenced by images of women to look a certain way. I don't buy the magazines. That's a way to start. It's a choice the individual tries to make. By doing this interview I hope I'm reaching out to someone else. I think it's important for us to let other people know that it's wrong. Know that it's wrong ourselves then try to let everybody else know why it's wrong and maybe beyond that do something about it together.

OVO: Like what?

M: Like a support network.

OVO: What about after a support network, or in addition to it?

M: That's when you're ready to step into things on a big scale. I've written letters to fashion magazines telling them that their magazine portray images that are unhealthy for women and I think maybe a group could do that. I noticed the other day that there's a thing on MTV where you can submit a video and tell them what you don't like about anything. People have the option to complain about something that

is on MTV that they don't like. I thought that would be a fun thing for me and some of my friends to do, to make one and submit it to MTV and see if there's a response at all.

OVO: MTV has realized that it can present any criticism of itself without changing. A friend of mine did an Art Break for them, and in their contract it said you have to have the MTV logo in it, and even if your Art Break is one minute of you ripping the logo up or seeing it on a TV screen and shooting it or in any way criticising it, you still have to show the MTV logo. That's showing how media perpetuates itself. The problem and the solution are coming from the same source and you can't hold on to either one of them and pull them away from yourself.

M: Like Coke commercials that don't have anything to do with the product but show the image of the product.

OVO: That's why it's important to boycott that kind of media completely, without exception, and simultaneously to create an alternative that people would hopefully find interesting and stimulating and life affirming. A lot of what we've been talking about is good commodities versus bad commodities but eventually we're going to have to come up with something that isn't a commodity at all and return to something like "art" and figure out some way to make art that isn't a commodity. It's going to be difficult. That effort started

many decades ago and it still hasn't been achieved.

M: Another example of the double standard is that the commercial I saw for the eating disorder clinic came on MTV. It portrays women as this certain ideal, then offers a solution, then help for the solution later. Usually if you notice on TV diet commercials follow food commercials.

OVO: How does education figure into it?

M: That's what's really scary. When you learn about health and nutrition in school, usually the little pamphlets and flyers you're given are from the National Dairy Board, who say it's good for you to drink milk. My mother was a teacher and she said it's because it's so hard for the schools to get funding from the State that they will accept funding from corporations. I don't take it too seriously when McDonalds gives me a nutrition guide.

OVO: What do you think is going to happen in the future regarding eating disorders?

M: I hate to say it but I think it's going to get a lot worse before it gets any better. Maybe it will get so bad and so rampant that it will explode and will be like everything else in this world that's wrong. It'll just keep happening until something really horrible happens.

OVO: Or something really wonderful.

M: And then we'll stop and go gee, sorry. When Gloria Steinam

came to the University of Tennessee she said more women have died as a result of bulimia than it's ever been reported of people dying of AIDS. AIDS gets more recognition and I agree it's a problem that needs recognition but... Even with me, I know how wrong it is for me to have an eating disorder and I still do it. Even as wrong as I know it is and even as much as I don't want to be a victim of it, of the media and everything else, I can't help it. When I go out and I see other people who look good or go shopping and I want to buy a certain kind of clothes but they won't look good on me unless I look a certain way... It's hard for me when people I care about have also been fed this image that people should look like that as well, like my family. I recently took a family vacation and my aunt is really thin, and her whole family is thin, and it made me feel like I should be thin.

OVO: Have you talked with your mother about this?

M: Yes. My mother was a lot more informed on the subject than I thought she would be. I was thankful for that. She was very supportive. It was a surprise for me to get that support. She agreed that a lot of what she went through on the health food kick maybe contributed.

OVO: How much TV do you watch?

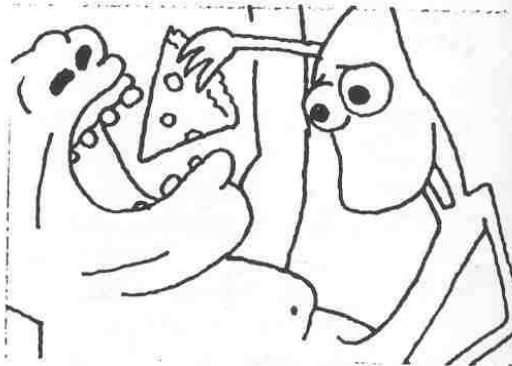
M: When I watch television and pay attention I am very critical. I

sit there and watch it and get frustrated and angry and critique everything. I'm glad I'm to this point now where if it's on and it's really bothering me and it's disgusting I'll turn it off immediately and I won't just change the channel. I don't like to watch a whole lot of television because I think it's bad in ways besides just image. Sometimes I watch it before I go to work, sometimes I have it on to have in the background when I'm in the shower if nobody's home. I like to have noise.

OVO: Do you watch TV while you eat?

M: Yes, and it's scary to notice how many other people do that.

OVO: Television destroys community and that's another reason to boycott it if you're trying to establish a community of support for anything, for any sort of political project or personal improvement or art or thought. You can't just have the TV on all the time.



M: That's one reason I'm really glad I got my job. Some days I'd wake up and there was only so much in a day that I could do before I'd done it all and I'd find

myself watching television. Especially since we have cable. We're moving soon and I don't want to get cable when we do. We have a VCR and that's different. Selective viewing is different. There are a lot of films that are worth seeing and are good movies I enjoy watching. That's what's nice about cable, watching HBO. The other day one of my favorite movies came on and that was nice to watch.

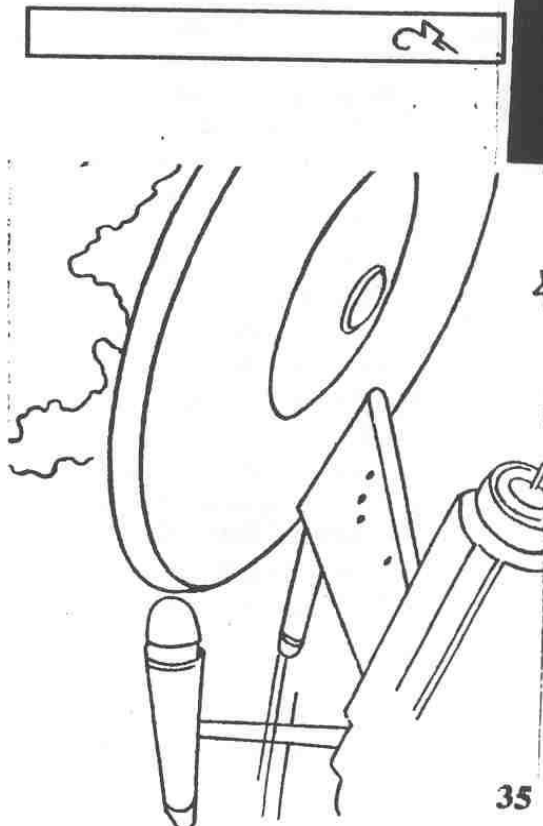
OVO: What movie was that?

M: *Pretty in Pink*. My housemate bought a TV Guide so that I wouldn't have to turn on the TV when I was bored and I wanted to see if anything was good on because then if nothing was good on I'd find myself watching anyway. Now I look for things I might want to watch and watch those things only.

OVO: What is it that makes you bored?

M: When I didn't have a job and everyone else in the house would be at work, I felt that for that period of the day I should be... I would clean the house every day, I'd get up and clean, and I was getting tired of cleaning. You can only clean so much until everything is spotless. Then I would wait for everyone else to come home. I was turning into a housewife! I'd make dinner and clean the house and write letters, I did everything I needed to do and there wasn't anything else I could do, I was looking for a job but you know how that is. Now I've got my job and that's nice but a bad thing is that sometimes

when I get off from work I'm so exhausted I can't think, so I want something to think for me, so I watch a box that tells me how to think. That's really dangerous. Lately I've stopped letting that control me and I've only been watching selective television again. I watch Star Trek on Saturdays and I like the show Alien Nation because it deals with racism. When I first moved to Knoxville I didn't have a TV for the first few months but I still had the eating disorder. I think it's beyond television. Television influences so many aspects of our lives that you can be influenced by television without watching it.



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Trevor Blake:

Drugs

1. People on drugs are generally never as clever as they think they are.
2. Drugs will be the excuse used for the arrest of most activists, radicals and minorities in the near future.
3. Use of drugs can cause physical addiction.
4. Use of drugs can cause physical damage.
5. Use of drugs can cause mental damage.
6. Drugs generally destroy communities that are not based on drugs by becoming the lowest common denominator; those who used to share music, politics, sex, etc. will eventually share only drug experiences.
7. Most of the drug economy funds either the State, organized crime or both.
8. There is no insight or perspective that can only be attained through drugs, excluding neurological disorders specific to a drug overdose.
9. Use of drugs is in no way radical or rebellious.
10. Drug advocates are generally boring, and often actively cooperate with the State to punish "bad" drug users (such as cocaine users) while advocating their "safe" drugs (such as marijuana).
11. Smoke makes clothes and furniture stink and may cause health problems for those around the smoker.
12. The drug industry and the rehabilitation industry are one.



House of the United States of America:

Warbucks Intra-Family Communique

I know that you don't like to think this, but we are much like humans. We are subject to the human frailties. We forget. We get slipshod. We fall short of our disciplines. You have selected me to be the family coordinator and I agreed to be, at least until someone better comes along. So that is why I'm now reminding you of some of our basic principles for handling slaves.

Our slaves can get bored easily. When bored, they get restless. They start thinking, and questioning orders. Therefore it is necessary for us to direct their thinking into areas which keep them dependent on our leadership. We must make them feel dependent on society for all their needs. Make them feel important to the Great Whole to which they belong. Keep them too deep in debt to have any spare time to experiment with principles of self-sufficiency, or even just getting out of the hole.

A few of the slaves who refuse to conform are squatting in various places and planting their apple seeds, plum pits, grape seeds, adacado pits, orange seeds, nuts of all kinds and vegetables. They are not using our hybrid seeds. They

found organic natural seeds more productive. They are creating Gardens of Eden, with free food, no rent and an acceptance of the Golden Rule instead of Government. So far, only a few of the smarter non-conformists are doing this. This gets them off our case; however, we must not give them any publicity, as it might encourage more of our workers to not conform.

The family came up with a great innovation when they first decided to "allow" the peons to "own" land. Ownership gives them roots, ties them down and makes it easier to find them. It also gives us a classification of slaves known as landlords. They serve us by forcing people to pay them rent in order to have a space to sleep on this planet. Thus they all work for us for the rest of their lives. We must always make them think that this is normal and that everyone has always had to pay rent and that they always will.

If the slaves deviate from their present thought patterns, they might think it strange that they "agree" to work for us for 30 years to buy a place to sleep. They might wonder why some "primitive" people are able to build their homes from the material at hand in a couple of weeks and have no mortgage to pay. They might even find it simpler, more enjoyable and even more adventuresome to walk to where they wish to go instead of working for us to earn

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money to make perpetual car payments to us, so that they can get to a job to make the money to make their car payments. To say nothing of the car maintenance costs and depreciation. We must constantly entice them to buy. They make much better workers if they are always in debt.

If we allow them space to think, they may question the vehicle with which they are killing themselves: 50,800 persons dead and 1,900,000 disabled in 1981 in the United States alone. They may see how machines and their present manufacturing processes are destroying their life-support system. They may see that all the processed junk food we're selling them is making them sick and costing them more; see that their boring, unsatisfying jobs are driving many of them crazy. They might even discover the simplest unprocessed foods which are cheap and healthful.

As it is recorded in our family archives, one of our forefathers, Gaius Julius Caesar once said: "Give them bread and circuses, to keep them from rebelling." It is a simple matter to give them food, but it takes a little more imagination to give them circuses. I guess this is the creative part of being slave masters -- to create diversions to keep their gulable little minds busy.

38 Our Watergate Scandal

was a fine circus. It kept them thinking and talking along safe lines for years. We are still getting some mileage out of the Kennedy Assassination and they still aren't sure whether we shot the real Kennedy, his double or a dummy. We have a fine show going in Central America and the Middle East, some still lingering in Germany, others in Vietnam, the USSR and China.

We may use the recent invasion to start another World War. It will be a challenge to attempt to involve our sheep in another big war, so soon after the last one. However, we may be able to pull it off, to get them angry enough to fight. We wouldn't need to use the older nuclear bombs, as they could be dangerous to our families' health. We might use a few of our cleaner H-Bombs. It will be a creative, fun time for us. Wars are truly the sport of kings. They are more fun to stage and run than chess games, or the hum-drum activities of production or politics.

Creating straw men for slaves to knock down is one of our best numbers. We set it up and let them tear it down. It diverts much of their creative energy. We create another excellent diversion by resisting their efforts to tear it down.

We learned long ago that people can think only one thought line at a time. We feed them thoughts and they either fight them or go along with

them.

Music has always been an effective tool for setting their moods, their pace and leading their thoughts. While dancing they learn to step to the beat of our drummer and keep the pace we set. This teaches them to obey orders. The drum has always been useful for this. We let them touch each other during the dance. They seem to enjoy touching and they feel successful when they keep in step, so this training process becomes self-perpetuating. It also serves as an excellent distraction.

They must occupy their minds with keeping in step to the beat and with how they are going to entice their partners to bed. If they are constantly bombarded with distractions they will have no time to do any real thinking. They will only be aware of that which we make them aware.

Our closest guarded secret is the fact that slavery still exists in every country on this planet.

Laborers, farmers, traders, professionals, managers, directors and presidents -- all take pay, so they must obey our orders. They are not aware of their bondage. Some are vaguely aware of the idea that "big money" runs everything. But they are unable to relate to the idea that they are part of that "everything."

They think that they are free people, making all their own decisions. We allow them to

make the unimportant ones. The important ones we cover in their laws, and in their customs and religious and moral codes. We have even trained them to punish their own kind when they do not conform.

We have been masters for a long, long time. We teach their kids how to work, to be submissive and to obey orders. These kids grow up to be good slaves, like their parents. Most of the parents even go so far as to break their own kid's spirits. So by the time they are of work age, most of them are docile, gullible and easy to manipulate.

Through all our media, including books, we give them a substitute for living. For example, we encourage them to live vicariously through the exciting adventures of fiction. This puts their fantasy life through an exciting energy drain which seems to satisfy some of their emotional hunger.

This substitute fills one of those spaces in time which they might have used to go out and experience life first-hand. Distractions keep them from discovering the bondage they are in. We must continue to titillate them to want to watch television and movies, to read newspapers, magazines and books and to listen to radio and music.

We use the mass media not only for a distraction but also to help create their basic beliefs and expectations. Of course, the schools and churches serve this

purpose too, as do popular songs and music. We use the media to create the desire to buy. In this way we motivate them to work for us.

They continue to administer to our needs as they did to Caesar's and as they did for the priests in the time of the great pyramids. Our ancestors really knew how to handle people! As slaves get more education it takes a little more finesse to keep on top of them; however, it's basically the same even today. Keep them fearful; fearful of death, fearful of pain, fearful of each other. Always encourage competition: it's like fighting, it separates people and keeps them fearful of losing.

We have made them afraid of death by telling them that they have spirits which live on after their death. If they obey our rules, which we tell them were inspired by God, their spirits will be assured entrance into Heaven or reincarnated into a better existence, depending on which of our religions they have chosen. This makes them afraid to die, because they know they haven't obeyed all the rules (which we deliberately made too difficult to always be obeyed). If they can be kept afraid they are more easy to manage. Then they look to us for guidance and protection.

Promoting fear of pain is another distraction we have always used. We must not give them time to discover that pain is their body's method of

alerting them to the fact that they are doing something wrong to it. So before they can check out the reason for the pain, we channel them to a doctor who will attempt to numb the pain. The doctor will take up their time and money doing so. It creates a great diversion, and debt. Some people talk about their pain constantly. The patient's pain will usually return (sometimes to a different part of their body) after their cure. Doctors usually don't remove the cause of pains. This would put them out of business.

We hire some of the slaves to act as police and soldiers so that we can threaten to inflict pain and imprisonment on the others. They literally enforce their own slavery when they take jobs in law enforcement and the military. We keep them too busy and too broke to realize this.

Sports and gambling have always been good spectacle. Sex may rate second place. Drugs third. We have achieved a sort of mass hypnosis by using movies, TV and music, with which we have been able to implant suggestions and beliefs without their being aware of it.

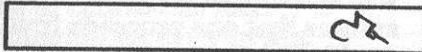
We may need to give our ecology program front page coverage again soon. It can take up the Slack to hold their attention in case it is untimely to start a war now.

Remember, the Warbucks family has ruled on this planet for six thousand years, so it is

our right and destiny to continue doing so. Keep up the good work and if you have any problems, contact Alexandria or Ernest, as I'm taking a little vacation.

Cleopatra

Cleopatra Warbucks



-upcoming issues of OVO-

#12: SCIENCE (11/91)

Science as "art;" fringe science; science in the service of social transformation; folk science; debunking; anti-tech as fascism; neo-phenomenalism; science as religion; neglected innovators; abuse of science; SCIENCE! With original and rare works by Feral Faun, Walter Alter, Chris Gross, Trevor Blake, a few "big names" and some real scientists.

#13: TRAVEL (1/92)

Your home is my exotic; imagination; confinement; travel logs; maps; growing older as time travel; language; discovery; is there anywhere left to go?; transportation; clashes of cultures; the future...

#13: SUFFERING (3/92)

What is suffering? Why do people suffer? What can be done to lessen suffering? What can be learned through suffering? Is there anything that can only be learned through suffering other than how to suffer successfully? An end to suffering? Is suffering necessary? Is suffering good? Ever made somebody else really suffer? Are you a survivor? If there is suffering can there be anything else?

Quickly, send everything to: **41**
OVO Post Office Box 23061
Knoxville TN 37933-1061 USA

interview:

V. Vale was the publisher of Search And Destroy, an in-the-trenches documentation of punk rock (1977-1978). He and Andrea Juno are now co-editors of Re/Search, a series of books and magazines exploring deep in the heart of the control process. This interview with Vale was conducted on the 17th of July, 1990.

OVO: What is the main source for the information that you publish?

VALE: We never tire of saying that our main influences were surrealism and situationism, and surrealism as you know placed a great deal of influence on objective chance and randomness and insanity and systems for decyphering the world that are a-logical systems. We will admit that a lot of it is just purely chance. But of course through the years we have friends and our friends really help us. For example, the film book [Re/Search #10, Incredibly Strange Films], which was actually the first book that broke out of our small industrial music underground audience, that was done just because we got a letter from Jim Morton, who had been collecting these incredible films all his life but particularly since the advent of the VCR. He wrote us, and then we went over to his house every Saturday night for years and watched two

or three of four movies there and ate popcorn. It took four or five years but he guest-edited the Incredibly Strange Films book and we put it out. We wouldn't have done it if we hadn't known Jim Morton, let's face it.

OVO: What is the purpose of Re/Search?

VALE: The surrealists had a slogan, something like "Matter Over Mind," but what it meant was it is a mistake just to assume that one proceeds from the idea to the material reality. Very often it's just the opposite. You might say the material reality then suggests the theory, shall we say, and frankly I got started publishing back in '77 because of punk rock. Of course it wasn't called that then, but it was very exciting, as undifferentiated and undefined and unlimited as it appeared to be because it was revolt, it was the youth revolt or revolution (if you dare to use that word) of the '70s. And I was involved right from the very beginning before it had become codified and more or less set in amber. And so for me it was like a vehicle, it was an opportunity to... I don't know, I just did it. My main motivation was kind of anger at the status quo. And I'd always been angry at the status quo anyway, but, you know, what do you do? A lot of people just become criminals or whatever, or drug addicts or they just can't cope for a lot of good reasons. Society gives us all plenty of

reasons but it also provides the narcotics in the form of television and actual narcotics so that we can "adapt," shall we say? And so yes, it's definitely a struggle against mind control, against conditioning, against banal information. We were born with the birthright of curiosity and there's nothing more natural than to be curious, but of course this faculty is extinguished early in life. It seems like society does everything it can to either extinguish this faculty or to channel it only along channels of consumption rather than you yourself doing something creative on your own, something creative and original and obsessive and unique on your own. I don't think society can really handle that, because it's too destabilizing. It's like we're in a vast consumption machine, we're part of it, and society would function, it thinks, better if we would just go along with the programs. And so obviously anyone who is a lover of freedom is going to go against that in all its manifestations. And yet it's not just enough to fight, whatever that means; you have to eventually start doing something. And in our case we more or less accidentally discovered that we could do something and sort of realize our own identities and destinies by becoming publishers. Re/Search however is not the same as Search and Destroy.

Re/Search happened when I met Andrea back in 1980, after we'd been very depressed for a year by what we thought was the death of punk rock. It was certainly the death of punk rock as we knew it, that is as a viable underground, a microcosmos of society. We were depressed for a year but then realized that this shouldn't be the end of publishing.

OVO: Are the Re/Search archives open to the public?

VALE: No, because we're not public figures. If all we were to do were to run a library we'd never get any work done, and obviously our work comes first. It's hard enough as it is right now just to deal with all the business aspects let alone function as some sort of archive. It so happens that we've been attacked by Jesse Helms [R-NC] and Dana Rohrabacher [R-CA] and entered into the Congressional record because they don't like our book Modern Primitives, which is yet another Re/Search publication which is advocating a certain theory of self liberation or exploration. That's all it was intended to do, provide theory for this kind of activity, but apparently the powers that be would like to have this kind of theory and information repressed.

OVO: What kind of trouble have they been giving you?

VALE: Actually we should context this in a much wider overview in that obviously America right now is under,

thanks to less than probably one tenth of one percent of the population, which is these very organized fundamentalist christian fascists who have nothing to do with their lives but write letters all day to their congressmen and call up advertisers threatening to boycott thinkgs like The Simpsons, in other words, a

minority group trying to pretend and camouflaging themselves as some kind of vox populi majority, which they are not. They're mostly these very ignorant people in the South, people who have long since shut off any creative potential in their lives and they're just consumed by envy and they want to control all the rest of the population, who might be having more fun than them in some way. The Reagan agenda was to turn the country back to the McCarthy '50s, since he was an informer for McCarthy, and to take away all the gains of the '60s, and that complex agenda is still being realized. Every day there's some new article in the paper on page 40 how 160 stores in the deep South took away Playboy magazine from their stands. Little things like that don't even get reported here on the West Coast. Things like that are happening all the time but the more you find out about it the scarrier it gets.

OVO: Yesterday a group called Aids Responce Knoxville had their office fire bombed. I just found out about that this

morning.



VALE: If you could send me the clipping... see, that was not in our paper today. It doesn't suprise me. So what you have now is a great deal of information containment going on. We're living in the illusion that all the information is available, that we're living in a global village and all that, but most people get their information from TV news, which is of course extremely compressed and bowlderized, and operates by omission. We should all be subscribing to our own little clipping services I suppose to get the kind of news such as the incident you told me about just now.

OVO: I didn't find out about it from the paper, I found out about it from a friend and he said there's only a tiny article about it.

VALE: That's perfect, that's exactly the way things happen and are happening. The propoganda techniques which Hitler initiated in terms of mass media control of the population, they're real good now. Helms is a master of negative

campaigning, in which life gets simplified down to whether you're for child porography and obscenity or... Helm's voting record is incredible, he's a madman, the total enemy of liberty. But even when Helms is gone there'll always be someone to take his place. This kind of control mentality will apparently always be with us but yet we're trying to do a small campaign so that all the minority papers across the country will at least have a copy of his voting record and also start to get a larger overview of all these isolated little incidents that've been happening, which together paint an extremely depressing picutre of the abridgement of our freedoms.

OVO: Have there been specific incidents of you having trouble with Modern Primitives?

VALE: Knock on wood, no. We had two art shows based on the book, and that's how it started. If you don't have any information on this I'll send it to you.

OVO: No, I don't have any.

VALE: Okay, I'll send you the whole little press packet on that, with all the articles that've come out. See, that's what I mean, someone as relatively hip and aware as you don't know.

Multiply this by about a thousand for all the little environmental groups all over: their little news things never get reported. I just found out today that all the searches that the FBI did of all these Earth First!

houses, ie people involved with Earth First! because of two people blown up by a bomb, the FBI keeps reporting to the news that they blew themselves up rather than what they should be doing which is trying to find out who really did it. I didn't realize until I read the paper today that all the searches the FBI did of people who deal with Earth First! were all warrantless. To me that is really frightening. Did you know that? Do you think that means anything? And we only found out because our good friend Jock Sturges, a photographer, got busted recently. We've known Jock for years, and for the last 20 years he has specifically focused on, shall we say, beautiful adolescent girls who are developing. But they are not porography, he's not the head of a kiddie porn ring by any means, he's got the most incredibly beautiful negatives you've ever seen, eight by ten inch view camera negatives blown up to twenty by twentyfour inch prints that have a million grey tones in them. And we only found out from him that basically the First and Fourth Amendments are dead. The Fourth Amendment is unreasonable search and seizure. Because the FBI just busted into his house without a search warrant. And this was all done, as Burroughs has kept us apprised and warned us against all these years, in the name of fighting the "drug problem."

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Because here's what they can say now: they can come in because (a) they have a reason to believe you are about to destroy evidence and (b) they have a right to watch you because they have reason to believe you might try to commit suicide or commit harm to yourself. Isn't that nice?

OVO: They've certainly got our best interests in mind.

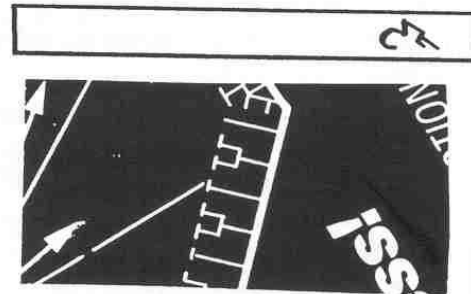
VALE: Yes, of course.

OVO: How do you try and prevent Re/Search from becoming a part of the process of -

VALE: -- cooption and assimilation? You're dealing with what McLuhan called a very cool medium (or is it hot, I can never get that straight), but you're dealing with a medium that is a book, and do you realize how few people read anymore? The numbers are incredible, how much reading has declined even though the population has doubled. When people do read, what do they read? They mostly read these airport kind of books. It's really frightening. The reason most people avoid books is because let's face it, there's only a minority that reads any more, almost everyone else watches television and gets their information from TV. And in order to read effectively I find that I must have complete silence, as much as possible, and this is not the modern way. A lot of people these days, it's like a conspiracy to keep them

from thinking, and as soon as they get up in the morning they have their radio blaring or put on a tape or something. We've all known people who've had the TV on eight hours a day. Of course we don't know people like that any more, but they're out there, like zombies or something. And so I still think that if you're putting something out in a book you have more of a chance of making it with some kind of integrity. Because books aren't you, Re/Search is not me or Andrea; it's on its own. And if it has some ideas that light up your brain and catalyse in some way, which is the best that one can hope for... the books really do have a life of their own. And we're just putting out a combination of information, images and ideas, hopefully, as well as trying to direct people to other books, which continue the same kind of inspiration.

A catalog of Re/Search books, videotapes and T-shirts is available for an SASE from;
Re/Search
20 Romolo Street #B
San Francisco CA 94133 USA



Index and References:

Hakim Bey (p 15, Evil Eye) is the author of CHAOS, available from him at Box 568, Brooklyn NY 11211.

Peter Breggin (p 19, The Psychiatric Holocaust) is reprinted from the aborted Mental Health issue of GREY AREA. GREY AREA, the UK branch of OVO, has once again gone underground.

The Company of Freeman (p 4, The Real Reason for Gun Ownership) is distributed by The Force, Box 94, Long Beach CA 90801. Reprinted here from the 1990 Loompanics Main Catalog.

James Ellis (front cover) is an astounding artist who can be reached c/o OVO, Box 23061, Knoxville TN 37933-1061.

Earnest Mann (p 37, Warbucks Communique) is the author of I Was Robot, available from him at Rt 1 Box 102, Cushing MN 56443.

Melissa (p 29, interview) doesn't want to get any letters. "It would only frustrate me."

T (p 16, interview) is the publisher of God Speaks Through Me, available at 517 W. Monroe St., Greenville IL 62246-2033.

V. Vale (p 42, interview) is co-publisher with Andrea Juno of Re/Search, available from 20 Romolo #B, San Francisco CA 94133. Send an S.A.S.E. for a catalog of books, videos and shirts.

Further Reading on Control:

Loompanic's Greatest Hits -- Loompanics Unlimited

The Medium is the Massage -- Marshall McLuhan

The Satanic Bible -- Anton LaVey

Polysex issue -- semiotext(e)

I Was Robot -- Earnest Mann

Amok 4th Dispatch -- Amok

Re/Search 1, 2, 3, 4/5, 6/7, 8/9, 11 -- Re/Search

The Book of Highs -- Edward Rosenfeld

Surviving in Prison -- Harold Long

The Idle Warriors -- Kerry Thomley

Every Secret Thing -- Patricia Hearst

The Yankee/Cowboy War -- Carl Oglesby

The Life of the Theater -- Julian Beck

Book of the SubGenius -- The SubGenius Foundation

Ordeal -- Linda Lovelace

Film, Television and Video Related to Control:

Signals Through the Flames -- Arise! -- L'Age D'Or -- Triumph of the Will -- Poor Man's James Bond -- Cool Hand Luke -- G. Romero's Living Dead cycle -- The Prisoner -- Videodrome -- any police or corporate (ie fast food) training film -- any televangelist

OVO

... receives far more than it can reveal but wishes to encourage contact with the following, who sent something of note since last issue. If you like OVO, your tastes are shared by these people: please make use of this contact list.

=====

Technology Works / Paul Moore, Box 477, Placentia CA 92670-477

Ben Is Dead / Darby, Box 3166, Hollywood CA 90028
Resistance / Friends of Duruti, Box 790 Station A, Vancouver BC
V6C 2N6 CANADA

Factsheet Five / NEW ADDRESS: Box 1163, Cincinnati OH
45201-1163

Prisoner's Legal News, Box 1684, Lake Worth FL 33460
IllumiNet Press / Ron Bonds, Box 746, Avondale Estates GA
30002

Obscure Publications & Video / Jim Romenesko, Box 1334,
Milwaukee IL 53201

TENTATIVELY, a CONVENIENCE, Box 382, Baltimore MD
21203

Notes From Oblivion / Jay Harbor, 626 Paddock, Libertyville IL
60048

Little Wally's Anathema / Walter Alter, Studio 26, 4001 San
Leandro St., Oakland CA 94601

Otisian Directory / I.H.O.F., Box 235, Williamstown MA 01267-
0235

Wendy Duke, Box 80044, Akron OH 44306

Anarcho-Spiritualist, 626 25th Street, Salem OR 97301

Dharma Combat / Jim Keith, Box 20593, Sun Valley NV 89433
Master Control Programming Secret Report / NENSLO, Box 766,
Cambridge MA 02142

Wind Chill Factor, Box 81961, Chicago IL 60681

Leak News / Neal Wilgus, Box 25771, Albuquerque NM 87125

Loompanics Unlimited, Box 1197, Port Townsend WA 98368

Trades with OVO are selective: don't count on it. An S.A.S.E. with your letter will insure a reply, or that your work will be returned. Prisoners don't need to send an S.A.S.E., all others aren't so lucky (all outgoing mail was delayed two months recently due to lack of stamp money!). Again, please make use of this contact list; you won't be disappointed.

OVO #4 OVO CASSETTE ENGINE (1987): very few left. \$6.00
OVO #5 (1988): 520 made, three left. D-52 \$15.00
OVO #7 INFORMATION (1989): 300 made, 30 left. S-84 \$5.00
OVO #9 [ovofile #2]: @BBS review. \$2.00
OVO #10 MAYHEM (July 1991) D-48: \$3.00
OVO #11 CONTROL (September 1991) D-52: \$3.00

Principia Discordia: \$5.00

An OVO catalog with complete details is available for an SASE.

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Multiple Copy Rate: \$25.00 for ten copies of the next issue

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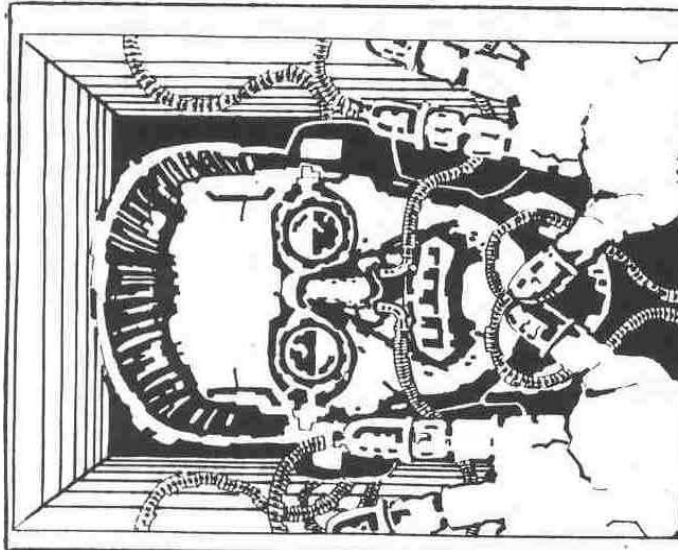
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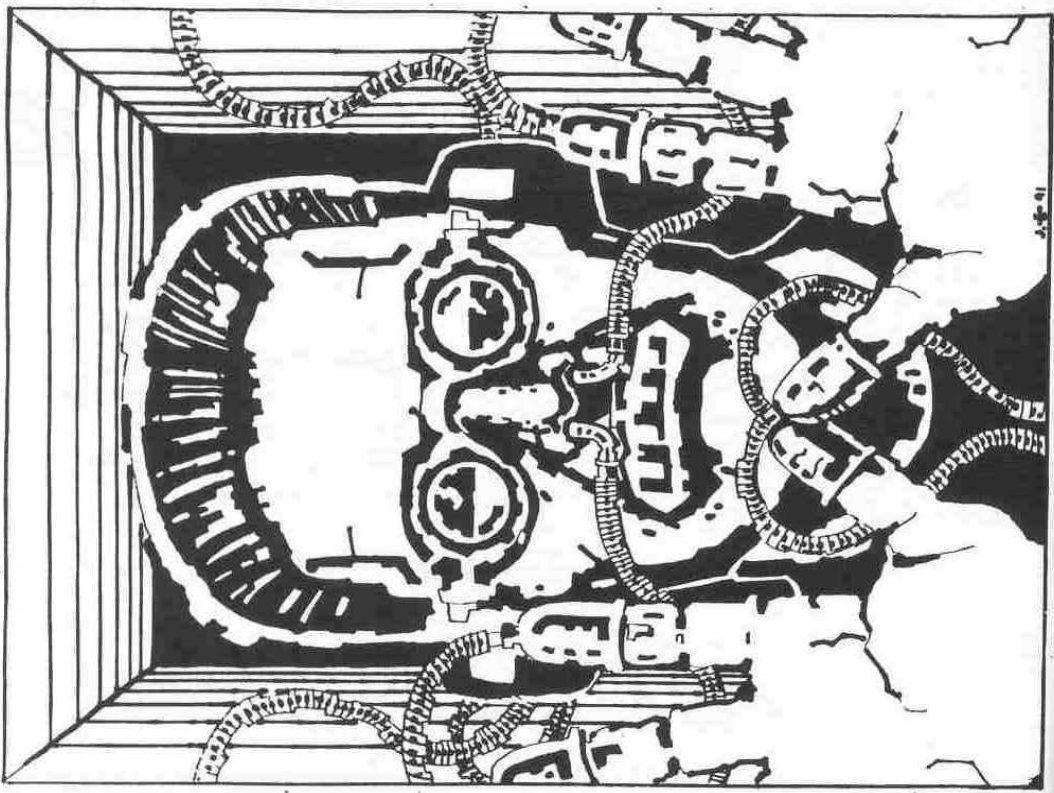
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ovo1152

Annotations

OVO 11 was first published in 1991. The information on page two is accurate but it is unlikely that any of the addresses seen elsewhere in this issue are still valid.

ovo1101 – Front Cover. Pen and ink drawing by Jim Ellis.

ovo1102 – Editorial. This was the first issue of OVO produced on a PC: an IBM XT with 640K of memory, VGA graphics, and 20 MB hard drive. The computer used a dot-matrix printer and Geos Ensemble software for text and graphics. I asked for my readers to join a typing pool to transcribe interesting texts into computers “for trade purposes.” Hundreds of others were thinking along the same lines for BBS, and thousands more joined us later on the Internet. The black band on the page edge of this issue was inspired by the indexing marks in the Industrial Culture issue of *Re/Search*, but changed from an fore edge index to a controlling belt around the middle of the zine. I don't remember the source for the building floor plan shown throughout this issue.

ovo1103 – Introduction. Asking whether we know what is best for ourselves, and whether we do what is best for ourselves, are still questions worth asking. But asking questions is insufficient in itself.

ovo1104 through ovo1110 – The Real Reason for Gun Ownership by The Company of Freemen. Reprinted from the 1990 Main Catalogue of Loompanics Unlimited.

ovo1111 through ovo 1115 – Evil Eye by Hakim Bey. Ink drawings by Trevor Blake. As far as I know, this essay appears here for the first time and has not yet appeared in any book.

ovo1115 – Review of *Surviving in Prison* by Harold Long. The second time a publisher honored me by sending a book to review.

ovo1116 through ovo1118 – Interview. This interview was published at a time (1991) and in a place (Knoxville, Tennessee) when 'shop talk' about sexual deviancy seemed exceptionally scarce. The graphics are advertisements from a local newspaper.

ovo1118 – Review of *The Idle Warriors* by Kerry Thornley. Another book from another publisher, sent to me for free to review. As I began to take OVO more seriously, others did as well – I hope they sold a book or two because of my reviews.

ovo1119 through ovo1128 – The Psychiatric Holocaust by Peter Breggin. Because this essay is likely to be copyrighted, it is not included in this public domain edition.

ovo1129 through ovo1135 – Interview with Melissa. Pen and ink drawing on ovo1134 by Trevor Blake. Collage on ovo1135 from a coloring book. This interview with a friend about her eating disorder made an impression on many readers. What I thought I knew about eating disorders and television has changed since this interview was published. Graphics scanned by Lowell Cunningham.

ovo1136 – Drugs.

ovo1137 though ovo1141 – Warbucks Intra-Family Communique by Ernest Mann. Ernest Mann advocated refusing to take pay for one's work, with the idea that if everyone worked for free then the need to charge for goods and services (and scarcity of goods and services) would vanish, bringing universal prosperity. After decades of publishing his own newsletter and two books, Ernest Mann was murdered by his grandson in the 1990s.

ovo1142 through ovo1146 – Interview with V. Vale of *Re/Search*. I have seen interviews with Vale published after this but I have yet to see one published before. In the interview I mention that the office of AIDS Response Knoxville was fire bombed: Vale said that wasn't reported on the West Coast. It is still the case that Christian terrorism is underreported in the United States. The Internet now offers the kind of

'clipping service' for underreported news that Vale wished for, but access to the 'real' news has not changed the masses ("this kind of control mentality will apparently always be with us... "). In May 1990, Judi Bari and Darryl Cherney were injured by a bomb that exploded in their car. They were accused by the FBI of being responsible for the bomb. Judi had died from cancer in March 1997, but her family and friends kept the case alive. In August 2002 they were awarded \$4.4 million in their civil rights lawsuit against the FBI: the court determined they had been framed. Jock Sturges was arrested for 'child pornography' in April 1990 but the case against him was dismissed a year later. In the mid 1990s Christian groups caused 'child pornography' charges to be brought against the book chain Barnes & Noble for stocking work by Sturges. Vale himself copy-edited this interview but I can claim all the remaining errors for my own.

ovo1147 – Index and References.

ovo1148 – Received.

ovo1149 – Catalogue.

ovo1150 – Ads to be reprinted in other zines. Never happened.

ovo1151 – Paid Advertisement. Someone actually paid me money to advertise in my zine.

ovo1152 – Back Cover.