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Number Fourteen - Suffering



KNOWLEDGE IS SUFFERING

ovo1401

OVO 14



March 1992. 200 numbered copies. 28 pages, 8.5 inches by 5.5 inches. Black and white photocopy.

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

Publisher/Editor: Trevor Blake

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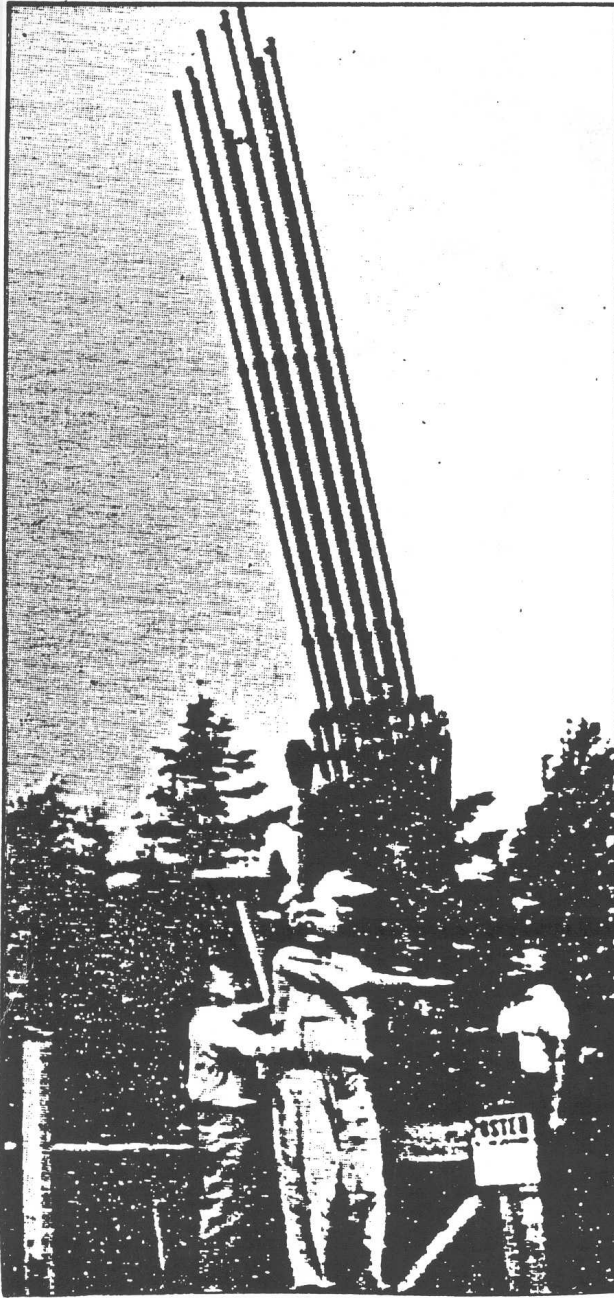
Contact

Trevor Blake

P. O. Box 2321

Portland OR 97208-2321 USA

<http://www.ovo127.com/>



"It would be wrong to believe that working people fail to revolt because they lack information about the mechanisms of economic exploitation. In fact revolutionary propaganda which seeks to explain to the masses the social injustice and irrationality of the economic system falls on deaf ears. Those who get up at five in the morning to work in a factory, and have on top of it to spend two hours of every day on underground or suburban trains have to adapt to these conditions by eliminating from their mind anything that might put such conditions in question again. If they realized that they were wasting their lives in the service of an absurd system they would either go mad or commit suicide. To avoid achieving such anxiety-laden insight they justify their existence by rationalizing it. They repress anything that might disturb them and acquire a character structure adapted to the conditions under which they must live. Hence it follows that the idealistic tactic consisting of explaining to people that they are oppressed is useless, as people have had to suppress the perception of oppression in order to live with it. Revolutionary propagandists often claim they are trying to raise people's level of consciousness. Experience shows that their endeavors come up against all the various rationalizations that people have built up in order not to become aware of the exploitation and of the void in their lives."

**OVO Number Fourteen
March-April 1992**

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Schedule and Availability

OVO will publish a final issue in May of 1992. Additional copies of previous issues cost between \$3.00 and \$15.00 each. Subscriptions are not available. Postal money orders to Trevor Blake are the only accepted form of payment -- no exceptions. See catalog for additional ordering details.

OVO is available in the following stores:
Raven Records [Knoxville TN]
Chelsea Station [Knoxville TN]
Wooden Shoe Books [Philly PA]
Left Bank Books [Seattle WA]
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Computer Information

OVO is created partially using an IBM XT with 640-K memory, VGA graphics, a 20-meg hard drive and a 360K 5 1/4" floppy drive. I use Geos Ensemble (v 1.2) for almost all software needs, and a Star SG-10 printer. Special thanks to Lowell Cunningham and Joe Stewart for continued technological assistance. Be looking for the OVO BBS!

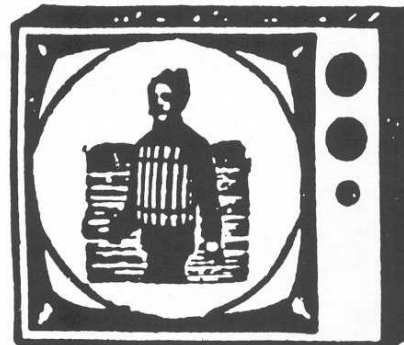
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First Edition -- 400 Copies -- March 1992

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- "C" you contributed to this issue
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- "R" you (might) review this
- "P" you are a prisoner
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A number (such as "T-14" or just "14") indicates the last issue of OVO you will receive unless you do something about it, like send more Postal Money Orders (see catalog for rates). A question mark indicates I'm not sure what I'm doing or how you'll react to it: please write and explain it to me. Send self-addressed stamped envelope for more information.



OVO
Trevor Blake
Post Office Box 23061
Knoxville, Tennessee
37933-1061 USA

Introduction to OVO #14: SUFFERING

This issue concerns what I call the *utility of suffering*, the use and value of suffering, and the question of how appropriate it is to assign such measurements to a subjective and perhaps unnecessary state.

A statement made by a friend while I was visiting Toronto in 1988 for an anarchist's conference was important to my understanding of suffering. He told me about being lonely for many years, finding a wonderful lover, then losing him to AIDS. Explaining how he coped with that loss, he said: "There's nothing worth knowing that can only be learned through suffering." For years after he said that I wondered about the use of suffering, if all growth and change and pleasure necessitated pain, or if the economics of "no pain, no gain" was a lie to give meaning to a meaningless condition.


Last year I read *The Book of Pleasures* by Raul Vaneigem. It seemed to approach the same questions I had about suffering, but from the exactly opposite direction. Although this issue was planned long before I read *The Book of Pleasures*, this *OVO* could be considered as a first step toward a 'Book of Suffering.'

This issue contains quotes on the origin and utility of suffering. Also in this issue are two extended reprints on suffering: an anonymous piece pointing the finger at "art" as the cause of suffering, and an essay by Hakim Bey on remaking symbols of suffering into symbols of life. Orton Nenslo explains in easy-to-follow steps how to end the suffering inherent in relationships.

In spite of what might be written in other parts of this issue, this is the last *OVO*. I thank all those who have assisted and supported my zines over the past thirteen years, especially my parents (for many reasons) and two particular friends (for unauthorized access to a local company's photocopiers, telephones and computers). Back issues of *OVO* remain available.

In May of 1992 I will be moving to Portland, Oregon. I intend to write, play music and possibly start a BBS. Eventually I would like to publish again, but on a larger scale.

- Trevor Blake, March 1992



Pain necessity is backwards,
pleasure necessity is forwards.
Pain anticipation shortens times,
pleasure anticipation lengthens
time, but unmet anticipation is
pain, therefore fulfillment must
occur in phases. This means that
idealists must engage the future
with patience. This place weighs
a ton and takes a bit of prepa-
ration to change lanes and hit the
gas.

Walter Alter
Little Wally's Anathema

The sight of a tomb reconciles
me to life. It makes me feel an in-
definable tenderness for the one
whose bones are lying there be-
neath my feet. That man who was
a stranger to me becomes a bro-
ther. I converse with his soul,
which has been freed from its
earthly chains; a captive, I devout-
ly pray for the moment when I
shall be allowed to join him.

The emotion overcomes me to
such a point that I feel my heart
swelling with joy, with hope. I
would weep, but very sweet tears.


H. Barbin
Herculine Barbin, edited by
Michel Foucault

Terrorism as self defense?
The hesitation of *embour-
geoisement*? Bourgeois moral
corruption? Creative action is
ending, or trying to end, the cycle
of violence, the luxury of those
who eat? Are we responsible to
what we think? Or is it question-
able whether or not we are
responsible to our bourgeois (ex-
ploitive) thoughts and souls? If
those thoughts and souls be
bought with privilege *and* force of
arms? *First* feed all the people,
then stop all the killing? If by kil-
ling a few thousand, or a few mil-
lion, or ten or twenty million, you
could feed billions... ?

Julian Beck
The Life of the Theatre

Work is the source of nearly
all the misery in the world. Al-
most any evil you'd care to name
comes from working or from liv-
ing in a world designed for work.
In order to stop suffering, we have
to stop working.

Bob Black
The Abolition of Work



Pain is the good which most effectively keeps me alive. & it is good that I am alive. *This* pain, my pain, but not pain as such, is good. Due to something in my DNA nature, if I felt pleasure I would give up the process & die. Pain is the most *economical* drive to keep me going, and the dialectic *must* conserve its energy.

Philip K. Dick
*In Pursuit of Valis: Selections
from the Exegesis*, edited by
Lawrence Sutin


This Vale of Illusions isn't real, "for God's Sake." At least, not until somebody slams the *outside* of the head with a truncheon. Then, you could probably call it fairly real.

And here comes the answer. Someone is slamming *both* sides of *all* our heads with a truncheon. It sure as hell isn't God, either. *God* couldn't care less. That's right, *God* couldn't care less. "God" gives everyone equal time, the truncheons as well as the heads. "He" got the whole mess started, then sat back to watch it run itself into the ground or the sky, whichever way the universe ends up.

J. R. "Bob" Dobbs
The Book of the SubGenius

The major shortcoming of contemporary individuals is their *incapacity for pleasure*. Our daily lives are impoverished in part because we are open to the world, and therefore to pleasure (as well as to pain) only in such narrow and limited ways. These are the defenses, the character-armor, congruent with a world overloaded with pain, a world of suffering, which was and is the world of poverty with its struggle for existence, its "war of all against all," where to be open is to be weak, and to be weak is to be made a victim. The self contradiction of bourgeois egoism sharpens and becomes conscious only in the environment of that incipient world of plenty and world of pleasure which bourgeois society, during the prosperity phase of its economic cycle, itself foreshadows; that is, only when the *walls which lock out pain* begin to be perceived in daily experience as *walls which lock out pleasure*. The struggle *against* the social organization for pain and *for* the social organization for pleasure is the revolutionary struggle.

For Ourselves
The Right to be Greedy



Give blow for blow, scorn for scorn, doom for doom -- with compound interest liberally added thereunto! Eye for eye, tooth for tooth, aye four-fold, a hundred-fold! Make yourself a Terror to your adversary, and when he goeth his way, he will possess much additional wisdom to ruminate over. Thus shall you make yourself respected in all walks of life, and your spirit -- your *immortal* spirit -- shall live, not in an intangible para-dise, but in the brains and sinews of those whose respect you have gained.

Anton S. LaVey
The Satanic Bible

Sometimes, farther back than my conscious memory reaches, I had perhaps gone out and played marbles "for keeps." If I lost and then come home and whined about my losses, I feel very sure that I was taught the error of my ways, perhaps by a clout on the head. Not for losing -- that was one of the expectable vicissitudes of life -- but for being a poor loser. I remember no such incident, but the tradition of being a good loser goes back as far as I can remember. Above all, tears were taboo. Only babies cried; weeping was unworthy of a big boy. And this philosophy I applied to my present unhappy circumstances. Then, and many times in the years to come, I felt very sorry for what I had done.

But I never, or almost never, felt sorry for myself. I had done something horrible and something unbelievably stupid, and this I regretted bitterly. I had lost my entire life. To say nothing of the grief I had caused others. But it still did not occur to me to weep over my loss.

Nathan Leopold
Life Plus 99 Years

From the small bang of personal one-to-one rock wielding, we have progressed to Hiroshima, and somehow the roots of it all are still to be found in the elemental one-to-one aggression that as a series of individuals indulgences somehow makes up the whole. Total all-consuming nuclear aggression begins at home. In all our homes. It is not cosmic tomfoolery to suggest that the pre-conditioning towards the acceptance of violence (or its threat) as a way of international co-existence is engendered by limited-load personal circumstances that contribute finitely towards the ultimate and insanely legitimized communal drive towards self-destruction. The urge towards restraint is hardly much upon us as a way of life.

Sandy Lesberg
Violence In Our Times



Everyday life today is founded on... false notions of the human species' right to decide on the life and death of every other species on the earth. Our life in the future will mean nothing until the essential worth of every animal being is understood by all, regardless of its size, number, beauty, intelligence, or value as food or clothing. In the world that will be, the lives and needs of all other species will be considered above our current standard-of-living's demand for hotdogs, eye-shadow, or the perfect depilatory.

G. Litherland and H. Rammel
Int. Surrealist Bulletin


The *nugo* is a metallic capsule an inch-and-a-half long and half-an-inch in diameter, secured by a twist-combination lock whose seven-digit number is known only by its bearer. This metallic container enclosed a pill of an immediately deadly substance. Every *ibu* gets its *nugo* from its *bolo*, as is the case for *taku*... If the *ibu* is sick of *bolo'bolo*, of itself, of *taku*, *silá*, *nima*, *yaka*, *fasi*, etc., it can always feel free to quit the game definitely and escape from its (improved, reformed) nightmare. Life shouldn't be a pretext to justify its responsibility towards *bolo'bolo*, society, the future, or other illusions.

P.M.
bolo'bolo

I have found in my 22 years in sales and 19 years as a world traveler and people watcher that most people are really good people who do more than their share if given half a chance. But we are lead to believe by the mass media that, because we read almost daily of ONE murder, atrocity or wrong doing among millions of people, we should be fearful of all people and dependent on government and its police, army and courts for protection. They seldom report the millions of good deeds people are doing daily. If the truth about these proportions were publicized we would not be as distrustful and fearful of one another. We might even be able to work together and build a free society.

Ernest Mann
I Was Robot (Utopia Now Possible)





Our editor asks us, Will you please help? Exercise your authority and we will redefine Anarchy. One cannot redefine it without also doing something that will revivify it. The dispersed troops need a new flag, so the theory goes, under which to rally and charge the enemy.

I confess myself unequal to the task, and inclined to redefine this plague out of existence. I am a poor, irritable man who finds himself seized by alternating spasms of awe, disgust, and horror at the world he was born in. I'm obsessed with a few forms of communication at which I seem to be successful in a minor league way; and with puzzles, not least among them being the problem of why everyone on the planet throughout all of history has been destroyed when joined in battle with the Yacatisma -- and why so many continue to invite the joust, and why I do it too. "Bob" knows.

Once it was exciting but now when written Anarchy graces my mailbox I can't avoid the sensation I had once when I spent a few hours charitably ministering to the wards of a home for the retarded. We were young, and it must have been a church trip, to teach humility or worse. The place was filthy and under funded; we were brave, finding out what professions of pious concern will bring on. We played basket-

ball or something, and cards with the ones who could handle it, and we rolled balls and batted balloons for the rest, much as we might idly amuse a kitten. While it was daunting to know that nothing you could do would suffice, it was crushing to realize that the cruelty was in ever going.

"We've brought you some more friends to play with," the introduction went, I think.

"Will you go away too?" they asked.

Gerry Reith

*Not on the Impossibility of
Reading Your Way to Liberty*





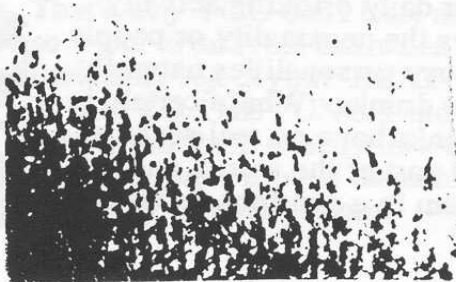
Know then that as Man is born into this world amidst the darkness of Nature and the strife of contending forces, so must his first endeavor be to seek the Light through their reconciliation. Thus, thou who hast trial and trouble of this life, rejoice because of them, for in them is strength, and by their means is a pathway opened unto that Light Divine... Is it but now that the higher life is beset with dangers and difficulties; hath it not been ever thus with the Sages and Hierophants of the Past? They have been persecuted and reviled, they have been tormented of men, yet through this has their glory increased. Rejoice, therefore, O Initiate, for the greater thy trial, the brighter thy triumph.

Israel Regardie (editor)
The Golden Dawn

Only by sacrificing everything to the senses' pleasures can man sow a smattering of roses atop the thorny path of life.

the Marquis de Sade
Philosophy in the Boudoir

OVO



ASK YOURSELF....

- 1...What is suffering?
- 2...Is there anything worth knowing that can only be learned through suffering?
- 3...Is there a way to measure one instance of suffering against another?
- 4...Is it possible to end all suffering?
- 5...Is it true that to live is to suffer?
- 6...Would it be better to live without suffering?
- 7...Is suffering inherent in growth?
- 8...Is suffering a matter of perspective and culture?
- 9...Is physical suffering more real than intellectual suffering?
- 10...Is emotional suffering more painful than physical suffering?
- 11...Have you ever made someone else suffer?
- 12...Have you ever regretted making someone else suffer?
- 13...Is there a person you would like to make suffer?
- 14...Is suffering pleasurable?
- 15...Is suffering a sign of dysfunction?
- 16...Have there been times you have suffered you now understand as necessary and positive?
- 17...Do you look forward to suffering more?
- 18...Are other people, by their existence, causing you to suffer?

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- 19...Are there social structures that cause you to suffer?
- 20...Are there people and social structures that you benefit from that make other people suffer?
- 21...Are people better when they suffer?
- 23...Are the best people those who have suffered the most?
- 24...Do the people who have suffered the most choose to suffer?
- 25...Do the people who have suffered the most have a chance to benefit from their suffering?
- 26...Is it noble to cause suffering in others, if it builds positive character traits?
- 27...Are objects and insights obtained without suffering less valuable to you?
- 28...If you could end suffering forever in your life, would you?
- 29...What would the implications of a life without suffering be?
- 30...Haven't you suffered enough?

**APPLY ANY
INSIGHT YOU HAVE
TO YOUR DAILY
LIFE, BEGINNING
RIGHT NOW.**

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Hakim Bey:

Murder -- War -- Famine -- Greed

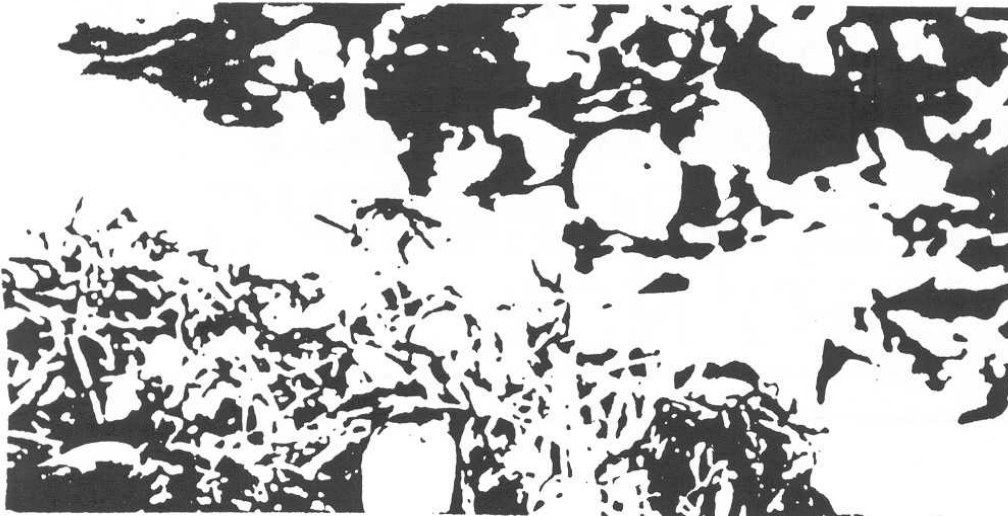
The Manichees & Cathars believed that the body can be spiritualized -- or rather, that the body merely contaminates pure spirit & must be utterly rejected. The Gnostic *perfecti* (radical dualists) starved themselves to death to escape the body & return to the pleroma of pure light.

So: to evade the evils of the flesh -- murder, war, famine, greed -- paradoxically only one path remains: murder of one's own body, war on the flesh, famine unto death, greed for salvation.

The radical monists however (Ismailis, Ranters, Antinomians) consider that body & spirit are one, that the same spirit which pervades a black stone also infuses the flesh with its light; that all lives & all is life. "Things are what they are spontaneously... everything is natural... all in motion as if there were a True Lord to move them -- but if we seek for evidence of this lord we fail to find any." (Kuo Hsiang)

Paradoxically, the monist path also cannot be followed without some sort of "murder, war, famine, greed:" the transformation of death into life (food, negentropy) -- war against the Empire of Lies -- "fasting of the soul," or renunciation of the Lie, of all that is not life -- & greed for life itself, the absolute power of desire.

Even more: without knowledge of the darkness ("carnal knowledge") there can exist no knowledge of the light ("gnosis"). The two knowledges are not merely complementary: say rather *identical*, like the same note played in different octaves. Heraclitus claims that reality persists in a state of "war." Only clashing notes can make harmony. ("Chaos is the sum of all orders.")



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Hakim Bey:

Murder -- War -- Famine -- Greed

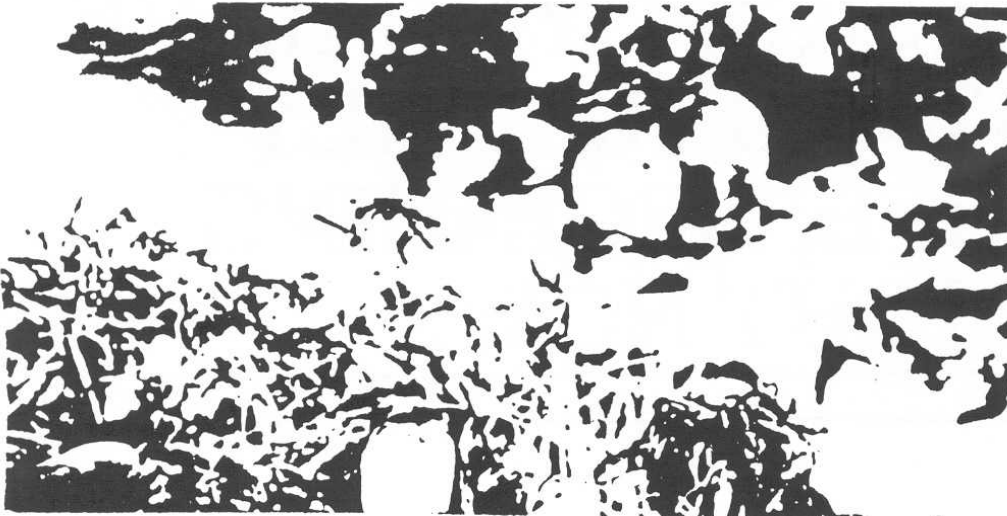
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Give Up Art, Save The Starving

Imagine a world in which art is forbidden! Art galleries would close. Books would vanish. Pop stars would shed their glamour overnight. Advertising would cease, television would die. We could refocus our vision not on a succession of false images but on the world as it is. A stillness would fill the air. Art has provided us with fantasy worlds, escapes from reality. For whatever else it is, art is not reality. Soap operas, novels, movies; concerts, the theatre, poetry. None of these are real as a starving child is real, as a town without water is real. Art is the glamorous escape, the transformation that shields us from the world we live in. Injustice, endemic disease, famine, war. Those are real. Art has replaced religion as the opiate of the people just as the artist has replaced the priest as the voice of the spirit. Once we reached inside ourselves to find God/truth/reality/etc. Now we find only art. We are regulated by our addictions and art has become an addiction. We struggle through life in a drugged dream, searching for escape, for brighter fantasies, longer voyages of the imagination, louder music. Another's life is always more interesting than our own. It is only those who have given up art who can experience the true nature of creation. Now, a self-perpetuating elite sell art as a commodity for the wealthy who have everything while making the artists themselves rich beyond their wildest dreams. Art is money. It is ironic that the myth of the artist celebrates suffering while it is those who have never heard of art, the poor and wretched of our earth, who truly suffer. To call one person an artist is to deny another the equal right of vision. Paint all the paintings black and celebrate the dead art: there is no booze in hell. We turn away from mountains of food that rot in storage while across the globe humans grow too weak to eat because it is time for our favorite TV program. We live up to our knees in blood, wasting not only hours but days -- whole lifetimes -- in the blind belief that art is good, art is pure, art is its own justification -- and a nightmare scourges our planet. Until we end famine there will be no peace. Artists are murderers! Artists are murderers just as surely as is the soldier who sights down the barrel of a gun to shoot an unarmed civilian. Without art, life would be unendurable! We would have to transform *this* world. Overnight, one person's dream can become a nation's future -- but we do not seize power because we are enchanted by art. Forbid art and revolution would follow: the withholding of creative action is the only weapon left. Seeing and creating are the same activity. Those who create art are also creating the starving. In a world in which art is forbidden the deserts would flower. Give up art. Save the starving.

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Anonymous Give Up Art, Save The Starving 18
This is a slightly re-written version of an essay received circa 1987.
The original spelling and word choice indicates a UK origin.

Hakim Bey Murder, War, Famine, Greed..... 16
Autonomedia, Box 568, Williamsburg Station, Brooklyn NY 11211
Written on Summer Solstice 1986, this piece was reprinted from *T.A.Z.*
by Hakim Bey. *T.A.Z.* contains the full text of *Chaos: The*
Broadsheets of Ontological Anarchism, the complete communiques
and flyers of the Association for Ontological Anarchy, and the new
long essay, "The Temporary Autonomous Zone." It is available for
\$7.00 postage paid from the above address.

James Ellis Front Cover..... 1
c/o OVO, Box 23061, Knoxville TN 37933-1061
James Ellis is a paint, screen, fabric, computer and tattoo artist,
electronic musician, and dish washer. He is also responsible for the
covers of *OVO* #10 and #11.

Orton Nenslo Personal Freedom Now!..... 11
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Suggested Reading and References Used

Little Wally's Anathema..... Walter Alter
Herculine Barbrin..... H. Barbrin (edited by M. Focault)
Life of the Theatre..... Julian Beck
The Abolition of Work..... Bob Black
In Pursuit of Valis..... Philip Dick (edited by L. Sutin)
The Right to Be Greedy..... For Ourselves
The Satanic Bible..... Anton La Vey
Life Plus 99 Years..... Nathan Leopold
Violence In Our Time..... Sandy Lesberg
bolo'bola..... P.M.
I Was Robot..... Ernest Mann
Apocalypse Culture..... Adam Parfrey, editor
The Golden Dawn..... Israel Regardie
Philosophy in the Bourdoir..... M. de Sade
The Book of the SubGenius..... The SubGenius Foundation
The Book of Pleasures..... Raul Vaneigem

OVO receives far more than it can review, but wishes to encourage contact with the following, all of whom sent something of note since last issue.
Write at least five of these people.

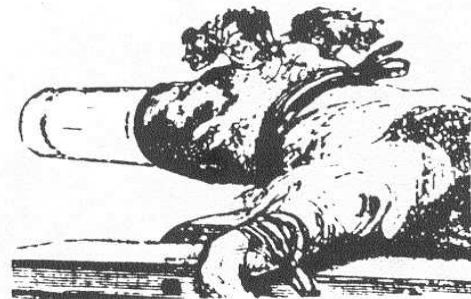
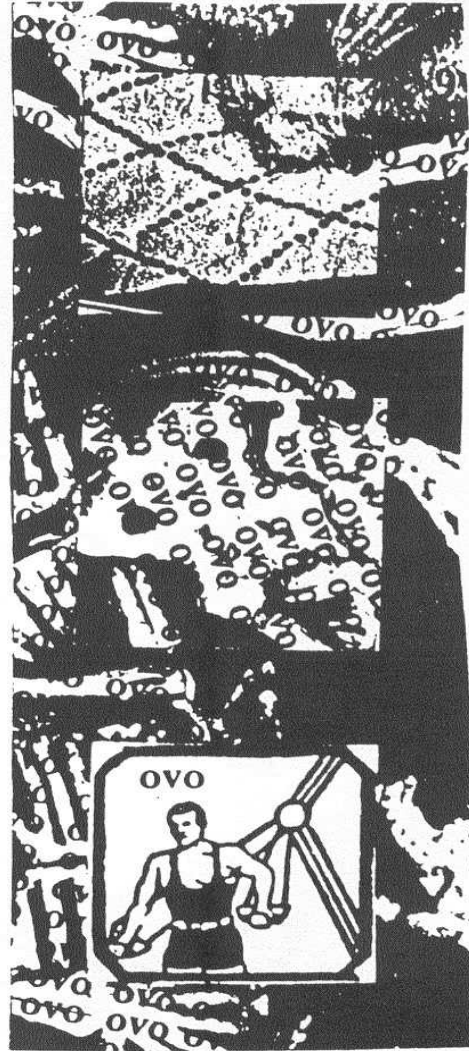
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Church of New Faith, Box 9152, Va. Beach VA 23450
C. A. L., ANARCHY, Box 1446, Columbia MO 65205-1446
Comic Release, Box 20661, Seattle WA 98102
Tentatively, a Convenience, Box 382, Baltimore MD 21203
The... Chronicle, Box 61055, Fairbanks AL 99706
Church of Explicit Lyrics, Box 31633, Omaha NE 68131
The Crash Network, 519 Castro St. #7, San Francisco CA 94114
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Discussion Bulletin, Box 1564, Grand Rapids MI 49501
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Perennial Books, Box B14, Montague MA 01351
Greg Pettix, TRIPE, 2128 N. Winchester #1R, Chicago IL 60614
Prison News Service, Box 5052 Stn. A, Toronto ONT M5W 1W4
Prisoners' Legal News, Box 1684, Lake Worth FL 33460
Profane Esistence, Box 8722, Minneapolis MN 55408
Radical Pizza, Box 158324, Nashville TN 37215
Radio Void, Box 5983, Providence RI 02903
Reptiles of the Mind, Box 10087, Knoxville TN 37939
James Scianna, Box 1247, San Jose CA 95108-1247
Sound Theater, 3325 S. Woodmont Ave, Cincinnati OH 45213
The SubGenius Foundation, Box 140306, Dallas TX 75214
TFYS Publishing, Box 22551, Memphis TN 38122-0551
Toxic Shock, Box 43787, Tucson AZ 85733
We Are the Weird, Box 2002, Dallas TX 75221
We Never Sleep, Box 92, Denver CO 80201
Wind Chill Factor, Box 81961, Chicago IL 60681
If you like *OVO*, your interests are shared by these people.

ovo1420

OVO CATALOG

#4: OVO Cassette Engine [1987] – \$6.00
A definitive issue of OVO. Layout defines what an issue of OVO should look like (this has only been partially matched since, in #10). Text defines OVO more fully than any other source. Color cover, stickers, postcards, and other enclosures manifest OVO sense of multi-function utility applicable to any time or place. Also includes professionally reproduced c60 cassette of electronic and collage music. Only 100 copies were made and fewer than 20 remain.

#5: [1988] \$15.00
The most read issue of OVO to date. A first edition of 300 copies was supplemented with a second of 20 more, then the entire issue was reprinted with additions by GREY AREA in the UK. A single copy of the first, second and GREY AREA edition are in the OVO archives, and beyond these three copies remain. Two are first edition copies that were returned due to incorrect addresses. The third is a second edition copy that was never sold. Contains Toronto by Trevor Blake, reprints from a riot control manual and an essay on crucifixion experiments on cadavers to validate the Shroud of Turin. (D-52)



ovo1421



#7: Information [1987] -- \$5.00

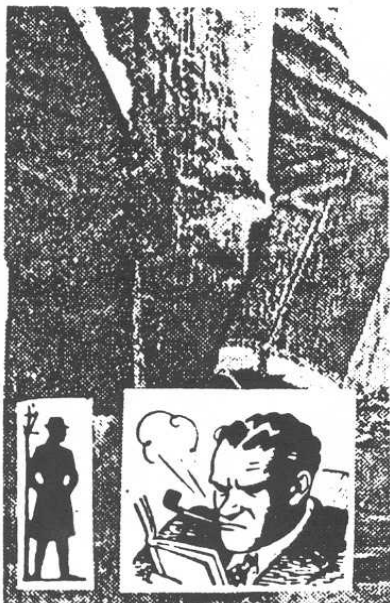
First issue of OVO with a defined theme; Information. Tools and contacts to better understand and autonomize the media landscape are provided in a format designed to exercise one's ability to move in three dimensions within it. Dream machine and sound cannon schematics, video piracy, American samizdat, "illegal" graphics and information, ACMTC expose, copyrights (pro and con), original works by James Scianna, Hakim Bey, Walter Alter and Kerry Thornley. Also the largest issue to date at 84 pages, standard size, with a card stock cover. Less than 30 copies remain of the original print run of 300. (S-84)

#9: OVOfile V 2 #2 [May - June 1991] \$2

Somewhat puny for a fourth anniversary issue but serving its purpose as an "in-between" quite well. Reviews of zines received in the previous two months, introduction of "tendency" as a political term, and a review of the *Anarchist's Guide to the BBS*. (D-12)

#10: Mayhem [July - Aug. 1991] -- \$3.00

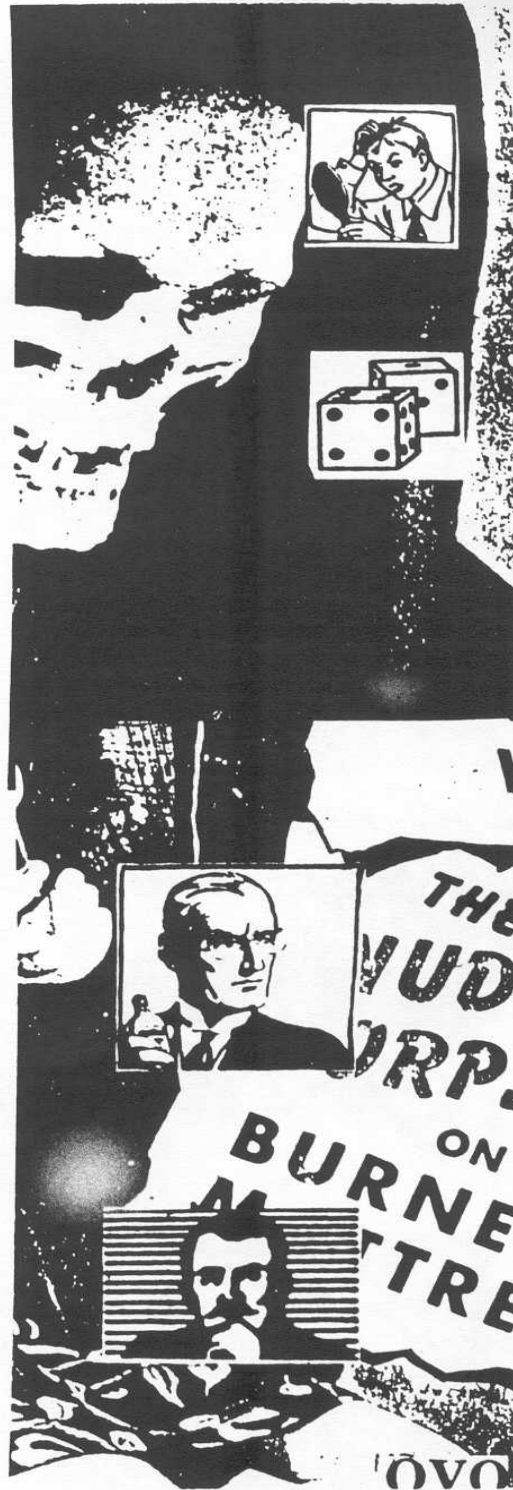
OVO gets serious, both in its presentation and subject matter. Offers well-informed viewpoints on the fascination of mayhem: serial killers, true crime books, violent pornography, industrial-subculture death art, more. Includes interview with Stuart Swezey of AMOK books, two full-length reviews of Peter Soto's *PURE*, Hakim Bey, G.J. Schaefer and Media Queen, amazing graphics and layout rivaling OVO #4. Banned from a local bookstore. Although strongly worded this is not a glorification of mayhem. Instead, it is an inquiry into the spectrum of mayhem studies, from utter horror and denunciation to absolute sadistic *shadenfreunden*, and suggestions on the relevance of mayhem studies to any anti-authoritarian tendency. Has generated more controversy than any other OVO project. Cover by James Ellis (D-48)

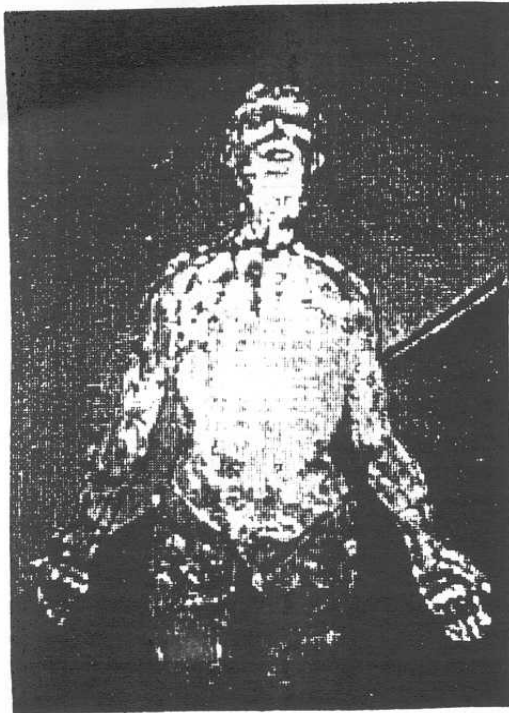


ovo1422

#11: Control [Sept. - Oct. 1991] – \$3.00
 Second of a series formerly grouped under the heading "Experiments and Evidence" that began with #10 and concluded in #12 with the "Science" issue. The real reason for gun ownership, the Evil Eye, prison, S&M, Lee Harvey Oswald, the role of psychiatry in Nazi Germany, eating disorders, drugs, world conspiracy, and an interview with V. Vale of Re/Search. Three incompatible and equally valid perspectives on control are given. Control is: (a) the war between the individual and society; (b) a necessary evil; and/or (c) a sign of individual growth and social harmony. Featuring cover art by James Ellis. (D-52)

#12: Science [Nov. - Dec. 1991] – \$3.00
 A collection of mad science, hard science, fringe science, anti-science, experimental science and social science presented as an index of reference points for those who think "science" has no place in their lives. Two works by Tentatively, A Convenience demonstrate an unparalleled unity of thought and action, life and art (example: "1979: ... Crab Feast #2, which involved losing approximately two dozen live crabs with baby-doll parts tied to them near the Santa Claus stand at a large suburban shopping center on the Saturday before Xmas. Seemed very effective in semi-instantaneous trance inducement of the masses. One shopper said she was glad someone was doing this -- ?"). The mistaken and dangerous recipes for explosives and poisons found in The Anarchist's Cookbook are examined – and corrected. Silent Weapons for Quiet Wars offers an uncomfortably paranoid and accurate analysis of the role of high-tech media in social control. J. Scianna details a psychotic breakdown and Chris Gross offers evidence of contact with "Communion"-style entities. The inherently democratic nature of technology is celebrated by Walter Alter, countered by a critique of science as inherently alienating is offered by Feral Faun. More words-per-page than any other issue; not a quick read. (D-60)





#13: Travel [Jan. - Feb. 1992] -- \$3.00
Lite travel itself, the most transitory issue of OVO. The bulk of this issue is consumed by a 1992 calendar featuring all new collages by Trevor Blake (poorly reproduced). Continuing the travel theme are two interviews: the first with a survivor of a serious car crash, the second with a practicing magician on astral travel. Feature piece is *The Psychogeography of Disneyland*, establishing uncanny links between one of the earliest Situationist texts and then-secret activities at Disney Studios. (D-52)

#14: Suffering [March - April 1992] - \$2
The economics of suffering are exploded in quotes and essays by Trevor Blake, Hakim Bey and NENSLO. (D-28)

THE PRESERVING MACHINE -- \$5.00
The first cassette by CERVIS. Themes include many also addressed by OVO: genetics, alienation, disaster, control, rebellion, technology, etc. (c60)

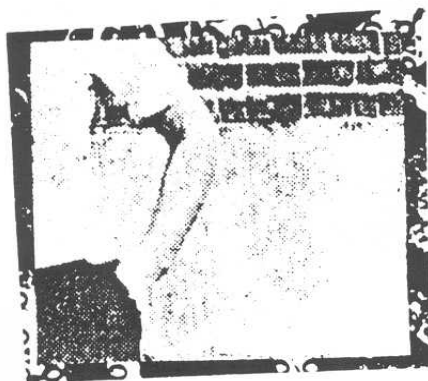
PLN Benefit Tape -- \$5.00

A compilation tape of industrial, electronic and ambient/spooky/quirky music from the United States, Mexico and the UK. Also included is a large booklet of reprinted articles from *Prisoners' Legal News*, contact addresses, and an original poster by CERVIS. All profits are donated directly to *Prisoners' Legal News*. (c60)

ANARCHY AND THE END OF HISTORY -- \$7.00

An anthology of anarchist essays edited by Michael Ziesing and Mike Gunderloy. Includes works by Candy Eno, Neal Keating, Avi Nafel, Robert Shea, Hakim Bey, George Woodcock, Mary Webb, and Trevor Blake. So well written you'll find yourself agreeing with all the *contradictory* perspectives of anarchism to be found here. \$2 off publisher's price. (144 pages)

THREE FISTED TALES OF "BOB" \$8
Fiction in the SubGenius Mythos. W. S. Burroughs, Mark Mothersbaugh, Ivan Stang, Onan Canobite. \$3 off sug. price!



ovo1424

ORDERING INFORMATION

Good-bye, *OVO* (and its precursors)!
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2. Payment must be by Postal Money Order. No other form of payment will be accepted or returned. Exceptions might be granted, but by prior arrangement only.
3. Make all Postal Money Orders out to Trevor Blake, not OVO.
4. Residents of Canada and Mexico add \$1.00 per item for first three items only.
5. Overseas orders add \$4.00 per item for first three items only. All foreign orders shipped via Air Mail unless otherwise noted.
6. On your order, print or type plainly your name, your address, the date, what you ordered and the value of the postal money order you sent.
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#10: Mayhem [July - August 1991]	3.00		
#11: Control [September - October 1991]	3.00		
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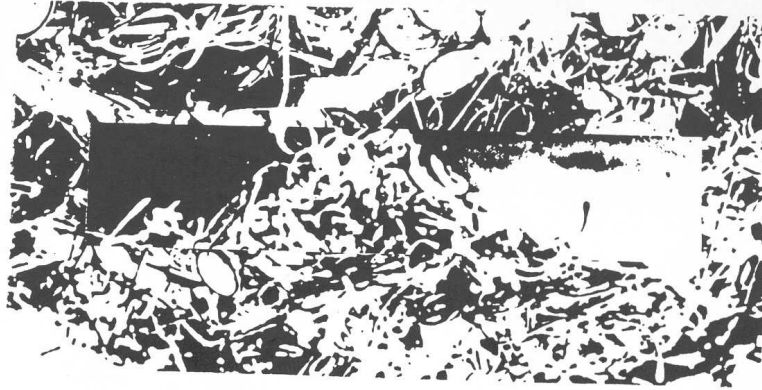
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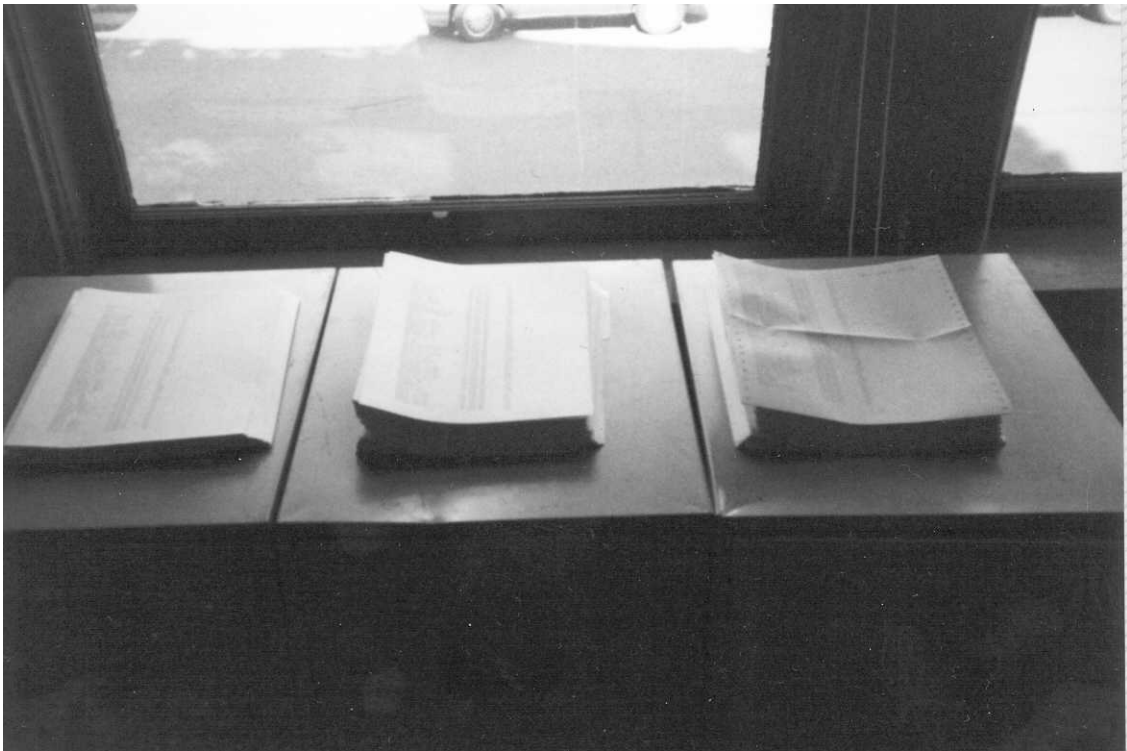
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Ovo1428



Mail

Annotations

OVO 14 was first published in 1992. The information on page two is accurate but it is unlikely that any of the addresses seen elsewhere in this issue are still valid.

ovo1401 – Front Cover. Art by Jim Ellis. The graphic in the upper left is some horrible thing made abstract.

Reich – Poster. Not found in the original but circa that time.

ovo1402 – The announcement that this was the penultimate issue was wrong. The zine was available in six stores in five cities, and with OVO 14 I began to make a profit (a few dollars). I was moving to a new state. It seemed like a good time to close the project. I wrote “be looking for the OVO BBS!” Over a decade later I'm offering Web pages & PDF files, but the general idea is the same. Only the idea of closing the project has been abandoned.

ovo1403 – Introduction. I am still inclined to agree that there is nothing worth knowing that can only be learned through suffering. Since June 1992 I have moved to Portland, written, played music and made Web sites: mission accomplished. “Eventually I would like to publish again, but on a larger scale.” And I have.

ovo1404 through ovo1409 – Quotes. The graphics are definitely from Sandy Lesberg's book *Violence in Our Times*, which is where the piles of glasses images came from. The quote from Anton LaVey was specifically cited as a reason this issue was banned from prisons in Texas. Today I might add one more quote, about Harry Crosby from Geoffrey Wolff's biography *Black Sun: The Brief Transit and Violent Eclipse of Harry Crosby*: “[Crosby's] attitude suggests a calculated posture: the poet, too rare for this world, escapes first into imaginary realms, and finally into the undiscovered country itself from which no traveler returns. [...] A sterile childhood and the ruins of Western culture are held accountable for the poet's dread and anger. He smokes hashish to forget his misery, and dwells upon his misery to loot it for material appropriate to serious verse. *[His] early work adds to a world of evidence that disease, weariness, pain and solitude are the safe subjects for a novice man of letters.*” (emphasis added)

ovo1410 through ovo1413 – Personal Freedom Now by Orton Nenslo. The author has asked that this text not be reprinted.

ovo1414 and ovo1415 – Ask Yourself. Asking questions is a good part to understanding things, but asking questions is not sufficient in itself to understand things.

ovo1416 and ovo 1417 – Murder, War, Famine, Greed by Hakim Bey. Piles of glasses. Reprinted from *T.A.Z. The Temporary Autonomous Zone*.

ovo1418 – Give Up Art, Save the Starving by Karen Elliot. Neoist text. This particular Karen Elliot also wrote Operation Negation. This essay appears in another form in *Kooks* by Donna Kossy.

ovo1419 – Index.

ovo1420 – Received.

ovo1421 through ovo1426 – Catalogue. Little changed from the previous issue.

ovo1427 – Advertisements. Another paid advertisement, this time from the Church of Explicit Lyrics.

ovo1428 – Back cover. More glasses.