

# A P P E N D I X

Coming issues:

- #02 Sustainability
- #03 Growth
- #04 Social inventions
- #05 Globalization
- #06 Religion
- #07 Death
- #08 Art
- #09 Back to the 1800
- #10 Paranormal
- #11 Fashion
- #12 Sleep
- #13 Medicine
- #14 Drugs
- #15 Food and drinks
- #16 Violence
- #17 Children
- #18 Swedish Conceptual Art
- #19 Slavery
- #20 Eroticism
- #21 Sorrow
- #22 Comics
- #23 Children
- #24 Space
- #25 Education

In a time when art, again, is becoming more and more entwined with economy, establishment and power – Appendix advocates a more critical and independent point of view.

Appendix is necessary; fantastic; fearless; sovereign; intelligent; non-commercial; commercial; dreamlike; political; headless... and therefore absolutely free of charge.

Appendix is a crying voice in the desert, anonymous and unknown, innocent and lost, confused and gone with a wind, like dust, like small bushes, like an open car alone in the rain, like smoke, like a burning house, like a burning head, like you, like me, like everything that calculate similarity, loyalty, that calculate fear and what comes with that; people and beasts and all that crawls and run around in ...

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## #01/09 ECONOMY

A philosopher produces ideas, a poet poems, a clergyman sermons, a professor compendia and so on. A criminal produces crimes. If we take a closer look at the connection between this latter branch of production and society as a whole, we shall rid ourselves of many prejudices. The criminal produces not only crimes but also criminal law, and with this also the professor who gives lectures on criminal law and in addition to this the inevitable compendium in which this same professor throws his lectures onto the general market as “commodities”. This brings with it augmentation of national wealth, quite apart from the personal enjoyment which — as a competent witness, Professor Roscher, tells us.

The criminal moreover produces the whole of the police and of criminal justice, constables, judges, hangmen, juries, etc.; and all these different lines of business, which form just as many categories of the social division of labour, develop different capacities of the human mind, create new needs and new ways of satisfying them. Torture alone has given rise to the most ingenious mechanical inventions, and employed many honourable craftsmen in the production of its instruments. The criminal produces an impression, partly moral and partly tragic, as the case may be, and in this way renders a “service” by arousing the moral and aesthetic feelings of the public. He produces not only compendia on Criminal Law, not only penal codes and along with them legislators in this field, but also art, belles-lettres, novels, and even tragedies, as not only Mullner’s *Schuld* and Schiller’s *Räuber* show, but *Oedipus* and *Richard the Third*. The criminal breaks the monotony and everyday security of bourgeois life. In this way he keeps it from stagnation, and gives rise to that uneasy tension and agility without which even the spur of competition would get blunted. Thus he gives a stimulus to the productive forces. While crime

takes a part of the redundant population off the labour market and thus reduces competition among the labourers — up to a certain point preventing wages from falling below the minimum — the struggle against crime absorbs another part of this population. Thus the criminal comes in as one of those natural “counterweights” which bring about a correct balance and open up a whole perspective of “useful” occupations.

The effects of the criminal on the development of productive power can be shown in detail. Would locks ever have reached their present degree of excellence had there been no thieves? Would the making of banknotes have reached its present perfection had there been no [V-183] forgers? Would the microscope have found its way into the sphere of ordinary commerce (see Babbage) but for trading frauds? Does not practical chemistry owe just as much to the adulteration of commodities and the efforts to show it up as to the honest zeal for production? Crime, through its ever new methods of attack on property, constantly calls into being new methods of defence, and so is as productive as strikes for the invention of machines.

And if one leaves the sphere of private crime: would the world market ever have come into being but for national crime? Indeed, would even the nations have arisen? And has not the Tree of Sin been at the same time the Tree of Knowledge ever since the time of Adam? In his *Fable of the Bees* (1705) Mandeville had already shown that every possible kind of occupation is productive, and had given expression to the tendency of this whole line of argument:

"That what we call Evil in this World, Moral as well as Natural, is the grand Principle that makes us Sociable Creatures, the solid Basis, the Life and Support of all Trades and Employments without exception; there we

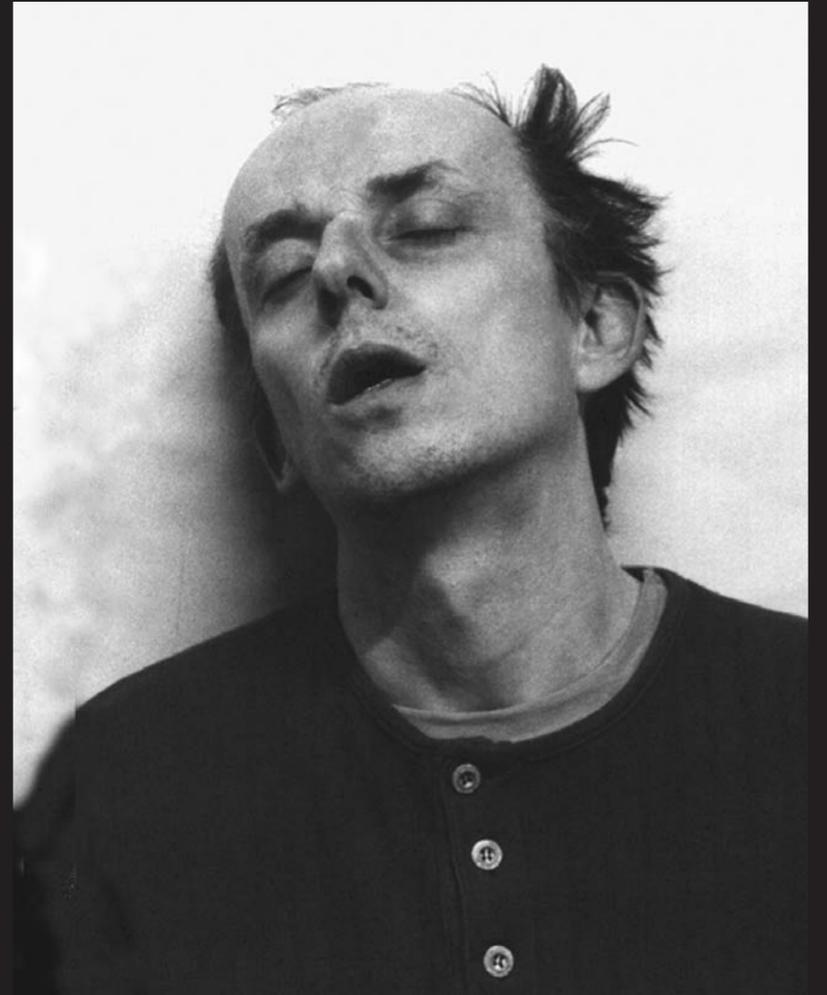
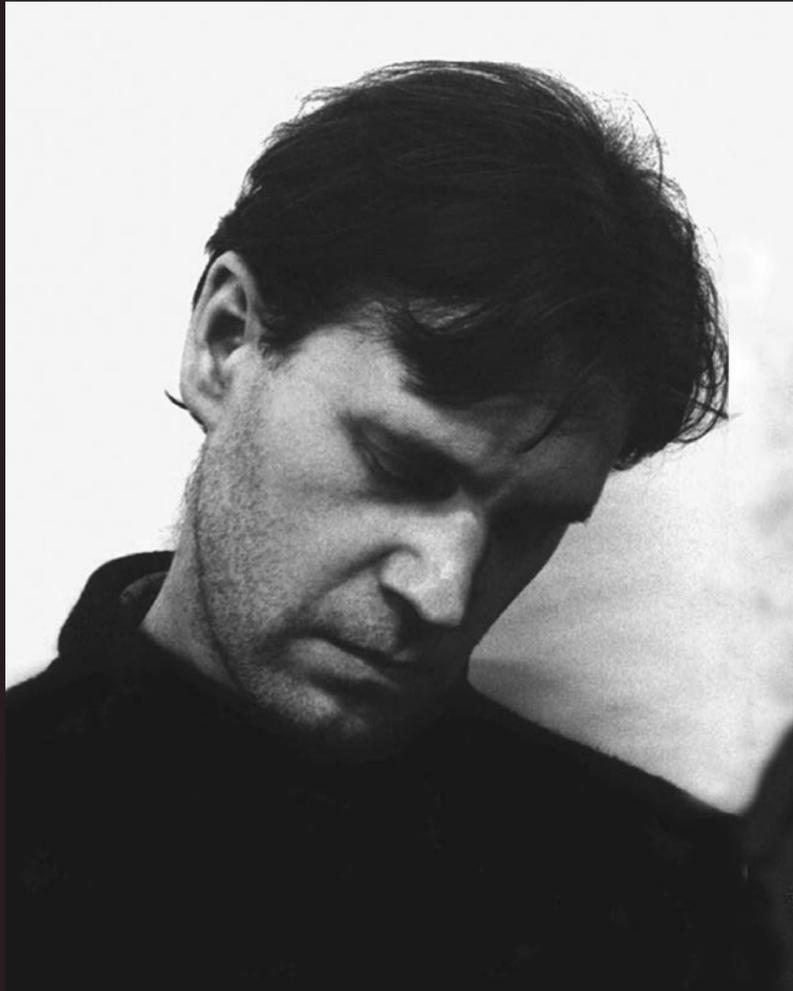
must look for the true origin of all Arts and Sciences; and the moment Evil ceases, the Society must be spoiled if not totally destroyed." (2nd edition, London, 1723, p. 428)

Only Mandeville was of course infinitely bolder and more honest than the philistine apologists of bourgeois society.

From *Theories of Surplus Value* by Karl Marx, 1863. Vol. I, pp. 375-6, Foreign Languages Publishing House, Moskva)

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# I CAN DO WHAT I WANT BECAUSE I HAVE MY MOTHER BEHIND ME

With insight into the frighteningly unjust distribution of human opportunities that continues to occur on earth, despite seeming hopelessness the potential also exists to turn disadvantage into its opposite.

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