It was right in front of everyone's face—we just made it visible. It was on the tip of everyone's tongue—we just gave it a name. All the words you wish you could speak, all the life you wish you could live—that's us. We fight like you want to fight, we love like you want to love, we never submit or compromise—we are free in all the ways you wish you could be.

We do not exist.

You were looking for a way to change your life. You could not do this on your own. You were looking for evidence that what you wanted was possible. You found it in a ghost—which you made flesh.

People do this every day—they talk to themselves, they daydream, they see themselves as they would like to be. They project what they long for, fear, worship upon others, when it is already present within themselves.

CrimethInc. is not an elite commando unit of freedom fighters. CrimethInc. is the fucking Wizard of Oz. The various poor saps who act as “CrimethInc.” have no patent on crimethought—they barely know what they're doing. You know much better than they do. Whatever is free, glorious, real about anything CrimethInc. has ever done is your doing: you made it so, by needing it, exalting it, making it breathe and stir. You were ready for it, but you weren't ready for it to be you—so you created it, reflected it off of the world as a distress signal to yourself, and seized it as a life preserver. By itself, the text is a prescription in a dead language—you brought it to life.

There is no CrimethInc.¹

CrimethInc. is simply you.

CrimethInc. is not a membership organization—it belongs to anyone who has the audacity to claim it, just as death belongs to anyone who can pick up a frying pan. Anyone can put on a black mask and join the Black Bloc, anyone can dumpster food and become Food Not Bombs, anyone can burn down buildings as the E.L.F. or design a poster with the familiar bullet logo at the bottom. Crimethought is everywhere—it's in every life, in every heart, woven into the history of humanity and the cosmos as surely as submission and inertia and everything else are—if it weren't, there would be no such thing as CrimethInc., and you certainly wouldn't be reading this.

If CrimethInc. is everyone, then, by the same token, it is no one. There is no enchanted inner circle working secret spells upon the world, creating from the void those propositions and subversions and dares that have been so important or infuriating to you. CrimethInc. is not the property of some board of trustees, there is no genius to credit for it, no malefactor to blame for it; there is simply the world that wrought this strange thing and shaped the hearts that respond to it.

1 It's true. If you go to the CrimethInc. HQ address in Atlanta, you'll find a suburban house like all the others for miles around, inhabited by a well-behaved middle class woman who wants nothing to do with “revolution” or anything like it—sak Marietta native Robert Bl, he tried it.
One more time—what good is CrimethInc., if it doesn’t even exist?

For one thing, CrimethInc., offers an alternative for those of us who have been frustrated with mainstream journalism, offered the possibility of doing something about the status quo and empowering us to act in our own defense. Only if you have other options will you be able to take control of your own lives and act against. It can be a source of strength. In its own way, it’s a tool. It can be used to empower people, to give them a voice, to help them organize, to help them take control of their lives. It can be used to empower them to act against the system, to take control of their own lives, to overthrow the system, to create a better world.

But will you not be free until you realize that you do not exist?

Once you acknowledged that CrimethInc. is not a disembodied entity or a logo, you have realized that there is no such thing as “CrimethInc.” There is no such thing as a “CrimethInc.” There is no such thing as “CrimethInc.” There is no such thing as “CrimethInc.” There is no such thing as “CrimethInc.”

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If you realize that we do not exist.

“We” are still here if you need something to rebel against.

“Nothing is true, everything is permitted.

We have at hand the means for war.

And expect the old-fashioned approach of simply trying to “say something” to a world that does not have the words or the concept to make it understand.

“Folk Music

does not even exist?

Folk music’s lasting value lies not in whether or not what it says is “objectively true” or not, but rather in the fact that it can be used to create an environment that is conducive to revolution. It can be a tool for organizing, for inspiring, for creating a sense of community.

Folk music’s lasting value lies not in whether or not what it says is “objectively true” or not, but rather in the fact that it can be used to create an environment that is conducive to revolution. It can be a tool for organizing, for inspiring, for creating a sense of community.

Introduce foreign elements to stable environments to create new urban legends . . . the sky’s the limit.

Strategies

Strategies

Continued support. Each type of all kinds.

“Alternatives” have nothing to offer? And without a support system, you’re not going to get your “money’s worth” for either. Does anyone really believe that anyone can shape the emotions of her fellows into fear and vengeance?

A way to act, a way to change—better, derail—history. It’s up to you to make that decision, to decide how you want to use your power, to use it in a way that is meaningful to you.

The greatest resource a non-revolutionary government has is inertia—people who have nothing to lose, who have nothing to gain. They are the ones who are more likely to be receptive to new ideas, to new ideas, to new ideas.

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The Stalinists, Surrealists, Situationists, and even Southern Baptists all had their bloody purges and internal dissensions, so why can’t we, having no membership should be no obstacle: we can still hold exclusions from time to time, just to be sure everyone remembers. These are festive occasions for us weathered politicos, analogous to the sub-textual backbiting at the dinner parties of the bourgeoisie or the witch trials in Salem, Massachusetts of old. But first, we must get into the fiery self-righteousness of this thing, some background.

It’s been nearly a year now since I went through my entire proofing copy of the Evasion book in the dark back seat of a Greyhound traveling by night, with only my trendy activist headlamp for light. Even then, we knew already what the greatest drawback of publishing it in book form would be: all the general ideas in Days of War, Nights of Love, the inspirations and analyses and especially the rhetoric calculated to encourage revolt, would now be summed up in some minds by the specific formula spelled out by the stories in this new book. Even though Evasion is not a work of political theory, or a prescription of tactics, but clearly a personal account, a memoir—even though we’ve maintained from the beginning that there is no single strategy for insurgency, but that everyone must invent and reinvent their own—it was inevitable that we would be misunderstood by some, and we accepted that in publishing the book.

In publishing it, we wanted—to articulate this for the thousandth and last time—to introduce an account (one of many) of work-free living to a wider readership, and thus challenge conventional notions about the sanctity of property and the misery of material poverty. With this cultural warfare, we hoped to do our part to expand the anticapitalist movement. Sharing particular scabs, extolling the lifestyle of the scam artist, these were secondary goals at best. The ‘zine version had already been produced and distributed on as massive a scale as the infrastructure of our d.i.y underground allowed, to the demographics who would be most likely to utilize its scams and emulate the author’s life choices; we printed the book version to see if this narrative of refusal and adventure could sow other seeds outside its native environment. Some of the feedback we’ve received from beyond the local insurrectionists must start from scratch and then on out the door into the world.

For the record, and to briskly repudiate every imbecile who has used “CrimethInc.” as a synonym for scamming and freelancing, we’ve never been interested in being or being seen as partisans of any lifestyle; we’ve always insisted that being radical involves subverting all possible lifestyle choices, all traditional strategies and identities. Revolution occurs when some part of the social equation changes: when apolitical workers initiate a wildcat strike, when middle-aged mothers start to show up in the black bloc beside their sons and daughters, when vagabond dropouts integrate themselves into local struggles for affordable housing. The letters we receive from adult secretaries who have used CrimethInc. literature to inspire themselves to change their lives are infinitely more encouraging than the scores of teenagers reading Harbinger as they set out on the hitchhiking excursions young folks always have. Not that there is anything wrong with hitchhiking teenagers—but to be a dangerous hitchhiking teenager, you must do something more than simply hitchhike, and interpreting anticapitalist texts as glorifications of your hitchhiking doesn’t count.

I hopped my very first train just a few weeks ago, after nearly eight straight years of unemployment and anticapitalist agitation. For most of that time, I was never much of a hitch-hiking, train-hopping, scam-pulling traveler kid, and interpreting anticapitalist texts as promotions of some alternative lifestyle—these are processes by which opposition and subversion have been repeatedly neutralized over the past four decades, if not centuries. Yes, it is critical that we build new communities, with new cultural values and approaches, and that we not belittle these as ‘mere subcultures’ when they do arise—for it is in these communities that we can develop and sustain a resistance, and create a context in which to lead free lives. It is also critical that we keep challenging these communities, that they do not become stagnant or self-satisfied: for as long as we are all under the great thumb, freedom is always for all or none.

CrimethInc., and for that matter (and far more important) crimethink, are not membership organizations, anyway. Subverting is not something you are, it’s something you do, and must find new ways to do in every attempt. Let’s not rest at expelling the traveler kids—hell, we’re all expelled, time tested CrimethInc. agents first and foremost! Even the most experienced of us insurrectionists must start from scratch every morning to foment insurrection, shaking off the inertia of the past to see anew what the current context calls for. When we succeed in doing this, we can change the world, for it is inertia above all that keeps the wheels spinning as they do. If we cannot, we are done—will be more anarchists than anarchists, and our activism mere retroactivism.

And so now we turn away from the past, from all explanations and justifications and apologies, to face the future and the experiments we have in store for it. Doubtless, we will occasion comparable storms of controversy and misconception, if we are ambitious enough to keep pushing our occidentalist/insurrectionist agenda. If it is inertia above all that keeps the wheels spinning as they do, it is inertia above all that keeps the wheels spinning as they do. If we cannot, we are done for—we will be more anarchists than anarchists, and our activism mere retroactivism.

When we succeed in doing this, we can change the world, for it is inertia above all that keeps the wheels spinning as they do.

And now, one who would think freely is in need of crimetypebought. But one who crimethinks is especially in need of anti-crimetypebought. And, to serve its purpose, crimetypebought must be forsaken, still more so anti-crimetypebought.