

Motherland's Manifesto (Part1)[V1]- by [\[IVI\] Someguy](#)

A spectre is haunting the whole of SMMO-- the spectre of Motherland. All the powers of old SMMO have entered into a holy alliance to exorcise this spectre: Mods and Advisors, Plebs and Simpletons, Gold Hoarders and Steppers. Where is the party in opposition that has not been decried as evil by its opponents in power? Where is the opposition that has not hurled back the branding reproach of Motherland, against the more advanced opposition parties, as well as against its reactionary adversaries?

Two things result from this fact:

I. Motherland is already acknowledged by all SMMO powers to be itself a power.

II. It is high time that Motherland should openly, in the face of the whole of SMMO, publish their views, their aims, their tendencies, and meet this nursery tale of the spectre of Motherland with a manifesto of the party itself.

To this end, comrades of various nationalities have assembled in Everwinter and Davenport sketched the following manifesto, to be published in the English, English, English, English, English and English. The history of all hitherto existing society is the history of class struggles. F2P and Paid, Simpleton and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes.

In the earlier epochs of history, we find almost everywhere a complicated arrangement of society into various orders, a manifold gradation of social rank. In Old Ranhor we have warewolves, Mr. Banks, akasukis, thunderseekers; in Venzor, purple slimes, mother slimes, blue slimes, yellow slimes, green slimes, redslimes; in almost all of these classes, again, subordinate gradations. The modern Plebeian society that has sprouted from the ruins of wallets has not done away with class antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old ones. Our epoch, the epoch of the Plebeian, possesses, however, this distinct feature: it has simplified class antagonisms. Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other -- Plebeian and Simpleton.

From the wallets of the players sprang the money we thought so dear.

From these empty wallets the first elements of the Plebeian were developed. The discovery of microtransactions, the seemingly small \$4.99 price tag, opened up fresh ground for the rising Plebeians. The player and NPC markets, the ease of payment, trade with the players, the increase in the means of exchange and in commodities generally, gave to commerce, to navigation, to industry, an impulse never before known, and thereby, to the revolutionary element in the tottering feudal society, a rapid development. The stepping system of clicking, in which gold production was monopolized by grinders, now no longer suffices for the growing wants of the new markets. The diamond system took its place. The grinders were pushed aside by the Plebeian class; division of click's between the different buttons vanished in the face of division of labor in each single microtransactions. Meantime, the markets kept ever growing, the demand ever rising. Even manufacturers no longer sufficed. Thereupon, wallets and PayPal

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revolutionized gold production. The place of clicking was taken by the giant, Modern Industry; the place of the gold traders by diamond millionaires, the leaders of the whole industrial armies, the modern Plebeian.

The gold industry has established the player market, for which the discovery of stepping paved the way. This market has given an immense development to commerce, to navigation, to communication by land. This development has, in turn, reacted on the extension of industry; and in proportion as industry, commerce, navigation, railways extended, in the same proportion the Plebeian developed, increased its capital, and pushed into the background every class handed down from the Middle Ages.

We see, therefore, how the modern Plebeian is itself the product of a long course of development, of a series of revolutions in the modes of production and of exchange. Each step in the development of the Plebeian was accompanied by a corresponding political advance in that class. An oppressed class under the sway of the feudal nobility, an armed and self-governing association of medieval commune: here independent urban republic; there taxable "third estate" of the monarchy; afterward, in the period of manufacturing proper, serving either the semi-feudal or the absolute monarchy as a counterpoise against the nobility, and, in fact, cornerstone of the great monarchies in general -- the Plebeian has at last, since the establishment of Modern Industry and of the world market, conquered for itself, in the modern representative state, exclusive political sway. The executive of the modern state is but a committee for managing the common affairs of the whole Plebeian player base. The Plebeian, historically, has played a most revolutionary part. The Plebeian, wherever it has got the upper hand, has put an end to all feudal, patriarchal, idyllic relations. It has pitilessly torn asunder the motley feudal ties that bound man to his "natural superiors", and has left no other nexus between man and man than stark self-interest, than callous "cash payment". It has drowned out the most heavenly ecstasies of religious fervour, of chivalrous enthusiasm, of philistine sentimentalism, in the icy water of egotistical calculation. It has resolved personal worth into exchange value, and in place of the numberless infeasible chartered freedoms, has set up that single, unconscionable freedom -- Free Trade. In one word, for exploitation, veiled by religious and political illusions, it has substituted stark, shameless, direct, brutal exploitation. The Plebeian's have stripped of their halo's every occupation hitherto honored and looked up to with reverent awe. The have converted the physician, the lawyer, the priest, the poet, the man of science, into its paid wage laborers. The Plebeian has torn away from the family its sentimental veil, and has reduced the family relation into a mere money relation. The Plebeian has disclosed how it came to pass that the brutal display of vigour in the Middle Ages, which reactionaries so much admire, found its fitting complement in the most slothful indolence. It has been the first to show what man's activity can bring about. The Plebeian's cannot exist without constantly revolutionizing the instruments of production, and thereby the relations of production, and with them the whole relations of society. Conservation of the old modes of production in unaltered form, was, on the contrary, the first condition of existence for all earlier industrial classes. Constant revolutionizing of production, uninterrupted disturbance of all social conditions, everlasting uncertainty and agitation distinguish the bourgeois epoch from all earlier ones. All fixed, fast frozen relations, with their train of ancient and venerable prejudices and opinions, are swept away, all new-formed ones become antiquated before they can ossify. All that is solid melts into air, all that is holy is profaned, and man is at last compelled to face with sober senses his real condition of life and his relations with his kind. The need of a constantly expanding market for its products chases the

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Plebeian over the entire surface of the globe. It must nestle everywhere, settle everywhere, establish connections everywhere. The Plebeian has, through its exploitation of the world market, given a cosmopolitan character to production and consumption in every country. To the great chagrin of reactionaries, it has drawn from under the feet of industry the national ground on which it stood. All old-established national industries have been destroyed or are daily being destroyed. They are dislodged by new industries, whose introduction becomes a life and death question for all civilized nations, by industries that no longer work up indigenous raw material, but raw material drawn from the remotest zones; industries whose products are consumed, not only at home, but in every quarter of the globe. In place of the old wants, satisfied by the production of the country, we find new wants, requiring for their satisfaction the products of distant lands and climes. In place of the old local and national seclusion and self-sufficiency, we have intercourse in every direction, universal inter-dependence of nations. And as in material, so also in intellectual production.

Author's Note

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The second part of this series may come out in due time. Thank you to WipooSlayer171 for funding the project, a portion of the earning will be given to them. If you're at all interested in the guild: Motherland, feel free to message me at any time.

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This book is a parody and is not associated with any political party,
Thank you!