

MANIFESTOS

COMRADES

The military coup of Enrique Estrada and Guadalupe Sánchez (the Mexican peasants' and workers' greatest enemies) has been of transcendental importance in precipitating and clarifying the situation in our country. This, aside from minor details of a purely political nature, is as follows:

On the one hand the social revolution, ideologically more coherent than ever, and on the other the armed bourgeoisie. Soldiers of the people, peasants, and armed workers defending their rights, against soldiers of the people, press-ganged by deceit or force by the politico-military leaders in the pay of the bourgeoisie.

On their side, the exploiters of the people in concubinage with traitors who sell the blood of soldiers who fought in the Revolution.

On our side, those who cry out for an end to an old cruel order – an order in which you, the peasants on the land, fertilize the soil so that the fruit it bears be swallowed by greedy profiteers and politicians while you starve; in which you, the workers in the city, man the factories, weave the cloth, and produce with your own hands modern comforts to service prostitutes and drones while your bones shiver with cold; in which you, the Indian soldier, in an heroic selfless act, leave the land you till and give your life to fight the poverty your race has endured for centuries only for a Sánchez or an Estrada to waste the generous gift of your blood by favouring the bourgeois leeches who strip your children of their happiness and rob you of your land.

Not only are our people (especially our Indians) the source of all that is noble toil, all that is virtue, but also, every manifestation of the physical and spiritual existence of our race as an ethnic force springs from them. So does the extraordinary and marvelous ability to create beauty. *The art of the Mexican people is the most important and vital spiritual manifestation in the world today, and its Indian traditions lie at its very heart.* It is great precisely because it is of the people and therefore collective. That is why our primary aesthetic aim is to propagate works of art which will help destroy all traces of bourgeois individualism. We reject so-called Salon painting and all the ultra-intellectual salon art of the aristocracy and exalt the manifestation of monumental art because they are useful. We believe that any work of art which is alien or contrary to popular taste is bourgeois and should disappear because it perverts the aesthetic of our race. This perversion is already almost complete in the cities.

We believe that while our society is in a transitional stage between the destruction of an old order and the introduction of a new order, the creators of beauty must turn their work into clear ideological propaganda for the people, and make art, which at present is mere individualist masturbation, something of beauty, education, and purpose for everyone.

We are all too aware that the advent of a bourgeois government

in Mexico will mean the natural decline of our race's popular indigenous aesthetic, at present found only in the lower classes but which was, however, beginning to penetrate and purify intellectual circles. *We will fight to prevent this happening.* Because we are sure that victory for the working classes will bring a harmonious flowering of ethnic art, of cosmogonical and historical significance to our race, comparable to that of our wonderful ancient autochthonous civilizations. *We will fight tirelessly to bring this about.*

Victory for La Huerta, Estrada, and Sánchez will be, aesthetically and socially, a victory for typists' taste; criollo and bourgeois approval (which is all-corrupting) of popular music, painting and literature, the reign of the 'picturesque', the American 'kewpie doll', and the official introduction of 'l'amore e come zucchero'. Love is like sugar.

The counter-revolution in Mexico will, as a result, prolong the pain of the people and crush their admirable spirit.

The members of the Painters' and Sculptors' Union have in the past supported the candidacy of General Plutarco Elias Calles because we believed that his revolutionary fervour, more than any other, would guarantee a government which would improve the conditions of the productive classes in Mexico. We reiterate this support in the light of the latest politico-military events and put ourselves at the service of his cause, *the cause of the people*, to use as it sees fit.

We now appeal to revolutionary intellectuals in Mexico to forget their proverbial centuries-old sentimentality and languor and join us in the social, aesthetic and educational struggle we are waging.

In the name of the blood shed by our people during ten years of revolution, with the threat of a reactionary barracks revolt hanging over us, we urgently appeal to all revolutionary peasants, workers and soldiers in Mexico to understand the vital importance of the impending battle and, laying aside tactical differences, form a united front to combat the common enemy.

We appeal to ordinary soldiers who, unaware of what is happening or deceived by their traitorous officers, are about to shed the blood of their brothers of race and class. Remember that the bourgeoisie will use the self-same weapons with which the Revolution guaranteed your brothers' land and livelihood to now seize them.

For the proletariat of the world:

Secretary-General, DAVID ALFARO SIQUEIROS

Committee member, DIEGO RIVERA

Committee member, XAVIER GUERRERO

FERMÍN REVUELTAS, JOSÉ CLEMENTE OROZCO, RAMÓN ALVA

GUADARRAMA, GERMÁN CUETO, CARLOS MÉRIDA

El Machete (Mexico City)

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