

A Letter from Mark Rothko and Adolph Gottlieb to the Art Editor of the New York Times

June 7, 1943

Mr. Edward Alden Jewell
 Art Editor, New York Times
 229 West 43 Street
 New York, N. Y.

Dear Mr. Jewell:

To the artist, the workings of the critical mind is one of life's mysteries. That is why, we suppose, the artist's complaint that he is misunderstood, especially by the critic, has become a noisy commonplace. It is therefore, an event when the worm turns and the critic of the TIMES quietly yet publicly confesses his "befuddlement", that he is "non-plussed" before our pictures at the Federation Show. We salute this honest, we might say cordial reaction towards our "obscure" paintings, for in other critical quarters we seem to have created a bedlam of hysteria. And we appreciate the gracious opportunity that is being offered us to present our views.

We do not intend to defend our pictures. They make their own defense. We consider them clear statements. Your failure to dismiss or disparage them is prima facie evidence that they carry some communicative power.

We refuse to defend them not because we cannot. It is an easy matter to explain to the befuddled that "The Rape of Persephone" is a poetic expression of the essence of the myth; the presentation of the concept of seed and its earth with all its brutal implications; the impact of elemental truth. Would you have us present this abstract concept with all its complicated feelings by means of a boy and girl lightly tripping?

It is just as easy to explain "The Syrian Bull", as a new interpretation of an archaic image, involving unprecedented distortions. Since art is timeless, the significant rendition of a symbol, no matter how archaic, has as full validity today as the archaic symbol had them. Or is the one 3000 years old truer?

But these easy program notes can help only the simple-minded. No possible set of notes can explain our paintings. Their explanation must come out of a consummated experience between picture and onlooker. The appreciation of art is a true marriage of minds. And in art, as in marriage, lack of consummation is ground for annulment.

The point at issue, it seems to us, is not an "explanation" of the paintings but whether the intrinsic ideas carried within the frames of these pictures have significance.

We feel that our pictures demonstrate our aesthetic beliefs, some of which we, therefore, list:

1. To us art is an adventure into an unknown world, which can be explored only by those willing to take the risks.
2. This world of the imagination is fancy-free and violently opposed to common sense.
3. It is our functions as artists to make the spectator see the world our way—not his way.
4. We favor the simple expression of the complex thought. We are for the large shape because it has the impact of the unequivocal. We wish to reassert the picture plane. We are for flat forms because they destroy illusion and reveal truth.
5. It is a widely accepted notion among painters that it does not matter what one paints as long as it is well painted. This is the essence of academicism. There is no such thing as good painting about nothing. We assert that the subject is crucial and only that subject matter is valid which is tragic and timeless. That is why we profess spiritual kinship with primitive and archaic art.

Consequently if our work embodies these beliefs, it must insult anyone who is spiritually attuned to interior decoration; pictures for the home; pictures for over the mantle; pictures of the American scene;

social pictures; purity in art; prize-winning potboilers; the National Academy, the Whitney Academy, the Corn Belt Academy; buckeyes, trite tripe; etc.

Sincerely yours,

[signed]
Adolph Gottlieb
Marcus Rothko

130 State Street
Brooklyn, New York

Transcript of a Radio Program by Mark Rothko and Adolph Gottlieb Broadcast on WNYC

WNYC—New York’s Own Station—“Art in New York” Program. H. Stix, Dir.

THE PORTRAIT AND THE MODERN ARTIST

(Copy of broadcast made by Adolph Gottlieb and Mark Rothko)
on October 13, 1943

ADOLPH GOTTLIEB: We would like to begin by reading part of a letter that has just come to us: “The portrait has always been linked in my mind with a picture of a person. I was therefore surprised to see your paintings of mythological characters, with their abstract rendition, in a portrait show, and would therefore be very much interested in your answers to the following --- ”

Now, the questions that this correspondent asks are so typical and at the same time so crucial that we feel that in answering them we shall not only help a good many people who may be puzzled by our specific work but we shall best make clear our attitude as modern artists concerning the problem of the portrait, which happens to be the subject of today’s talk. We shall therefore, read the four questions and attempt to answer them as adequately as we can in the short time we have.

Here they are:

1. Why do you consider these pictures to be portraits?
2. Why do you as modern artists use mythological characters?
3. Are not these pictures really abstract paintings with literary titles?
4. Are you not denying modern art when you put so much emphasis on subject matter?

Now, Mr. Rothko, would you like to tackle the first question? Why do you consider these pictures to be portraits?

MR. ROTHKO: The word portrait cannot possibly have the same meaning for us that it had for past generations. The modern artist has, in varying degrees, detached himself from appearance in nature, and therefore, a great many of the old words, which have been retained as nomenclature in art have lost their old meaning. The still life of Braque and the landscape of Lucrat have no more relationship to the conventional still life and landscape than the double images of Picasso have to the traditional portrait. New Times! New Ideas! New Methods!

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There is, however, a profound reason for the persistence of the word ‘portrait’ because the real essence of the great portraiture of all time is the artist’s eternal interest in the human figure, character and

emotions—in short in the human drama. That Rembrandt expressed it by posing a sitter is irrelevant. We do not know the sitter but we are intensely aware of the drama. The Archaic Greeks, on the other hand used as their models the inner visions which they had of their gods. And in our day, our visions are the fulfillment of our own needs.

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Today the artist is no longer constrained by the limitation that all of man's experience is expressed by his outward appearance. Freed from the need of describing a particular person, the possibilities are endless. The whole of man's experience becomes his model, and in that sense it can be said that all of art is a portrait of an idea.

MR. GOTTLIEB: That last point cannot be overemphasized. Now, I'll take the second question and relieve you for a moment. The question reads "Why do modern artists use mythological characters?"

I think that anyone who looks carefully at my portrait of Oedipus, or at Mr. Rothko's Leda will see that this is not mythology out of Bulfinch. The implications here have direct application to life, and if the presentation seems strange, one could without exaggeration make a similar comment on the life of our time.

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It may be said that these fabulous tales and fantastic legends are unintelligible and meaningless today, except to an anthropologist or student of myths. By the same token the use of any subject matter which is not perfectly explicit either in past or contemporary art might be considered obscure. Obviously this is not the case since the artistically literate person has no difficulty in grasping the meaning of Chinese, Egyptian, Eskimo, Early Christian, Archaic Greek or even pre-historic art, even though he has but a slight acquaintance with the religious or superstitious beliefs of any of these peoples.

The reason for this is simply, that all genuine art forms utilize images that can be readily apprehended by anyone acquainted with the global language of art. That is why we use images that are directly communicable to all who accept art as the language of the spirit, but which appear as private symbols to those who wish to be provided with information or commentary.

And now Mr. Rothko you may take the next question. Are not these pictures really abstract paintings with literary titles?

MR. ROTHKO: Neither Mr. Gottlieb's paintings nor mine should be considered abstract paintings. It is not their intentions either to create or to emphasize a formal color—space arrangement. They depart from natural representation only to intensify the expression of the subject implied in the title—not to dilute or efface it.

If our titles recall the known myths of antiquity, we have used them again because they are the eternal symbols upon which we must fall back to express basic psychological ideas. They are the symbols of man's primitive fears and motivations, no matter in which land or what time, changing only in detail but never in substance, be they Greek, Aztec, Icelandic, or Egyptian. And modern psychology finds them persisting still in our dreams, our vernacular, and our art, for all the changes in the outward conditions of life.

Our presentation of these myths, however, must be in our own terms, which are at once more primitive and more modern than the myths themselves—more primitive because we seek the primeval and atavistic roots of the idea rather than their graceful classical versions; more modern than the myths themselves because we must redescribe their implications through our own experience. Those who think that the world of today is more gentle and graceful than the primeval and predatory passions from which these myths spring, are either not aware of reality or do not wish to see it in art. The myth holds us, therefore, not through its romantic flavor, not through the remembrance of the beauty of some bygone

age, not through the possibilities of fantasy, but because it expresses to us something real and existing in ourselves, as it was to those who first stumbled upon the symbols to give them life.

And now Mr. Gottlieb, will you take the final question? Are you not denying modern art when you put so much emphasis on subject matter?

MR. GOTTLIEB: It is true that modern art has severely limited subject matter in order to exploit the technical aspects of painting. This has been done with great brilliance by a number of painters, but it is generally felt today that this emphasis on the mechanics of picture making has been carried far enough. The surrealists have asserted their belief in subject matter but to us it is not enough to illustrate dreams.

While modern art got its first impetus through discovering the forms of primitive art, we feel that its true significance lies not merely in formal arrangements, but in the spiritual meaning underlying all archaic works.

That these demonic and brutal images fascinate us today, is not because they are exotic, nor do they make us nostalgic for a past which seems enchanting because of its remoteness. On the contrary, it is the immediacy of their images that draws us irresistibly to the fancies, the superstitions, the fables of savages and the strange beliefs that were so vividly articulated by primitive man.

If we profess a kinship to the art of primitive men, it is because the feelings they expressed have a particular pertinence today. In times of violence, personal predilections for niceties of color and form seem irrelevant. All primitive expression reveals the constant awareness of powerful forces, the immediate presence of terror and fear, a recognition and acceptance of the brutality of the natural world as well as the eternal insecurity of life.

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[Transcribed from a photocopy of the original broadcast transcript]