

KENNETH BURKE SOCIETY NEWSLETTER

Volume II

July, 1986

Number 1

Forum

In an attempt to bring about the first forum various people were asked to send a statement on the "warrantable outrage" issue which received considerable attention at the Burke Conference in 1984. The question: Does Burke show enough "warrantable outrage" given the injustice his critical inquiry reveals? Only two people responded, Herbert Simons and William Rueckert. To their statements I have added a brief one. The main objective here is to open The Forum, to demonstrate the exchange of ideas which the eponymous founder says is the reason for the existence of the Kenneth Burke Society.

Don Burks

On the Issue of Warrantable Outrage
Herb Simons 6/86
Temple University

Fifteen years ago, having finally gotten some sense of what Kenneth Burke was about, I distributed to a few colleagues a one page "synopsis" of Burke which included the observation that "Burke's method prevents the expression of warrantable outrage." My good friend Trevor Melia passed it on to Burke who said, "Bjeezi" (or words to that effect) "that man's on to me. When I sit myself down to write I'm often full of outrage. But by the time I've gotten to the thirteenth draft, the outrage is gone!"

How can we explain this disappearance? Is it simply that Burke revises a lot and becomes preoccupied with stylistics to the point of forgetting his anger? I'm told that that happens to lots of fiction writers: their characters lose their passion on successive drafts and their plots get flattened out.

Perhaps it's true as well that writing is cathartic for Burke. As Bill Rueckert put it in his paper for the Burke conference, Burke's writing is "purgative-redemptive."

Yet I would not make these the Prime Suspects in The Case of the Missing Outrage. It's rather the case that Burke isn't comfortable with his own anger. Early on, I suspect, he was taught that anger was sinful and that it needed converting into a lesson or homily. Hear Burke out on The Tale of the Good Book:

At age six or seven, he reports, he was kept back from school; the doctors feared that he'd become learning-disabled from a fall off a second story perch. While the other kids were learning their ABCs' Burke was twiddling his thumbs--until one day, out of a perverse sense of irony, his mother gave him a dictionary.

"That's right," said Burke, "she gave me the 'Good Book', but with no instructions on how to figure out what was inside it." And so Burke poked

Forum

around in it, and carried it around as he might have a doll or a panda bear. Eventually, he reports, "the damn thing began to make sense. And before long I had it pretty well figured out."

"Many people," says Burke, "have remarked on what a terrible thing it was for my mother to have given me that dictionary and not instructed me in it.

But looking back, I was damn fortunate. Y'see, lots of kids who learn to read the easy way don't get much out of it, but I had to develop a theory of language!"

To me the Tale of the Good Book is Burke's truly representative anecdote. Good Christian that he was brought up to be, he has had little truck with the Hebrew god of Righteousness. Better, he has said many times, to demystify than to debunk. Better to reclothe (in odd or funny dress) than to unclothe, lay bare, and demolish. Better to see our enemies as mistaken as villains. Better to present ourselves as comically outrageous than as literally outraged.

In his poem about THE MOMENTARY, MIGRATORY SYMPTOM, Burke tells about going "to see a doc about a pain/That came and went and then came back again." The "doc" was a bit of a charlatan:

When he was ready for
his final say
And I was reaching for
my purse to pay
"All through your life,"
he said, "You'll have
this trouble"--
And charged me double.

At the Temple conference on The Legacy of Kenneth Burke, KB retold the story about the doc and the pain. It was two in the morning and we were all in our cups: me, Trevor, Burke, Phil Tompkins, and a guy named Fred Pearce (where are you, Fred Pearce?) who had been videotaping the conference. The issue (you guessed it) was warrantable outrage and Phil Tompkins was pissed at me (that's right, outraged) for having insisted that Burke's method prevented its legitimate expression. Burke's commentaries at the conference had hardly been free of outrage, he argued. (True, I acknowledge, but these expressions were inconsistent with his Method.) Moreover, said Tompkins, Burke has not shrunk from naming and confronting Evil throughout his career; why, the very responsibility of making moral judgments is built into his action/motion distinction. (True again, I conceded, but where in the writings is out-and-out-outrage? Typically KB's Devils are made into Fools. Gang kids are clothed as pious churchmen. Even Hitler is cast as a Christian of sorts. In Burke's System, I insisted, the need to take moral responsibility requires that outrage be converted dialectically, usually into

Forum

comic irony. Ironically, I added, most direct expressions of outrage in Burke are out of sync with his professed preference for Poetic Realism over Scientific Realism in matters personal and interpersonal. Occasionally, Burke declares this or that to be counter to nature, but these Scenic smugglings-in of scientific entitlements are counter-Burke.)

Trevor Melia took a different tack. It's true, he said, that Burke's method prevents the expression of moral outrage, but that's its genius, not its weakness! Wouldn't we all be better off without the zealots and fanatics of the world shouting their slogans of hate? Ad bellum purificadum! If there is to be a better life, we had better be prepared to give up our own claims to "warrantable" outrage.

Up to this point Burke had been uncharacteristically quiet, but now he responded in Zen-like fashion. Not only had he gone to see the doc about a pain, but also for his high blood pressure. But his visits to the doctor had only made things worse.

"Then," said Burke, "I decided to see if I could learn from that swindler. So I sat down one night with my friend Jack Daniels, and I wrote out all the doc's tricks. By the time of the first light I had the son of a bitch figured out. And you know something? The outrage was gone and the blood pressure was way down!"

Shades of The Tale of the Good Book. Burke's charming vignette notwithstanding, I still believe there is such a thing as warrantable outrage and a crying need for its expression. The conversation, however, has not concluded, and I, for one, would welcome additional commentaries by members of the Burke Society. Burke himself keeps returning to the issue. In a letter dated July 14, 1984 he wrote,

First, on t'other side is the point that Nietzsche grumbled about, anent lack of ferocious indignation. You're both right. I have deliberately tried to dodge it. I analyze my anti-novel (TBL) as the ritualized attempt to transform my litry ways from the High Blood Pressure of that style to my ideal in my Herone Liddell sequel (with the aim to be as mellow as an over-ripe cantaloupe). The first book's grotesque intention is announced on p.9: "I would speak as a gargoyle would speak which, in times of stown, spouted forth words." When the guy is falling apart at the end he says to himself: "The sword of discovery goes before the couch of laughter. One sneers by the modifying of

a smart; and smiled by the modifying of a sneer. You should have lived twice, and smiled the second time." My cult of all with tries as hard as it can to let things ride. (I see Nietzsche's aphorisms in his Will to Power as daily indignant unsent letters to the editor. Going back over the book while also going over my Nietzsche notes, I realized how much I had been imitating his accents as I felt them.)

it can be contemplated. Does this prevent or abort action? No. It slows it down, encouraged action based on knowledge rather than outrage, and, where action is not possible, teach one how to "accept" the outrageous and intolerable. Surely these are among the primary functions of critical inquiry. It is outrageous that more politicians do not read Burke.

William Rueckert
Sunny Geneseo

DON M. BURKS

SHORTLY after the first newsletter of the Kenneth Burke Society was distributed I received a kind letter from Professor Robert Garlitz of Plymouth College in New Hampshire thanking me for my work on that newsletter and also for a statement I had made at the Burke Conference in 1984. The statement was made in a session in which the "warrantable outrage" issue was one of the subjects of discussion. My brief statement was made from the floor into a microphone provided for the audience, and in direct response to reference by Professor Kathleen Jamieson and others on the panel to one of Burke's best known essays. From a personal recording of that session I found my statement to which Professor Garlitz referred, and I cite it below in slightly edited form.

"It seems as if several of us had about the same thought at the same minute, Kathy [Jamieson]. When you mentioned 'The Rhetoric of Hitler's Battle' we too were thinking of that famous essay as a place where Burke expresses moral outrage. I think in particular of Burke's apt phrase from that essay, the 'bastardization of fundamentally religious patterns of thought,' and of his translation of the Latin proverb, 'the corruption of the best is the worst.' There is a statement of moral outrage, and it appeared in 1939 when very few people knew anything about concentration camps, but with his remarkable insight as a critic, Burke anticipated great danger from reading Hitler's text.

I surely agree with what has been said about irony during this session. (That irony keeps conversation going, which is of utmost importance to Burke, whereas frequent display of moral outrage may stop conversation.) Since K.B. has stepped out of the room for a minute I'll use the opportunity to say without embarrassing him, in this public situation, that in my judgement Burke is a deeply religious man even if he does not take the leap of faith, and therefore his ironic view is particularly useful to him. When you have a profoundly religious man who is not an avowed theist he may have the problem of spiritual pride, but K.B. has gotten around that with the ironic motif. So the irony serves him very well indeed."

Perhaps I can now make a little more clear what I meant that morning at the Burke Conference. Burke's humanistic religion is indicated in his great devotion to his work, from which so many have benefited and from which the world will continue to benefit. (How many of the contemporary writers whom we read are so likely to be read in the next century as is Burke?) Much as people, including K.B., may joke about his use of vodka and his "friend Jack Daniels," it is abundantly clear that such profound and prolific productivity could never have been achieved without the extraordinary discipline and self-sacrifice which is

often characteristic of religious devotion. Where there is such an attitude of devotion without acknowledged theistic belief, for channeling the devotion to something other than the self, there may be the problem of destructive spiritual pride. For Kenneth Burke, however, his ironic view of everything, including himself, his Weltanschauung, enables him in his inimitable way to abolish this last enemy of the moral person. (See for example his Collected Poems 1915-1967.)

Don Burks

Purdue University

Here, then, with these three statements is our first "Forum." K.B. has made it clear to several of us that he thinks the exchange of ideas as in a forum is the *raison d'être* of the Kenneth Burke Society. In fact he told me in one telephone conversation that he was thinking of resigning from the Society if good exchange did not develop. Thus, I had thought an appropriate headline for this first forum might be EPONYMOUS FOUNDER THREATENS RESIGNATION. In truth, however, I suspect the threat is a bit of administrative rhetoric. The Steering Committee would never accept the resignation of the eponymous founder, who, by the way, is the only non-paying member allowed in the Society. What is more, I've had an inquiry from K.B.'s son, Michael, about family membership rates. This is among the important items we'll need to consider at this year's business meeting of the SSCA Branch of the Society. Indeed there may even be a discussion of tribal membership rates, although it seems doubtful that any proposal along these lines would receive adequate support.

In all seriousness, however, K.B. has made his wishes regarding the Society known, that it should exist for the exchange of ideas. Members of the Society should submit topics and contributions for future forums. Indeed, such offerings may be seen as an obligation of membership.

Don Burks
Chair, SCA Branch
Kenneth Burke Society

P.S. Sincere thanks to Mary Evelyn Collins for this newsletter.

WINTER FORUM TOPIC

The Forum Topic for the Winter Issue of the NEWSLETTER is: Where does Burke's "Bodies that Learn Language" take us?

There are leads everywhere in his work. For example, the relationship between language as symbolic action and "psychogenic" illness. At least as early as Permanence and Change he points to Darwin's "writings" and Darwin's vertigo, only several years ago, of his own "double vision" while working on the recent Afterword to Permanence and Change. To what extent could one "predict" onset of illnesses of various kinds by examining a person's writing? To what extent are the writings a kind of "physical therapy"?

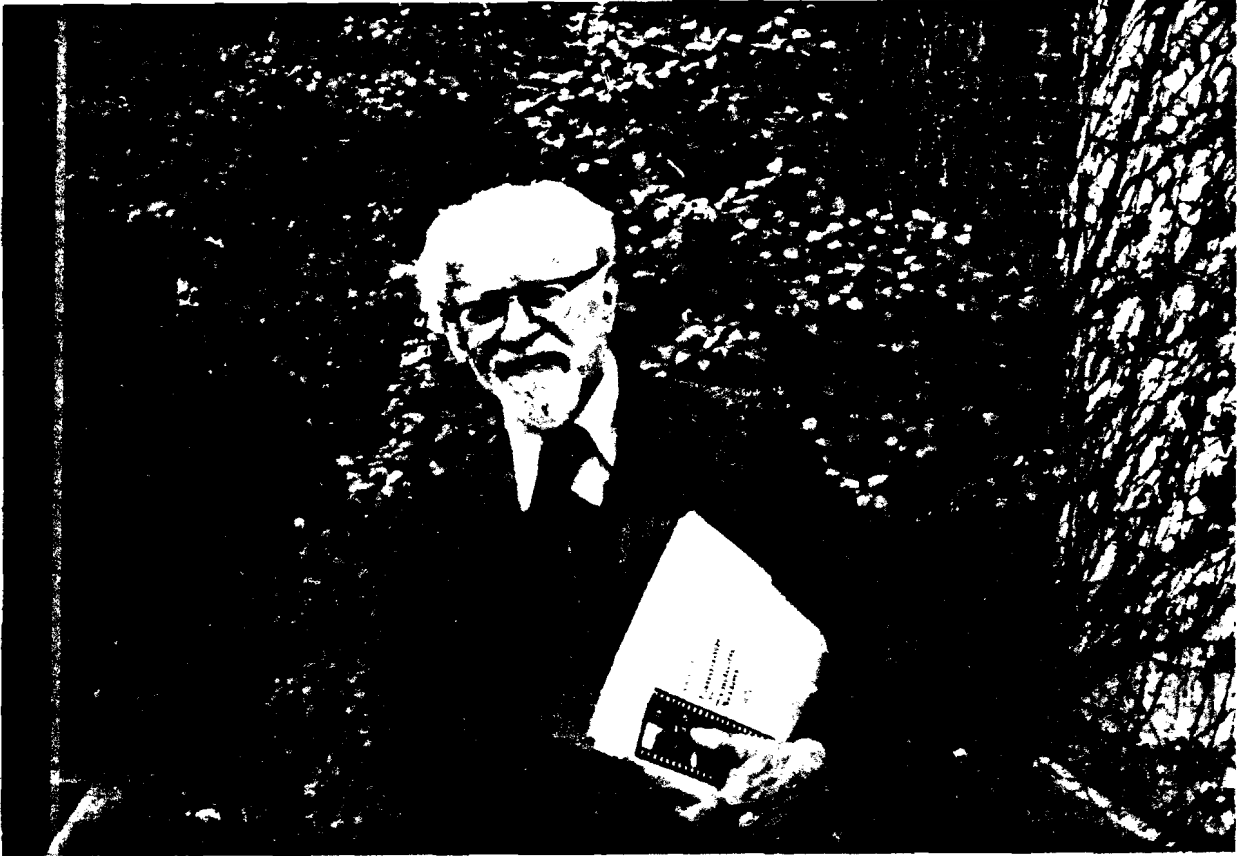
This topic was suggested by Jane Blankenship, University of Massachusetts, Amherst.

Forum submissions should be 400 to 500 words in length and should reach the editor by December 1, 1986. Please send to: Mary Evelyn Collins Dept. of Arts and Humanities University of Houston-Downtown Houston, Texas 77002

WILLIAM H. RUECKERT

"DOES Burke show enough 'warrantable outrage' given the injustice his critical inquiry?" Well, first of all, "outrage" is not a very useful critical response and rage, in general, is debilitating. Critical inquiry may begin in outrage--and it often does--but it should not end there. Anybody who knows Burke

personally knows how outraged he is by injustice, pollution, behaviorism, scientism, technology, real politics, and war, and how prone he is to express this outrage in conversations. Many of the injustices that Burke's critical inquiry reveals are such that irony and comedy--not outraged--are the best written responses. Burke is a critic, not a politician, and inquiry rather than action is his proper business. Criticism has been Burke's way of life since the Twenties. Burke is also a poet and in his poetry he has often shown his tempered outraged at injustice and human folly. However, outrage is not a very useful poetic device either. Instead of outrage, Burke has more often responded in print with irony, laughter, and stoical resignation. In justice is intrinsic to the drama of human relations. You can reveal it but you cannot make it go away. Irony, comedy, and dialectic are probably more useful than outrage as linguistic devices and intellectual resources. The fact of the matter is that Burke has always shown plenty of "warrantable outrage," but it has always been tempered with language, style, and dazzling dialectic. Outrage is inarticulate. No critic can afford to be inarticulate. Nor can any poet. Criticism and poetry are often the transformation of outrage into style. Unmediated outrage leads to murderous actions. Burke has spent a lifetime trying to purify war. He would never promote outrage. He peddles knowledge, not outraged. Politicians often peddle outrage. Burke is not a politician. To wish that he were a politician is to misunderstand the nature of his critical endeavor and to want something from him that he never tried to or wanted to give us. We have enough outrage in our heads without getting any more from Burke. Even Burke's most overtly political writings--"Waste, The Future of Prosperity" and the Helhaven satires--are just that: writings, stylized critical response to intolerable outrageous situations. What could be more outrageous than our systematic pollution of our planet and only home. But Burke's satires do not promote outrage--even "warrantable" outraged; they purify it. How can one purify outrage? The same way one purifies war: by transforming it into symbolic action so that the causes of



K.B. at Purdue University in April, 1974. The photograph was taken by James Mulligan and furnished for the newsletter by Don Burks.

To my gratification and corresponding consternation, I have been invited by our new Newsletter Editor to epistellate correspondence-wise on this occasion. First, I would acknowledge my gratitude to Don Burks a for his devoted and competent enterprise in putting together the first such presentation. But after some members of the Society had assembled, I began feeling awkward. For where do we go from there? Could we in effect but be asking that, every now and then, the members contribute a modest sum of pay for an honorary wreath on my Pre-Grave? Or should there not be a kind of newsletter such that in it the members themselves joined the fray? And in a quasi-heroic conceit I thought of resigning unless there could be much correspondence by the members concerning propositions and plans of their own to do with matters Dramatistic and Logological.

I later heard that my distinguished colleague Wayne Booth (to whom I am much in debt along with our differences) had attended the MLA session on my Grammar of Motives forty years after its publicaiton. He there made comments that seemed quite in line with my slant, do I have written, asking him precisely what he had said, since I thought that by quoting him I could know best how to develop the point I had in mind. Though I have not yet heard from him, I am so morbidly

behind in my own correspondence generally, I'd be in no position to complain, even if he never gets around to answering. But I thought that his precise working might help me (be more precise.)

I had a vague notion that, if it survives at all, our Society might put out newsletters in which members ask other members to join in one project or another (having my nomenclature as a benchmark, but not necessarily agreeing with my positions as interpreted by the given members, or even wholly disagreeing; or perhaps but developing some line of thought further). I take it that there is no reason for having a KB-Society at all unless my nomenclature is used as the specific point of "departure" even be the attitudinal connotations of the term as different as "hale" and "farewell."

I imagine a Newsletter in which a member or members would propose a possible development of some sort, and would ask whether other members cared to join. If the project did take on, later Newsletter might tell of a "Progress Report," or whatever. However, far afield all such investigations may be this anecdote by I. A. Richards, touches upon the basic relationship between "symbolic action" and "(nonsymbolic) Motion/ (Symbolic) Action," Critical Inquiry, p 816, Summer 1987, and in my Grammar of

Motives at the beginning of my chapter on "Incipient" and "Delayed" Action, dealing with how the term "Attitude" fares in the works of I. A. Richards, George Herbert Mead, and Alfred Korzybski. I quote from Richards chapter on "Attitudes," in The Principles of Literary Criticism: I imagine a Newsletter in which a member or members would propose a possible development of some sort, and would ask whether other members cared to join. If the project did take on, later Newsletters might tell of a "Progress Report," or whatever. However, far afield all such investigations.

I work on the tentative assumption that the distinction between the realms of nonsymbolic action confronts us humans with a dichotomy essentially problematical, and at times even morbid. For I take it that such bodily processes as metabolism, digestions, the healing of wounds, growth, developments from infancy to old age are not either "Rational" or "Irrational." On pp 233-4 of P & C I proposed to entitle such nonsymbolic behavior a matter of "method" and I complain that the language-centered distinction between "rational" and "irrational" over-simplified the whole issue of human motivation. (The issue is also discussed on pp. 297-8 of the Afterword in the new University of California Press edition of P & C.)

Richard's anecdote is especially serviceable because his stress upon "Attitudes" so clearly catches the (symbol-using) reader at a moment when that reader's body was making internal adjustments (themselves non-symbol, being sheerly physiological) during the imaginative kind of responsiveness that the reader was undergoing when the sudden irruption of the falling leaf caused him "to leap right out of his chair."

"Attitude" is one of the two words that have taken over in a big way in my later summings-up. The other is "Discrimination." And both for the same reason: they straddle the motion/action duality. The universe of non-symbolic motion, in its incessant evolution, is making infinite discriminations every fraction of a moment. And we humans have been building up a pluriverse of verbal discriminations comprising many fluctuant universes of discourse (quite a sizable proportion of them in the physical sciences, the terminologies of which give names to non-symbolic). The documentation TV show that I saw also discussed the evolution and destruction of the countless organize species that contrived to exist for varying lengths of time under the radically changing physical conditions to which life on earth has been subject.

It might be good to note how many major pairs of terms are implicit in that design of a dualism at once so absolute and so correlated and so distinct. The discriminations made by geologic plates over millions of years before a human hypothesis parallels them with a set of purely symbolic discriminations and such tectonic motives will go on long after there are

any physical body existence that are capable of interpreting such a theory. The realm of symbolic action could not have existed or continue to exist without its grounding in the realm of nonsymbolic motion. But while there are human bodies to interpret its script, the realm of that script is as real as the realm out of which it emerged.

The realm of the peculiar aptitude for our kind of symbolic action made possible our two ways of departing from our animal nature in the purely physiological sense. First, our ways with speech introduce a personal name dimension to a family name, then a tribal name, then as a place in a kinship system, and so on, via animism such that there are not just thunder and lightning, etc., but personal gods of thunder and lightning, and so on in our tradition until language can make it possible for us to conceive the myth (etymologically the Greek word for "story") according to which, long after this physical universe as we know it has gone, the principle of personality will have so taken over that, in quarters specially domiciled, all virtuous and skill human persons will after dear go on forever, happy or in torture, as befits behavior while here on earth.

But language also gave rise to an instrumentalist principle, since language makes possible the kind of attention, communication, and recording that has come to fulfillment in Technology (which is such that "we are separated from our natural condition by instruments of our own making"). Engles says that this development is the result of "labor." My anecdote at that point is along this line: Beavers, in building their dams, work like beavers. Our primeval ancestors could conceivably have built their first dams by learning from beavers. But not having the kind of attention, communication, and recording that made the accumulating innovations of technology possible, the beaver is still making a dam the way he always did, while Technology has got humans to a Boulder Dam.

However, just as there are troubles intrinsic to the discrimination between us as bodies and as symbolizers (the body's "methods" surviving from away back) so our symbol-systems in their dealings with the newnesses of technology must confront rational-irrational waverings largely caused by the many "unintended by-products, distribution and consumption, could be "rationally" managed without some such bookkeeping system of accountancy, or "control." (Even the Church, with a supernatural Creator as its raison d'etre, needs money in its naute as an economic institution.) The new TV evangelist finding such technologic advance of considerable profit to their Enterprise.)

My Logology leads me to view with particular uneasiness the situation that now confronts us (with the "Star Wars" rationale that might well be the death of us all looming, since in the

meantime there's so much money in it for what President Eisenhower called the "military-industrial complex"). When the Mediterranean Sea was the center of the orbis terrarum out of which our culture developed, and there was not a clear distinction between trade and piracy, Carthage was a strong rival to Rome's imperial ambitions.

Rome, whose god was Mars, founded "mythically" on the fratricidal was of the eponymous brothers, Romulus and Remus. The story is told in Virgil's Aeneid, which celebrates the establishment of the Roman Empire. The myth of the fratricidal brothers as the state's eponymous ancestry (a mythic extension of the "personal" principle) was also matched by a decidedly "instrumental" extension; namely: the destruction of Carthage as a rival to Rome's powers in the Mediterranean. For quite a time the technologically motivated slogan of Rome had been: "Carthage must be destroyed" (Carthago delenda est). And it was destroyed totally. (Virgil's Aeneid "personalizes" the rivalry between Rome and Carthage by his story of the love affair between Aeneas and the Queen of Carthage whom he in effect had jilted because his destiny required him to move on.

But the technological (instrumentalist) aspects of the case were such that, once Carthage had been destroyed, the Roman Empire that began with the assassination of Julius Caesar could establish a pax Romana, an era of peace so advantageous to all surrounding areas that outlying provinces didn't need to be conquered; of their own volition the rulers of those surrounding areas asked to be included in the Empire, and thereby enjoy the advantages of peaceful commercial interchange. But in any case, Christianity became important enough for Emperor Constantine to proclaim it the State religion. And as the Empire fell apart the taxes imposed by local authorities upon small land-owners became so burdensome that the small land-owners, to retain his property rights, mortgaged himself. This led to the development of the monorial system, with the former freeman in effect and economic class at serfs.

But the institution, in binding the serf to the land also in effect bound the land to the serf. The rise of the middle-class burghers in "free" towns led to the turn from serfdom to work for pay a turn which the bourgeois revolutionaries ideologically "freeing" the slaves from their traditional obligations (but also by the same token big memorial landowners were freed from any traditional obligations to their serfs). All told it was a situation which Marx ideologically sloganized as a turn from slavery to a "wage-slavery," since the non-ownership of the machines as the means of production.

The Capitalist Manifesto, which is the Marxist challenge equivalent to our Declaration of Independence, presents the technology of the highly

industrialized factory system in terms of this contrasting relation between owners and workers, vows, by abolishing private property of this sort, to replace the actual "contradictions" of capitalism now with a future economy by ideal Communism (which is, by definition, a perfect solution).

My purpose here to haggle about that issue. My point is: Since both economies are involved with the development of the same technology, why is there such a conviction that they are so different? If a machine pollutes, it pollutes regardless of its politics: Our problems with acid rain are in themselves enough to make the point, which gets added poignancy in this case by the fact that the State whose laws help the pollutant factories to prosper but exports the contaminants to another State. There are "rational" incentives either way - to make laws that condone the polluting, or laws that restrict the polluting (or laxly to enforce restrictive laws).

I have become greatly entangled in the possibilities that technology may be our end, culminating in a kind of "Star Wars" exit, an ironically gruesome variation on the Carthago delenda est slogan that our legacy from the pax Romana that the West began with an thus ultimatum and or disingenuous variation on the theme of war in behalf of peace of peace, the most massive application of weaponry ever remotely accumulated to but make aggressive war impossible. Mythically, it would mean a return to the Garden of Eden via a technologic Tower of Babel. What a reversal!

But here's what I'd like to see some of you helping figure out with regard to the "eschatology" of our technologically developed realm of Counter-Nature" in the sense that, although atomic energy has been rife in the state of nature since the beginning of time, not until our days has any creature on this earth but our kind with its technology been able to produce the atomic bomb. And though biological creatures have been growing and multiplying since prehistoric time, not until our time has any other creature on this Earth developed the technology of gene-splicing. There have been many kinds of waste piled up at different times in history, but only human technology has been able to amass the countless dumps of toxic waste now all about us (my adopted and I hope adoptive State of New Jersey being outstanding in this matter, probably because our legislators knew how to make laws that undercut New York and Connecticut in laws designed to control the chemical pollution of the environment, though NY and CT have but Comparatively good grades in this respect, and apparently our real estate promoters haven't yet got their enterprises going to the extent of contaminating the miraculous aquifer that even more miraculously still underlines the state). Fearing the likelihood that the combination of technology and real estate promotion may culminate in the polluting of this aquifer.

IOWA INTERVIEWS

J. CLARKE ROUNTREE, III
Communication Studies
The University of Iowa

In April of this year, Kenneth Burke was the A. Craig Baird Visiting Professor in the Department of Communication Studies at the University of Iowa. This was not an ordinary appointment; K.B. did no "teaching" in the usual sense. Instead, he participated in a series of videotaped interviews which were the focus of a project masterminded by Michael Calvin McGee. The project was directed by graduate students in Communication Studies, who enlisted the help of students from Comparative Literature, English, the Writers' Workshop, American Studies, Mass Communication, and History, as well as their own department, to produce the interviews. A research committee spent weeks reading and rereading all of Burke's books and dozens of his essays, writing questions, and choosing the most important questions for inclusion in the interview sessions. A performance committee studied interviewing techniques, practiced before videocameras, and were trained by the research committee in "Burkology" before doing the actual interviews. A production committee prepared a set in the Communication Studies department studios and handled the production of the videotaped interviews. In the meantime a marketing committee was busy handling the technicalities of marketing the end product--an archive of several hours of interviews on the life and work of Kenneth Burke, and a shortened synoptic videotape to be submitted for possible PBS broadcast.

The interview sessions were divided into five parts. The first four parts covered the life and work of Kenneth Burke in distinguishable (and by now familiar) phases:

1) The "Literary" Phase (1921-1935) - Biographical topics: Early days in Pittsburgh, brief college career, The Dial, the Village, marriage-divorce-second marriage. Major works considered: White Oxen, Counterstatement, and Towards a Better Life.

2) The "Social Criticism" Phase (1935-1945) - Biographical topics: The American Writer's Congress, Main Kampf early teaching jobs. Major works considered: Attitudes Toward History, Permanence and Change, Philosophy of Literary Form.

3) The "Dramatism" Phase (1945-1961) - Biographical topics: The McCarthy era, Bennington College, the resurgence of his poetry writing. Major works considered: Grammar of Motives, Rhetoric of Motives, "Symbolic of Motives," Book of Moments.

4) The "Logology" Phase (1961-1986) - Biographical topics: Harry Chapin and family, modern technology, ecology, modern politics, growing old. Major works considered: Rhetoric of Religion, Language as Symbolic Action, Dramatism and Development.

The final part considered Burke's thought on the "Rhetoric of Inquiry" as that topic has been developed at the University of Iowa and elsewhere. As head of the research committee on this project, I am happy to report that these are the most comprehensive up-to-date, and fruitful interviews with K. B. ever made available to the scholarly community (there are a half-dozen major interviews with K.B. available at this time). They should prove a valuable asset to scholars interested in Burke's life and his multi-disciplinary speculations.

This summer the editing committee will begin the task of turning the raw footage of the interview videotapes into a polished and useful product for scholars interested in Burke's life and work. Although no date has been set for the sale of copies of these videotaped interviews, they should be available near the end of 1986 or early 1987. For more information on the availability of these videotaped interviews please contact Richard Ice, Marketing Committee, The Kenneth Burke Interviews, Department of Communication Studies, University of Iowa, Iowa City, IA 52242.

THANKS TO:

Vicki Black-Lewis
Paula Henderson
Lloyd Matzner
Mark Gladin
and
UH-D Media Services
and
Lazer Graphics, Inc.

SCA

branch meeting

A business meeting of the SCA Branch is scheduled on Friday, November 14, 1986 from 7:00 to 9:00 p.m. It will be held in Parlor C on the sixth floor of the Palmer House in Chicago, the SCA convention hotel for 1986. There will be an election of officers. All interested persons are urged to attend and participate.

Don Burks
Chair, SCA Branch
Kenneth Burke Society

Burke Papers To Be Presented

Competitive papers on the works of Kenneth Burke will be presented during the 1986 Convention of the Speech Communication Association to be held at Chicago's Palmer House in November.

James Chesebro, Queens College, CUNY, will chair the program consisting of the following:

Richard L. Johannesen, Northern Illinois University, "Richard M. Weaver's Uses of Kenneth Burke;" David K. Rod, Texas Lutheran College, "Kenneth Burke and Susanne K. Langer;" Marcia V. Godich, University of Pittsburgh, "Kenneth Burke: A Poetic Perspective;" and Dale A. Bertelsen, Pennsylvania State University, "Poetic and Rhetorical Motives: Symbolic Transformation in Kenneth Burke."

Those attending SCA should check their program for place and time.

WATCH FOR. . .

Prof. Robert Heath's
new book on Burke,
out this Fall from
Mercer Press.

SPRING, 1987

ECA AND SSCA will
have a joint meeting
in April in St. Louis.

PRE/TEXT

Victor Vitanza, editor of PRE/TEXT, has announced the publication of a special double issue devoted to the work of Kenneth Burke. This issue will be available in August, 1986.

Interested readers should send a check for \$8 to Victor Vitanza, Editor PRE/TEXT
English Department
U.T.-Arlington
Arlington, Texas 76019

Readers are asked to note that for just \$12 you will receive the Burke double issue, Numbers 3 and 4, and the rest of Volume 6 as well.

The Burke Issue will include photos, reviews of conferences where Burke has been, and some letters. There is a section containing the KB/Malcolm Cowley Conversations.

special issue

I found the following in my mail recently. After checking, I found that the return address was the same as Professor Simons'.

Burke Society members and other interested scholars, a Burke fans, and members of the public are invited to send in their 400-500 words. Check page 2 for the Winter Forum Topic.

To the editor,
Burke Society Newsletter
7/3/86

I managed to get a copy of Herb Simons' essay on "Warrantable Outrage" for the Burke Society Newsletter, and I must say that I'm outraged. How dare that s.o.b. to characterize Burke as pro-Christian and anti-Hebrew? And who gave him the right to psychoanalyze Burke? Why, I bet he didn't have Mr Burke's permission to tell that story about his mother and the dictionary ("Good Book" my word!). And I'll bet anything he didn't quote him right either. Leave it to those kind to just make up things about people. It's sickening, that's what it is, and you shouldn't publish it.

Sincerely,
Ann ~~_____~~onymis

MEMBERSHIP FORM

NAME _____ DATE _____

ADDRESS _____

INSTITUTIONAL AFFILIATION _____

BURKE SOCIETY BRANCH _____

MAILING ADDRESS (if different from above) _____

Enclose your check. Five dollars (\$5) for each membership.

Is the mailing label on the other side of this form correct? yes no

MAIL TO: Prof. Don Burks, Department of Communication
Purdue University, West Lafayette, IN 47907

ORGANIZATIONAL INFORMATION AVAILABLE FROM CHESEBRO

Professor James Chesebro has worked very hard on the

Professor Don Burks can also be of assistance if you wish further information concerning the Kenneth Burke Society.

Professor Burks address is:

Department of Communication
Purdue University
West Lafayette, Indiana 47907

Please note: Professor Chesebro wants feedback on the Constitution.

R



University of Houston-Downtown

**Mary Evelyn Collins, Editor
Dept. of Arts & Humanities**

**One Main Street
Houston, Texas 77002**