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Bromides and sulphites pdf

1. Which of the following would you most likely want to form a bond with?a.) Aluminumb.) A Texas Carbonc.) Texasd.) Probably someone who is both reliable and interesting 2. Do you care about culture or the arts?a.) Nah.b.) Yeah! Sign up The main difference between Bromides and Sulphites is that Bromides are dull, conservative and predictable while Sulphites are different, interesting and predictable. Gelett Burgess is an American humorist author who introduced the concept of Bromides and Sulphites. In his essay "Bromides and Sulphites", he divides people into their thoughts, attitudes and behaviours. Sulphites and Bromides are the names he used to introduce these two groups. Burgess also notes that there are hybrid characters in society - half-Bromides or half-Sulphites. Key Areas Covered 1. Who are Bromides - Definition, Features, Examples2. Who are Sulphites - Definition, Features, Examples3. What is the Difference Between Bromides and Sulphites - Comparison of Key Differences Key Terms Burgess, Bromides, Sulphites Who are Bromides Burgess described bromides as people whose thoughts and conversations are conventional and ordinary. In other words, bromides are conservative and dull people. Bromides are the larger group of the two and contain common or average people who do everything in routine. They follow customs and traditions and follow a set pattern of life. They obey the law of the average. In fact, all Bromides think and act in a similar way. According to Burgess, Bromides have no individuality and follow the common path followed by the majority. Burgess also stated that Bromides do not make good leaders as they are always led by the majority. Bromides are not very creative or innovative as they cannot think about fresh ideas. They also do not have an aesthetic sense to appreciate beauty or art. Burgess provided several examples for Bromide characters. The character of Polonius in Shakespeare's play "Hamlet" and the character of Amelia Sedley in Thackeray's "Vanity Fair" are Bromides. In fact, all average, predictable and conservative characters in literature are Bromides. They are what we call flat characters. Furthermore, Burgess also described real-life figures such as Marie Corelli and President Roosevelt as Bromides. Who are Sulphites Sulphites are the complete opposites of Bromides. Burgess described a Sulphite as a person who does this own thinking. He also stated that "one can never foresee what he will do, except that it will be a direct and spontaneous manifestation of his own personality." Therefore, Sulphites do not speak or act like the majority; they do ordinary things in extraordinary ways or extraordinary things in ordinary ways. They have their own pattern of behaviour. Sulphites are rare in society. Burgess uses Hamlet and Becky Sharp (in Thackeray's novel, "Vanity Fair") as examples of Sulphites. Such characters are adventurous and unpredictable. What we call round characters in literature are generally Sulphites. Burgess also described Bernard Shaw, Lewis Carol and President William McKinley as Sulphites. Generally, artists and reformers are Sulphites. Difference Between Bromides and Sulphites Definition Bromides are people whose thoughts and conversations are conventional and ordinary, while Sulphites are people who do their own thinking and lead interesting lives. Numbers Most people in society are Bromides since Sulphites are rare. Predictability While Bromides are predictable, Sulphites are very unpredictable. Nature Bromides are dull and conventional while Sulphites are interesting and unconventional. Change Moreover, Bromides do not like change, but Sulphites bring change. Examples in Literature Polonius in Shakespeare's play "Hamlet" is a Bromide while Hamlet, the titular character, is a Sulphite. Furthermore, in Thackeray's "Vanity Fair", Amelia Sedley is a Bromide while Becky Sharp is a Sulphite. Conclusion Bromides are dull and conventional while Sulphites are interesting and unconventional. While Bromides are predictable, Sulphites are very unpredictable. Thus, this is the main difference between Bromides and Sulphites. Most people in society are Bromides since Sulphites are rare. Reference: 1. Burgess, Gelett, "Are You A Bromide?" ManyBooks, 2004, Available here, Image Courtesy: 1. "Blurring" By Burgess, Gelett - (Public Domain) via Commons Wikimedia For the most part it's not difficult to discern whether one is bromidic or sulphitic. In any given situation one's behavior, perspective, and actions either align with bromidic predictability or sulphitic originality. What's more, Bromides are often proud of being popular, trendy, and clich  . They manage to self-identify by blending into a populous yet truly empty group. However, there are a few cases in which the two types seem less clearly dichotomous. And so perhaps Bromides and Sulphites may best be considered not polar opposites, but rather circumferences on the same sphere that intersect twice, no matter how far in the opposite direction they go. Thanks to Sr. Robert Ann for teaching me non-Euclidean geometry Gelett Burgess introduces the two extreme, yet intersecting, types in "Are You a Bromide." "In the terminology of our theory we must, therefore, include two new terms, describing the variation of intensity of these two different states of mind. The extremes meet at the points of Nitro-Bromidism and Hypo-Sulphitism, respectively. Intensity of Bromidism becomes, then, Nitro-Bromidism, and we have seen how, through the artist's or through a Sulphite's subtle point of view, such Nitro-Bromide becomes immediately sulphitic." (49) An example of Nitro-Bromidism can be found in satire — thoughtful artistry under the guise of cheap humor. Satire draws the audience into the comfortable territory of common bromidic thought, only to expose it for what it truly is. On the surface, satire appears simple and straightforward. The untrained mind may comprehend only the shallow understanding and fail to understand the humor or underlying commentary. Those of us blessed with an intellect, however, can appreciate how something ostensibly bromidic may actually convey a clever criticism of the very characteristics it portrays. This dynamic plays out in myriad pop-culture phenomena. In recent decades the prime-time cartoon genre has delivered such satirical humor into our living rooms. The Simpsons, for example, uses the very childish medium of animation to present an altogether dysfunctional portrayal of family life in the ubiquitous Springfield's YASP-y milieu. Even more shocking is South Park's unmerciful caricature of nearly every person, group, and idea held as honorable or sacred. Such productions, though objectively 2-dimensional and silly, often blur the line between cheap humor and adroit social analysis. They support Burgess's assertion that "all satire is, in its essence, a sulphitic juggling with bromidic topics" (48). On the other side of the circle we have Sulphites trending toward bromidism. To illustrate this more difficult concept, Burgess gives the example of the madman. Though unique, nonconforming, and unpredictable, the pathological behavior of lunatics becomes so extreme to the point of being ignored or written off as nonsensical. At best it elicits sympathy in the observer, but as with the empty blather of the bromide, it usually is met with annoyance and dismissal. I offer a more nuanced contemporary phenomenon. Just as well-written and provocative television can turn cheap humor into rich commentary, something that begins as original can become overdone and scripted if it is too often recycled. Take, for example, Will Ferrell comedies. Essentially the same character with the same jokes induced laughter in Anchorman, chuckles in Talladega Nights, groans in Blades of Glory, and low box office sales in whatever new repackaged film is currently in theaters. We see a more ironic example in the countercultural movement. Call them hippies, hipsters or whatever else you'd like. Groups that aim to go rogue and challenge the status quo often become large enough to warrant structural organization, leading to their own sets of rules, conventions, and blind followers. Countercultural becomes the new culture, and the admirable qualities that began as countercultural revolution, such as reevaluating blindly accepted procedure, become diluted to accommodate a shallow group of followers. Sticking it to the man is only sulphitic if it is backed by thoughtful investigation. Ignorant fools who hide behind a countercultural facade are lazy, vain bromides hoping to to be considered cool without contributing anything innovative to the ideals they may or may not themselves espouse or even understand. Be sulphitic, my friends, but take heed not to become too comfortable. The adage "if it ain't broke, don't fix it" doesn't apply to those who want to stay relevant in a dynamic environment. Even Kodak, after all, filed for bankruptcy. Filed under Uncategorized It is somewhat ironic that the sulphite, a bastion of uniqueness and originality, is perhaps best understood not in its own regard, but rather in relation to the bromide, the model of ubiquity. That's the challenge with attempting to define that which, by its nature, rejects categorization or tidy explanation. Truly, to define the sulphite is impossible—the word define coming from the Latin word finire meaning to finish, or to set boundaries upon. No limits can be placed on the sulphite; he or she cannot be placed in a box, slotted into a categorical personality type that claims to predict and explain behavior. The sulphite explodes such structures. He or she is revolutionary, elusive, and constantly challenging preconceived notions. And so we have recourse in a negative definition. We'll attempt to understand the recondite sulphite first as a rejection of well known bromidic qualities. This is much easier given our unfortunate familiarity with bromidic culture. We, ourselves, though sulphitic in our desire to learn, periodically adopt and display bromidic behaviors. It is with humility and zeal, then, that we learn what it means to be a sulphite by facing the bromidic environment. Bromides are average...Sulphites are outliers In "Are You a Bromide?" Gelett Burgess explains that all of society may be divided into two families—the Bromides and the Sulphites. But these groups are far from equal on many criteria. For one, Sulphites are superior in almost every measure of intellect. In addition to this, the distribution of any given population into these two types will largely be skewed. A vast majority will fall into the Bromide camp, as these are the average, unremarkable, conventional folk. They fit in with each other and are utterly predictable. "Their habits of thought are all ready-made, proper, sober, befitting the Average Man. They worship dogma. The Bromide conforms to everything sanctioned by the majority, and may be depended upon to be trite, banal and arbitrary." (Burgess, G. "Are You a Bromide?" 18) Sulphites, on the other hand, are the outliers. They are offended by being considered average or unremarkable. Each one may be as different from the other as he or she is from the average Bromide. They are alike only in their fundamental rejection of the Bromide. Bromides are nice...Sulphites are countercultural Bromides love to fit in. They are people pleasers who are afraid of conflict. Their dialog is not toward the pursuit of truth, but rather toward the pursuit of popularity or vainglory. Therefore they engage in placating chitchat and smalltalk. They neither ask challenging questions, nor take risks that might cause them to stick out as anything other than normal. "The Bromide has no surprises for you. When you see one enter a room, you must reconcile yourself to the inevitable. No hope for flashes of original thought, no illuminating, newer point of view, no sulphitic flashes of fancy—the steady glow of bromidic conversation and action is all one can hope for. He may be wise and good, he may be loved and respected—but he lives inland; he puts not forth to sea. He is there when you want him, always the same." (ibid. 37) Whereas the Bromide is popular among many but ultimately remembered by few, the Sulphite is met with aversion but achieves great renown. The aversion is likely due to the self-insecurity and jealousy that the Sulphite engenders within those he or she encounters (and offends). The notoriety comes with a lifetime of innovation, with the courage to challenge injustice, with a steadfast rejection of banality and an insistence on original thought, word, and deed. The men and women who change the world are outliers. Jesus was crucified, Socrates drank hemlock, Napoleon died in exile, Marshawn Lynch was fined six figures. OK, that last one was a stretch. And fortunately Sulphites cannot truly be categorized together, so I avoid lumping Jesus together with the others. Bromides are reflexive...Sulphites are reflective Bromides look for the most convenient way to get by while still appearing thoughtful. They'll adopt a social cause as their own as long as its trendy and P.C. Some more sophistic Bromides may spew political pabulum, but their stance usually can be exposed as ill-informed and naive. Typically, Bromides have responses ready on hand for any situation, and they often won't think before spewing some empty statement or observation. We'll collect some of these phrases, what Burgess labels "bromidiums," in a future post. "It has become not only unnecessarily for him to think, but also impossible, so deeply these well-worn paths of thought have become. His intellectual processes are automatic—his train of thought can never get off the track." (ibid. 20) #solidarity The sulphitic mind, however, is always reflective, constantly observing, analyzing, and determining the best course of action. The Sulphite appreciates the complexities of most dilemmas. He or she does not rely on empty rhetoric to make a point and avoids engaging in conversation that has lost its meaning. Sulphites are both spontaneous and reflective, both concise and complex. Are you a Sulphite? These examples help demonstrate the dichotomy between the Bromide and the Sulphite. We could spend days identifying additional differences between the two groups, but perhaps the most elucidating course of action will be to leave definitions aside and examine concrete examples. We'll take up this task in a series of upcoming posts. In the meantime, dare to be different rather than average, allow yourself to be countercultural rather than nice, and make the effort to be reflective rather than merely reflexive. Filed under Uncategorized The terms bromide and sulphite, in the context of this blog, refer to a short work by Gelett Burgess, first published in 1906, by the name of "Are You a Bromide?" In the course of the essay, Burgess critiques a pervasive personality type that holds true as much, if not more, in the early 21st Century as it did a century ago. What Burgess labeled "bromidic" may today be characterized today as unoriginal, fake, or—as the kids say these days—basic. Bromides are ubiquitous. Their phrases, devoid of authenticity and substance, are now common parlance. Theirs are the doctrines of conformity, popularity, and social respect. Burgess challenges this personality type with the figure of the sulphite, a revolutionary, creative, fresh individual who is not enslaved by convention, courtesies, and social doctrine. The originality of the sulphite, however, makes it difficult to define. "So much comment has been made upon the terminology of this theory that it should be stated frankly, at the start, that the words Sulphite and Bromide, and their derivatives, sulphitic and bromidic, are themselves so sulphitic that they are not susceptible of explanation." (15-16) A true Sulphite is hesitant to define that which makes him(or her)self, well, sulphitic. So instead let's explore what makes up the the opposite—the Bromide. We all know the Bromide. He and she are all around us. It's the friend who's pathetically predictable in speech and behaviors. It's the coworker who sucks up to the boss and invariably utters clich  s like "touch base" and "leverage our assets." It's the socially attractive friend who quotes every celebrity and sitcom star to the delight of his/her friends but doesn't know a damned thing about philosophy, science, or politics. It's the giggly acquaintance who absolutely loves what you're wearing but secretly gossips about what's actually trendy nowadays. We're all guilty of bromidic tendencies from time to time. It would be hard to make friends or get ahead in business without being a little bromidic. You need to play the part, put on the show, pretend to be interested, etc. in order to get what you want from time to time. But when such behaviors define your personality, well, you're a full fledged bromide. We must challenge the bromidic culture that affects us all, lest we slowly lose the last iota of originality, innovation, and volition that separates human beings from animals. Halloween 2014: the basic bitch Filed under Introduction Tagged as AYAB?, definitions Congratulations. You've ventured into what promises to be the preeminent blog for Sulphitic social commentary. Go ahead and Google "sulphite" or "sulphitic" if you must. But don't be frightened away by emergent nightmares of high school chemistry class. Here, sulphite has nothing to do with ions, acids, or periodic tables. Rather, it describes a personality type, a way of thinking, acting, and relating in this world that is as necessary as it is rare in these days of viral videos, hashtags, and innumerable Buzzfeed lists of things that don't matter. Such considerations point inevitably to the truth that our theory depends essentially not upon action or talk, but upon the quality and rationale of thought. It is a question of Potentiality, rather than of Dynamics. It is the process of reasoning which concerns us, not its translation into conduct. I myself only became knowledgeable on the subject a few short weeks ago after spontaneously picking up what I consider this blog's manifesto at a used bookstore. I stepped inside to browse the discount book rack while waiting for my train to arrive. There on the \$1 shelf was a thin antique book with a most intriguing title—"Are You a Bromide?" The Manifesto As a curious man with an extra dollar to spend, I felt the impulse to purchase the essay and discern if I, myself, am a bromide. I yearned to know what a bromide was, whether it was virtuous to be labeled as such, and why it was an important enough topic to merit publication back in 1906. An hour of reading later, I came to understand the gravity of the subject, the fact that I do not want to be a bromide, and the modern-day applications of this largely forgotten theory. I now share the timeless insights with the world and work to promote a Sulphitic renaissance of sorts through challenging various aspects of our popular culture. This should be provocative, interesting, humorous, and enriching. You may realize, as I did while reading "Are You A Bromide?," that you occasionally fall victim to the bromidic popular culture in which we live. You may become more cognizant of your thoughts and behaviors and strive to become more sulphitic. You may internalize the ideals I expound and adopt your own sulphitic hermeneutic for approaching life, challenging those around you to be genuine, unique, spontaneous, and all the other characteristics that the sulphite exemplifies. You just may become a better person, and help those around you to do the same. I encourage you to subscribe to The Sulphite and join me in my task. Please comment and offer your opinions, for honest opining is certainly sulphitic. 41.878114 -47.629798 Filed under Introduction Tagged as sulphitic bromides and sulphites question answers. bromides and sulphites summary. bromides and sulphites quotes. bromides and sulphites mcqs. bromides and sulphites pdf. bromides and sulphites essay. what sulphites. what are the effects of sulphites

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