

**Chapter 1 : What are the important causes for the beginning of the Renaissance in Europe?**

*And The Beginning Of The Decline. by Tyler Durden. From to , the prime global consumer base will decline by about 7%. Invest accordingly. Login. Username.*

Buy Historians are cautious when trying to apply lessons from one unique culture to another, and the differences between the modern United States and Rome are immense. Rome was an Iron-Age city-state with a government-sponsored religion that at times made decisions by looking at the entrails of sheep. Romans had a rigid class system, relied on slave labor and had a tolerance for everyday violence that is genuinely horrifying. Then again, other aspects of the Roman Republic feel rather familiar. Those similarities make comparisons worthwhile, even if the togas, gladiator battles and appetite for dormice seem completely foreign. Cullen Murphy, whose book *Are We Rome?* Rome, during the Republic and Empire, had increasing and evolving responsibilities around the Mediterranean which its government constantly struggled to manage. Those challenges forced changes throughout the economy and society, sometimes for the better and sometimes for the worse. In general terms, he sees many of the same struggles in recent U. Instead, politicians had to build political brands that appealed to the masses, leading to something akin to modern American campaigning with big promises and populist language aimed at the poor and middle class. Reforms to the military also meant that service was no longer reserved for the elite, who for centuries used their privilege to demonstrate their loyalty to Rome. For poorer soldiers, however, service became a path to riches. They began to count on the loot, bonuses and gifts of land they received from their often-wealthy commanders meaning that over time the loyalty of the Roman legions shifted from the empire to their generals. These changes set the stage for a new type of politics, one where whipping up the resentments of the lower classes and threatening political enemies with semi-private armies became the norm. These trends first came to a head in B. The way Gracchus went about his reform, however, was an affront to the norms and traditions of the Republic. He brought his law before the Plebeian Assembly without the thumbs-up of the Senate. When his fellow tribune Marcus Octavius threatened to veto the bill, which was his right, Gracchus manipulated the rules to have him stripped of his office. There were other incidents as well, but the most concerning aspect of Gracchus was his fiery, populist language, which whipped his supporters to the edge of political violence. As his power grew, Gracchus began moving through the streets surrounded by a mob of frenzied supporters, a kind of personal militia not seen in Rome before. Rumors spread that Gracchus was angling to become a king or dictator, and some in the Senate felt they needed to act. When Gracchus stood for a second term as tribune, which was not illegal but broke another norm, a group of Senators and their supporters beat Gracchus and of his followers to death. It was just the beginning. The commander Sulla would march legions loyal to him on Rome itself and battle his political rival Marius, the first time Roman troops fought one another. He would then execute and punish his political enemies. In the following generation Pompey and Caesar would settle their political scores using Roman legions, Octavian and Marc Antony would field an army against the Senate before finally battling one another bringing almost years of the Republic to a bloody and confusing conclusion. Watts argues that while the Senate ordered his murder, it was Tiberius Gracchus who let the genie out of the bottle. What he introduces is this political tool of intimidation and threats of violence. You just lose face and move on. In that sense, this is a remarkably successful system for encouraging compromise and encouraging consensus building and creating mechanisms whereby political conflicts will be decided peacefully. The comparison is not perfect. Freeman, author of *Field of Blood*, a history of violence in Congress before the Civil War, tells Anna Diamond at Smithsonian she found at least 70 incidents of fighting among legislators, including a mass brawl in the House, though they often tried to paper over the conflicts. Despite periods where the U. But recent events, like changes to filibuster rules and other procedures in Congress as well as increasingly heated political rhetoric give Watts pause. And, in both the 21stcentury A. Read more from this author Follow jasondaley Tags.

Chapter 2 : History of Europe - Wikipedia

*Mark the statement if it correctly describes the beginning of the decline of the Roman Empire. A. Very few Roman emperors in the centuries after Augustus were competent rulers; most were insane, greedy, or both.*

Was it on the night of August 15, when India and Pakistan gained independence, and devastated Britons felt as Enoch Powell later remembered as if their world was "coming apart"? Was it in the autumn of 1947, when Britain invaded Suez only to withdraw its forces in humiliation within a week? Was it in April 1952, when Margaret Thatcher teared up in front of a television set in Westminster, watching the transfer of power in Rhodesia? Rather like a chap found dead in a club chair, nobody seems able to say quite when the British empire expired, but everyone agrees it is no more. Even while the empire expanded, some were forecasting its decline. No less unwittingly prescient was Edward Gibbon, the first volume of whose *Decline and Fall of the Roman Empire* rolled off the presses early in 1789. His sales could only have been helped when the American Declaration of Independence was signed a few months later. Pudding-faced Gibbon, "with his chubby cheeks" where most accounts of British imperial collapse concentrate on the 20th century, Brendon begins his story on the battlefield of Yorktown, in 1781. It was there that Britain suffered its first major anti-colonial defeat, when Lord Cornwallis surrendered to George Washington, effectively conceding American independence. Rather than portraying Yorktown and subsequent setbacks as anomalies in an arc of imperial ascent, Brendon uses this novel point of entry to reinterpret the British empire as an enterprise whose validity was persistently challenged, from within and without. What follows is a compelling and spectacularly detailed retelling of imperial "rise" as well as fall, from Yorktown to Hong Kong. Virtually every page offers up some memorable observation. Brendon gleefully traces the career of that characteristic imperial accessory, the moustache. Harold Macmillan was "the last British prime minister to sport a moustache". Brendon peppers his pages with contemporary allusions to the Roman empire, and they were legion. Such training meant that even as they gilded and gloried in their empire, Britons always worried about intrinsic tendencies towards decline. Necessarily, blood flows freely through this book. At Cawnpore in 1857, where nearly British women and children had been notoriously slaughtered by the Indian mutineers, the British forced suspected perpetrators to "lick blood from the slaughter-house floor before they were hanged". At Isandhlwana in 1879, British soldiers were shredded by Zulu *iklwas* blades, "so named in imitation of the sucking sound they made when pulled from human flesh". But it was mass slaughter, 20th century-style, that would truly bring the empire down. During the Boer war, white civilians would be rounded up into ghastly concentration camps - creating a precedent explicitly cited by the Nazis. The first world war carried Canadians and Indians to "the bone-chilling, gut-wrenching, soul-destroying shambles of the western front", and Australians and New Zealanders to the hell of Gallipoli, where relentless firing turned "their trenches into cemeteries". With the end of the first world war, even as Britain acquired new protectorates, the imperial patchwork was undeniably coming apart at the seams. The second world war accelerated the crash. On hearing the Japanese bombing of the causeway that linked Singapore to the mainland, the headmaster of Raffles School asked what all the noise was. As Brendon shows, the chaos of war made it virtually impossible for Britain to retain India and Pakistan, Burma and Ceylon, all of which gained independence by 1947. In Malaya Britain did try to hold on, only to face insurgent attacks. It responded by declaring a state of emergency and pursuing a bitter campaign against Chinese "communist terrorists". This would gain cruel resonance in Kenya, where the imposition of a state of emergency in 1952 provoked intensified insurgency and the British rounding-up of tens of thousands of Mau Mau suspects into horrific detention camps. In central Africa, too, decolonisation was born in violence: All told, *The Decline and Fall of the British Empire* presents a glittering panoply of decadence, folly, farce and devastation. The empire seemed to abound in British oddballs, from the notorious Richard Burton, who "liked to boast that he had indulged in every vice and indulged in every crime", to the maverick General Orde Wingate, who "would Postcolonial heroes fare little better. Jomo Kenyatta "sporting plus-fours, drank literally inflammatory Nubian gin and so indulged his sexual appetites that he was suspended from church membership", while Tunku Abdul Rahman of Malaysia was "notorious for dancing, horse-racing, driving fast

cars and getting into tight corners with loose women". Kwame Nkrumah "studied the occult, consulted oracles" and "compared himself to Christ". Mahatma Gandhi becomes "a compound of oriental mystic and occidental crank, humble sadhu and astute advocate". These titbits make for amusing reading, but they also make it hard to take any of these figures seriously - and, by extension, to understand the wellsprings of their popularity or power. Gibbon means a kind of ape. After so much rich narrative, one is left craving synthesis - particularly comparison across regions, for such interconnections help make an empire what it is. How, for example, did the use of partition in Ireland influence its subsequent application in Palestine and south Asia? How might British counter-insurgency tactics developed in one domain - South Africa or Ireland, Palestine or Malaya - have been replayed in others? To say nothing of their influence on the Americans in Vietnam, or the French in Algeria. To what extent did imperial personnel carry policies from region to region? What kinds of networks of influence existed among anti-colonial leaders, such as the black nationalists inspired by Gandhi, or advocates of non-alignment? Brendon nods in these directions, but readers looking for deep answers will want to turn elsewhere. At all events, the Romans, like the British, revisited their empire through the medium of history-writing - and Brendon has produced remarkable testament to how seductive such excursions can be. The real wonder, after reading his book, is how Britain ever managed to have an empire at all.

**Chapter 3 : Early Middle Ages - Wikipedia**

*It is the church in the beginning of her decline! Rebuke And Admonition In view of this very serious defect of the church of Ephesus, we are not surprised that the Lord sharply rebukes her and approaches her with an urgent admonition to repent.*

A mosaic showing Alexander the Great battling Darius III The Hellenic civilisation was a collection of city-states or poleis with different governments and cultures that achieved notable developments in government, philosophy, science, mathematics, politics, sports, theatre and music. Athens was a powerful Hellenic city-state and governed itself with an early form of direct democracy invented by Cleisthenes ; the citizens of Athens voted on legislation and executive bills themselves. Athens was the home of Socrates , [14] Plato , and the Platonic Academy. By the late 6th century BC, all the Greek city states in Asia Minor had been incorporated into the Persian Empire , while the latter had made territorial gains in the Balkans such as Macedon , Thrace , Paeonia , etc. In the course of the 5th century BC, some of the Greek city states attempted to overthrow Persian rule in the Ionian Revolt , which failed. This sparked the first Persian invasion of mainland Greece. At some point during the ensuing Greco-Persian Wars , namely during the Second Persian invasion of Greece , and precisely after the Battle of Thermopylae and the Battle of Artemisium , almost all of Greece to the north of the Isthmus of Corinth had been overrun by the Persians, [15] but the Greek city states reached a decisive victory at the Battle of Plataea. With the end of the Greco-Persian wars, the Persians were eventually decisively forced to withdraw from their territories in Europe. The Greco-Persian Wars and the victory of the Greek city states directly influenced the entire further course of European history and would set its further tone. The Peloponnesian Wars ensued, and the Peloponnesian League was victorious. Subsequently, discontent with Spartan hegemony led to the Corinthian War and the defeat of Sparta at the Battle of Leuctra. Hellenic infighting left Greek city states vulnerable, and Philip II of Macedon united the Greek city states under his control. The son of Philip II, known as Alexander the Great , invaded neighboring Persia , toppled and incorporated its domains, as well as invading Egypt and going as far off as India , increasing contact with people and cultures in these regions that marked the beginning of the Hellenistic period. After the death of Alexander, his empire split into multiple kingdoms ruled by his generals, the Diadochi. The Diadochi fought against each other only three major kingdoms remained: Ptolemaic Egypt , the Seleucid Empire and Macedonia kingdom. These kingdoms spread Greek culture to regions as far away as Bactria. First governed by kings , then as a senatorial republic the Roman Republic , Rome finally became an empire at the end of the 1st century BC, under Augustus and his authoritarian successors. The Roman Empire at its greatest extent in AD, under the emperor Trajan The Roman Empire had its centre in the Mediterranean, controlling all the countries on its shores; the northern border was marked by the Rhine and Danube rivers. In the 4th century, the emperors Diocletian and Constantine were able to slow down the process of decline by splitting the empire into a Western part with a capital in Rome and an Eastern part with the capital in Byzantium, or Constantinople now Istanbul. Whereas Diocletian severely persecuted Christianity, Constantine declared an official end to state-sponsored persecution of Christians in with the Edict of Milan , thus setting the stage for the Church to become the state church of the Roman Empire in about Decline of the Roman Empire[ edit ] Main articles: Gibbon said that the adoption of Christianity, meant belief in a better life after death, and therefore made people lazy and indifferent to the present. Bowersock has remarked, [17] "we have been obsessed with the fall: Some other notable dates are the Battle of Adrianople in , the death of Theodosius I in the last time the Roman Empire was politically unified , the crossing of the Rhine in by Germanic tribes after the withdrawal of the legions to defend Italy against Alaric I , the death of Stilicho in , followed by the disintegration of the western legions, the death of Justinian I , the last Roman Emperor who tried to reconquer the west, in , and the coming of Islam after Many scholars maintain that rather than a "fall", the changes can more accurately be described as a complex transformation. Late Antiquity and Migration Period[ edit ] Main articles: Late Antiquity and Migration Period A simplified map of migrations from the 2nd to the 5th century. When Emperor Constantine had reconquered Rome under the banner of the cross in , he soon afterwards

issued the Edict of Milan in preceded by the Edict of Serdica in , declaring the legality of Christianity in the Roman Empire. In addition, Constantine officially shifted the capital of the Roman Empire from Rome to the Greek town of Byzantium, which he renamed Nova Roma- it was later named Constantinople "City of Constantine". In Theodosius I , who had made Christianity the official religion of the Roman Empire, would be the last emperor to preside over a united Roman Empire. The empire was split into two halves: Migration Period , and in finally the Western part fell to the Heruli chieftain Odoacer. Over time, feudalism and manorialism arose, two interlocking institutions that provided for division of land and labor, as well as a broad if uneven hierarchy of law and protection. These localised hierarchies were based on the bond of common people to the land on which they worked, and to a lord, who would provide and administer both local law to settle disputes among the peasants, as well as protection from outside invaders. Unlike under Roman rule, with its standard laws and military across the empire and its great bureaucracy to administer them and collect taxes, each lord although having obligations to a higher lord was largely sovereign in his domain. Tithes or rents were paid to the lord, who in turn owed resources, and armed men in times of war, to his lord, perhaps a regional prince. However, the levels of hierarchy were varied over time and place. The western provinces soon were to be dominated by three great powers: These new powers of the west built upon the Roman traditions until they evolved into a synthesis of Roman and Germanic cultures. Although these powers covered large territories, they did not have the great resources and bureaucracy of the Roman empire to control regions and localities. The ongoing invasions and boundary disputes usually meant a more risky and varying life than that under the empire. This meant that in general more power and responsibilities were left to local lords. On the other hand, it also meant more freedom, particularly in more remote areas. In Italy, Theodoric the Great began the cultural romanization of the new world he had constructed. He made Ravenna a center of Romano-Greek culture of art and his court fostered a flowering of literature and philosophy in Latin. In the feudal system, new princes and kings arose, the most powerful of which was arguably the Frankish ruler Charlemagne. Outside his borders, new forces were gathering. For the duration of the 6th century, the Eastern Roman Empire was embroiled in a series of deadly conflicts, first with the Persian Sassanid Empire see Romanâ€™Persian Wars , followed by the onslaught of the arising Islamic Caliphate Rashidun and Umayyad. By , the provinces of Egypt , Palestine and Syria were lost to the Muslim forces , followed by Hispania and southern Italy in the 7th and 8th centuries see Muslim conquests. The Arab invasion from the east was stopped after the intervention of the Bulgarian Empire see Tervel of Bulgaria. Middle Ages and Medieval demography The Middle Ages are commonly dated from the fall of the Western Roman Empire or by some scholars, before that in the 5th century to the beginning of the early modern period in the 16th century, marked by the rise of nation states , the division of Western Christianity in the Reformation , the rise of humanism in the Italian Renaissance , and the beginnings of European overseas expansion which allowed for the Columbian Exchange.

**Chapter 4 : Product Life Cycle Stages - Decline**

*A. Incompetent rulers placed huge tax burdens on the Roman citizens. B. The soldiers hired on the frontiers were not willing to go defend other parts of the empire.*

But the drama of the diplomatic mayhem he wreaks while traveling abroad also distracts from recognizing more serious underlying problems of U. It would indeed be a huge relief to be able to attribute our current foreign policy mess to the incompetence of one individual. President Obama posed the reverse problem: So, Trump has bluntly called upon the E. He is not wrong. We are fighting on more fronts against radicalized Muslims than ever before. Yet these multiple simultaneous American wars bleed the budget, usurp funding for social infrastructure, maintain a culture of fear, and stimulate the growth of the security state. Just look at the costs. This gap not only produces economic hardship, but corrodes social unity, stimulates anger, bitterness, divisiveness and feeds the paranoid attitudes that are directly responsible for electing Trump in the first place. There is no sign that the insatiable American embrace of non-stop war is slackening – on the contrary. And it is simply extraordinary that there is zero discussion anywhere in U. Nor for most of Europe is Russia anywhere remotely the greatest challenge to their security and welfare. Massive refugee flows, immigration and their resulting domestic tensions, costs of refugee absorption, and even Muslim extremism are the true challenges. Can we really believe that American military intervention in the Muslim world over the past few decades – resulting in the killing of at least two million Muslims – has not created profound ground for the ongoing backlash? Priorities Beyond security issues, the E. Russia is a poor country with a modest military budget. But what do we think Russia is actually going to do? In reality Russia does not threaten the E. Looks like twice in two centuries – and both times in direct response to European invasions of the Russian heartland. The first occurred under the Napoleonic Wars in the early s. Napoleon, as part of his campaigns to conquer most of Europe, foolishly invaded Russia in At that point the Russian army joined the grand European coalition against Napoleon in Europe. The Russian army soon thereafter went back home. Here, as we know, Hitler fatally decided to invade Russia, where he spread destruction, starvation and death. Stalin occupied all of Eastern Europe and Karelia subjecting it to harsh Russian communist control and ideology for over 40 years. These events represent the two extraordinary circumstances of Russian invasion of the West. These conditions are not readily replicated. For sure, Russia has played its part over the past two centuries in numerous small military engagements around its periphery as part of the endless European Great Power struggles for spheres of influence. But the same has been true of every single major Western power fighting battles in its periphery over the years, including the U. It is never comfortable for a small state to live next to a great power anywhere. Europe, by dint of proximity and experience, knows and understands Russia well. Germany above all is the one major power that will always bear the primary responsibility for handling the Russian account in Europe; Russia and Germany after all are the two major powers of Central and Eastern Europe. Here Germany remains knowledgeable and sober-minded. Since the fall of the ideological empire of the Soviet Union large segments of German public opinion are uncomfortable with American policies designed to push NATO up to the very gates of Russia. Such acts are viewed as highly provocative intrusion into an area of traditional Russian sphere of influence. Yet Washington seems hard-wired to deprive Russia of its sphere of influence anywhere it can, all the while finding it unacceptable that any power should challenge, anywhere, the American sphere of interest. Holding Down Russia Thus Washington persists in its own strategic view in which there can be no win-win with Russia. Trump actually spoke of trying to improve relations, only to unleash the full wrath of the U. But that is not the European goal or the European perception of a future world order. Europe is far more readily willing to deal seriously, for example with Cuba, Iran, Palestine, China and Russia, among others. And Europe has been severely damaged by U. Europe is also well aware of how the balance of world influence has gradually been shifting against the U. Europeans do not applaud this change as such, but understand that the rise of other world powers represents future geopolitical reality. Thus, Europe, from its own perspective, is ironically in a much healthier position if it now does assume primary responsibility for its own security in managing the European political, economic, and social

relationship with Russia. That situation increasingly tallies less with European strategic perceptions. NATO officials of course will never see it that way. But this European reality will not likely be reversed by any U. In a similar vein Europe does not wish to buy into a confrontational position with China in Asia. This is not to say that there will not be occasions for some kind of joint Western military presence to possibly bolster unstable situations in different parts of the world down the road. But if Europe is to be enlisted into military operations elsewhere in the world, Europe will have to decide independently where and how its interests dictate.

**Chapter 5 : Why Micron's 15% Decline May Be Just The Beginning | Investopedia**

*- The beginning of the decline. Johnny Depp started the decade on a financial high note, with his turn as the Mad Hatter in Tim Burton's Alice in Wonderland grossing a billion dollars.*

The Beginning Of Decline Revelation 2: In Chapters 2 and 3 of the Book of Revelation we have the seven letters addressed by the Lord to the seven churches in Asia. In order to understand these messages we must bear in mind the relation of these seven churches to the seven golden candlesticks in the vision of 1: The latter are symbolic of the church from an ideal viewpoint, perfect and holy, as it has its light and life in Christ. It can never perish. None- of them can ever be removed from its place. Were the church on earth identical with, perfectly like that which is symbolized in the candlesticks, messages like those that are contained in these two chapters of Revelation would neither be necessary nor appropriate. But the seven churches of Asia represent the church on earth, essentially holy, but still imperfect, earthy, and characterized by many infirmities and sins. Hence, they are subject to rebuke and exhortation, and even to threats of judgment and utter extinction. The candlestick of a local church may, indeed, be removed out of its place. A church on earth may cease to be a manifestation of the church as she appears in the symbolism of the seven golden candlesticks.

The Idea Of The Letters To The Seven Churches Before we enter upon a discussion of the seven letters, a word must still be said about the general significance of the seven churches to which they are addressed. They were really existing churches at the time when John is commissioned to write to them; but at the same time they present a sevenfold picture of the church on earth throughout this dispensation. They were not the only churches existing at the time, but they are selected because in them was found the clearest and most complete picture of the church of all ages. The question is raised, however, whether the completeness of the church as represented by these seven churches must be understood as referring to a simultaneous or to a successive totality. Do these seven churches represent the church on earth as she exists at any period of this dispensation, or must. Both views have been and still are championed by interpreters of the Book of Revelation. There are those who advocate the view that in these seven messages, picturing seven different manifestations of the church on earth, we must discover a portraiture of seven distinct phases in the history of the church in the world. According to this view, it is possible to discern in the development of the church the same order of different dominant conditions as is found in these seven letters to the seven churches of Asia. Each of these seven messages must, accordingly, be applied to a more or less definite period in the history of this dispensation, from the time of John to the second coming of Christ, or, according to others, to the "rapture," the moment when the church shall be taken up to Christ in the air. However, this view is plainly untenable. Already the fact that at the time when these letters were written the church did not present one dominant feature, but rather a seven-fold picture, - in other words, the fact that the seven churches certainly existed simultaneously, - would contradict this view. Laodicea existed side by side with Ephesus; Sardis existed in the same period as Philadelphia; and Smyrna, Pergamos, and Thyatira were simultaneous. Besides, the history of this method of interpretation certainly justifies the remark of Godet: Yet there is, no doubt, an element of truth in this interpretation. Although it is our conviction that the seven churches must be understood as representative of the church in the world as it exists in any period of this dispensation, so that at any time these seven types may be observed in the church, nevertheless these seven types are not always equally prominent in every period of the history of the church on earth. Sometimes it is the characteristics of the church of Ephesus which predominate in the church; at other times it is the picture of the church of Smyrna that is most vividly reflected. In some periods of history the church is characterized by intellectualism, dogmatism, confessionalism; in other periods by emotionalism, revivalism, pietism; in still other periods by practicalism, indifferentism with respect to principles and doctrines. Now the church is cast into the crucible of tribulation and persecution, to be refined as by fire; then she enjoys a period of peace and rest. Always all the features presented by the seven churches in Asia are observable in the church in the world, yet so that now one, then another of these features appears on the foreground. On this basis we may well assume that in the order in which these churches are mentioned, though it is, indeed, the geographical order, there is also an indication of

the course of development the church will follow: At the end of this dispensation the church will present the likeness of the church of Laodicea. Maintaining, therefore, that these seven churches are representative of the whole church as she is in the world at any period of history, and rejecting the view that each of them represents a limited period in the history of the church of the new dispensation, we nevertheless believe that in a general way there is in the order in which these seven churches are addressed an indication of the trend of development the church in the world will follow. With respect to the formal side of the seven letters addressed to the churches in Asia, we may note that they all present much the same characteristics. Each epistle begins by addressing the angel of the church to which the letter is sent, which address is immediately followed by the self-designation of Him that sends these messages to the various congregations, the Lord of His church. Characteristic of these Self-designations is that they are clothed in terms derived from or suggested by the vision of Christ in the midst of the seven golden candlesticks in 1: In every one of these Self-designations those terms are chosen which bear relation to the particular condition of the church addressed. For instance, to the church which lost its first love and which is threatened with the judgment that its candlestick will be removed from its place, the Lord introduces Himself as the One that walketh in the midst of the golden candlesticks. To the church in tribulation, which is encouraged by the promise of a crown of life, He announces Himself as the first and the last, Who was dead and is alive again. Thus it is in all the letters. Following this Self-designation of the Lord comes the description of the peculiar condition of each congregation, usually headed by the enumeration of the commendable traits wherever this is possible. To this general rule the churches of Sardis and Laodicea are exceptions: On the other hand, the churches of Smyrna and Philadelphia are distinguished by the fact that they receive only praise and encouragement; nothing worthy of rebuke is found in them. And, finally, each letter closes with an exhortation, containing a promise or a threat of judgment, or both, depending upon the condition of the church addressed. The city of Ephesus was situated on the west coast of Asia Minor, some forty miles to the northeast of Patmos. It was an important city, rich in trade and commerce, famous, too, for its culture. But it was also notorious because of its shameful idolatry, its well-known temple in honor of the goddess Diana, its frivolity and worldly-mindedness in general. It may be compared to one of our modern metropolitan cities, with all their wealth and luxury and amusement-seeking, their carelessness and levity of heart and life, their vices and social evils. We may well note that in such a world-city the Lord had established a church. The church in the big city occupies a difficult position, more so than the country church. In the metropolis pulsates the life of the world. There the antithesis is sharpest. Nevertheless, no church needs to shun the big city and seek the seclusion of the country. The Lord would have His church in the world, though never may she be of the world. In the midst of the world she is called to be a manifestation of His grace, that she may let her light shine and show forth the praises of Him that called her out of darkness into His marvellous light. There is every reason to believe that the church of Ephesus used to be one of the strongest and most flourishing churches of that early period of the new dispensation. It had enjoyed the labors of some of the greatest, most devoted, ablest servants of the Lord. Paul had been there three times. Timothy, too, the spiritual son of the great apostle to the Gentiles, had labored there, building upon the foundation laid by his spiritual father. And the apostle whom Jesus loved had spent many a year among the believers in Ephesus in hard and faithful labor. To speak in terms of our own time, the church there had enjoyed the labors of the best and most excellent preachers of the time. He Who holds the seven stars in His right hand had blessed the church abundantly. Strong in Doctrine Nor had the labors of these ministers of Christ been without effect upon the church. On the contrary, even at the time when John is commissioned to write this message to her the influence of their work is still plainly noticeable. For we may observe, first of all, that the church of Ephesus was strong in doctrine. This is evident from the description which the Lord Himself gives of her in this letter. The Lord testifies that the church had "tried them that call themselves apostles, and are not," and that she had "found them false. True, they also indicate disciplinary action; but notice that it was discipline exercised over those that called themselves apostles, which implies that the discipline concerned a matter of doctrine. True apostles were men with authority, infallibly guided by the Spirit of Christ into all the truth. They were direct witnesses of Christ, of His suffering and resurrection. Their word was gospel. It possessed infallible authority, the authority of the King of the church Himself. Of this, the

church at that time was conscious, as is evident from more than one passage of the New Testament. They made a clear distinction between the word of an apostle and the word of others. For that reason the apostle Paul deems it necessary sometimes to defend his apostleship in the churches. Whenever false teachers purposed to neutralize his influence in the church, they attacked his apostolic authority, aware that only in this way they could oppose the contents of his teaching. Now this letter to the church of Ephesus informs us that men had appeared in their midst who called themselves apostles. Evidently they made this claim and defended the right to this title for the purpose of exercising doctrinal authority in the church. They claimed to be divinely inspired and therefore demanded unconditional acceptance of their teaching. They taught a false doctrine, and for it they claimed apostolic authority. Fundamentally, therefore, the case which the Ephesian church had tried concerned a matter of doctrine. Who these would-be apostles were the text does not inform us; but we are inclined to believe that they were the same as the Nicolaitanes mentioned in this same letter. However this may be, certain it is that they taught a doctrine which differed from that of the apostles. But the church had tried them, had put their doctrine to the test. Probably there had been an official trial of these "apostles," and in spite of their claim to the apostleship the church had found them liars and had rejected their doctrine. The conclusion, therefore, is justified that the church of Ephesus was sound in doctrine, well-founded in the truth of the gospel. How otherwise could they have exposed the lie of these false apostles? Only those who are themselves sound in the truth can expose the error wherever it presents itself and with whatever claim of authority it may come. But where knowledge of truth is lacking, the church is helplessly exposed to every wind of doctrine. This is one of the main reasons why the church of today is in such a miserable condition. There is no knowledge of the truth, no love for true doctrine, no instruction in the Word of God. Hence, the church of today is easily seduced, tossed about by all kinds of false doctrines. In Ephesus this was different. There was knowledge of the truth. And if there was knowledge of the truth, there must have been study of the Scriptures, instruction in the principles of true doctrine. For without continual instruction through preaching and teaching, knowledge of the truth, cannot be maintained. Hence, all these were found in the church of Ephesus. They were able to discern between the truth and false doctrine, and thus they could pass judgment upon them that claimed to be apostles and were not. Ephesus was a church sound in doctrine.

## Chapter 6 : Beginning of the End: Decline of Dog Racing

*First we must look at what the decline in oil will affect. The most obvious conclusion is that the price of gas will increase. This will mean that the suburban lifestyle will soon become unsustainable as the ability to drive to work, drive to buy groceries, drive to simply reach the border of the suburbs will no longer be viable.*

An important factor in the decline was the increasing lack of ability and power of the sultans themselves. But, while the grand vizier was able to stand in for the sultan in official functions, he could not take his place as the focus of loyalty for all the different classes and groups in the empire. While the sipahis did not entirely disappear as a military force, the Janissaries and the associated artillery corps became the most important segments of the Ottoman army. In consequence, corruption and nepotism took hold at all levels of administration. Those in power found it more convenient to control the princes by keeping them uneducated and inexperienced, and the old tradition by which young princes were educated in the field was replaced by a system in which all the princes were isolated in the private apartments of the harem and limited to such education as its permanent inhabitants could provide. No matter who controlled the apparatus of government during that time, however, the results were the same—a growing paralysis of administration throughout the empire, increasing anarchy and misrule, and the fracture of society into discrete and increasingly hostile communities. Economic difficulties Under such conditions it was inevitable that the Ottoman government could not meet the increasingly difficult problems that plagued the empire in the 16th and 17th centuries. Economic difficulties began in the late 16th century, when the Dutch and British completely closed the old international trade routes through the Middle East. As a result, the prosperity of the Middle Eastern provinces declined. The Ottoman economy was disrupted by inflation, caused by the influx of precious metals into Europe from the Americas and by an increasing imbalance of trade between East and West. All those depending on salaries found themselves underpaid, resulting in further theft, overtaxation, and corruption. Holders of the timars and tax farms started using them as sources of revenue to be exploited as rapidly as possible, rather than as long-term holdings whose prosperity had to be maintained to provide for the future. Inflation also weakened the traditional industries and trades. Functioning under strict price regulations, the guilds were unable to provide quality goods at prices low enough to compete with the cheap European manufactured goods that entered the empire without restriction because of the Capitulations agreements. In consequence, traditional Ottoman industry fell into rapid decline. Social unrest Those conditions were exacerbated by large population growth during the 16th and 17th centuries, part of the general population rise that occurred in much of Europe at that time. The amount of subsistence available not only failed to expand to meet the needs of the rising population but in fact fell as the result of the anarchic political and economic conditions. Social distress increased and disorder resulted. Landless and jobless peasants fled off the land, as did cultivators subjected to confiscatory taxation at the hands of timariots and tax farmers, thus reducing food supplies even more. Many peasants fled to the cities, exacerbating the food shortage, and reacted against their troubles by rising against the established order. The central government became weaker, and as more peasants joined rebel bands they were able to take over large parts of the empire, keeping all the remaining tax revenues for themselves and often cutting off the regular food supplies to the cities and the Ottoman armies still guarding the frontiers. Under such conditions the armies broke up, with most of the salaried positions in the Janissary and other corps becoming no more than new sources of revenue, without their holders performing any military services in return. Thus, the Ottoman armies came to be composed primarily of fighting contingents supplied by the vassals of the sultan, particularly the Crimean Tatar khans, together with whatever rabble could be dragged from the streets of the cities whenever required by campaigns. In many ways the substratum of Ottoman society—formed by the millets and various economic, social, and religious guilds and buttressed by the organization of the Ottoman ulama—cushioned the mass of the people and the ruling class itself from the worst effects of that multisided disintegration and enabled the empire to survive much longer than otherwise would have been possible. External relations Despite those difficulties, the internal Ottoman weakness was evident to only the most discerning Ottoman and foreign observers during much of the 17th

century. Most Europeans continued to fear the Ottoman army as they had two centuries earlier, and, although its ability was reduced, it remained strong enough to prevent the provincial rebels from assuming complete control and even to make a few more significant conquests in both East and West. The empire suffered defeats for the first time, but it retained reserve strength sufficient for it to recoup when needed and to prevent the loss of any integral parts of the empire. Despite the upsets then disturbing the body politic, the Ottomans occasionally undertook new campaigns. He thus brought the empire to the peak of its territorial extent and added wealthy new provinces whose revenues, for a half century at least, rescued the Ottoman treasury from the worst of its financial troubles and gave the empire a respite during which it could attempt to remedy its worst problems. Each of those early reformers rose as the result of crises and military defeats that threatened the very existence of the empire. Each was given the power needed to introduce reforms because of the fears of the ruling class that the empire, on which the privileges of the ruling class depended, was in mortal danger. In a war between the Ottomans and the Habsburgs that began in 1683, the Austrians were able to take much of central Hungary and Romania, and only an accidental Ottoman triumph in 1686 enabled the sultan to recoup. The Habsburgs then agreed to the Treaty of Zsitvatorok, by which Ottoman rule of Hungary and Romania was restored. The treaty itself, however, like the events that led up to it, for the first time demonstrated to Europe the extent of Ottoman weakness and thus exposed the Ottomans to new dangers in subsequent years. Finally, a long war with Venice (1684-1699), occasioned by Ottoman efforts to capture Crete, exposed Istanbul to a major Venetian naval attack. Although the Venetians finally were pushed back in a naval campaign culminating in the Ottoman conquest of Crete, they still posed a major threat that, like those which had occurred earlier in the century, stimulated the ruling class to accept needed reforms. The reforms introduced during the 17th century were too limited in nature and scope, however, to permanently arrest the Ottoman decline. The reforms essentially were no more than efforts to restore the inherited system of government and society that had operated successfully in the past. Efforts were made to restore the timar and tax farm systems as the basis of the administration and army and to limit taxes to the limits imposed by law. Provincial revolts were suppressed, peasants were forced back to the land, and cultivation was increased. Debased coins were replaced by coins of full value. Industry and trade were encouraged, corrupt officials executed, and insubordination driven out. Such reforms were sufficient to end the immediate difficulties. But they were successful only temporarily because the reformers were allowed to act against only the results of the decay and not its cause, the continued monopoly of the self-interested ruling class. As soon as the worst consequences of decay had been alleviated, the old groups resumed power and their old ways. Moreover, the reformers did not understand that the Europe now faced by the Ottomans was far more powerful than the entity that the great sultans of the past had defeated; even if the reforms had been more permanently successful, they could not have corrected the increasing Ottoman weakness relative to the powerful nation-states then rising in Europe. Such an understanding was to come to the Ottoman reformers only in the 19th century. Military defeats and the emergence of the Eastern Question, however, produced at least a semblance of revival. His effort quickly overextended the fragile bases of the Ottoman revival. The aroused defenders, led by the Polish king Jan Sobieski (1674-1696), not only held out but also built a major European coalition that was to bring destruction to the Ottoman Empire during the 18th century. The Habsburgs set out to reconquer Hungary, Serbia, and the Balkans, while Venice hoped to regain its naval bases along the Adriatic coast and in the Morea and to resume its naval and commercial power in the Levant, and Russia worked to extend its reach through the Bosphorus, the Sea of Marmara, and the Dardanelles to the Aegean. Only the European enemies of the coalition, led by France and Sweden, tried to support Ottoman integrity. They were backed in that stance by neutral Britain and the Netherlands, who sought to guard the commercial privileges that they had secured from the sultan through the Capitulations by preventing any country from gaining control of the entire Ottoman Empire and thereby becoming dominant in Europe. Russia and Austria fought the Ottomans not only by direct military attack but also by fomenting dissatisfaction and revolt on the part of the non-Muslim subjects of the sultan. Against such subversion, the Ottomans could only try to conciliate their subjects where possible and repress them when conciliation was rejected, taking advantage at every opportunity of each rivalry that arose between the Habsburgs and Russians for

predominance in the Balkan provinces of the empire. Ottoman sieges Vienna withstood several sieges by the Ottoman Turks, most notably in 1683. From 1683 to 1699 it fought the armies of the Holy League in a disastrous war that culminated in the Treaty of Carlowitz. In 1711 it fought Russia again, and at the Treaty of the Pruth it regained some territories previously lost. By the 18th century the Ottomans had lost all of their possessions on the northern coast of the Black Sea, from the Romanian principalities to the Caucasus, including Bessarabia, southern Ukraine, and the Crimean Peninsula the soldiers of which had provided the strongest element in the Ottoman army during the 17th century. In the later Ottoman period, however, a new factor of decline was added: Those individuals took more or less permanent control of large areas, creating a situation that in many ways resembled European feudalism much more than the traditional Ottoman timar system ever did. In the Balkans and Anatolia local rulers solidified their positions by taking advantage of currents of local nationalism that were arising among the Balkan Christians. The notables formed private armies of mercenaries and slaves, which they sometimes used to provide important contributions to the Ottoman armies in return for recognition of their autonomy by the sultans. Those rulers were able to exercise almost complete authority, collecting taxes for themselves and sending only nominal payments to the Ottoman treasury, thus further increasing its problems. The central government maintained its position when it could by playing off the local rebels against each other, using the leverage of Ottoman support to its own advantage and securing considerable payments of cash and military contributions when needed. The treasury, therefore, did not suffer as much from those provincial revolts as might be imagined, but the revolts did disrupt the established food supplies of the empire and caused large-scale famines to starve the major cities on a regular basis. In response, the urban populace became a restless, misruled, and anarchic mass that broke loose at the slightest provocation, responding to unemployment, famine, and plague with riots and summary executions of the officials considered responsible. The violence brought attention to Ottoman difficulties but did not remedy them and in fact made things worse. The potential for reform lay only in the hands of the ruling class, but its reaction was quite different. In addition, the ruling class was completely isolated from developments outside its own sphere; it assumed that the remedies to Ottoman decline lay entirely within Ottoman practice and experience. That resulted from the basic belief of Ottoman society in its own superiority over anything outsiders could possibly produce, a belief that had far more justification in the 16th century, when it arose, than in the 18th century. All of the advances in industrial and commercial life, science and technology, and particularly political and military organization and techniques that had occurred in Europe since the Reformation were simply unknown to the Ottomans. The only direct Ottoman contacts with Europe were on the battlefield, where most Ottomans still assumed that their military reverses were caused not by the superiority of Western armies but rather by Ottoman failure to apply fully the techniques that had worked so well in the past. Thus, the 18th-century reforms largely paralleled those of the traditional Ottoman reformers of the 17th century, with only occasional efforts to add new military organizations and to make use of specific European weapons and techniques of undeniable superiority. Contacts with the West For some Ottomans, that isolation was at least partially broken down when some channels of contact opened with the West during the 18th century. A few Ottoman ambassadors went to Europe to participate in negotiations and sign treaties; more and more European merchants, travelers, and consuls came into the Ottoman Empire; a handful of Ottoman men of science and philosophy began to correspond with their Western counterparts; and members of the Ottoman minorities entered into correspondence with their relatives in the West. But such contacts had limited consequences: Those few who did understand something of what they heard usually were only voices in the wilderness, and their efforts to apply and disseminate the new knowledge had little overall effect. Such contacts led to nothing more than changes in the modes of living of a few upper-class Ottomans and to some military innovations. Sultan Ahmed III ruled 1703-1730 built several lavish summer residences on the Bosphorus and the Golden Horn an inlet that forms part of the harbour of Istanbul, and members of his immediate entourage built similarly lavish houses, holding frequent garden parties in imitation of the pleasures of Versailles in France. The new era was celebrated by Nedim, the court poet, whose poetry demonstrates a considerable awareness of his environment and an appreciation of nature. Growing tulips became an obsession with rich and poor alike, signifying Westernization, and the flower gave its name to the period. Military reforms As a result of contact with

European armies and the influence of European renegades in Ottoman service, a few attempts were made during the 18th century to adopt Western-style uniforms, weapons, and tactics. Because the members of the established military corps could not and would not surrender their old ways, entirely new corps were formed to handle the new weapons under the direction of European instructors. The new corps had no effect at all on the Janissaries and the other older corps that continued to form the bulk of the army, however; the older corps accurately perceived that the new ways threatened their privileges and security. The new corps thus were essentially special mercenary bodies built up under the direction of individual Ottomans, lasting only so long as their patrons remained in power. The bulk of the Ottoman army remained unchanged and therefore was more equipped to suppress reform at home than to challenge modern Western armies. While he was still a prince, Selim developed plans for modernizing the Ottoman army. He came to the throne during the 1792 war with Austria and Russia and had to postpone serious reform efforts until its completion. Under the guidance of European technicians, factories were erected to manufacture modern weapons and ammunition, and technical schools were opened to train Ottoman officers. Limited efforts also were made to rationalize the Ottoman administrative machinery, but largely along traditional lines. The older military corps, however, remained intact and hostile to the new force, and Selim was therefore compelled to limit its size and use. The French expedition eventually drew Selim into alliances with Great Britain and Russia, through which the French were driven out. The rise of nationalism among Ottoman subject peoples—stimulated by agents of Russia, Austria, and Revolutionary France—showed itself in the beginning of a Serbian revolution and a new war with Russia in 1812 and made it impossible for Selim to resist the wishes of the Janissaries, who still formed the bulk of his army. While Selim was imprisoned in the palace, a conservative resurgence under the sultan Mustafa IV in 1808 ended the reforms, and most of the reformers were massacred.

**Chapter 7 : The Beginning Of Decline, Ephesus**

*Lessons in the Decline of Democracy From the Ruined Roman Republic A new book argues that violent rhetoric and disregard for political norms was the beginning of Rome's end.*

Europe around [unreliable source? The Byzantines and neighbouring Persian Sasanids had been severely weakened by a long succession of Byzantine-Sasanian wars, especially the climactic Byzantine-Sasanian War of 602-628. In the mid 7th century AD, following the Muslim conquest of Persia, Islam penetrated into the Caucasus region, of which parts would later permanently become part of Russia. Over the next centuries Muslim forces were able to take further European territory, including Cyprus, Malta, Septimania, Crete, and Sicily and parts of southern Italy. They landed at Gibraltar on 30 April and worked their way northward. During the eight-year campaign most of the Iberian Peninsula was brought under Muslim rule except for small areas in the north-northwest Asturias and largely Basque regions in the Pyrenees. This territory, under the Arab name Al-Andalus, became part of the expanding Umayyad empire. The unsuccessful second siege of Constantinople weakened the Umayyad dynasty and reduced their prestige. After their success in overrunning Iberia, the conquerors moved northeast across the Pyrenees. The Umayyads in Hispania proclaimed themselves caliphs in May. Learn how and when to remove this template message

The Sutton Hoo helmet, an Anglo-Saxon parade helmet from the 7th century. Due to a complex set of reasons, which? The Franks, in contrast, were barely any different from their barbarian Germanic ancestors. Their kingdom was weak and divided. Much of this was initially Germanic and pagan. Arian Christian missionaries had been spreading Arian Christianity throughout northern Europe, though by the religion of northern Europeans was largely a mix of Germanic paganism, Christianized paganism, and Arian Christianity. Through the practice of simony, local princes typically auctioned off ecclesiastical offices, causing priests and bishops to function as though they were yet another noble under the patronage of the prince. These monasteries remained independent from local princes, and as such constituted the "church" for most northern Europeans during this time. Being independent from local princes, they increasingly stood out as centres of learning, of scholarship, and as religious centres where individuals could receive spiritual or monetary assistance. The centralized administrative systems of the Romans did not withstand the changes, and the institutional support for chattel slavery largely disappeared. The Anglo-Saxons in England had also started to convert from Anglo-Saxon polytheism after the arrival of Christian missionaries around the year 430. The next two hundred years were occupied in trying to conquer these territories from the Byzantine Empire. The Lombard state was relatively Romanized, at least when compared to the Germanic kingdoms in northern Europe. It was highly decentralized at first, with the territorial dukes having practical sovereignty in their duchies, especially in the southern duchies of Spoleto and Benevento. For a decade following the death of Cleph in 572, the Lombards did not even elect a king; this period is called the Rule of the Dukes. The first written legal code was composed in poor Latin in 529. It was primarily the codification of the oral legal tradition of the people. The Lombard state was well-organized and stabilized by the end of the long reign of Liutprand in 717, but its collapse was sudden. Unsupported by the dukes, King Desiderius was defeated and forced to surrender his kingdom to Charlemagne in 774. The Lombard kingdom ended and a period of Frankish rule was initiated. The Frankish king Pepin the Short had, by the Donation of Pepin, given the pope the "Papal States" and the territory north of that swath of papally-governed land was ruled primarily by Lombard and Frankish vassals of the Holy Roman Emperor until the rise of the city-states in the 11th and 12th centuries. In the south, a period of chaos began. The duchy of Benevento maintained its sovereignty in the face of the pretensions of both the Western and Eastern Empires. In the 9th century, the Muslims conquered Sicily. The cities on the Tyrrhenian Sea departed from Byzantine allegiance. Various states owing various nominal allegiances fought constantly over territory until events came to a head in the early 11th century with the coming of the Normans, who conquered the whole of the south by the end of the century. A series of settlements traditionally referred to as an invasion by Germanic peoples began in the early fifth century, and by the sixth century the island would consist of many small kingdoms engaged in ongoing warfare with each other. The Germanic kingdoms are now collectively referred

to as Anglo-Saxons. Christianization began to take hold among the Anglo-Saxons in the sixth century, with given as the traditional date for its large-scale adoption. The Gokstad ship , a 9th-century Viking longship , excavated in The Irish descended and Irish-influenced people of western Scotland were Christian from the fifth century onward, the Picts adopted Christianity in the sixth century under the influence of Columba , and the Welsh had been Christian since the Roman era. Northumbria was the pre-eminent power c. Wessex would absorb all of the kingdoms in the south, both Anglo-Saxon and Briton. In Wales consolidation of power would not begin until the ninth century under the descendants of Merfyn Frych of Gwynedd , establishing a hierarchy that would last until the Norman invasion of Wales in The first Viking raids on Britain began before , increasing in scope and destructiveness over time. In a large, well-organized Danish Viking army called the Great Heathen Army attempted a conquest, breaking or diminishing Anglo-Saxon power everywhere but in Wessex. Under the leadership of Alfred the Great and his descendants, Wessex would at first survive, then coexist with, and eventually conquer the Danes. It would then establish the Kingdom of England and rule until the establishment of an Anglo-Danish kingdom under Cnut , and then again until the Norman Invasion of Viking raids and invasion were no less dramatic for the north. Their defeat of the Picts in led to a lasting Norse heritage in northernmost Scotland, and it led to the combination of the Picts and Gaels under the House of Alpin , which became the Kingdom of Alba , the predecessor of the Kingdom of Scotland. The Frankish kingdom grew through a complex development of conquest, patronage, and alliance building. Due to salic custom, inheritance rights were absolute, and all land was divided equally among the sons of a dead land holder. Likewise, those princes and their sons could sublet their land to their own vassals, who could in turn sublet the land to lower sub-vassals. This also allowed his nobles to attempt to build their own power base, though given the strict salic tradition of hereditary kingship, few would ever consider overthrowing the king. It was under his patronage that Saint Boniface expanded Frankish influence into Germany by rebuilding the German church, with the result that, within a century, the German church was the strongest church in western Europe. His son, Pepin the Short , inherited his power, and used it to further expand Frankish influence. Unlike his father, however, Pepin decided to seize the Frankish kingship. Given how strongly Frankish culture held to its principle of inheritance, few would support him if he attempted to overthrow the king. Pepin agreed to support the pope and to give him land the Donation of Pepin , which created the Papal States in exchange for being consecrated as the new Frankish king. He further expanded and consolidated the Frankish kingdom now commonly called the Carolingian Empire. His reign also saw a cultural rebirth, commonly called the Carolingian Renaissance. The years after his death illustrated how Germanic his empire remained. West Francia would be ruled by Carolingians until and East Francia until , after which time the partition of the empire into France and Germany was complete. Feudalism and Manoralism Around there was a return to systematic agriculture in the form of the open field , or strip, system. An acre measured one "furlong" of yards by one "chain" of 22 yards that is, about m by 20 m. A furlong from "furrow long" was considered to be the distance an ox could plough before taking a rest; the strip shape of the acre field also reflected the difficulty in turning early heavy ploughs. In the idealized form of the system, each family got thirty such strips of land. The three-field system of crop rotation was first developed in the 9th century: Even more important, the system allows for two harvests a year, reducing the risk that a single crop failure will lead to famine. Three-field agriculture creates a surplus of oats that can be used to feed horses. This surplus would allow the replacement of the ox by the horse after the introduction of the padded horse collar in the 12th century. Because the system required a major rearrangement of real estate and of the social order, it took until the 11th century before it came into general use. The heavy wheeled plough was introduced in the late 10th century. It required greater animal power and promoted the use of teams of oxen. Illuminated manuscripts depict two-wheeled ploughs with both a mouldboard, or curved metal ploughshare, and a coulter, a vertical blade in front of the ploughshare. The Romans had used light, wheel-less ploughs with flat iron shares that often proved unequal to the heavy soils of northern Europe. The return to systemic agriculture coincided with the introduction of a new social system called feudalism. This system featured a hierarchy of reciprocal obligations. This made for confusion of territorial sovereignty since allegiances were subject to change over time and were sometimes mutually contradictory. Feudalism allowed the state to provide a degree of public safety despite the continued

absence of bureaucracy and written records. Even land ownership disputes were decided based solely on oral testimony. Territoriality was reduced to a network of personal allegiances. Viking Age Scandinavian settlements and raiding territory.

**Chapter 8 : The End Of A Growing Consumer Base And The Beginning Of The Decline | Zero Hedge**

*The first occurred under the Napoleonic Wars in the early s. Napoleon, as part of his campaigns to conquer most of Europe, foolishly invaded Russia in*

What are the important causes for the beginning of the Renaissance in Europe? The Renaissance was rendered possible by a combination of number of factors which were as follows: In the first place the decline of feudalism, which was the basis of life during the medieval period, greatly contributed to the rise of Renaissance. The feudalism which began to decline by the close of the thirteenth century in France and Italy virtually disappeared from Western European countries by the A. The one major factor which played a dominant role in the decline of feudalism was the rise of the middle class comprising of traders and businessmen. These middle classes provided the kings necessary money for the maintenance of armies and thereby enabled them to reduce their dependence on the feudal lords. Further, due to development of trade and commerce during this period, there was great increase in prices which greatly benefited the craftsmen, merchants and cultivators. As the feudal lords were not able to repay the debts they were often obliged to sell off their lands. This gave a serious set back to feudalism and manorial life. All this paved the way for the Renaissance. Impact of the Crusades. The Crusades or the wars between the Christians and Muslims which were fought between 11th and 14th century and which ultimately resulted in the victory of the Muslims also provided an impetus to Renaissance. As a result of the Crusades the Western scholars came in contact with the East which was more civilized and polished than the Christians. A number of Western scholars went to the universities of Cairo, Kufa and Cardona etc and learnt many new ideas, which they subsequently spread in Europe. Decline in the influence of Church: The Church which dominated the medieval society suffered a set back in the thirteenth and fourteenth centuries. The temporal power of the Church was challenged by a number of strong monarchs. This gave a serious blow to the power and prestige of the Pope. Even the common people lost faith in Church due to rise of numerous rituals. They preferred to pay greater attention to the present life rather than the life after death. No wonder they did not find the medieval ideals of other worldliness and asceticism satisfactory. The Crusades provided an impetus to trade and commerce in the 12th and 13th centuries and the trade between eastern and western countries greatly increased. This greatly contributed to the wealth and prosperity of the people in Italy and a wealthy class of traders, bankers and manufacturers emerged. This class tried to display its wealth and bolster its social importance by patronizing artists and scholars. Invention of Printing Press and Paper: The discovery of the printing press in by Gutenberg of Mainz also greatly assisted in the revival of the learning. Soon thereafter a number of printers appeared in Italy. The printing press was introduced in England by Caxton in Edith Sichel highlights the role of the printing in Renaissance thus, "Printing remained the source of irrigation which fertilized the world of intelligence. Earlier, the books were produced by monastic copyist or printed by presses set up in cloisters and only those books reached the general public which were approved by the Church. The Fall of Constantinople, in the hands of the Turks in A. A large number of Greek and Roman scholars who were working in the libraries at Constantinople, fled to different parts of Europe with valuable literature. They began teaching Greek and Latin in various European countries. As passionate admirers of classical writers they searched for lost manuscripts of Greek and Latin literature and discovered many works which had been hitherto ignored and neglected. One prominent scholar who studied works of ancient writers and edited them was Erasmus. He asserted that the priests and theologians had distorted the simple teachings of Jesus. He published a fresh edition of New Testament in Greek to clarify the basic teachings of Christianity. Role of Progressive Rulers and Nobles: Finally, a host of progressive rulers, Popes and nobles also played an important role in the ushering of the renaissance. Likewise Popes like Nicholas V, and Leo X greatly contributed to renaissance by encouraging study of ancient Greek and Roman classical and patronizing classical art, sculpture, music etc. Apart from the Kings and Popes certain nobles also patronized literary men, artists and scientists and contributed towards renaissance. This family patronized painters, artists and sculptors like Michelangelo, Leonardo da Vinci and Bertoldo. The people were also able to explore the distant seas. As a result the notions about the shape and

size of the world in vogue were challenged. A little later with the discovery of telescope people were able to scan the sky and made a new beginning in the study of astronomy. They came to know about the real position of the earth in the solar system.

**Chapter 9 : New poll reveals the beginning of NFL's US popularity decline - AOL News**

*"Beginning of decline" seriously! From what I understand the SNP actually got more votes this time than at previous elections (1 million plus) and have secured an unprecedented third consecutive term of government.*