

## 1: 10 Good Things We Owe To The Black Death - Listverse

*The return of the King: discourses on the latter days. by Coleridge, Henry James, Publication date Immense merits to be gained by death IV.*

He gave us a Law of Love, a Religion in every way to suit our human hearts, destined to make us holy and happy. His Commandments, counsels and promises all breathe peace, joy, mercy and love. The idea that nearly all of us shall, notwithstanding, have to pass a period more or less long in the excruciating fires of Purgatory after death seems to be at variance with this all-merciful and all-loving plan of our Divine Lord. It is no less certain that Our Lord has given us abundant grace and strength to save us from sin and many and most efficacious means of satisfying for any sins that we may have committed. This last fact seems to be almost entirely overlooked, or imperfectly understood by the majority of Catholics. Of course, those who go on deliberately sinning and who make no effort to correct their faults and refuse to use the many wonderful means God offers them for satisfying for sin, condemn themselves to Purgatory. The object of this little book is to show how we can avoid Purgatory by using the means God has so generously offered us, and, secondly, to show that the use of these means is within the reach of every ordinary Christian. The careful perusal of these pages will be a source of much benefit and consolation to all who read them. The author offers them to the loving Heart of Jesus and asks Him to bless them. Chapter 1 Can We Avoid Purgatory? Many think that it is practically impossible for the ordinary Christian to avoid Purgatory. Go there we all must--so they say. When too late they will recognize how terribly rash their words were. As a consequence of such fatalistic ideas, many make no serious effort to avoid Purgatory, or even to lessen the term they may have to pass there. Thank God all do not hold such gloomy views. These pages are well worth reading and re-reading. The fact is that a great number of souls go to Purgatory and remain there for long years simply because they had never been told how they could have avoided it. The means we suggest are easy, practical and within the reach of all. Moreover, far from being irksome, the use of these means will only serve to make our lives on this earth holier and happier and will take away the exaggerated fear of death which terrifies so many. We ask you, Dear Reader, to put this little booklet into the hands of all your friends. You cannot do them a greater service. The reason why we have to pass through Purgatory after death is that we have committed sins and have not made satisfaction for them. Every individual sin must be expiated--in this life or the next! Not even the slightest shadow of sin or evil can enter the all-holy presence of God. The graver, the more frequent the sins, the longer will be the period of expiation and the more intense the pain. The fault is all our own. We have sinned and have not made satisfaction. Even after our sin, God, in His infinite goodness, places at our disposal many easy and efficacious means by which we may considerably lessen our term of expiation, or even entirely cancel it. Most Christians, with incomprehensible rashness, neglect these means and so have to pay their debts in the dreadful prison house of Purgatory. We will briefly enumerate some of the principal means by which we can avoid Purgatory--or at least lessen its severity and duration. Chapter 3 The First Means: Removing the Cause The First Means of avoiding Purgatory is manifestly to remove the cause which sends us there, which is sin. It may not be easy to refrain from all sin, even the smaller sins, but every ordinary Christian can, by the frequent use of the Sacraments, easily abstain from mortal sin. Secondly, we can all avoid deliberate and grave venial sin. It is an awful thing to offend the good God deliberately. Deliberation intensifies enormously the malice of sin and offends God much more than faults of weakness, or sins committed when we are off our guard. Lastly, we must use our best endeavors to break off bad habits. Habits, like deliberation, add seriously to the malice of sin. A deliberate falsehood is very much worse than a hasty lie of excuse, and a lie resulting from the inveterate habit of lying is very much worse than a casual lie. A lady once told us how she had, when younger, the habit of constantly speaking ill of her neighbors. Having heard a sermon on the subject, she made a strong resolution never to do so again, and kept it. That simple, strong resolution changed the whole trend of her life and saved her from thousands of sins, and most surely from a long and painful Purgatory. Who cannot make a like resolution and keep it? If a Christian avoids, as he easily can, these three classes of sin, viz. Resolution We would be well advised to pronounce with special emphasis and fervor, every time we say the Our Father,

the words: Chapter 4 The Second Means: Penance The Second Means of avoiding Purgatory is to satisfy for our sins in this life by doing penance. This is a terrifying thought and one that makes the bravest man shudder. Which of us does not tremble when he thinks of those who have been burnt to death in a slow fire? What fear would not be ours if we had to face a similar death? Yet their suffering was of relatively short duration. The incomparably fiercer fire of Purgatory, which we may have to face, may last 20, or 50 or years! Many people have such a horror of penance that they never even dream of practicing it. It is like the fear that children have of ghosts, a very great but a very unfounded fear. Their idea is that penance is something awful. They think perhaps of the severe penances of the great Saints and of course are afraid to attempt anything of a like kind. God does not ask us, as a rule, to do what is heroic. When He does, He gives us all the strength necessary, as in the case of the Saints. He asks each one to do a little. If we are afraid of doing much, and it is only natural that some should be, let us do at least a little. No one but a coward is afraid to do a little, especially if he gets much in exchange. As a result of little mortifications, we can deliver ourselves from the awful fires of Purgatory and amass rich merits for Heaven. To go into the matter further, there is not much difficulty about mortification or penance, notwithstanding the absurd fear that people have of it. Penance is not only easy, it is useful and necessary, and it will bring us very great happiness. Not to do penance is the greatest penance of all. As a matter of fact, every man of the world naturally, spontaneously mortifies himself. The first principle, for instance, of politeness and good breeding is to sacrifice our whims and tastes for the sake of others. The selfish man is a boor; the generous man is the idol of all. Again, the only way of securing good health is to eschew the most appetizing viands when they do us harm and to make use of plain foods when they do us good. Overeating is the cause of the vast majority of sickness and premature deaths. To take another example: The secret of success is strenuous, methodical, regular work. Now generosity, self-denial, method, regularity are other forms of very genuine but practical mortification. Yet no man can get on without them. To insist on our own likes and dislikes, to do only as we please, is to lead a life bristling with difficulties, in which every duty is a burden, every good act an effort and a labor. Boy scouts and girl scouts are bound to do a kind act every day, even though it costs them a big effort. Christians should surely do more. Daily acts of self-restraint, of patience with others, of kindness to others, the exact fulfillment of duty are splendid penances and a great aid to happiness. Resolution If we are afraid to do much, let us do many little things. Chapter 5 The Third Means: Suffering The Third Means of avoiding Purgatory is very easy. It consists in making a virtue of necessity, by bearing patiently what we cannot avoid, and all the more since suffering, borne patiently, becomes easy and light. If received badly, in the spirit of revolt and with repugnance, it is intensified a hundredfold, and becomes almost intolerable. Everyone in this vale of tears has to face sorrows innumerable and infinite in variety. Crosses light and crosses heavy are the lot of us all. They are the little share He offers us of His Passion and which He asks us to bear for love of Him and as penance for our sins. Borne in this spirit they will lessen considerably our time in Purgatory and very possibly completely remove it--with this difference, that Purgatory, even a Purgatory of 50 or years, will in no wise increase our merits in Heaven; whereas, every pain and sorrow and disappointment in this life will lessen our suffering in Purgatory, and also bring us more happiness and glory in Heaven. How sad it is that so many Christians, for want of thought, make their sufferings a thousand times worse than they are and lose all the immense merits that they could so easily gain. Resolution Let us suffer with calmness and serenity for the love of God. We shall thus save ourselves from Purgatory. Chapter 6 The Fourth Means: Confession, Communion, Holy Mass The Fourth Means by which we can lessen our time in Purgatory, or avoid it altogether, is by frequent Confession, Communion and daily assistance at Mass. Confession applies to our souls the Precious Blood of Christ, wipes out our sins, gives us light to see their malice, fills us with horror of sin and, above all, it gives us strength to avoid it. In Holy Communion we receive the God of infinite mercy and love, the God of all sanctity, who comes expressly to pardon our sins and help us to sin no more. He visited the house of Zaccheus once, and in that one visit, Zaccheus obtained complete pardon of all his sins. How is it possible that the same God of goodness and sweetness can come, not into our houses, but into our very hearts in Holy Communion and not give us the same and even greater graces? He visited Zaccheus once; He visits us every day if we allow Him. Many, alas, never feel, never grasp the immense joys and consolation of Holy Communion. The Mass is

identical with the Sacrifice of Calvary, in its essence, in its value, in the graces it bestows.

## 2: The Art of War: XI. The Nine Situations

*This has immense advantages over the ordinary type of fireplace. That same evening a house serf who had come from Borovsk said he had seen an immense army entering the town. Cynthia turned on the balls of her feet, still holding the immense knife, waist-high, pointed directly at him.*

By then, good farmland had been overworked, and new fields were proving only marginally productive. As the population began to surpass the capacity of the land to feed its inhabitants, famine was imminent. Worse yet, the climate of Europe was for reasons which are still unclear entering a cooling phase. Whereas in the High Middle Ages a warm, dry climate had predominated, by the turn of the fourteenth century global weather patterns changed for the colder and wetter. Scientists today find evidence of this so-called "Little Ice Age," in polar and Alpine glaciers which the data show began to advance at this time. Moreover, historical records from the day confirm that the winter of was unusually frigid, the first such lingering cold snap Europe had endured in nearly three centuries. While the drop in global temperature was probably no more than one degree on average, it was enough to make a significant impact on agriculture. For instance, grain and cereal production had to be abandoned in Scandinavia, and viticulture wine-production became impossible in England, as it still is for the most part. Not only cooler but wetter, too, the change in climate brought with it increased rainfall which precipitated other problems, such as flooding. In particular, the Arno River which flows through Florence central Italy swept away many bridges with the force of its waters. But the first real pan-European catastrophe resulting from the onset of the "Little Ice Age" was a widespread failure of crops. Beginning in , the weather was so rainy that most grains sown in the ground suffered root rot, if they germinated at all. Also, the lack of sun, high humidity and cooler temperatures meant water evaporated at a slower rate, which caused salt production to drop. When the same happened again in and then once more in , peasants were forced to eat their seed grain. With little hope of recovery even if weather improved, despair spread across the continent. Frantic to survive, people ate cats, dogs, rats and, according to some historical records, their own children. Later branded the Famine of , this disaster marked the beginning of a decrease in European population that would last more than a century and a half. Many cities were hard hit—for instance, in Ypres Flanders a tenth of the population died in six months and in Halesowen England the population dropped by fifteen percent during this period—all this led to general de-urbanization across the continent. Nevertheless, these emaciated souls could not have known that worse, far worse, lurked on the horizon. A holocaust of unprecedented fury was stalking them and their children. Out in the hinterland of Asia there was a biological menace massing, a blight that would forever change the face of Europe, the bubonic plague. The Black Death, or simply "The Plague," came on its victims so quickly and powerfully and with such a debilitating disruption of facilities it seemed to on-lookers in the day as if the person had been "struck" by some invisible force. Yet, it was, in fact, not the first time bubonic plague had raised an angry hand to Europe. The more well-connected and vital Europe of the years following the High Middle Ages proved a much better host for this plague. The Nature of Bubonic Plague Devastating as the Black Death was to humankind in the fourteenth century, it is important to remember a central feature of this disease. Normally it does not live among human populations. Plague is endemic—a Greek-based word meaning "persisting in a population"—among rodents across the globe, particularly the rats of central Asia where it subsists at a low level and is not widely destructive. When for some reason it breaks out into other biological groups, it can become epidemic "against a population". All in all, the bubonic plague is fundamentally a rat disease since it does not persist long in human communities where rats are absent. Rats, however, are not the cause of Plague—its pathogen—rather, just like human hosts, they are victims of the disease. The actual pathogen is a bacillus a form of bacteria; pl. For all the destruction *Yersinia pestis* left in its wake, people at the time of the Black Death never knew this bacillus was the cause of the Plague. Thus, its invisible mechanisms combined with the extraordinary speed and violence with which it attacked contributed greatly to the terror and psychological damage it wrought upon late Medieval Europe. This bacillus lives normally as a low-grade infection in the bloodstream of rats. It moves from rat to rat via fleas, in particular, the rat flea *Xenopsylla*

cheopis, which is in medical terms the vector "carrier" of Plague. With its digestive tract obstructed, the flea begins to starve. And so the life cycle of *Yersinia pestis* continues as it volleys back and forth between its two hosts, the rat and flea, using each to infect the other. Under normal conditions this cycle is restricted to rats and fleas, but if some sort of biological disruption occurs, the disease can spill out of its normal limited niche. For instance, if the rat population declines precipitously for some reason, fleas will be forced to move to other hosts, such as other types of rodents, domestic animals or even humans. While rats are the preferred host of *Xenopsylla cheopis*, when facing starvation this flea will feed off of almost any mammal. If infected rat fleas begin biting humans, most of whom do not have resistance to Plague, the disease can reach epidemic levels. In that instance, individuals usually die within five days from the first onset of symptoms, in some cases, overnight. But if it responds quickly enough, survival is possible. If so, the body remembers the infection and pre-empts any second assault. Very few people ever contract Plague twice. Because of the terror inspired by this disease and the large number of people afflicted, the progress of bubonic plague as it courses through its victims has been well-documented. These nodes are located in the neck, armpits and groin and become visibly enlarged. The "black" in Black Death more likely derives from the Latin word *atra*, meaning "black, dreadful." This is not, however, the only course the disease is known to take. This process is excessively painful, and Medieval medical records recount how patients seemingly near death would suddenly leap from bed in a frenzy screaming with pain as their buboes burst, spewing out pus and contagion. For all the trauma it causes, the bursting of buboes is, however, not altogether a bad thing. There is worse yet. An even more virulent type of Plague exists which can pass from human to human directly, without employing fleas as vectors. In this form called pneumonic plague, the bacilli are transmitted directly from one human host to another on particulate matter exhaled by the infected. Since the lungs are designed to move air-borne material efficiently into the bloodstream, pneumonic plague is especially quick in attacking its victims and almost always fatal. Those who contract pneumonic plague tend to collapse suddenly, cough up blood and die, sometimes within a matter of hours. There was no cure for bubonic plague in the Middle Ages, none indeed until the discovery of antibiotics in the modern age. In the face of this unknown and irremediable onslaught, Medieval peoples attributed the disease to several factors: Its appearance, in fact, brought out the worst in all groups and classes. Moslems blamed Christians, Christians blamed Moslems, and everyone blamed the Jews. The Black Death was, thus, destructive not only to the physical well-being of Medieval Europe but also its general mental health, a situation which had as much to do with the timing of its onset as anything else. The Course of the Black Death There can be little doubt that the Black Death began before the first historical accounts record its presence, but where or how is unclear. Even so, history offers some tantalizing prospects. The likelihood is, then, the Black Death began well before with some sort of disturbance in rodent communities, most likely ones in Central Asia since all historical data point to that as its geographic origin. As one moves forward in time nearer to the first appearance of Plague in Europe in 1347, the picture becomes better, if still blurry. For some reason, the disease spread on a wide scale to the marmots of central Asia, a mammal resembling a woodchuck or "rockchuck." Ignorant of the danger facing them, the trappers skinned the animals, packed up their hides and sold them off to dealers. These retailers, then, sent the marmot hides in closed containers down the famous Silk Road, which runs across Asia, all the way from China, through Saray and Astrakhan which are northwest of the Caspian Sea, to Kaffa which is a port on the Crimean peninsula on the northern shore of the Black Sea and at that time was one of the major gateways between East and West. Thus, Plague could not have landed in better circumstances for its proliferation: By then, news had, in fact, reached Moslems in the Near East that a devastating illness was killing the marmot trappers of central Asia and the dealers who sold their goods, but these reports were generally ignored in the West. When the containers with the marmot hides were opened in Kaffa, the rat fleas trapped within were released into an essentially defenseless population. It ensured that Plague could establish itself on board the many ships leaving Kaffa every day. Here, historical documentation of the bubonic plague as a human disease finally begins to emerge. By late 1347, there is evidence of its presence in Constantinople, and soon thereafter Genoa in Italy and Messina in Sicily. The Byzantine Emperor Cantacuzenus watched it infect and consume his own son and, like the ancient Greek historian Thucydides, recorded a pathology, an account of its medical course. Out of fear of Plague, the Genoese "to their lasting

discredit! As a rule, efforts to limit Plague in the Middle Ages served mainly to disperse it more widely, since Medieval quarantines involved sequestering the infected in a building. That only forced rats, fleas, humans and bacilli, the essential ingredients in Plague, into close proximity. As the Genoese of this day knew but never fully understood the significance, rats can swim off infected ships and, in doing so, carry fleas and bubonic plague with them. Nor did it spare the Moslem world, which first saw its ravages in Alexandria Egypt, their great port city. From there, it moved east to Damascus and Beirut, and also west to Morocco and Spain. But the cleaner and generally more rat-free environs of Islamic communities, where medicine and health were far more advanced than in the West at that time, forestalled the spread of Plague eastward and it took relatively few victims there, at least compared to Western Europe. By early 1348, the disease had begun to cut a swath west across France and descended on Bordeaux, a port in the Aquitaine region of southwestern France, famous for exporting wine. On a ship laden with claret, Plague reached England late that same year. In 1349, another ship, this one carrying English wool to Scandinavia, was spotted several days after it had departed its home port, floating aimlessly off the Norwegian coast. The locals rowed out to see it and found its crew dead but its cargo intact. They happily took the wool and, along with this treasure, infected fleas. As if from some passage in the Old Testament giving witness to the eighth commandment, "Thou shalt not steal," Plague erupted with a vengeance across Scandinavia. From 1350 to 1353, it continued apace, ravaging Denmark, Germany, Poland and finally Russia. Thus, having made a five-year clockwise circuit of Europe, it ultimately passed back into the same remote Asian hinterland from which it had emerged originally, and disappeared. The Black Death itself was over, but the worst of it still lay ahead, the memories of its rampage and the crippling, nauseating fear it might return one day, as in fact it did sporadically over the next few centuries. The Negative Consequences of the Black Death The consequences of the Black Death on the culture of late Medieval Europe are immeasurable and, needless to say, mostly negative. By itself, the decrease in population forever changed the face of Western Civilization—the overall population of Europe would not surpass pre levels until after a century and a half to recover from what began as half a decade of human ruin puts the impact of this disease into its proper perspective. In terms of carnage alone, no war has even come close to that level of long-term devastation. Given the day and age, historians are hard pressed to produce reliable, even reasonable population figures. The results of this contagion were, however, felt not in mortalities alone but in demographics and psychology, too. Grim experience quickly taught people in the day that Plague decimated cities more heavily than rural communities. The reason for this was that the bacillus depends on fleas carried by rats as its principal vector and the crush and filth of urban life aided greatly in the spread of bubonic plague, but that was not yet known. The result was that people fled the cities of Europe in large numbers.

## 3: Military of the Warring States - Wikipedia

*This union of the mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to his death" (Dogmatic Constitution on the Church, chap. 8, II, 56, pp. ).*

People who sit a lot every day have an increased risk of diabetes, heart disease and early death 1 , 2. Additionally, sitting all the time burns very few calories, and many studies have linked it to weight gain and obesity 3 , 4. This is a major problem for office workers, because they sit down for most of the day. Fortunately, standing desks are becoming increasingly more popular. What Is a Standing Desk? A standing desk, also called a stand-up desk, is basically a desk that allows you to stand up comfortably while working 5. Many modern versions are adjustable, so that you can change the height of the desk and alternate between sitting and standing. These are referred to as height-adjustable desks, or sit-stand desks. Although research is still in early stages, it does appear that using a standing desk can have impressive benefits for health. It may also increase productivity. At the very least, using this type of desk can partly negate the harmful effects of sitting too much. Here are 7 benefits of using a standing desk, that are supported by science. Weight gain is ultimately caused by taking in more calories than you burn. Conversely, burning more calories than you take in results in weight loss. While exercise is the most effective way to burn calories quickly, simply choosing to stand instead of sitting can also be beneficial. In fact, when compared to an afternoon of sedentary work, an equal amount of time spent standing has been shown to burn over additional calories 6. This caloric difference could be one of the reasons why sitting longer is so strongly linked to obesity and metabolic disease 1 , 7. Generally speaking, the more your blood sugar levels increase after meals, the worse it is for your health. This is especially true for those with insulin resistance or type 2 diabetes. Both groups took the same amount of steps, indicating that the smaller spike was due to standing rather than additional physical movements around the office. Another study involving 23 office workers found that alternating between standing and sitting every 30 minutes throughout the workday reduced blood sugar spikes by Studies show that using a standing desk at work can lower blood sugar levels, especially after lunch. It is so harmful that even an hour of intense exercise may not make up for the negative effects of an entire day spent sitting There is no doubt that spending more time on your feet is beneficial for heart health. It is widely accepted that the more time you spend sitting, the greater your risk of developing heart disease. Standing Desks Appear to Reduce Back Pain Back pain is one of the most common complaints of office workers who sit all day. To determine if standing desks could improve this, several studies have been done on employees with long-term back pain. Additionally, removal of the sit-stand desks reversed some of those improvements within a 2-week period. Several studies show that standing desks can dramatically decrease chronic back pain caused by prolonged sitting. In one 7-week study, participants using standing desks reported less stress and fatigue than those who remained seated the entire work day Upon returning to their old desks, overall moods reverted to their original levels. These findings align with broader research on sitting and mental health, which links sedentary time with an increased risk of both depression and anxiety 14 , One study found that standing desks can lower feelings of stress and fatigue, while improving mood and energy levels. Standing Desks May Even Boost Productivity A common concern about standing desks is that they hinder daily tasks, such as typing. While standing each afternoon may take some getting used to, standing desks appear to have no significant impact on typical work tasks. In a study of 60 young office employees, using a standing desk for 4 hours each day had no impact on characters typed per minute or typing errors Considering that standing improves mood and energy as well, using a standing desk is more likely to boost productivity rather than hinder it 5. Studies have found a strong link between increased sitting time and early death. This is not surprising given the strong association between sedentary time, type 2 diabetes and heart disease. While these observational studies do not prove cause and effect, the weight of evidence indicates standing more often could help lengthen our lifespan. Research suggests that reduced sitting time may lower your risk of dying early and therefore help you live longer. This is why sitting less and standing more is such an important lifestyle change. If you want to try this out, then most places who sell office furniture also offer sit-stand desks.

**4: CATHOLIC ENCYCLOPEDIA: Merit**

*We dedicate these merits to all sentient beings, and may they attain the supreme Vajra body, éŋ...é›#ä,€âˆ†ç”ÿæ-»ä½•  
éjˆç•²ç,,jé†•â...%öä½’æžœ To transcend all life and death, and achieve the same attainment as Amitabha.*

Box , Port Huron, MI , fbns wayoflife. This book is published by the Roman Catholic Church and contains the Imprimatur: The Second Vatican Council and other magisterial pronouncements of the Church have confirmed this truth in the same sense and the same words as those in which the Council of Trent defined it as an article of faith. Pastors [priests] should exhort them to this, and set them a good example. The place in a church or oratory where the Blessed Sacrament is reserved in the tabernacle [place where the consecrated wafer is kept and worshiped between Masses] should be truly prominent. Nor is it to be adored any the less because it was instituted by Christ to be eaten. The texts of the Mass should be taken from the missal or from approved supplements. The furnishings of the altar cross, altar cloth, candles, missal, purificator, corporal, hand towel and communion plate , the sacred vessels chalice, paten, pyx , the vestments amice, alb, cincture, stole and chasuble should be, in number, form and quality, as desired by present legislation. And they are not thereby deprived of any grace necessary for salvation For both of them, flowing out from the same divine well-spring, come together in some fashion to form one thing, and move towards the same goal Thus it comes about that the Church does not draw her certainty about all revealed truths from the holy Scriptures alone. But he also willed that the work of salvation which they preached should be set in train through the sacrifice and sacraments, around which the entire liturgical [ritualistic] life revolves. Thus by Baptism men are grafted into the paschal mystery of Christ. Through baptism we are formed in the likeness of Christ: They may apply it with mercy for reasonable causes to all who have repented for and have confessed their sins. At times they may remit completely, and at other times only partially, the temporal punishment due to sin in a general as well as in special ways insofar as they judge it to be fitting in the sight of the Lord. The merits of the Blessed Mother of God and of all the elect Basing itself on scripture and tradition, it teaches that the Church, a pilgrim now on earth, is necessary for salvation: He himself explicitly asserted the necessity of faith and baptism cf. The Church recommends its faithful not to abandon or neglect the holy traditions of those who have gone before. They should be welcomed in a religious spirit as a precious treasure of the Catholic family and esteemed as such. For that very reason his definitions are rightly said to be irreformable by their very nature and not by reason of the assent of the Church Because of the gift of sublime grace she far surpasses all creatures, both in heaven and on earth The Immaculate Virgin preserved free from all stain of original sin, was taken up body and soul into heavenly glory, when her earthly life was over, and exalted by the Lord as Queen over all things, that she might be the more fully conformed to her Son, the Lord of lords cf. Irenaeus says, she being obedient, became the cause of salvation for herself and for the whole human race. Hence not a few of the early Fathers gladly assert with him in their preaching By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and difficulties, until they are led into their blessed home. This treasury includes as well the prayers and good works of the Blessed Virgin Mary. They are truly immense, unfathomable and even pristine in their value before God. In the treasury, too, are the prayers and good works of all the saints, all those who have followed in the footsteps of Christ the Lord and by his grace have made their lives holy and carried out the mission the Father entrusted to them. In this way they attained their own salvation and at the same time cooperated in saving their brothers in the unity of the Mystical Body. The union of the living with their brethren who have fallen asleep in Christ is not broken. Now that they are welcomed in their own country and at home with the Lord, through him, with him and in him they intercede unremittingly with the Father on our behalf, offering the merit they acquired on earth through Christ Jesus. When, then, we celebrate the eucharistic sacrifice [the Mass] we are most closely united to the worship of the heavenly Church; when in the fellowship of communion we honour and remember the glorious Mary ever virgin, St. It teaches and commands that the usage of indulgencesâ€”a usage most beneficial to Christians and approved by the authority of the Sacred Councilsâ€”should be kept in the Church; and it condemns with anathema those who say that indulgences are useless or that the Church does not have the

power to grant them. But if this object of piety is blessed by the Pope or any bishop, the faithful who use it with devotion can also gain a plenary indulgence on the feast of the apostles Peter and Paul. When one of the faithful is in danger of death and no priest is available to administer the sacraments to him with the apostolic blessing The Religious should likewise hold in high esteem the frequent use of this sacrament To the Vatican itself, of course. Though some dramatic changes were made during and since the Vatican II Council, the Roman Catholic Church remains the same blasphemous, unscriptural institution it always has been. It is not possible to believe the previously quoted Vatican II pronouncements and think otherwise. Yet, the lie that Catholicism is becoming more evangelical, more biblical, and more spiritual continues to be propagated with blind perseverance. It is this lie that is being used to encourage the ecumenical fellowship between Catholics and Protestants. The same lie is a clever tool for persuading Catholics to stay in the Roman Church when they are converted or when they begin doubting Catholic doctrines. Since it is plain that the Roman Catholic Church continues to uphold doctrines that are blasphemous and contrary to the Word of God, it is therefore inexcusable for Billy Graham and Ted Haggard and Jack Van Impe and Chuck Colson and other evangelicals to affiliate with it or to speak of it in a positive fashion. The Word of God commands us to separate from those who teach error. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

## 5: Section 6: The Black Death

*Death Quaker's Big List of Merits and Flaws. NOTE: If you link to this and my Archetypes page, please credit me and do not make it appear as if my pages are part of your own site.*

Visit Website Constantine I Constantine set about expanding the territory of old Byzantium, dividing it into 14 sections and constructing a new outer wall. He lured noblemen through gifts of land, and transferred art and other ornaments from Rome for display in the new capital. Its wide avenues were lined by statues of great rulers like Alexander the Great and Julius Caesar , as well as one of Constantine himself as Apollo. The emperor also sought to populate the city through offering residents free food rations. With a system of aqueducts already in place, he ensured access to water through the widening city by the construction of the Binbirdirek Cistern. It would be governed by Roman law, observe Christianity and adopt Greek as its primary language, although it would serve as a melting pot of races and cultures due to its unique geographic location between Europe and Asia. Justinian I Justinian I, who reigned from to A. He launched successful military campaigns that helped the Byzantines reclaim territories lost with the collapse of the Western Roman Empire in the fifth century, expanding its borders to encircle the Mediterranean Sea. Additionally, Justinian established a uniform system of law with the Justinian Code, which would serve as a blueprint for civilizations to come. He was the first emperor of the Isurian dynasty. Similarly, Basil I who ruled from to A. Hippodrome Constantinople endured for more than 1, years as the Byzantine capital in large part due to the protective wall completed under Theodosius II in A double set of walls was added after a series of earthquakes in the mid-fifth century, the inner layer standing some 40 feet high and studded with towers that reached another 20 feet. More than feet long, it is estimated to have seated up to , people. The Hagia Sophia marked a triumph of architectural design. Built on the site of former imperial churches by Justinian I, it was completed in less than six years by a workforce of 10, laborers. Four columns supported a massive dome with a diameter of more than feet, while its polished marble and dazzling mosaics gave the impression of always being brightly lit. Constantinople became a center of the iconoclast controversy after Leo III in outlawed the worshipping of religious icons. Although the Seventh Ecumenical Council of reversed that decision, iconoclasm resumed as a rule of law less than 30 years later and lasted until With the East-West Schism of , when the Christian church split into Roman and Eastern divisions, Constantinople became the seat of the Eastern Orthodox Church, remaining so even after the Muslim Ottoman Empire took control of the city in the 15th century. Fall of Constantinople Famed for its immense wealth, Constantinople endured at least a dozen sieges over its 1,plus years as the Byzantine capitol. These included attempts by Arab armies in the seventh and eighth centuries, as well as the Bulgarians and the Rus early Russians in the ninth and 10th centuries. In the early 13th century, prior to heading to Jerusalem , the armies of the Crusades were diverted to Constantinople over a power struggle. When their promised payments fell through, they sacked the city in and established a Latin state. Although the Byzantines reclaimed control of Constantinople in , the city remained the sole major population center of what was now a shell of the empire. Shortly after ascending to the Ottoman throne in , Mehmed II began formulating plans for a major assault on Constantinople. With the overwhelming size of his armed forces, and additional advantages gained by the use of gunpowder, he succeeded where his predecessors failed, claiming Constantinople for Muslim rule on May 29, Ottoman Rule While the early decades of an Ottoman Empire-ruled Constantinople were marked by the transformation of churches into mosques, Mehmed II spared the church of the Holy Apostles and allowed a diverse population to remain. Following the conqueror, the most prominent ruler of the Ottomans was Suleyman the Magnificent who ruled from to Along with developing a series of public works, Suleyman transformed the judicial system, championed the arts and continued to expand the empire. In the 19th century, the declining Ottoman state underwent major changes with the implementation of the Tanzimat Reforms, which guaranteed property rights and outlawed execution without a trial. The Treaty of Lausanne formally established the Republic of Turkey, which moved its capital to Ankara. Old Constantinople, long known informally as Istanbul, officially adopted the name in

## 6: Vatican II Council Reaffirms Catholic Heresies

*Besides an immense number of Partial Indulgences, there are very many Plenary (full, complete) Indulgences which may be gained during life and at the hour of death. These are specially given by the Church to enable us to avoid Purgatory.*

The following is a brief overview of some of the issues I have been researching, with links to documents, maps and illustrations. I recently completed a more comprehensive historical overview for the Fairmount Park Commission, and hope to add that paper to Philly H2O at some future date. While I welcome use of this material and other pages on this site by classroom teachers and other educators, I would be remiss not to mention the wonderful educational programs that continue to be developed by the teachers of the Fairmount Water Works , administered by PWD. More Schuylkill River material in PhillyH2O can be found by using the Google search box on the home page, or looking in the Schuylkill section of the Archives, accessed with the link at the left. I gave a talk to an audience of about that focused on how pollution upstream, including coal wastes and acid mine drainage, affected the water supply downstream in Philadelphia. As I wrote eight years ago in the above text, our history of the Schuylkill watershed is still a work in progress, but a work now moving along more rapidly to completion. Encouraged by the William Penn Foundation, the Fairmount Waer Works education staff has taken on the creation of a comprehensive environmental history of the watershed. I will post more pieces of this as we move along, and the finished product when it is available sometime in

Meanwhile, I would like to share a few new documents related to the Schuylkill River below: Thompson, Junior Engineer, Aug. Maps show topography of shoreline, soundings, footprints of riverfront buildings, railroads, canal, locks, dams, tributary streams, and many other details. Link to a free PDF download page of this book, which documents the state and federal project in the s and s to remove millions of tons of coal waste that was choking the Schuylkill River. Original text from As industry began to encroach on the riverfront upstream from the Water Works at Fairmount, laws were passed which attempted to prevent pollution of the water. Fairmount Park Created to Protect Water Supply The creation of Fairmount Park , a few years after the end of the Civil War, was intended to protect the quality of the river water being drawn at Fairmount, and was a direct response to the impact of industrial development along the Schuylkill. The following amended list of pollution sources reflected the tremendous expansion in industry along the river by this time: We leave you [the Legislators] to judge of the vast extent of collateral interests, both in the country and city, which are to be affected most fatally by the proposed legislation. In earlier days a noble river with a bountiful and healthful drainage area of woodland, mountain and meadow, pouring a powerful and fairly equable current of pure water through its channel, the occupancy of its valley and the growth and development of population and industries from source to mouth have greatly modified its characteristics. This interceptor emptied just below the Fairmount Dam, and by s it was disgorging the sewage from a population of , into the tidal portion of the river. During certain periods of the year, the entire fresh water increment, which should overflow the Fairmount Dam, is absorbed for water supply purposes and the entire River below the Dam becomes an immense septic tank, the surface of which rises and falls with the tide and has a horizontal movement of only feet back and forth. Advance of its water into the Delaware River takes place only during times of sufficient rainfall to cause a movement of water over the Dam. The Schuylkill River, flowing as it does through the city, should be prevented from being fouled by sewage, even should the water not be used for drinking purposes. The moderate volume of water and gentle current favor a deposition of the organic constituents of the sewage, which undergo decomposition, and evolve poisonous gases. This would be more likely to occur in the Summer season, when the receding of the water from the banks would leave a filth-sodden surface exposed to the solar rays. The intercepting sewer on each side of the river could be continued to a point below the city, where it might empty into the mouth of the Schuylkill or the greater waters of the Delaware, only at the ebbing tide, if possible. The Schuylkill below the dam would then be purged of its foulness, and a nuisance which is becoming worse every day would thus be effectually abated. In the course of time [sewage treatment] works might be erected at the termination of the intercepting sewers on the Delaware, where the sewage could be

purified and utilized [as fertilizer], and the effluent water, deprived of its impurities, discharged into the river without producing any injurious effects. Because we cannot keep all sewage out of the Schuylkill River is no reason why we should not keep as much out as possible, the most dangerous influx being within city limits, and therefore within city control. Most of these surveys, conducted periodically through , recommended that the increasingly polluted Schuylkill and Delaware rivers be abandoned as water sources, and that upstate streams be dammed and this cleaner water brought to the city by aqueduct. None of these recommendations were ever followed, for various economic and political reasons, and thousands of citizens died of typhoid fever between the s and the first part of the 20th century. Finally, water filtration plants, combined with chlorination of the supply, virtually eliminated disease-carrying bacteria from the water supply. Technology made the water safe to drink, if somewhat harsh to the palate , but it would be decades before technology was employed to remove sewage and other wastes from the rivers. In the s, after delays caused by political intransigence, the lean years of the Depression, and the diversion of public works funds into two World War efforts, the City finally finished the three sewage treatment plants outlined in the plan. The system of giant interceptor sewers the largest measure more than 20 feet across , which "intercept" the raw sewage before it reaches the rivers and carries it to the plants, took another ten years to finish.

## 7: Constantinople - HISTORY

*He convened the First Council of Constantinople in , which supported the Nicene Creed of , and declared the city patriarch as second in power only to Rome's. Famed for its immense.*

The Days of Noe. Features of the last days Their connection II. Absurdity of supposing him idle "Spiritualism" It is very widespread Human testimony Internal evidence from "Universalism" Satan detected Reception of the system by the world IV. The Man of Sin. Extraordinary features his history He will be the man of his time Welcomed by the world Fascination of his success Analogous triumphs in history IV. The Church in the Last Days. The notes of the Church These are external evidences Internal evidences also The unction spoken of by St. Reasonableness of the Judgment. The early Christians full of the thought of the Judgment Considerations concerning the Judgment The Particular Judgment known only to ourselves It is not only to be repeated at the General Judgment Evil and good done by men after their deaths IV. Particular and General Judgment. For I am not conscious to myself of anything, yet am I not hereby justified, but He that judgeth me is the Lord" x Cor. Three tribunals mentioned by St. The two judgments of God stages in the rectification of our thoughts Our gradual preparation by the three tribunals Revelation to ourselves at the Particular Judgment Its circumstances and conditions III. A new range of knowledge then opened to us The rewards of faithfulness The Particular Judgment prepares us for the General. The ways of God manifested. Paul A number of questions IV. The Book of Life. The first book in St. John What is the second book? The Saints of God. Salvation may appear difficult II. Difficulties do not deter us in worldly things Descriptions of our Lord not discouraging The perfection of our Lord frightens us III. The world will always be the same Our hopes at the death-bed of our friends Salvation is the undertaking of God He became Man for that purpose IV. Great numbers of the saints From all classes and conditions of men Saying of St. Augustine The saints had the same difficulties with ourselves V. Thought of the particular providence of God The saints have had the ordinary means of grace VI. All things made new. And God shall wipe away all tears from their eyes, and death shall be no more, for the former things are passed away ; and He that sat on the Throne said, Behold, I make all things new. The beginning of the new creation II. Unfulfilled prophecy Circumstances of the end of the world III. Terrible character of the Second Coming But also joyful Life from the dead Blessedness of soul and body Greater than in the state of innocence The merits of the Passion IV. The renovation of the universe Holy companionship V. The Greatness of Death. Greatness of death in what it shows us of God Destruction of the union between body and soul Questions settled at death III. Death the great dispeller of illusions And the great revealer of truths IV. The Sacredness of Death. Meaning of sanctification, as applied to death Natural witness to the sacredness of death II. Death gives great glory to God It shows the truthfulness of God It punishes all rebellion against Him It enables us to make Him the greatest of sacrifices Immense merits to be gained by death IV.

## 8: EGW - Message of the Month

*Wu Qi was a general born in the state of Wei who went on to serve in the state of www.enganchecubano.com is traditionally credited with the authorship of the Wuzi, one of the Seven Military Classics, in which he described the military merits of six of the Warring States.*

The Gospel both created and destroyed Christendom. This may be one of the more subdued and unheroic expressions of faith, but for Christians trying to make moral sense of the story of Christendom—“from its once quite unpredictable rise to its now quite indubitable collapse”—it is an absolutely indispensable one. For, if indeed God became incarnate within history in order to reconcile time to eternity, then it only stands to reason that the event of Christ should be one that never ceases to unfold in time, with discernible consequences and in substantial forms. And yet the actual historical record of Christian society hardly encourages confidence: A little prudent providentialism, however, relieves one of the anxious urge to pronounce some absolute verdict on Christian history as a whole, or to pretend to understand how the Holy Spirit might or might not reweave the tangles of human sin into unexpected occasions of charity or truth. It allows one simply to accept the inscrutable complexities of a world that, if it has been redeemed, nevertheless still groans in anticipation of a glory yet to be revealed, and so of a world in which all good is inextricably bound up with moral failure. At least, they possess an unprecedented perspective from which to pose the question. After all, there is no genuinely faithful proclamation of the Gospel that does not involve a very real and irreducible element of sheer contrariness towards the most respectable of human institutions. A radically new story is being told, one meant to reorient and, to a very great degree, invert the stories that human beings have told about themselves from time immemorial. Perhaps, though, I should offer some illustration of what I mean. Consider two episodes—“nearly contemporaneous with one another”—from the Italy of the High Middle Ages. Some 5, serfs were redeemed from their signoria—who were remunerated out of the communal treasury at a total price of 54, lire—then placed under ecclesiastical authority, and then granted their liberty. An irrevocable abolition of serfdom in Bologna was then issued in a short text known as the *Liber Paradisus*, in which was indited the name of every emancipated serf. Perhaps, then, one should take seriously the motives the *Liber Paradisus* itself actually adduces: Thus all persons currently bound in servitude by human law should have their proper freedom granted them, for they along with all the rest of us belong to a single *massa libertatis* wherein now not so much as a single modicum fermentum of servitude can be tolerated, lest it corrupt the whole. This was, needless to say, an extraordinary declaration. Its logic extended far beyond the immediate practicalities of a local writ of emancipation, and into the realm of universally binding theological truths. It was an altogether radical proclamation of an intrinsic incompatibility between the concrete realities of the prevailing social order and the language of the Gospel that Christian society professed to obey. The second episode, however, which to our sensibilities might seem the more outlandish of the two, was for its time far and away the more ordinary. Some twelve to fifteen years after the promulgation of the *Liber Paradisus* the date cannot be more precisely determined than that, Thomas Aquinas put the finishing touches on that famous or infamous passage in the *Summa Theologiae* where he defends the practice of executing heretics. The argument he laid out there was quite a simple one, consisting of only two points, both of which he considered more or less incontestable. First, as regards the heretics themselves, their sin by itself warrants both excommunication and death. Second, as regards the Church, the graver evil of heresy is that it corrupts the faith, which gives life to the soul; and so, if we execute forgers for merely corrupting our currency, which can sustain only temporal life, how much more justly may we deal with convicted heretics not only by excommunicating them, but by putting them to death as well. Recidivism, for instance, even of the most transient kind, is unpardonable. But the Church cannot imitate God in this, for she presumes that those who relapse after being once received are insincere when they return; so she does not obstruct their path to salvation, but neither does she shield them from the sentence of death. In the other case, one of the greatest speculative minds of Western Christian tradition recommended that, when confronted by the preacher of aberrant doctrine, the Church should albeit reluctantly assume the role of Caiaphas, and encourage the secular arm to discharge the part of Pilate. I know that may

seem an offensive analogy: But there can be no mitigation here of the offense against Christian charity. Christ may indeed have stood upon the side of truth, over against the verdicts passed upon him by both Caiaphas and Pilate, but the truth to which he bore witness was among other things a very particular rule of life, a clear and concrete way of inhabiting the world, a very specific practice of the presence of God among human beings; and it was one absolutely antithetical to the violence of religious and political power. So, granting that Thomas and his order were products of their times, still the use of coercion and murder to defend the Church cannot be anything other than a betrayal of the Gospel far graver than any mere doctrinal deviation could ever be. In the case of the Bolognese emancipation, then, we encounter an extraordinary event produced by the total saturation of a cultureâ€™generation after generationâ€™in the language of the Gospel, in the narrative of Scripture, and in the logic of Christian theological tradition: We may now be naturally disposed, correctly, to celebrate the one episode and lament the other. But how, practically speaking, in the realm of concrete social history, can one disentangle the cultural possibilities that allowed for the one from those that allowed for the other? Conversely, was the obvious contradiction between them merely one of those ambiguities that the vagaries of history inevitably generate, or was it instead the inevitable consequence of any attempt to forge a functioning alliance between the Gospel and the social structures of human power? Christianity first entered the world of late antiquity not as a new institution, nor as a fully developed creed, but primarily as an event that had no proper precedent or any immediately conceivable sequel. The Gospel arrived in history as the proclamation of a convulsive disruption of history, a genuinely subversive rejection of many of the most venerable cultic, social, and philosophical wisdoms of the ancient world. The pattern established in Christâ€™especially in the inexhaustibly suggestive story of his confrontation with Pilateâ€™was one of martyrdom as victory, of power as the willingness to become powerless before the violence of the state and thereby to reveal its arbitrariness, injustice, and spiritual falsehood. In its first dawning, therefore, the Gospel issued a pressing command, to all persons, to come forth out of the economies of society and cult, and into the immediacy of that event: Only after a little time had passed, and expectations had been altered somewhat, would it be possible for this singular irruption of the eschatological into the temporal to be recuperated into a stable order. Still, of course, the Church quickly assumed religious configurations appropriate both to its age and to its own spiritual content. Jewish Scripture provided a grammar for worship, while the common cultic forms of ancient society were easily adaptable to Christian use. This was inevitable and necessary; a wholly apocalyptic consciousness, subsisting upon a moment of pure interruption, can be sustained for only a very brief period. Even then, the alloy was never entirely stable. At least, it has often seemed as if the Christian event is of its nature something too refractoryâ€™the impulse to rebellion too constitutive of its own spiritual logicâ€™to be contained even within its own institutions. This might be one of the reasons why Christianity over the centuries not only has proved so irrepressibly fissile as all large religious traditions, to some degree, are, but has also given rise to a culture capable of the most militant atheism, and even of self-conscious nihilism. Even in its most enduring and necessary historical forms, there is an ungovernable energy within it, something that strives not to crystallize but rather to disperse itself into the future, to start always anew, more spirit than flesh or letter. Yet its moral failures were no less astonishing or numerous. And now we live in the time after Christendom, among the rapidly vanishing fragments of its material culture, bound to it by only a few lingering habits of thought. Modernity is the post-Christian age, the reality of a culture that was shaped by the final failure of that accommodation. So, again, more simply: Why exactly did it fail? Modernity, taken as a definable cultural project or epochal ideology, understands itself as the history of freedom. Or rather, I suppose I should say, the one grand cultural and historical narrative that we as modern persons share, and that most acutely distinguishes a modern from a pre-modern vision of society, is the story of liberation, the ascent of the individual out of the shadows of hierarchy and subsidiary identity into the light of full recognition, dignity, and autonomy. It is a story only, one that does not entail any single ideological program, and for that reason it gives rise to a bewildering variety of often incompatible ideologies. It is the great cultural narrative that determines for us our highest value, to which all other values are subordinate. And it is quite easy to call attention to those movements of late medieval and early modern theological and philosophical reflection that helped to produce our specifically modern understanding of freedom: Having made something of a cottage

industry of such observations myself, I shall refrain here from repeating myself at length. It is a concept of freedom not only impoverished, but ultimately incoherent but that is an issue for another time. Here, however, I want to point out that there is another side to the story as well. This is not a claim that can be adequately defended in a few pages, of course. At the very least, however, it seems obvious to me that Christian culture could never generate any political and social order that, insofar as it employed the mechanisms of state power, would not inevitably bring about its own dissolution. For all the good that it produced in the shaping of Western civilization, it also encumbered the faith with a weight of historical and cultural expectation often incompatible with the Gospel it proclaimed. When Christianity became not only a pillar of culture, but also a support of the state, and thereby attached itself to that human reality that necessarily sustains itself through the prudential use of violence, it attempted to close the spiritual abyss separating Christ and Pilate on the day of their confrontation in Jerusalem. At the same time, however, it created a cultural reality animated or at least haunted by the language of the Gospel: There was no way for such an alliance to avoid subverting itself. I am not saying only—though I am saying—that the concrescence of Christianity into Christendom necessarily led in the West, over the course of centuries, to its gradual mortification, its slow attrition through internal stress, and finally its dissipation into the inconclusiveness of human history and the ephemerality of political orders. I am saying also that Christendom could not indefinitely survive the corrosive power of the revelation that Christianity itself had introduced into Western culture. Which yields the troubling thought that perhaps the historical force ultimately most destructive of the unity of the Christian culture of the West has been not principally atheism, materialism, capitalism, collectivism, or what have you—these may all be secondary manifestations of some deeper problem but Christianity. Or, rather, I suppose I should say, an essential Christian impulse that, as a result of the contradictions inherent in Christendom, had become alienated from its true rationality and ultimate meaning. It seems to me rather absurd when Christians feel obliged either to celebrate or to lament the conversion of Constantine—to proclaim it either as the victory of the true faith over its persecutors or as the victory of the devil over the purity of the Gospel—rather than simply to accept it and all its historical sequels as part of the mysterious story of grace working upon fallen natures: Christendom was that cultural reality that was constitutionally, materially, morally, intellectually, and religiously disposed to hear the Gospel as a cosmic truth, to which it was therefore always open, if not necessarily very obedient. For that, Christians would be churlish to be ungrateful. All of that, however, is now an exhausted history, one at least as tragic as it was joyous. So perhaps the best moral sense Christians can make of the story of Christendom now, from the special vantage of its aftermath, is to recall that the Gospel was never bound to the historical fate of any political or social order, but always claimed to enjoy a transcendence of all times and places. Perhaps its presence in human history should always be shatteringly angelic: That being so, surely modern Christians should find some joy in being forced to remember that they are citizens of a Kingdom not of this world, that here they have no enduring city, and that they are called to live as strangers and pilgrims on the earth.

## 9: Philly H2O: Schuylkill River Overview

*Wills and Trusts are both estate planning documents used to pass assets on to beneficiaries at death. However, there are distinct advantages to using a Trust over a Will. Here are five ways in which a Trust is better than a Will to pass your estate to your beneficiaries.*

History of crossbows In terms of archaeological evidence, crossbow locks made of cast bronze have been found in China dating to around BC. A Western-Han mathematician and music theorist, Jing Fang BC , compared the moon to the shape of a round crossbow bullet. This source refers to the use of a giant crossbow between the 6th and 5th centuries BC, corresponding to the late Spring and Autumn Period. Repeating crossbow The Zhuge Nu is a handy little weapon that even the Confucian scholar or palace women can use in self-defence It fires weakly so you have to tip the darts with poison. Once the darts are tipped with "tiger-killing poison", you can shoot it at a horse or a man and as long as you draw blood, your adversary will die immediately. The draw-back to the weapon is its very limited range. Qin from the State of Chu. This is corroborated by the earliest archaeological evidence of repeating crossbows, which was excavated from a Chu burial site at Tomb 47 at Qinjiazui, Hubei Province, and has been dated to the 4th century BC, during the Warring States Period - BC. The Ming repeating crossbow uses an arming mechanism which requires its user to push a rear lever upwards and downwards back and forth. This misconception is based on a record attributing improvements to the multiple bolt crossbows to him. Mozi described them as defensive weapons placed on top the battlements. The Mohist siege crossbow was described as humongous device with frameworks taller than a man and shooting arrows with cords attached so that they could be pulled back. By the Han dynasty, crossbows were used as mobile field artillery and known as "Military Strong Carts". Tang versions of this weapon are stated to have obtained a range of 1, yards, which is supported by Ata-Malik Juvayni on the use of similar weapons by the Mongols in A passage dated to BC states that it was mounted on a three wheeled carriage and stationed on the ramparts. The crossbow was drawn using a treadle and shot 10 foot long arrows. Other drawing mechanisms such as winches and oxen were also used. Qin Shi Huang personally went out with a multiple bolt crossbow to see these monsters for himself. He found no monsters but killed a big fish. A Chinese crossbow shooting mechanism. The earliest extant repeating crossbow, a double-shot repeating crossbow excavated from a tomb of the State of Chu , 4th century BC. Double shot repeating crossbow, also known as the Chu state repeating crossbow chuguo nu Large and small Qin crossbow bolts A modern multiple shot crossbow Modern interpretation of the large crossbow described by Mozi.

American poster renaissance Erotic impulse in literature Londons Augustan age, 1603-1830 Independent agencies Gender History in Practice The Way of the Child Intro Amer Bus Entrprs Vet behind the ears Basics of anesthesia miller 6th edition Web design book of trends 2013 The Christians pattern Guide farming simulator 2017 Complete Pre-Ged Basic Skills Program (J. Ranade Series, Practical Computing in the IBM Environment) Sat 10 practice test 1st grade Mans true nature Military Operations in Mesopotamia: April 1916 A Discourse On The Authenticity And Divine Origin Of The Old Testament Facing the suffering people of the times Conversion of word ument to file Voodoo death Gregor Robinson Present progressive short story with exercises Bright ideas for the home Organization and outlining An Analytic Dictionary of English Etymology Cape Breton book of the dead Lets Learn Bengali (Esho Bangla Porhi) Married to Mommy? Bodies of evidence. The body as abject and object in CSI Basil Glynn and Jeongmee Kim Pt. 3. United States policies respecting Canada. Pictorial practical fruit growing Lab Manual to Accompany Digital Electronics, Fourth Edition Globalization versus community : stakeholding, communitarianism and the challenge of globalization R. J. Assessment of RELAP5/MOD3.2 to the loss-of-residual-heat-removal event under shutdown condition October 1, 1904, 6:30 p.m. : Clifton Railroad Station Heirs of the late Frank J. Simmons. The culture of bankruptcy Harry Rajak Abs and Back (Supple Workout Series) Basic microsoft excel 2007 tutorial The #63 bus from the Gare de Lyon Pt. 2. Kyoto and the administrations fiscal year 1999 budget request