

#ODE

## The Unfiltered Crew

No one had labels, no DSM tags, no ADHD, no dyslexia flags. We were just kids, some slow, some fast, no diagnosis to make it last



I loved this n it's so true  
Ode for the Unsterilised, Unapogetic Generation  
My mum wielded one knife like Vishwakarma's blade  
No separate boards, no sterile rites.  
Yet we lived, no blotting, no ambulance lights.  
Our sandwiches wore recycled divine.  
Wax paper from bread, tea foil demure.  
E. coli, fatty... No never.

We ate, we ran, we laughed, with a healthy liver.  
We cycled through germs like warriors of lore,  
Played on roads, lawns, gravel galore.  
Made mud utensils, sculpted divine,  
No Dettol wipes, yet we felt fine.  
PT shoes, canvas, flat as fate.  
No air-cushion soles to elevate.  
We ran, we fell, we bruised, we healed,  
No orthopedic drama was ever revealed.

The cane, the duster, the slap of truth-  
Discipline wasn't abuse, it was youth.  
We bowed to elders, not trauma charts,  
Respect was earned, not torn apart.  
Forty kids in one chalk-dusted den.  
We learned to spell, to count, to pen.  
No apps, no AI, no grammar bots-  
Just teachers, books, and ink blots.

We prayed in chorus, sang the anthem loud,  
No one sued, no one disavowed.  
Religion was rhythm, not a fight-  
Unity wasn't a copyright.  
Detention meant shame, not therapy's gate.  
We didn't "process," we just stayed late.  
Pride was earned, not self-declared,  
Trophies came when we truly dared.

No PlayStation, no cable maze,  
Yet boredom never set ablaze.  
We climbed trees, not leaderboards.  
Our dopamine came from dusty chords.  
Bee stings? Gravel wounds? Divine rites!  
Iodine dabbed, then parental smites.  
No ER drama, no legal fuss-  
Just a scolding and a healing crust.

No one had labels, no DSM tags,  
No ADHD, no dyslexia flags.  
We were just kids-some slow, some fast,  
No diagnosis to make it last.  
No Prozac parades, no therapy squads,  
We vented through cricket, not mental facades.  
We were duped, they say, by simpler times-  
Yet we survived without pills or rhymes.

So here's to us- the unfiltered crew,  
Who drank tap water and still grew.  
LOVE to all who shared this age,  
And to those who missed it, sorry, stage.

So so truthfully nostalgic!



Catherine Parr.

# The Woman Who Survived Henry VII



King Henry in 1542.

● Bulbul Joshi

Born in 1512 to Sir Thomas Parr and Maud Green, Catherine was well-educated and highly regarded for her intelligence. Her initial education was similar to other well-born women, but she developed a passion for learning which would continue throughout her life. She was fluent in French, Italian, and Latin, and began learning Spanish after becoming queen. Catherine was raised as a Catholic but like Anne Boleyn, at some point, turned to Protestantism. According to biographer Linda Porter, the story that as a child, Catherine could not tolerate sewing and often said to her mother that "my hands are ordained to touch crowns and sceptres, not spindles and needles" is very likely apocryphal.

Her first marriage was to Sir Edward Burgh, who died shortly after their union. Following her first husband's death, Catherine Parr may have spent time with the Dowager Lady Strickland, Katherine Neville, who was the widow of Catherine's cousin Sir Walter Strickland, at the Stricklands' family residence of Sizergth Castle in Westmorland (now in Cumbria). In the summer of 1534, Catherine married, secondly, John Neville, 3rd Baron Latimer, her father's second cousin and a kinsman of Lady Strickland. With this marriage, Catherine became only



The tomb of Catherine Parr.

Catherine engaged in discussions on theology and religious matters with leading reformers, and her views were seen by some at court as heretical. As a result, a warrant for her arrest was even issued, accusing her of heresy. This was a terrifying moment in her life, being at odds with Henry VIII, who had brutally punished those he considered enemies of the crown, was a grave risk. However, Catherine learned of the warrant before any action could be taken. In a dramatic turn of events, she is said to have fallen to her knees before Henry and explained that her debates were not meant to challenge his authority, but rather to learn and grow in her faith. Henry, who had come to rely on Catherine for both emotional and intellectual companionship, believed her, and the charges were dropped.

the second woman in the Parr family to marry into the peerage.

The twice-widowed Latimer was nearly twice Catherine's age. From his first marriage to Dorothy de Vere, sister of John de Vere, 14th Earl of Oxford, he had two children, John and Margaret. Although Latimer was in financial difficulties after he and his brothers had pursued legal action to claim the title of Earl of Warwick, Catherine now had a home of her own, a title and a husband with position and influence in the north.

**Pilgrimage of Grace and later**  
Latimer was a supporter of the Catholic Church and had opposed the King's first annulment, his subsequent marriage to Anne Boleyn, and the religious consequences. In October 1536, during the Lincolnshire Rising, Catholic rebels appeared before the Latimers' home, threatening violence if Latimer did not join their efforts to reinstate the links between England and Rome. Catherine watched as her husband was dragged away. Between October 1536 and April 1537, Catherine lived alone in fear with her step-children, struggling to survive. It is probable that, in these uncertain times, Catherine's strong reaction against the rebellion strengthened her adherence to the reformed Church of England. In January 1537, during the uprising known as the Pilgrimage of Grace, Catherine and her step-children were held hostage at Snape Castle in North Yorkshire.

The rebels ransacked the house and sent word to Lord Latimer, who was returning from London, that if he did not return immediately, they would kill his family. When Latimer returned to the castle, he managed to talk the rebels into releasing his family and leaving, but the aftermath was taxing on the whole family.

The King and Thomas Cromwell heard conflicting reports as to whether Latimer was a prisoner or a conspirator. As a conspirator, he could be found guilty of treason, forfeiting his estates and leaving Catherine and her step-children penniless. The King himself wrote to Thomas Howard, 3rd Duke of Norfolk, pressing him to make sure that Latimer would "condemn that villain (Robert) Aske and submit to our clemency." Latimer complied. It is likely that Catherine's brother William Parr and her uncle, William Parr, 1st Baron Parr of Horton, who both fought against the rebellion, intervened to save Latimer's life.

Although no charges were laid against him, Latimer's reputation, which reflected upon Catherine, was tarnished for the rest of his life. Over the next seven years, the family spent much of their time in the south. In 1542, the family spent time in London as Latimer attended parliament. Catherine visited her brother William Parr, 1st Marquess of Northampton and her sister Anne Parr, countess of Pembroke at court. It was here that Catherine became acquainted with her future husband, Sir Thomas Seymour. The atmosphere of the court was greatly different from that of the rural estates she knew. There, Catherine could find the latest trends, not only in religious matters, but in less weighty secular matters such as fashion and jewellery.

By the winter of 1542, Lord Latimer's health had worsened. Catherine nursed her husband until his death in 1543. In his will, Catherine was named as guardian of his daughter, Margaret, and was put in charge of his affairs until his daughter's majority. Latimer left Catherine a life interest in the manor of Stowe in Northamptonshire, eleven miles

#CATHERINE PARR



Rose Maiden heraldic badge used by Catherine.

from Horton, and other properties. He also bequeathed money for supporting his daughter, and in the case that his daughter did not marry within five years, Catherine was to take £30 a year out of the income to support her. Catherine was left a rich widow, but after Lord Latimer's death, she faced the possibility of having to return north. It is likely that Catherine sincerely mourned her husband; she kept a remembrance of him, his New Testament with his name inscribed inside, until her death.

Using her late mother's friendship with Henry's first queen, Catherine of Aragon, Catherine took the opportunity to renew her own friendship with the former queen's daughter, Lady Mary. By 16 February 1543, Catherine had established herself as part of Mary's household, and it was there that Catherine caught the attention of the King. Although she had begun a romantic friendship with Sir Thomas Seymour, the brother of the late queen Jane Seymour, she saw it as her duty to accept Henry's proposal over Seymour's. Seymour was given a posting in Brussels to remove him from the King's court.

At the age of 31, Catherine found herself a widow for the second time, which set the stage for a significant



Catherine Parr.

change in her life. Having lived through the loss of two husbands, Catherine was now thrust into the orbit of England's most famous monarch: King Henry VIII.

**Henry VIII and the Marriage Proposal**

By the time Catherine met Henry VIII, the king was 32, severely overweight, and suffering from chronic health issues. His last wife, Catherine Howard, had been executed for adultery, and he had grown increasingly desperate for companionship. Enter Catherine Parr, an intelligent, articulate, and resourceful woman who could provide the king with a calm, thoughtful presence in his later years. In 1543, Henry proposed to Catherine Parr, despite the vast age difference and the fact that she had already been married twice before. Catherine was now in the prime of her life and had no real desire to be a third-time widow, but she had to accept. She married Henry in July 1543.

**Catherine's Role as Stepmother and Caregiver**

Her marriage to Henry was a somewhat pragmatic union. At this point in his life, Henry's primary concerns were his health and securing the future of his dynasty. Catherine had a nurturing role, both as his wife and the stepmother to his three children: Mary, Elizabeth and Edward. She was also expected to take care of Henry's complex medical needs, which included nursing him during his many illnesses.

One of Catherine's significant roles was acting as a calming influence on Henry, particularly as the king became more erratic due to his declining health. She took charge of Henry's court, managing domestic affairs, advising on political matters, and, perhaps most importantly, taking charge of his children's upbringing.

Catherine enjoyed a close relationship with Henry's three children, Mary, Elizabeth and Edward. She was personally involved in the education of Elizabeth and Edward. She was influential in Henry's passing of the Third Succession Act. In 1543 that restored his daughters

Mary and Elizabeth to the line of succession to the throne. Catherine was appointed regent from July to September 1544 while Henry was on a military campaign in France; in the event that he lost his life, she was to rule as regent until Edward came of age. However, he did not give her any function in government in his will.

**The Marriage to Thomas Seymour**

On 25 April 1544, Catherine published her first book, *Psalms or Prayers*, anonymously. Her book *Prayers or Meditations* became the first original book published by an English queen under her own name on 2 June 1545. She published a third book, *The Lamentation of a Sinner*, on 5 November 1547, nine months after the death of King Henry VIII.

After Henry's death on 28 January 1547, Catherine was allowed as queen dowager to keep the queen's jewels and dresses. She assumed the role of guardian to her stepdaughter Elizabeth, and took Henry's great-niece Lady Jane Grey into her household.

After Henry VIII's death in 1547, Catherine Parr was once again a widow. In a surprising turn, she remarried quickly, this time to Thomas Seymour. This marriage was controversial, Thomas was known for his flirtations and his ambitions, and Catherine's remarriage raised eyebrows at court.

Despite the scandalous nature of the marriage, Catherine and Thomas had a passionate relationship. Catherine became pregnant with Thomas' child, and they welcomed a daughter.

**Tragic Death and Legacy**

Just days after giving birth, Catherine died, likely due to complications from childbirth. Her death was a tragic end to a life that had been filled with tumult, loss, and extraordinary political drama. Catherine was only 36 years old. Her funeral, held on 7 September 1548, was the first Protestant funeral in England. Scotland or Ireland to be held in English.

Catherine's legacy as the last wife of Henry VIII and as a significant figure in the religious and political landscape of England remains strong. She was a woman of remarkable intelligence, resilience, and courage, whose life was filled with high stakes and difficult choices. Catherine Parr's role in history as a stepmother, caregiver, and intellectual has earned her a place in the annals of English history, where she is remembered not just as Henry VIII's final wife but as a woman who defied expectations and survived one of the most dangerous courts in Europe. During the English Civil War, Sudeley Castle was used as a base by King Charles I, leading to its siege and sack by Parliamentarians in January 1643, during which Catherine's grave was probably disturbed and her monument destroyed. Contemporary writer Bruny Rhymer reported that:

"There is in the castle a goodly fair church, here they dug up the graves, and disturb the ashes of the dead, they break down the monuments of the Chandoses."

#DYNASTIES

# The House Of Yamato



The Oldest Royal Bloodline You Were Never Taught About: The House of Yamato

When most of us think of ancient dynasties, names like the Pharaohs of Egypt, the Roman emperors, or the British monarchy come to mind. Yet, there exists a royal family whose origins predate all of them, a lineage that has endured for more than 2,600 years. This is the House of Yamato, Japan's imperial family, and it is recognized by historians and the Guinness World Records alike as the world's oldest continuing hereditary monarchy.



**Myth and the Divine Origins**

According to Japanese tradition, the imperial line began with Emperor Jimmu, a direct descendant of the sun goddess Amaterasu, around 600 BCE. Jimmu's story is part of Japan's foundational mythology, recorded in the Kojiki ("Records of Ancient Matters") and Nihon Shoki ("Chronicles of Japan"), the earliest written histories of the Japanese people.

These texts describe the emperors as descendants of the gods (kami), chosen to bring order and prosperity to the land. While modern historians treat the divine elements as myth, archaeological and cultural evidence does suggest that powerful clans coalesced around sacred leadership in central Japan roughly during that same period.

**The Emergence of the Yamato State**

By the 4th century CE, the Yamato clan, based in what is now Nara Prefecture, had consolidated power over other regional chieftains. Through military alliances, military strength, and divine symbolism, they established the foundation of what would become the Japanese state.

Unlike many dynasties that fractured under internal conflict or invasion, the Yamato

rulers adapted. They borrowed heavily from Chinese political models, established a bureaucracy, and maintained legitimacy through Shinto ritual and ancestral continuity.

**A Dynasty That Survived Everything**

Japan's emperors reigned through:  
● The rise and fall of the samurai and shogunates, where real power often rested with military rulers but imperial authority remained symbolically supreme.  
● The Meiji Restoration (1868), when the emperor was restored to political power and Japan modernized at lightning speed.

● The Second World War, after which Emperor Hirohito renounced his divine status, yet the monarchy itself endured, transitioning into a constitutional and ceremonial institution.

**Why You Were Never Taught About It**

Western education often centers on European dynasties, while Asian royal histories are sidelined. The House of Yamato's quiet endurance, largely free from the coups, usurpations, and collapses that define Western monarchies, makes it less dramatic to storytellers, but no less remarkable. It represents a unique model of continuity, where adaptability, symbolism, and cultural unity preserved a lineage for over two millennia.

**The Living Thread of Japanese Identity**

Today, the imperial family's role is strictly ceremonial under Japan's postwar constitution. Yet, their presence remains a living link to the country's mythic origins, a reminder that Japan's sense of identity, from ancient shrines to modern society, is deeply tied to the idea of unbroken heritage.

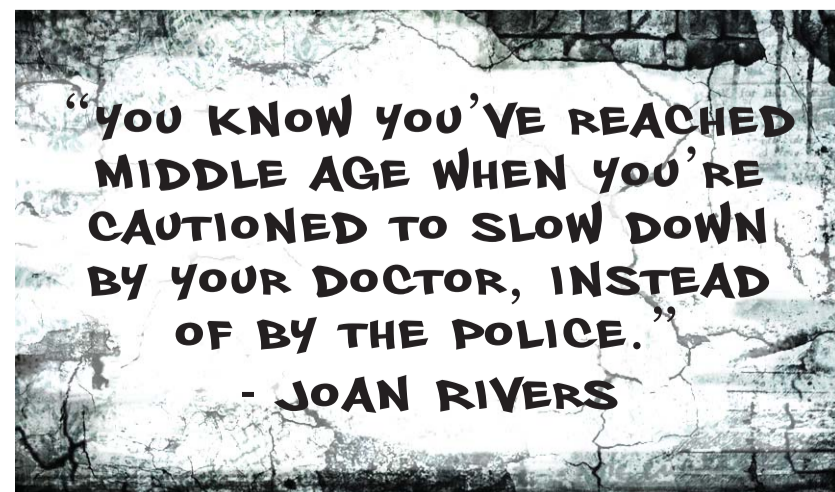
The House of Yamato isn't just Japan's royal family; it's a living monument to how tradition and transformation can coexist across the span of human history.

By Rick Kirkman & Jerry Scott

ZITS

BABY BLUES

THE WALL



By Jerry Scott & Jim Borgman