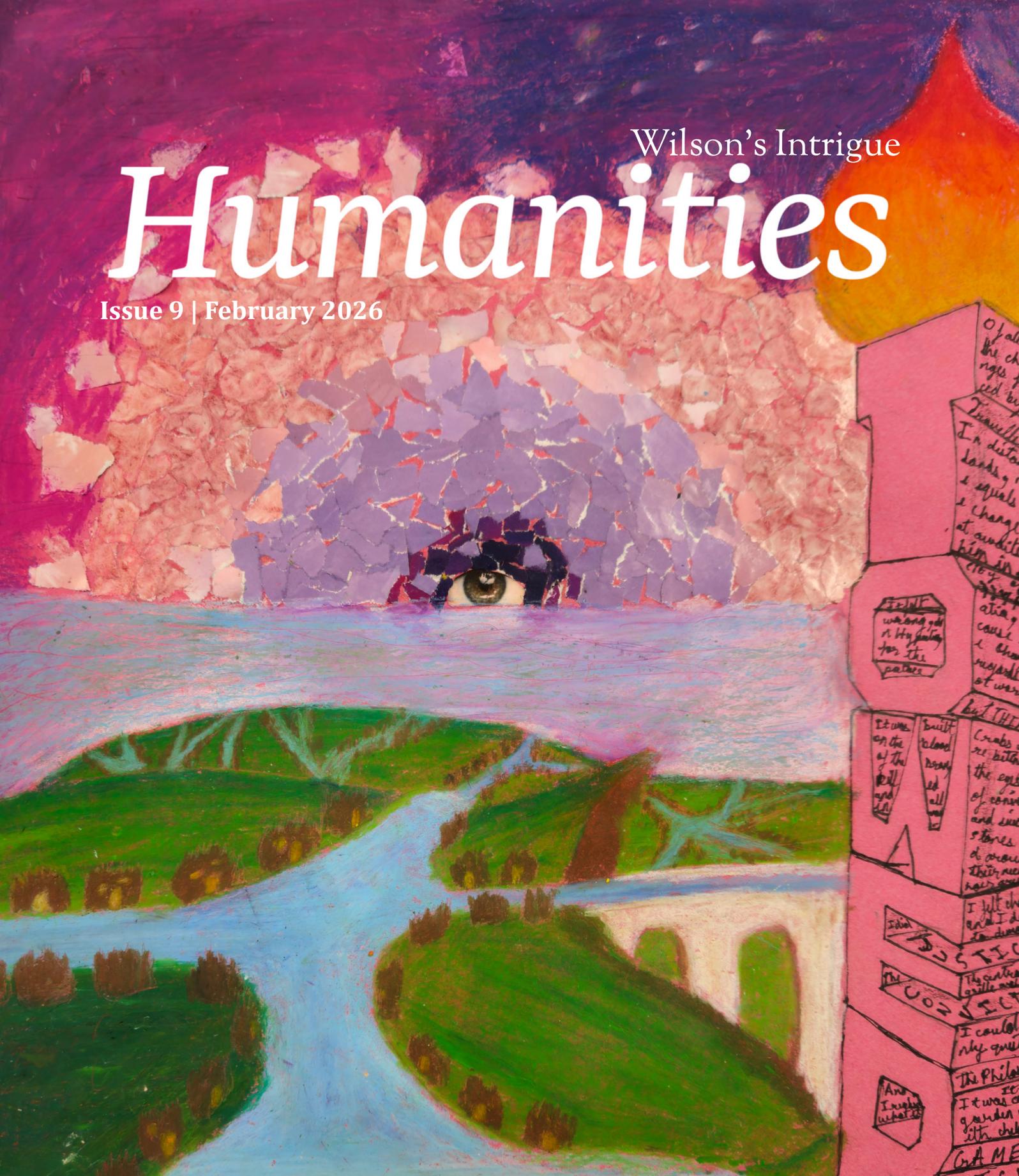


Wilson's Intrigue

Humanities

Issue 9 | February 2026



Inside:

Does Silence Make You Guilty?

Arnav Sur

Also Inside:

Dial G for Globalisation | by Farjad Ahsan

Banners of Identity: A Journey Through Vexillology | by Angus Chong

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Cover Design by: Kaloyan Yunchov and Kaivalya Pullkandam
Compilation of Magazine by: Kaivalya Pullakandam
Cover Artwork by **Advaith Karthik**

Editor's foreword

2026 Issue 9

We are delighted to present perhaps the most unique issue of the Humanities Magazine yet: our KS3 edition.

After many hours of hard work, both from our writers, in Year 7, Year 8 and Year 9, without whose fantastic contributions this issue could not exist, but also our editors, we are proud to present this collection of fascinating articles. It spans various fields including philosophy, history and classics, as well as a poetry section and even a comic strip. Due to the nature of the magazine, all articles and poems were edited by the Chief Editors.

The articles are, as ever, brilliantly informative, covering diverse topics, from the Great Depression, to the stigma around Friday the 13th, and even the ethics of silence, and the question of whether remaining silent can lead to moral culpability. Our pick for the star article is **Does Silence Make You Guilty?** by **Arnav Sur (8S)**. We particularly liked how Arnav took a multifaceted approach to his article, appealing to law, history and philosophy.

The poetry is similarly vibrant, drawing inspiration from a wide range of sources, such as paintings, seasons and students' personal experiences of the start of their time at Wilson's.

It is also important to note that many of the poems in this issue were written by members of KS3 Creative Writing Club, run by Dr. Johnstone, whom we would like to thank, for his patience and eager involvement in helping make this issue a reality.

We would also like to thank all of the other members of staff involved, including Dr Johnstone, Ms Norris, Miss Mortimer, Mrs Berry, Mr Nash, Miss Cohen and Ms Banner-Hill. We would also like to thank Mr Lissimore, Mrs Fletcher and Mr Sturt for their help in proofreading.

If you are passionate about a certain topic in the humanities, and would like to contribute to the magazine and express yourself in a more academic and thorough way than you may perhaps have had the opportunity to in the past, then we would like to emphasise that there will only be one more opportunity to write for the Humanities Magazine this year. We are looking for articles for our 10th and 11th publications still, so if you are interested, then please email:

PULLAKANDAMK@wilsonsschool.sutton.sch.uk

Kaivalya Pullakandam and Kaloyan Yunchov

Chief Editors 2025/26

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Does Silence Make You Guilty?

"In the end, we must decide when to speak up - and when staying silent becomes the wrong choice."

Written by Arnav Sur (8S)

Throughout our childhoods, we have been told two key ideas about silence, by our teachers, parents and other loved ones:

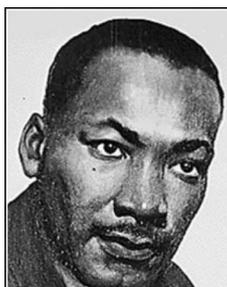
"Silence is golden", an extremely well-known phrase used in many homes and a warning, originating from Thomas Carlyle's book *Sartor Resartus*, written in 1833-34, and "*The only thing necessary for the triumph of evil is for good people to do nothing*", a statement by Edmund Burke, an 18th century political thinker.

Imagine you saw something terrible happening - a bullying incident, a crime, or even discrimination. Are you guilty, a silent accomplice in this injustice, or are you also a victim, defending yourself in a difficult or even life-threatening situation?

To an extent, staying silent whilst witnessing wrongdoing could mean that you are culpable. However, it can depend on the specific situation you are in. In this essay, we will explore historical, legal, ethical and even religious perspectives to assess both sides of the argument considering silence as a moral failure against the idea of compliance and silence by fear.

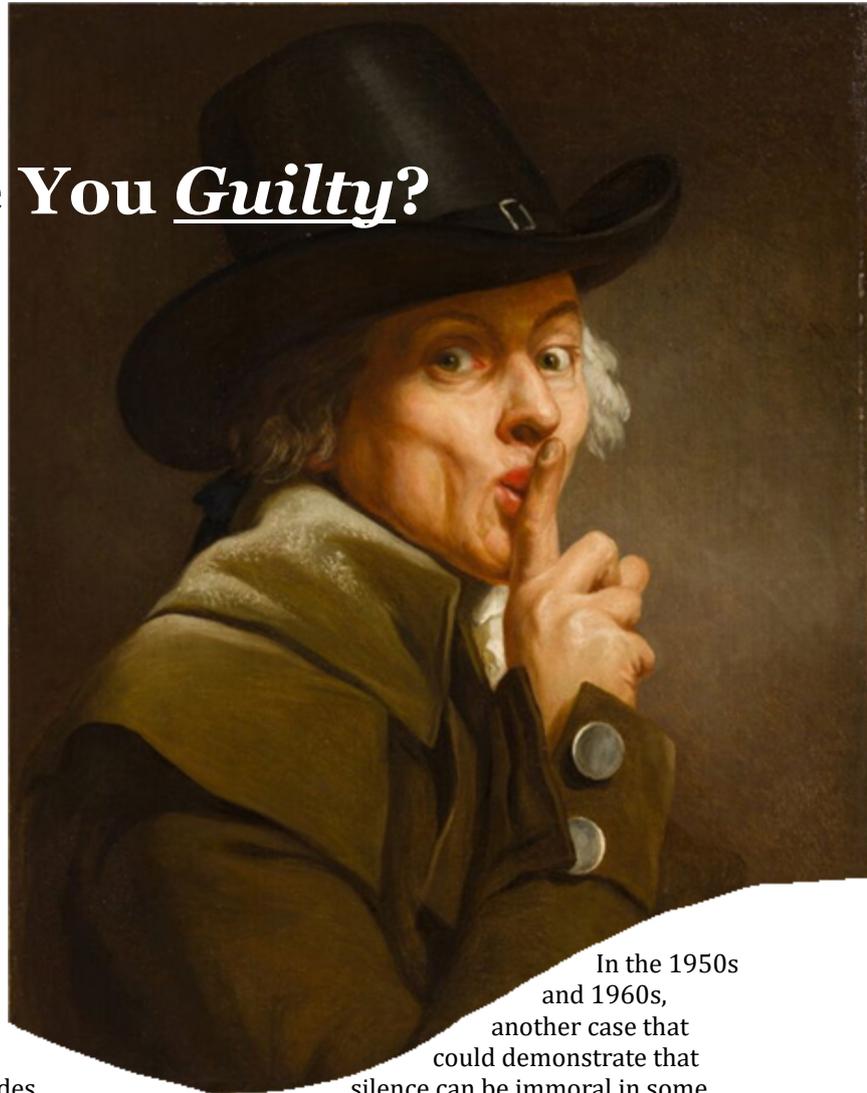
When Silence Cost Lives: Lessons from the Past:

History shows powerful examples demonstrating how silence can lead people to be seen as "guilty", in the eyes of the law, even without committing a crime.¹ During the Holocaust, over six million Jews were systematically killed, with the German government implementing anti-Jewish measures, driven by the anti-Semitic ideologies of the Nazi regime. Whilst the majority of Germans understood what was going on, a large number of people stayed silent, not only out of indifference, fear, powerlessness or social pressure, but also due to the everyday struggle that people faced at the time, having to cope with the hardships of the period of hyperinflation after WW1 or the Great Depression of the 1930s and focus on their families' survival in the face of war.^{2,5} Whether because of indifference, fear or even support, the silence of the people helped the genocide carry on.



The ultimate tragedy is not the oppression and cruelty by the bad people but the silence over that by the good people.

— Martin Luther King —



In the 1950s and 1960s, another case that could demonstrate that silence can be immoral in some

circumstances, occurred, called the Montgomery Bus Boycott.³ Many white Americans, who ostensibly opposed racism and segregation, chose to not be involved in the boycott. Martin Luther King Jr. said that "*The ultimate tragedy is not the oppression and cruelty by the bad people but the silence over that by the good people.*" *Silence, in this case, wasn't just a lack of action, it was a failure to support justice when needed.*⁴

These examples show how silence isn't just about staying quiet—it can also be a mistake, allowing injustice to remain unchallenged. However, not everyone decides to remain silent for the same reasons. Some may be afraid or unsure; some are just indifferent or don't understand the full situation, and some may agree with what is taking place. History helps us ask: when does silence cross the line into complicity?

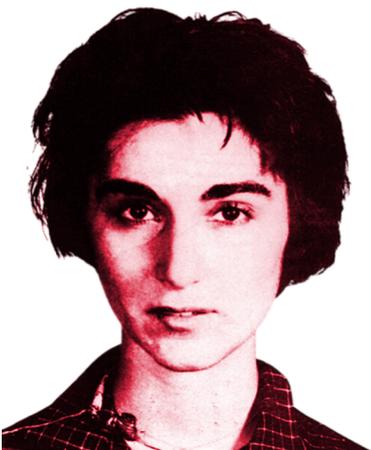
Is Staying Silent a Crime? What the Law Says:

Legally, silence is a very complicated matter. In many countries, including the UK and parts of Europe, there is no general law saying one must report a crime. So, if you see a crime and do nothing, you aren't automatically a criminal for breaking the law, unless you have a duty to report, as do, for instance, teachers, doctors and social workers. However, quite recently, on the 6th of January 2025, the Parliament debated whether it should be a crime to fail to report child sexual abuse, especially if the person has mutual trust with the child, outlining it to be "most vile and horrific of crimes", with citizens having the duty to "our children" and make sure criminals are "punished and pursued". This shows that in some serious situations,

lawmakers see silence as carrying some moral culpability. In other countries, like Germany or France, there is the “Good Samaritan Law”, where ignoring a person in danger—for example, walking past a fainting person—is a crime, resulting in a fine or a prison sentence. However, in the USA, the Fifth Amendment exists, in which people have the “right to remain silent”, when questioned by the police. In this case, silence is seen as a form of legal protection. Still, in England and Wales, suspicion may be aroused if the person is questioned, depending on the case. So, while silence isn’t illegal, it can be suspicious or harmful in legal situations, especially when someone has the ability to speak out.⁹

Right or Wrong? The Morals Behind Saying Nothing:

Even if silence isn’t illegal, is it morally wrong? From a utilitarian perspective (doing the greatest good for the greatest number) silence is wrong if it lets others suffer. For example, staying silent during a bullying incident could mean that harm (the bullying) will continue, placing some of the responsibility for it on the bystander. Meanwhile, from a deontological perspective (following laws and rules), it could be argued that people have a moral duty to speak up against injustice, no matter what. From this perspective, staying silent is the wrong choice, in every circumstance, as it means failing to do the right thing. There is also the idea of the “bystander effect”. When people see a wrongdoing taking place in a group, they will often assume someone else will step in, leading to everyone choosing not to do anything. For example, the rape and murder of Kitty Genovese in 1964 shocked the world



WHAT WOULD HAPPEN IF NO ONE SPOKE UP AT ALL?

after reports claimed that 37 witnesses heard her being attacked but didn’t call the police.¹⁰ Later, research found this wasn’t fully accurate, but it still sparked debate about how fear, confusion, and group thinking can silence people. Ethically, silence can be a failure, but it’s not always for selfish reasons. People may be afraid, unsure or overwhelmed. Many religions see silence in the face of injustice as a failure to live out their faith, with many spiritual texts supporting this.

Faith, Courage, and the Call to Speak Up:

In Christianity, the Bible says: “*Speak up for those who cannot speak for themselves*” (Proverbs 31:8).⁶ Jesus challenged injustice and urged his followers to do the same. In Islam, the Prophet Muhammad (PBUH) said: “*Whoever among you sees an evil must change it with his hand; if he cannot, then with his tongue; and if he cannot, then with his heart—and that is the weakest of faith*”.⁷ Judaism teaches that silence in the face of suffering can be sinful, with the Torah saying that

“*Do not stand idly by while your neighbour’s blood is shed*” (Leviticus 19:16).⁸ These teachings suggest that silence is a spiritual responsibility, and show that speaking out is an integral part of many faiths, and even faith itself.

Final Thoughts: Silence, Fear and Moral Choice:

So does silence make you guilty? In some cases, yes, especially if it causes injustice to continue and you have the ability to stop it. History shows us how silence has led to suffering and the legal system is starting to recognize this, in particular, regarding the more vulnerable members of society. Ethically and religiously, silence can be seen as a failure of courage and duty. However, we must also remember that silence is complex, with people often reluctantly choosing to remain silent out of fear, confusion, pressure or powerlessness. Guilt depends on two things: the situation and the reason behind the silence. In the end, we must decide when to speak up and when staying silent becomes the wrong choice. Perhaps, the question isn’t just “Does silence make you guilty?”, rather, it should be “What would happen if no one spoke up at all?”



WHY IS FRIDAY THE 13TH CONSIDERED UNLUCKY?

Written by Arjun Saxena (9G)

It's a question that few people ask, but one that deserves an in-depth answer: why are so many people so afraid of this seemingly random date? The answer is more complex than you'd expect. In this article, I'll outline the details so that you may better understand this complex superstition.

Is a fear of Fridays embedded in Christianity?

Surprisingly, there are significant examples where Friday the 13th has been associated with misfortune:

Christianity Hates Fridays...

Arguably, the most destructive day in the Bible was Jesus' crucifixion, which occurred on Good Friday. The Medieval Church honoured this by making Friday a fasting day, where Christians weren't allowed to eat meat.¹

(Bonus fact for the curious: the Church allowed people to eat fish, leading to the popularity of consuming fish-based meals. Your McDonald's Filet-o-Fish is a consequence of this tradition and increased demand for a fish alternative. You may enjoy looking up the story of its origin².)

Over time, this Medieval superstition spread, and soon it was believed unlucky to do anything on a Friday: get married, start a journey or make any other significant decisions. Some even believed that the major Biblical tragedies happened on Fridays, for example Eve giving Adam the forbidden fruit, or Cain killing Abel³. Friday carries a solemn reminder of several tragedies for Christians.

... and Everyone Hates 13!

Historically, 12 was regarded as a divine, perfect number. There are 12 months, 12 apostles of Jesus, 12 zodiac signs and 12 tribes of Israel. Therefore, 'logically', early numerologists labelled 13 as the opposite, because it was seen by its juxtaposition with 12 to disrupt and destroy, or 'spoil', the perfectness of 12⁴. There is, however, some religious

evidence to support the superstition – and most of it has to do with dinner parties:

At Jesus' Last Supper, there were 12 disciples. Until this point, there was perfectness and divine order. This didn't last too long, when a 13th disciple sat down - Judas Iscariot - the disciple who betrayed the Son of God to the Romans⁵.

Norse mythology also contains a similar narrative (with a dinner party story). During a feast of the Norse Pantheon of Gods, 12 gods were present. Then, an uninvited 13th guest, Loki, the God of Mischief, arrived. Loki caused chaos and murdered Baldur, one of the Vikings' most beloved gods⁶. Given these long-standing negative associations, it is clear that Friday the 13th was corrupted by the Middle Ages. However, modern pop culture had a role to play as well.

“

Pop culture shaped the Friday the 13th fear into the symbol of bad luck it is today.

What's pop culture got to do with anything?

Pop culture shaped the Friday the 13th fear into the symbol of bad luck it is today.

A 20th Century Novel...

"Friday the 13th" by Thomas W. Lawson was a groundbreaking novel. Its plot revolved around an investor who deliberately crashed the stock market on that date⁷. Many real-life investors took notice and reinforced the negative association Friday the 13th carries.

... An Explosion in Space...

The Apollo 13 spacecraft had a major malfunction, roughly 200,000 miles away from Earth, on April 13th, 1970⁸. The spacecraft's second oxygen tank exploded, but miraculously, no-one was

hurt. That said, it was interesting that the accident for the 13th mission happened on April 13!

... and a 1980s Film Series!

During the 1980s, the phobia got transformed into its modern manifestation, with the horror film series "Friday the 13th". Centring around the machete-wielding masked killer Jason Voorhees⁹, the film quickly gained popularity and notoriety, which in turn brought negative attention to the date in question, Friday the 13th. The film franchise quickly developed into a major success, being referenced by the likes of "The Simpsons", and it transformed the fear of Friday the 13th from bad luck to horror-psycho-trauma.

But wait – there's more...

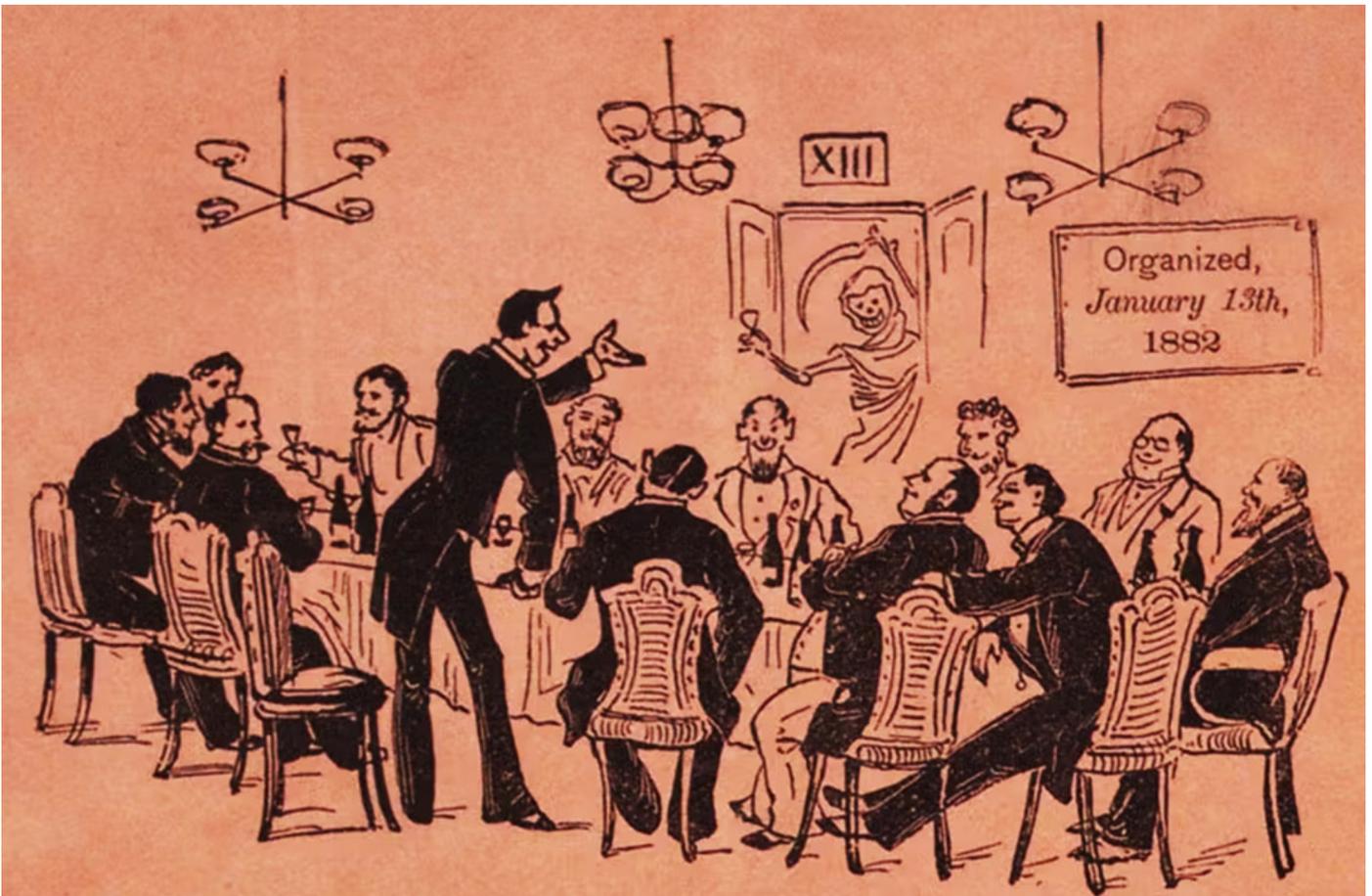
Even the 2000s contributed to the superstition.

Everyone Loves a Good Thriller...

In 2003, Dan Brown published his bestselling novel, "The Da Vinci Code". The book contained many references to the "Knights Templar" – a secret brotherhood that was linked to the "Priory of Sion", which protected sacred writings in the novel, including a Gospel written by Jesus himself¹⁰. This relates to Friday the 13th through a historical event:



Templars being burned at the stake



13th Regular Meeting of the Thirteen Club, 1883

The King of France at the time, Philip IV, did not like the messages that the Knights were spreading. So, he ordered the arrest of every member of the brotherhood on Friday, October 13th, 1307¹¹. Many members were tortured, leading them to confess to the false charges placed on them. So the theory goes – many believe that the date of the arrests was the origin of the phobia!

And here's some trivia!

Here are some additional facts about Friday the 13th that will win you more than one family trivia night!

- The fear of Friday the 13th is called Paraskevidekatriphobia¹²! It comes from Greek: "paraskevi" (Παρασκευή) meaning Friday, "dekatria" (δεκατρείς) meaning thirteen, and "phobia" (φόβος) meaning fear.
- There is at least one Friday the 13th in every calendar year, and if a year starts on a Sunday, there will be three¹⁴! This is because any month beginning on a Sunday will have a Friday the 13th.
- Many establishments avoid using 13 in their numbering systems. Some airlines skip Gate 13; some hotels skip room 13 (instead calling it room 12A), and some hospitals skip the entire 13th floor!
- Friday the 13th isn't unlucky in Italy!

Instead, it's Friday the 17th, because the letters in the Roman numeral for 17 (XVII) can be reordered to spell the Latin word vixi, meaning "My life is over."¹⁵

- Major businesses lose \$700-800 million in revenue every Friday the 13th due to people avoiding travel and services.

include 5 US Presidents.^{16 17}

If you've got paraskevidekatriphobia, now you'll be more informed about where it came from. If you don't, at least reading this article may help you beat your friends and family at trivia night.



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- There was an 1880s society that celebrated Friday the 13th. The 13 Club, founded in 1881, was dedicated to ignoring superstition – by eating under ladders, breaking mirrors and celebrating Friday the 13th. Its members

<History>

HOW THE GREATEST EMPIRE IN THE WORLD FELL: THE SACK OF ROME IN 410

Written by Kwan Ho Tang (8H)

Have you ever wondered how one of the world's largest, strongest and most influential empires, the Roman Empire, was destroyed? By the year 410 AD, when Rome was sacked, the Roman Empire was already weakened by years of wars and conflicts with other populations, such as the Goths, Visigoths, and Gauls.⁴ The Roman Empire first showed major signs of decline when, in 395 AD, Emperor Theodosius I died, and the Empire was permanently divided in half into the Eastern Roman Empire and the Western Roman Empire.²

In 408 AD, the great Visigoth King Alaric I attempted to sack Rome by laying siege to the great city.³ At the time, Rome may have had a population of up to 800,000 people, the largest city in Europe at that time. When Alaric cut off supply routes to Rome via the Tiber River, the Roman Emperor Honorius was forced to ration supplies such as grain. This eventually led to starvation and disease, as there was insufficient food for everyone in the city. Rome was eventually forced to pay an enormous ransom in exchange for lifting the siege, including 5,000 pounds of gold, 30,000 pounds of silver, 4,000 silken tunics, 3,000 hides dyed scarlet, and 3,000 pounds of pepper.

In 409 AD, the Roman Senate urged Honorius to settle treaties with Alaric. However, he refused and vowed not to make any further agreements or compromises with Alaric.⁵ Instead, in order to prepare for war, he then recruited 10,000 Huns, who ultimately ended up never arriving. Alarmed by

this, Alaric sent in men to siege Rome once again.⁶ This time, Alaric cut off Rome's maritime supplies via the Roman port of Portus, once again forcing the city to negotiate with Alaric.

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Although Honorius negotiated with Alaric, Sarus the Goth, a commander under Honorius, who was a sworn enemy of Alaric and now allied to Honorius, attacked Alaric and his men with a small Roman force.¹ This outraged and provoked Alaric, which led him to lay siege to Rome for one final time before sacking the city.⁵

What does this show?

The sacking of Rome in 410 displayed how severely weakened the Roman Empire had become after several centuries of internal instability and external pressure. It marked a turning point in the Roman Empire's monopoly of power and encouraged further challenges, both internal and external, against Roman authority, showing the Empire's loss of influence and power.

<History>

How the Great Depression Affected Modern America

Written by Sam Tunbridge (8G)



It's Tuesday, October 29th, 1929 and after a long day at work looking at the stocks on Wall Street, you're going to bed. During the day, you had noticed that the stocks were unusually high, but you dismiss this as citizens in hope of a quick profit after the economic boom of the 1920s. The next day, you wake up and check your bank account; your money has gone from your account overnight.

What this citizen of America, along

with many others, fell victim to, was the Wall Street Crash, of Tuesday, October 29th, 1929, a day on which America's economic system and banking system failed to keep up with the sudden rise in stocks on Wall Street, leading to the Great Depression.

The Great Depression (1929—1939):

The Great Depression was an economic crisis which affected both

Europe and America, lasting from 1929 to 1939. It was caused by several problems, including a sudden rise in stocks and a lot of issues with the economic system in America. In Germany, a debt had to be paid of 132 billion marks, or £57 billion², because of the damage they caused in World War I; this caused their own financial depression. The sudden rise in stocks was due to 'buying on margin', which is the act of borrowing money to buy stocks more stocks than you can

afford.³

Another reason for the collapse was banking failures. In the early 1930s, thousands of banks failed, so people lost all their savings, leading to reduced trust in banks, and therefore reduced customer spending and business investment, in the financial system.

The final, and arguably most important, reason, was the psychological impact: a crisis of confidence. Instead of spending, investing and saving, people hoarded money due to their distrust of the financial system. This led to an even slower economy that struggled even more than it already had been up to that point.

How well did the government respond?

The two American presidents who were elected during this period, took different routes in responding to the crisis.

Herbert Hoover was the president at the start of the Depression. His responses from 1929- 1933 were largely unsuccessful in helping the American cause.⁴ He believed in 'rugged individualism' and voluntary cooperation.⁵ To attempt to help businesses, he provided loans to them. However, this was criticised by the public because he was accused of favouring large corporations over the public. He also tried to support agricultural prices by buying extra crops, yet this failed because it was unable to keep up with the scale of the crisis. He also tried many public works project, like the Hoover Dam, but overall spending was too limited to counteract mass unemployment.⁶ Although Hoover tried many things, his approach was seen as too small-scale, and coming far too late, leading to Franklin D. Roosevelt being elected in the 1933 presidential election.

"HIS APPROACH WAS SEEN AS TOO SMALL-SCALE, AND COMING FAR TOO LATE"

To some extent, Roosevelt responded very well to the Great Depression. This was displayed by his New Deal, which provided jobs and direct aid to millions of unemployed Americans.⁷ His programs helped unemployed and poor people by giving them jobs on the construction of railways, roads and bridges. He also helped the economy improve by introducing acts that helped the financial state of the country such as the

You wake up and check your bank account; your money has gone overnight.

Agricultural Adjustment Act, which raised the prices on farming to reduce extras and surpluses, helping the economy to recover. He introduced programs to prevent future financial depressions, including the establishment of the Securities and Exchange Commission, which helped prevent misconduct and unfairness, and encourage fairness, among investors. So, Roosevelt took an active and experimental route in helping America recover from the Depression, restoring public confidence, reducing suffering and laying the groundwork for future economic stability.⁸

Overall, the initiatives undertaken by Roosevelt, although not ending the Great Depression completely, helped to restore public confidence and minimised the chance of future financial depressions. On the other hand, Herbert Hoover's attempts to help America's situation were widely seen as too cautious, too late and were unsuccessful in helping the economy.

In conclusion, the US Government's attempts to combat the Depression were mostly successful, despite the initial failed efforts to help restore the economy.



<History>

DIAL G FOR GLOBALISATION

A historical exploration of early globalisation

Written by Farjad Ahsan (9S2)

Human beings, as a singular species - Homo Sapiens - emerged approximately 200,000 years ago in the area that is now the Ethiopian-Kenyan border. Biologically, our species does not have sharp teeth, strong muscles, particularly fast running speeds, or endurance. Yet how did this hairless, skinny ape manage to dominate the world's land surface, construct machines capable of replicating aspects of its own intelligence, develop cultures and arts, build atomic weapons, and escape the Earth's atmosphere itself?





I need a dollar, dollar, a dollar is what I need ⁵

The earliest known form of currency was a standardised weight of barley, used in ancient Mesopotamia, in the area that is now Iraq and Syria.¹ This was practical: barley can be transported in relatively small amounts, and was widely grown and eaten, as it was easily cultivated in that region. However, stockpiling large quantities of barley, especially for the rich, was inefficient and risked decay. This set the stage for commodity money - currencies that possess inherent value.

Cowrie shells, for example, were very commonly used as currency in ancient China, West Africa, and India.² Similarly, salt, valued for its non-perishable, preservative properties, served as currency in civilisations including Ancient Rome. This tradition gave rise to the word "salary", where 'sal' is Latin for salt. However, it was around this time that metals were starting to become popular. Certain rare metals like silver were durable, easy to work with and possessed inherent value that barley and salt lacked.

By around 2150BC, in Mesopotamia, there was a shift from standardised weights of barley to standardised weights of silver as the principal form of currency. However, as it is parallel to any economic concept, switching currencies was a gradual ease into society. A currency requires trust that others acknowledged and accepted the value of these objects. Because humans need and want many goods that have to be bought using a common currency, they eventually did. Such was the beginning of currency as the world's first global language.

The Silk Road Before the Silk Road

Silk is famously recognised for having been incredibly valuable, so that the writings of Confucius refer to an empress who, in about 3000 BC, discovered how versatile the silk moth's cocoon was after one fell into her tea.³ Whether legendary or rooted in Neolithic era practices, this discovery led to the exportation of this valuable fabric, and by two millennia later, in 1070 BC, it had made its way to Egypt, infiltrating Egyptian culture. Traces of silk were found in the Valley of the Kings, in a mummy's tomb around that time.

This raises an important question: did long-distance trade routes exist even before China's silk monopoly?

Evidence suggests that they did. By the time the Silk Road appeared after the 2nd century BC, Alexander the Great had already finished his conquests and the era of the Ancient Egyptian dynasties was long gone. Yet the Egyptians possessed goods from regions beyond the neighbouring civilisations. The mineral, Lapis Lazuli, prized for its applications in paint and jewellery, reached Egypt from its only known ancient source: the region of Badakhshan, in modern-day Afghanistan, implying that far-reaching trade routes existed in ancient times.

Throughout history, the Mediterranean has always been a hub of exchange, trade and interaction. Fast forward 2000 years. Aristotle mentions that in the 2nd millennium BC, the Egyptian King Senusret (or Sesostris) tried to dig a canal from the Nile to the Bitter Lakes, which emptied into the Red Sea, but, as the land itself was below the sea level and the

saltwater of the Bitter Lakes would mix with the river's water, he was forced to abandon the project.⁴

Around the 5th century BC, Persian sources claim that Darius the Great of the Persians completed a similar canal to allow ships to pass from Egypt to Persia quickly. The legitimacy of these accounts is to be questioned. Some evidence, however, suggests that Ptolemy II of the Greek dynasty of Egypt was the one who introduced canal locks to complete the canal. Regardless of the overseer of the canal, the point stands: this vital artery connecting the European world to the Indian Ocean is far older than was historically thought.



This vital artery connecting the European world to the Indian Ocean is far older than was historically thought.

The Pen is Mightier

Kohl, an eye makeup similar to mascara used in the ancient Middle East (including Egypt), was extracted from an ore of the toxic metal antimony. Alcohol is the term for various chemicals, some of which cause intoxication. Whilst these terms are seemingly unrelated, the connection between these words lies in chemistry, the word 'chemistry' itself being derived from Arabic.

Kohl is made from the ore of antimony, stibnite. To obtain this colouring, it must be heated and crushed to obtain the mineral. During the Middle Ages up to the 1250s, the Islamic world was a beacon of scientific research, especially in the sciences. Thus, this powder's name was applied to anything obtained by crushing and heating, which is coincidentally what the Mongols did to every other town of the Islamic world after the 1200s.

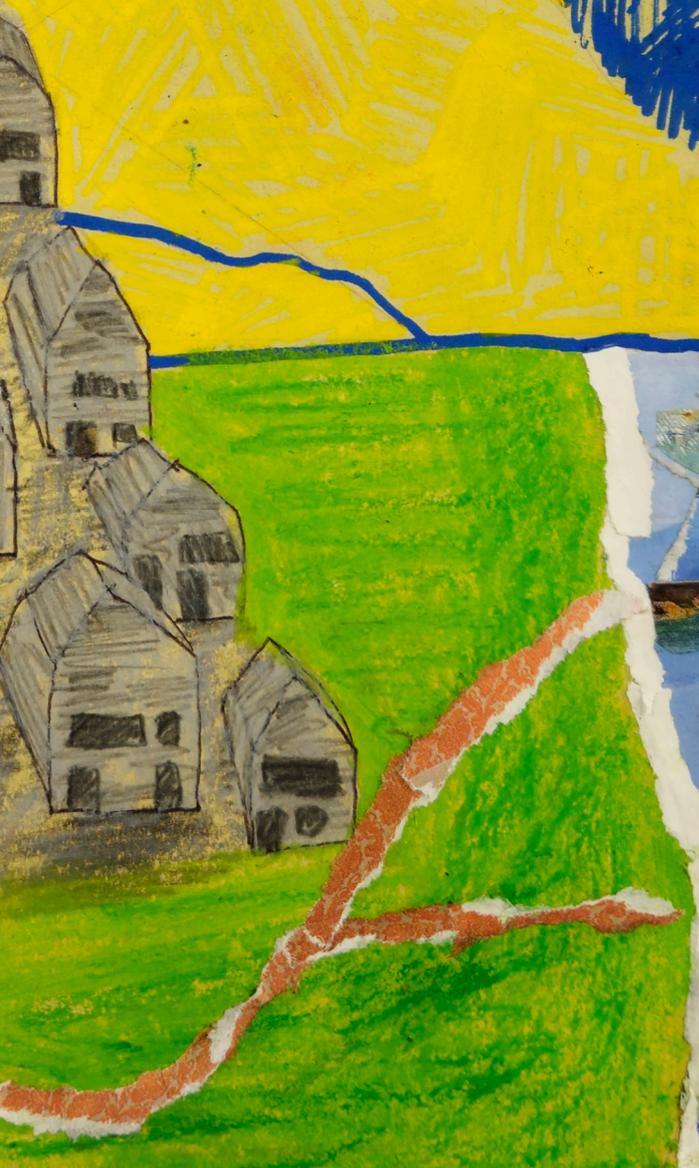
Obtaining substances through this method gave the idea of a "pure" substance, the "spirit" of a substance, discussed, including for fermented drinks. From the 17th century, the word "alcohol", a Latinisation of the Arabic word, became used for the intoxicating component of wine and similar drinks. In a similar way, many Arabic scientific terms spread into Western education during this period. Scientific terms such as "alkali", from qali (meaning plant ashes) and borax from buraq illustrate the global exchange of scientific ideas.

Conclusion

For historians who argue that war is the primary driving force of history, the evidence presented here proves that this is not true. Science, trade, currencies, political systems and religion provide a greater insight into the connections in history than a war could. Early globalisation provides an ancient wisdom of how globalisation is not a modern phenomenon, but a process beginning during humanity's earliest attempts to communicate, trade and share ideas.







<History>

More Than Just Facts: Why History Club Matters

Written by Jizhou Zhang (09G)

Facts, facts, facts." That was my brother's answer when I asked him what he thought of history - and it is probably what many people think as well. Society often leads us to believe that history is nothing more than a collection of dates, names, and events from long ago: simply "the study of the past." But history is far more than just facts. It is the study of people and events that might otherwise be forgotten - their impact, their legacy, and the way they have shaped the world we live in today.

This is exactly what History Club seeks to challenge: the stereotype that history is dull, boring, and limited to only revision. History Club is a place where students' interests, hobbies, and backgrounds shape what is discussed. Most of our presentations are delivered by students themselves, giving us the opportunity to develop confidence and essential public-speaking skills that would benefit us in the professional field, whilst

simultaneously exploring topics that we're passionate about.

Some presentations have explored topics such as Ariosophy, the belief in Aryan racial superiority in the 1890s to the 1940s, and how it influenced public propaganda. Other presentations were held on a wide array of topics, such as on the history of medicine and how the Greeks and medieval priests had an impact on modern medicine. We recently also had an interesting presentation on Napoleon, the rise of quite possibly the greatest military strategist of early modern history.

Another feature that makes History Club stand out is the regular involvement of teachers. The club itself is ran by Mrs Berry, whose commitment to the club ensures the smooth running of sessions. One particularly memorable presentation was given by our headmaster, Mr Cole, on King George VIII and his relationship with Adolf Hitler. This led to a discussion on whether the former king was a Nazi sympathiser or, in Mr Cole's words,

simply "a gullible fool". We also had a presentation delivered by Mr Englefield on the Dreyfus affair, which saw the false conviction of Major Alfred Dreyfus on espionage, leading to a 'major' scandal.

So why join History Club? Quite simply, it is unlike any other club: it is driven by the interests of the students rather than what is taught by the curriculum. No two presentations are ever the same, and this constant variety is what makes the club so engaging. Whether the topic is the rise of Napoleon or the evolution of medical practices, every session offers something new. The sense of curiosity and excitement that comes with each presentation is unmatched - and that is why History Club truly is unrivalled by any other club.



History club is on from 13:15 on a Thursday. Find Mrs Berry if you have any questions or are interested in presenting.



<Geography>

FROM BARRADOS TO BRITAIN: THE RISE OF JOFRA ARCHER

Written by Ridhaan Gupta (8G)

Archer was born on 1 April 1995 in Bridgetown, Barbados, to a Barbadian mother and an English father.² In his early ages he attended the Christ Church Foundation school local to him in Bridgetown. Jofra Archer began his cricket career in the West Indies, representing the Caribbean U19 team in 2014 before injuries stalled his progress. He moved to England in 2015, holding British citizenship through his father and debuted for Sussex in 2016 aged 21.

First Class Career:

Archer made his first class debut for Sussex in July 2016, and his List A debut later that month against Gloucestershire, in the 2016 Royal London One-Day cup. He has also represented many different teams in various competitions around the world such as Rajasthan Royals, Southern Brave and the Hobart Hurricanes.³

International career:

Archer's breakthrough season for the England cricket team came in the 2019 ICC World Cup. Having made his England debut just before the tournament, he played a crucial role in their title-winning campaign. In the tense final, Jofra Archer bowled the decisive Super Over, showcasing his talent. Later that year, Jofra Archer impressed in the Ashes, notably rattling Steve Smith with fiery spells and claiming a six-wicket haul. Injuries, including a stress fracture, have disrupted Archer's career. Despite setbacks, he returned in 2023, taking his best ODI figures of 6-40 against South Africa.⁴

Jofra Archer is a Barbados-born fast bowler and all-rounder who represents England in international cricket. He moved to England in 2015 and became eligible to play for England in late 2018. Archer made his international debut in 2019 and quickly became known for his fast bowling and aggressive batting, playing a key role in England's 2019 cricket World Cup win.¹

Start of his career:

<Geography>

BANNERS OF IDENTITY:

A JOURNEY THROUGH VEXILLOLOGY

Written by Angus Chong (7C)

Flags are more than mere pieces of cloth; for thousands of years, they have served as symbols of power, identity, and unity as well as to reflect cultures, values, and traditions. Their meaning is often deeply rooted in a country's history, politics and struggles, making them representative of collective identity.

The History of Flags

The earliest known use of flags dates to 3000 BCE in Ancient Egypt, where they played both a practical and symbolic role. They were used for military standards and as physical representations of many of the Ancient Egyptian gods and idols. Similarly, thousands of miles away in 2000 BCE China, Chinese armies also used flags featuring animal symbols to indicate different military units.¹

During the medieval period, the innovation of silk in China and increased trade along the Silk Road led to the development of early forms of the modern flags that are used today. These early designs were made up of cloth and attached to a vertical pole at either side. They appear to have been used frequently by the Saracens and then later introduced to the Western world, although they did not gain widespread popularity until the 9th Century.²

“ THIS PRACTICE, KNOWN AS 'HERALDRY,' WAS USED TO ESTABLISH IDENTITIES THROUGH DISTINCT COLOURS, UNIQUE CRESTS AND EMBLEMS.

They also became more decorative and symbolic. Important figures such as kings, nobles and knights used large

banners featuring their coat of arms to represent their territories and families.² Different colours and symbols were chosen to show loyalty, rank, and heritage. This practice, known as 'Heraldry,' was used to establish identities through distinct colours, unique crests and emblems. As a result, flags became a vital tool on the battlefields to identify and distinguish allies and enemies. These symbols were immensely popular and displayed prominently.³

As feudal systems began to disintegrate, flags shifted from family crests to symbols representing entire nations. This was also backed up by the rise of nation-states and centralised monarchs. They also began to symbolise shared identity, going beyond families and local allegiances.

Several historical events played crucial roles in the appearance of national flags. The adoption of the Union Jack in 1606 by Great Britain marked a significant moment as it symbolised the unification of Scotland and England.⁴

The American Revolution showcased stars and stripes as a representation of independence and unity, while the French Revolution popularised the tricolour flag to embody the principles of liberty, equality, and fraternity.³ Some of the earliest national flags include the flag of the Netherlands, which was one of the first countries to adopt horizontal stripes.³

The Language of Design

Every element of a flag usually serves a purpose. Whilst meanings may not apply universally to every flag, and



there are cultural variances, there is a common meaning behind different components of a flag. Stars often represent unity or guidance, stripes symbolise equality, and animals like eagles or lions reflect bravery, strength, or courage. Religious symbols such as suns, crescent moons or circles may symbolise hope or faith. Colours also have deep meanings: red shows courage and sacrifice; blue is symbolic of the sky, sea or even loyalty; white means peace or purity; yellow means sun, wealth, or prosperity; green for nature, agriculture or fertility and black for ethnicity or defeats.⁵

The history of flags demonstrates how simple designs on a piece of cloth can carry a deep meaning. From origins in ancient military usage to shared national identities, flags have evolved largely to represent identity, power and unity. They remind people of who they are and what they stand for.

Geography club provides an opportunity for you to widen and deepen your Geographical understanding beyond the classroom curriculum. Geography club meets every Wednesday lunchtime in Room 23 and includes a range of activities such as student-led presentations, geographical games, watching documentaries and a big end of term quiz. Come along to try it out for a week yourself!

How the Ancient Greeks calculated Earth's circumference

In 1492, Christopher Columbus set sail for India, but landed in present day San Salvador Island (which he named San Salvador), in the Bahamas, far from his original destination.¹ But how did Columbus mistake the Americas for India, when the two are nearly 8000 miles apart? The answer lies in the geographic knowledge that Columbus had to work with. He believed that the earth's circumference was half of its actual size, as he was relying on maps based on the calculations of Ptolemy and Posidonius.² Their works, among many other classical sources, had been preserved by the Roman Catholic Church.³

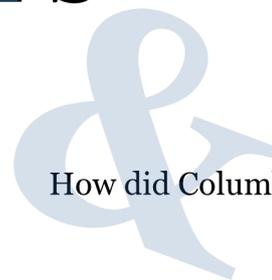
Yet nearly 1700 years before Columbus's discovery, the Ancient Greeks had calculated the Earth's circumference at only 1% error. Why were the measurements of the Greeks so accurate?

How did the Greeks (successfully) work out the circumference of the Earth?

To work out the circumference of the Earth, one had to first prove that the Earth had a circumference, and prior to that, that the Earth was actually round.⁴

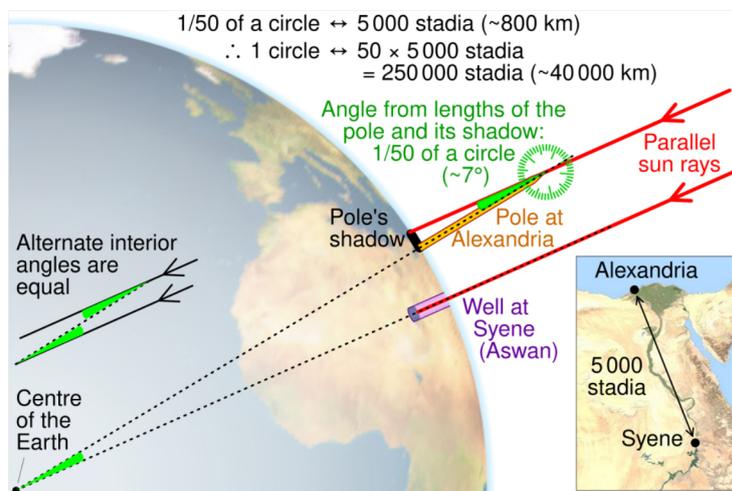
In the ancient world, many of the greatest, most-established scholars and scientists from Egypt, Greece, and all over the Mediterranean, conducted their research and scholarly endeavour at the Library of Alexandria, one of the largest libraries of the Classical world.⁵ One of these scientists was the Ancient Greek Astronomer, Eratosthenes.

Known as the father of Geography, born at Cyrene (modern day Libya) in 276 BCE, Eratosthenes was the head librarian of the Library of Alexandria for over 40 years.⁶ One day, he received some fascinating news; it was said that on the Summer Solstice, "the shadow of someone looking down a



How did Columbus mistake the Americas for India?

Written by: Kwan Ho Tang (8H)

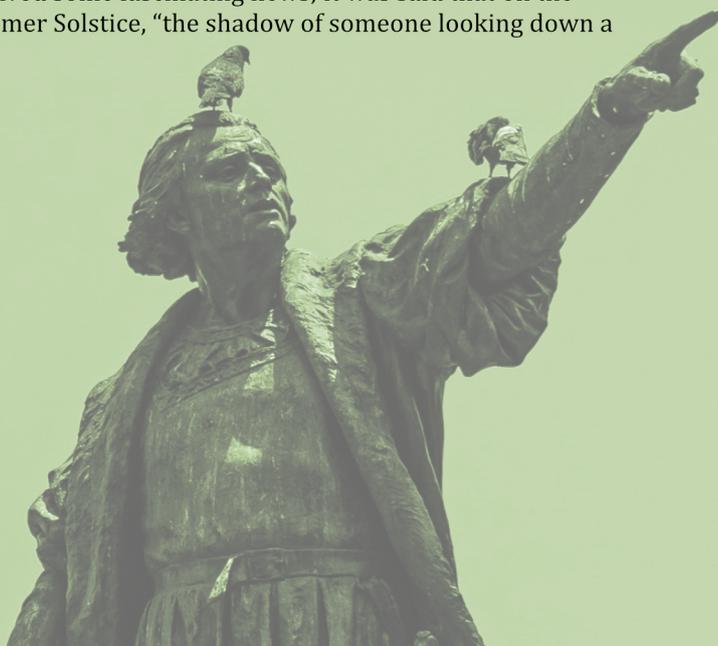


deep well would block the reflection of the Sun at noon.”⁷ But Eratosthenes knew that this wasn't right. The sun came closer to being directly overhead at noon, but vertical objects still cast shadows. So to find out the truth, Eratosthenes did an experiment. Luckily, he knew an interesting fact: in the city of Syene (modern day Aswan), when the sun stood directly overhead the city at noon during the summer solstice, the shadow that was cast over a vertical stick was 7.2 degrees south of the zenith.⁸

But what could have caused this, considering the fact that the angle the Sun was making with an identical vertical stick, in a different city, was zero degrees?

After some thought, Eratosthenes realised that since the Sun was so far away from the Earth, the rays of sunlight that hit both cities were virtually parallel.⁹ Both sticks were perpendicular to the surface of the Earth, so, since the one in Alexandria was still casting a shadow, then two sticks must not have been parallel, and thus, Eratosthenes could deduce that the Earth's surface was curved.¹⁰

He then sent a man to measure the distance between Syene and Alexandria, which was 5000 stadia (a Greek unit of length)¹¹, and since the value of one stadia was c.155-160 meters, Eratosthenes estimated that the circumference of the earth was 250 000 stadia (39060-40320 kilometres), which is very close to Earth's actual circumference of 40075.017 kilometres.¹²





THE LOST WORLD

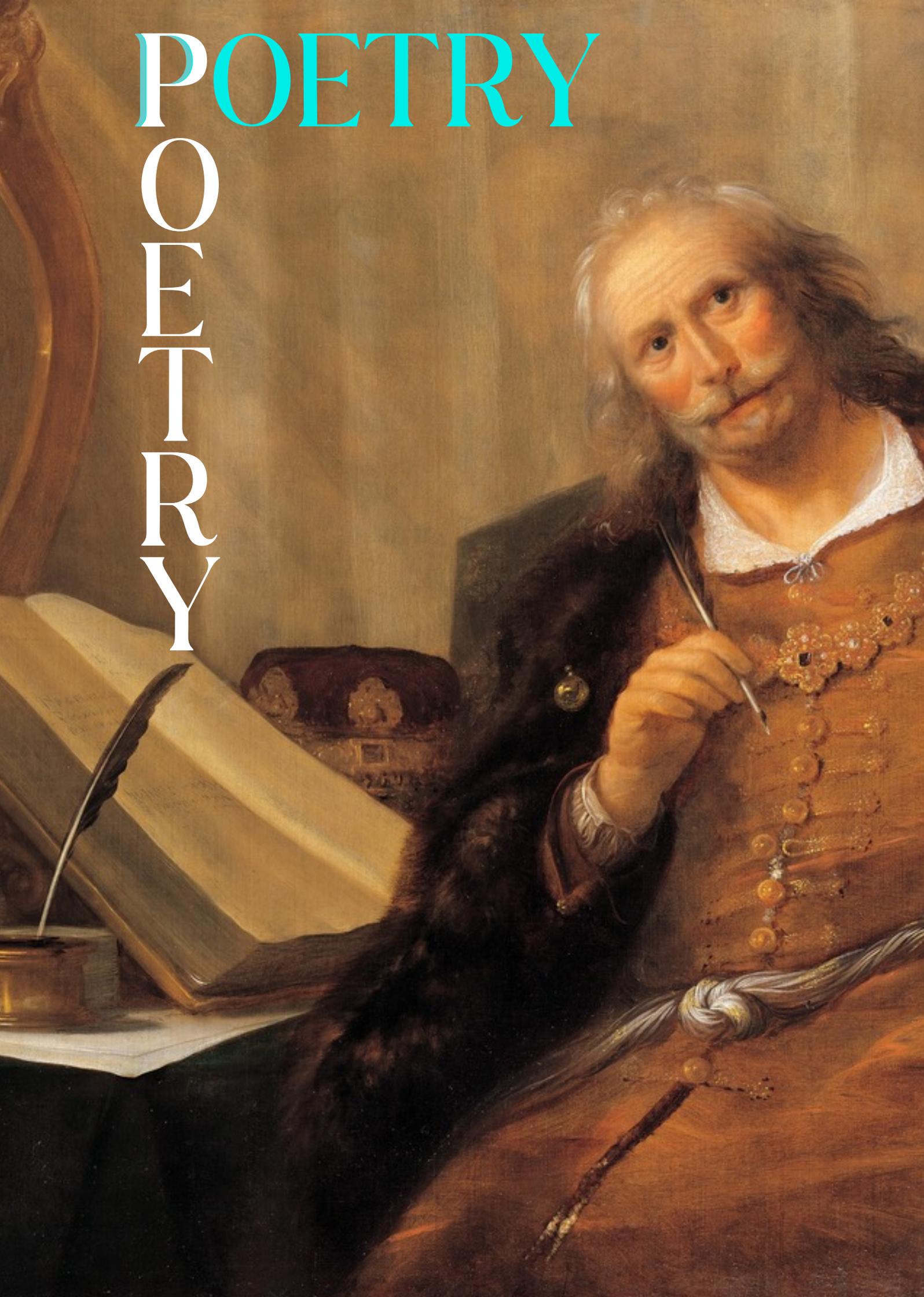
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piracy—involv
was just minding
ng on a World War
destiny came.”
athelped put the
early days was
of the eight
shfield recalls
This mira

Classics club meets once a week on Friday lunchtimes. Students deliver high-quality talks on various aspects of the Greek and Roman world, from mythology to history to literature. Attendance is strong and students are very supportive of one another. There are also Latin games, quizzes and chocolates!

Students studying Beginners' Greek attend weekly lunchtime classes. These sessions are more relaxed than timetabled lessons – yet ancient Greek provides a very rewarding challenge and the fast teaching-pace is enabled by the linguistic strengths of those studying it. Invitation is extended to those who are in Year 8 and above and have expressed interest.

POETRY

O
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Y



Evil Villain By Nikhil Nibu (8S)

Caged and imprisoned but not like others
Others are free and joyous, cared for by their mothers.
Me, well, the fleshy beings take me away
For show and amusement, caged, not to go astray
For they call me "Evil Villain".

Tapping at the glass, trying to talk to me
I almost wish to flee
The meals of mice and insects
The taste just infects
With joy, of course

When my fangs reveal a smile,
Everyone is fleeing like I am vile
When I hiss and stick my tongue out in communication
They all leave me in isolation
What did I do to deserve this?

Sometimes they can be cruel
Sometimes they are kind
Is there a meaning in my name?
Did I commit a sin?

After all, I am just a friendly old **python.**



<h1>HIGHLIGHTS</h1> <h2>OF YEAR</h2> <h3>7</h3>	<h1>NEW UNIFORM</h1> <p>A Tracksuit Nice</p> 	<h1>NEW UNIFORM</h1> <p>The tie is kind of uncomfortable</p> 
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FIRST PRAISE

sure

Could you help me?



FIRST PRAISE

Thank you




FIRST PRAISE

Could I have your planner?

SURE



FIRST PRAISE



PRaise! HIGH MARKS

100%! 3.24! 18/18! 16/15?



Team Moments



And... it's Anish of the A team!!!

Team Moments



NEW FRIENDS

NEW FRIENDS

sup in Anish! Yo! I'm Arab!



SPORTS DAY

Arab with 3.73m!



SPORTS DAY

In 1st Anish!!!



WALES: COACH

Power 100!



99! 1... 4

95! 50

WALES: ROOM

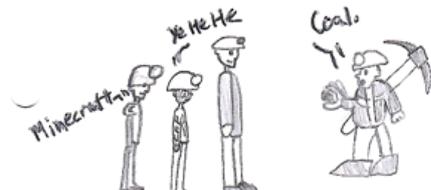
4 people 1TV 2 Bathrooms!



WALES: BIG PIT

Minecraft

Coal



WALES: RAFT



WALES: PEN Y FAN

I've reached the top!



THANK YOU FOR READING!

BY ARIB AHFAZ

Year 7
By Arib Ahfaz (8C)

September a boy,
A few months of work later,
A Wilsonian.

The Tapestry of Thought
By Arya Dora (8C)

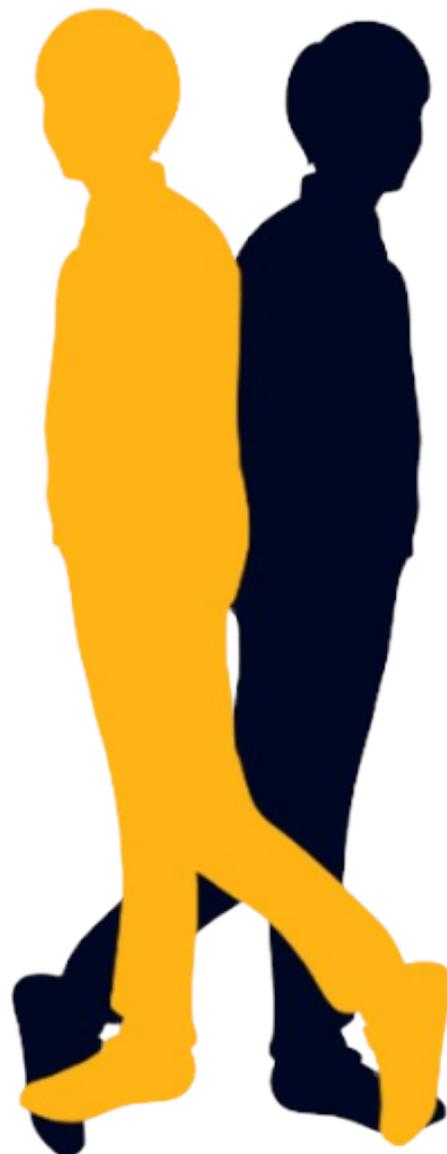
We are threads spun thin from dust and dream,
Woven tight in a restless, shifting seem.
Each mind a spark, each word a thread.
Ideas born where brave feet have tread.

From cave-wall smoke to satellite streams,
Stone turns to steal, and tangled dreams.
Still we walk a questioning road.

We write on walls, on skin, on screens—
Truth wound with fiction, in stories that teem.
But stumbles too, on power and rules.

And yet—we build. And yet—we try—
The fabric frays, but one more 'why—
Minds daring to call across the chasm raw and
wide.

I see you. Walk with me. Let's try.
This is us: a pattern, flawed but sought—
The ever-turning TAPESTRY OF THOUGHT.



The Written Word

KS3 Creative Writing Club

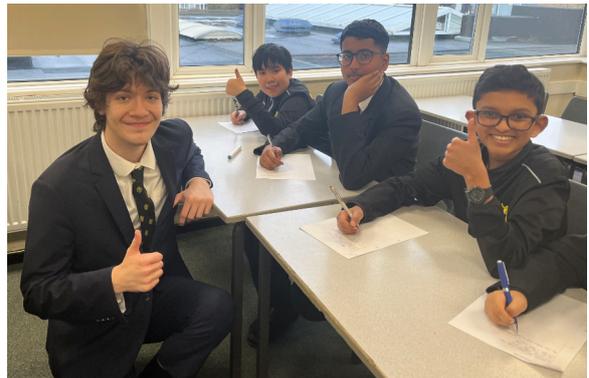
Key Stage 3 Creative Writing Club takes place every Thursday lunch time in the English department and is run by Dr Johnstone and a group of Sixth Form students.

At the club, students read, discuss and – most importantly - write poetry, as well as experiment with other forms of creative writing, including short prose and reflective pieces. Discussion led approaches encourage students to refine their ideas and take risks in a supportive environment.

The writing produced this year has been inspired by paintings, poetry and current affairs, as well as other aspects of the students' experiences. Students have been encouraged to respond imaginatively to these inspirations, using them as basis for their creative peices. The next few poems are a selection of poems written in Creative Writing Club throughout the past few terms, reflecting the breadth and quality of work from the club:

It has been a blast coming in on Thursday lunch times to help with KS3 Creative Writing Club – be that helping people develop their ideas, praising the excellent expressions of creativity and imagination that the Year 7 and 8 students have worked diligently to produce, or sharing some of our own writing with them. It has been great seeing their gleeful expressions as they read out their work, and the improvements from week to week in their quality of writing. Dr Johnstone does a fantastic job coordinating it all, giving the students interesting prompts and ideas; and we – as sixth-formers – gain a lot from being able to support the school and connect with younger year groups, helping to make their experiences at Wilson's as memorable as possible.

Nihithan, one of a group of Year 12 and 13 students who help each week at Key Stage 3 Creative Writing Club



If Stories Were All Lost By Rishit Jain (8S)

If books were discarded,
And stories weren't told,
Then people would lose all knowledge,
And religion wouldn't be shared.
People wouldn't learn,
And others couldn't teach.
People wouldn't write,
And people wouldn't read.
History would be forgotten,
Love would be lost,
Religion would cease to exist,
People would lose all knowledge,
And nothing would make sense.

(This poem was written to mark World Book Day.)



Mary Queen of Scots By Huzaifa Imran (8S)

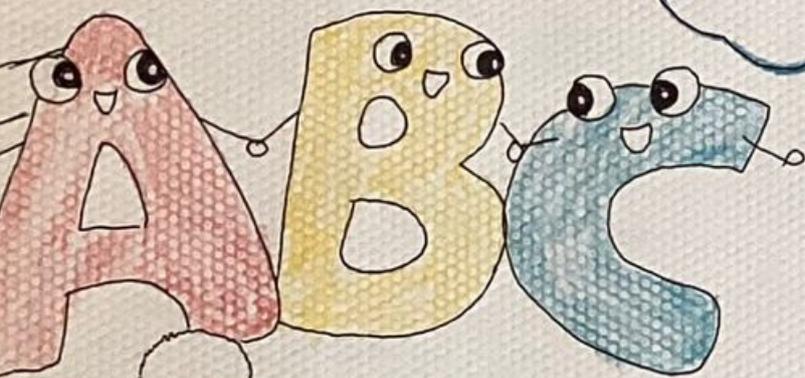
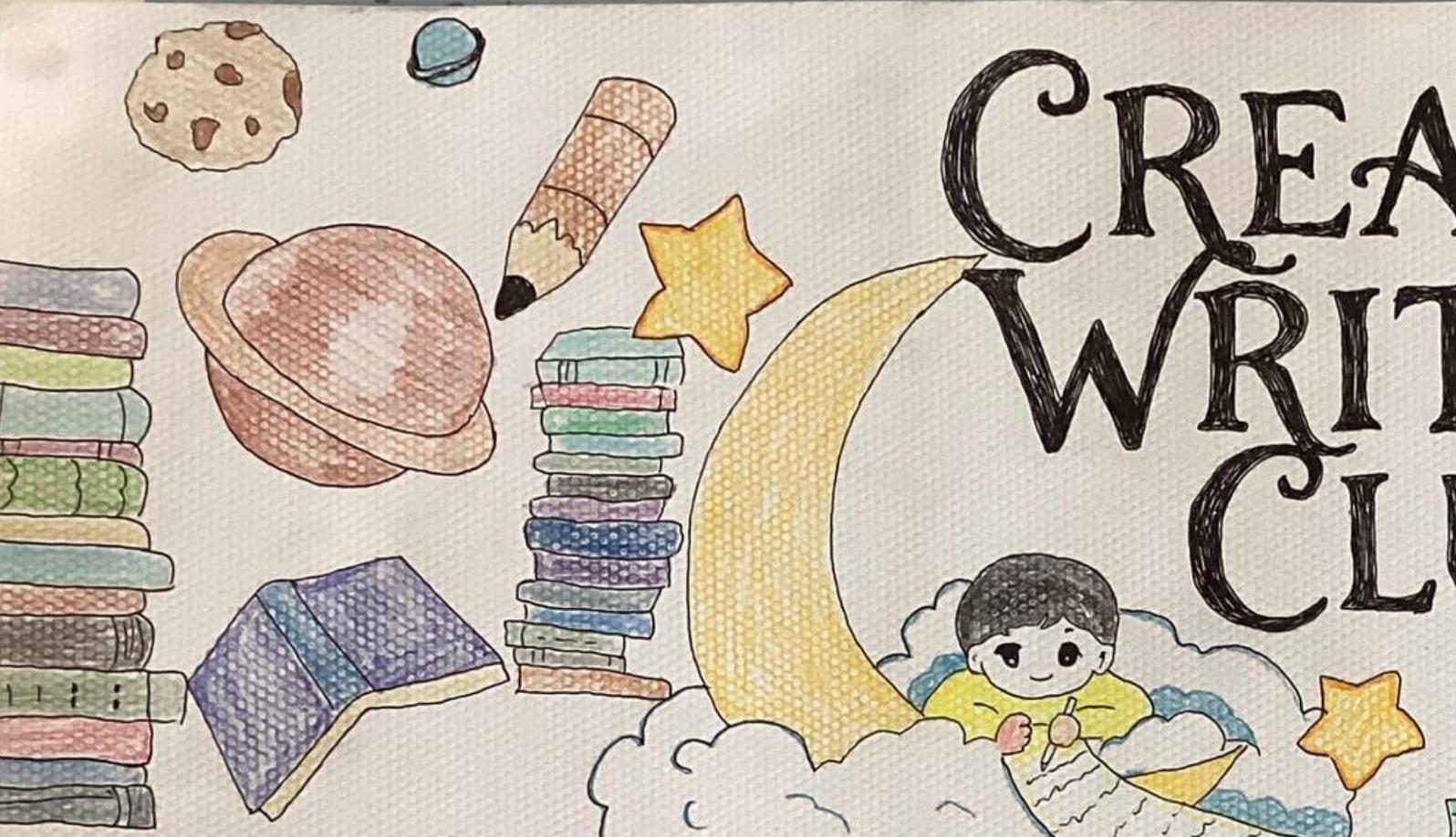
Mary Queen of Scots lay there,
Ready for her tale to be told.
Later blood will drip,
Sweet and treaty for the cursed.

It is a tremendous trauma for the witnesses:
A sharp blade ready to make dreadful contact.
Mary prays there, though, for her life,
For her innocence is quality.

She can't escape anything,
Not even the fate she doesn't desire.
The razor blade drops down vigorously,
Ready for its precious flesh.

(This poem was inspired by a poem written in 1586 and attributed to Mary Queen of Scots, called 'Verses Written to the Queen of England'.)

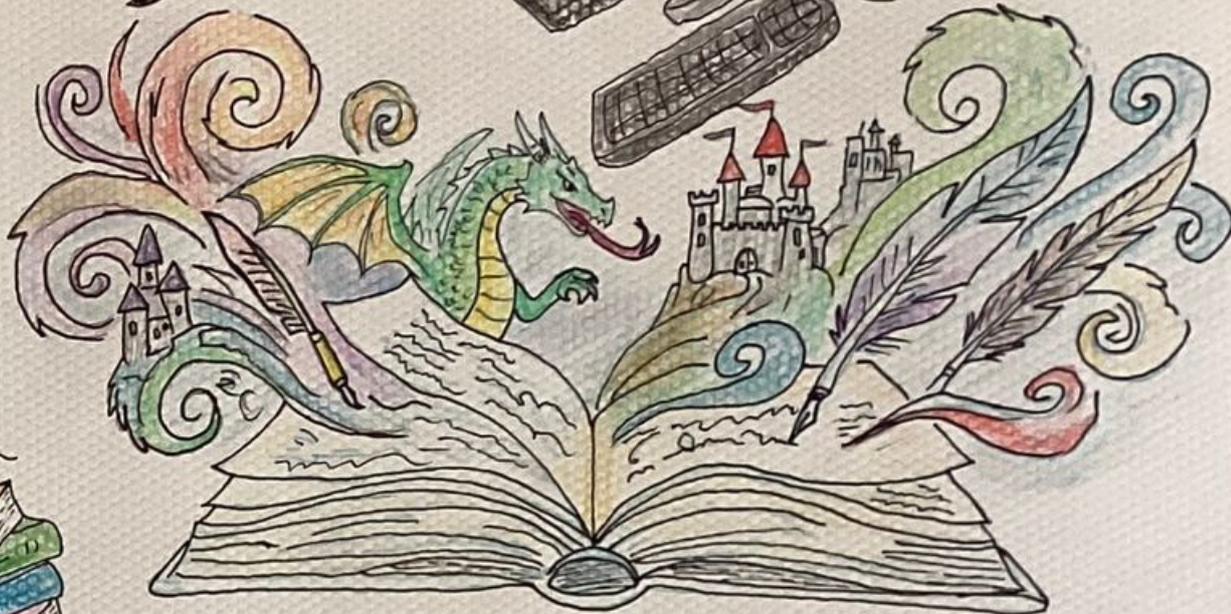
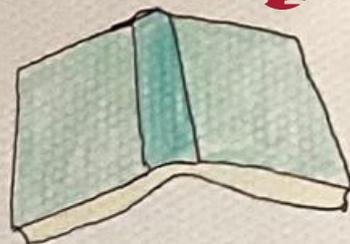
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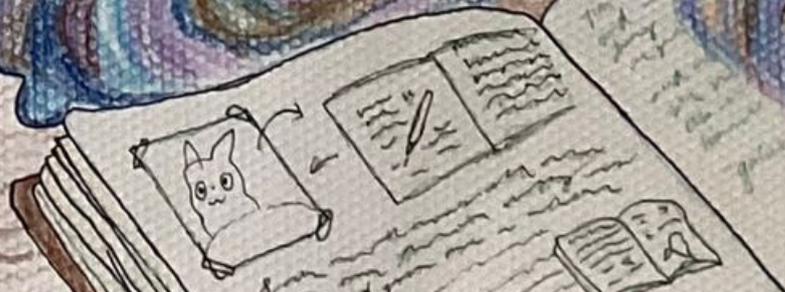
pen power

No Grades.
Just stories.
Unleash your imagination.
Don't just read history.
Write the future.
The pen is mightier than
the sword.
Plot twists welcome
your story here

CREATIVE WRITING CLUB



when: Thursdays 13:15 – 14:00
where: Room 10
who: open to all years
contact: Dr Johnstone





**‘Victory in Europe’
by Mohammed Rayyan (8D)**

Victory in Europe:
Time for celebration.
Six years of waiting,
And anticipation.

Champagne flying,
Music as well.
A time of rejoicing,
And stories to tell.

But everything isn't a fairytale
For some, war still is life:
People without homes to live
in.
Or any family.
Or anybody.

*(This poem was inspired by VE
Day commemorations.)*

**The Running Horses
by Sahil Agrawal (7D)**

The horses thundered,
Too many times they had
blundered,
Now they had to escape
And their freedom they needed to
take.

They galloped like the wind
Their old lives ruined,
Now they would do what they
wanted
Even if by their captors they were
hunted.

But soon they would be forgotten,
like a small injury
Their image suddenly a distant
memory
The horses were upset,
They had lost their friend already,
and they could have been next.

But they weren't
This was an opportunity of a
lifetime
So they had run
And due to this were still alive.



Snowy Day
by Panav Ganatra (7D)

School day today but all I can look at
Are the white snowflakes outside the window
The teacher says "Write the date and title!"
But all I can write today is "freedom"

I avert my gaze to the snow below
Like a blanket of happiness for me
Although it is cold and gloomy today
The feeling of joy makes me feel so warm
I want to leave, I want to run away

"Go pack up it's breaktime," the teacher says
I stepped outside, basking in the freedom!
"It's too cold. I think I'll just go back in,"
School day today, but all I can look at

Are the white snowflakes right in front of me,
But I can't be bothered to go outside
It is just too cold in winter for me!

Poems by Angus Chong (7C)

To My Future Self

Where shall I survive forever
In the gaping near future world.
Dreamt by all, realism for you,
For the unemployed dream evade.
For the homeless desire thwart,
Please, don't abandon, your vast thoughts.
Enter the world for decades more,
Believe, good over evilness.
Dignity and honour around,
Or down in the rasping cold creeks.
Rise and shine, for some have fallen.
The evolving domain competes.



When It Snows Outside, And You Are At School

Snowing, dropping like some dead
flies,
The children want to build snowmen.
“Fidgty children turn around.
Or we won't be playing on the cold
ground.” “
‘Oh, my goodness, it's not so freezing
cold.
Oh so lively, oh so fascinating.
Christmas, Christmas, it's quickly
arriving!”
“Not that you can. Get back to work!”

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Does Silence Make You Guilty?

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2. UK Parliament. Mandatory reporting of child sexual abuse. <https://commonslibrary.parliament.uk/research-briefings/sn06793/>
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3. Martin Luther King, Jr. AZQuotes.com <https://www.azquotes.com/quote/159004>
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Why is Friday the 13th considered unlucky?

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2. McDonald's Filet-O-Fish Journey https://corporate.mcdonalds.com/corpmcd/our-stories/article/filet_o_fish_journey.html
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15. Friday the 13th superstition <https://www.britannica.com/topic/Friday-the-13th-superstition>

16. The 1880s Supper Club That Loved Bad Luck How to remove the stigma from the number 13? Through a series of macabre dinner parties, of course. <https://www.atlasobscura.com/articles/thirteen-club-superstition-new-york>

17. Five Men Who Hated (or Loved) the Number 13 <https://www.smithsonianmag.com/arts-culture/five-men-who-hated-or-loved-the-number-13-66940720/>

Image credits:

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2. Templars being burned at the stake, illustration from an anonymous German chronicle, Von der Schöpfung der Welt bis 1384 https://de.wikipedia.org/wiki/Datei:Templars_on_Stake.jpg
https://commons.wikimedia.org/wiki/File:Templars_on_Stake.jpg?uselang=de
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