

THE KEYSTONE

Pennsylvania Junior Classical League



TABLE OF CONTENTS

Convention! p.2

Lively Latin p.4

History Highlights p.6

Modern Moments p.10

And More! p.13

COVER PHOTO: ATHENA
BY KAYLEE MCLAUGHLIN
(CONRAD WEISER)



CONVENTION SPEAKERS

by Roha Herial (Harriton)

On Saturday, May 21st, after students had toiled through their tests, created wondrous works of impromptu art, and competed in crazy games of Certamen, the PAJCL convention was graced by the presence of awe-inspiring speakers. Students had the opportunity to attend presentations on a variety of ancient subjects. Dr. Molly Jones-Lewis from the University of Maryland, Baltimore County spoke about Roman Medicine, Bryn Mawr College's Dr. Radcliffe Edmonds III gave a presentation about Roman Magic, and Dr. Bonnie Rock-McCutcheon from Wilson College presented an Artifact Collection. I myself was able to attend Roman Medicine and Roman Magic, both of which were very thought-provoking, particularly because they represent such opposites. Medicine is the realistic and relatively modern practice of using tools and remedies to treat humans, whereas magic represents the fantastical mystique that has haunted humans for as long as they dared to dream.

During her presentation, Dr. Jones-Lewis walked us through some of the medical instruments and the fascinating, albeit gruesome, procedures that were used in Ancient Rome. After seeing the various shapes of scalpels, we examined some specialized instruments. These instruments included a urinary catheter, a long bronze tube with holes on either end which was designed to help those with blocked tracts or infections urinate. The presentation took a

shocking turn as Dr. Jones-Lewis impaled a block of ballistic gel with an arrow and used her impressive surgical skills to teach us about the Spoon of Diocles, a long instrument with two hooks at one end and a hole at the other, designed to remove arrows in human flesh with minimal damage.

Dr. Edmonds's presentation covered not only the types of magic present in Greco-Roman literature, but also ancient societal views around the concept of magic. His talk was primarily centered around the concept of "drawing down the moon." In the Greco-Roman world, this act was known to be a trick performed by Thessalian women. However, the act of "drawing down the moon" also shows the contradictions that were present in Roman perceptions of magic. "Drawing down the moon" was presented as a mystical power that could solve the most difficult problems when all other hope seemed to be lost. Yet ancient scholars also approached it with great skepticism, with some believing that it was a useless trick that was only used by fools. Dr. Edmonds also explained how ancient stereotypes surrounding bringing down the moon affected the overall societal perception of magic by making it seem more mysterious.

Overall, both magic and medicine were significant aspects of the Ancient world, and they continue to affect our everyday lives in the modern era. Harriton is very grateful to Dr. Jones-Lewis, Dr. Edmonds, and Dr. Rock-McCutcheon for giving PAJCL-ers the opportunity to see these amazing presentations and keeping the ancient world alive!

SPRING CLASSICS SEASON

by **Kyler Parker and Adrian Proca (Harriton)**

This spring of 2022, the spirited Latin enthusiasts of Harriton High School threw themselves wholly into the celebration of classical civilization, participating in both the PAJCL and Dickinson conventions. The Rams made quite a showing in the various categories, laboring tirelessly to produce stunning art pieces, original works and their translations in English and Latin, speeches, athletic submissions, and much more. The success that the Harriton Latin Club enjoyed came on account of the dedicated students who produced these creations. And of course, the ever-energetic direction of its Magistra and club leadership, who ensured that enthusiasm for Latin and the classics did not just survive, but thrive. To promote excitement for the impending conventions, which would see the fruition of the hardworking students'

efforts, a number of morale-boosting club functions took place. These events culminated in the Roman Banquet on the eve of PAJCL during which we emulated the dining style of the ancient Romans. The Latin room was fully arrayed in the manner of a triclinium, with three tables and classics-themed table cloths, and the club members attired in togas of various hues, as the inhabitants of the empire might have dressed. The exuberant spirit that events of this sort built up assuredly contributed to the outstanding triumph of Harriton at the Dickinson and PAJCL conventions. Additionally, with the graduation of PAJCL officers, Harriton upperclassmen took up the mantle to ensure excellence in future conventions. The Harriton Latin Club looks forward with excitement to this summer's NJCL and next year's celebrations of Latin!

CHARIOT RACING: A POEM

by **Kyler Parker and Adrian Proca (Harriton)**

Based on PAJCL Convention's chariot racing event

Blood rushing through veins.

Aching Pains.

With my most trusted comrade,

We drag this one hundred-pound boy to the end.

Emulating those who rode in chariots ironclad,

There are still risks in this brutal sport,

But, as we rush to the finish, I have no regrets.

CARPE DIEM IN BALTIMORE

by Aynslee Harr (Bishop McDevitt)

April 27, the legions of Bishop McDevitt High School were assembled and ready. They were armed not for battle, but for a field trip to Baltimore, Maryland. To stay sharp for the obstacles they were to face, they practiced Latin prayers and reinforced their knowledge of Roman facts on their grueling journey through Interstate 83. Finally, they came upon their destination. They first visited the National Shrine of St. Alphonsus and were taken aback by their first opponent. The shrine was absolutely breathtaking, with its intricately carved and detailed altars, statues, and stained glass windows. Standing since 1845, the shrine survived many oppositions, such as the Great Baltimore Fire of 1873, unscathed. Under new leadership the shrine still is undergoing renovations to restore it to its original beauty. Gothically themed, and originally built by Germans, the church was named in 1994 as an Archdiocesan Shrine.

Parting from its glory, the legions ventured to the Cathedral Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary. Though it could not be compared in detail and aesthetic, it was the first Cathedral in America. Showing its significance, Fr. Michael McGivney, founder of the Knights of Columbus was ordained here. Furthermore, it was here that the Baltimore Catechism was authorized. The domes contained and built by Benjamin Latrobe were architectural masterpieces that left the legions astounded. Once again the

legions were off, this time facing their opponent outside: lunch. Set beneath the Washington Monument at Mt. Vernon square, the legions indulged in a feast to prepare themselves for the adventure still ahead. The monument gave some lucky members of the legion a beautiful and magnificent view of the city in four directions.

Close to the monument was the George Peabody Library. The library's five story balconies of books towered over the legions, fortified with cast iron railings along the edges. This library rose sixty-one feet above them as their jaws dropped in admiration. The shelves along the walls held over 3000,000 different volumes from the 18th and 19th centuries. The students were shown the old Latin manuscripts, illuminated by the gleaming light that hinted through the glass skylight at the top of the library. Reluctantly, the legion departed from the mansion of manuscripts and walked to their next target: the ornate and most impressive Walters Art Museum.

The museum contained various exhibits containing artwork from Ancient Rome, Egypt, India, and Greece. A legionnaire commented that "all of the exhibits were incredible to see and I'm grateful that I was able to experience such unforgettable memories." It was almost surreal seeing such statues and artwork that is casually seen in textbooks. In person however, it was a completely different story. Finally, the legion ventured down to the Inner Harbor and split up. Free to indulge in different stores, and of course, dinner, they enjoyed their evening near the water. As the sun began to set, their journey back to their alma mater commenced.



LATIN STUDENTS POSE OUTSIDE OF THE BALTIMORE BASILICA ON A CLASS TRIP
(BISHOP MCDEVITT)

BENEFITS OF LATIN

by Ella Cherup (Downingtown West)

The most popular comment I have heard about Latin is that it's a "dead language." And before I began taking Latin myself, I would have agreed with you. Before the school year began I had the usual language options to pick from, Spanish, French, and Japanese. I took both French and Spanish in middle school and I didn't feel as interested as I do taking Latin. While studying Latin throughout the year it's helped me to better understand literature and it also works as an attainable skill in and out of school. Latin is a highly organized and logical language which can be essential in medicine, engineering, business, etc. A strong foundation and understanding of Latin helps to better understand not only English but other

Romance languages. In fact, two-thirds of English words are derived from Latin. The language was born as early as 700 BC, and in school we study some Latin history which leads us back to Latin's true birth.

Believe it or not, Latin is all around us; a simple dollar bill is connected to Latin, and even the terms AM and PM have a Latin root. Students taking Latin have been known to be better at paying attention to details and having larger advances in problem-solving ability. Latin has been most influential to me as it helped me deepen my communication skills and improve my English vocabulary. As my first year of Latin comes to a close, I find myself always encouraging others to study Latin, and I encourage you to enlist other Latin learners in your schools as well.

GALEN

by Enzo Plassio (Conrad Weiser)

Anatomy has always been an important study. Understanding what makes us human beings is important to advancements in medicine. When talking about this subject, one must look to one Galen, the Roman empire's greatest physician who helped develop the field of anatomy. His doctrine dominated both the Western and Arab worlds for close to 1,500 years.

Galen was born in 129 A.D. in Pergamon, one of the most important cultural centers of ancient times, rivaled only by the Library of Alexandria. Galen's father, Nicon, was a prosperous architect and mathematician, who wished for Galen to receive the best education. He learned the geometry, philosophy, logic, and literature. However, when Galen was sixteen, he changed his focus to medicine, supposedly due to divine intervention from Asclepius, the Greek god of medicine.

Galen became a trainee doctor at a local health resort for four years, where he learned under Satyrus, a well-known physician. When his father died he left Galen a large amount of money. He then traveled around the Mediterranean, learning all the latest medical techniques. He ended up at the medical school in Alexandria for five years. Galen spent four years working as a physician for gladiators. There, he found the relationship between health, diet, and hygiene. He learned a lot about the human body through gladiator injuries; this was significant, as human cadavers were not

allowed in the Roman empire. Eventually he went to practice in Rome in 162 A.D., and quickly rose in his profession for his success supposedly incurable patients. He eventually left Rome in 166 A.D. returning to Pergamon, either due to the envy of colleagues or an incoming plague. He was recalled to Rome by the joint emperors Lucius Verus and Marcus Aurelius to accompany them on a military campaign in the north. After Verus' death, Galen returned to Rome to serve as a physician for Marcus Aurelius, Commodus, and Septimius Severus. Galen wrote his final works after 207 A.D., before dying in 216-217 at age 87.

Galen routinely did dissections on animals, helping to expand his knowledge. However he made a lot of the inferences on the human bodies, as he could not dissect them. His physiology was based on ideas from Plato, Aristotle, and Hippocrates. To him, there were three bodily systems: the brain and nerves, responsible for sensation and thought; the heart and the arteries, responsible for life-giving energy; and the liver and veins, responsible for nutrition and growth. Galen also developed the four humors, which were blood, yellow bile, black bile, and phlegm. He believed that these humors came from the elements - fire, water, earth, and air. Unlike Hippocrates, Galen believed that the humors were specific to certain organs. Galen's writings lasted long after his death and went unchallenged for close to 1,500 years. While some of his theories and practices were wrong, it is undeniable that Galen had an important impact on the fields of physiology and anatomy.



**STAIRWAY TO THE GODS: CREATED DURING PAJCL
CONVENTION'S IMPROMPTU ART SESSION**
BY: CLARA ZHU (HARRITON)

PUBLIUS CORNELIUS SCIPIO AFRICANUS

by Raymond Bolger (Owen J. Roberts)

Africanus was born in what is estimated to be 236 BC, according to many famous historians. His military career did not start until the first year of the Second Punic War against Carthage. His father-in-law was consul at the time and was in control of the army, but he was killed in the battle of Ticinus and the other consul was nowhere to be found.

Africanus took command of the remaining 10,000 soldiers and upon hearing that some of the young nobles were planning to leave to serve some king, he marched in on them and held them at sword point making them swear not to abandon Rome. After the battle Africanus offered himself up to be *aedilis curulis*, but the tribune of plebs argued that he was not of legal age. Regardless, he ended up winning unanimously. Africanus was the only man willing to run for proconsul and command

the army which would be going against the legendary African general Hannibal, as all other men were too scared and knew it was a death sentence.

While the Carthaginians were occupied with revolts in Africa, Africanus led an attack on New Carthage which was the headquarters of Carthage in Hispania. He was elected consul at age 31 and wanted to be stationed in Africa but could not get the other senate members to aid in troops. In the battle with Hannibal at Zama in north Africa, Africanus abandoned the typical Roman army strategy and created one where they moved in parallel lines to counter the war elephants. Africanus was able to defeat Hannibal but did not kill him instead he allowed him to become the civic king of Carthage, and then later a subject of political intrigues.

EPICURUS

by Hailey Miller (Conrad Weiser)

Epicurus is a Greek philosopher of the philosophy Epicureanism: the idea of living a simple life of gathering knowledge and avoiding pain, or in other words, a life of happiness. Epicurus was able to form and grow his theory during his 10 years of undocumented travel and study which began after he received 3 years of teaching by Nausiphanes, who is thought to have sparked Epicurus philosophy. I decided to learn more about Epicurus and his philosophy on living a life of happiness because I was interested to learn that his practices for his philosophy involve conversations with friends and family, which I find always makes me happy. I also believe in the idea of striving for a life filled with happiness rather than one filled with money or fame. Knowing that his philosophy is something I agree with helped me connect and understand more about Epicurus and his ways.

It is said that Epicurus began his life of philosophies when he was just 14 and his teacher was unable to explain to him the idea of chaos. From there, he surrounded himself with many philosophers of the time to learn and study underneath them. After years of studying, he realized he didn't enjoy the way the philosophers limited questioning and expression, so he came up with the idea of creating his own philosophy to teach his way. He began teaching at the age of 32 and designated the garden in his backyard as the place of study for his students. His school allowed women and one slave to attend his

lectures, setting his school apart from the competing schools in Athens. Here is where people learned his philosophy. Epicureanism is a narrow path that needs to be continuously in balance, or one will fall to constant dissatisfaction. It's one thing to pursue a life of happiness but it's another thing to become completely obsessed with it to the point of a never-ending loop. Epicurus believed to achieve a lifetime of pleasure one needed to grow strong relationships with friends, continuously feed the mind, and avoid all things that may bring trouble. By doing so, a person should become free of all pain, which is the overall goal of living a life of pleasure. This explains why Epicureans don't fear death, because what comes with death is the end of all pain and the achievement of pleasure.

Many people today believe that Epicurus was ahead of his time when he developed the philosophy of Epicureanism. Back then, his ideas were questioned and unaccepted by most since people were more aware of the philosophies that people, like Plato presented to them. Today, people are known to wish for fame and money as the way to live a life of happiness, but many fall short of reaching those goals as it is a difficult task to do. Instead, many will fall for the temporary satisfaction of food or exercise, but Epicurus saw the pain that comes after these activities and argues that pleasure is not gained this way. In search of a life of happiness, people need to connect with their friends and loved ones, strive to learn more about topics that interest them, and live without fear, for pain will leave when death comes.

THE EVIL EYE

by Ronja Bartel (Owen J. Roberts)

Have you ever wondered before what this blue dot is?



If you have been to any Italian or Greek markets you've maybe felt like it's haunting you. Even in Bucktown, Pennsylvania you can see it on necklaces and drawings. What exactly does it symbolize and where does it come from?

Its journey through history starts around 5000 BC in Mesopotamia. The so called "evil eye" has roots in all of the big five world religions: Christianity, Judaism, Islam, Buddhism, and Hinduism. Its origin is vague because people have always believed they are haunted by the evil eye, a curse brought about by a malevolent glare. It is usually given to a person who isn't watching their back. In other words, a random curse caused by a stare, that can be used by anyone on anyone. The different cultures all created their own twists on the myth.

The evil eye is mentioned in the Bible in Jesus' "Sermon on the Mount", where he says "If, however, your Eye is Evil, your entire body will be full of darkness". In this parable, casting an evil eye means thinking and looking in anger or jealousy at someone, a definition that is still used today.

In Hebrew, it is called ayin ha'ra and is defined as the idea that a demon or a person can bewitch someone just by looking at them. An example of this is described in the Torah as well as the Bible: Abraham's wife Hagar

allegedly had a miscarriage before she gave birth to her son Ishmael. This is said to have been caused by Abraham's other wife, Sarah, out of jealousy, casting an "evil eye" on her.

Islam, Hinduism and Buddhism offer similar definitions. Muslims call the concept "al-'ayn". Many Hindus believe that the eye is the most powerful part of the body. A common saying is "Eat not the bread of him that hath an evil eye," meaning don't trust someone who looks at you with bad intent.

In 5000 BC, it was believed that women and outsiders, in particular, are able to cast the evil eye, and beautiful, healthy, wealthy, or young people are especially vulnerable to it. The curse of the evil eye very much reflected the societal beliefs of its time.

Around 60 BC, Catullus mentioned the evil eye twice, in his poems to Lesbia. He says that they should mix up their kisses so that no one would be able to cast an evil eye on them. This is based on the belief that there are always people who begrudge you for your happiness. Catullus is known to be into Greek poetry, for example reciting Sappho to declare his love to Lesbia. It would make sense if Greek culture was where he got the expression of the "evil eye" from, since it was actively used in Greece starting in 600 BC.

The blue amulet however, is not actually the evil eye. On the contrary, it is supposed to be a protection from it, bringing good luck and keeping away negative vibes. To be honest it also looks pretty. So, if you see a whole market stall full of those things, don't worry, the only thing they might curse is your wallet. Take a chance and buy one, maybe it'll bring you good luck.

MODERN PHILOSOPHERS

by Thomas Damiani (Owen J. Roberts)

I have often wondered why our modern culture lacks famous philosophers. The famous academics of our time are scientists and mathematicians, but looking back at ancient history, there have always been famous philosophers dominating the academic landscape. What changed between the ancient world with Plato, Socrates, Cicero, Marcus Aurelius, and our modern world where we focus on figures like Einstein, Hawking, and Turing?.

This could be because, during the ancient Roman and Greek times, philosophy was science and mathematics. There was no distinction. The Greek philosopher Democritus is the creator of atomic theory. He created the concept of the atom, an incredibly small particle that makes up the objects we see. At the time he was considered a philosopher, but if he were researching atomic theory in our modern world, he would be considered a scientist. Similarly, Pythagoras is considered an ancient Greek philosopher even while his contributions to mathematics are taught to every high school student. If he had created the Pythagorean Theorem in the 19th, 20th, or 21st centuries, he may have been considered a mathematician, not a philosopher.

This argument can also work in the opposite direction. Einstein, Hawking, and Turing could be considered philosophers. To illustrate the complex mathematics and physics that our

modern scientists study, our modern scientists create thought experiments just as ancient philosophers did. Consider Schrödinger's cat, Erwin Schrödinger was an incredibly talented physicist. He was a pioneer in quantum physics, and yet his most prominent work is a thought experiment. His thought experiment is related to his work as a quantum physicist and is designed to illustrate the idea of quantum superposition, but he is using the same methods that famous philosophers used to illustrate their points to their audience.

Similar to ancient philosophers, modern scientists and mathematicians are trying to discover more about how the world around them functions. Ancient philosophers often expanded their thoughts into religion and culture, not just science and mathematics, but their contributions to math and science are undeniable. The lack of concrete data and analysis that ancient theories were based on made ancient theories more philosophical and less scientific. Without precise instruments, ancient philosophers could only use observation of their immediate surroundings to create theories. Democritus observed that objects are made up of smaller versions of that object, so he concluded there must be a most basic, smallest, building block that makes up an object. With more data, he may have been able to create a modern scientific theory.

REFLECTION ON INFECTION

by Owen Butler (Owen J. Roberts)

It is a known fact that a pandemic has been ravaging the globe for the past two plus years. Many argue that humanity is exiting the pandemic due to the lack of restrictions and mask mandates while others refute that, saying that until there are a low amount of cases and high vaccination rate, the pandemic is not over. Because the topics surrounding the pandemic are dividing forces, we often forget the once-in-a-lifetime experience we are all sharing; many generations have lived their entire lives without the presence of a global pandemic. To remind ourselves that we are all enduring similar circumstances, it is important to reflect on past diseases and their effects on society. Not only could this bring people together, it could also provide solutions and information on what to avoid. Through a classical lens, the Antonine Plague, which affected the Roman Empire from 165 AD to 180 AD, is a good comparison to the COVID-19 Pandemic.

Although concentrated areas of disease (epidemics) were frequent, the Antonine Plague was one of the first pandemics. Similarly, in the years before COVID, there had been numerous outbreaks and epidemics, but they never reached a pandemic status. Dissimilarly, there had been pandemics, like the Swine Flu. Also, the Roman Empire, during the years leading up to the plague, had economic prosperity, which caused overpopulation, which caused unsanitary conditions. These conditions made the spread of the plague, which was most likely smallpox,

very rampant. The population was declining at such a rapid rate that they had to allow more people into the city to maintain the city's population. Another commonality between the Antonine Plague and the COVID-19 pandemic was the extreme effect it had on all populations; specifically wealthy people, who usually did not face as much adversity as those in a lower socioeconomic class, were affected in both instances. Out of Marcus Aurelius' fourteen kids, only two survived to adulthood. While COVID did not have this grave of an effect on the upper class, restrictions surrounding COVID did affect them, just as it did to all other classes. An area where the two pandemics diverge is their death rates. For the Antonine Plague, 30% of the population died, with a 75% chance of death if one were to have caught the disease. Unlike the Roman plague, the COVID-19 virus had a population decrease of around 0.075% and a chance of dying at around 1.18%. Surprisingly, the death counts for each disease are similar, with both calculated in between five-million and ten-million.

The Antonine Plague and COVID-19 Pandemic have a variety of similarities and differences, which makes them an interesting comparison. Both are extremely tragic, with many families torn apart and lives uprooted. Although pandemics are traumatic experiences for everyone, it is important to realize that not only do we have each other to rely on, but we have the experiences of our ancestors to learn from as well.

YOUR CITY LIES IN DUST, MY FRIEND

by **Gianna Crane (Owen J. Roberts)**

"Your city lies in dust, my friend," Siouxsie Sioux sings on *Cities in Dust*, the 1986 single by British rock band Siouxsie and the Banshees. A well known song at the time, few people are aware of the history behind the track.

After the release of *Cities in Dust*, Siouxsie told *Creem* magazine that she wrote the song after visiting the famous Roman city of Pompeii, where the 79 A.D. volcanic eruption buried two thousand people under lava and ash, preserving their bodies in layers of rock. Siouxsie cited the petrified bodies as what moved her to write the song, saying that they appeared almost alive while trapped in their volcanic grave.

When considering the origins of the song, the track's lyrics can be linked not only to the tragedy at Pompeii, but to other aspects of Roman life. The first verse poses the question, "Were you praying at the Lares' shrine?" In ancient Rome, the Lares were known as common household

Gods that were given gifts and worshiped daily inside Roman homes. This is in relation to many of the bodies being found in their houses during the time of the eruption.

Siouxsie also portrays what life may have been like for the citizens of Pompeii who had no idea what their future held for them. She sings: "Water was running, children were running, you were running out of time." The song then goes on to describe the deaths of those caught in the eruption, depicting their deaths by lava as well as their preservation inside molten rock.

It is just as important to recognize history in our modern art as it is to make a killer song, which Siouxsie and the Banshees did perfectly. On the track, Siouxsie Sioux's emotions are clear in her voice as she passionately performs *Cities in Dust*, a song that honors not only Roman history, but the tragedy that is known as Pompeii.

DEAR DIDO

by Hana Boulware (Harriton)

Dear Dido,

I'm a senior now, and feeling really bummed about not coming to convention again. I don't think I'll return as a SCLer. Do you have any advice about feeling like I'm leaving forever?

Thanks,

A Concerned Student

Dear Concerned Student,

Wow, I'm so glad you're conflicted about leaving! It's nice to know that SOME PEOPLE have a conscience about GROSS BETRAYAL. My advice: don't be a liar. That way you'll leave with no false promises and you won't be responsible for anyone's, oh I don't know, tragic death? That really puts a damper on your future <3. People are usually really resilient and understanding if you give them fair warning and don't act like a lying scumbag.

It's so sad that you're leaving, but we often say good-bye to most of the JCLers. We'll always welcome you back with open arms if you choose to come back. Remember that honesty is always the best policy. Take your time to say your goodbyes and know that this doesn't have to be a complete ending. You'll always have fond memories untainted by tragedy as long as you're upfront about your absence. I'm sure you'll do something great when you leave us, maybe found a city not built on fratricide and war! The sky's the limit, though really *that* is not a high bar to clear.

Tata now,

Dido



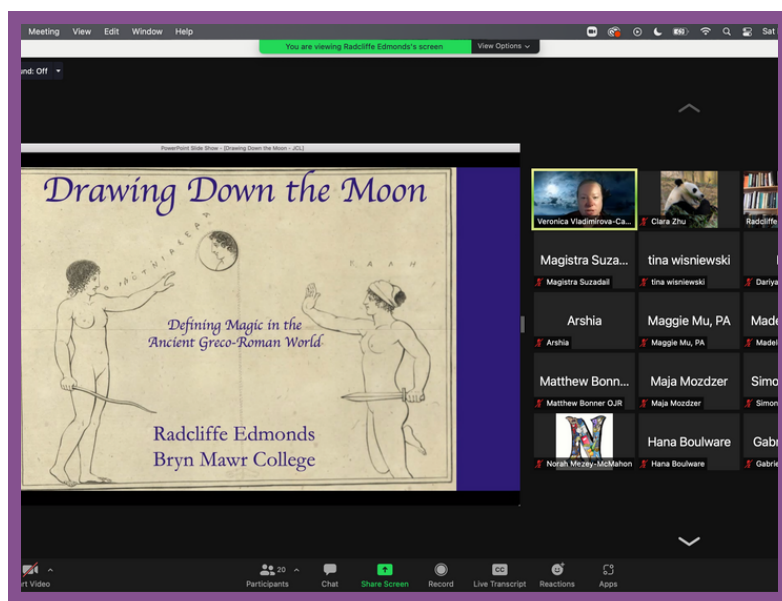
STUDENTS GET EXCITED FOR PAJCL AT A PRE-CONVENTION FEAST (HARRITON)

MORE CLUB PHOTOS



**STUDENTS VISIT PEABODY
LIBRARY IN BALTIMORE AS PART
OF A CLASS TRIP
(BISHOP MCDEVITT)**

**RIGHT: DR. EDMONDS GIVES A
TALK ABOUT ROMAN MAGIC AT
CONVENTION
(HARRITON)**



**MEDEA ANIMO AEGRA, AMORE
SAEVO SAUCIA: A COMIC
BY: CAROLINE RIEGEL
(CONRAD WEISER)**





JUNIORS PREP THE LATIN ROOM AHEAD OF THEIR PRE-CONVENTION FEAST
(HARRITON)

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EDITOR'S CHOICE AWARDS

Favorite Poem: Septem Dies Saturnalia
by Vedika Nair, Olivia Savochka, and
Owen Butler (Owen J. Roberts)

Favorite Anecdotal: Holiday Caroling by
Hana Boulware (Harriton)

Favorite Historical Article: Ancient
Cancel Culture by Owen Butler (Owen J.
Roberts)

Favorite Drawing: Poseidon by Ashton
Cone (Conrad Weiser)

Editor's Note

Salvete Omnes!

It has been such an honor to serve as editor this past year, and I'm very excited to be continuing in my role for next year. I had so much fun at Convention and hope to see you all next year. Until then, keep loving Latin and have an amazing summer!

-Willa Salmanson