

SEPTEMBER 4, 2020

Chapel Sing: The Show Must Go On



COURTESY OF THE BACHELOR ARCHIVES

One of the many hallmarks of the Chapel Sing experience involve members of the Sphinx Club doing their best in challenging participants knowledge of the fight song, as seen above. Without a doubt, the event will look much different this year.

AUSTIN HOOD '21 | EDITOR-IN-CHIEF • The ongoing COVID-19 crisis has altered life on Wabash College's campus in ways that would have seemed impossible for most just a few short months ago. The hoards of students who once rubbed Eli Lilly's head for luck practically automatically as they ascended the stairs in front of the Goodrich Room now must do so with extreme caution. Fraternity pledgeships, if they are happening at all, are a mere shadow now of the fall juggernaut which has brought color to campus like clockwork since time immemorial.

Despite the multitude of challenges that this semester has brought to life at the college thus far, at least one tradition will carry on. This week, The Sphinx Club announced that Chapel Sing, the Wabash tradition par excellence, will be held on Thursday, September 17.

"As I am sure you can imagine, Chapel Sing will be different this year," said Drew Butrum '21. "The Sphinx Club is working closely with the college to ensure that we can experience Chapel Sing in a safe manner."

Chapel Sing, an annual staple of Homecoming Week, is a competition in which fraternity pledge classes lineup in front of the Pioneer Chapel and sing "Old Wabash" on repeat for approximately half an hour. Members of the Sphinx Club, which facilitates and judges the event, attempt to make participants slip up in their singing by distracting them with screams and gestures. That pledge class who has the least number of participants make mistakes in their repetition of the song, and who the Club determines to sound the best in unison, is deemed winner of the competition.

This longstanding Wabash tradition is a favorite of students, parents, alumni and members of the community at large. The practice dates back to at least the Mid-Twentieth Century, when each freshman, fraternity or independent, was expected to learn The College's sprawling fight song (considered by some to be the longest in the country) or risk getting a 'W' shaved into their head. Chapel Sing took the approximate form we know now in Mid-1980s when it was adopted by the Sphinx Club from

the then-defunct Senior Council and it became structured by fraternity pledge classes.

In ordinary years, the competition is far from COVID-safe, with plenty of screaming and personal-space disregarding. Given current social distancing guidelines, the Sphinx Club has worked hard to hold the event without risking it becoming a superspreader scenario. That is to say, Chapel Sing will doubtlessly look a lot different this year than in years past.

While the student body still does not have exact details on how the event will be held, Sphinx Club President Josh Janak published guidelines for song practices which could give an indication of what those precautions may look like come September 17.

The expectations for Chapel Sing practices that Janak listed in a campus-wide email are as follows:

Participants must be a minimum of 16 feet apart.

Participants must be in small groups to minimize the number of any potential spread. Entire freshman classes should not practice together.

Participants and those leading the group must wear masks (plus face shields, if available) at all times.

Practice must take place prior to 11 P.M. and is limited to 20 minutes at a time.

Given health and noise concerns, participants should not be shouting "Old Wabash."

While clearly these guidelines are quite distinct from the song practices most of The Wabash Community has experienced in past years, many are thankful that Chapel Sing is going to occur at all this year.

"In a perfect world, we'd be able to hold all of Homecoming Week like normal and get to experience all of the wonderful traditions that we know and love," said Sphinx Club member Reyer Howe '21. "And while a lot of guys are nostalgic for past years when life on campus seemed a little more normal, I think everyone is glad to see that we're making Chapel Sing happen in some capacity this year. I think it's just another example of how this community can pull together to make just about anything work."

Students Hold Protest on Race, Police Brutality



JACOB MALDONADO '24/PHOTOS

Before Thursday's Chapel Talk, members of the Malcolm X Institute of Black Studies held a demonstration to bring attention to the issues of police brutality and systematic injustice towards black people in America. The action comes in the wake of recent tragedies that have sparked nationwide protests in the same vain.



CAVE Life

The Spicy History of Curry

CHEF PROF. RICHARD WARNER | GUEST CONTRIBUTOR • The word “curry” carries multiple meanings. It refers to a good number of dishes with origins in India, but which have spread throughout the world. The cooking methods spread from the Indian subcontinent especially after the advent of European trading systems in the Indian Ocean and Atlantic Ocean. Like the Mexican taco and the American hamburger, versions of curry can be found in nearly every single corner of the world today.

“Curry” also refers to the name of a spice, or more properly a mixture of many spices that can vary by chef and region. While there are “curry leaves” from a tree of the same name, this is not a major ingredient in most curry powder. In fact, curry spice mixes can include any of a few dozen spices. Some of the more predominant ingredients are ground cumin, turmeric, ginger, coriander, cardamom, various hot peppers and others. India was the site of considerable migration, invasion, and connection during early history. Most famous of these movements were the Indo European invasions, beginning around 2000 BCE, which led to interesting changes in languages that can be retraced today. Linguistic diffusion is of course just one element of cultural diffusion, as new forms of religiosity developed in the subcontinent, but more interesting for our purposes here, food technologies were shared and changed. Early evidence of this is spotty but at some point people began utilizing a form of mortar and pestle, probably to grind seeds

and other flavorings. On one level we can date the invention of curry to this period as a result.

As students of HIS 101 know well, an active trading system that linked Eurasia had solidified by the first millennium CE, which we now call the Silk Roads due to that expensive trade item from China that was traded between regions. The Silk Roads were also a vector of cultural change, certainly with religions such as Buddhism but also with sharing new foodstuffs and cooking practices. Thus, curry as a cooking practice moved through Asia to a degree.

The curry diaspora took on a greater importance by the thirteenth century with the rise of the Indian Ocean system. This Muslim-dominated trade stretched from the east coast of Africa to the Strait of Malaka in today’s Indonesia and then northward to eastern China. Sailing implements such as the compass and later the lateen sail greased the wheels of this system. By the time Europeans arrived around the Cape of Good Hope in 1500, curry had spread from one side of the Indian Ocean to the other. Today it is easy to find varieties of curry in East Africa as well as Indonesia.

The Portuguese, English and Dutch arrived in the sixteenth century and began to dominate the Indian Ocean trading system with their guns and trading companies. The English in particular were able to exert political control, especially over South Asia. Due to these connections, curry was imported to the British Isles and today many consider it the national dish. As my students know, I’ve long held



COURTESY OF CHEF PROF. RICK WARNER

Chef Warner enjoys cooking for family friends and students in his home kitchen.

believed in the oxymoron of “Good British food.” Turns out that establishing an empire upon which the sun never set was a good culinary decision.

In an earlier effort to get to the Indian Ocean by boat, Columbus accidentally discovered the Americas, and Cabral accidentally discovered Brazil. These two sailing mistakes changed the world of curry as well. Prior to the “Columbian Exchange” between hemispheres, many plants and animals were available in only one half of the world. While Eurasia and Africa offered new sources of animal protein and a few new plants, the so-called New World placed a host of new plants on the world’s table. Chief among these were tomatoes, potatoes, and... capsicum chilies. While sweet peppers were grown in the Mediterranean and Asia, hot peppers

originated in the Americas. Thus, a key ingredient in many curries –chilies –arrived only after Columbus sailed the ocean blue. No doubt there were other ingredients to heat up pre-Columbus curries, but the spiciness level of curries worldwide moved from a “3” to at “5” with the introduction of this critical crop.

There are many varieties of curry, which share cooking methods and similarity in spices to a degree. These can be made with chicken, beef, lamb, seafood, even tofu (yeah, I know, not a huge item at Wabash). One of my sous chefs at “The 308, Dr. Sujata Saha, has shared here recipe for Lamb Vindaloo, a curried dish from her home in India. Of course... we make it with lamb from Silver Valley Farm, aka President Scott and First Lady Wendy’s local farm. Bon Appetit!

From The Ramsey Archives:

The Bachelor

TUESDAY, SEPTEMBER 16, 1930

WABASH ALWAYS FIGHTS!

WELCOME, WABASH FRESHMEN!

Already over 150 members of the Class of 1934 have registered, signifying their intention of joining a host of men who are known as Sons of Old Wabash. As the first official voice of the student body of Wabash, The Bachelor, in addressing the new men, will attempt to offer a student welcome as well as a few suggestions concerning the customs of the school.

Wabash college has always prided itself in the spirit that the student body gets behind worthwhile activities. Because of that spirit athletic teams representing only 500 men have met the largest of collegiate foes and have come through with the victory banner. Such terms as “Cavemen”, “Little Giants”, and “The Hell Roarin’ Five Hundred”, have come to Wabash through the years and are yet still descriptive of the institution.

Men who have chosen Wabash as their field for higher education are assumed to be men who are willing to take to their hearts and minds the fighting spirit of the Scarlet. Wabash men are never licked. Defeat seemed certain in the closing minutes of the Homecoming football game last year, but the never-ceasing Wabash cheering section was rewarded by victory, partly because it was still a typical Wabash cheering section.

New students will find that every phase of freshman life is not a bed of roses. However, it is a year through which every upper classman has gone and every man reveal in the fact that he had the opportunity to do it. It is a year of finding new friends and a new idea of what school really means; a year of transition from the secondary school to the college.

We of the upper classes, looking over the records of nearly one hundred classes are assured that the men of Wabash ’34 come of the same stock, and now that they are in the fellowship of the Scarlet they will be worthy of it for—WABASH ALWAYS FIGHTS!

Lamb Vindaloo

Ingredients

- Vinegar -2 tablespoons.
- Sugar -1/2 tea spoon.
- Mustard seeds -1/2 tea spoon.
- Cumin seeds -1/2 tea spoon.
- Cinnamon stick -1 piece.
- Cloves -3 numbers.
- Ginger small -1 number.
- Garlic -6-7 cloves.
- Pepper corns -1/2 tea spoon.
- Red chilli dry (big) -5-6 numbers----ADJUST THIS TO MAKE THE GRAVY LESS HOT
- Salt -to taste.
- Lamb -500 grams.
- Oil -2 tablespoons.
- Coconut milk -1/4 cup.
- Onions (chopped) -1 number.
- Water -as required.
- Cardamom -2 numbers.
- Meat tenderizer -1 tablespoon.

Methods

- Wash lamb, apply salt and meat tenderizer keep it aside for 1 hour.
- Then add red chili, peppercorns, garlic, ginger, cloves, cinnamon, cardamom, cumin seeds, mustard seeds, sugar and soak all these in vinegar and coconut milk for 30 minutes
- Then add this to a blender and blend it into a fine paste.
- After one hour, take the lamb and add all the spice mixture mix well and keep aside for 4 hours.
- After 4 hours take a pan add oil. When hot enough, add lamb and cook for about 5 minutes.
- To it now add lamb masala, cook for 5 minutes then add chopped onions, cover the pan with a lid by adding some water and cook on a low flame.
- Cook till the lamb is tender or oil oozes out and serve.

IAWM

The Indianapolis Association of Wabash Men

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The Problem with Diversity and Inclusion

Malik Barnes ‘23

Reply to this editorial at mjbarnes23@wabash.edu



Diversity and Inclusion (D&I) tends to be a matter that everyone seems to uphold as relatively important. Given my role as the Diversity and Inclusion Chairman here on campus, I have had just enough observation to form some reasonable conclusions regarding D&I here at Wabash.

First, minorities initiate most if not all of the student led D&I efforts. This makes some sense, given that whatever the minority students may be addressing may be something that they experience perhaps on a daily basis; it is really difficult to understand something that may not affect you without going out of your way to research and consciously further your understanding. That being said, Wabash has a minority student rate of somewhere near 17%. Therefore, unless the other 83% of the student population goes out of their way to intentionally understand

the minority perspective/struggles, they will never quite understand or even acknowledge the relevance in the minority students’ call to action, in an attempt to make elements of the Student-led Wabash culture more inclusive for them and every other minority.

The problem with this is that eventually many of those minorities who are attempting to lead an initiative and make things more inclusive get burned out, or simply choose to apply their energy elsewhere due to the lack of positive outcomes. There are arguably certain groups on this campus that lead or are influential to an extent on the campus culture, such as the Sphinx Club and fraternity leaders. Given that most of those relatively influential organizations on campus are predominantly filled and led by white students, and considering that they are not necessarily obligated to understand that minority perspective mentioned above, I have observed that minorities of various sorts (myself included) “spin their wheels,” attempting to advance an initiative, yet facing resistance in getting the majority students to invest, be it time or effort, in the initiative to the extent needed for the initiative to be fully effective. This ultimately renders the efforts of the minority relatively useless in an attempt to make the Wabash community more

inclusive for all.

This problem cannot, however, be fully attributed to the majority students. Generally, people will naturally migrate to where they feel the most comfortable, and whether one grew up in a predominantly white community and did not have to interact with various minorities or for any other reason, a white or majority student may not even know how to, or feel comfortable approaching, a minority in the same way as another majority student. Not to mention, if they were fed inaccurate or racist information, this is the only basis they hold when considering minorities. Higher education institutions, I believe, are required to intentionally cultivate an inclusive environment merely on the basis that, if the institution does not deconstruct and inform individuals similar to the ones mentioned above and, better yet, gives them the capacity to huddle together in a living unit, creating an echo chamber, at least in regards to D&I or minorities themselves, the individuals have no reason nor motive to naturally deconstruct and better inform themselves. While there are, of course, outliers, I believe this is one of the largest issues at Wabash when it comes to D&I efforts.

The last notion I would like to expand on is the idea of the minority leading such initiatives. I will speak on my behalf and on behalf of those who have

expressed similar concerns in saying that we by no means have any more answers than a majority member might have regarding how to address racially motivated violence. What we do have, however, is life experiences. So when another unarmed black man gets killed, or any other racially motivated tragedy occurs rather than asking the minorities “what should/can I do,” conduct your own research, consult with the minorities because they do live the life of a minority, and ultimately prove your investment in these matters by forming your own conclusion and creating your own plan.

The minority students should not be the ones forced (meaning that if they do not do it, no one else will) to try to fix and figure out these issues that existed here at Wabash long before they even heard of this outstanding institution. Use your platform as a majority member to elevate the minorities’ concerns, so that one day, especially at Wabash, there will be no need for such elevation, in that we will all have an equally engaging, enjoyable, and intimate experience during our time here. It is because I love this institution, and I try my hardest to iron out as many “wrinkles” as I can rather than protect and hide them.

We claim to be a brotherhood. Let’s continue to look for ways we can better live up to that.

RE: Whom Will You Vote For?

Jake Vermeulen ‘21

Reply to this editorial at jkvermeuz1@wabash.edu



I have a lot of respect and admiration for Drew Bluethmann, one of my colleagues on the editorial board. Drew is an excellent writer and a great guy. However, his opinion piece last week, “Whom Will You Vote For?” was disconnected from reality. In it, he uses a clever allegory from an episode of South Park titled “Douche and Turd” to argue that both President Trump and former Vice President Biden are bad options, that

the differences between them are not that significant, and therefore he doesn’t feel obligated to vote for either of them. That’s certainly not an uncommon position. In 2016, only about 58% of eligible voters cast a ballot, according to the United States Elections Project. That kind of disengagement is a significantly flawed position that ignores the real implications of the outcome of the upcoming election.

Disliking both of the candidates personally is certainly defensible. I certainly have my own preference – I’m voting for Joe Biden, and I think he’s a far better man and would be a far better President than the current occupant of the Oval Office. But I can understand disliking both candidates. That is not a good reason to avoid voting. The presidency is not just about your personal dislike about one of the candidates. This election – and any presidential election – will have significant, lasting effects on the policy choices our country makes and on the lives of millions of people. Drew makes

a reference to both candidates being relatively close on the political compass, but that’s really not true. Joe Biden is not the most liberal member of the Democratic Party, but on almost every major issue, the candidates have completely different visions for how we should move forward.

Whatever positions you take on the major issues that face our country, this election has serious consequences. The major candidates disagree on health insurance, grappling with systemic racism, climate change, foreign policy, LGBTQ+ equality, and a host of other issues. I could make a case for why Joe Biden’s positions are better, but that’s really not the point here. The point is that this election will change real peoples’ lives, regardless of what you think about the candidates personally, and sitting it out or voting for a candidate with no chance of winning is to say that these things don’t matter.

The problem with the reference Drew makes to the South Park episode is that

it’s about an election for a school mascot. If you dislike two options for a mascot, who cares? The choice of a mascot will have no real impact on your life or anyone else’s. The stakes for electing the President of the United States are infinitely higher. Decisions that person will make in the next four years will literally have life or death consequences. Choosing to sit the election out ignores these very real impacts.

The point of this article is not to tell you who I think you should vote for. I’m sure we will all get into those arguments as the election gets closer. My point right now is this: vote. Throwing your hands up and saying “both candidates suck” is an immature position that ignores the very real people who will be impacted by the outcome. Even if you have the privilege of being isolated from some of these issues, understand that there are millions of people who do not. If you don’t particularly care for yourself, try to live humanely enough to care for them.

The Lady is a Tramp

down to the simple facts, some of those facts just resonate more than others. We realize that a judge can be biased, so we add a jury, but adding a variety of biases does not eliminate bias. If anything, it just enforces a common societal bias. A clear example of this is the way our justice system has dealt with bias towards race. Would anyone say that a jury eliminated rulings based primarily on the race of the defendant? Well, yes actually. There are people that would probably agree with that, because facts often take a backseat to personal biases.

The sword and scale have always bothered me in a literal sense. Why would she be swinging a sword around blindfolded? That just doesn’t seem safe. Also the scale, how is she going to see which side is heavier, when, once again, she can’t see. It bothers me. But it might even bother me more on the metaphorical level. The scale is there to weigh the facts of the case, but it would be rendered useless if not all facts were considered. What facts do the courts consider? I don’t think it really matters how you answer that question, because I doubt you would say that the court considers all of the facts. Even if all “relevant” facts are considered, there are many left on the table (and out of Lady Justice’s scales). It’s unreasonable to think that we could ever consider

every factor that leads a person to perpetrate a crime. It’s just not possible. Maybe this is not a big deal with most cases, and maybe the evident facts are all that is required to reach a reasonable ruling, but reasonable is far from perfect. I only bring up the faults in the blindfold and scale to show that humans are incapable of perfect justice, not that they are incapable of any level of justice.

The sword, representing swift and decisive action upon her ruling, bothers me least of all, because it is least possible. We are fully capable of acting immediately and definitively on our rulings. However, capability does not describe reality. The justice system is anything but swift and decisive. Appeal processes can last years, and rulings are overturned daily. However, that is a necessary procedure considering our imperfections as issuers of justice.

In many cases our imperfections don’t dramatically hinder the benefits that come from the court system. It helps that most of our punishments involve an element of mercy. For example, prison is partially seen as an opportunity for rehabilitation and a path back to society. Even a life sentence is merciful by giving the condemned a chance to grow and develop as a person. Mercy is a check of the issues with human-based

justice, and I would even say that while mankind is incapable of perfect justice, we are very capable of perfect mercy. But what happens when we take all mercy out of our rulings? When we condemn someone to death, we strip away the possibility for any mercy towards that person. We take their life solely on the fallacy that we can know what is truly just. How sad is it that we can value our own hubris and self-assurance over the dignity of a life? Why have we decided that an inherently biased and under-informed judge and jury is enough to separate a celebrated execution from a common murder? There are probably people out there that deserve to die for what they have done to others, and are indeed far past any hopes of rehabilitation, but it is only by our own arrogance and devaluation of human dignity that we can be the ones to decide the time and manner of their death.

Lady Justice stands for ideals beyond the reach of humans, and in our quest to attain her virtues, we have perverted them into vices. She could just as easily represent our blindness to the whole truth, our tendency to weigh our own values and perceptions above than those of the accused, and our willingness to strike down, swiftly and decisively, those whom we ourselves have deemed unfit for society.

Why All This Has Happened

Caleb Dickey ‘21

Reply to this editorial at cmdickey21@wabash.edu



In a 1983 speech Aleksandr Solzhenitsyn, a survivor and historian of the Soviet Union’s Gulag system, summarized the devastating Russian Revolution’s cause by recalling an explanation he heard as a child: “Men have forgotten God; that’s why all this has happened.” As we survey the chaos that is occurring in our own society today, we can identify the same root cause now: Men have forgotten God.

In the speech, Solzhenitsyn traced the line from the church weakening in the 17th Century to Gulags in the 20th Century. After the church began weakening and losing its cultural power, it was not long before people would accept radical transformations to Russian life “which favored the economy, the state, and the military at the expense of the religious life,”

according to Solzhenitsyn. As Russia moved toward secularism—toward prioritizing material, non-religious concerns such as the economy and the military over a healthy religious life—Marxist philosophy was able to gain a foothold and spread among the educated class. Once that philosophy, which boils all meaning down to material and economic terms, gained support, the state inevitably began using force to quell religion and usher in a new utopia.

We can draw a similar, albeit condensed, line in our current situation. The church in America has been weakening for decades; we are less religious today than ever before. Although the vast majority of Americans identify as religious, our religiosity—our actual devotion to our faith—has declined significantly according to several metrics.

The COVID-19 pandemic revealed this lack of religiosity. In response to the spread of the virus, we ceased nearly all activity—all activity that the state and federal governments deemed “non-essential.” Because of our lack of religious convictions, we cowered at the thought of an increased chance of suffering and death; without religion, we have nothing to fear more than suffering and death because they mark

the end of pleasure and this life, which, according to secular materialism, encapsulates everything for which we should strive. Talk of finding meaning in suffering or facing death with confidence of an afterlife has no place in public discourse.

Not only our fearful response, but our classification of certain activities as “essential” and others as “non-essential” further revealed how deep our secularism runs. “Essential” activities have been classified as anything necessary to keep us alive and physically comfortable. “Non-essential” activities have included church, social events, and for all of those whose job was “non-essential,” work itself.

By accepting this contrast, we have completely lost grip on what the essence of a human is and agreed that we are essentially animals—as long as we can get our food and a little bit of entertainment, we should be happy with no complaints. There is no essential difference between a dog and a human, according to our response to the pandemic; rather, both are animals which only need material comfort to be satisfied.

But this is not what it essentially means to be a human; the essence of a human is to be religious, to be social,

to be active. Thus, we cannot reduce a person’s essential needs to what we need to survive; rather, a person’s essential needs include religion and community and diligent, intentional work. These are the things which separate us from animals. These are the things which make us human.

I want to be clear, though, that I am not necessarily arguing against many of the measures taken. It could be that when evaluating all aspects of the human being, such drastic measures were still necessary to preserve human life and society. My point is that the immediacy with which we acquiesced to such policies reveals that we have a simplistic, animalistic view of ourselves.

When men forget God, this is the resultant view. It was such a view that led to Marxism gaining support in Russia and its advocates slaughtering millions upon millions of people. Now, we have forgotten God. We have begun to view ourselves as materialistic animals. We have rioters and looters on our major cities’ wreaking havoc on communities. And those who hold Marxist views also tend to defend the violence. In Russia, forgetting about God led to the Gulags; what will it lead to for us?

COVID-19 Best Practices at Wabash



COURTESY OF COMMUNICATIONS AND MARKETING

Along with the pressures moving to college brings, Wabash freshmen have had to tackle new health and safety cautions during their first semester at the College.

ALEX ROTARU '22 | EDITOR-IN-CHIEF • With COVID-19 closing schools like the University of Notre Dame and the University of North Carolina at Chapel Hill, maintaining a residential campus is turning out to be a difficult endeavor. For this reason, campuses like Wabash are looking at what other colleges and universities are doing to ensure they stay residential. The Bachelor sat down with Dean of Students Gregory Redding '88, Haines Professor of Biochemistry and Special Assistant to the President for COVID-19 Ann Taylor, and Montgomery County Deputy Health Officer Dr. John Roberts '83, who talked on what they learned from other campuses about how to keep Wabash a healthy and safe residential campus.

One key part of a good strategy is “just having a robust central organizing body, whether that’s the college administration or the Student Health Center,” Roberts said. “[We need] someone who’s taken the lead as far as a top down approach to coming up with procedures and implementing them successfully by delegating them to a group of people.” At Wabash, the Healthy Campus Task Force took on this role.

“[We, as a campus, have] spent a lot of time this summer looking at how to

best [maintain a residential campus],” Redding said. “And to try to create an environment that corresponds to what the science says would be safe.” For this purpose, the Health Campus Task Force has been looking into best practices and expert guidelines on the matter.

“We really tried to go with the best sources we can find,” Taylor said. “There’s material from the CDC. The ACHA - which is the American College Health Association - had a lot of really good guidelines, too. And as part of the ACE Fellowship [which Taylor was awarded for Spring 2020], there are 30 other fellows, so we had lots of conversations about what was happening at our home institutions and at our host institution.” Taylor also said that many of the COVID-19 best practices parallel working with radioactivity: distance and shielding - i.e. mask wearing - are key.

Proper ventilation also helps reduce the spread of COVID-19, as airborne transmission occurs most frequently. “The staff at Campus Services have done a thorough evaluation, with outside engineering firms, of our HVAC [Heating, Ventilation, and Air Conditioning] systems, and finding ways to optimize them,” Taylor said. “They’re actually doing a study where they’re looking at

carbon dioxide levels in the classrooms to make sure that it really is working and that the circulation is happening, because, since people breathe out carbon dioxide, one way to make sure the [HVAC systems] are moving air out is by measuring the carbon dioxide levels in those spaces.”

For these guidelines to work, they have to be tailored to the institution’s specific area - in Wabash’s case, a Midwestern rural town. Thus, institutions in the Great Lakes Colleges Associations, as well as nearby large universities, like Purdue University, can provide relevant case studies of these policies in action. “There’s also been conversations among the colleges with the GCLA and the ICI [Independent Colleges of Indiana] about where we’re [all] at,” Taylor said. “Most [GLCA colleges] are doing the same kinds of things that we are doing,” Redding said. However, Wabash has some of the most, if not the most relaxed restrictions in the GLCA, in part due to the administration being able to trust students.

COVID-19 is difficult to distinguish from Influenza because they have similar symptoms, so most GLCA campuses, including Wabash, are mandating flu vaccines this Fall. Also, “when flu season

hits us, we’re going to have a significant flu outbreak here,” Redding said. “We might be keeping COVID-19 in check, but if we stack the flu on top of that we’ll have exhausted the resources available to us [to ensure campus health and safety].”

Unlike other colleges, Wabash does not restrict where students can go, both on and off campus. “There are campuses that do not allow students to leave campus,” Redding said. “Others are trying to create cohorts, or bubbles, within the campus [...] so that, if there’s an outbreak, it stays in that bubble. But, because we’re such a small place, in a given day, a student probably interacts with every other student, one or two students removed, [so this strategy wouldn’t make sense.]”

Student life will be the key factor in determining whether or not Wabash will stay residential. “In all of those cases [where universities shut down because of a high rate of COVID-19 on campus, the cases] were all traced to parties or other large social events where people are unmasked, or many people [are crowded] in small spaces.”

Adaptability is key to all campuses. The only way for Wabash to stay residential is for everyone to follow scientific advice and best practices.

Thomas Talks Coronavirus Travel Hurdles

LIAM GRENNON '24 | STAFF WRITER • As COVID continues to ravage the United States for the seventh consecutive month, every industry on earth is feeling the effects of the global pandemic. One of those industries, which has felt the effects particularly hard, has been airlines. For many, sitting close to other travelers, who could be from anywhere in the country, during a pandemic has been less than appealing. However, despite the risk, the need to travel has not gone away.

The Bachelor sat down with Sabrina Thomas, BKT Assistant Professor of History, to talk about the factors that went into her choice to fly earlier this summer. Thomas is no stranger to flying, describing herself as a “frequent traveler before COVID,” she like many others has tried to acclimate to air travel in a post-COVID world.

“It was a last-minute decision whether to fly or not, but I saw a window of opportunity where if I was going to be able to go before next year, this was probably my only chance,” Thomas said, wanting to make it out to Colorado to visit her Mom. After choosing to fly, Thomas took many precautions to maximize the safety of both herself and those that she was visiting.

“I booked the first flight out both directions, thinking it would be the cleanest the airplane would be,” Thomas continued, “And also most people don’t fly on the first flight.”

The CDC recommends bringing cleaning supplies and hand sanitizer, and most airlines mandate that masks be worn. After speaking to friends that had flown amidst the pandemic, she decided that her preferred airline, Southwest, was taking the necessary precautions to keep

passengers safe. Getting to and from the Colorado airport, along with having a place to stay, would take even more planning.

“My sister drove my Mom’s car to the airport the night before,” Thomas said. After wiping down the car in short term parking, her sister left the key for her so Thomas could go straight from the plane to a car. She stayed with a friend who lived in the area, staying on one side of the house which had a separate door and accommodations to limit their exposure to one another. After all of this, she was able to spend time with her mom, masked up and outside before going through a similar process to get home.

“After getting home,” Thomas said, “I quarantined in a part of my house for about a week.”

Luckily Thomas and her family stayed safe, but she remembered dreading soon

after returning home getting a phone call that her mother had gotten sick. As someone who knew an individual who passed away as a result of COVID very early on, she warns that “This thing doesn’t kill you until it does, and doesn’t affect you until it does”.

A warning that all of us as Wabash students should heed. The need for air travel hasn’t gone away, the dangers have just increased. For some, like Thomas, flying is a necessity, and with it comes the responsibility to protect one’s self and others. For those who have avoided flying despite low ticket prices, this may be a window into the future of air travel. Many will not be as careful as Thomas, and inevitably will infect others, but all we can do as Wabash men is uphold our duty to those around us, just like Dr. Thomas.

Salute to The Cactus

AUSTIN HOOD '21 | EDITOR-IN-CHIEF • The COVID-19 pandemic, in addition to the immeasurable toll of human life it has taken, has wreaked havoc on the nation’s economy. Since March, shelter-in-place orders, capacity restrictions and low consumer confidence has plagued businesses of all shapes and sizes. Experts have warned of an impending economic crisis on the horizon as both unemployment and infection rates remain stubbornly high.

This week, the COVID-economy claimed a victim that hit close to home for many Wabash men. The Neon Cactus, a popular night club on West Lafayette’s State Street, announced Wednesday that it would permanently shutter its doors.

First opening in 1992, the Cactus had for decades been a weekend destination for Wabash students looking to escape the walls of their living units and enjoy Purdue social life. “Cactus Runs” had grown so ingrained in Wally culture that most faculty recognized the trademark plastic mugs many students would bring back to Crawfordsville as souvenirs of libation-filled evenings.

“I remember hearing about The Cactus when I was just a freshman,” said Casey Akers '21. “It was Narnia

or something. You’d always hear such crazy stories from upperclassmen about what it was like and that just sort of built up the legend. I’m glad I’m old enough to have experienced that legend at least a few times before it closed down.”

The business relied on hoards of students to fill their 1,299 person capacity, particularly on “Thirsty Thursdays” when they offered steeply discounted drinks. Pre-COVID, it did so easily, as lines routinely wrapped around the building. Since March the business, like many other bars and nightclubs, had struggled to survive as local restrictions and pandemic concerns kept patrons from filling its iconic dancefloors.

“Twenty-eight years of bringing you the best in entertainment, events and promotions has been both our honor and our privilege,” wrote owners Jim and Sheila Cochran in a statement to The Purdue Exponent. “Due to the COVID-19 restrictions placed upon us, by both the state and the Tippecanoe County Board of Health, we are unable to sustain the cactus as it once was. We raise our mugs for all the concerts, the breakfast clubs, the special events, the first dates, the last dates, the dancing, and all-around the best party under one roof.”



COURTESY OF JOURNAL & COURIER

For nearly three decades, Neon Cactus was a fabric of student life at Wabash College and provided memories (maybe) for a life time.

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The purpose of *The Bachelor* is to serve the school audience, including but not limited to administrators, faculty and staff, parents, alumni, community members and most importantly, the students. Because this is a school paper, the content and character within will cater to the student body's interests, ideas, and issues. Further, this publication will serve as a medium and forum for student opinions and ideas.

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Letters (e-mails) to the editor are welcomed and encouraged. They will only be published if they include name, phone, or e-mail, and are not longer than 500 words.

The Bachelor reserves the right to edit letters for content, typographical errors, and length. All letters received become property of this publication for the purposes of reprinting and/or redistribution. Profanity may appear in the publication, but only in cases of direct quote or if profanity is necessary to the content of the story. Please do not confuse profanity with obscenity. No article or picture of an obscene nature will appear in this publication.

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A Glance at Greek Life



COURTESY OF COMMUNICATIONS AND MARKETING

Beta Theta Pi brother Jared Timberman '21 doing his part in making the transition for incoming freshmen easier during New Student Orientation.

ALEX ROTARU '22 | STAFF WRITER • Many things on campus had to adapt to COVID-19, including dining, classrooms, athletics, and traditions. These changes also affected another important part of campus: fraternities. With 60% of students going Greek in 10 different fraternities that have their own traditions, pledgeships, and protocols in place, it can be hard to ensure a sense of normalcy on campus while also maintaining health and safety standards. The Bachelor sat down with Inter-Fraternity Council President Cailen Shepherd '21, who is also a brother at Theta Delta Chi, to learn more about how fraternities and its leaders are adjusting to COVID-19.

"Each house is obviously different," Shepherd said. However, there are some common issues that all fraternities have to deal with. "I think the biggest thing is upkeeping consistent house communication," Shepherd said.

Some aspects of fraternity life will not change, rather will be enhanced this year. For instance, week-day study tables will continue as per usual, with pledges sitting socially distanced. Also, cleaning will be emphasized more than ever. "I can't say that enough [times] that we have to be sure our houses are clean," Shepherd said.

However, many traditions had to be overhauled to maintain health and safety standards for the pandemic. "We've already seen an impact on painting the Senior Bench," Shepherd said. "Chapel Sing is going to get impacted as well [, and] our traditional rush style was completely revamped." However, not all change is for the worse: "I think in the

future we should look at a rush process along [the lines of what we had this year], because I thought it worked out very well for us this year," Shepherd said.

The biggest hit to fraternity life comes from the social aspect. "My favorite part of being in a fraternity was getting to have get-togethers with the rest of the house, and really just have fun together," Shepherd said. "And, while that's not gone completely, I think we will be losing an important element of it." At many other colleges and universities, like the University of Notre Dame and the University of North Carolina at Chapel Hill, social events and large get-togethers caused spikes in COVID-19 cases that led to those schools shutting down. At Wabash, one of the fraternities that is under quarantine had their spike in cases traced back to a party they threw days prior.

Despite entire fraternities getting quarantined, Wabash can look to maintaining a residential experience mainly due to the culture of responsibility and brotherhood. "I think that, as we continue to go through this process, we will see nothing but increased due diligence from all fraternities," Shepherd said. The Inter-Fraternity Council will dedicate a sizable part of their effort this semester to help fraternities stay safe from COVID-19. "Every meeting, I think we're going to have a dedicated time going over how we can improve fighting COVID," Shepherd said. "We want to make sure that every fraternity knows that we are expecting everyone to be following [the health and safety] guidelines to ensure we stay on campus this year."

HI-FIVES

FIVE THINGS WORTHY
OF A HI-FIVE THIS WEEK

CAP CALAMITY

Lo-Five to group of Deltas and Betas that broke out in a fight over the stealing of one of the iconic Beta pledge hats. Look, Delt, we get it. But the middle of a pandemic is not the time for this foolishness.

SOMETHING'S FISHY

Hi-Five to Dean Redding for single-handedly (lol) pumping up Pornhub's stock price by banning visitors from campus to start the semester. We wonder if there's some inside-her trading going on there.

KANADA KINK

Hi-Five to Canada's Chief Public Health Officer, Dr. Theresa Tam, for advising that people wear masks during sex. Note: leather masks with mouth holes don't work for COVID prevention.

CLEAN-LIVING FOR HOLLANDER

Hi-Five to Prof. Ethan Hollander for successfully completing his Chapel Talk this week without handing a child a firearm. This one may not be as legendary as that one, but at least it was a hell of a lot more safe.

THE LIVING IS EASY

Hi-five to the lucky guys who get to quarantine in the luxurious Trippet Hilton. Enjoy the comofrt while you can, soon you'll be back to the land of blue mattresses and depression.

SPORTS

Little Giant Stadium Progress



JIM AMIDON '87 / PHOTO

Little Giant Stadium looks bare without stands or field turf. The stadium and field looked almost unrecognizable this summer in the early stages of construction.



JIM AMIDON '87 / PHOTO

Construction crew workers pull on new turf for Little Giant Stadium. The new turf is complete with a new logo, new endzone font, and the updated field name.



JIM AMIDON '87 / PHOTO

The finished turf displays the newly-named Frank Navarro Field on the sidelines. Frank Navarro coached the Little Giants from 1974-1977 and led the 1977 team to the Amos Alonzo Stagg Bowl.



JIM AMIDON '87 / PHOTO

The new and updated stands will be a major upgrade from the previous stadium. Some of the many improvements made include increased space, an upgraded press box, and new suites available for viewers.

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