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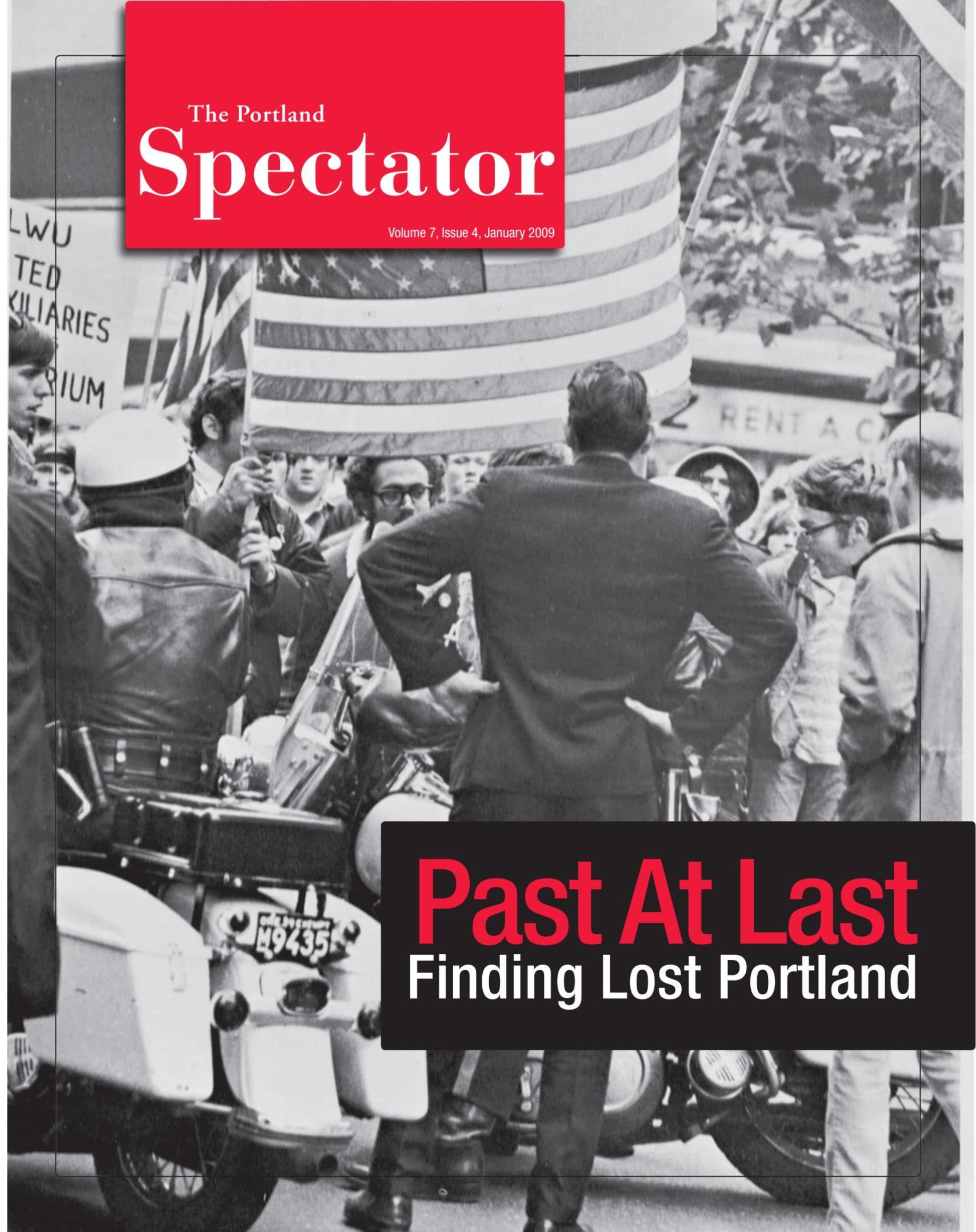
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The Portland  
**Spectator**

Volume 7, Issue 4, January 2009

**Past At Last**  
Finding Lost Portland

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# Mission Statement

**The Portland Spectator believes that the academic environment should be an open forum, where there is a chance for rational and prudent conservative arguments to be heard. We encourage the expression of diverse ideology to promote thought-provoking discussions.**

# The Portland Spectator

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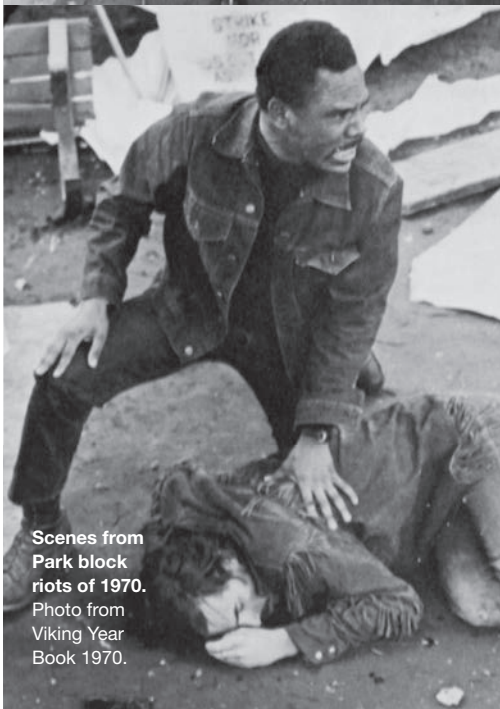
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Please limit your letters to 300 words when possible.

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Scenes from  
Park block  
riots of 1970.  
Photo from  
Viking Year  
Book 1970.

## Letter From the Editor

Dear Readers,

With the beginning of a new year, The Portland Spectator is taking you back in time for a brief reflection on from where it is we have come. Writer Kelly Welch sends us back to a place where PSU teachers struggle with the politics of striking, Matthew Keenen retells the history of the Widmer Brothers and their influence on Portland, and Vincent takes a colorful look at the evolution of Mary's Club.

Each of these articles takes a look at some of the interesting issues in Portland history: the legislation involved in beer brewing, the right of women to dance, and the rights of students and faculty to protest on a public campus. All these things are political, and Portland is a very politically active city.

Our city – and especially our campus – has always embraced being politically active. PSU supports free speech and the protection of First Amendment rights, but with these also come those voices that the majority and sometimes even the minority don't want to hear.

A notable moment in PSU history is the 1970 Park Block Riots. These riots occurred as Portland State students protested President Nixon's incursion into Cambodia as well as the killing of four Kent State students by the National Guard during one of their own protests of Nixon's actions. The Portland police were called in and many injuries occurred on the seventh day of protesting as the Portland Riot Squad tried to contain the situation.

Such politically active moments in Portland State history are sometimes forgotten and overlooked, but the soul of fairness and activism is alive in our students. Lane Thompson explores the diversity of issues on the Portland State campus in her feature on Stephanie Jahnke, highlighting current Portland activism.

It has been the history of Portland and Portland State University to be active in the forefront of current events, and as we continue into another year there will be many new changes in our political culture, and many new opportunities for active participation. It will be exciting to see not only a new wave of political action, but a new wave of political interest as well.

Enjoy this issue and hopefully you'll learn a little something you didn't know about where and how Portland and Portland State came to be the active places that they are.

Sincerely,  
Sarah J. Christensen

P.S. Since this is a new year, The Portland Spectator is unveiling a new format for our magazine. We look forward to your response and suggestions.



Photo courtesy of Curt Perry



A beer flight at  
Lucky Labrador Beer Hall  
Portland, Oregon  
Photo courtesy of Adam Fagen

# Beer Goggles

## A look at Portland history and culture through the lens of the beer industry

By Matthew Keenen

When Rob Widmer and his brother Kurt started their first brewery on 14th and Lovejoy in what is now known as the Pearl District, he says it was an extraordinary experience. The Widmer Brothers' brewery was one of many breweries that sprang up during the 1980's in Portland. During construction, Rob was surprised to find out the fork lift operator helping them out was doing the same thing for another brewery just down the street, Bridgeport Brewery. He says it is hard to explain why there was such a microbrew revolution during the 1980's but "there was a fair dose of serendipity in our success, part of it is being Portland natives and being born when we were."

Although Rob doesn't really know why microbrewing was so successful in Portland during that time, he gives credit to Oregon legislation. A law in 1983 was passed that allowed breweries to make beer and sell it, along with food, at the same location. Rob and his brother didn't take advantage of this until 1996, but Rob cites it as a big boost to helping the beer culture in Portland get a head start. Furthermore, Rob boasts that Oregon has the 4th lowest taxes on brewing in the country, and the other three are also beer-producing states. This, he says, needs to stay in place to keep business on track. On the federal level, legislation was passed making it illegal for breweries to monopolize the market. "Let's say you want to set up a bar, guys from xyz brewing would come in and say 'we'll buy all your glassware, tables, draft system, whatever you need' but when it comes time to decide what beer to serve what are you going to put on tap?" These were called tied houses, where the brewery didn't necessarily own the bar, but it gave them an unfair advantage over other beers. When this became federally illegal, it leveled the playing field and Rob was able to take his native Portland beer and have it put on tap in Portland bars.

There are many other factors that give breweries in Portland a comparative advantage.

According to the Oregon Brewers Guild website, Oregon is the second largest producer of hops in the country. When figuring out why Portland, with 30 in city limits, has more breweries than any other city in the world and why breweries pump \$2.25 billion into Oregon's economy while paying \$7.2 million in state taxes, location is important to consider. While mentioning that the Port of Portland is the world's second largest shipper of grain in the world, Rob boasted, "Portland really is a great brewing area, the water is excellent. I'm very proud of our bullrun water reservoir, we have that discussion here frequently."

But there are many other factors to consider when discussing why Portland has such an advantage when it comes to brewing. Portland culture has a huge impact on brewing, and beer has a huge impact on Portland culture. With so many different beers to try, it highlights Portland's unique emphasis on local goods. The rich environment has produced a rich culture, and a rich industry that reflects that culture. Rob explains that this can be a double-edged sword because while the typical response to new beer is "yeah, bring it on", and people are looking for what's new and what's different. But the challenge is keeping up with this, often times a bar will order only one keg and then ask for something different." This competition gives Rob "street cred" when traveling the country selling his beer. Despite this, there is something extremely different about the beer market in Portland. "So often I offer free beer to customers in other parts of the country and they frequently say 'no' and stick to what they know." Although this may seem ridiculous, Rob explains the phenomenon through an interesting story he read once "the people who settled the West were people who left everything behind looking for something new, my parents' parents left Europe in search of a new life as opposed to people on the East



Widmer Brew Pub. Portland, Oregon. Photo courtesy of "raleigh.mike"

Coast that have been there for ages. It is an interesting thing to think about." Although this historical psychology is hard to prove, the OPB documentary "Beervana" is a great place to start. The documentary describes the beer industry in Portland as reflective of its culture, almost a symbolic enterprise that incorporates all of its local features.

## Portland culture has a huge impact on brewing, and beer has a huge impact on Portland culture.

In recent times, Widmer Brothers has kept up with Portland culture, particularly in regards to sustainable practices. Being a very clean industry, Rob's company provides living wage jobs for his workers. Recycling is a big deal at the brewery, best exemplified by the excess grain sold to local farmers for animal feed, something that is thrown away in other states like New York. Rob says that even the stale beer at the bottom of kegs can be used to fertilize farmland, something he supports. All around, Widmer Brothers and other breweries in Portland are green industries that embody the recent climate of environmental concern. Adopting sustainable practices today, and pulling out of the circumstances in the 1980's has made the brewing industry a reflection of Portland culture and history. ■

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# From the Mind of Kelly

## 1998 - 2008

### Three Decade-Long Transitions

By Kelly Welch

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#### *Executive Power*

On June 25, 1998, the United States Supreme Court affirmed a Federal Judge's decision that the Line-Item Veto (wherein the President can reject specific portions of a bill without vetoing the entire bill) was unconstitutional on the grounds that it violates the Presentment Clause of the Constitution.

Having the Line-Item Veto might have several consequences. One of which would be too much unrestricted power to legislate from the President's Resolute Desk (which would be amusing since most presidents frown on the Supreme Court "legislating from the bench"). On the other hand, it would perhaps expedite bills through Congress since fewer "riders" would be attached to critical pieces of legislation. What commonly occurs now is that Senators and Representatives pack bills with irrelevant measures to help their constituents, and while the President may not want to pass them, the pressure to pass critical bills outweighs the harm done if those riders go along with them.

This is still a highly debated issue today. While there might be some abuses of power should a president get to veto portions of bills, it may also make Congress more productive if they just pass bills instead of weaseling pork into defense appropriations.

#### *Northern Ireland*

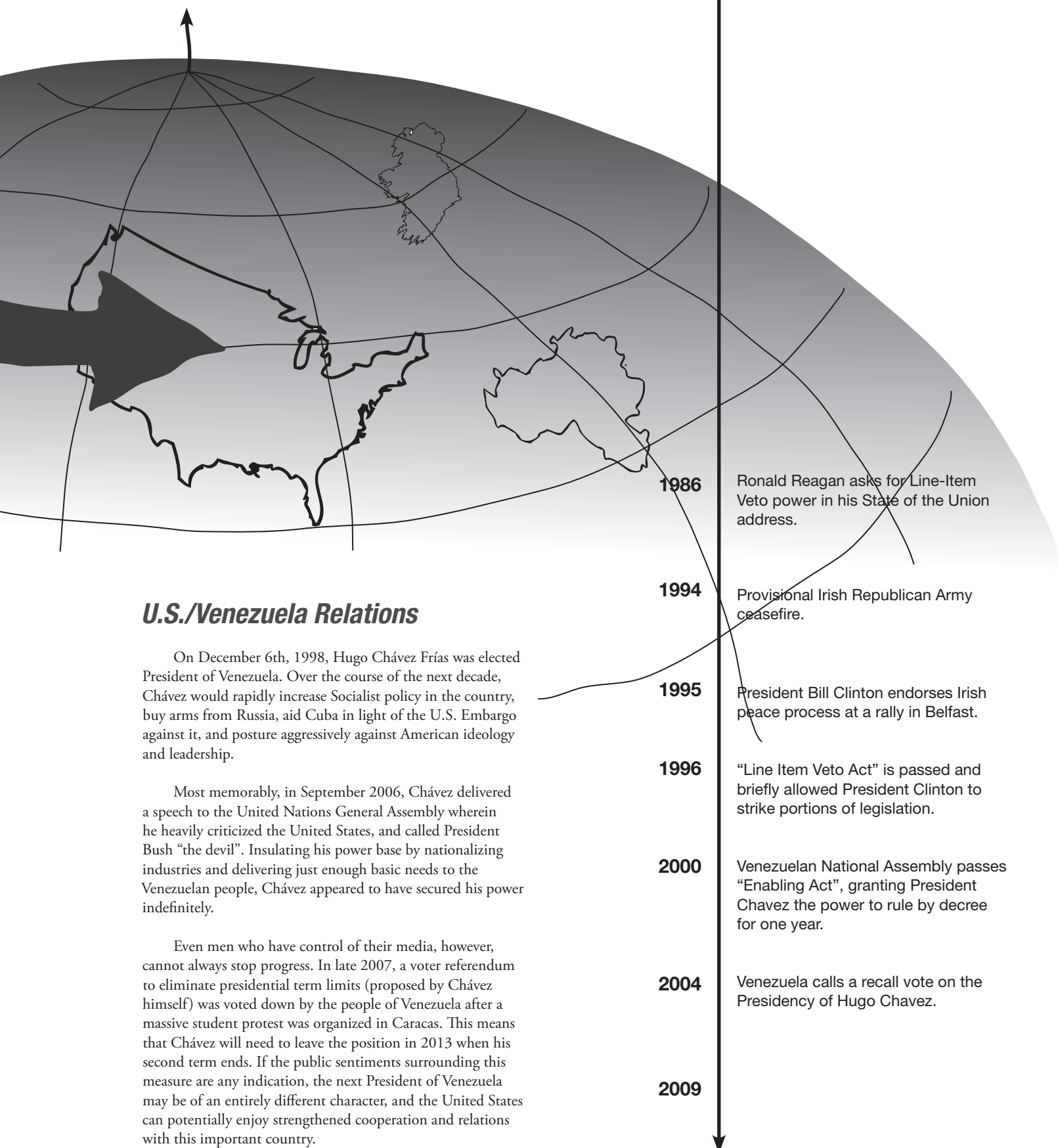
On April 10th, 1998, the Belfast Agreement was signed between the Irish and British governments and a substantial number of Northern Irish political parties. Voters in Northern Ireland ratified it the next month in a referendum. Notably, the Democratic Unionist Party abstained from the agreement.

The issue of Northern Ireland remains controversial, with groups in the North wishing for Britain to leave, and for a United Ireland to emerge as a result. Recently, upon their return from Afghanistan, members of Northern Ireland's contribution to the British efforts to the War on Terror were greeted by a parade – heavily fortified by police as anti-British groups were expected to demonstrate, perhaps violently. No incidents resulted, but the caution speaks toward a fear of sparking tensions.

Even with some discontent, the progress toward a cessation of violence is encouraging and steady. The official end of the peace process came in 2007 when Sinn Féin and the Democratic Unionist Party formed a government. This follows a September 2005 announcement that the IRA (Irish Republican Army) had decommissioned all of its weapons.

While there are still tensions that might require the world to pay attention, Northern Ireland and the movements away from violence (and toward discourse) prove that there can be resolutions to domestic problems of separatism.

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PSU faculty and students joining an informational picket by the AAUP PSU Chapter in front of the Oregon Convention Center.  
Photo courtesy of Wendy Ann Wright



## Do We Need Unions?

### The Purpose of Unions through History and their Portland State Presence

By Kelly Welch

It has often been debated whether or not unions – and the strikes they sometimes incite – are necessary or appropriate to reach the goals of modern workers. In an era before government protections, workers unionized to get basic pay and fair treatment, both of which are now guaranteed by law in the United States. Back then, the right to stay unionized at all was the primary struggle. Now however, the biggest battles facing unions involve renegotiating employment contracts. Examples of this are frequent and sometimes very prominent, such as when auto workers in Detroit walk off the assembly line. The biggest leverage unionized workers have is exercised when they band together and walk out. Recent contract negotiations at PSU have left the faculty unsatisfied, reinvigorating this debate on a campus that was left teetering on the edge of strike.

In the most recent dispute, several faculty members (and those in the greater PSU community who support them) staged protests outside of the Millar Library to draw attention to the demands during OUS (Oregon University System) meetings. Students were vocal in their support of the faculty's goals, with many wearing AAUP (American Association of University Professors) buttons when the discussion was most heated. Toward the end of summer, many students (well, those who pay attention to school

politics anyway) began to wonder if they would have classes to attend in the fall.

However, after 16 months of bargaining, the faculty's negotiations appear to have worked in their favor, and the 2007-2009 Collective Bargaining Agreement seems both to satisfy the issue and be the end of any disputes. The fall 2008 newsletter of the AAUP's PSU chapter made note of "retroactive salary payments and raises in our September 30 paychecks." The faculty did not, in the end, need to strike, but having that weapon on the table gave their bark significant bite. Now, all seems well with the PSU faculty. But next March will be the start of new negotiations for yet another contract, and should the faculty not get what they believe they deserve it is possible that the idea of a strike will be batted around once more.

The Portland State faculty "have never gone on strike," according to AAUP's PSU Chapter President, Gary Brodowicz, so it remains a weapon to be tested. Should a strike happen, however, it could make being a PSU student very difficult, which is why negotiations are more likely to bend to the will of someone who can force results with a hefty threat. There are many examples of strikes to secure basic protections, like an 8-hour workday or a minimum wage (all of which now have legal regulations that can't be

subverted by American employers). Still, some wonder if there is a need for unions to have such a prominent role in American industries.

Because of the vital nature of certain industries, the United States has some restrictions on strikes, for example among airline and railroad unions. Other public

lives to miss school during a strike.

Because of the importance of some jobs that may have been vacated due to a strike, there is an incentive for dissenters from the strike (called “scabs”) to cross picket lines. Even if a union has their best interests in mind, many Americans simply cannot afford to walk off a job for an indefinite amount of time on the hope of receiving a small pay increase. A significant amount of strikes are about wage increases, which may be highly deserved in some instances, but the economic hardship strikers have to endure to achieve that goal might be too big a burden to shoulder.

If no one who is striking is willing to cross a picket line, employers might look elsewhere to find staff willing to carry on the activities of the industry. Substitute teachers, who aren’t unionized, can cross the lines and provide the necessary services of educating children. But, for an institution the size of PSU, could there

be such a large number of qualified individuals to teach the wide array of specialized subjects available at our university? It is highly unlikely. Which is perhaps why the AAUP has this tool, and perhaps why they are so hesitant to actually utilize it.

The university professors are very committed to their job, and the threat of a strike may get them gains when they negotiate. However, even when negotiations are going poorly and morale is low, the professors may be wary of actually going on strike because they know just how devastating it would be to their students and the institution. A strike is a weapon, surely, but it must be considered a very blunt one. Those who strike don’t want to harm any metaphorical bystanders in the process. Nurses will cross picket lines for their patients. Professors who lack adequate substitutes must surely consider how their principled absence may impact their students. ■

## The Portland State faculty “have never gone on strike”

institutions that may have the right to strike – such as police and fire forces – only do so in a few jurisdictions in the country, and then only rarely due to the risk posed to the well-being of society. Educators however, while important, do not serve a function that is critical for life and death matters. It is not altogether uncommon for students at one point in their

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# The Spectator Staff Trip Through Time

By Sarah Christensen, Mikel McDaniel  
& Joe Wirtheim

As our staff plundered in earnest for images from a forgotten Portland State University, we discovered a dust-encrusted jewel. This jewel was hidden in a treasure chest known to most as the Millar Library.

It is well known that the library has a lot of ‘stuff’, but little were we prepared to encounter this gem among the ancient canals

of literature. In the musty aisles of the third floor, perched atop the summit of a small mountain of books, in an obscure and dimly-lit corner, we found the long lost Viking Yearbook. Portland State College (later “University”) has a long documented history that its very own students chose to record for us, their inquisitive descendents.

These yearbooks preserve more than just the events of the past. Each volume reveals the pain and joy encountered in the daily lives of the students. The 50’s yearbooks are sedate and charming, with their photos of shin-length rally squad skirts and men with ties and loafers. As you progress through time, you feel the attitude and style of the yearbook evolving. By the 70’s, one almost wonders if the administration relinquished oversight of the yearbook, thus explaining the overwhelming bursts of emotion, creativity, and controversy that begin to visit its pages.

In 1970, the PSU campus was torn apart by the Park Block Riots. These riots were a response to Nixon’s actions in Cambodia and the killing of several Kent State students by National Guard members. These originally peaceful protests turned ugly, and injuries resulted. The yearbooks of the 1970’s embody the passion and concern of the students at the time. They photographed the riots, wrote poetry about the oppression they experienced, and – amazingly – they appear to have done it without suffering the muzzle of censorship.

These treasures need to be cherished for what they are: a glimpse into a past that many have forgotten. They are a window looking on to the trials and accomplishments of those students who have come before us. ■



# Milestones in Conservative Thought

## The Conservative Mind, by Russel Kirk

Essay by Mikel McDaniel

*From now until June, the Milestones series of the Portland Spectator will undertake a short survey of some of the most prominent pieces of literature informing the modern American conservative ethos. Each month's issue will feature a brief essay introducing one major work from several prominent American, French, and English writers.*

Russel Kirk was perhaps one of the best known writers from both the American and English intellectual traditions to articulate a decidedly conservative perspective on society and politics. More than almost any of his contemporaries, Kirk was responsible for carrying conservative intellectualism into the modern era. By reviving interest in many oft forgotten thinkers from Western history (most notably, Edmund Burke), and by reminding the world of the ever-present criticisms of popular liberalism that have failed to be satisfied throughout the centuries, Kirk gave confidence to a new generation that may otherwise have failed to notice many of the rich fabrics woven into the tapestry of their own culture.

The most famous of Kirk's works is also his most momentous. *The Conservative Mind: From Burke to Eliot*, first published in 1953, is an exhaustive (usually about 500 pages less notes, depending on the edition) survey of conservative thought in the West from the end of the 18th century to the middle of the 20th century. The work touches on close to three dozen thinkers during that time period, including each of the writers that will be explored in the present series (excluding Kirk himself, of course), thus it is not only a sensible starting place for an exploration of the conservative intellectual tradition, but it is also a competent road map of the terrain, worthy to be carried at one's side and referred to when a landmark proves baffling or the next step on the journey is uncertain.

As the subtitle of the book indicates, Kirk begins his survey with Edmund Burke, the Whig parliamentarian and author of the famous *Reflections on the Revolution in France*

(to be featured in the February 2009 Spectator Milestones essay) and ends with the American-born English poet T.S. Eliot, author of such poems as *The Hollow Men* and *The Wasteland* as well as several plays including *The Cocktail Party*. Kirk's accomplishment is notable not only for its scope, but also for its prose. Though essentially a popularized scholastic thesis, *The Conservative Mind* is nevertheless a genuine pleasure to read. Kirk's rhetoric is sophisticated, sometimes to the point of being heavy, but rife with wit and jeweled aphorisms. The average reader will find more than a few sections of the book that merit immediate rereading and a moment's consideration before continuing.

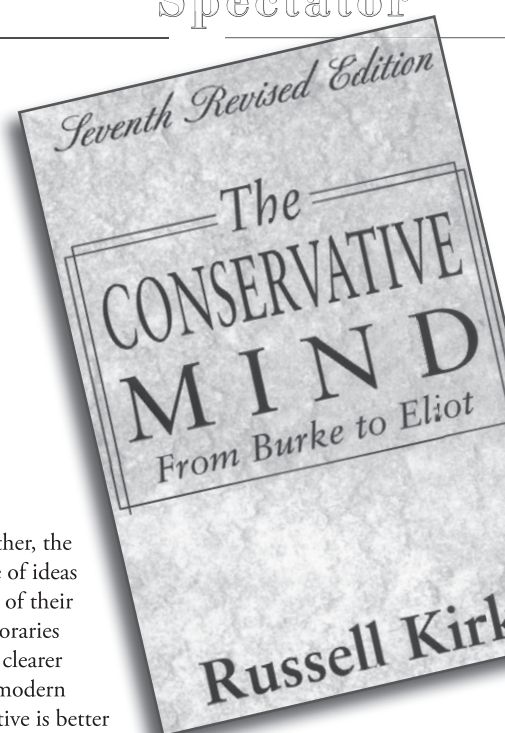
The book includes expositions on the lives and works of some of history's more well-known conservative voices, such as John Adams, Benjamin Disraeli, and Nathaniel Hawthorne, but also illuminates some more obscure and controversial individuals, such as outspoken Southern thinkers like John Randolph of Roanoke and John C. Calhoun, as well as the French "liberal conservative" Alexis de Tocqueville, "the best friend democracy ever has had, and democracy's most candid and judicious critic". The depth and breadth of the subject matter makes *The Conservative Mind* not only appealing as an introduction to the heritage of modern conservative thought, but also as a general history especially of the United States.

Today, it is not uncommon for Americans to associate conservatism with little more than a laundry-list of issue positions, from abortion, gay rights, gun control, and national security, to name a few. What this list typically lacks is any coherent intellectual framework for connecting these different issues, leaving it sometimes a complete mystery as to why many who think one way on a certain issue would also think alike on another unrelated issue. *The Conservative Mind*, being a history of ideas, recreates the evolution of those ideas we call conservative throughout the history of our nation. By seeing how one idea has led

into another, the relevance of ideas to others of their contemporaries becomes clearer and the modern conservative is better equipped to judge and critique the prevalent issues of his or her time.

In order to explain effectively the dynamic of conservative thinking through history, Kirk naturally must digress into the myriad enemies of conservatism – both those now extinct and those that still hold a foot in the doorway of the public's credit. Conservatism's enemies have been the important instigators, motivators, and mirrors of the conservative movement, and many of the most important conservative insights can only be effectively understood in the light of liberalism's contemporaneous face. Many of the more outspoken of such faces that Kirk examines include the Jacobins, Benthamites, collectivists, positivists, socialists, Marxists, syndicalists, and of course the fascists. Ending with a nod to the "New Left" then emerging on college campuses across the United States, Kirk nevertheless insists that "conservative convictions have maintained a political and intellectual continuity for two centuries, while the radical parties that detested tradition have dissolved successively, adhering to no common principle among them except hostility to whatever is established."

Completing a full reading of *The Conservative Mind* gives one the awesome and refreshing sensation of just having finished an epic cycle. So many thinkers considering so many ideas across so many settings are explored that anyone – of any political leaning – is likely to find considerable food for thought in Kirk's chapters. Not only will familiar ideas be addressed and contextualized more thoroughly and enjoyably than in any other source, but the modern student is very likely to learn quite a few things about American and British history that their teachers never told them. ■



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# Growing Up

## A Transition Story

By Lane Thompson

In 1994 Stephen Jahnke was an aging construction worker, father, and husband. When he put down the bottle, Jahnke couldn't help but feel that something was missing from his life. After 25 years of working construction he could hardly hold a hammer, and he decided to return to school. Going back to Portland State University in the winter of 1996 set Jahnke on a path that would make him a different person - in the most literal sense.

Fast-forward ten years and Jahnke has a new profession, a new name, a new gender, a new understanding of the world around her.

\*\*\*\*

On December 14, 2004 Stephen became Stephenie. While that day marks the symbolic change from man to woman, Jahnke's journey started long before that, and will continue for long to come.

Giving up the privilege that comes along with being a white male in America is something that very few people ever experience. Like John Howard Griffin in *Black Like Me*, Jahnke willingly gave up the benefits of her social status in order to find her intrinsic self.

Jahnke's transition was one of self-discovery and growth. Her status as a transsexual, lesbian woman has allowed her to understand aspects of life that would otherwise have been inaccessible to her. These new understandings, coupled with her work in conflict resolution have led Stephenie to active, constant, advocacy.

\*\*\*\*

Born in New York City, Jahnke's family moved to Portland when he was three months old. The Jahnkes were a traditional family for the 1950's. He a World War Two veteran and lawyer, she a homemaker turned technical librarian. The trauma of war had an impact on the elder Jahnke, who left the family, in an alcohol induced haze, for extended periods of time. Raised mostly in Oak Grove he came of age in a world where men drank and women kept house. A world where 18 year old boys either went to war, college, or into the construction business.

Stephen Jahnke chose the latter, dropping out of PSU

at 19 to start work in the general construction field. Married with two kids, Jahnke had the American dream. But age has an effect on all and it became increasingly clear to Jahnke that he could no longer work as a laborer. His choices, as he saw them, were either move into management - delegating tasks around the site - or return to school. Having left his own alcoholism behind, the pursuit of knowledge gained importance for Jahnke.

In order to finish his degree Jahnke grudgingly looked for a class outside of the sociology and psychology he had thus far studied exclusively. He perused the course catalogue and crossed off subject areas and classes, one by one. After all that crossing off the only remaining class was in the conflict resolution department. It was called the Philosophy of Non-Violence.

The other students in the class were mostly pursuing masters' degrees in conflict resolution. The prospect of "talking about other ways to solve problems than sticks and knives and fists" was an appealing concept to Jahnke who started volunteering in the department in '98, completed his masters in '99, and got hired full time as Program Administrator in 2000.

Upon returning to PSU Jahnke had planned to do his schoolwork on a typewriter in true 1970's fashion. When a fellow student told him about the wonders of spell check, he went right out and bought a computer. Along with the computer came the vast expanse of the Internet.

In his early days as a web user, Jahnke stumbled from one sight to another. A favorite topic for his web searches was cross-dressing, and he found out quickly how much support and information the Internet held. Jahnke had been cross-dressing for many years. On and off, usually in the privacy of his own home, he considered himself a "run of the mill cross dresser". When he came across the short novel *Mom I need to be a Girl* everything changed. Jahnke, who had, "no language for what was going on" was finally given a word - transsexual. Once he had the word, the concept - the arena - Jahnke took action.

His first step was to find a counselor, after that came





hormones, surgery, and paperwork.

\*\*\*\*

Stephenie's coming out process was a tough one. She had to tell not only her family and friends, but the entire university. Her boss, her boss's boss, students, professors and strangers. The decision was hard on her family. Both kids had a hard time coming to terms with their dad being a woman; and when Stephenie came out as a lesbian, her wife asked for a divorce.

While Jahnke's counselor was a perfect fit, she joined a lesbian support group looking for more support. Within the safe space of this group Jahnke was able to explore her new identity, her new world.

One of the things she discovered in the process was just how far she still had to go. She learned that the part of being a woman that included shopping, giggling with girlfriends, and crying in movie theatres was just one side of a double edged sword. With those pleasures came unique pains. The fear of being alone on dark streets, the hurt of discrimination and the terrors of sexual violence were revealed to her little by little in her first years as a woman.

The friendships she forged within and outside of her support group are priceless to Stephenie, and make the hard times easier. But as she puts it "no one prepares a white guy for oppression."

The more she learned about the dimensions of oppression, the more active Jahnke became within the queer community. In the last four years she has played an integral

role in increasing gender neutral bathrooms on campus, editing the PSU Statement of Non-discrimination to include gender identity and gender expression and pushing to get trans health care included under PSU's insurance policy.

On Monday, November 24, 2008 a group of over 100 Portland State University queers and allies gathered in counter protest

as the Westboro Baptist Church picketed with signs reading, "god hates fags." Stephenie Jahnke was among them, backed by a team of conflict resolution specialists. The mediators' presence helped keep the counter-protestors calm and disengaged, and the affair was deemed a success. Co-worker Tom Hastings, who also attended the protest, sees Jahnke as "a helpful link to that [the gender queer] community".

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Jahnke's next theatre of engagement is the Public Employee's Board. She hopes to get trans healthcare - including psychotherapy, hormone treatment and surgeries - covered under public employee insurance policies. Jahnke's path to self-realization has been a bumpy one, with more obstacles sure to come.

Stephenie Jahnke embarked on a mission to "grow up" much later in life than most people do. As one of the women in her support group says "Stephie you're just like every other 22 year-old woman." ■



Protest photo courtesy of "The One True b!X"

**Giving up the privilege that comes along with being a White male in America is something that very few people ever experience.**

A black and white photograph of a person jogging through a snowy environment. The person is wearing a light-colored jacket, dark pants, and a beanie. They are captured in mid-stride, moving from left to right. The background is a blurred winter scene with snow-covered ground and trees.

# Fitness Getting Fit

By Jolene Johnson

New Year's: it's a time to begin again. A time to make that change you've been thinking about. That change that you know will make your life better. This is the time for a fresh start. A time when change is in the air. Ride the wave of the New Year and generate a change in your world.

## Top Fitness Resolutions *from usa.gov*

Lose Weight  
Get Fit  
Eat Right  
Drink Less Alcohol  
Quit Smoking Now  
Reduce Stress Overall

These resolutions are a good start but they are not very rigorous. It is important to have a detailed resolution that is both simple and specific.

Here are some New Years resolutions that will give you a clearer path:

### Lose Weight

Go walking or hiking 30- 45 min, four days a week.

### Get Fit

Learn to jump rope like a boxer.

### Get Stretched

Take a yoga class once a week.

### Eat Right

Eat 2-3 fruits and 3-10 servings of vegetables a day.

### Reduce Stress

Learn to meditate and do it three minutes per day.

### Drink Right

Consume half your body weight in ounces of water each day.

### Get Fit

Create an indoor boot camp and do it three times a week.

*Note:* If you become an exercise junkie, you'll save money from not drinking and smoking!

You can actually achieve your New Year's resolutions if they are simple and clearly outlined. It is helpful to get a spiral notebook or a planner to track your goals. Writing things down is effective because it trains your brain. People who track their goals on paper are 80% more likely to attain them.

As you incorporate your new healthy habit, you will accomplish your resolution. As you realize one goal, it gets easier and easier to achieve other goals. Greater success leads to greater success, and your achievements will grow exponentially. ■

SE Portland snow  
jogger Dec 2008  
Photo courtesy  
of Brian Latta.



Mary's neon sign on SW Broadway  
Photo courtesy of Curt Perry.

## Vincent's Page

By Vincent Berretta

Portland has about as much culture as a probiotic supplement. It reaches beyond just Saturday markets and fixed-gear bicycles; this culture even finds its way into my own, private activities. Whatever do you mean, Vince? Is Portland culture about drinking alone and building excessive, non-functioning traps for your mouse-infested apartment? No, ass – my other activity. Strippers.

Mary's Club (known endearingly as 'Portland's first topless') is as Portland as they come. Opening first in the 50's and eventually going nude around 1984, its patrons represent the diversity of this city itself. The original owner/founder – Roy Keller – recently ascended to that great rack in the sky, but I was able to sit down with his daughter Vicki (a delightful woman who touched my arm three times) to discuss just what it is about Mary's Club that makes it so unique.

We sat at a table in the back of the club. She offered me coffee, I declined. She said it made her jittery if she drank it in the morning. I said I used to patronize the club when I had a better paying job. She frowned.

After discussing the long history of the club (most of which can be found with a quick Google search) and laws regulating the use of exotic dancers, we began talking about the individual identity of the club. For starters, unlike most strip clubs in town, the girls are not charged a "stage fee." Most clubs charge their dancers a flat fee at the beginning of the night, sort of like a lease on the stage that the dancers are obligated to pay. At Mary's, they dance strictly for tips, a mutually beneficial and "sustainable" relationship. Ah, progressiveness!

I asked Vicki if in this age of political correctness she felt as though the girls were being disrespected by the patrons. Had her mouth been filled with coffee at that moment, I'm sure she would have expelled the auburn liquid in my face. "If they're being disrespectful I just tell them to slither out like they slithered in" she said. "I mean if you went to the Benson and started yelling at one of their people they would say 'oh I'm sorry, let me help you out' but if someone came in here and started yelling at someone, I would just throw them right out. In a way, people here are more respectful." Perhaps that's why I'm so drawn to the club: the ardent respectability.

But surely the dancers don't expect to do this for the rest of their lives? "They're more than just dancers," Vicki says "in the early days they might have just danced for some extra income, but now women have professional aspirations, I have some girls that want to better themselves, that attend college. I have one girl that is a math tutor and is working on her degree in that field."

Portland is an art town. Ask just about anyone you meet and more likely than not they practice some or another form of art. Girls at Mary's Club and clubs around the city are no different (and probably doing better financially than many of the other so called artists around town). According to Vicki, one girl (Sapphire or Tigress – I forget her Christian name) at the end of the night closes by saying, "thank you for supporting the arts." I'll try that next time I pass by my bedroom window in the buff while my neighbors look on in horror. ■

In 1957, Portland State (then) College students were celebrating the success of American progress and inhaling the unprecedented advertising boom of cigarette companies.

As of January 1st, 2009, PSU students are taking a breath of fresh air now that cigarettes are banned from bars.

PSU students party 1957  
Photo by Herb Perkins  
and courtesy of  
historicphotoarchive.com



## Finding a Place to Smoke on Campus After Jan. 1

Smoking will be even more restricted with the beginning of the new year in Oregon, but there are still plenty of havens for smokers. The following map will help you find our campus' many commodious smoke spots.

While construction is ongoing, just tell people the smoke coming from your mouth is saw dust.

A good tree to hide behind and steal a drag or two.

Behind the Rec Center is good. Just don't feed the pot heads you encounter.

Under Broadway overpass. Cigarettes not required, just breathe deep.

