



# UNIFOR RETIRED WORKERS LOWER MAINLAND COUNCIL

**2018**

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Unifor BC Area Director	Gavin McGarrigle	604-516-8002
Phone Committee & Information	Irma Kowalczyk	604-298-6721

As you know, we have well-stocked information tables, including government information, health and legal pamphlets, and a lot of other informative material.

To our new members:

Our meetings are very informal, but we try to make them interesting by having a guest speaker each month with a topic that relates to retirees. Our meetings are usually about 2 hours long, with plenty of time to socialize. We have a luncheon three times a year and a dinner/dance once a year. Our meetings end with attendance door prize draws.

As Unifor Retirees, you remain members of your local union.

Please attend and participate in the regular monthly meetings.

If any Retirees belong to other senior's organizations and wish to use any of the speakers we have had over the last ten years, we would be happy to provide information and telephone numbers.

At the "New Business" part of our meetings, other topics, services and questions from the floor are welcomed (*time permitting*). Please be brief and to the point so others may also have a chance to speak.

Thank you.

**2018  
Upcoming  
General  
Membership  
Meetings:**

**Local 114**

Dec. 13  
9:30 am

**Local 111**

Nov. 29  
10:45 am  
7:30 pm

**Local 3000**

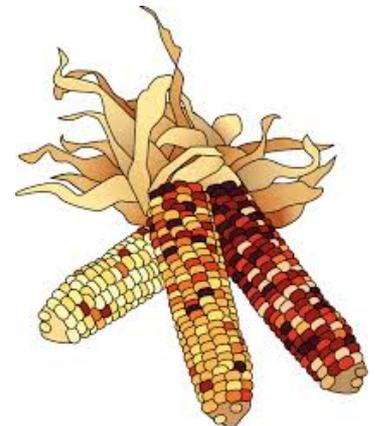
Nov. 14  
1:30 pm  
7:00 pm



**Buy Union  
Create Jobs!**

# Unifor Lower Mainland Retired Workers Chapter November 14<sup>th</sup> Meeting Agenda

1. Call to Order – Chairperson
  - a) Approve agenda
  - b) Welcome new members
2. In Memoriam “Moment of Silence”
3. Health and Welfare updates
4. Brother Pedersen will be speaking on Dept. Stores
5. Secretary’s Report
  - a) Previous minutes
  - b) Errors and/or omissions
  - c) Motion to accept
6. Old business arising from the minutes
7. Delegate’s Report
8. Treasurer’s Report
9. Vice-Chairperson’s Report
10. Chairperson’s Report
11. New Business
12. Sergeant-at-Arms Closing Procedures
  - a) Attendance
  - b) Dues
  - c) Jokes
13. 50/50 draw amount & winner
14. Door prizes
15. Motion to adjourn



*Next meeting: Wednesday December 12<sup>th</sup>, 2018 at 10:30 am*

## Minutes From October 10<sup>th</sup>, 2018

Call to order - Brother Ed Pedersen in the Chair.

Agenda - (no free lunch!) - MSC

A minute silence for deceased Sisters and Brothers.

No new members

Good and Welfare - Deb Jaques has sent another update via Sandra Brice - not a good candidate for surgery, but living to the fullest - off to the Wickaninnish Inn in mid-November for a week.

Speaker - Brother Pedersen introduced the topic, spoke of his father's Stanley Steamer and Model T Ford

- turned over to Bruce Stout to speak about electric vehicles
- nearly everyone in the room has a car - many use transit - don't need to look for parking - cheaper than gas
- the Vancouver Electric Vehicle Association (VEVA) was founded in 1988 on the principle of converting old cars - problem is, it's a hobby, not a saleable product
- buying used car, want to know you can handle it - if driving less than 10,000km/year better stick with your old one
- on our recent trip to Germany, drove a BMW530I (CAD90,000) - gas was the killer - rental \$598, gas \$452
- can get used EVs in Vancouver for less than CAD20,000 - or do car-sharing (Car2Go,EVO, MODO) - new EVs get a \$5000 rebate from BC Government
- we have cars for convenience - EVs for 'young' drivers? (Harold Steeves has suggested restricting the times trucks can be on the road)
- how long does it take to charge? plug in overnight like your cell phone - 2 minutes to plug in and unplug
- in BC costs 2 cents/km not the 10-14 cents/km a gas car does
- instant power, no noise, no vibration - driver more relaxed, can hear what's going on around
- save money on brakes - motor works as generator going downhill
- no oil changes

Brother John Lieffering, Financial Secretary - balance 30 September \$2015.89 inc shares - rely on Locals for funding

- Attended 74th NPF convention in Regina with Sister Jean Sickman - good discussions on housing, pensions and cannabis - demo at parliament re universal pharmacare (7C and windy) MSC

Sister Susan Stout - many thanks to Claire Soucy for adding articles

- invited to come early (3:30) to the Gogos craft fair on Nov 2 - continues 10-4 on Saturday Nov 3  
MSC

Brother Hank Pierce, Vice-Chair - regrets - Irma sick

Brother Edward Pedersen, Chair - new NAFTA deal will mean an increase in medical costs - pharmaceutical companies in control

- re speakers = tried to get Dr. Kendell - too busy

- November be prepared for discussions re department stores MSC

#### New Business

- Gord and Sally Shepherd were in Windsor and able to participate with Local 200 re Pharmacare in Ontario

Sister Jeannine Hyndman, Sergeant at Arms

- 16 members and guests - reminder to sign in/ pay dues/ enter for draw (fold once)

50/50 - \$1.00 - Angie Grigoletto

Door Prizes - Bruce Stout, Olivo Albrino, Marlene Beniusis, Audrey Martin, Sally Shepherd, Jean Sickman, Carol Albrino, Ed Rubin, Boris Hocolak, Ed Pedersen

Respectfully submitted,

Susan Stout  
Acting Secretary

#### 1922 Stanley Steamer



#### Information

**\*\*Note:** We were told that some of the contact information (telephone numbers and addresses) were incorrect. Could you please verify that we have the correct information for you and email ([Claire.Soucy@unifor.org](mailto:Claire.Soucy@unifor.org)) with any changes or amendments? Thank you.\*\*

***Also, please give Claire your birth date if you would like to be recognized in our monthly newsletters.***



## **Dates to Remember - 2018**

**November 17 – 1pm, The History of Health & Safety in BC Shoreworker’s Industry – Maritime Labour Centre, 1880 Triumph St. Vancouver. Rsvp (see enclosed poster)**

**December 12 – Retirees meeting at the Union Hall – 10:30 am (Annual Christmas Choir)**

**December 14 – Unifor Christmas Social at the Union Hall (4-8pm)**

**December 24 – Christmas Eve**

**December 25 – Christmas Day**

**December 26 – Boxing Day**

**December 31 – New Year’s Eve**

SAIL is the Seniors Abuse and Information Line: 604-437-1940 for Metro Vancouver or 1-866-437-1940 toll free, daily except holidays. They offer a free legal consultation service for seniors. Appointment times are available in New Westminister, Surrey, Burnaby, North Vancouver offices. Call 604-336-5653 to book an appointment or see the website for locations [www.SeniorsFirstBC.ca](http://www.SeniorsFirstBC.ca)

All calls to SAIL are confidential. SAIL is a safe place for older adults and those who care about them to talk to someone about situations where they feel they are being abused or mistreated, or to receive information about elder abuse prevention. Legal consultations are provided to people aged 55 or older on legal issues including: housing, debt, abuse/neglect, guardianship capacity, government benefits, financial exploitation or discrimination.

You are invited to a public screening of  
two short videos:

**The History of Health & Safety  
in BC's Fishing Industry**

**The History of Health & Safety  
in BC's Shoreworkers Industry**

**Saturday, November 17, 2018**

**1 pm**

**Maritime Labour Centre**

**1880 Triumph St, Vancouver**

Light lunch will be served

[rsvp@labourheritagecentre.ca](mailto:rsvp@labourheritagecentre.ca) OR 604-419-0400

FEATURING SEAN GRIFFIN, NICK CARR, TONY MIJACIKA, GINA (JOHANSEN) MCKAY,  
GLENN BUDDEN, BRUCE LOGAN, JOY THORKELSON, ARMIE NAGY, BARRY HALE

PRODUCED AND PRESENTED BY THE BC LABOUR HERITAGE CENTRE AND WORKSAFEBC IN  
CO-OPERATION WITH UFAWU/UNIFOR PRINCE RUPERT

**BC LABOUR  
HERITAGE  
CENTRE**

**WORK SAFE BC**

Photo: Greg Smith/UBC, Historical Collection

# Upcoming Meeting Dates

2018

**December 12 (Luncheon/Annual Christmas Choir)**

2019

**January 9<sup>th</sup>**

**February 13<sup>th</sup>**

**March – Annual Dinner/Dance**

**April 10<sup>th</sup>**

**May 8<sup>th</sup>**

**June 12<sup>th</sup> - (luncheon mtg.)**

**July/August – no meetings**

**September 11<sup>th</sup> - (luncheon mtg.)**

**October 9<sup>th</sup>**

**November 13<sup>th</sup>**

**December 11<sup>th</sup> - (luncheon and annual Xmas choir)**



**All meetings are the second Wednesday of every month at 10:30 am.**

**Come early – coffee is always on!**



**HAPPY BIRTHDAY**

**A happy November birthday to:**



**Pete Smith  
November 2**

**Bill Zander  
November 22**

## Active Aging

The evidence is clear. Older adults can live longer, healthier lives by staying socially connected, increasing their levels of physical activity, eating in a healthy way, taking steps to minimize their risks for falls, and refraining from smoking.

Active aging is about more than physical activity. Active aging also means being involved in your community and making healthy lifestyle choices.

Staying active as you age can help you be healthier, happier, and more independent.

### What You Can Do

The decisions we make every day affect how we age.

Only about 30 per cent of the way you age can be explained by biology and genetics. You can do many things to avoid illness, disability, and loss of independence as you grow older. The following pages can help you make lifestyle choices for a longer, healthier life, and reduce your risk of chronic disease and disability.

- Healthy Eating
- Physical Activity
- Education and Lifelong Learning
- Recreation
- Social Connections
- Intergenerational Connections
- Working
- Volunteering
- Celebrating Seniors

### Why B.C. Supports Active Aging

Population aging is one of humanity's greatest triumphs. It is also one of our greatest challenges. - *World Health Organization*

Populations around the world are getting older. By 2031, almost one in four people in B.C. (that's more than 1.3 million people) will be over the age of 65.

B.C. communities need to change and adapt in a way that supports our aging population. Active, healthy aging helps reduce the pressure on health care and social services.

Seniors make important contributions to their families, their communities, the economy, and the province. Older people who stay healthy, active and independent can continue to contribute their skills, knowledge, and experience to society.

# The Google Walkout: An International Working-Class Movement

<http://newpol.org/content/google-walkout-international-workingclass-movement>

New Politics -

November 3, 2018

[Dan La Botz](#)



Thousands of Google employees throughout the United States and around the world walked off their jobs yesterday, Nov. 1, 'to protest sexual harassment, misconduct, lack of transparency, and a workplace that doesn't work for everyone.' Beginning in Singapore and working its way around the globe the movement closed Google offices from Mountain View, California, in Boulder and New York, as well as in London, Dublin, Zurich and Berlin.

Signs on placards or on the walls read 'Don't Be Evil', or 'Times Up Tech'. One woman wrote, 'My outrage won't fit on this sign.' Nearly everywhere workers held short rallies where women read the movement's demands. [Looking at the many photos and videos of the walkouts and rallies](#), as well as reading the Google workers comments, it is clear that this was a mass working class movement.

The walkout, which lasted several hours in many places, represents one of the largest international worker job actions in modern labor history. Seldom in recent decades have workers either unionized or non-union workers such as these engaged in such a global, crossborder action. It is also the largest action by tech workers in the United States since this industry was born a few decades ago. And it is one of the most significant expansions of the #MeToo movement into workplace. The Google walkout's international character, the fact that these are highly skilled technical workers, and that this was a fight for women make this an event of enormous significance for the labor movement.

Google workers have carried out a strike and out of it, created union - if not yet a union. Will the Google workers recognize this as a labor movement? And will organized labor in the United States be able to embrace Google workers who do so without smothering or strangling them in the conservative labor bureaucracy? Whatever happens, we have had a demonstration of a grassroots workers movement of tremendous potential.

## Sparked by Anger at the Company Policies

A *New York Times* investigation into Google's handling of sexual misconduct cases sparked the protests. [The Times reported](#) that after Google management learned of credible allegations of sexual harassment by Andy Rubin, the developer of the Android phone - including one of forced oral sex - he left the company with a \$90 million settlement. Rubin denies the allegations. Google's women workers, many indignant and some infuriated by the reports, joined by their male coworkers, began to organize over the issue, and then issued the call for the walkout.

The Google workers demanded:

- An end to forced arbitration in harassment and discrimination cases; a commitment to end pay and opportunity inequity;
- A sexual harassment transparency report disclosed to the public;
- A clear inclusive process for reporting sexual misconduct safely and anonymously;
- The chief diversity officer to report directly to the CEO and make recommendations to the board of directors;
- The appointment of an employee representative to the Google board.

## The Company's Response

Sundar Pichai, Google's CEO, attempted to identify himself and the company with the walkout. Speaking by web conference at the DealBook Conference in New York, Pichai said, 'Obviously, it's been a difficult time. There's anger and frustration in the company. We all feel it. I feel it. At Google we set a high bar and we didn't live up to our expectations.'

Pichai attempted to deflect anger about the Rubin settlement in 2014 by arguing that the company had made important strikes since then. In his conference appearance, Pichai insisted Google had taken measures to tackle sexual misconduct across the company since Rubin left in 2014. "Let me be clear, these incidents are from a few years ago. We have always as a company, and it's been important to me ... that we draw a hard line on in appropriate behavior," he said. He alluded to 48 employees who had been terminated after allegations of sexual misconduct, among them 13 senior executives. "But," he conceded, "moments like this show we didn't always get it right."



Google's workers seem unlikely to be assuaged by Pichai's words. They're demanding to have a voice on the board, new policies, and no more nonsense. At one Google site the protestors could be heard chanting, 'Women's rights are workers' rights.' Googlers have entered the workers' movement. And hopefully they will help to change it.

## Bloody Strikes Created the America We're Now Losing to the Super Rich

[https://www.vice.com/en\\_us/article/bj44nq/bloody-strikes-created-the-america-were-losing-to-the-super-rich](https://www.vice.com/en_us/article/bj44nq/bloody-strikes-created-the-america-were-losing-to-the-super-rich)

Philip Eil

Oct 21 2018

### Here's how hard workers had to fight to have a semblance of dignity in a country obsessed with the gospel of frontier capitalism.

Left Image: The 1912 Lawrence Textile Strike (Public Domain/Wikimedia Commons). Right Image: (Photo by Dave Kotinsky/Getty Images)

We are living in [dark times for American workers](#).

As Erik Loomis explains in his recently-released [A History of America in Ten Strikes](#), Ronald Reagan's [mass firing of striking air-traffic controllers in 1981](#) launched a fit of union busting across the country, helping usher in what Loomis calls 'the New Gilded Age'. In recent years in particular, he points out, 'most unions have been pummeled.' Midwestern states that had long served as labor strongholds have taken a hard turn toward the right, with Wisconsin Governor Scott Walker [signing](#) a 2015 ['right-to-work'](#) law that decimated the state's public-sector unions. (He previously gutted collective-bargaining rights for state employees.) The following year, the country elected Donald Trump to the presidency, in part due to what Loomis describes as 'rhetoric about keeping factory jobs in the United States and demonizing immigrants and Muslims as our enemies . . . [bringing] back the worst tendencies of white workers to choose racism over inclusivity.'

Loomis's book is unapologetically pro-labor - it's been blurbed by Noam Chomsky, and [tweeted about](#) by [Sorry to Bother You](#) writer/director Boots Riley. In its pages, the University of Rhode Island history professor places the struggle for worker justice at the heart of the American story. As he explains in the book, this telling is itself a political act because of our national tendency to forget: "Americans' shared memory - shaped by teachers, textbook writers, the media, public monuments, and the stories about the past we tell in our own families, churches, and workplaces - too often erases or downplays critical stories of workplace struggle. . . . We have a hierarchical society that has used propaganda to get Americans to believe everyone is equal. We are not equal. The law routinely favors the rich, the white, and the male.'

Loomis retells the American through the eyes of workers. From mill girls in Massachusetts, to coal miners in Pennsylvania, to bus drivers in Oakland, to auto workers in Michigan and Ohio, to janitors in LA, we watch as workers fight for their rights. In the second chapter, he notes that the biggest labor strike in American history took place during the Civil War, by way of slaves "withholding their labor from their masters, fleeing to Union lines, and forcing Lincoln and the North to recognize the new reality of their lives." Without their actions, he argues, it's unlikely Abraham Lincoln would have issued the Emancipation Proclamation. Later, he peers behind the "facade of luxury and parties" of the 1920s to focus on

impoverished workers having significantly less fun.

In some cases, the subjects of these chapters achieve gains we now take for granted, like eight-hour workdays or paid vacations. But often their efforts are suppressed by bloody counter-attacks by cops, the military, privately-hired security forces, or bloodless (but no less brutal) [court decisions](#). By the time we make it to 2018, the tone of the book is once again grim. The decline of union membership means unions have less money to influence politics, which helped lead to skyrocketing income inequality. And, in our current moment, 'with the Republican Party unwilling to tolerate unions' existence and many Democratic Party leaders lukewarm to unions, American workers have lost many of the gains of the entire past century,' he writes.

I recently caught up with Loomis to chat about the past - and this moment of darkness he calls 'anti-union mania'.

VICE: This is a remarkably violent, bloody book, with countless beatings and deaths of strikers, and workplace accidents. I simply didn't realize American labor history was this brutal. I think a lot of people probably don't.

Erik Loomis: We live in this world that began in the 1930s, and then continued pretty much unabated until the 1980s, where labor was a pretty solid part of American society; where it was a semi-accepted partner at the table; where people knew people who were in unions and they weren't going on bloody strikes. And that's because the nation had set up a system of labor law that had made this unnecessary. But really the period up through the 1930s was one of tremendous violence. I think that the core response any time before then, any time there was any kind of labor movement at all that directly challenged power, you'd see the media talk about 'revolution is coming to America,' how this needs to be violently crushed, that American freedom was at risk from the strikers. It was this really overheated rhetoric for even the most basic demands.

That overheated response is something we're beginning to return to today. As that period between the 30s and 80s declines, and labor unions are now increasingly small and being destroyed by the courts, and by legislatures, and by employers, we're turning back to a period where those boundaries on what workers can do and the response from employers are also fading. And so it wouldn't surprise me in the future if we returned to that level of violence.

What's the deal with your insistence on a 'New Gilded Age'?

The original Gilded Age was a period from the 1870s to [around] the 1910s. It was a period of tremendous income inequality, a period of heightened racial violence, a period where the government basically worked hand-in-hand with corporations. It was a period where monopolies developed, a period where you didn't have basic financial regulations that created economic collapses [as a result], and a period where the one percent took basically the entirety of the gains of the economy.

If that sounds like I'm describing today, there's a reason for that.

When reading this, it occurred to me that if you take the sum total of American history, we are not a very labor-friendly country. How do we compare to the rest of the planet?

In the 1880s, you saw France and England beginning to merge labor politics into the national political realm. Employers were more accepting of unions. Unions would begin to play a larger part in the political establishment. And at the very same time, employers in the US are discovering new ways to crush labor, combining new trusts and things of this nature, and seeking to simply destroy unions entirely.

A big part of the reason is American mythology about individualism. The sort of 'Pull yourself up by your bootstraps!' mentality is actually quite insidious, and it helps undermine any kind of class identity in America. It also gives cover for anti-labor policies. And so you have, today, the Scott Walkers of the world - he'll basically say that unions are un-American. This idea that collective action is un-American comes out of this individualistic ideology.

So, to the Scott Walkers of the world who say - implicitly or explicitly - that unions are un-American, what do you say?

That it's just an absurdity. The idea that America and fundamentalist free-market capitalism are the exact same thing is a myth. But it's something I've run into more than once in my life when giving talks to people: that criticizing capitalism as it exists is criticizing America. And that's not even in a talk calling for socialism. As I say to people: There are many, many forms of capitalism, and in the US, especially with the incredibly pernicious influence of people like Ayn Rand on American intellectual life, today's ideas of free-market capitalism are an inherently fundamentalist ideology, an extremist ideology of capitalism that brokers no regulation, and no basic social safety net. Which is, of course, where the Republican Party is trying to push us.

We just have to break down this idea that somehow capitalism and America are the same thing. America is many different things. America may be capitalism, in part. But America is also the Civil Rights Movement. America is also a strong socialist tradition. America is also people standing up over 200 years to fight for justice.

You kick off the book with an anecdote about a [Chicago teacher strike in 2016](#), and you write they wanted to 'work and live with human dignity.' How do you define working and living with human dignity?

Ideally, what worker power really means is being able to live a life based around the terms that you define. Your life has a certain level of comfort and your work has a certain level of comfort. So if you're a teacher and your classroom is falling apart, and it's 98 degrees in September, and nobody can learn, there's no dignity that's in there for anyone. The same [goes for] if you can't make enough money to make ends meet. We've seen these [teacher](#)

[strikes in the last year in West Virginia and Oklahoma](#) and in other places where teachers are talking about how they have to work two or three jobs. That's not a dignified life - that's a life of struggle. That's a life where you're just barely holding on.

While dignity is in the eye of the beholder, I think it is a world where workers can articulate the world that they want and have a reasonable chance of achieving that. And if they have the power to at least partially achieve that world, then I think they are probably living a life of relative dignity. And if they don't, if they feel hopeless, then we have the sign of a sick society.

What advice would you give to today's labor activists and organizers, based off of your knowledge of the past?

One is that any labor movement in the United States that's going to be successful has to be racially inclusive. It has to be at the forefront of justice in many, many ways. And there are so many stories coming out after 2016 . . . about 'appealing to the working class'. Or 'How are the Democrats going to appeal to the working class?' Which gets naturalized as the *white working class*, [and the idea] that the working class is not, for some reason, who the working class actually is: African Americans, Latinos, Native Americans, other people of color, and women. [This idea] that the working class is made up of white men. And article after article reinforced that. First of all... empirically, it's wrong. It doesn't really represent who the actual working class is. And then, from a moral perspective, if you're trying to create policies that specifically appeal to white workers by not embracing undocumented immigrants, that's a black hole. Because all you're going to do is alienate what the actual working class looks like, and probably not attract these white people, either. So I think we have to learn from labor's racist past and learn never to do that again.

Second is that in the end we can talk about solidarity and revolution and all that stuff, and all that is fine, but the reality is that if you want to make real, long-lasting change from the perspective of worker equality, there has to be a political strategy to do so as well. It can't just be organizing and it can't just be politics. It has to be both. And that's critical because again, if the government is not neutralized in some way - and the only way it's going to be neutralized is through workers electing the right people and holding them accountable - then they're not really going to have very much success.

Finally is just to recognize that workers themselves are always going to lead. Even if the labor movement as we think of it now dies, if labor unions disappear or mostly disappear, workers are still going to be standing up for what they think is right. Workers are still going to be acting out in various ways. There's always going to be some kind of labor movement. And we, who are interested, have to follow where workers are at and allow them to lead - and hopefully harness that political power to create better conditions for all.

*This interview has been lightly edited and condensed for clarity. Learn more about Loomis's book [here](#).*

# Jokes



## SENIOR WEDDING AT THE VILLAGE

Two very active seniors (Jacob, age 92, and Mariam, age 89), living in 'The Villages' in Florida, are all excited about their decision to get married. They go for a stroll to discuss the wedding, and on the way they pass a drugstore and they decide to go in.

Jacob addresses the man behind the counter: "Are you the owner?"

The pharmacist answers, "Yes."

Jacob: "We're about to get married. Do you sell heart medication?"

Pharmacist: "Of course we do."

Jacob: "How about medicine for circulation?"

Pharmacist: "All kinds."

Jacob: "Medicine for rheumatism?"

Pharmacist: "Definitely."

Jacob: "How about suppositories and medicine for impotence?"

Pharmacist: "You bet!"

Jacob: "Medicine for memory problems, arthritis and Alzheimer's?"

Pharmacist: "Yes, a large variety. The works."

Jacob: "What about vitamins, sleeping pills, Geritol, antidotes for Parkinson's disease?"

Pharmacist: "Absolutely."

Jacob: "Everything for heartburn and indigestion?"

Pharmacist: "We sure do."

Jacob: "You sell wheelchairs and walkers and canes?"

Pharmacist: "All speeds and sizes."

Jacob: "Adult diapers?"

Pharmacist: "Sure, how can I help you?"

Jacob: "We'd like to use this store as our Bridal Registry."

**Sometimes  
getting out  
of bed just  
ruins the  
whole day •**

## IT'S ALL IN THE NAME

A psychiatrist was conducting a group therapy session with four young mothers and their small children. "You all have obsessions," he observed.

To the first mother, Mary, he said, "You are obsessed with eating. You've even named your daughter Candy."

He turned to the second Mom, Ann: "Your obsession is with money. Again, it manifests itself in your child's name, Penny."

He turned to the third Mom, Joyce. "Your obsession is alcohol. This too shows itself in your child's name, Brandy."

At this point, the fourth mother, Kathy, quietly got up, took her little boy by the hand, and whispered, "Come on, Dick, this guy has no idea what he's talking about. Let's pick up Peter and Willy from school and go get dinner."

## PASS THE PLATE

One Sunday a pastor asked his congregation to consider giving a little extra in the offering plate. He said that whoever gives the most would be able to pick out three hymns.

After the offering plates were passed, the pastor glanced down and noticed that someone had contributed a \$1,000 bill. He was so excited that he immediately shared his joy with his congregation, and said he'd like to personally thank the person who had placed the money in the plate.

A very quiet, elderly, saintly widow shyly raised her hand. The pastor asked her to come to the front. Slowly she made her way to the pastor. He told her how wonderful it was that she gave so much and asked her to pick out three hymns.

Her eyes brightened as she looked over the congregation, pointed to the three most handsome men in the building and said, 'I'll take him, him, and him.'

## MY NEIGHBOUR

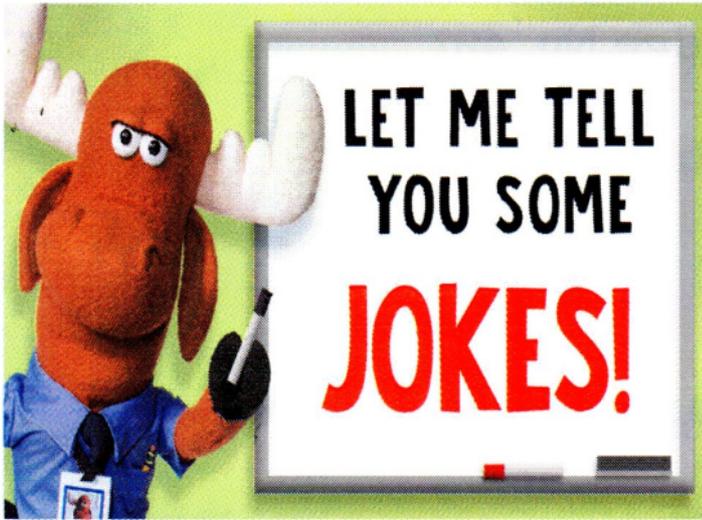
She's single. She's shapely. She's beautiful, and she lives right across the street. I can see her place from my kitchen window.

I watched as she got home from work this evening. I was surprised when she walked across the street, up my driveway and knocked on the door.

I opened the door, and she looked at me and said, "I just got home, and I have this strong urge to have a good time, dance, get drunk, and have sex tonight. Are you doing anything?"

I quickly replied, "Nope, I'm free!" "Great," she said. "Can you watch my dog?"

Being a senior citizen really sucks!



Two old guys are playing tennis. At one point, the ball rolls into some bushes and, when one of the players goes to retrieve it, he discovers a frog claiming to be a beautiful princess who has been turned into a frog by a mischievous wizard. If the man will kiss her, the frog assures him, she will revert to her natural princess state and marry him, and they will both live happily ever after.

The man pockets the frog and returns to the game. After a bit, the frog, inside the man's

pocket croaks, "Sir, did you forget about me? I'm this beautiful princess, turned into a frog. If you kiss me..." and so forth. To which she receives the reply, "Dear lady frog, I will be completely honest with you. I have reached the age at which I would rather have a talking frog than a new wife."

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I've decided to run a marathon for charity. I didn't want to do it at first, but apparently it's for blind and disabled kids so I think I've got a good chance of winning.

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Three guys are stranded in a desert. By a stroke of luck, they find a magic genie lamp.

The genie grants each of them one wish.

The first guy wishes to be back home. Wish granted.

The second guy wishes the same. Wish granted.

The third guy says, "It feels very lonely here now, I wish my friends were with me..." Wish granted.

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A young boy enters a barber shop and the barber whispers to his customer. "This is the dumbest kid in the world. Watch while I prove it you." The barber puts a dollar bill in one hand and two quarters in the other, then calls the boy over and asks, "Which do you want, son?" The boy takes the quarters and leaves. "What did I tell you?" said the barber. "That kid never learns!" Later, when the customer leaves, he sees the same young boy coming out of the ice cream store. "Hey, son! May I ask you a question? Why did you take the quarters instead of the dollar bill?" The boy licked his cone and replied, "Because the day I take the dollar, the game is over!"