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### SAM COX'S BOOK.

#### EXTRACTS FROM THE DIVERSIONS OF A DIPLOMAT.

A Girls' School in Turkey Described and Pictured—The Interesting History of a Diver Who Was Recognized by Minister Cox as a Sometime New York Fakir.

Following are given some extracts from Hon. S. S. Cox's new book, "The Diversions of a Diplomat in Turkey."  
Let me instance some of our diversions when all the legation take part in the dramatic performance:  
With wild demonstrations, after the manner of all Orientals, except the Ottoman, a Greek fisherman seeks reclamation, in money, for the destruction of his nets upon the Bosphorus, into which the screw propeller of our launch had made havoc. It was quite a comfort to know that, irrespective of a rank minister to a claim founded in the wrongdoing of the claimant himself; for was not the Bosphorus our easement, our own waters, under the law of nations? And when the fisherman



gave us his infernal jabber, had we not two native Moslem guards to protect our sacred person? It was not Greek meeting Greek about our tug, but Greek and Turk contending. Thus, in our subsidiaries, we find safety and success, and, at the same time, one of our pleasantries of the legation. Another is occasioned by a call from an American citizen of Greek descent. Whether he was descended from Leonidas or Themistocles I did not inquire; probably the latter, as he had much to do with fighting the marine elements. He presents himself and his case. He is a diver. He had been at Chios, old Homer's isle. While diving to raise a vessel in the harbor, he is arrested by the volleys for illegally diving for sponges. He had no license. He is jailed. He appealed unto the American Consul, I. e., the Legation. It heard his case in full council. As he spoke no English, little French, some Turkish and much modern Greek, we called in all our aids to assist the dragoman interpreter.  
"Have I not seen you before?" I asked him, after his complaints are understood and the talk takes a social air.  
After much explanation he says:  
"Out! I was in America."  
"Which America?"  
"Nord."  
"Buen."  
"Ever in New York or Washington?"  
"Oh, out, out," he promptly rejoined.  
"Do you ever smoke?" I blandly asked, tendering him a cigarette. He smiles a fishy smile and illumines the weed.



I know him by that smile. Dressed in spangled tights, an embroidered Greek jacket, I had myself seen him, under water, smoking, in a tank.  
"You are Kippapaporos, the famous diver, are you not?"  
He looks surprised and pleased at the recognition.  
"You are the man who drank schnapps under water? How are you, Kippa Paporos?"  
He becomes at once genial, and in his muddled style tells his troubles in the Bosphorus isle—all over again.  
I asked him how long he could stay under water and how he does it. He shows us how to do it. He clutches his nose by his thumb and index finger and gathers into his capacious chest a surplus revenue of atmosphere. His wheezy noise makes the legation tremble. The capouli is alarmed and the kavass confounded.  
When his performance is over I ask for his passport, as evidence of citizenship and as warrant for our protection. But it is not handy; so that the American Consul cannot intervene just now in the local laws to the classic sponges, not even for a descendant of Themistocles. Besides, he complains that he is impunctuous. He must have help or starve.  
I suggest divers modes of accumulation—a pun he never suspected.  
"Why not work in the clear waters of the Bosphorus, raise boats and thus raise money?" He acquiesces and leaves.  
Afterward he returns to say that he has had a job; had dived for a sunken vessel in the Bosphorus, but could not make more than twenty piasters (a dollar) a day, and he had a family to support.  
He could stay under water nearly as long as a porpoise, without a blow. What became of him I never knew, but he is a sample which diplomats will recognize as a class of citizens who belong to all flags and are really, by their vagabond life, under none.  
There has been much difficulty, though a great desire, in establishing Turkish schools for girls. This is a reform. Mrs. Walker, in her book about Turkey, was employed in one of these schools to teach drawing. Her picture of the school is a humorous one.  
"She has charge of some forty girls; some of them are matured women. They all rush into the educational business, just as our young Africans did after the war; but a cigarette was more attractive to them than a slate and pencil, and the promenade more alluring than even making pictures in oil or water. Their minds ran more on matrimony than in depicting ruined temples and spoiled kiosks. An incident in connection with her school in a Turkish village of the Bosphorus illustrates the mode by which sometimes the young women are selected as wives. When the girls are assembled in the school, a strange, weird, old woman enters. She produces a flutter in the dovecote. The teacher makes inquiry:  
"Who is she?"  
"Oh! she comes to look at the girls."  
"For what purpose?" asks the artist teacher.  
"You will see soon," reply the giggling beauties.  
The old woman settles down in a special stare at two of the hours, and then leaves. The explanation comes. She is picking out a wife for some one. The school then becomes a sort of marital market. After such a scene, those selected for matrimony begin to dress with extraordinary attire and fantastic splendor. The girls wear all their jewelry and their head dresses, with a "twittering" sort of conscious look and a general airiness of manner.

Little by little northern men are getting the control of the best hotels in the south.

### THE CURIOSITY SHOP.

#### President Lincoln's Celebrated Gettysburg Address.

The following is President Lincoln's celebrated Gettysburg speech, delivered Nov. 19, 1863. It will probably live as long, if not longer, than any oration of the present century:  
"Four score and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal."  
Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle field of that war. We are met to dedicate a portion of it as the final resting place of those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.  
"But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power to add or to detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work that they have thus far so nobly carried on. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to the cause for which they gave the last full measure of devotion—that we here highly resolve that the dead shall not have died in vain, that the nation shall, under God, have a new birth of freedom, and that the government of the people, by the people and for the people, shall not perish from the earth."

#### Who Is Responsible?

The bank which receives and cashes a check raised from a lower to a higher amount becomes responsible for the money paid in excess of the original sum named on the check by the drawer. Judge Daniels says: "When money is paid by a bank upon a 'raised' or altered check by mistake, the general rule is that it may be recovered back from the party to whom it was paid, as having been paid without consideration, but if either party has been guilty of negligence or carelessness, by which the other has been injured, the negligent party must bear the loss. The doctrine is clear and is sustained by authority. The bank is not bound to know anything more than the drawer's signature, and in the absence of any circumstance which inflicts injury upon another party, there is no reason why the bank should not be reimbursed." This decision was subsequent to one by the court of appeals in 1874, which excited at the time a great deal of criticism. The general practice seems to be nowadays that the bank must bear the brunt of any frauds perpetrated upon it.

#### Burial Places of Presidents.

Washington's body lies at Mount Vernon, Va.; the two Adamses are buried under the old church at Quincy, Mass.; Jefferson rests at Monticello, Va.; Madison's grave is at Montpelier, not far from Monticello; Monroe's remains lie in the Richmond cemetery; Jackson's grave is in front of his old residence, "The Hermitage," near Nashville, Tenn.; Van Buren was buried at Kinderhook, N. Y.; Harrison at North Bend, near Cincinnati; Polk at Nashville; Taylor's remains are near Louisville, Ky.; Fillmore lies in Forest Law cemetery, Buffalo; Pierce was buried in Concord, N. H., and Buchanan at Lancaster, Pa.; Lincoln's grave is near Springfield, Ill.; Johnson's at Greenville, Tenn.; Garfield's at Cleveland; Grant's at Riverside, N. Y., and Arthur's at Albany.

#### Old Fortifications.

In Central park, New York, near the northwest corner, is an old brown stone building known as the "block house." On a bluff on One Hundred and Seventy-third street, east of Tenth avenue, are the ruins of a similar building. On another bluff further west are the remains of an earthen fort, and west of Tenth avenue, near One Hundred and Ninety-third street, are still more ruins. These are the remains of the fortifications thrown up against the British during the Revolutionary war. The whole north end of the island was fortified.

#### The Victoria Cross.

The "Victoria Cross" is a Maltese cross of bronze, with Queen Victoria's crest in the center, underneath which is an scroll bearing the inscription "For Valor." It is awarded to officers and men of the British army who show conspicuous bravery in the presence of the enemy. The order was inaugurated in June, 1856, at the close of the Crimean war. British soldiers possessing the decoration are entitled to write V. C. after their names.

#### A University Term.

A wrangler, in (English) college phrase, is one who has obtained a place in the highest mathematical topos. The first man of this class is termed the senior wrangler; the rest are rated each according to his respective merit, as second, third, fourth and so on. In the Middle Ages college exercises were called disputations, and those who performed them were disputants. Hence the idea of wrangling.

#### Who Commands?

There is frequent question, "Is President Cleveland or Gen. Sheridan commander-in-chief of the army of the United States?" The president is by virtue of his office commander-in-chief of the army and navy of the United States. Gen. Sheridan is also styled commander-in-chief of the army of the United States. The one is "ex-officio," the other "de facto."

#### An English Word.

The word "boodle" is to be found in either of the dictionaries' spell "bodie." It has been used in its present sense over thirty years, and it is to be found in the "Thieves' Lexicon," published in 1858. "Boodle: counterfeit money. Boodle carrier: one who carries the counterfeit money and hands it out, one bill at a time, to those who pass it."

#### Rapid Flight.

The swiftest bird on the wing is said to be the frigate bird, a nautical bird of prey. Sailors say that it can start at daybreak from the coast of Africa, and following the trade winds land on the American coast before sunset. This is probably an over statement, but close observers have estimated its flight at 200 miles an hour.

#### It Eats the Iron.

Sugar has frequently been recommended as a means of preventing boiler incrustation. Recent experiments have shown that formic acid is generated by such use, attacking the iron of the boiler.

#### The Guinea.

The English guinea was first coined in 1663, and derived its name from the fact that the gold of which it was at first composed came from Guinea.

#### Autumn Haze.

It is now generally conceded that smoky atmospheres are caused by forest fires, even if they are raging many miles away.

### JUDGMENT AND MERCY.

#### EXPLANATORY NOTES BY REV. GEO. P. HAYS, D. D., LL. D.

Lesson VIII of the International Series (Fourth Quarter) for Nov. 20—Text of the Lesson, Matt. xi, 20-30; Golden Text, Matt. xi, 28.

Some lessons are so familiar and so easy and so precious to the heart of the Christian world as to make them exceedingly hard to explain. This lesson is one of these. Verses 22-30, and especially 28, 29 and 30, have come to be like proverbs in the mind of the church; and 26 to 30 ought to be in the memory of every Christian. Of course, a landlord will expect larger rent from the tenant of his large and fruitful farm than from the tenant of the little cabin, with only its potato patch in addition. So also, of course, increased opportunities increase responsibilities. This is simply the common sense of business and daily life applied to religion.  
Mighty works.—With these verses before us our curiosity is excited to ask what mighty works were done in Chorazin, Bethsaida and Capernaum. As to Chorazin there is no record whatsoever of any works done there. The same is true of Bethsaida. As is stated in John xxi, 25, all Christ's miracles are not reported in the New Testament. Of Chorazin scarcely anything is known. Bethsaida was possibly the birthplace of Peter, Andrew and Philip. Capernaum was the home of Christ, and at the time of the public ministry the residence of John. Many things are recorded as having been done or spoken in Capernaum. Of Capernaum, however, this is to be noted, that it is not once mentioned in the Old Testament, nor anywhere outside of the four Gospels in the New Testament.

Degrees of punishment.—Verses 22 and 24 explicitly teach the doctrine of comparative punishment. God's system of penalties is not like a prison wall or furnace of fire, where every one suffers precisely the same. According to each one's desert, so will be the severity of each one's suffering. The Revised Version translates the word hell of v. 23 by the word hades. Two Greek words are translated in the Authorized Version of the New Testament by the English word hell. In the Revised Version the distinction between these two Greek words is maintained by translating the one of them hades. This word, like the sheol of the Old Testament, means the condition of the dead, without necessarily involving the idea of suffering. Christ entered into hades by his becoming dead, but did not enter into hell. Hades, as here applied to Capernaum, means its disappearance from the face of the earth as buried people disappear. Tyre and Sidon and Sodom had not as much light and opportunity as Chorazin and Bethsaida and Capernaum, but they had enough to leave them without excuse. The enormity of the punishment of Chorazin, Bethsaida and Capernaum is shown in the fact that their locality is a matter of dispute among travelers of the present day. But the sites of Tyre and Sidon are known and inhabited towns still exist in both places.

This doctrine of the resulting obligations arising from providential mercies underlies verse 25. Wisdom often works itself out into an egotism which destroys the simple Gospel. Verse 31 is the only explanation which we are able to give of the unexplained reasons for God's distinguishing providences. A deaf and dumb boy was once asked why he was so afflicted while his questioner had both speech and hearing. Going to the blackboard, he wrote as his answer this twenty-sixth verse. Happy is the Christian, old or young, who is able to rest content in the presence of God's mysterious dealings, in the faith involved in that verse.

God manifested.—God manifest in the flesh is the highest and clearest revelation God has made. The indwelling of the Saviour, as a matter of experience, is the best interpreter of the description of Christ and of God given in the word. The external revelation and the internal experience are thus mutually explanatory. A blind man has great difficulty in understanding much about the science of optics. So unconverted persons may study the Bible, but they cannot understand it as those do whose inward experience answers to and explains the meaning of God's threatenings and promises.

What is rest?—That is really work that works out only into disappointment and failure. Labor is the active side of suffering, and heavy laden is its passive side. Lifting when we are well is not necessarily very painful, especially if the burden is not disproportionately heavy; but if we have a dislocated shoulder and a broken arm and an inflamed muscle, any lifting is torture. We were made to work in harmony with God. When then we come to resist him, we are wrenching and twisting ourselves. To do God's will was the work for which man was made. When therefore Christ says, "I will give you rest," he does not mean that thereafter you shall have nothing whatever to do. Spiritual inactivity, which is neither good nor bad, is an impossibility to any human being. What we need therefore is not idleness, but work which shall not be wearisome.

Christ's rest.—So Christ's exhortation, "learn of me," is in the line of this perfect adaptation of the worker to his work. The yoke he bore was the will of his Father, and in his meekness and his lowliness of heart it was his meekness to do this will and to finish the work which he was sent to do. That yoke was easy to him and that burden light to him. It goes therefore to the heart of the question of our likeness to Christ when he says to us, "my yoke is easy and my burden is light." He does not merely mean the yoke and the burden which he will give to his people and require them to take; he includes in the phrase "my yoke and my burden" the yoke and burden he himself has borne. In order, however, to find these easy it is necessary that we should take on his nature, his love for God and his hatred for sin. This burden will be heavy to the unrenewed heart, but it will be light to the unregenerate nature. In him, therefore, alone can that adaptation to the task we have to do be secured which will make these tasks easy of performance.

- #### REMEMBER.
1. Willfulness, not lack of evidence, is the cause of unbelief.
  2. The day of judgment will come.
  3. Many who are exalted will be brought low.
  4. God reveals spiritual truth to those ready to receive it.
  5. We know God through Christ.
  6. In Christ is rest.

#### HINTS FOR PRIMARY CLASSES.

BY ALICE W. KNOX.

Verses 22-30 are enough for the little folks. The lesson can be divided into three parts:

1. An invitation.
2. From whom?
3. To whom?

An invitation implies something pleasant. A group of children living in a crowded part of a great city, where every tenement was full to overflowing, were invited by their teachers and friends to go into the wide, beautiful country for a couple of weeks. This invitation was so charming that not one refused it, but every one gladly accepted it. A little poor girl living in the great city

of Paris had been very ill; a nice young peasant girl from the country near by invited her to come and stay a while at her little cottage. She was delighted, and went to enjoy the trees, the flowers and the animals. Although she had only black bread, milk, berries and broth to eat she gained health, strength and happiness by accepting this kind invitation.

There are many kinds of invitations, but the greatest, the best and most wonderful of all is this one in our lesson. It says, come to me. Write it on the board, or prepare beforehand little notes or cards with the invitation printed on them, and give to the children.

Who gives this wonderful invitation, and what makes it wonderful? Is it from some loving friend to go to the sea shore in the hot summer weather? Is it from some kind acquaintance to visit her in the beautiful country? Who says, Come to me?

To whom is it given? Every one must say, am I invited? I want to go. A lady in Paris was talking to two hundred working women about this invitation. She said, You will say, I am not good enough to go, I am wicked. But he who invites you will make you good if you will let him. People invited to kings' houses must be finely dressed, as they were at Queen Victoria's dinner. Perhaps you say I have no suitable clothes to wear. This King, who says come to me, will clothe you with robes of righteousness that will make you fit to enter in among the royal guests.

At the meeting, a little, shriveled, miserable-looking woman came to the lady who had been talking, and laying her hand on the lady's arm she said earnestly, looking steadily into her face, "Was that invitation you gave for me? Was it for me?" "Yes," said the lady, "for you and for every one who heard it." "Well then," she replied, "I accept it, I accept it gladly. I know I am wicked, but you said he would make me good, and I accept the invitation." This was the first time this poor old woman had been to those meetings, and when she heard the wonderful invitation she immediately accepted it. How many who hear it today will accept it?—Sunday School World.

### FARMERS IN GUELPH.

#### Work Under Direction of the Government Some Valuable Results Noted.

GUELPH, Nov. 8.—Our regulating food for all cattle is prepared thrice a week, 40 lb. pulped turnips or mangels, 15 lb. cut hay and 3 lbs. of bran, per head daily on an average of kind and age. These foods are mixed in a heap about four feet deep, and used before much heating or during the sweet stage of fermentation, usually when the temperature reaches 70°. The nutritive ratio of this mixture is 1.5:9, and the market cost 16 cents per head per day; cost to the farmer about 9 cents. Water is given about 40°, and the stable is never over 50°, with proper ventilation. The breathing space for each animal is about 900 feet.

Cut Hay.—A saving, estimated at 12 per cent, in feeding horses and 30 per cent, for sheep, was realized last winter with cut hay. The animals cannot leave any amongst their feet, and they eat more of the rougher portions.

Steam Power.—A 17-horse-power portable engine, with a 20-inch French burrstone mill, grinds 30 bushels of peas or barley in one hour at a cost of one cent per bushel, including every possible cost. The same power drives haycutter and root-pulper both at the same time, and in less than two hours prepares the food named in first paragraph, being 2,000 lbs. hay and 6,000 lbs. roots. The cost of this is 55 cents per ton, or one and one-half cents per head of cattle daily, including interest on cost of engine, fuel, wear and oil, engineer, two hands at haycutter, two at pulper, and two at mixing the food.

Ice.—For creamery and college use we harvest about 400 tons every year, placing a full value upon everything, including teams, men and student labor, and, having had to haul nearly one and one-half miles, ice has cost us 60 cents a ton.

Winter Crops.—Farmers are harvesting something every day, and as few estimate winter products in correspondence with those of summer, we give the following as a safe under-calculation of what we realized during 1886-6 in connection with a cultivated farm of 350 acres, or perhaps correctly of 250 acres, that give hay, straw, grain and roots. Take both acres:

	350	250
	Acres	Acres
Thoroughbred cattle, 15 head	\$4 50	\$3 00
Thoroughbred lambs, 30 head	1 10	1 50
Wool from 70 head	30	40
Pure bred swine, 12 head	45	35
Fattening cattle, 12 head	1 75	2 50
Milk from 12 cows	1 40	1 90
Manure from 75 swine, 11 horses	4 25	5 00

Gross revenue per acre for winter \$13 79 \$18 53

### THE EDITORS' TABLE.

#### Leading Attractions of the Pansy—A Fine Pictorial Paper—Policies Discussed.

The Pansy is going on as heretofore, a monthly magazine made up of weekly parts. This adapts it to Sunday school use, the weekly parts given out separately. The D. Lothrop company, Boston, are publishers.

The Pansy has begun its new year. Pansy's story to last all through the year is "Up Garrett." Her golden text story is "We Twelve Girls," an actual history. Margaret Sidney also makes another story out of the children that figured in the "Little Red Shop" last year. Rev. C. M. Livingston writes a serial, "Treasures: Their Hiding and Finding."

George Kennan, the traveler, who is telling in the Century more about the Russians and Siberians than we knew before, has been placed on the Russian black-list, and will not be allowed into the country again. "I expected," he says, "to be put on the list. I am only thankful that I crossed the frontier with my material and papers coming this way. The outside of the Russians' line is good enough for me at present. I became satisfied before I got half through Siberia that I should never be permitted to go there again, and that after the publication of my papers no foreigner would be allowed to make investigations there, and I lost no possible opportunity to secure accuracy and thoroughness. I brought back more than 50 pounds of notes, papers, and original documents, many of the latter from secret government archives, besides 500 or 600 foolscap pages of manuscript prepared by political exiles in all parts of Siberia. I visited every convict mine in Siberia, and every convict prison except one, and I know the exile system better than most officers of the administration. I can regard the black-listing, therefore, with complacency. The stable door is locked, but the horse has been stolen—and I've got him." Recent telegrams from Russia show that the government is still pursuing the despotic repression, described by Kennan in the November Century. A number of young army and navy officers in St. Petersburg have been sentenced to penal servitude in the Siberian mines for merely setting forth in debate the advantages which another governmental system would have over the present one. There is much excitement and indignation among their friends.

Invitation cards and folders in great variety at WHIG office.