

SOME TEMPLES OF SOUTHERN INDIA.

A Happy and Prosperous New Year.

# SUNSHINE

Vol. XIV.  
No. 1

MONTREAL

JANUARY,  
1909



SOUTHERN INDIA—CHIEF GOPURA, TEMPLE OF MADURA.

"What the Hindu architect craved was a place to display his powers of ornamentation, and he thought he had accomplished all his art demanded when he covered every part of his building with the most elaborate and difficult designs he could invent.—Fergusson in History of Indian Architecture.

## SUNSHINE

PUBLISHED BY THE

SUN LIFE ASSURANCE COMPANY OF CANADA,  
AT HEAD OFFICE, MONTREAL.A. M. MACKAY, *Editor.*

SUNSHINE						
SUN.	MON.	TUE.	WED.	THU.	FR.	SAT.
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## Another Mile-post Passed.

In these times of strenuous living we are apt to forget that the days and years are fast gliding from us and we are growing older. We are, however, forcibly made conscious of the fact of age by such mile-posts as New Year's Day and those other outstanding red-letter days on the calendar that compel us to reflect and take stock of ourselves.

Every time we replace our old calendar with a new one we are changing steeds on the journey. The old steed, tired and worn out, is replaced by one that is ready to carry us forward perhaps with even greater rapidity than the other.

How alarmingly quick the time comes when the past has more interest to us than any prophecy of the future. We have foreknowledge of the things of the future from like experiences in the past; but these future things do not quicken our imagination any more. Too many of us, gaze into the future with little enthusiasm expecting but a repetition of the past. With a stored mind and a well-conditioned life the future should have even greater riches for us than the past:

"What have years to bring  
But larger floods of love and light,  
And sweeter songs to sing!"

There are many who may not agree with us that the latter years of our life should be lived in comparative ease to enable us to gather up the threads of the past; but all will agree, we think, that it is better to slacken the pace somewhat in the time



HEAD OFFICE BUILDINGS

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of lengthening shadows. Any degree of enjoyable ease then will be the result of sacrifice now, in the days when we are at our best, that is the reason why we are so insistent in lecturing young men from month to month to keep a lookout for the future—to sacrifice to-day that to-morrow may not want.

We are sure our pleadings are heeded

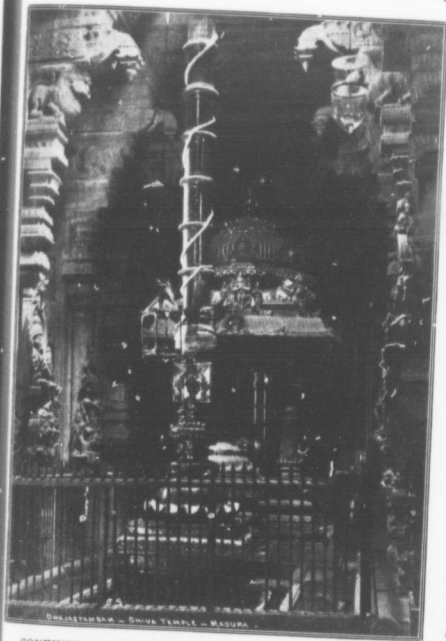
friends the young men of the two hemispheres in the world-encircling path of this Company. In the coming year we hope to have many heart-to-heart talks with the young men of the world about the benefits of life assurance. We hope to become even greater friends of those who seek to learn more about this system of saving, and we trust those who have become aware of its advantages by experience may become missionaries to others who are careless; for in this, as in all things else, we enrich ourselves by enriching others.

A determined resolve now to begin to save, if only by a small endowment policy, will help to put a present value on money which will bring its own reward in future years.

#### Indian Temples.

The Gods of the Aryans dwelled not in temples made with hands; in fact, the Aryans were not builders in stone. Most of their structures were of wood, to which was perhaps sometimes added a masonry plinth, and hence the early history of architecture in India, if we except the rude stone monuments, is a blank. It was only when the relic-worship was adopted into Buddhism that the Stupa came into existence. This accounts for the absence of great ancient temples in Northern India: they have not been destroyed; more probably they never existed.

When Brahmanism overcame Buddhism, the interval was too short up to the time of the Musalman invasion to allow the creation of a distinct style, or the erection of stately buildings. Thus the Indo-Aryan style was adopted by the Hindus directly from that of the Buddhists and Jains, and the buildings, except in special cases like those of Khajarahu and Bhuvaneshvara, were seldom magnificent in size. It has been suggested that the small size of the



SOUTHERN INDIA—INNER SHRINE SIVA TEMPLE, MADURA.

by some. From evidences we get from time to time, we are led to believe that SUNSHINE plays a part in giving publicity to the blessings of life assurance, and in some measure, be it small or great, has a share in the success of the Sun Life of Canada.

SUNSHINE is unique in having as its

modern North Indian temple is the result of the iconoclasm of Aurangzeb. More probably the builders followed the earlier tradition.

In South India the case was different. Here Brahmanic Hinduism had a longer existence, and the resources of the powerful local dynasties were devoted to temple-building. But even here these splendid buildings show the course of their development in the smallness of the central shrine. Many of them, like Seringham, for instance, grew up round a petty village shrine by a process of incrustation, one grand court, or boundary wall, or gateway being added by the piety of successive generations. In the same way the magnificent Egyptian temple of Karnak grew by successive additions to the original nucleus. The parent shrine, in fact, was considered too holy to be moved, and the god, like the men who worship him, desires privacy. Further there is in Hinduism no congregational worship like that which fills the cathedrals of Europe. It is only when the god deigns to go abroad in procession that his votaries, as a body, have a chance of observing and venerating him. The devotion paid at the ordinary temple is a personal not a congregational act. The Brahman acts as proxy for the worshippers, and needs no space for his ministrations. The permanence of the original petty shrine round which the temple grew is secured by the feeling that to demolish the existing house of the god would destroy the merit of the original builder, and bring no gain to the restorer. The god, who in by-gone days took shelter in the rude manhir or pillar-stone of a half-forgotten race, still abhors the sound of hammer and chisel, and prefers to abide, as he was wont to do, in the uncarved stone or shabby cell. This incrustation of buildings round a petty shrine is also a characteristic of modern Buddhism. The great pagoda at Pegu is said to have been originally only one cubit high.

The most primitive temple is found in the rude erections of the forest tribes. In the highlands of Central India the Bhil or Gond sometimes raises a rough straw shed over the fetish stone or rude image stained with red ocre which represents the tribal god. More usually he is content to pile these stones of fetishes under the shade of a sacred tree, and here the simple worship is performed.

But it is not from shrines like these that the modern temple was developed. Some have held that the temple had its origin in the tomb or relic-shrine of the Buddhists, and the case at

Jhansi, noticed by General Sleeman, has been quoted as an example.

"The family of the chief," he says, "do not build tombs, and that now raised over the place where the late prince was burned is dedicated as a temple to Siva, and was made merely with a view to secure the place from all danger of profanation."

This may account for the origin of some temples, but the explanation of growth of the modern temple lies in another direction.

The Chayits, or cave temple, of the Buddhists has been regarded by some authorities as the parent of the modern temple. These remarkable structures are distributed in a curious way, nine-tenths of those known being in the Bombay Presidency. As for the remainder, there are two unimportant groups in Bengal, those of Behar and Cuttack; one in Madras, and some insignificant examples in the Panjab and Afghanistan. They have no connection with similar constructions in Egypt, and their distribution is determined simply by the suitability of the rock formation for excavations of this kind.

The Chaitya in character presupposes a still older style of wooden building, the details of which, in construction and carving, it closely follows. This is specially the case with the Brahamical cave-temples, which generally copied buildings, while the Buddhist caves were always caves and nothing more. In form the Chaitya much resembles the Basilica of Europe. There is a long, lofty nave, with ogival roof, terminating in a semi-circular apse, which forms a choir occupied by an altar or relic-shrine. Two lateral aisles meet behind the choir. What would be the west end of a Christian cathedral has a great horseshoe window, and beyond it an imposing façade, with wooden galleries and balconies for musicians. So careful were the Buddhist builders to follow the tradition of a wooden structure, that they even inserted an inner carved roof. The finest of these Chaityas is that of Karli, the date of which is fixed by Mr. Fergusson at 78 B.C.; but the series really starts from the time of Asoka, about 250. That at Badami was built in the seventh century of our era. In such examples the animal capitals show a strong foreign, probably Persian, element.

"The Hindu temples," says General Cunningham, with perhaps some exaggeration, "are generally a sort of architectural pastry, a huge collection of ornamental fritters huddled together, either with or without keeping, while the Jain temple is usually a vast forest of pillars, made to look as unlike one another as possible by some paltry differences in their petty details."

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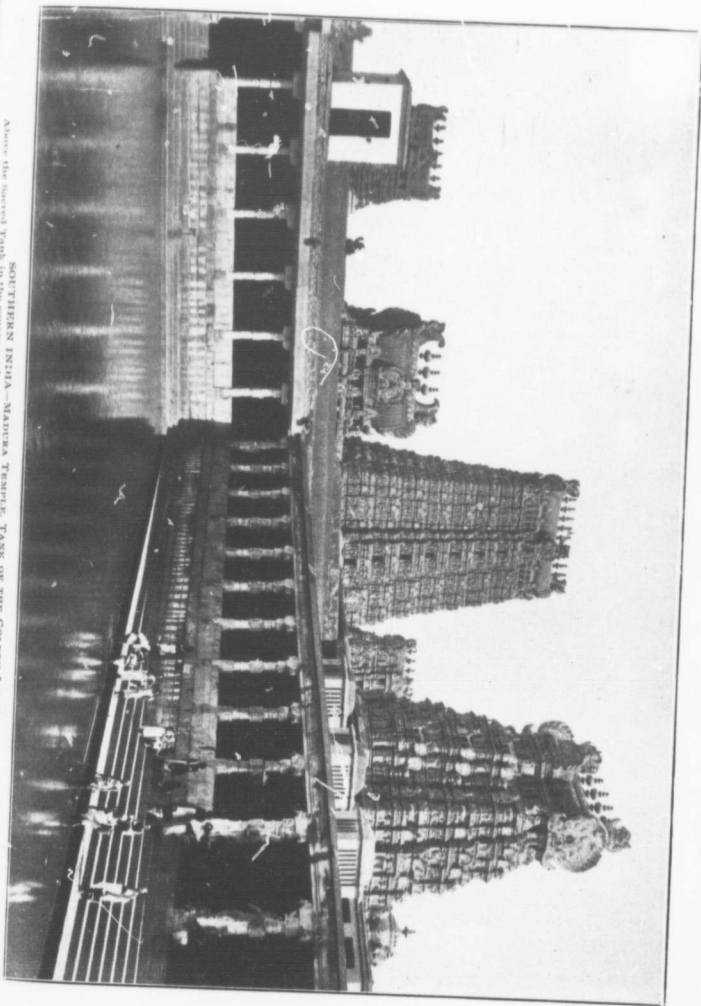
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SOUTHERN INDIA.—MARRUA TEMPLE. TANK OF THE GOLDEN TIGERS.  
Above: The Sacred Tank in the square enclosure is an American well used by the Brahmins to call the faithful to worship.



On the other hand, the Kashmirian fanes are distinguished by the graceful elegance of their outlines, by the massive boldness of their parts, and by the happy propriety of their decorations."

He believes that several of the Kashmir forms and many of the details were borrowed from the Greeks of Kabul, while the arrangements of the interior and the relative proportion of the parts were of Hindu origin.

To describe the three styles of temple defined by Mr. Fergusson as the Dravidian, Chalukyan, and Indo-Aryan is beyond our limits. The

dome of the Musalmans. The most marked distinction is that the northern spire has curved, the southern straight lines.

A great modern temple, like that of Juggernaut, to quote Sir W. Hunter,

"Consists of four chambers, opening one into the other. The first is the Hall of Offerings, where the bulkier oblations are made, only a small quantity of choice food being admitted into the inner shrine. The second is the Pillared Hall, for the musicians and dancing-girls. The third is the Hall of Audience, in which the pilgrims assemble to gaze upon the god. The fourth is the Sanctuary itself, surmounted by a lofty conical tower."

Temples differ so widely in style and feeling that it is impossible to class them in order of merit. The Black Pagoda of Orissa has been considered to be the finest extant Hindu temples and Mr. Fergusson is of opinion that there is no roof in India where the same play of light and shade is found with an equal amount of richness and constructive propriety, nor one that sits so gracefully on the base that supports it. That of Govind Deva at Brindaban is perhaps the most impressive religious building that Hindu art has ever produced, at least in Northern India. As groups of splendid buildings, more graceful in design and less ponderous than their South Indian rivals, nothing surpasses the Jain temples at Palitana. For grandeur of scale and lavishness of ornament, the great fanes of Madras, like Rameshvaram, Chillambaram, Madura and Tanjore, are unrivalled. The only temple in this style in North India is that recently erected by the Seth bankers of Mathura at Brindaban. — (From "Things

Indian," by William Crookes—Charles Scribner's Sons.

We are indebted to Mrs. E. A. Macnutt for the use of the photographs which illustrate this issue of SUNSHINE. Mrs. Macnutt made, a few years ago, an extended visit in India and is very enthusiastic about the architectural grandeur of the temples of Southern India.



SOUTHERN INDIA—BATHERS IN THE LILY TANK, MADURA.

Dravidian, or southern style, is characterized by massiveness, the absence of the arch, which is replaced by a brick vault, and by the great Gopuras, or storied gates which give entrance to the enclosure. The Chalukyan, originating in a kingdom occupying what is now the Dominions of the Nizam, has more ornamentation and higher spires. The Indo-Aryan of the north is less massive and more highly ornamented, the modern Jain style adopting the bulbous

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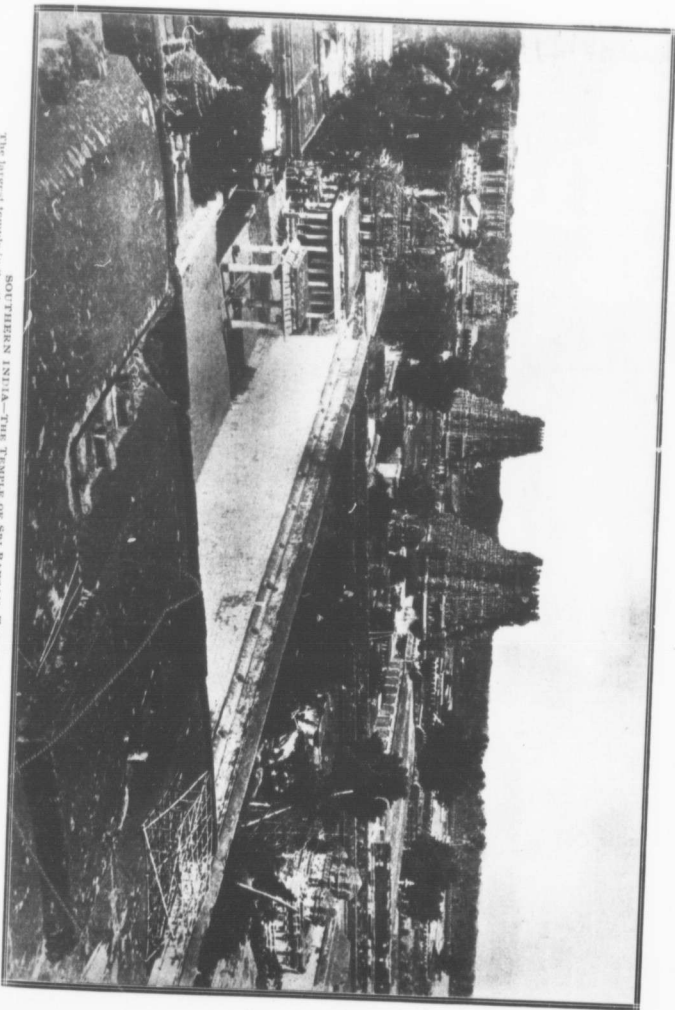
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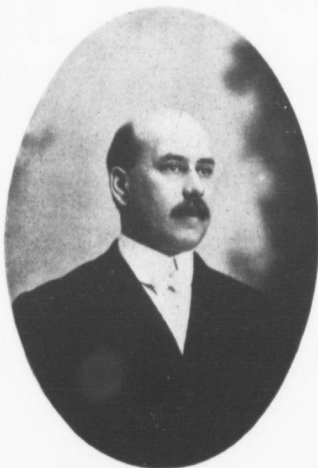
**SOUTHERN INDIA—THE TEMPLE OF SRI RANGAM, TRICHINOPOLY.**  
The largest temple in Southern India—the only one having walls of the temple measures three thousand feet each way.



## Two "Top-Notchers."

The Agency Department has, in its Monthly Bulletin, a Special Mention List, which gives the names of representatives of the Company who produce a certain amount of new business. This list usually contains about half a hundred names. It is very seldom that any representative is successful enough to be included in the list for the twelve months. Two men have succeeded in doing so during 1908,—Messrs. W. C. Gaden, of the Montreal Agency, and R. R. Brooks, of Western Pennsylvania. We heartily congratulate these gentlemen on their success and have pleasure in presenting their photographs below.

Mr. W. C. Gaden first saw the light of day in Newfoundland. After leaving school he devoted himself to the study of law, but gave that up for a business career. Mr. Gaden has been interested in several successful ventures, and his ability as a practical business man was brought to the attention of Mr. Stanton



MR. W. C. GADEN.



MR. R. R. BROOKS.

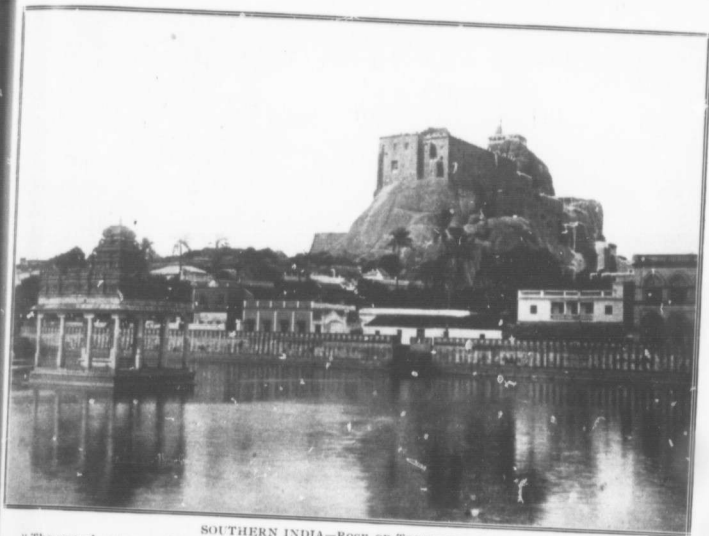
of the Montreal City Agency, who persuaded him, just a year ago, to join the staff of the Company. The very fact of this sketch is proof that he has "made good." The business that Mr. Gaden writes is of the best quality, and his experience is, that there is no difficulty whatever in selling the policies of the Sun Life of Canada. Mr. Gaden never talks hard times, but sticks to his text, having the strong conviction that men should carry life assurance, and with that conviction predominant he invariably meets with success.

Mr. Gaden was one of those loyal Canadians who served in the North-West Rebellion in 1885, as corporal in the Montreal Garrison Artillery, under the late Lieut.-Col. Oswald.

Mr. R. R. Brooks, of North Girard, Pa., back in 1876 met Mr. Hayes, the

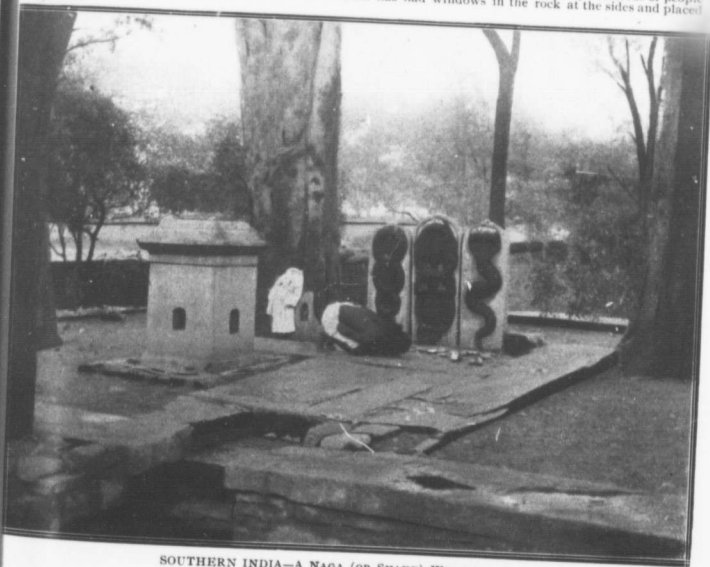
"The ca  
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SOUTHERN INDIA—ROCK OF TRICHINOPOLY.

"The carved entrance of the staircase, tunnelled up two hundred and ninety steps through the solid rock to temples on the side and summit." In 1849, during the dark of an afternoon of a festival, many hundreds of people were crushed to death—since then the British Government has had windows in the rock at the sides and placed lamps there.



SOUTHERN INDIA—A NAGA (OR SNAKE) WORSHIPPER.

Company's manager at Pittsburg, at the Lake Shore Seminary, where they were fellow-students, and they never lost sight of each other. They are both now in the employ of this Company and both are most capable life assurance men.

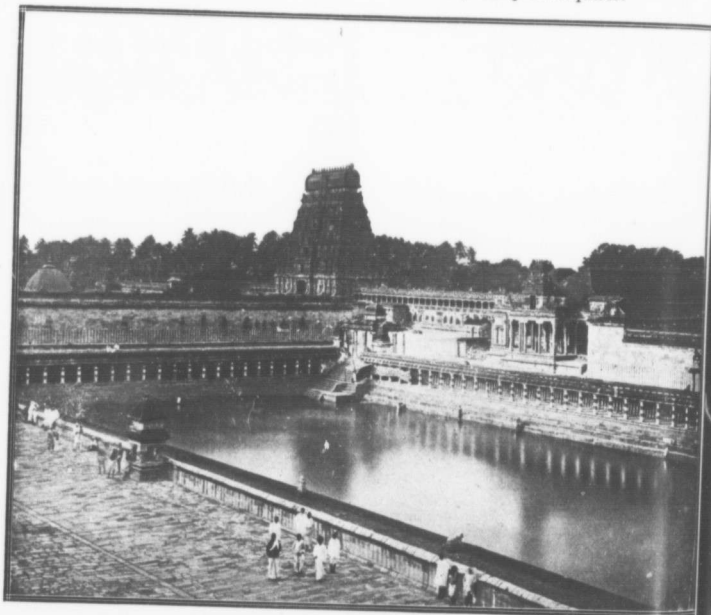
Mr. Brooks' business experience has been varied. He first took up life assurance with the North-Western Mutual Life of Milwaukee, in 1906. The following year he joined the field staff of the Sun Life of Canada, and has by close attention to business and his eminent qualifications as a salesman of life assurance, already brought himself to the Company's particular notice. Mr. Hayes, in speaking of Mr. Brooks, says: "He is one of the greatest enthusiasts that I

have ever known and he secures his business by good, hard, honest effort." Little more need be said. This is a recipe for success that is open to every other man on the field force of the Company, and we trust we may have the opportunity next year to record the names of many more who have received "special mention" every month of the year.

#### Two to Consider.

Husband—Pray, do not misunderstand me, Jeannette. All I ask is that you should kiss me before and not after the dog.

Wife—But, Leopold, don't you think that the dog may have his preference, too?—Philadelphia Inquirer.



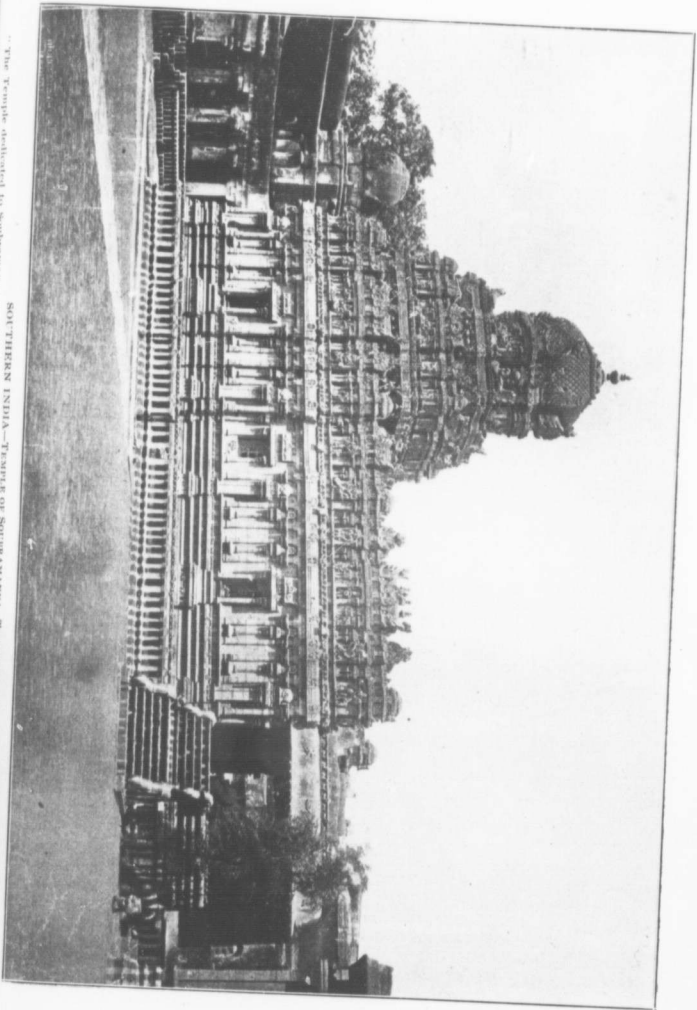
SOUTHERN INDIA—THE TEMPLE AT CHILLAMBARAM.  
This temple is one of the most venerated and has also the reputation of being one of the most ancient temples in Southern India.

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SOUTHERN INDIA.—"TEMPLE OF SOUTHERN INDIA, TAMIL NADU."  
A series of steps lead up to a piece of decorative architecture as far as found in the south of India.



### Dean of Canadian Life Assurance.

The Montreal Daily Witness of a recent date contained the following reference to the president of the Sun Life of Canada :

If an assurance man were asked to name the one gentleman who combines in the highest degree the two qualities of being most widely known to the assuring public of the Dominion, and at the same time least widely known personally, it is not improbable that he would name Mr. Robertson Macaulay. Mr. Macaulay's assurance career began with the Canada Life Assurance Company at Hamilton, Ont., in 1856, and he enjoys the unique distinction of having been longer connected with life assurance head office management than any other person in the Dominion, and probably longer even than any other person on the entire continent. He thus certainly deserves the title of the dean of Canadian life assurance.

As the president, and for nearly thirty-five years the executive head of the Sun Life Assurance Company of Canada, his name is a household one in tens of thousands of Canadian homes and yet of so retiring a disposition is he that few persons of such prominence in the financial world are so little known personally, even in their own city. In Mr. Macaulay the one dominating thought is life assurance. So absorbed is he in his work that he has had little time for anything else. Hard-working, clear-headed, energetic, keen, and dominated by high ideals, he possesses the esteem of the policyholders of his company, and the loyalty and affection of its officers and employees, in a way that few men do. Though over seventy years of age, and with a beard now whitened, his hair shows as yet but little frosting, and his youthful vigor and sprightliness would put many a young man to shame. Mr. Macaulay has lived for the Sun Life of Canada, and that company as it stands to-day is his monument.

The Review, of London, England, commenting on the above says :

"In a recent issue of the Montreal Daily Witness there appeared a portrait of Mr. R. Macaulay, of the Sun Life Assurance Company of Canada. He has been referred to as the "dean of life assurance," but we should rather have bestowed on him the title of the Grand Old Man of life assurance ; for Mr. Macaulay is well known as the president of the Company named, and to-day it stands as a monument to his energetic and tactful work during the greater part of his life-time. There are thousands of

policyholders in the great Dominion who rest thankful in the knowledge that, as far as assurance is concerned, they are under the protection of a policy of the Sun Life of Canada."

(Our good friend, the editor of the Review, out of the goodness of his heart unwittingly laid himself open to libel proceedings by referring to our president as an "Old Man," even although it is tempered by a gracious adjective. When the editor of The Review visits Canada, and of course our head office, he will see Mr. Macaulay rushing around with a more sprightly step than many of the young men there.

However, speaking seriously, we most heartily concur in what the Witness and Review have said, as also the many other journals that have referred to Mr. Macaulay, for none appreciate his worth more than those who are from day to day in close touch with him. We realize fully the risk we are assuming in having these things printed in SUNSHINE. "I wish they would leave me alone" is the expression Mr. Macaulay invariably uses when shown any item concerning himself. Our *sanctum* is far removed from the President's office so we will run the risk, knowing that by so doing we will have the thanks of our readers.—EDITOR.)

TORONTO, Ont., Dec. 12, 1908.

JOHN A. TORV, Esq.,  
Supervisor for Western Ontario and Michigan,  
Sun Life Assurance Co. of Canada,  
Toronto.

Dear Sir,—I want to thank the Sun Life Assurance Company of Canada through you for their cheque for \$2,477.25 handed me to-day in settlement of my matured Endowment policy, and at the same time express my satisfaction with the splendid settlement given me. You returned me all the premiums that I paid, and in addition thereto, \$581.00, besides carrying my life assurance for twenty years.

Again thanking you, I am,

Yours sincerely,

JOHN H. DUNLOP.

"The perpetuum pyramid rises in the air, reaching a height of 1000 feet. The gopuras belong to the same antagonistic



SOUTHERN INDIA—GREAT PAGODA OF TANJORE.

"The perpendicular part of its base measures 82 feet square, and is two storeys in height . . . Above this the pyramid rises in thirteen storeys to the summit, which is crowned by a dome said to consist of a single stone, and reaching a height of 190 feet. . . One of the peculiarities of the Tanjore temple is that all the sculptures on the gopuras belong to the religion of Vishnu while everything in the court is dedicated to the worship of Siva. . . An instance of the extreme tolerance that prevailed at the age at which it was erected, before these religions became antagonistic."—Fergusson.

## Some Indian Proverbs in Verse.

Rhymed in English by Arthur Guiterman, it "Betel Nuts." Paul Elder & Company, San Francisco and New York.

The tiger came! She slew him  
And bore him from the house ;  
Then down the drain she threw him ;  
And yet, she fears a mouse.

Gems are lustrous, youth is bold ;  
This is sure.  
Pearls grow yellow, men grow old—  
There's no cure.

If you suspect him,  
Then reject him.  
If you select him,  
Don't suspect him.

Appraise the spring before you drink the water,  
Observe the mother ere you take the daughter.

Who cooked this rice ?  
"Not I!—that worthless hound !"  
" 'Tis very nice."  
"Why—yes—I stirred it round !"

Before thou hast forded the river, O Brother,  
Revile not unduly the Crocodile's Mother.

By divers creeds we worship, thou and I :  
The Ear of One alone receives our prayer.  
Each turns his face in longing towards the sky  
To see his secret soul reflected there.

Toil and hoard in sweat and fear,  
Money's good—but *much too dear !*

"O Allah take me !" prayed Ram Chunder.  
Above him crashed and rolled the Thunder  
"Not now !" he cried in fright and sorrow  
"Not now, O Lord !"—I meant tomorrow.

Toil till your blood is cold,  
Drudge till the grave is won ;  
Man is the slave of Gold,  
Gold is the slave of none.

Buy not like a hapless dunce,  
Goods unworth the keeping,  
"Dear," O Sahib weeps but once,  
"Cheap" is always weeping.

Free comradeship was ours in work and play,  
Our friendship strengthened till, we knew  
not how :

It grew to Love—but Love may have its day,  
We shared one sorrow—what can part us now !

I had no teeth ; He sent me milk, instead.  
Now I have teeth, will He not send me bread ?

God ripens the Mangoes,  
The Farmer shakes the tree :  
God cures the patient,  
The Doctor takes the fee.

## The Life Assurance Prodigal.

The fraternal is the life assurance prodigal. In the gay days of its youth it draws upon its vitality. It runs into debt. The books may not show it, as the claims are paid promptly, but age is rolling up liabilities, for which no adequate provision is made. Youth passes. The young blood does not flow in so rapidly. Debility becomes manifest. There are signs of distress in delays in payment of claims and occasional extra assessments. Then comes the day when drastic measures must be resorted to. Like a sinner in the throes of an eleventh-hour repentance, it confesses its mistakes, begs for mercy, and promises reformation. Repentance comes too late. No loving father waits to kill the fatted calf. The immutable laws of mortality know no mercy. The dead cannot be called back to pay extra assessments. The best members begin to drop out, new ones refuse to join. The aches and pains of approaching dissolution rack the organization. The melancholy that cannot be shaken off settles down. Then comes the end.

"The evil that men do lives after them,  
The good is oft interred with their bones."

So it is with fraternals. Whatever good they have done is forgotten ; the evil lives in a progeny of blasted hopes and bitter disappointments.—Western Underwriter.

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For the New Year.

These are the gifts I ask  
Of thee, Spirit serene :  
Strength for the daily task,  
Courage to face the road,  
Good cheer to help me bear the traveler's load,  
And, for the hours of rest that come between,  
An inward joy in all things heard and seen.

These are the things I prize  
And hold of dearest worth :  
Light of the sapphire skies,  
Peace of the silent hills,

Shelter of woods and comfort of the grass,  
Music of birds, murmur of little rills,  
Shadow of clouds that swiftly pass,  
And after showers the smell of flowers  
And of the good brown earth,  
And, best of all, along the way, friendship and  
mirth.

Henry Van Dyke.

Apple-ology.

(We are indebted to a reader of SUNSHINE in London, England, for the following ingenious anagram which, he says, appeared some twenty-three years ago—another theory of the slang phrase "23 skidoo." Having being brought up in the "Auld Kirk," drilled and re-drilled in the Shorter Catechism, we find it extremely difficult to believe that our first parents were such omnivorous apple-eaters, but—Well, read the anagram.—EDITOR.)

LONDON, Eng., 28th Oct., 1908.

The Editor of SUNSHINE.

Dear Sir,—I am sure all your readers are glad to notice the remarkable figures relating to your office published in each addition of your interesting periodical, but I am sure your executive will admit that they are not so wonderful as those given in the accompanying anagram. I am not aware who is the author of it, but I understand that it appeared in an insurance paper here some twenty-three years ago.

Yours truly,

"E. L. A."

ADAM AND EVE AND THAT APPLE.

The story completely told. But who can read it?

How many apples did Adam and Eve eat?  
Some say Eve 8 and Adam 2—a total of 10 only.  
Now we figure the thing out far differently.  
Eve 8 and Adam 8 also—total 16.

We think the above figures are entirely wrong.  
If Eve 8 and Adam 82, certainly the total will be 90. Scientific men, however, on the strength of the theory, that the antediluvians were a race of giants, reason something like this: Eve 81 and Adam 82—total 163.

Wrong again; what would be clearer than if Eve 81 and Adam 812, the total was 893?

If Eve 811st and Adam 812, would not the total be 1623?

I believe the following to be the true solution: Eve 814 Adam, Adam 8124 Eve—total 8938.

Still another calculation is as follows: If Eve 814 Adam, Adam 81242 oblige Eve—total 82,056. We think this, however, not a sufficient quantity. For although we admit that Eve 814 Adam, Adam if he 8081242 keep Eve company—total, 8,082,056.

All wrong. Eve, when she 81812 many, and probably felt sorry for it, but her companion, in order to relieve her grief, 812. Therefore, Adam if he 81814240fy Eve's depressed spirits. Hence both ate 81,895,854 apples.

In Praise of Our Nonforfeiture System.

MADRAS, 13th August, 1908.

THE SUN LIFE ASSURANCE CO. OF CANADA.

Dear Sirs,—Accept my thanks for cheque handed me this day by your agent for Madras Presidency, Mr. G. Motiram, in settlement of policy of assurance No. 100840 held by my late husband, D. S. Gnanaprakasam. The settlement has been made promptly and without trouble or expense on my part, and I appreciate it very much, as well as all the kind and considerate treatment accorded me. I also desire to express my high appreciation of the Company's system of nonforfeiture, by means of which the policy was kept in force when my husband was unable to pay premiums for over two years. Only for this excellent provision I would not now be receiving this most needed amount.

I wish the Sun Life of Canada all prosperity.

Yours truly,

MANOMONEY GKANAPRAKASAM.

A certain Congressman is the father of a bright lad of ten who persists, despite the parental objection and decree, in reading literature of the "half dime" variety.

"That's a nice way to be spending your time," said the father on one occasion.

"What's your ambition anyhow?"

"Dad," responded the youngster, with emphasis, "I'd like to have people tremble like aspen leaves at the mere mention of my name."—Lippincott's.

# Sun Life Assurance Company of Canada

## ASSETS.

Assets as at 31st December, 1907 . . . . . \$26,488,595.15

## SURPLUS.

Surplus distributed during 1907 to Policyholders entitled to participate that year . . . . . 422,950.33

Surplus, 31st December, 1907, over all Liabilities and Capital (according to the Hm. Table, with 3½ and 3 per cent. interest) . . . . . 2,046,884.42

Surplus over all Liabilities and Capital, according to the Dominion Government Standard . . . . . 3,513,870.89

## PAYMENTS TO POLICYHOLDERS.

Payments to Policyholders since organization . . . . . 17,492,715.79

## BUSINESS IN FORCE.

Life Assurances in force 31st December, 1907 . . . . . 111,135,694.38

## The Company's Growth

	Income.	Assets exclusive of Uncalled Capital.	Life Assurances in force.
1872 . . . . .	\$ 48,210.93	\$ 96,461.95	\$ 1,064,350.00
1877 . . . . .	107,037.18	300,297.31	2,995,058.00
1882 . . . . .	241,824.19	636,077.94	5,849,889.19
1887 . . . . .	477,410.68	1,312,504.48	10,873,777.69
1892 . . . . .	1,108,680.43	3,403,700.88	23,901,046.64
1897 . . . . .	2,238,894.74	7,322,371.44	44,983,796.79
1902 . . . . .	3,561,509.34	13,480,272.88	67,181,601.63
1907 . . . . .	6,249,288.25	26,488,595.15	111,135,694.38

The Record for 1908 will appear in this place next month. The figures will show large increases over 1907. Send for a copy of our annual folder entitled "Prosperous and Progressive."

Head Office - - - Montreal