

During the Great War he was active in controlling the enemy alien element in Alberta.

He was born at Castle Gray, Limerick, Ireland, in 1866, the second son of Dr John P. Pennefather, Norquay, Man., who was a practising physician and senior surgeon with General Strange's column during the second Riel Rebellion. The family have always been associated with the army; an ancestor served as a divisional commander under Wellington in the Peninsular war in Spain. His elder brother, Dr Gerald Pennefather, served under General Strange in the second Riel Rebellion. His two sons served in the Great War. Dr Pennefather was well known in Winnipeg where he practised for many years.

On Sept. 1, 1922, Superintendent Pennefather retired to pension with a total service of thirty-seven years, six months. He received a medal and \$300 grant for his services during the Riel Rebellion and in April, 1935, he was awarded the R.C.M.P. Long Service Medal. Since retirement he had lived in Prince Albert.

Surviving are his widow; a daughter, Francis, Mrs D. B. Emeno; a son, Wm MacDermott Pennefather, Calgary; a brother, Frank; a sister, Mrs A. J. Henneon.

Another son, Reg. No. 6726, the late ex-Cst. John Pyne Pennefather, served in the Force from Sept. 1, 1917, to Aug. 31, 1926. He died of pneumonia in Turner Valley, February, 1930.

## *Funerals Are Not Always Sad*

THE Buddhists in Burma believe that a funeral is very often a time for rejoicing; they are of the opinion that the deceased has been released from earthly trials and has gone to a happier sphere.

The Burmese, however, are far from heartless; their code is to forget self and exult at the fortunate one's newly-gained freedom. Stirring music from tom-toms, gongs arranged in scale, flutes and cymbals accompany the corpse to the cemetery. Often the musicians are preceded by two or three men who throw coins to children so that joy will prevail. Indeed, Burmese funerals are not depressing.

Another interesting custom is the manner of transporting the body: the coffin is placed—and no doubt fastened—on top of a large bamboo structure covered with brightly-coloured papers; bamboo poles extend at either end of the base. During the procession the body is jolted vigorously to dispel the 'gnats' (evil spirits); periodically the jolting ceases as the pall-bearers do a short sprint, after which the bouncing is resumed.

In outlying districts the pall-bearers run instead of walk, and accompanying friends of the dead person throw small pieces of paper through the air. Each paper has a small perforation through which the gnats must pass, the idea being to handicap them so that the body will reach the cemetery first.

But during plagues the bodies are taken at night—fifty or sixty every twenty-four hours—and there is no music, no celebration. The procession, guided by a bluish light, moves silently except for the patter of bare feet on the ground.

Burmese gnats are of two kinds—good and bad. The Burmese contend that a plague is the result of evil gnats being loose in the community, and to end it these gnats must be driven out. To accomplish this, the people build fires on a certain night outside their dwellings and beat empty kerosene cans and other similar objects, creating an infernal din. Such activities generally occur when the plague is on the wane, making the 'battle' more effective and assuring quick relief.

Strange customs? But maybe ours are just as strange to the Burmese.