

kept up. The early Christians retained the heathen custom of placing in the tomb such things as articles of the toilette and children's playthings; modern Greeks would place oars on a shipman's grave, and other such tokens for other crafts; the beautiful classic rite of scattering flowers over the dead still holds its place in Europe.<sup>1</sup> Whatever may have been the thoughts which first prompted these kindly ceremonies, they were thoughts belonging to far præ-Christian ages. The change of sacrifice from its early significance is shown among the Hindus, who have turned it to account for purposes of priestcraft: he who gives water or shoes to a Brahman will find water to refresh him, and shoes to wear, on the journey to the next world, while the gift of a present house will secure him a future palace.<sup>2</sup> In interesting correspondence with this, is a transition from pagan to Christian folklore in our own land. The Lyke-Wake Dirge, the ancient funeral chant of the North Country, tells, like some savage or barbaric legend, of the passage over the Bridge of Death and the dreadful journey to the other world. But though the ghostly traveller's feet are still shod with the old Norseman's hell-shoon, he gains them no longer by funeral offering, but by his own charity in life :—

“ This a nighte, this a nighto  
Every night and alle;  
Fire and fleet and candle-light,  
And Christe receive thy saule.

When thou from hence away are paste  
Every night and alle;  
To Whinny-moor thou comes at laste,  
And Christe receive thy saule.

If ever thou gave either hosen or shoon,  
Every night and alle;  
Sit thee down and put them on,  
And Christe receive thy saule.

<sup>1</sup> Maitland, 'Church in the Catacombs,' p. 137; Forbes Leslie, vol. ii. p. 502; Meiners, vol. ii. p. 750; Brand, 'Pop. Ant.' vol. ii. p. 307.

<sup>2</sup> Ward, 'Hindoos,' vol. ii. p. 284.