tures are, woollen cloths, several kinds of linen, and some cotton goods, a considerable quantity of glass-ware, some paper and soap, all of which are sent by land to Moscow. The capital is the city of the same name, 602 miles from St Petersburg. It is very ancient, and, from 1157 to 1328, was the capital of the empire ; but it has vastly declined from its former greatness, nor are many traces of that greatness now to be seen, except the two cathedral churches of St Mary and Dmitriew. It is now a place of little trade ; and though, besides the cathedrals, it contains twenty-five churches, there are not more than 1600 inhabitants. It is the capital of a circle of its name. Long. 40. 22. E. Lat.

56. 17. N.

WLODZIMIRZ, a circle of the Russian government of Volhynia. It extends in north latitude from 50° 22' to 50° 57', and in east longitude from 24° 8' to 24° 58'. The river Bug drains it, and forms the boundary towards Po­land. The soil is good, and yields abundant crops of wheat, rye, barley, pease, flax, hops, and tobacco. The woods and meadows are extensive and profitable. The ca­pital is the city of the same name on the river Lug. It contains several Greek and Catholic churches, with Jewish synagogues, a monastery, 540 houses, and 3400 inhabitants, mostly Jews. It is 1070 miles from St Petersburg. Long. 24. 15. E. Lat. 50. 44. 30. N.

WOAHOO, one of the Sandwich Islands, containing, as near as can be conjectured, 60,000 inhabitants. Long, of the anchoring place, 202. 9. E. Lat. 21. 43. N.

WOBURN, a market-town of the county of Bedford, in the hundred of Manshead, forty-two miles from London. It has a market on Friday. It is tolerably well built, but the most prominent object is the magnificent seat of the duke of Bedford, erected on the site of the ancient abbey. Its façade, the interior richly ornamented with pictures and statues, the splendid and appropriate furniture, with the extensive and picturesque park, and the beautiful gardens, attract numerous visitors. The population of the town amounted in 1821 to 1656, and in 1831 to 1827.

WODEVILLE, Αντηονυ, earl of Rivers, brother to the queen of Edward IV., was born in the end of 1442, or in the beginning of 1443. Though one of the most ac­complished men of his age, very little is known of his pri­vate history. He was early and constantly employed either in the tumults of those turbulent times, or in discharging the duties of some of the highest offices of the state, with which he was invested. Yet he found leisure to cultivate letters, and to be the author of works which, though of little value now, made some noise in that age, when learn­ing was at a low ebb in England. These consisted chiefly of translations from the French ; and his lordship, and his printer Caxton, were the first English writers who had the pleasure to see their works published from the press. This accomplished, brave, and amiable nobleman was treacherously imprisoned by Richard III. in Pontefract Castle, where, during his confinement, he composed a short poem, which has been preserved by John Rous of War­wick, and breathes, says Dr Henry, a noble spirit of pious resignation to his approaching fate. He was beheaded on the 23d of June 1483, in the forty-first year of his age.

WODROW, Robert, *a* well-known ecclesiastical his­torian, was born at Glasgow in the year 1679. His father, James Wodrow, a man of piety and learning, had been licensed to preach in 1673 ; but during the times of perse­cution he obtained no settled charge, and was obliged to live a considerable time under concealment, occasionally preach­ing to the proscribed presbyterians in the west of Scot­land. After the Revolution, he became one of the ministers of Glasgow; but resigned his pastoral charge in 1692, on being elected professor of divinity in that university. Ro­bert, his second son, entered the university in 1691 ; and after passing through the usual academical course, with the view of qualifying himself for the sacred ministry, he became a student of divinity under his father. About the same time (in 1698) he was chosen librarian to the university ; an office which he held for four years, availing himself of the opportunities it afforded for carrying on his literary and antiquarian pursuits, and also for becoming acquaint­ed with many persons of eminence, with whom, in after life, he maintained a regular correspondence. On leav­ing the university, he resided for a short time in the fa­mily of Sir John Maxwell of Nether Pollock, one of the senators of the College of Justice ; and having offered him­self as a probationer to the presbytery of Paisley, he was licensed to preach the gospel in March 1703. In the sum­mer following, the parish of Eastwood, where Sir John Maxwell resided, became vacant by the death of the Rev. Matthew Crawford, the author of a history of the Church of Scotland (a work of some value, which still remains un­published) ; and Wodrow having received an unanimous call from the heritors, elders, and congregation, to supply the charge, he was ordained minister of that parish on the 28th of October 1703. As Eastwood was at the time one of the smallest parishes in the west of Scotland, he was the better enabled to devote his leisure hours to the prosecution of his favourite pursuits, which then included natural history as well as antiquities. To Edward Lhuyd, the learned keeper of the Ashmolean Museum at Oxford, he writes in August 1790, “ My lott is by providence cast in the parish of East­wood, and my house within a quarter of a mile from the Aldhous-bourn, where you and I were a-lithoscoping. My pastorall charge does not allow me that time I once had to follow out these subterranean studyes, but my inclination is just the same as when I saw you, or rather greater ; and I take it to be one of the best of diversions from more serious work, and in itself a great duty, to view and admire my Maker in his works as weel as his word. I have gott to­gether some store of our fossiles hereabout from our marle, our limestone, &c., and heartily wish I had the knowing Mr Lhuyd here to pick out what he wants, and to help me to classe a great many species I know not what to make of.”

Throughout the whole of his extensive correspondence, Wodrow evinces his inquisitive turn of mind, thirsting to ac­quire information on all subjects, whether as regarded sci­ence, literature, or the state of religion ; and he often apolo­gizes for his “ Athenian disposition,” or, as in one place he more quaintly terms it, “ his Athenian or queristicall tem­per.” Thus, soon after his settlement at Eastwood, we find him availing himself of his acquaintance with the Rev. Patrick Simpson of Renfrew, and other aged ministers, who had been ordained before the Restoration, to glean their recol­lections of the more eminent presbyterians who flourished during the period usually called the Second Reformation ; and many of their memorials are treasured up in his MS. vo­lumes of Analecta. These pursuits, however, never inter­fered with his parochial duties, and his success and faithful­ness as a Christian minister endeared him to his own people, while his reputation as a preacher was considerable ; yet, not being given to change, he resisted all attempts made to translate him to some more important field of labour in the church, to Glasgow in 1712, to Stirling in 1717, to the same place in 1726, and finally to Renfrew in 1729. He was re­gular in his attendance on the several ecclesiastical courts, and he availed himself of his periodical visits to Edinburgh during the meetings of the General Assembly to prosecute his historical researches. As might have been expected from a person of his habits, pursuits, and education, he took a lively interest in all ecclesiastical proceedings ; and in questions involving matters either of sound doctrine, or of discipline and church government, he was invariably found on the popular side. Thus we find him a steady op­ponent to the imposition of the abjuration oath, hostile to the restoration of lay-patronage, and taking a decided though