latter was, by way of pre-eminence, denominated the *church's holiday,* or its peculiar festival ; and while this remains in many parishes at present, the other is so utterly annihilated in all, that Bishop Kennet, says Mr Whitaker, knew nothing of its distinct existence, and has attributed to the day of dedication what is true only concerning the saint’s day. Thus instituted at first, the day of the tutelar saint was observed, most probably by the Britons, and certainly by the Saxons, with great devotion. And the evening before every saint’s day, in the Saxon Jewish method of reckoning the hours, being an actual hour of the day, and therefore, like that, appropriated to the duties of public religion, as they reckoned Sunday from the first to commence at the sunset of Saturday, the evening preceding the church’s ho­liday would be observed with all the devotion of the festival. The people actually repaired to the church, and joined in the services of it ; and they thus spent the evening of their greater festivities, in the monasteries of the north, as early as the conclusion of the seventh century.

These services were naturally denominated, from their late hours, *woecαn* or *wakes,* and *vigils* or *eves.* That of the anniversary at Ripon, as early as the commencement of the eighth century, is expressly denominated the *vigil.* But that of the church’s holiday was named *cyric woecan,* or church-wake, the church-vigil, or church-eve. And it was this commencement of both with a wake, which has now caused the days to be generally preceded with vigils, and the church-holiday particιdarly to be denominated the *ehurch-wahe.* So religiously were thc eve and festival of the patron saint observed for many ages by the Saxons, even as late as the reign of Edgar, the former being spent in the church, and employed in prayer. And the wakes, and all the other holidays in the year, were put upon the same foot­ing with the octaves of Christmas, Easter, and of Pentecost. When Gregory recommended the festival of the patron saint, he advised the people to erect booths of branches about the church on the day of the festival, and to feast and be merry in them with innocence. Accordingly, in every parish, on the returning anniversary of the saint, little pavi­lions were constructed of boughs, and the people indulged in them to hospitality and mirth. The feasting of the saint’s day, however, was soon abused ; and even in the body of the church, when the people were assembled for devotion, they began to mind diversions, and to introduce drinking. The growing intemperance gradually stained the service of the vigil, till the festivity of it was converted, as it now is, into the rigour of a fast. At length they too justly scanda­lized the Puritans of the seventeenth century, and numbers of the wakes were disused entirely, especially in the east and some western parts of England ; but they are commonly observed in the north, and in the midland counties.

This custom of celebrity in the neighbourhood of the church, on the days of particular saints, was introduced into England from the continent, and must have been familiar equally to the Britons and Saxons; being observed among the churches of Asia in the sixth century, and by those of the west of Europe in the seventh. And equally in Asia and Europe, on the continent and in the islands, those cele­brities were the causes of those commercial marts which we denominate *fairs.* The people resorted in crowds to the festival, and a considerable provision would be wanted for their entertainment. The prospect of interest invited the little traders of the country to come and offer their wares ; and thus among the many pavilions for hospitality in the neighbourhood of the church, various booths were erected for the sale of different commodities. In larger towns, sur­rounded with populous districts, the resort of the people to the wakes would be great, and the attendance of traders numerous ; and this resort and attendance constitute a fair. Basil expressly mentions the numerous appearance of traders at these festivals in Asia, and Gregory notes the same cus­tom to be common in Europe. And as the festival was observed on a feria or holiday, it naturally assumed to itself, and as naturally communicated to the mart, the appellation of *feria* or fair. Indeed several of our most ancient fairs appear to have been usually held, and have been continued to our time, on the original church-holidays of the place : besides, it is observable, that fairs were generally kept in church-yards, and even in the churches, and also on Sun­days, till the indecency and scandal were so great as to need reformation.

WALACHIA, a principality situated between the Da­nube, the Moldau, and the Hungarian province of Sieben­burgen, the capital of which is Bucharest. In the time of the Romans it was a part of Dacia. In the twelfth and thirteenth centuries, it received from the court of Byzan­tium princes who were tributary to it. After the fall of that government, Walachia became dependent first on Hungary and afterwards on Poland, which was the period of its great­est prosperity; but it terminated in 1421, when the country submitted to the Turks. This submission was voluntary; and in return the princes nominated from Constantinople were allowed to enjoy their ancient constitution, religion, and privileges. These grants however benefited only the princes or hospodars, and the nobility or bojares ; for the peasants and the rest of the inhabitants were retained in a state of severe feudal slavery’. In consequence of this aris­tocratical oppression under the hospodars and bojares, the country rapidly declined both in numbers and in cultivation. Those who obtained power paid large sums for it at Con­stantinople, and extorted from the inhabitants the means of reimbursement during their temporary and dependent exercise of sovereignty. During this period, the Turks re­tained in their own hands Brahilow, Giurgcwo, and Thur- nut, the strong places which protect the navigation of the Danube.

In 1716 the first Greek was appointed hospodar ; his name was Nicholas Maurokordatus. When he attained the sove­reign power, the country was in the most depressed condi­tion, the larger portion of the land uncultivated, and the people almost in a state of savage ignorance. Though no de­gree of freedom was introduced by the accession of a Greek prince, yet many improvements were introduced which ad­vanced civilization. By this prince a printing-press was established, and some schools founded, in which the ancient Greek and Latin languages were taught, as well as the Sclavonic. Under his brother and successor Constantine, the peasants were lightened of a great part of their slavish burdens. He introduced a better course of agriculture, and first brought in the cultivation of maize, which has gradually become the chief aliment of the people. His successor caused the Bible and the liturgical books of the Greek church to be translated into the vernacular language. The hospodars Alexander Ypsilante, Ghika, Kallimachi, and Karadza, attended to education, or affected to do so, and during their rule books embodying the ancient laws were printed and generally circulated. As the rulers however had unlimited power, subject only to the payment of an annual sum of 300,000 thalers, great oppression, and fre­quently great cruelty, were exercised towards all under their authority. These hospodars were sometimes suddenly de­posed, and in some cases suffered violent deaths, under charges of treachery, which commonly consisted of negocia­tions, real or pretended, with Russia or with Austria. After wars between Turkey and Russia, followed by the successive treaties of Kancardschi, Jassy, and Bucharest, the hospodars were declared to be under the protection of Russia, to which nation the Walachians were much attached, from similarity of religion. When hospodars were appointed, however, the Turkish pacha in command of thc fortresses on the Danube put up to auction the revenues paid on the trade by the river, and thus sold a monopoly of the whole commerce in the pro­