

"We write *none* other things unto you" (2 Cor. i. 13). It is not easy in any of these instances to substitute *no one* for *none*. Its true equivalent is the expression *not any*, or the word *no*; and, as such, it may be employed either in the singular or in the plural.

The word comes to us directly from the Anglo-Saxon *nān*, derived in that language from *ne ān*, *not one*, *not any*. It is, in English, an older word than *no*. It is, in fact, the form from which *no* as an adjective was obtained, as the article *a* was derived from *an*. The following examples from Anglo-Saxon and early English will serve to illustrate this: *Nān*thing = *nothing*; *nān* man = *no man*; "The godenesse al of Kyng Edgar *none* tongue telle ne may."—*R. Gloucester*. "Ther was *non* other rede."—*R. Brunne*. "Tell me *none* tales."—*Piers Ploughman*. "I have *noon* housebonde" [no husband].—*Wicliffe*. "Syr, thou hast *noo* thing to drawe it with all."—*Tyndale*. Here, as elsewhere, *none* is no compound of *no* and *one*, but simply the older form of our present *no*, and was formerly used interchangeably with it. At present, however, the form *none* is used almost wholly in place of *no* before a vowel in poetry, prayer and Scripture, or instead of *not any*, *nothing*, or *no* with some unexpressed but implied noun. That is to say, *none* is commonly used for *no* or *not any* before a pause, at the end of a clause, and generally whenever it is not followed by the word it limits. Examples: "Silver and gold I have *none*" (Acts iii. 6). Transpose these words, and *none* becomes *no*: "I have no silver and gold." "It remaineth that they that have wives be as though they had *none*" (1 Cor. vii. 29)—that is, no wives. "*None* (no persons) have been so greedy of employments as they who have least deserved their stations."—*Dryden*. "Dedication to Georgics." "In Eske or Liddelfords were *none*."—*Scott*. "We honestly wish no harm to the South, to their commerce *none*, to their husbandry *none*, *none* to their schools and colleges,

*none* to their churches and families."—*H. W. Beecher*.

"Attendance *none* shall need, nor train, where *none* Are to behold the judgment."—*Paradise Lost*, x., 80.

These examples are sufficient to show that *none* is not an abbreviation or a contraction of the two words *no one*, or *not one*. It is simply another form for *no*, to be used instead of it (or for *not any*) in certain connections. The same thing occurs in other languages, as in Greek, for example, where the euphonic or paragogic *v* (*n*) or *ς* (*s*) in similar circumstances appears and disappears at the end of certain words. As in the case of the indefinite article we have the two forms *an* and *a*, so, in reference to this word, we have two forms, *none* and *no*. The former is rarely employed at the present day in ordinary prose writings with the word that it limits; the latter, rarely without it or some other word on which to lean; as, "No *one*," "No real *obstacle*," "Take it, for there is no *other* here." In the same manner, and for the same purpose, we have two forms of personal pronouns; *mine*, *thine*, and *my*, *thy*—the latter having been derived from the former, just as *no* was derived from *none*.

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In the last issue of THE HOMILETIC we find a short article headed "City or Country." The writer comes to the help of A. T. R. in his perplexity.

This young brother's advice is to settle in the country, and he backs this up by his own experience, which, with all due deference, is a remarkable one. He tells us that in four years and a half he exhausted the local library, then imported from the college library, one hundred miles distant, and got books from every accessible quarter.

Now if this dear young brother did any weekly preaching, it must have been of the eclectic kind; but however