

The "Clam-Shell Preacher."

H. Clay Trumbull, editor of the *Sunday-School Times*, gives the following pleasant reminiscence of the late Dr. Beadle:

There was a mission-school in Hartford, in a garret room of a rickety building; in the earlier days of such schools in this country. It was what the English would call a "ragged school," made up of boys and girls of the very lowest class in the community, out of homes of squalor and of vice along the river banks in one of the poorer quarters of the city. It was not an easy matter to catch and hold the attention of that motley assemblage. There was rarely a visitor who was equal to the emergency. But Dr. Beadle won the eyes and ears of all who were there when first he came to that school. Standing in front of the Superintendent's desk, before school closed for the day, and he held up a common fresh-water clam-shell and called out: "Boys, what is that?"

"A clam-shell," cried a hundred voices.

"Yes, it's a clam-shell, a rough, coarse, clam-shell, just such a shell as you could pick up any day by the bank of the river, or back in the country by a brook in the woods."

Then turning the shell quickly in his hand, he showed the other valve, beautifully polished, its iridescent colors reflecting the light attractively.

"And what is that, boys?" he said.

"That's a clam-shell too," was the answer.

"Yes, but see how much prettier this side is. What makes the difference?"

"It's been rubbed down," said one.

"It's been smoothed off," said another.

"It's been polished up," said the third.

"Yes; that's it. And boys, do you know that's just what we are trying to do with you in this Sunday-school? We've brought some of you in here as rough as the other side of the clam-shell; and now we are trying to rub you down, to smooth you off, to polish you up, so that you will shine like this side of the shell. This polishing business is hard work, boys, and it takes time."

Then he pressed home the need of soul-polishing in words which were never to be forgotten in that room.

Dr. Beadle was thenceforth known by those boys as "the clam-shell man; and they always gave him a hearty welcome in their school-room, or as they met him from time to time in the street."

Many of them were more willing to be rubbed down and smoothed off in consequence of his suggestive words of then and later; and some of them came finally to have a character which reflected beautifully the rays of the Sun of Righteousness. There were boys from that mission school to meet Dr. Beadle in heaven as he went home to glory; and others of them are still living as polished shafts in God's earthly temple—"polished after the similitude of a palace."

Old Editions of the Bible

Queer titles have been given to some old editions of the Bible. The "Bug" Bible was printed in London, in 1551; and received its nickname from the fact, that Psalm xci. 5, was translated, "Thou shalt not be afraid of any Bugges by night," instead of, as in our version, "Afraid for the terror by night."

The "Breeches" Bible was printed, in Geneva, in 1590; and was so called from Gen. iii. 7, being translated, "They sewed fig-leaves together, and made themselves 'breeches,' instead of aprons, as our version."

The "Treacle" Bible was printed in 1568; and in it Jeremiah viii. 22 reads, "Is there no treacle in Gilead,"

etc., instead of balm. In 1609, this word was changed into "rosin," and so came the name of "Rosin" Bible; and in 1611, this last word was changed for "balm," as now.

The "Wicked" Bible was printed in 1631, and was so named from its omitting the word "not" from the seventh commandment, making it read, "Thou shalt commit adultery;" and this omission occurred again in a German edition of 1732; so that there was a wicked Bible in each language.

The "Vinegar" Bible was printed in 1717, and so called from the headline of Luke xx., which in it, is made to read "The parable of the vinegar," instead of the parable of the Vineyard. The printer of this edition was one John Basket, of Oxford, and from its many errors in spelling and punctuation, it was sometimes called "A Basket of errors."

The "Eel-pot" Bible, was an edition translated by Eliot for the Indians. Describing, by the sign of crossing his fingers, what he thought would represent lattice-work "through which the mother of Sisera cried (Judges v. 28), he asked the Indians for the proper word for it, and they gave him one, which he inserted in his translation, supposing of course, it was right. But when he became more fully acquainted with their language, he found he had made the passage read, "The mother of Sisera looked out at the window, and cried through the eel-pots," instead of the "lattice."

Shakspeare's Early Married Life.

The Hathaways had lived in Shettery for forty years prior to Shakspeare's marriage. The poet, then wholly undistinguished, had just turned eighteen, while his bride was nearly twenty-six, and it is often said now that she did very wrong to wed this boy-lover. They were married in November, 1585, and their first child, Susana, same in the following May. Anne Hathaway must have been a wonderfully fascinating woman, or Shakspeare would not have loved her; and she must have loved him dearly—as what woman indeed, could help it!—or she would not thus yielded to his passion. There is direct testimony to the beauty of his person; and in the light afforded by his writings it requires no extraordinary penetration to conjecture that his brilliant mind, sparkling humor, and impetuous spirit must have made him in his youth the very paragon of echanters. It is not known where they lived during the first year after their marriage. Perhaps in the cottage at Shottery. Perhaps with Judith and Hammet Sadler, for whom their twins, born in 1585, were named Judith and Hammet. Her father's house assuredly would have been chosen for Anne's refuge, when presently, 1589, Shakspeare was obliged to leave his wife and children, and go away to London to seek his fortune. He did not buy New Place till 1597, but it is known that in the mean time he came to his native country once every year. It was in Stratford that his son Hammet died, in 1596. Anne and her children probably had never left town. They show her bedstead and other bits of her furniture, together with certain homespun sheets of everlasting linen, what are kept as heirlooms to this day in the garret of the Shottery cottage. Here is the room that must often have welcomed the poet when he came home from his labors in the great city. It is a very humble place, but the sight of it makes the heart thrill with a strange and incommunicable awe. You are scarcely conscious of the low rustling of the leaves outside, and the far off sleepy murmuring of the brook, or the faint fragrance of woodbine and maiden's-blush that is wafted in at the open casement, and that swatches in nature's incense a memory sweeter than itself.—William Winter, in *Harpers Magazine for May*.

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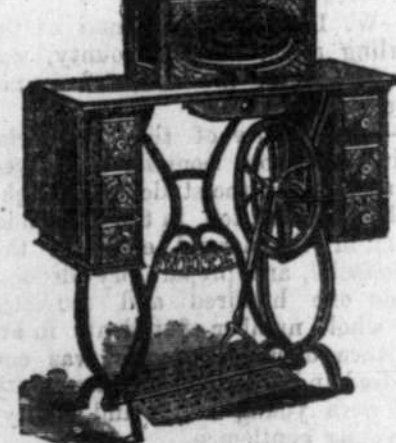
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