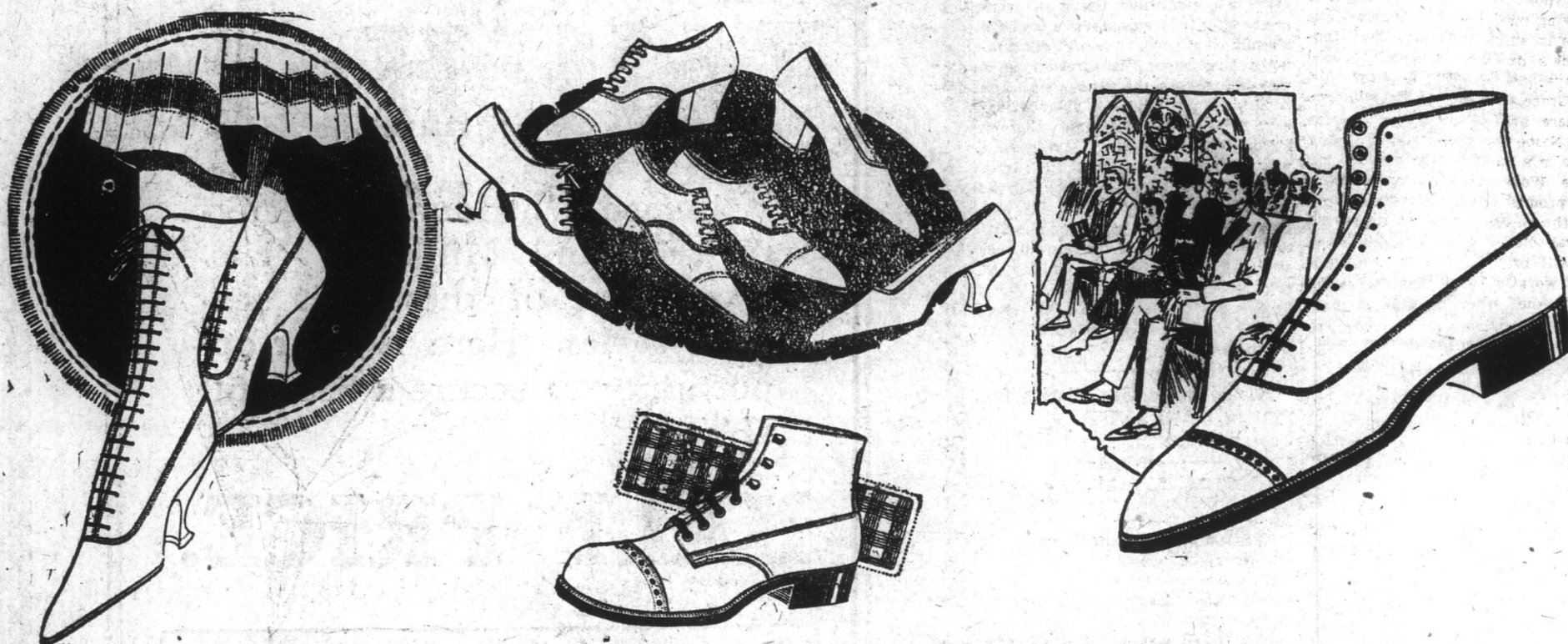


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### St. Rigobert and His Goose.

Rigobert, Bishop of Rheims, who consecrated Dagobert II., Chilperic II. and Theodorie II., kings of the Franks in his cathedral, and baptized Chas. Martel there, was later sent into exile by the latter.

Charles Martel was the natural son of Pepin of Merstal, king of the Franks, and a woman named Chalpaide.

Pepin outliving his two lawful sons, died in 714 and left the kingdom to a grandson, Theodoald, only six years old, with his grandmother, Plectrude, as regent.

The first act of Plectrude upon becoming regent was to have Charles put into prison. She then established herself and the boy king at Cologne.

But the different nations and factions, easily kept in hand by Pepin, no sooner realized that they had only a woman and a child to deal with, than they broke into revolt. Charles hearing how things were, escaped from prison and placing himself at the head of the natural party of Austrasia, finally reached Cologne in 717, forced Plectrude to surrender the throne and hand over to him the wealth of his father, Pepin.

His career was a stormy one, full of wars and strife, and in October, 732, he encountered Abd-el-Rahman outside Tours, defeated and killed him in a battle which remains one of the great events in the history of the world, as upon its issue depended the dominance of Christian civilization over Mohammedanism, throughout Europe. It was in this battle that Charles gained the name "Martel," "The Hammer," because of the merciless way in which he smote the enemy.

Forced to find a method of rewarding his partisans, Charles hit upon the plan of giving them the usufruct, or income, of a great many ecclesiastical lands, and this spoliation is what is referred to as "the secularization" of Charles Martel. Although these alienated lands remained the property of the church, Charles was naturally not in very good odor with the clergy of his day. However, when once established securely in France, he did attempt to give back their rights to the Catholic hierarchy. In 723 he gave his protection to St. Boniface, the great English Apostle of Germany, and aided him in every way possible.

At a certain moment in his career when he was waging war against Rheinfried, Charles came to the gates of Rheims and demanded that Rigobert admit him. The Bishop refused, saying: "How know I which of you shall prevail, whether thou, Charles Martel, shall overthrow Rheinfried, or he overcome thee? Neither one, then, will I admit to the city."

Charles was victorious and he immediately banished Rigobert into Germany, giving the see to Milon, who was already Archbishop of Trier.

Later Rigobert, was recalled to Rheims, but as Milon still held the see, Rigobert was sent to the poor parish of Gerincourt. He frequently officiated in churches in neighboring towns, however, and once after a service at Rheims, the comptroller of the town, Wilbert by name, invited him to dine with him.

"Mas" said Rigobert, who did not have many good dinners, "I may not dine with you this day for I must hasten home to hold Mass in my church of St. Peter at Gerincourt. I must therefore be on my way to-morrow."

Just at this moment an old woman approached, carrying a large live goose, which she presented to the comptroller, who as soon as she had withdrawn turned to Rigobert and said: "My father, since you may not dine with me to-day, take this goose; it shall serve as your dinner to-morrow at home."

Rigobert, delighted with the gift, set out on his homeward way, accompanied by his small serving lad who joyfully carried the great heavy goose. The priest prayed as he walked, oblivious of his surroundings. The small boy at his side, dreamed dreams of a good dinner. "Ah—what a dish the goose would make, roasted, all brown and crisp and hot—Oh, the good smell."

Meantime the goose, perhaps realizing her approaching death, giving one push of her powerful foot, one fling of her strong wing, was off flying upward over the road into the wood and out of view.

Uttering cries of dismay, the boy ran in pursuit. But it was futile to try to overtake the flying goose, and weeping the boy turned back to meet Rigobert.

"What has happened, child, that thou art so distraught?" asked the saint.

"The goose—," the boy hesitated. "The goose has flown away!" he sobbed. "I let her go!"

The dear old priest was all tenderness with the boy.

"How came we by the goose, my little man?" he asked. "By God's good bounty. And if the Lord has taken her out of our reach, is it not as well done as when He gave? And then my child there is the goose also to be remembered. Thou hast lost thy little piece of roasted goose and I have lost my dinner, and we are both hungry; but the goose—," the goose has saved her life. Shall we not rejoice with her?"

"Yes," agreed the hungry

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boy, reluctantly.

"And the good God who sent us food yesterday will undoubtedly provide with food to-morrow," added the Bishop.

At that moment, with a flapping wings the goose descended at St. Rigobert's feet. The little servant would have seized her but for his master, who cried out:

"I forbid thee to touch her!" Then, "Welcome my sister! And shall we not all proceed on our homeward way? grows late and Gerincourt is still far."

With a gentle forward push to the boy, Rigobert relapsed into prayer, while the goose with an assenting clack, struck into a comfortable waddle at his heels.

From then on the goose became the saint's inseparable companion. Even when he went to Rheims to perform Mass, the bird contentedly awaited him on the steps outside.

And the small boy did not lose his good dinner after all for the people of Gerincourt saw to it that their saint should lose nothing by his tender companion for the goose and ever after saw to it that he was supplied with the best of food.

St. Rigobert died at Gerincourt, in the Diocese of Soissons, in the year of grace 743.

### How Mines Are Salted.

The "salting" of mines of precious metals for swindling purposes is doubtless a very ancient practice, and has engaged the ingenuity of many clever persons.

A familiar method is that of spraying ore bearing rock with a solution of gold or silver. This sort of treatment makes it glitter, and is highly effective for the deception of the everyday "sucker."

It would never deceive an experienced mining engineer, however, and other means are frequently adopted—as, for instance, the salting of ore samples by using a syringe to squirt silver or gold into the canvas bags containing them.

The Journal of Industrial and Engineering Chemistry says that in early days in Nevada a stampede of miners was started by an enterprising individual, who hit upon the expedient of using dentist's gold for plugging "cavities" in vesicular lava.

Another ingenious person in Colorado made such an impression upon a bunch of financiers by the exhibition of diamond drill "cores" plugged with gold that he was enabled at their expense to retire to the life of a country gentleman.

In Santo Domingo some wealth seeking Americans were separated from all the money they had by a novel scheme for salting placer ground. The owner of the latter mixed gold dust with tobacco, which his workmen, panning the gravel, in the presence of the intended victims, smoked in cigarettes. The ashes they dropped into the pans did not excite attention, but enriched the gravel to such an extent that the Americans eagerly jumped at what they thought a bargain.

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