abundant in the locality where the stone was found. The whole subject is well presented in 66 pages of Volume XV of the Minnesota Historical Society Collections, and in Castle's recently published State History.

An English translation of the inscription reads:

"Eight Goths and twenty-two Norwegians upon a journey of discovery from Vinland westward. We had a camp by two skerries one day's journey north from this stone. We were out fishing one day. When we returned home we found ten men red with blood and dead. Hail, Virgin Mary, save us from evil.

"Have ten men by the sea to look after our vessel 14 (or 41) days' journey from this island. Year 1362."

The term Goths means Swedes, because they were from Gothland, in the southern part of Sweden. The characters on the stone translated "Hail, Virgin Mary" are the equivalents of A. V. M., meaning in Latin, "Ave, Virgo Maria." It is uncertain whether or not the characters translated 14 should be 41, as some Runic writers put the figure denoting units before the figure denoting tens; the custom varied at different times and in different countries.

Assuming the genuineness of the stone, the authorship of the inscription may be determined with reasonable probability. The party, consisting of at least 40 persons, had set out from Vinland on an expedition of exploration and discovery. Uniformly a priest accompanied such an expedition as its chaplain, and at that period, and for 200 years thereafter, all Christians were Roman Catholics. In this instance the priest of the ill-fated party was, it may be presumed, a Runic scholar. The other members doubtless were illiterate. To record the tragic incident of the killing of ten of their number and the fact of their presence and condition in the country, for the benefit of civilized people that might come after them, the stone was prepared and inscribed. Probably the priest drew the Runic characters on the stone and a proper artificer cut them out. The priest would almost naturally offer a prayer to the Blessed Virgin for protection and preservation of the survivors from the fate of their comrades whom they had found "red with blood and dead."

The theory of those believing in the genuineness of the Kensington Rune Stone and in the authenticity of its inscription may be here stated. It is believed that the starting point of the expedition was, as the inscription says, in Vinland (or Wineland) the Scandinavian Colony on the eastern coast of America. Although unchallenged records prove that there was such a colony between the XI and the XIV Centuries, its exact location has never been determined. It may have been in Nova Scotia or New Brunswick or Maine or Massachusetts. It is supposed to have been founded by Leif Erickson, in about A. D. 1000. The records also prove that this colony sent out numerous exploring expeditions.

It is further believed that the expedition left Vinland in a ship of the prevailing character of the period and sailed successively through Davis Straits, Hudson's Strait and across Hudson's Bay to the mouth of the Nelson River. Here the ship was left in charge of ten men, as the inscription states, and the remainder of the party, including the priest, ascended Nelson River in smaller boats to Lake Winnipeg. Passing through the lake, they ascended the Red River, probably to the Grand Forks. Here, for some reason—perhaps on account of low water—they left the stream and marched overland in a southeasterly direction, through what are now Polk, Norman, or Mahnomen, Becker, and Otter Tail Counties, and then into Douglas, where the ten men were killed and where the stone was found.

What finally became of the party can now never be known. It is barely possible that it, or the most of its members, succeeded in returning to Vinland; it is more probable, however, that all perished under the stone weapons of the savages of the country that killed the ten men in the camp by the two skerries (or big rocks in the water) of the lake now believed to be Pelican Lake. These savages may not have been the ancestors of the Red Indians of modern centuries; for there is a belief that the ancestors of these Indians are