

"and the other isles belonging to Norway," by which is meant, no doubt, Newfoundland and Nova Scotia.

The Ecclesiastical Records, preserved in the Vatican archives, and which were sent by Pope Leo XIII to the Chicago Exhibition, show a communication with Greenland ranging over 400 years.

The conversion of Greenland to Christianity is attributed to the holy King, St Olav, in 1030. In 1055, Adhalbert, Archbishop of Bremen, sent Albert as first Bishop of Greenland. The Cathedral See was at Gardar.

There is a letter from Pope Innocent III to the Archbishop of Drontheim, dated 1206, in which the diocese of Greenland is made a suffragan of the Metropolitan See of Drontheim or Nidras.

In 1281, there is a letter from Pope Martin IV, mentioning the offerings made by the people of Greenland for Peter's Pence, and for the expenses of the Crusades, namely: skins of the elk-deer and the seal, and the teeth and ropes (funes) of whales.

In 1448, there is a letter from Pope Nicholas V to the Bishops of Skalholt and Holar, in Iceland, mentioning Greenland. The Pope says that thirty years ago (namely in 1418) the country of Greenland was devastated with fire and sword by "barbarians from the neighboring Pagan shores." Several churches and the "splendid cathedral" were destroyed, "only nine parochial churches were left untouched." This shows that the colony must have been of considerable importance, and some vestiges of it remained up to the very time of Columbus, for we find that in 1492 Pope Alexander VI appointed Matthias, a monk of St. Benedict, as Bishop of Gardar, in Greenland.

This rather lengthy digression is necessary, as I shall show by-and-by to the full understanding of the question at issue. It is quite clear that, at the time immediately preceding the voyages of Columbus and Cabot, there was, not only as Lord Bacon remarks (quoted by Zurla in "Viaggio di Marco Polo"), "a tradition (*memoria*) of some lands before discovered towards