

water, whether in the Mississippi, Lake Nyanza or the open Polar Sea, or by what rule of mathematics the exact date of his discovery can be deduced from the fact of there being a Liquor War.

To come to the documents. The first one, and that mainly relied upon by Mr. Margry, is one that he tells us he found in May, 1845, in a collection of papers all hostile to the Jesuits. Mr. Margry heads it, "*Recit d'un Ami de l'Abbé de Galinée,*" and adds in a note, "*And of the Abbé Arnould.*" The name of this illustrious Jansenist, which will be found in the text, should naturally put us on our guard against the author of this document, the original of which is found in a collection of papers all hostile to the Jesuits. Several passages of this manuscript lead me to think that it is from the learned Abbé Renaudot, to whom Boileau addressed his '*Epistle on the Love of God.*'" In his letter already quoted, it is ascribed positively to the Abbé Renaudot. Mr. Parkman, who had this document and analyzes it in his "*Discovery of the Great West,*" says, page 101: "I am strongly inclined to think that this nobleman himself (Louis Armand de Bourbon, second Prince de Conti), is author of the Memoir." Here at once is a difference of opinion, and it ought to be easy to decide in 34 years whether the document is in the handwriting of the Prince de Conti or of the Abbé Renaudot. If it is a copy made by nobody knows who or when, of a document written by nobody knows who or when, its value certainly cannot be very great as evidence of acts of La Salle between 1669 and 1673, for this is the widest interval in which this pretended discovery of the Mississippi could have taken place.

Mr. Parkman says: "In one respect the paper