

This is the last that we can trace of Marignolli. The time of his death is unknown; nor has even the date of his successor's nomination to Bisignano been recovered, so as to fix it approximately.<sup>1</sup>

It only remains to say a word about the MSS. of Marignolli's chronicle. That from which Dobner edited the work is described as a paper folio, written partly at the end of the fourteenth century and partly at the beginning of the fifteenth. It was then in the Library of the Brethren of the Cross, or Passionists, in the old town of Prague; but when Meinert wrote his essay it had been transferred to the Royal University Library. This MS. was supposed to be unique, but in the St. Mark's Library at Venice I have seen a partial copy, apparently of the fifteenth century, embracing all the most important part of the Asiatic notices.<sup>2</sup> Its differences from Dobner's edition were very trifling, and it contained the same error as to the date of the legation's departure from Avignon. But it has given distinctly the reading of a few names which had probably been misread by Dobner, such as *Manci* and *Mangi* where he read *Maugi*, *Mynibar* where he read *Nymbar*, *Thana* for *Chana*, with a very few other differences of more doubtful character.

to death in the Pope's own city of Avignon. So the archbishop seeing that the authorities were going against him, retired (according to Wadding) to Belgium, probably on his way to England, and died there 16th December, 1359 or 1360; (Cave says, however, that he died at Avignon, 13th November, 1360).

It is pleasant to see that when Luke Wadding the Franciscan annalist treats of this worthy, the Irishman is stronger in him than the Friar. "Some," he says, "have counted Fitz Ralph a heretic, but undeservedly; he sinned more from exuberant intellect than from perversity of will." He was deemed a saint in Ireland. His best title to the respect of posterity rests on his claim to have translated the Scriptures into Irish; the whole, according to Fox; the New Testament, according to Bale. He left many other works, chiefly controversial, of which some have been printed. One discourse which he delivered at Avignon in defence of his sermons against the friars may be seen in the *Monarchia Sacri Rom. Imperii* of Goldastus. (*Wadding, An. Min. an. 1357, § 4-9; Cave, Script. Eccl., Oxon., 1743, in Append.*); *Baluzii Vit. Pap. Avenion, i, 323; Goldasti, etc., ii, p. 1392*).

<sup>1</sup> Ughelli, u. s.

<sup>2</sup> Bibl. Marciana, Class. x, Codd. Latt. clxxxviii, ff. 243-263. It ends with that chapter of the second book which treats of Roman history. The volume contains a variety of other transcripts connected with Papal and Bohemian history.