

At Montpellier, Paris, and Rome

Lull set out for Avignon to lay his scheme before the pope, Clement V. He was the first pope who fixed his residence at Avignon, thus beginning the so-called "Babylonian Captivity" of the papacy. Contemporaneous writers accuse him of licentiousness, nepotism, simony, and avarice. It is no wonder that, with such a man holding the keys of authority, Lull again knocked at the door of "the vicar of Christ" all in vain.

Once more Lull returned to Paris, and, strong in mind altho feeble in frame, attacked the Arabian philosophy of Averroes and wrote in defense of the faith and the doctrines of revelation.* At Paris he heard that a general conference was to be

* See the bibliography and consult Renan's "Averrhoes et l'Averrhoisme" for particulars of his method and success. The Averroists from the thirteenth century onward opposed reason to faith. Lull's great task was to show that they were not irreconcilable, but mutually related and in harmony. It was, in fact, the battle of faith against agnosticism.