

to make philosophy a medium for conveying Christian doctrine and himself set the example.¹ Mgr Bernard was affable in manner, and the Persian notables used to frequent him; but, as MSS. *Hist. Miss.* notes, although Persians were individually ready enough to listen to the expounding of points of Christian doctrine and admitted it good, even at times conceding their own dogmas to be devoid of reason, it was another question to get them to abandon their faith. One reward, at least, he had: a young man of good family, aged 23 and speaking two or three languages, came and asked for baptism. After giving him three months' instruction the Bishop of Baghdad baptized him by the names Paul Armand,² the second after Cardinal de Richelieu, who had written that he wished to protect the Mission, Monsieur de Monterey, a Frenchman being the godfather: and then in full pontificals the Bishop confirmed him.

On the other hand, as the months of 1641 passed, there came disillusionment and trials.³ The 'Instructions' from the Definitory General, Rome, 6.1.1630, included one for the Fathers that:

"whenever they find themselves obliged to receive anyone (as a guest) in the hospice, whether he be a Religious or layman, they are to warn him on his first arrival of the length of time it is permitted to have them in the house, so that they (the guests) provide themselves in good time with a dwelling. . . ."

and the 'Instructions' of the Praepositus General dated 1635 to Fr. James of S. Teresa, Vicar Provincial, had included one applicable to the case:

"the Fathers shall not be obliged to give hospitality to bishops who proceed hence to Persia, if they shall be of our Order, except for a few days. . . ."

Bishop Bernard had with him a numerous personal suite: with it he had from his arrival taken up his abode in the convent of the Carmelites; and in the indebted condition of the community at that period the burden of expense proved far too heavy for the Fathers. On 14.4.1641 the Vicar Provincial felt obliged to protest to the Sac. Congregation and request orders for the Bishop of Baghdad to find a separate abode for himself:⁴

"After having honoured and served him for six months, as if it had been not our Father General, but Cardinal Barberini himself . . . on the second day of the present year (1641) with all due reverence I notified Monsignor that he should provide for his own 'familia'; because I could do so no longer: it was contrary to our Rule to have seculars in our house for so long, and, besides, we were in great poverty, and the little charity he had given us was so limited that the Convent was like to come to grief with the burden in such troublous times; yet, to show that such a change was little to our liking, and to be of service to him, I added that the whole House and our refectory would still be at the disposal of himself and his companions: and, as the present was out of the usual time for laying-in supplies, he was told by the procurator of the convent that part of all our stock of wine, wood, butter, etc., would be given him. . . . The apartment, where I had entertained him as a guest, contained much more room than was needed for himself and his 'familia': and this gradual taking possession of the House troubled my mind. . . ."⁵

¹ Compare letters of Fr. Gabriel from Paris, one of the pioneer Capuchins at Isfahan, 4.1.1636: 6.3.1636 (*S.R.*, vol. 135, p. 525):

"The principal thing needed now is to have many discussions with the learned of this country on philosophy, and explain it to them according to Western ideas, so that we may enter into their esteem, and be able later to persuade them on points of our Faith."

² This presumably was the 'Paolo Zaman', the painter trained in Europe well known to connoisseurs of Persian art, already mentioned in these pages.

³ The preceding account is taken from MSS. *Hist. Miss.*, chap. 6, book 7, part 4, which must have been compiled from original narratives no longer available.

⁴ Fr. Dominic of Christ, Shiraz to Mgr. Ingoli, secretary of Sac. Cong., O.C.D. 237 e, 14.4.1641.

⁵ *Idem* to Order, 11.4.1641, and Fr. Felix, 20.2.1641: 4.6.1641, O.C.D. 237 i.