

and to the second:

“Let a Vicar Apostolic be appointed, and as to the person, let it be at the selection of  
“His Eminence the Prefect.”

For nearly a year the matter stayed at that (except that the Carmelite Fr. John Baptist of S. Teresa, brother of the Praepositus General of the time, aged 43 and on his way as a missionary to the dominions of the Great Mogul was proposed as Vicar Apostolic,<sup>1</sup> but he had had only six months' experience of Persia): at that date the number of Carmelites in Persia had fallen to a handful, either very old men or recent arrivals: and, when eventually

“in the session of the Congregation, 15.10.1710, Cardinal Sacripante brought up the  
“question afresh, it was decided: ‘To depute a Vicar Apostolic in the person of Fr. Barnabas  
“‘Fedeli, of Milan. . . .’  
“. . . and, 16.10.1710, His Holiness approved, a Brief being issued, 5.9.1711.”

Belonging to a patrician family of Milan—his brothers Conte Giuseppe and Conte Francesco,<sup>2</sup> nephew Conte Gianantonio, are mentioned—it appears that before becoming a Dominican Fr. Barnabas Fedeli had been proposed as Bishop of Assisi by a certain cardinal to Pope Innocent XII, but had declined to accept.<sup>3</sup> Whether then aged 40 (i.e. born 1663) or 36 (i.e. born 1667),<sup>4</sup> two distinct sources<sup>5</sup> mention him on 23.7.1703, when with a Fr. Egidius, O.P., he was one of two Dominican Religious “destined for the mission in Persia” and by a decree of the Sacr. Congregation of that day,<sup>6</sup> signed by Cardinal Carlo Barberini the Prefect,

“on the proposal of Mgr Carlo Fabroni the Secretary, Fr. Barnabas Fedeli of the Dominican  
“Congregation of Santa Sabina of Lombardy was declared an apostolic missionary in  
“Persia for the period of seven years, to be under the direction of the Bishop of Isfahan or  
“of his Vicar General, whom he must obey in everything, and he will receive the necessary  
“faculties. . . .”

There was no further mention of him observed—perhaps he was not dispatched to Persia in 1703—until in 1709<sup>7</sup> the Master General of the Order reported (when suggesting names of candidates suitable for the archbishopric of Nakhchiwan) that he had

“later spoken to Fr. Barnabas from Milan, Prior of the convent of S. Sabina in Rome,  
“and I found him with a little knowledge of the Armenian language . . .<sup>8</sup> and ready to  
“obey orders. . . .”

Then, 27.3.1709, together with two other Dominicans he petitioned the Sacr. Congregation to select him as a missionary to Greater Armenia: and it was stated, 10.6.1709,<sup>9</sup> that faculties had been granted him: on 14.8.1710 there is a letter from him stating that he was still at Venice waiting for a ship, and wanted the money for a passage advanced.

This prominence suddenly given to the Dominicans in the Persian capital, as apart from their province of Nakhchiwan, requires a brief explanation of their position since it was noted under the reign of Shah Sulaiman that a Dominican hospice had been opened at Julfa about

<sup>1</sup> *S.R.*, vol. 573, p. 343.

<sup>2</sup> *S.N.R.*, III, p. 506: *S.N.R.*, IV, p. 550.

<sup>3</sup> *S.R.*, vol. 569, p. 1.

<sup>4</sup> and <sup>5</sup> *S.R.*, vol. 569, and *Idem*, vol. 545, p. 480.

<sup>6</sup> *S.N.R.*, II, p. 446.

<sup>7</sup> *S.R.*, vol. 565 (or 568), *post* p. 385.

<sup>8</sup> This indicates he had either been already at Nakhchiwan and returned to Rome, or else had studied Armenian in Rome.

<sup>9</sup> *S.R.*, vol. 569, and vol. 567, p. 280.