Several years ago, the Académie Chablaisienne acquired three letters of Francis de Sales addressed to his “dear brother” Antoine Favre. To our knowledge they have not been published. M. Joseph Ticon, President of this Academy, asked me to make a study of them for the Convention of the Learned Societies of Savoy. These letters give important new details regarding the personal lives of the Bishop of Geneva in exile in Annecy and the First President of the Senate of Savoy. They give us a better idea of the closeness of their relations and friendship.

First of all we shall give a brief biographical sketch of the two correspondents, who are well known to Savoyards.

Francis de Sales was born in the chateau of Thorens on August 21, 1567, the first child of François de Nouvelles, Lord of Boisy called de Sales and of Françoise de Sionnaz. He studied first at la Roche-sur-Foron and at the Chappusien school in Annecy, then with the Jesuits in Paris at Clermont college, and finally at the University of Padua, where he brilliantly earned a doctorate in both civil and Canon Law. He pursued these studies to please his father who envisaged a career in the Senate of Savoy for his oldest son, and at the same time, he studied theology to please himself, for he had always wanted to be a priest. The sovereign Senate in Chambéry accepted him as a lawyer on November 24, 1592. Favre was present, but the two future friends did not meet at that time. The call to arms by the Lieutenant General of Savoy, the Marquis de Treffort, put an abrupt end to the audience.
To the great displeasure of his father, and after many difficulties, he was ordained a priest. He was given the highest position in the diocese after that of the bishop, Provost of the Cathedral Chapter. His first mission was the conversion of the Chablais. For four years, he tried to bring the Calvinists back to the Catholic faith of their fathers. It was an extremely difficult and discouraging period for the young missionary. The Duke of Savoy did not support him as he had promised to do. But in Favre, the envoy of the Duke of Savoy in the Chablais, Francis found a true friend who knew how to support and spur him on.

Bishop de Granier, bishop of Geneva in exile in Annecy, sent Francis to Paris to deal with the King of France about the future of the Catholics in the region of Gex. Antoine Favre accompanied him to discuss with Anne d’Este the succession in Ferrara. When he returned from this trip in 1602, Francis succeeded Bishop de Granier as bishop of Geneva. Francis and Favre later fulfilled other diplomatic missions together, either in Paris or in Rome.

In 1610, Francis de Sales founded with the Baroness Jane de Chantal, the Visitation Order in Annecy. Favre’s daughter, Jacqueline, became one of the first Visitandines. Francis won considerable literary acclaim with his two books, An Introduction to a Devout Life and the Treatise on the Love of God.

Charles Emmanuel, Duke of Savoy went to France with his sons and daughter-in-law to pay their respects to King Louis XIII, who returned victorious from a war against the Huguenots in the south of France. The Duke ordered the bishop to join him in Avignon. The latter obeyed although he was ill, and died in Lyons on December 28, 1622.

Antoine Favre, born in Bourg-en-Bresse on October 5, 1557, also studied the humanities in Paris with the Jesuits, then in Turin where he obtained a doctoral degree in law in 1579. His first wife, Benoîte Favre, whom he married in 1581, died in childbirth in 1605. Given his large family and his social situation, Favre remarried the following year Philiberte Martin de la Pérouse. He had a brilliant career -- judge in seneschal court of Bresse and Bugey (1584), Senator of the Sovereign Senate of Savoy (1587), President of the Council of Genevois (1596). On June 20, 1610, Charles Emmanuel signed the letters patent appointing Antoine Favre, Baron of Péroges, First President of the Senate of Savoy. On July 8th, he was installed in his position. When he left Annecy to reside in Chambéry, he let his friend, the bishop, use his house.

Like Francis de Sales, Favre was a writer. His most notable work is the Codex Fabrianus, a Latin commentary of Savoyard law.

Together they founded the Académie Florimontane in 1606 and wrote the statutes which governed this society. The meetings were held in Favre’s home. Due to the departure of the latter in 1610 and the overwhelming burdens of the bishop, the Academy declined rapidly.

[click here for a description of the Florimontane Academy]
Among the diplomatic missions confided to them was the marriage of the Prince of Savoy, Victor Amédée, to Christine of France, daughter of Henry IV. The president and the bishop joined the embassy of Cardinal Maurice of Savoy. When the formalities were completed, the marriage took place in the chapel of the Louvre on February 10, 1619. Favre, greatly saddened by the death of his friend in 1622, died on February 18, 1624, shortly after the death of his second wife. 1[1]

The first letter we have analyzed is dated from Annecy, August 17, 1610. That year was marked for the bishop by the founding of the Visitation Order, and for the president by his appointment to the presidency of the Sovereign Senate of Savoy.

Dear Brother,

I am writing to ask you not to take the time to write to me, unless you can do so easily; although your letters give me great pleasure, it is only when I know that they do not cause you any inconvenience. I suggest this solution to please you if it doesn’t trouble you. The hand of our dear “Madame Présidente” is all yours as well as her heart. Have her write to me on your behalf, and I will be satisfied! I always have some free time at my disposal, and I have no other hand or heart to dispose of but my own. This is why I will always write to you, if you want me to, although not too often for fear of making you feel you have to do likewise.

I will be seeing Monsieur de Vaugelas this evening, who I’m sure, will know how to content your good pleasure by his affection. But why didn’t I know that your oldest son was received in the Senate except through hearsay, although you wrote to me after he had been accepted? I am, nonetheless, pleased that you should have this contentment. This will unite the Senate in an excellent circle which begins and ends with you. God knows how many blessings I desire for both father and son.

It seems to me that you are a bit concerned over the headache of our dear daughter, but you should not worry for the illness is neither constant nor steady; she sleeps and eats well, and laughs heartily when it is appropriate. In a word, she is so determined to be holy that she told me the other day she wanted to use this illness as a practice of mortification. She wants to make it habitual and easy by dint of patience and resignation, by considering of the crown of thorns of Our Lord. However, we are doing everything we can for her. She is cutting back a half-hour of the morning meditation and does the remainder of her duties without forcing herself. She sleeps as much as she needs to, goes out in the fresh air, eats suitable foods. In other words, you should not worry about her at all. There are rumors here of a disastrous war for our Geneva. God knows what my wishes are for this. Good evening, dear brother, love constantly.

Your humble brother and faithful servant,
Francis, Bishop of Geneva
August 17, 1610, Annecy
To M. Favre, Baron de Péroges, Councillor of State of His Highness and First President of Savoy

Francis de Sales knows that his friend, just installed as the First President of the Senate in Chambéry, is overworked. He found many unresolved cases. This explains the bishop’s solicitude to spare his friend any additional burdens of writing. He suggests the clever means of having his wife, Philiberte Martin de la Pérouse, to "our Madame Présidente," write on his behalf. There is in the bishop’s correspondence a great affection not only for Favre himself, but also for his wife, whom he called his "very dear sister," and their children who are his "nephews." "Our Madame Présidente" did, in fact, write to Francis and received from him letters full of charm and affection as well as advice for her spiritual life. "Be careful not to let your preoccupations turn to trouble or anxiety, and when you are totally immersed in the waves and winds of many difficulties, always look up to heaven and say to our Lord: ‘O God, it for you that I am rowing. Be my guide and my rock.’"  

The bishop added, “I don’t have any other hand” to write to him. This may be surprising because he had several secretaries, notably Michel Favre (no relation to the President), who was also his confessor. He wrote the letters of his master (imitating very well his writing) and made neat copies of the drafts of his books, *Introduction to a Devout Life* and the *Treatise on the Love of God*. But the following phrase explains perhaps this statement: “nor other hand or heart to dispose of but my own. This is why I will always write to you, if you want me to, although not too often…” Apparently, Francis preferred to write to his friend himself.  

“I will be seeing Monsieur de Vaugelas this evening, who, I’m sure, will know how to content your good pleasure by his affection.”  

There is no need to introduce the scholarly grammarian and reformer of the French language. He had known the Bishop of Geneva since his childhood, saw him often at his father’s house, and wrote him, along with his older brother René, letters in Latin and also received letters in Latin from him. The two young men must have attended the meetings of the *Académie florimontane* which were held in their father’s house. Vaugelas at least, attended them in 1606, before entering the service of the Duke de Nemours in May, 1607. Was it at these meetings that he discovered his vocation of a grammarian and philologist? However this may be, it is a fact that he created the fourteenth chair of the *Académie française* founded by Richelieu.  

“But why didn’t I know that your oldest son was received in the Senate except through hearsay although you wrote to me after he had been accepted?”  

“The oldest son” is René Favre de la Valbonne. He had been a judge in seneschal court in Annecy since 1607, and was installed as a senator on August 11, 1610. On September 26, 1609, Francis de Sales had written to the Duke of Savoy, Charles
Emmanuel I, requesting a favor for the young man. The Duke granted it by letters patent dated February 1, 1610. The Senate created some difficulties, so the Duke wrote again on the following July 25th ordering them to implement the letters patent. René Favre did not inherit all of the great qualities of his father, but has left us a work printed in Annecy in 1646 -- *Le bien public pour le fait de la justice*.

“It seems to me that you are a bit concerned over the headache of our dear daughter.” This “dear daughter” is Marie Jacqueline who had been a success in high society. She said:

I loved my freedom too much to think about entering religious life. The very idea of marriage was unbearable and, although the cross of the religious life appeared to me to be too heavy, I would have chosen the cloister a thousand times over rather than this other burden. I found only widows to be happy in this world, and if I could have been assured that the man I would marry would die two hours later, and that I would thus remain free, I would have agreed to this option.

Her stepmother, Philiberte Martin de la Pérouse, having business in Chambéry took her along. Jacqueline had the reputation of being a marvelous dancer so much so that the women there threw a ball to satisfy their curiosity. They were not disappointed. Jacqueline danced so well that the Governor of the region chose her as a dance partner over all the other women. She was very flattered, but while dancing she thought to herself, “Poor Favre, what recompense will you have for all of the measured steps that you take with such care? What will be the results except that people will say that this girl dances well?” Her hand was asked in marriage by Francis’ brother, Louis de Sales, who was a widower. She refused, thus displeasing her father. But this great Christian could not refuse to give his daughter to God. Jacqueline, coming to her senses, decided on the religious life and joined the Baroness de Chantal in founding the Order of the Visitation in Annecy in June 1610. She made her vows on June 6th, the following year in the presence of her father. She recovered so well from the illness described in this letter that Francis de Sales chose her to accompany Mother de Chantal and two other sisters to found the first Visitation monastery in France, in Lyons, in 1615. She was Superior there after the departure of Mother de Chantal, and governed several other monasteries, among them Chambéry where she died on June 14, 1637.

The Bishop of Geneva concludes his letter in this way: “There are rumors here of a disastrous war for our Geneva.” Spain had disarmed, but Charles Emmanuel intended to turn his arms against Geneva, which immediately prepared to defend itself against the Duke of Savoy. The Bernese and a good number of French noblemen of the reformed religion aided the Genevans. But Marie de Médicis, alarmed by the misfortunes that such a war would bring, persuaded Charles Emmanuel to give up the idea. The disastrous war never took place.

Our second letter is also from 1610, November 21st. Favre is well into his duties as President of the Senate. It appears a little strange that the Bishop wrote to his friend two
days in a row 12 [12] without mentioning it in the second letter. Perhaps it was the same man who brought both of them. The two letters, nevertheless, are given after the dated handwritten originals, thereby eliminating any error in the dating.

Dear Brother,

This faithful messenger will tell you what we are doing with regard to Talloires and that, first of all, ten of the former religious will make room there because of a pension that I have given them. You will be requested to be favorable to this venture at the proper time, so that the Senate will accept it. This is what I promised to talk to you about the other day, but overwhelmed with honors and flattery, I forgot it. Blessed be the news about peace and the one who brought it to me. After the grace of God, it is the greatest benefit in this life.

Here are the two letters that M. Bonyer wanted. I am happy when I can be of service to your friends and servants.

But with regard to our Madame Présidente, I would have been troubled if your valet had not assured me that it was only an illness that prevented a more serious one. If you called it “Cathedral fever,” it wouldn’t have been too bad, for if that is not so with regard to the subject, it would have been with regard to the object if she had had something else. Several in our cathedral and especially I would have been inconsolable.

Poor M. Pergod is undoubtedly a bit shaken by being calumniated to His Highness, and M. de Blonay even more so by his son being stabbed to death last Thursday. I must use this expression sanguis sanguinem tangit (blood touches blood); in this country all we hear is talk about murders.

I politely believe that His Highness does forget the favors that he has given when he gives new ones, for otherwise he would not give so many.

May God grant us grace and mercy and keep you well, dear brother, to whom I am

Your very humble and very affectionate brother and servant,
François, Bishop of Geneva
September 21, 1610

Francis de Sales is very preoccupied with the decadence of the abbeys in his diocese: Abondance, Aulps, Sixt and Talloires. And so he begins his letter:
“This faithful messenger will tell you what we are doing with regard to Talloires and that, first of all, 10 of the former religious will make room there because of a pension that I have given them.”

Talloires is greatly conducive to the religious life, set like a jewel in its case between a lake and mountains. The Benedictine Priory, founded by Rodolphe II, the last Burgundian King, in 1016, under the jurisdiction of the abbey of Savigny, was very fervent for centuries, but there, as elsewhere, the income for laymen holding the office of superior brought grave disorders with it. Claude de Granier, Francis de Sales’ predecessor as Bishop of Geneva, and Ange Giustiani had tried in vain to restore the regular life that had gone down hill.

In 1609, with the agreement of the abbot of Savigny, and provided with the powers of an Apostolic Visitor, Francis de Sales called the professed religious together in Chapter and had them elect a Prior for the community: Claude Louis Nicholas de Quoex. He had informed beforehand the commendatory Prior who held the benefice, Charles de la Tour, who was not opposed to it. The Bishop knew that several monks secretly desired to return to the observance of the Rule, but not all. Some were indifferent, and some were hostile. Francis ordered the hostile ones to step aside, and those who were obstinate to leave the monastery to make room for those who wanted reform.

The word “their” (leur) is crossed out in the handwritten letter, but refers to the Feuillants whom Francis had counted on to reform the abbey. He was skeptical of the success of a reform with monks too deeply set in their bad habits. He gave a pension to the recalcitrants who left. But the plan to bring in the Feuillants was not agreed to by the Abbot of Savigny upon whom Talloires depended and nothing came of it. Talloires was separated from Savigny in 1624, and established by Urban VIII as the Mother Abbey of the Congregation of the Benedictines in Savoy. The abbey fell back rather quickly into its former errors. It was embroiled in legal battles and quarrels throughout the 17th and 18th centuries, and was threatened with suppression by the Bishops of Geneva-Annecy and the Court of Turin up until the Revolution.

The “news of peace” is based on the fact the Marie de Médicis put an end to the militaristic ambitions of Charles Emmanuel, which we already mentioned.

M. Bonier is very likely Louis Bonier, whom the Bishop had already recommended to Jacques de Bay in February, 1610 on behalf of his son Laurent. The latter appeared on the list of new lawyers on September 14, 1613. “Poor M. Pergod is undoubtedly a bit shaken by being calumniated to His Highness….”

We do not know why Noël Hugon-Pergod, in the service of the Duke of Savoy, was calumniated to Henri de Savoy, Duke of Nemours.

“…M. de Blonay even more so by his son being stabbed to death last Thursday."
This is not just the latest news that the Bishop recounted to his friend, given his closeness to the de Blonay family for many years. He knew well Claude de Blonay, Co-Lord of Saint-Paul, as well as the whole family. At the time of his mission in the Chablais 1594-1598, he visited them often and stayed with them during his travels. According to Charles-Auguste de Sales in his biography of Marie-Aimée de Blonay, it was the murder of her brother that delayed her entering the Visitation. In the absence of her father, she was the one to whom they brought his body “all pierced with stab wounds.”

On November 18, 1610, Georges Hyos du Nant, called de Russin, had assassinated Gabriel de Blonay. He was convicted during the trial of having deliberately ambushed and attacked with the complicity of Charron, his children’s tutor, and Claude Requet (or Reguet), Gabriel de Blonay, who was in the cemetery with Fr. Claude Orset, pastor of the parish. He was betrayed, killed, massacred and assassinated around three o’clock in the afternoon. The murderer was sentenced to death on March 26, 1611, but he escaped and left the country. Unfortunately, this detestable act divided more than ever the two families of de Blonay and de Saint-Paul. It was in the Bishop’s house and under his leadership that the arbitrators met to decide the litigious questions that divided them. The decisions of June and August, 1611 were agreed to by both parties as well as “the amiable calming down of all enmity.”

Our third letter is not dated, but by means of an internal critique we can situate it in June, 1611. In this letter Francis speaks of “serious calumnies that were made to His Highness.” It is true that Favre had been already calumniated to the Duke in 1607, but he was not yet the First President of Savoy as was the case here.

Dear Brother,

It is true that nothing has angered me for a longtime like the report that I received from you regarding the indignity committed between this dishonest young man and this poor girl. I owe special honor and respect to those dear to you and to Madame, our Présidente, for many reasons. So, if it were possible, I would exchange this misfortune for a painful wound in my body to relieve this dear sister of the excessive sorrow, which I now see in her soul. If this vicious young man had desired to mitigate this misfortune by marriage, which I did not fail to urge him to do as my duty required, I would have detained him longer, despite my repugnance, to be of some help. But when I heard the offensive words with which he defended himself, and the invectives he used to express his shameful feelings for this young woman, I threw him out, even though I saw that he was without any resources, without dynamism and without judgment. It would be impossible to get a dowry or anything else from him. Otherwise I would have forced myself to overcome my feelings, and kept on talking to him until we had come to a conclusion, although it would have been disagreeable for me.

May God deliver me from such encounters! I beg Him to keep you from greater calumnies than those with which you are accused to His Highness, who, in my
judgment, will see that there is nothing blameworthy in your behavior to justify those who wrongly hate you. In the eyes of good people, you must be above reproach. Continue then to advance toward true glory as you have done up to now honorably and justly (pietate et justitia). And love me incessantly as a man who is without reserve or exception.

Your very humble brother and faithful servant,
Francis, Bishop of Geneva
[June 1611]

To M. Favre, Baron de Péroges Councilor of State of His Highness and First President of Savoy

It seems that one of Favre’s daughters was deflowered; otherwise neither he, nor his wife, nor Francis himself would have been so distressed. Historians do not agree on the subject of Favre’s children. According to Mother Françoise Madeleine de Chaugy, biographer of Marie Jacqueline Favre, the President had eleven children, five sons and six daughters, of whom Jacqueline was the oldest. Other, perhaps more reliable historians, like Mugnier, say that the President had eight sons, two of whom died at an early age, and two daughters, Jacqueline and Lucrèce, a young woman of Domessin who died in 1616.

There is no historical information about this case. Was it President Favre who sent the young man to see his friend in Annecy to get his impression about him, to see what could be done to remedy the situation?

In any event, the reaction of Francis is clear and even violent. When he sees the irresponsible young man, with whom he could not reason, he threw him out. That says a lot about a man known for his gentleness.

With regard to “serious calumnies” brought against Favre to Charles Emmanuel, Duke of Savoy, Favre himself gives us the answer in a long letter which he wrote to the Duke on June 29, 1611. He reminds him that he serves him with all possible loyalty and competence, and that he did not want to bothering him with his problems since he had many other concerns. He knows that as a Christian he must pardon all offenses, but since the Senate is involved, it is preferable to discuss them with the Duke, without, however, complaining. Favre had issued two decrees against M. de Mont-Saint-Jean, “the boldest braggart of all those who have banded together against me.” One was to the advantage of the Count de Montmayer, the other for Count de la Forest. The latter was offended as if Favre had issued these decrees contrary to the advice of the Senate. He complained to Senator de Lescheraine and blamed Favre himself for it. Afterwards the latter cited several other noblemen discontented over the decrees pronounced by the Senate that were not to their liking. Then it was the death sentence against du Nant for having murdered the son of M. de Blonay that angered and annoyed them the most. “I would have
willingly refrained from doing it, had my conscience permitted me, and the entire Senate, to deny justice to the poor father and to cover up such an enormous crime.”

M. de Mont Saint Jean took his grievances to the Duke, but was not given redress. The authority of the Senate was maintained, but this did not appease the arrogance of this person and his friends. The matter dragged out, but Favre was not disavowed.

Let us finish where, perhaps, we should have begun, on the authenticity of these autograph letters. We have no doubts about it: the beautiful writing and signature of Francis de Sales, the upward strokes, the seals (two letters are sealed with red wax and the coat of arms of the Bishop of Geneva, and the third with a paper tongue stamped with a dry seal). No one is ignorant of the lucrative forgery business in the nineteenth century, nor that Francis de Sales was a special target. We are not familiar with the handwriting of Vrain-Lucas, one of the best known and very active forgers. On the other hand, we know very well that of Henri-David Favre since we have “genuine” forgeries of his in our archives. The writing is crude and does not at all resemble that of Francis de Sales. In any case, no forger could possibly have known these precise, detailed facts of the lives of the Bishop and of the President such as we have tried to present them.

NOTES

1\[1\] For a more extensive study of this friendship, see our article, “Deux amis: François de Sales et Antoine Favre”, Mélanges de poétiques et d’histoire littéraire du XVIe siècle offerts Louis Terreaux,,” Paris, Champion, 1994, p. 505-513.

2\[2\] Philiberte Martin de la Pérouse, daughter of Michaud or Michel Martin, Lord de la Pérouse and Clartans, and of Guillelmette du Tartre. She was the widow of the noble Claude Daniel when she married Antoine Favre. She died on January 18, 1624.

3\[3\] Letter to Madame President Favre, December 5, 1610, Oeuvres de saint François de Sales, edition designated as that of Annecy, 1892-1964, 27 volumes, XIV, 373, Noted henceforth as E.A.

4\[4\] Michel Favre (1586-1633), son of Eustache Favre and Michelette Raffin, ordained a priest by Francis de Sales in 1608. He became his chaplain, confessor and secretary. Afterwards he became confessor to the Visitation of Annecy, since he was very highly esteemed by Mother de Chantal. She named him her son and even called him to order on occasion, telling him: “You must no longer be a child, so be brave and generous, suffering little mortifications.” (Sainte Jeanne de Chantal Correspondance, Paris, Cerf CEFI, 1986-1996, 6 vol. I, 172.)

5\[5\] Claude Favre, Lord de Vaugelas, Baron de Pérogues, second son of the President, born in Meximieux on January 6, 1585, grammarian, initially in the service of the Duke de Nemours, then in that of Gaston d’Orléan, member of the Académie française in 1635. He died in Paris in February 1650 in poverty.

René Favre, Lord de la Valbonne, de Prémery, Villaret et Betonnet, was born on September 8, 1583. He was a judge in the seneschal court in June, 1607, senator in the Sovereign Senate of Savoy in 1610 and President of the Council of Genevois in 1617. He married Andrée de Nicolle de Crescherel, widow of M. Jean-Philibert de Genton, in 1611. They had several children. He died in Annecy on September 28, 1656.

E.A., XIV, 200.

Marie Jacqueline Favre, born in 1592. She took the habit at the Visitation of Annecy on June 6, 1610, made her profession of vows on June 6, 1611. She founded the monasteries of Montferrand, and Bourg-en-Bresse. She became Superior for many years in Lyons, Dijon, Paris II and Chambéry where she died on June 14, 1637.

Life of Mother Favre by Françoise Madeleine de Chaugy, Les vies de IV des Premières Mères de l’Ordre de la Visitation Sainte Marie, Annecy, Jacques Clerc, MDCLIX, p. 8.

Ibid., p. 11.

E.A. XIV, 362.

Claude-Louis-Nicolas de Quoex, born in Talloires around 1574, son of the nobleman Jean Ennemond de Queux and of Jeanne Delaval. After 1590, he took the habit in the royal Benedictine abbey of Saint-Martin de Savigny (diocese of Lyons). Francis de Sales persuaded him to come back and ordained him a priest on February 18, 1606. He exercised his office of Prior up until 1623 and retired to Saint-Germain, where Francis de Sales had dreamed of ending his days.

After the Bishop left for Annecy, those who were opposed to reform and gave only lip service to submission, seeing the new Prior getting down to business, showed their true colors and forced the Prior to take refuge in the town. The next day three pistol shots warned him to back down. Two or three of the recalcitrants repented of their crime and asked the Prior to overlook it.

The Feuillants were Cistercians reformed by Dom Jean de la Barrière in 1577 in the monastery of Feuillant in Languedoc.

The noble and honorable Louis Bonier, inheritance lawyer (1586) and Councilor to His Highness (1608) bought from His Excellency, the Archbishop of Tarantaise, the domain of Bonpart (1605). He married Anne Carra or Carrel.

Jacques de Bay was born in Mélin (Hainanaut) and died in Louvain on October 13, 1614. He was a doctor in theology (1580), and President of the college of Savoy of Louvain. He took care of the young scholarship students from Annecy who studied in that city.

Laurent Bonier, son of Louis and Anne Carra. He inherited the domain of Bonport, was chief steward for Madame Royal, senior member of the Council of State and President of Finances on April 29, 1634.

Noël Hugon-Pergod, Councilor to His Highness; judge and His Highness’ trustee of grants and gifts in the possession of the jurisdictions of the Chablais, Ternier and Gex; doctor of laws; famous lawyer in the Senate of Savoy and Piedmont; he married Viriginie Argentier. He died in 1624 at the age of 56.
Henri de Savoie, Duke de Nemours.

Claude de Blonay, Co-Lord of Saint-Paul, married Louise or Denise de Livron (1588). The two spouses made a pact that the one who survived the death of the other would consecrate the rest of his/her days to the service of the Lord. After the death of his wife, Claude was ordained to the priesthood, was Prior of Saint-Paul, of Peillonex, Canon of St. Peter of Geneva (1610), Prefect of the Holy House of Thonon (1613) and pastor of Sciez (1601).

Charles Auguste de Sales, La vie de la mère Marie Aymée Blonay, Paris, Sébastien Huré, 1655, p. 54.

Georgio, son of Jacques du Nant, called de Russin, Lord of Saint-Paul, Grilly, etc., married in 1598 Béatrix de Seyssel, daughter of the Baron de la Serraz. A Lieutenant in the cavalry, he died on August 9, 1617 in the Piedmont wars.

Arrêt criminel du 26 mai 1611, Duplan, Évian-les-Bains.

