

**A FAURE GENEALOGY: BOOK 7 (OF 8):
ANTOINE FAURE'S STORY (1685-1736)**

by

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THIS BOOK 7 IS PRESENTLY (22.01.2015) BEING REWRITTEN

This is Book 6 of a series of 8 e-books on a branch of the FAURE family:

1. Genealogy of a Faure Branch: Book 1: History and 3 Generations after Antoine FAURE (1685-1736).
2. Genealogy of a Faure Branch: Book 2: Descendants of Dr Abraham FAURE (1795-1875).
3. Genealogy of a Faure Branch: Book 3: Descendants of Johannes Gysbertus FAURE (1796-1869).
4. Genealogy of a Faure Branch: Book 4: Descendants of Jacobus Christiaan FAURE (1798-1876).
5. Genealogy of a Faure Branch: Book 5: Descendants of Pieter Hendrik FAURE (1800-1862).
6. Genealogy of a Faure Branch: Book 6: Descendants of Philip Eduard FAURE (1811-1882).
7. Genealogy of a Faure Branch: Book 7: The Story of Antoine FAURE (1685-1736).
8. Genealogy of a Faure Branch: Book 8: Appendices.

The reason the information is provided in 8 e-books is that the information is voluminous. We have split the actual family tree into Books 1-6. Book 7 is a beautiful and poignant reconstruction of the lives of Pierre (1636-c1703), and Antoine (1685-1736) who arrived in Cape Town in 1714, as well as the political milieu of the times (offered in the Appendices). It was written by Dr AG (Tony) Faure (1926-) over a number of years, completed in 2012, and revised in 2014. One of the benefits of genealogical research is that it brings one into contact with family members not met before. One of the many new friends made is Tony Faure of the Netherlands (you will have seen earlier where Tony fits into the family tree). Antoine's story is written without references, so as to not distract the reader. The sources used are extensive, and are the same referred to in Books I, II and IV. As you read the story, you will get a sense of the love Tony holds in his heart for our forefather Antoine FAURE (1685-1736), and his sense of loss of a family member, a sense John and I share, and Albert shared.

The main story is presented immediately below, starting with "Preface"; it is followed by appendices as follows:

- Appendix 1 At the roots of our family tree (by Dr AG Faure).
- Appendix 2 Europe and the world of Antoine (by Dr AG Faure).
- Appendix 3 Additional notes (by Dr AG Faure).

PREFACE

In September 1989 my wife Carol and I were driving in the Alps, via Guillestre into the Parc Naturel du Queyras, and through the valley and tunnels past the Chateau du Queyras and the junction with the road to St Veran and then through Abries to Ristolas. We

set up tent in a small camping area along the river at Ristolas. It is a very beautiful part of the Alps, high up and not far from Mont Viso on the Italian border. We did see the name Faure a number of times on the way, but nevertheless were very surprised by the hearty welcome we received there, as if we were some distant relatives coming home to the lands of the Faure's.

We knew that there were Faure's in Alpine region near the Italian border, and had always imagined these Faure's would be the descendents of Huguenot fugitives who fled persecution by Louis XIV in the last quarter of the 17th century. However, these Faure's were not Huguenots, but descendents of the original Occitan speaking people of this region. Faure apparently means "smith". In the whole region Faure seems to be a common name.

It was somewhat a come-down to realise that in *our* country the very exclusive name Faure was really not so very exclusive, and no more exclusive than Smid or Smith. But at least it was an ancient name. My father had a little blue book, the Nederlands Patriciaat, which gave the family trees of the leading old Dutch families in the Netherlands, with the Faure's among them.

Apparently our ancestors went back to Pierre Faure, a merchant in Orange (France) (born in 1636, he died in Orby, Switzerland in 1701). Antoine, whose story we will try to tell, was his son. As a Huguenot born in Orange in 1685, he had to flee from France, and landed up in South Africa, where he started a great family. All this was a long time ago.

I also had always known something about my father's family, from my grandfather Henry (Louis Henry Frederik Alewijn Faure 1856-1924) back to his grandfather Dr Abraham Faure (1795-1875). Abraham had been a devout protestant preacher living in Cape Town, South Africa. Grandfather Henry had also been born in South Africa, but he came to Europe with his parents in 1862.

Grandfather's grandfather, Abraham in South Africa, had constructed a family tree, and knew about Pierre, the merchant in Orange. Other family members seem also to have been interested in their roots. They discovered that the nobleman Antoine Faure (1557-1624, in Chambéry, France) together with his ancestors, must have been part of the family, and they modified the family tree accordingly. It acquired an ancient trunk. They also added little Faures where appropriate.

In 2006 John Harris (whose wife is a member of the English branch) sent me "the Faure Family Register Report 2006, Compiled by John Harris". It was a magnum opus, of 313 pages, arranging over 2,500 family members into a computer-based-family tree, and printed in book form, with dates as early as the 14th century. Spicy and non-spicy information had been added. It was a put-together from all the then known sources of Faure family information with the help from European family members and especially from Prof Alexander Pierre Faure (1946-) and the late indefatigable Albert Pieter Verner Faure (1931-2007) in South Africa, who had been working together as a team on the history of our family. Pierre and Albert compiled the family tree in two computerised

forms: a Kwartiertaat, which was sent to John to complete his tree, and an organisational format MS PowerPoint. The latter can be found at <http://www.faure.co.za> and <http://www.faurefamily.yolasite.com> Pierre and Albert made extensive use of John's information, especially for the European branches. South Africa has probably many more of our Faure family than all the rest of the world put together.

From this work sprung forth the alluring, but **faint** image of ANTOINE FAURE, the first Faure in South Africa. I wanted to try and get a clearer picture of him and his doings. This text is the result: a story of Antoine Faure, son of Pierre Faure, who on 25 March 1714 boarded the good ship Kockengen, bound for the Cape of Good Hope. He was the ultimate progenitor of the great South African family. A small branch, our branch, came to the Netherlands, and later spread out to Belgium and England (and later elsewhere in the world.)

THE LIFE OF ANTOINE FAURE

1685-1686

Antoine was born in Orange in 1685. Since 1544, the Principality of Orange had been a part of the domains of the Princes of Orange. In 1685, when Antoine was born, that Prince was Stadhouderⁱ William III of the Netherlands, and the regime of the Princes had been one of religious tolerance for over a century. The population comprised two-thirds Roman Catholics and one third Calvinist-Protestants. The people tolerated one another and lived more or less in harmony.

This was very different from the people living in the bordering Catholic France. The Protestants were hardly tolerated even though they were still supposed to have most civil rights, including a freedom to practise their religion. The former King Henri IV had guaranteed them these rights under the Edict of Nantes in April 1598, in an effort to end the religious intolerance and the civil war between Catholics and Protestants which had ravaged the kingdom.

But even this situation did not last in France. In October 1685, two kings after Henri IV, the intolerant Catholic French King, Louis XIV proclaimed the Edict of Fontainebleau by which he abolished all the rights given to Protestants and repealed the Edict of Nantes. In the whole of France Protestant churches were pulled down and dismantled. Protestants who were not prepared to convert to Catholicism, faced persecution and imprisonment. Hundreds of thousands of French Protestants fled from France to the safety of neighbouring countries with more tolerant regimes.

Louis XIV also forcibly applied his measures to the Principality of Orange, which belonged to the Dutch Prince of Orange and was no part of France. Without a declaration of war, he sent the Comte de Grignan with 500 Dragoons.ⁱⁱ to the town of Orange to eradicate the abomination of Protestantism there for all time. Their coming was a moment of horror and desperation for the inhabitants, followed by an occupation of terror and cruelty. The dragoons were quartered in the homes of Protestant families and had to be given lodging and food. Each protest or attempt to practise their forbidden religion was punished, sometimes by being hanged in the door opening of their own house. The Protestant preachers were rounded up and put into prison in Lyon. Fortunately some managed to escape from Orange to the safety of nearby Geneva in Switzerland.

Antoine's father and mother were married on 1 August 1683, two years before the coming of Louis' Dragoons. Pierre was 49 and he married a 19 year old girl, Justina Pointy, in the Protestant church in the village Courthézon. Courthézon was a village in the Principality a few miles south-east of the town of Orange. She was Pierre's second wife. His first wife Jeanne had died only six weeks before. The wedding and ceremony did not take place without any problems. When they arrived at the church, the preacher refused to open the door to marry the couple, the reason being that the period of mourning had been unseemly short. But evidently - we do not know how - the preacher and the bride and bridegroom came to an accommodation because in the end the wedding did take place.

After the wedding, Pierre and Justina lived in the town of Orange and Antoine was born two years later, in 1685. This must have been shortly before the coming of Grignan with his Dragoons, because soon after the Protestant churches were no longer functioning and it became impossible to baptise Antoine. This must have been a very difficult time for the parents. Children had to be baptised as soon as possible because many died within a few weeks of birth. But for Protestants this was no longer possible. Neither could Pierre and Justina flee the town; with a new born baby this would have been too risky. Pierre and Justina probably lay low and tried to convert some of Pierre's possessions into cash.

In March 1686 Antoine was at last baptised, but this took place in a Catholic church in Orange and not in a Protestant one. How this was arranged will remain an open question. In any case a baptism in a Catholic church was also recognised by the Protestant church. Times were abnormal! The captain of a slave ship was the witness and Antoine was given the name of Pierre's father.

Although Antoine had now been baptised, Pierre and Justina were not yet ready to leave Orange. We know that five months later, in August 1686, Pierre was still in Orange, but then left soon after, with the intention of going to the Netherlands, to which Pierre's brother, Jean, probably with his wife and child (or children) were also going.

1687

In June 1687 Pierre was accepted as a member of the Protestant church in Borculo in the east of the Netherlands, and three months later Justine also became a member. They had brought with them papers from other churches, attesting that they were true Protestants: the attestation of Pierre came from the church in Lausanne in Switzerland and the one of Justine from Murat, a town in the centre of France. This attestation was confirmed by the church in Zürich.

We think that they first went to Switzerland probably separately. They would have spent the winter there together. In the spring they would have travelled by boat down the Rhine arriving in the summer of 1687 in Zutphen, one of the first towns over the Netherlands' border to welcome French Protestant refugees.

We think that the families of Pierre and his brother Jean travelled together all the way from Orange to Zutphen and from there found different places to go to. Pierre and Justine went to Borculo (which had a castle), and Jean and his family probably went to some other place not very far away. We know that twelve years later, when Orange was back in the hands of the Dutch Prince William III, the two families returned together.

For Protestants fleeing from Orange, Switzerland was the obvious close destination, but getting there from a town occupied by French troops and having to cross French territory onto Geneva would have had its risks and problems. It seems likely that Pierre's and Jean's families left Orange together. The women and children would have travelled by boat (which was expensive), and the men would have taken the land route. Across the border, the Swiss authorities would have moved batches of refugees on to various places in Switzerland where accommodation was available. This might also be the explanation for why Justine had her church attestation confirmed in Zurich and Pierre in Lausanne.

At Borculo there was a great fortified castle, a short distance away from the village. Count Frederik Willem van Limburg-Stirum resided there with his wife and his mother, Charlotte Elizabeth. He was a member of the Admiralty of Friesland and Groningen, and an important man in this time of tension and war. The castle was situated on the border between Gelre, one of the provinces of the Netherlands, and the land of the Bishop of Munster. This Bishop, together with the Bishop of Cologne, and the kings of France and England had unsuccessfully waged war against the United Provinces (of the Netherlands) in the years 1672-1678. In 1687 tension was again high.

Unfortunately nearly all historical documents have been lost from the castle, of which only ruins now remain. Only a few of the church books from the village church have survived. Apart from membership records the presence of both Pierre and Justine, there

is also a reference that *Pierre Feure, soldier and gatekeeper had in 1689, a son baptized Frederik Willem and in 1692, a daughter, Charlotte Elizabeth.*

If we assume that this was our Pierreⁱⁱⁱ, then we could consider the following *scenario*:

Pierre came from Switzerland to Zutphen with a number of other French refugees. The count Frederik Willem, or one of his trusted servants, visited Zutphen with the intention of helping some of the newly arrived Protestant refugees with a job and a place to stay. Pierre probably seemed different from most of the others. He spoke French fluently, could write and do arithmetic, and was used to dealing with merchants and businessmen. And in the castle good French was probably the language spoken.

Pierre's background made him suitable for a job there. Perhaps he was too old to be a combat-soldier and had no such experience, but with the rank of soldier he was ideally suited to become the gatekeeper at the castle, which was quite a responsible position at that time of tension and war. As an expression of gratitude, Pierre gave his son the names of the count: Frederik William. Later the count left the care of the castle to his mother and departed to fight in the war. When a daughter was born, Pierre named her after the mother of the count: Charlotte Elisabeth. We do not hear more about these children, and we think they must have died before Pierre and Justina returned to Orange.

If Pierre had to be available as gatekeeper at all times, it would have been likely that he lived in the castle with Justine and the children, and that she had to do some work there as well. They would have had to be able to pay for their needs, and money had to be earned.

Baby Antoine must have grown up in Borculo, and when he left with his parents would have been twelve years old. If you look at his later life, he must have had a good education in his youth; quite different from that which the church gave to local boys. He must have been taught reading and writing in Dutch and in French, arithmetic, and must have studied the scriptures and religion in a manner that the children of the officers at the castle had been taught. At no other time in his life could he have had a chance to have learned this basic knowledge and these basic skills, which were very apparent in the story of his later life.

I think there are good reasons for supposing that our Pierre was the soldier and gatekeeper at the castle, and that he lived there with his family, and that Antoine was given the opportunity to attend school there.

The war ended with the Peace of Rijswijk on 20 September 1697. The French had to return Orange to the Dutch Stadhouder Willam III, who was also the Prince of Orange. Tolerance and religious freedom returned to the principality. Antoine was now 12

years old, and Pierre and Justine decided to return to Orange; to the sun and the hills and mountains of Southern France. According to the family records, they travelled back to Orange, together with Pierre's brother Jean and his wife (whose name we do not know.)

1698-1703

Pierre was now 62, Justina 34 and Antoine 12. We have but little other information for this period. On 16 August 1698 a son, Henri, was born; he died two weeks later on 1 September. We also know that Pierre left Orange in 1701 for Orbe in Switzerland where the daughter of his first wife, Marie Faure, lived. She was married to Elie Bertrand, a merchant and pharmacist. Furthermore we know that Antoine in 1703 fled from Orange together with his uncle Jean, his aunt and (one of) their granddaughter(s).

It seems to have been a difficult time for the family. Often returning refugees had no money and few possessions, and Pierre was probably too worn out and old to provide adequately for the family.

The Protestants rebuilt their church (They called their churches Temples) and at first the peace seemed full of promise. However, after the death of the Spanish king, tensions rose in September 1701 between Louis XIV and William III and his allies about the Spanish succession for which each had his own candidate.

Pierre had left Orange that year, to go to his daughter in Switzerland. We hear nothing more of his wife Justine. I think she must have died earlier and that this had been the reason why Pierre, then a man of 65, went to live with his daughter. He died two years later.

When his Pierre made plans to depart to Switzerland, he probably arranged for Antoine, who was now fifteen, to move in with his brother, uncle Jean. Antoine had probably been well acquainted with his uncle, who was an armourer (weapon-smith), and would often have visited the family.

The return to Orange had been hard. Antoine must have experienced first the birth and then the death of his little brother Henri, and probably also, shortly afterwards, the death of his mother Justina. This was followed by the departure of his father who could no longer look after him. When he moved into the household of his uncle and aunt, it was probably expected of him to earn some money and to contribute to the costs of his upkeep.

The Antoine of the next two or three years can hardly be imagined as a farm labourer or as an apprentice to a smith, carpenter, stone-mason or baker. Nothing in his later years suggests anything like this. It seems much more probable that he made himself familiar **with** administrative work for which he was later taken on by the Dutch East Indies Company (DEIC or VOC in Dutch)^{iv}. He certainly **would have been expected to earn an income in order to contribute to** his upkeep in his uncle's household, and was very likely an apprentice with a notary or a bookkeeper. This would have been in keeping with his school days in Borculo.

Later, as an adult, Antoine was a serious and God-fearing person, possibly with an ambition to serve God and to help his less fortunate fellow beings. These personal traits must have had their roots in his youth, that is, in the five years in Orange following the twelve in Borculo, where he learnt his languages and some understanding of religion and the Bible.

1703

In 1703 Louis XIV ordered the Comte de Grignan and his 500 Dragoons for the third time to Orange. This time it had to be for good. The Protestants had to abjure their religion and return to the Catholic church, or leave Orange and France within three weeks, never to return.

A young man named Antoine Faure was on the list of the Orange refugees from Orange who went aboard a boat at Basel and travelled to Berlin in 1703. Later on we will sum up again the evidence backing up the reasoning that this was the Antoine of Pierre and Justine christened in Orange in 1686, and the Antoine who emigrated to, and died in, South Africa.

Louis XIV had given the Protestants of Orange the choice to convert to Catholicism or to leave France. A quarter of the population, some 2500 people decided to leave. Three-week passes with a deadline of 20 July were issued by Grignan. The Protestants all over Europe were enraged and were prepared to help the refugees and they started to make plans to receive and look after them.

Families were not allowed to travel together. The men were given a route. They had to go through Provence and leave France through Nice Geneva on the south-west tip of Switzerland was therefore to be reached by a long and difficult road through the Duchy of Savoy, instead of the shorter and more convenient one through the Province Dauphiné. The new Protestant **King** of Prussia personally asked the Duke of Savoy **to afford** the refugees his special protection.

The passes for women and children, however, did not specify a route. Most of the women and children chose to travel by boat on the river Rhone. The packed boats however did not leave but remained moored in the hot sun until the problems of payment of fares (over 4000 francs) was solved by a rich (Catholic?) merchant Guillaume Denis in Orange. The behaviour of boat crews was

appalling and even inhuman. Accommodation was not made available at stops, and everyone had to stay aboard. In Lyon, some Swiss merchants tried to alleviate the suffering of the passengers. The boat journey ended at Seyssel, on the border between France and Savoy. From there the women had to proceed on foot to Geneva, some fifty-six kilometres further. During this last part of the journey, the Swiss people offered help. At Geneva accommodation was provided, and everything was done to help and make the women feel more comfortable. It took them 29 days to reach Geneva.

The men went in groups via Aix-en-Provence and Antibes to Nice, where the English consul generously helped them with money, and then over the Tendapass (1871m) to Turin. They then proceeded to Geneva via the Mont Cenis (2083m), where they encountered very rough mountainous country and dangerous paths, where horses and mules had to be led by hand. They reached Geneva in 22 days, and arrived there before the women and children.

The Swiss in Geneva had set up an organisation to welcome and look after the refugees. They provided accommodation and necessities as well as money. The refugees could not all stay in Geneva, and transport in groups to different places in Switzerland had to be organised. In all 758 refugees were dispersed over 23 localities to spend the winter in Switzerland. They travelled in 6 boatloads leaving Geneva between the 6th and 17th of September 1703: Jean Faure⁸ with his wife and grandchild Louise Jeune to Zürich, Antoine Faure, nephew of Jean, to Shaffhausen.

1704

Almost a year later, the refugees left their winter quarters and arrived in Basel, from where they were to travel north by boat on the Rhine to Mainz and change boats for Frankfurt-on-Main. Uncle Jean travelled with his wife and a grandchild Louise Jeune in the same boat as Antoine.^v) On the second stretch they went through no-mans land, where the French army under the command of Marshall Taillard was crossing the Rhine (a month before his defeat in by the Duke of Marlborough and Prince Eugen). Here bullets flew around, and two refugees from Orange were wounded.

At Frankfurt am Main Antoine left his uncle's family who were going on to the Netherlands, and joined a group of refugees going on to Berlin.

In Berlin Antoine and the newly arrived refugees were warmly received and given accommodation. There were about already 50,000 French protestant refugees who had been living in Berlin since the earlier exodus from France nineteen years before.

Frederik I of Prussia succeeded his father, the Elector of Brandenburg who had created Prussia, in the policy of welcoming refugees of all kinds and in particular the Huguenots, who shared his religion and strengthened his army and in other ways were valuable as craftsmen and citizens. The number of new refugees from Orange in 1704 was of course, only in the hundreds, whereas those fleeing France in 1685/6 had come in their thousands. This time too, the reception of the refugees was well organised and they were well cared for. As soon as they settled they were given opportunities to take up employment and earn money.

1703-1713

Antoine, a lone youth of 18, choose to be apprenticed to a surgeon.⁹ *On 17 September 1704, a surgeon considered him suitable as a pupil, but required that Antoine would first be given new clothes.* After this, he was taken on.

Frederik I had joined the alliance against Louis XIV's France in 1703. A number of French Huguenot regiments had deserted the French army, and had been in the service of Frederik for years. Antoine joined such a regiment as assistant (helper) to a surgeon (probably) in 1707 and took part in the war. It was the regiment of Colonel de Varenne from the Metz region in France.

By 1711, both sides were getting weary of the war which started to peter out. The Principality of Orange had been occupied by the French, and as the Netherlands had decided to do without a Stadhouder (for a second time), the Princes of Orange-Nassau did not seriously participate in the peace negotiations. With Protestantism stamped out, and the Principality Orange proven to be indefensible, there was no reason for not leaving it in French hands.

The peace treaty was signed in 1713, and presumably large parts of the armies were disbanded. In any case Antoine was out, and knew he could not go back to Orange. He had to decide what to do with his future. The result was that he joined the DEIC as a soldier, and was shipped to the Cape Colony. How this happened we do not know, but we have some preserved footprints that make our story a little better than pure guess work.

1713

BERGEN OP ZOOM

1. Alexander^{vi} Faure, a refugee from Orange *of a different Faure family*, had come to Holland and done well. For a number of years he had been the secretary of the Prins Egon, Marquis of Bergen op Zoom, a general in the Dutch army, who died in

action in 1710. In 1713 Alexander was still running the Marquisate on behalf and to the satisfaction of the two brothers, who were the heirs of the Marquis.

2. In June 1713 we find Antoine also in Bergen op Zoom where he signed a legal document as a witness to proceedings before the notary van Samsbeeck. The document was also signed by the earlier mentioned Alexander Faure, who acted as recorder.
3. Maurice Pasques de Chavonnes who had a long career in the garrison of Bergen op Zoom, and who was now its most senior officer, was on the point of leaving the army to take up a post of Governor of the Cape Colony with the Dutch East Indies Company.
4. In October of the same year Antoine became a servant of the DEIC with a five year contract and embarked as a soldier on the ship Kockengen for the Cape. This gave his life a sudden turn. Brigadier (= Brigadier-General) Maurice Pasques de Chavonnes, the new Governor of the Cape settlement, together with his family, travelled on the same ship.

How could this come about?

A possible scenario for these happenings could have been that Antoine knew of the existence of an *Alexandre Faure from Orange* who fulfilled an important function in Bergen op Zoom and lived there with his family. Among the community of Huguenot refugees from Orange any information of their compatriots was shared by all and much talked about. Antoine may have picked up this information, or possibly he went to Holland to see his uncle Jean (if he was still alive). Uncle Jean would then have been in Holland for ten years and would have known where his fellow citizens from Orange were, In any case Antoine somehow would have heard of Alexandre Faure and he decided to travel to Bergen op Zoom, in the hope of getting help with finding work, so that he could at least provide for himself.

The year 1713 was the peak of Alexandre's career. Never before did he have more responsibility or was he more respected in Bergen op Zoom, than at this time. He would have welcomed Antoine and treated him as a younger brother and probably provided him with a place to stay.

In the meanwhile a ship from the Indies arrived in Texel with the message that the pest had broken out in Cape Town and its surroundings with terrible consequences. Maurice Pasques de Chavonnes understood immediately that thorough measures would have to be taken when he arrived in South Africa. He was a very systematic and orderly man who looked ahead and made plans. In

this way he also realised that the Orphan Chamber in the Cape, which had not functioned well in the past, would now be inundated with a flood of work with which it would be unable to cope. A reorganisation would be necessary and the idea came up that he would take Antoine with him to South Africa to strengthen the Orphan Chamber. Antoine's Huguenot and army background, his good knowledge of Dutch and German as well as of French, and his caring and disciplined attitude, were a rare combination of qualities which made him a very suitable candidate for this job.

The job was offered to Antoine. For him Protestant South Africa with a climate like that of southern France and with some two hundred French Huguenots living there it seemed like some sort of a distant paradise. He entered the service of the DEIC with a five year contract and the prospect of receiving a wage as a soldier on board ship on the way to Cape Town and becoming a clerk in the Orphan Chamber.

1714 – 1718

The ship Kockengen arrived at Cape Town on 24 March 1714 after a stormy journey of four months. Antoine had his membership papers from the protestant church in Orange with him, and *on 25 June 1715 he was admitted as a member of the Dutch Reformed Church in Cape Town.*

Antoine was no longer a soldier but had become a clerk in the Orphan Chamber. The organisation of the Orphan Chamber in the DEIC was copied from those in the Netherlands. An Orphan Chamber was the place where all the last wills and testaments were kept and where the inheritances or the properties of persons incapable of doing so themselves (not only orphans) were administered. It was not an orphanage (at the time there was no orphanage in the South African colony). An orphan was usually taken into the household of a family member or of a friend of the departed parents. The Orphan Chamber administered his possessions and, in consultation with the people with whom he or she lived, decided how the money was to be used for his or her care and upbringing.

In 1713 the Orphan Chamber had not been functioning well for some time even before it was deluged with the extra work caused by the pest epidemic. The new Governor Maurice Pasques de Chavonnes realised that he had to take measures, and, within three months after his taking over the government of the Cape, he established order. He sharpened the rules, replaced the Master of the Orphan Chamber and, after a short while, Antoine was working in a well functioning organisation.

After eighteen months in the Orphan Chamber, *on 3 December 1715, Antoine was promoted to Boode of the Weeskamer* (messenger of the Orphan Chamber). The 'Boode' was the representative of the Orphan Chamber in the contacts with the outer

world. Antoine visited the orphans and their carers and reported on their situation to the governing body of the Orphan Chamber, and returned to the orphans and their carers to explain the decisions that had been taken. If these caused any problems he would discuss these, and return for consultation back to the Orphan Chamber. Furthermore he helped to make the inventories of the possessions of deceased persons.

Antoine was not a free citizen but a servant of the DEIC, and was contracted for a period of five years. The DEIC had to pay him a wage and give him suitable accommodation in Cape Town, He also had time of his own which he used to visit his Huguenot compatriots in what was then Oliphants Hoek (now called Franschoek or French Corner) and Drakenstijn, some thirty kilometres to the north east. There he was warmly welcomed by the French refugees and especially by the families of the brothers Abraham, Jacques and Pierre De Villiers. Together with 200 other French Huguenot refugees, they had been given the opportunity by the DEIC, to start a new life in South Africa. In less than thirty years they established large farms and vineyards, and built farmhouses between the lands of Dutch speaking farmers.

Antoine felt very much at home here. The French refugees formed a small community in which the older members had experienced much hardship and cruelty. By hard work in difficult circumstances and by being dependent on each others' help and trust, they had achieved some prosperity and were respected in the Cape Colony.

Antoine must have made a good impression on the De Villiers family. He was no longer a young inexperienced man, but educated, devout, and held a good position as clerk in the Orphan Chamber. All this did mean something. He was a calm serious person, who could be trusted.

On 30 August 1716 Antoine married Abraham's daughter Rachel in Cape Town. Rachel was 22 years old, Antoine 30. On 14 February Rachel left Drakenstijn for Cape Town with an attestation of church membership in her pocket. Antoine and Rachel could then have moved into a house in the Tafel Valleij which Abraham had bought from Jan Hop. On 5 September 1717, Rachel gave birth to a son who was baptized Abraham, the name of his grandfather, in the small church in Drakenstijn by the dominee Petrus van Aken.

In November of the same year, Anthonij sent a letter to the Council of Policy to request release from his five year DEIC contract a year before it expired. He gave as motive for his request that he earned insufficient money to be able to care properly for his wife and family. If the request was granted, he would leave the DEIC and end his work at the Orphan Chamber. He would not earn any more money. *The Council of Policy approved and granted the request in the following February (1718).*

1710-1722

Stellenbosch was a small town not far from Drakenstijn. It had been founded by the energetic governor Willem Adriaan van der Stel, some twenty years earlier. In this small town a disaster had taken place. On a fine hot day in 1710, the Landrost was sitting in his garden and asked his slave to get a few pieces of coal from the stove to light his pipe. The wind caught one of the glowing pieces of coal, the straw on the roof ignited, and sparks blew onto the roof of the church, and onto the roofs of the nearby houses and farms. The roofs caught fire and in less than no time, and the church and many houses and farms went up in flames. Although anyone could tell how it happened, a later official inquiry concluded that it was no longer possible to find out what exactly had happened or what had been the cause of the fire.

The distress of many families was great and the Church Council had to help and soon all their savings were spent. The money box was empty and remained empty. Even worse was that Stellenbosch no longer had a church.

The well-to-do farmer Jan Botha offered his wine cellar as a temporary solution as soon as his grapes had been pressed, and in June 1711 the cellar was taken into use. Jan Botha then decided to give up work and sold his vineyard to his neighbours. The cellar, however, was not an ideal solution. The wine cellar was in the middle of the small town, and a lot of noise from outside disturbed the services. But even though people kept complaining, it was the only available space to hold the church services.

Plans were made in 1715 to build a new church on the same spot as the old church, but there was no money, and not knowing what monies could be made available in future, made it difficult to work out any detailed plans.

In the meanwhile the Church Council was looking for someone to replace the reader Jacques Mathieu, who did not run the school as was required. He also no longer sufficed as reader. Dominee Beck sounded the Church Council on Anthonij Faure as a suitable candidate, and they decided to let him do a trial. This happened on 19 May 1719, and the whole of the Church Council was united in their enthusiasm for the way Anthonij had performed in his reading and singing. They decided that they wanted him to be their reader and schoolmaster. Dominee Beck sat down and immediately wrote an enthusiastic letter to the Governor and a few days later the proposal was approved by the Council of Policy.

However, one problem remained. The house that went with the job of reader was still occupied by Jacques Mathieu. The house had been given him in ownership by the Landrost when this was still possible according to the old rules. The Stellenbosch Church Council therefore now had the duty for finding another official house for their new reader Anthonij Faure.

We have the following facts:

- February 1718. The *Council of Policy* had agreed to end Antoine's 5 year Company contract in February 1718.
- 12 February 1719. *Anthonij* was chosen and appointed deacon in Stellenbosch for the next five years, with the approval of the *Council of Policy*.
- 19 May 1719. Antoine did his singing and reading test before the Stellenbosch Church Council, and his appointment was approved by the Governor a few days later.
- Sometime in 1719. Jan Botha died.
- 7 September 1719. A son, Jean Pierre was born and baptized in Stellenbosch.
- 31 March 1720. Rachel's father Abraham de Villiers died.
- 13 October 1721. Abraham's widow Suzanna remarried.
- 11 May 1722. A daughter Suzanna Justina was also born and baptized in Stellenbosch.
- As schoolmaster, reader and cantor in Stellenbosch, Antoine would have been paid by the Compagnie and *on 20 December 1722 it was raised to 16 florins per month by the Council of Policy*.
- 30 December 1722. Antoine bought the house of the widow of Jan Botha.

When Antoine was elected dean in Stellenbosch, he must have been a church member there for some time, In any case soon after May 1719, his duties would need him to be and live in Stellenbosch, but we do not know where. In September 1719, Jean Pierre was born and baptized in Stellenbosch, and not in Drakenstijn. The way his housing problem was solved later, suggest the family had to live in what was considered to be an inadequate temporary home, for some years.

1719 – 1723

In 1719, eight years after he made his generous offer of the loan of his wine cellar for the church services, Jan Botma died. His widow Stijntje Christoffelse de Bruin did not want the fuss left over from the affairs of her husband including those of the wine cellar. The Church Council could not offer to pay more than 600 florins which was much less than the value of the wine cellar. However, as this seemed to be the only possible solution for keeping the church services going, the widow agreed. The Church Council, which was still very short of cash, was happy with the thought that the wine cellar could later be converted to a suitable house for Anthonij Faure. This would become possible if they would succeed with their plans to build a new church.

When, on 31 March 1720 Abraham de Villiers died at home in Drakenstijn, his widow Suzanne^{vii} remained behind there with some children. Rachel was left some money, and Antoine and Rachel decided to protect the rights of their two sons by their testaments which were filed by the Orphan Chamber on 11 October 1720.

Meanwhile Rachel was expecting her third child. A daughter Suzanna Justina was born on 11 May 1722.

The housing problem for Antoine and his growing family had now become an urgent matter. Antoine had cast a glance on the house of the widow of Jan Botma (of the wine cellar). The house stood on the corner of the street facing the new church, which was now at last being built.

On 30 December 1722 Anthonij and Rachel bought the house from the widow of Jan Botma for 2000 florins. Anthonij had 500 florins in coin (from Rachel's part of her inheritance from her father Abraham) and gave a bond (kustingbrief) for 1500 florins for the rest of the transaction. In the beginning of 1723 Antoine and Rachel moved to their new home.

The church was now nearly finished and could be taken into use. The official opening would take place on Palm Sunday, with the traditional Communion for Easter, when the farmers with their families from the surrounding countryside would come to Stellenbosch in their wagons. The church was full. Without an organ or choir, it was the sermon of the Dominee Beck and the reading and singing of Anthonij which had to give the liturgy meaning, form and colour. It became a memorable occasion and a service which was remembered long after. Anthonij had now been completely accepted by the congregation.

1724 – 1736

In the autumn Antoine and Rachel's fourth child was born: a son baptized and named Christianus (1 October 1724).

In April 1724 the widow of Jan Botma, Stijntje Christoffelde de Bruin, had died, and in the list of the possessions that was made, there was the bond (kustingbrief) of Anthonij Faure which had to be paid. Because this would have given him a problem, the Church Council decided to buy Anthonij and Rachel's house for its full value of 2000 florins. But it was only in 1727 that the Church Council actually managed to pay this money. Later the Church Council decided to sell the wine cellar, which was no longer used for the church services and would no longer be needed to house Anthonij and his family. In the sale of 7 July 1729, it was sold for 250 florins.

On 12 December 1724, Anthonij Faure's five year term as deacon ended and Dirk Uijch was chosen as deacon in Stellenbosch in his place.

In the colony, there were churches in Cape Town, Drakenstijn and Stellenbosch, each with its own preacher, a dominee instructed and ordained in Holland (usually Utrecht). In the services which were held by the dominee held, the reader and cantor played an important part and read and sang according to the dominee's wishes. Some services were held without the dominee, who would however have left instruction to the reader, who was then in charge, what was to be read and sung.

In 1726, this system was upset.

Dominee D'Ailly of Cape Town died in June 1726, and Dominee Beck of Stellenbosch was sent to Cape Town to take over, so that Dominee Slicher of Drakenstijn had to preach and look after the congregation at Stellenbosch as well. Antoine had to take the services alternative weeks.

Dominee Beck was getting old, so that when the new preacher Franciscus Sueur arrived from Holland on 8 October 1729, he was posted to Cape Town to help the ailing dominee.

Unfortunately Dominee Slicher of Drakenstijn died in June 1730, and Dominee Beck in Cape Town, who was in a bad way, had asked to be replaced. There was now only one dominee to preach in and look after the three churches, and in Stellenbosch Antoine had to take more responsibilities for the congregation.

On 24 April 1731 Dominee Herzogenrath arrived from Holland and was given the post in Drakenstijn but had to serve Stellenbosch as well.

In April 1732 Dominee Cock arrived and took up his work in Cape Town where there were then two preachers in this church, the other two churches still shared Dominee Herzenrath,

In November 1732 Dominee Van Echten arrived from Holland and on 6 December he took over in Stellenbosch and at last each of the three churches had their own dominee again, Cape Town two, and Drakenstijn and Stellenbosch one each.

During these six years much extra work and responsibility came to Antoine. Antoine did not disappoint the Stellenbosch congregation or the Church Council, and the care with which he carried out his more complicated extra tasks seems to have been much appreciated. Things seem to have gone very smoothly and there are no reports of any troubles.

Dominee Herzenrath, who liked to stress that the church was not subservient to the Compagnie, had, at one time, proposed to the Council of Policy that Antoine would also get the post of verger in Stellenbosch after Hendrik Lodewijki Wiederholt, who had held this office before, had died. The Church Council then appointed Antoine to the post. This was reported to the Council of Policy

which reacted sharply. They considered that the Church Council had acted beyond its competence and therefore they would not approve the appointment. Sometime later, however the Council of Policy did approve Antoine's son, Abraham, getting the job.

Throughout this time, things were also happening in Antoine's family.

A son was born: Jacobus was baptized on 27 April 1727. He was probably named after Rachel's uncle Jacques de Villiers. The family of Antoine and Rachel now consisted of four boys and a girl.

In 1729 Rachel's mother Suzanne, now the second wife of Claude Marais, died, and the remainder of Rachel's inheritance from her father was paid out to Anthonij. The original amount had been 1369,12 florins of which now 296,12 remained. Anthonij also had the 500 florins which remained from the sale of his house to the Church Council after he had repaid the debt to the heirs of the widow of Jan Botma; in all the family now owned altogether, nearly 800 florins. The family's financial situation was for the first time healthy.

The house in the Tafel Valleij, which her first husband Abraham De Villiers had originally bought from Jan Hop, and in which Antoine and Rachel had lived for some time after their marriage, went to her second husband Claude Marais

In the same year, 1729, Rachel gave birth to another son, Johan Christofel. He was baptized on 26 December, but sadly died soon after a very short life.

There seems to have been a noticeable change in attitude in the family after they came into their new house in Stellenbosch. The first three children were all given the French names of valued family members, and their baptisms were written down on the rear page of Antoine's Quarto French Bible. The names of the later children, Christianus, Jacobus, Johannes Christoffel and Maria were not French names and the baptisms of these children were not written down in the Quarto Bible. We do not know where from these names came. *(In photographs, this Bible seems to show unexpectedly little wear.)*

In 1733 a second daughter, Maria, was born. She was baptized on 1 February and died when she was two.

On 25 July 1736 Antoine died, 51 years old.

This seems to have been a sudden end, not uncommon at a time when virulent bacterial infections were untreatable. And in the same way this story has a sudden ending. *Antoine was buried in grave 41 of the church.* The grave also contains one of his children. But we don't know which of the graves is number 41. The Quarto Bible, now in the Theological Seminary in Stellenbosch,

is the only thing that remains of him. The rest are just faint footprints here and there, and thousands of descendants who are proud to carry his name.

On 7 August 1736 the Council of Policy approved the request concerning the succession of Anthonij by his eldest son Abraham. Abraham received the same salary as his father, 16 florins per month, and now took over the reader's house. Jacobus became the verger. In the same year, the parish provided Rachel with a house and a garden, which was officially transferred to her in 1753.

ANTOINE EPILOGUE

Note to the reader.

The story of Antoine is of course a construction as any such story would be, and more specifically, a reconstruction based on what we think are more or less reliable *facts*. The problem is that we have rather few facts about Antoine's life, and the question arises if our story is credible.

We may have very few facts about Antoine, but we do have a much well documented knowledge full of detailed facts about the surroundings in which his life took place.

Making the reconstruction is then somewhat like finding a word in a crossword puzzle. You may know only one or two letters, but the black squares make only a few solutions possible, and these can be checked with the letters it shares with the crossing words.

The reliability of our story of Antoine depends on how the 'facts' known about him can be made to fit in the space provided by the events which we know surrounded him.

What we know about him has to be fitted in this context.

If this fits well, we should still consider the question whether changes in the story could be made which would fit as well or even better than our present story.

I think that the presented story is, more or less, the only possible one, although some details may need to be corrected. We should however remain critical. Criticism and additions should be welcomed and discussed, so any necessary changes can be made. What we want is an image of and a feeling for Antoine, which we can treasure and trust.

World events shaped the space available for Antoine's life, but within this space he made his own not so obvious choices.

He did not go to the Netherlands with his uncle in 1704, but to unknown Berlin. There he became a surgeon's assistant in the army.

He took the opportunity to go to South Africa as a clerk in the Weeskamer.

He married Rachel and became part of the French community in Drakenstijn.

He left the French Drakenstijn to serve the church in Dutch speaking Stellenbosch.

For each step he needed help, for each step he got the help he needed.

After each step his life was changed, but he also adapted himself, presented himself in a different way, and, probably thought differently about himself.

Think of his life as a refugee, the difficult years back in Orange, of his looking after the wounded of a fighting army, the sea passage to the Cape, of his living as a clerk in the Weeskamer in Cape Town.

It was not until 1723 at the age of 38 that he at last could settle down with his family and devote himself to Church and family life.

Then 51 years old, he died and disappeared from our view.

He had lived in a well ordered simple pioneer community free of religious or political stress where people supported each other.

Effort there, had given its own rewards; and as very simple harsh life improved, the future had not looked so bleak. The old and the sick, the orphans and the invalids had been cared for, the bereaved comforted. Where there had been a need, help had been asked and readily given.

Of course there had been quarrels within families and between people. But many of the threats and problems they had had to face had not come from within, but from the outside. They had thought the Hottentots difficult, the Bushmen dangerous. The pest had killed young and old and nature had also shown its cruel side. Life was precarious, short and had few comforts. Tasks were laborious. Sickness and death were everywhere. But the people just carried on. And surely there was some jolliness and happiness as well.

Such had been Antoine's surroundings in the Cape. A feeling of community with a high general morality based on the unchallenged teaching of the church, a respect for the authority of a strict but on a whole, benevolent administration, and above all, the utter subordination to God's will, made sense of it all.

What sort of man had Antoine been? How did he and Rachel cope with the cruel death of their son Jean-Pierre in the Indies, or of that of their new born Johan Christoffel, or that of their 2 year old little Maria?

Reading and writing about him I feel his presence. I cannot see him well, just a feint image somewhere like that of a silhouette of a man at the end of the misty street. But for me he is also more than an acquaintance and some for whom I have a deep respect. I hope that you the reader will also keep him in your thoughts, wondering what he was really like, this feint Faure in his past.

APPENDIX I
AT THE ROOTS OF OUR FAMILY TREE
(2012)

DR ABRAHAM'S SET-UP

Abraham Faure, later Dr Abraham Doctor of Divinity (Honoris Causa) 1795-1875, the much honoured minister of the church in Cape Town, put a lot of effort in compiling a genealogical register of the Faure Family.

Early in his life, at the end of his theological studies in the Netherlands, he stood in for the local dominee of a church in Amsterdam on a December Sunday in 1817. After the service, an older man bearing the name Faure came to him. This was Pieter Huibert Faure who was a merchant and a deacon of the church. He wondered if they were related. Talking about this they discovered that they used the same family arms (with a Bull's Head). Abraham recognized the names of Pieter Huibert's father, Hugo Pieter, and of his grandfather, Alexandre from a family register of his own family, which he had taken with him.

This family register contained information about Hugo Pieter who was born in 1718, five years after Antoine left Bergen op Zoom, and this information could only have come to South Africa if there had been some sort of contact between the Dutch Faure's and the South African Faure's.

Earlier in 1713 when Antoine and Alexandre met, Antoine would have known that Alexandre's father Jean was not his uncle Jean, with whom he had spent much time. He knew that Alexandre's grandfather Philippe was not *his* grandfather who died before he was born.

Nevertheless the two families later shared the same arms with the Bull's Head. This must have come about by the families thinking they were of the same family. As Abraham and Pieter Huibert had the same arms in 1817, the one-family-idea must be from before this time, but after the time in which the clear memory of the two Jean's had faded. This would have been after both Alexander and Antoine had died, that is, after 1743.

When Boudewijn Versewel stayed two years at the Cape (around 1758) it would have been most improbable that he and Abraham, Antoine's son, did not discuss their family tree. This would be when, in all probably, the error was made of condensing the two Jeans to one. By it Alexandre's father became Antoine's uncle, and Philippe the grandfather of both. This error would have been in the family register which Abraham had with him when he met Pieter Huibert sixty years later in December 1817.

Alexandre, Pieter Huibert's grandfather, had written on two pages of this folio Bible the story of when, at the age of thirteen, he fled from persecution in Orange to The Hague, on his own, and without his parents. When Pieter Huibert died in 1822 one of his daughters, who remembered that the Bible had been promised to Abraham, gave it to his younger brother Hendrik Emanuel in 1825. Hendrik Emanuel was studying theology at Utrecht and died unexpectedly in 1828. The Bible then came to Dr Abraham, but we don't know when or how. A list of the Dutch family data was in it, but nothing about the ancestry of Alexandre's grandfather Philippe.

Dr Abraham did a lot of work to put together the genealogical register of the Faure Family, and later Faures added fresh information to it. In it the grandfather Philippe of Alexandre and Antoine, became linked to *Antoine Faure (Favre) 1557-1624*, who had been Knight Baron of Pérogés, President of the Council of Cévennes and First President of the Council of Savoy. He had a line of ancestors going back to the 14th century and was supposed to have been Philippe's father. It is not clear from where the information about this father-son relationship came to Abraham Faure.

CC de Villiers worked on his 'Geslachtregister der oude Kaapsche Familie' from 1882 to 1887 when he died. The book was later edited by Mr G Mc C Theal, and published in 1893.

CC de Villiers obtained his information about the Faure family from our Dr Abraham Faure and the similarly named advocate and lawyer, Dr Abraham Faure, (1795-1868), who, by the way, had married a de Villiers lady). CC de Villiers' search had been limited to South African data. He was therefore not the primary source of the supposed connection of our family Faure with Antoine Faure (*Favre*), the Baron of Pérogés. He obtained this misinformation from the two Abrahams, and not the other way around.

We have no knowledge of Dr Abraham visiting France to research church and other records. It seems possible that the "misinformation" was already imbedded in the family "history" of the Dutch Faures who were better placed for having contacts in France. This "history" would then become known to Abraham. In any case, the earliest family register we have now in our possession the one of our Dr Abraham. That starts with Antoine, the Baron of Pérogés.

The statue of the famous man in Chambéry would have been provocative to any family member. Also the ages of Antoine, Baron of Pérogés and Philippe allowed a father-son relationship, and if you thought (wrongly) that Faure was an uncommon name, you might just well have thought they must have been related, if you were looking for a father for Philippe. In addition, there is a Bull's Head motive reminiscent of the arms of the Faure family in the arms of Claude (one of the Baron's other sons). There was a lot to be said for having Antoine, the Baron of Pérogés in the family. But it was not true.

A much later Alexander **Pierre** Faure (1946-) inherited some of the Faure family papers including Dr Abraham's notes, and later together with Albert Pieter Verner Faure (1931-2007) searched in South Africa for more family genealogical data and stories. They corresponded with family members and Albert went to the various South African archives. They managed to put all this data together into a reliable new more updated family tree.

In Europe, John Harris (1933-) who had married into the family, also worked on the Faure family and researched European sources, putting the data on his computer. Pierre, Albert and John then got to know each other, and John put all the available family data, both genealogical and biographical, into his "The Faure Family Register Report 2006 ". Pierre and Albert compiled the family tree in two computerized forms^{viii}, making extensive use of John's information, especially for the European branches.

These major works gives the genealogical data of the whole family from the 14th century up to the present (2006). For the early Faure's there was no reason at this time to depart from Dr Abraham's genealogy.

Thus, according to the Register Report, Alexandre's father Jean had a brother Pierre and Pierre (Antoine's father) had a brother Jean. Jean's father was Philippe, and Pierre was also considered to be a son of Philippe. Dr Abraham's version that we only have, *one Jean and one Pierre* was still accepted. There was nevertheless, some unhappiness about Philippe being a son of Antoine Baron de Pérogés, as he, Philippe, was not mentioned in the latter's last will and testament, and what was known of his story did not fit well with being the Baron's son. The link was a weak one.

Later, the name Faure, not necessarily related to our family, turned up a number of times amongst the thousands of Huguenot refugees. We also found an earlier published genealogical report by a notable researcher (WF Leemans, 1981) which said that, before the events of 1685, there were at least 20 Faure families, not necessarily related to one another, living in Orange. As the

single given names Pierre and Antoine were also in common use, same names could possibly refer to different persons, and a more careful examination of events about same-name persons was needed, before they could be attributed to a particular one.

WF Leemans showed that our Pierre and Jean could not be brothers. Jean's brother *Pierre* was a different man, and our Pierre's father was not Philippe but a different, otherwise unknown *Antoine*. And our Pierre also had a brother, a different *Jean*. There was no apparent family connection. There were in Orange two sets of brothers named Jean Faure and Pierre Faure.

Further investigation showed also that Philippe's supposed mother, who was the second wife of Antoine Faure Knight Baron of Péroges, did definitely not have a child.

We therefore concluded that what we thought was one family, are in effect three families.

1. The "noble" family of Antoine Faure, Baron de Péroges, dating from the 14th century;
2. The family of grandfather Philippe + father Jean + son Alexandre (The Dutch family); and lastly
3. The family of grandfather *Antoine* + father Pierre + son Antoine (the South African family).

The last two came in contact with one another again. Alexandre, Philippe's grandson, played a part in the story of the life of our Antoine.

If there is a family relationship between Antoine, Baron of Péroges, and Philippe, it is still unknown, and not a simple one of father and son.

THE SIMILAR ARMS

Dr Abraham Faure reported in 1864 that he taken a register of the Faure family with him to Europe, and had it in his possession in 1817 when he met Pieter Huibert. He also stated that he and Pieter Huibert shared the same family arms.

This genealogical register would already have shown Philippe as having sons Pierre and Jean, and would have included:

1. The South African Faure's: Antoine 1685-1736, son Abraham and grandson Johan Christiaan.

2. The Dutch Faure's: Alexander 1671-1741, sons Samson 1708-? and Hugo Pieter 1718-1763 and grandson Versewel 1734-1770.

Hugo Pieter or Boudewijn Versewel, who were the first Dutch Faure's to visit South Africa, may well have explained their Dutch family to Antoine's son Abraham by drawing them a family tree. Abraham, the son of Antoine would probably know that his grandfather was called Pierre who had a brother Jean. They could have thought these were the Pierre and Jean, sons of Philippe, shown on the family tree. The amended family tree would then be passed from Abraham to his son Jacobus Christiaan, and then to his grandson Dr Abraham, who took it with him when he went to study in Europe. When Dr Abraham FAURE met his older namesake Pieter Huibert FAURE from the Dutch Faure family, he could immediately place him.

Some of the Dutch Faure family, starting with Alexandre 1671-1741 and his younger brother Jean existed in an elite sphere of administration and commerce where social prestige and correspondence by written letters were important. They also lived in the places and at the time in which personal seals were 'à la mode'.

We have photographs of identical seals used by the Dutch Faure's: the seal on a document of Alexandre, and a seal from a letter written, we think by one of his sons: Alexandre Pierre (1704 1779), and we have also a signet ring with similar design, probably from the 18th century, that came down to us via LFHA Faure (1856-1924), so this seems to support the view that the South African Faure line too, was using the same Bull's Head motive at that time.

In the W. F. Leemans 1981 study of the two Faure families around 1685, there is no evidence that the families were connected in any way while they were still in Orange. Neither do the two circles of people he mentions around each family have any one in common. Later, however, some time during the period *from 1713* when Antoine met Alexandre in Bergen op Zoom *to well before 1817*, when Dr Abraham met Pieter Huibert in Amsterdam, the South African and the Dutch families started to share the same or very similar family arms and seals and they regarded themselves *mistakenly* as belonging to the same family.

If we think that they did not believe this before 1685 (after which both families fled to different places from Orange.) and Antoine and Alexandre knew that Alexandre's father Jean was not Antoine's uncle of the same name, they must have come to this mistaken conclusion sometime after about 1743, when both Antoine and Alexandre were dead

There must have been a contact between 1743 and 1817. We know of only two possible contacts between the families for this period.

1. Antoine's son Abraham with Hugo Pieter (son of Alexandre). Hugo Pieter must have passed the Cape on his way to the Indies, and was in Cape Town a few days.
2. Antoine's son Abraham with Boudewijn Versewel Faure. Boudewijn, a grandson of Alexandre, was in South Africa for two years (around 1757-1759)

Hugo Pieter would hardly have had a reason or the time to look up his namesake Faure in Stellenbosch, while his ship was waiting to go on to the Indies.

Boudewijn, on the other hand, must have been aware that there was another Faure in the Cape, and had plenty of time to visit him.

When Boudewijn was in South Africa, however, he was over forty and a well known person who a few years later was to become Landrost, and in a position where the use of personal seals and crests was becoming usual. With faint and no personal knowledge of the Jeans and Pierres from two generations ago, he might easily have thought that Alexandre's father Jean had been the 'uncle Jean' of his own father.

In the museum at Bergen op Zoom we have two Faure family seals with the Bull's Head motive used before 1755, thus before the possible contact between Abraham and Boudewijn. Therefore, we think it more likely that it was the South African family who took over the use of the Bull's Head motive of the Dutch family, and not the other way about.

ANTOINE ALEXANDRE FAURE

In Dr Abraham's handwritten family register of the Faure family, the name Alexandre has been added later, possibly by Dr Abraham himself, to the name of his grandfather Antoine. In this register he became Antoine Alexandre. There is also a scribbled note saying that this was the way his name had been written in the de Villiers family records (de Villiers was the family name of Rachel, the wife of Antoine).

However Antoine had been baptized Antoine, and not Antoine Alexandre. The custom at the time in that place was for single given names. The assumption would be that Antoine added the name Alexandre to his own in South Africa, but we have no evidence or example of this. One reason suggested is that he did this to honour his long dead half brother Alexandre who died years before Antoine was born. Another suggestion is that Antoine wanted to honour Alexandre Faure who had looked after and supported him so well in Bergen op Zoom.

However it is also thinkable that the confusion came from the name of Antoine's grandson, Anthonij Alexander Faure. The thought would then have been that Antoine must have had both names Antoine and Alexandre as both had been given to his grandchild Anthony Alexander Faure by his son Abraham.

The other possibility would be that some unknown historical researcher in the family came across an Anthony Alexandre Faure which he thought referred to our Antoine, who also used the name Anthonij.

ONE OR MORE ANTOINE'S

Because we know now that the Faure name was not exclusive to one family, the possibility that there were several Antoine Faure's must be examined.

The story of Antoine is about:

- Antoine son of Pierre and Justina.
- Antoine invisible to us in Borculo.
- Antoine back in Orange.
- Antoine in Berlin.
- Antoine in Bergen op Zoom.
- Antoine associated with the VOC in South Africa.

In how far can we say that all these Antoine's were the same person?

Pierre Faure and Justina Pointi both became members of the church in Borculo and came from Orange. This combination of their names and origin makes it probable that they refer to our married couple Pierre Faure and Justine Pointi from Orange, the parents of Antoine.

Our assumption is that they would have taken their baby Antoine with them.

Another reason for thinking that Antoine was in the Netherlands is that apparently the Antoine who went to South Africa could speak fluently and write in Dutch as well as in French, and only his years in the Netherlands would have given him the opportunity to learn the Dutch language properly.

We have evidence that Pierre returned to Orange together with his brother Jean around 1697. We are assuming that Justina and Antoine came back with them. Justina had a baby after she was back. Baby Henri died soon.

Amongst the list of 800 refugees from Orange on the boats in Switzerland and on the journey northwards on the Rhine in 1703-1704, is Antoine Faure, identified by his age, and the fact that he traveled with his uncle named Jean Faure. In Berlin he is definitely identified as Antoine; by his age and as well as being one of the refugees mentioned in the Swiss boat lists.

In June 1713, a legal document in Bergen op Zoom was signed by an Antonij Faure and also by Alexander Faure, originally a refugee from Orange, who had done well, but was no relative of Antoine. There is no indication that Alexander had anything to do with anyone else with the name of Faure, of that age (about 27) and with a name like that of Antonij. The only Faure's registered as living in Bergen op Zoom were those of Alexandre Faure's family.

Anthonij Faure was the name Antoine was known by in the DEIC in South Africa.

Later in South Africa, Antoine's second son was baptized Jean Pierre, presumably after his uncle and his father, and his eldest daughter had an unusual second name Justina, presumably after Antoine's mother. This would identify Antoine in South Africa as the son born to Pierre and Justina.

Antoine salary payments from the time he boarded the ship to the Cape in 1713, up to the day he died in 1736, are listed on a DEIC roll, and mentions his origin as being Orange. He was also mentioned a number of times during these years in the Resolutions of the Politieke Raad (Council of Policy), and in other records in South Africa.

APPENDIX 2

EUROPE AND THE WORLD OF ANTOINE

(2012)

1. ROMANS

We start with France, called Gaul in Roman times of the third and fourth centuries when an efficient large army protected Gaul's borders and held fast against great pressure of aggressive Germanic tribes around it, looking for new land.

The Roman Empire was in decline. By the year 250 AD it had split into an eastern and western half each with its own Christian Church, one centred on Constantinople (now Istanbul) as capital in the east, and the other on Rome, the capital of the west. Then, in the fifth century, the Roman army finally succumbed under the pressure from the surrounding tribes, and had to withdraw from the northern borders in order to protect the south and Rome itself.

Waves of immigrating tribes entered and settled in the undefended land and it took many attempts and about a thousand years to put all the pieces together again to return the former Gaul to a single well organised state.

This would be the France of Louis XIV which of course, was the cause of all Antoine's problems.

Antoine escaped from these by joining the DEIC / VOC colony in South Africa, where he was welcomed and was able to live a fruitful life.

As the Roman Empire fell apart, the whole of Western Europe broke up in pieces, but many people there still shared a past and a dream of a Christian Roman identity. This we will meet later as a sort of belonging together in a nebulous concept of the Holy Roman Empire.

2. FRANKS

Frankish blood possibly flowed in Louis XIV's veins, as in those of most of his compatriots. The Franks were a Germanic tribe, many of who had been allowed by the Romans to live on the southern banks of the Meuse. When the Romans withdrew their army, the Franks expanded the territory they occupied southwards, and, while absorbing some of the existing Gallo/Celtic population, pushed many of them to areas in the south of France. The languages spoken in the north were a family of Germanic languages with many Latin words (*langue d'oïl*), while the languages of the south remained based on vulgar Latin (*langue d'oc*.)

There was a difference between the people inhabiting the north and those in the south, a difference of origin, tradition and language. These have given tensions up to the present day. Most of the time political power was held by the north. *Antoine belonged to the south.*

These people occupied separated pieces of land and formed separate groups. Probably each group with an elected chief and organised in some sort of social structure to deal with the problems they shared, one of which was how to protect themselves from the aggression of neighbours, and another how to make use of the weaknesses of neighbouring people to expand and enrich themselves.

In the beginning, such organisation could only hold together and protect people living in a small piece of land. But as time went by, the stronger groups were able to conquer or take over the weaker, and thus became even stronger, and get the means needed to protect a larger piece of land and its more numerous people.

In this way the Germanic tribe of the Franks, starting from the northern lands bordering the lower Rhine, took over all of France. It started with Clovis, king of the Franks who was converted to the Christian belief and was succeeded by the illegitimate Charles Martel, who apart from saving Christianity in the west by notably defeating the invading Muslim Arabs from Spain at Tours (near Poitiers in 732), brought all of France under his control.

Charlemagne

Later, Charles I (Charlemagne), who reigned from 768 to 814, went even further, and ended as the first Emperor of the Holy Roman Empire, which embraced all of Western Europe excluding Spain (still Muslim), the British Isles, and the Scandinavian countries.

Charles realised that it was very difficult to hold such a large area together and protect it against outsiders. It would need regional rule by capable military persons he could trust absolutely, as in Roman times.

To rule his enormous empire Charles delegated some of his kingly powers to trusted persons who he sent to the major towns all over the Empire to govern the various localities in his name. These people were given the title of Count. Generally they were given some land in ownership, and had to maintain a military capability especially that of some mounted men: knights. Sometimes he grouped two or three Counts under a Duke.

All this was not without risk. At the time communication over great distances was slow and unreliable and it was very difficult for Charles to be aware of all that was going on, let alone to take necessary measures when things were not to his liking.

He took precautions to offset these weaknesses. In order not to be ill-served or betrayed he decreed that the appointments he made were personal and required the appointee to swear before God that he would be his loyal to the king in a ceremony with religious overtones. When a Count or a Duke died, his successor would be appointed by Charles himself. The function and title were not inherited by offspring.

On top of that Charles appointed dedicated messengers to maintain a two-way personal communication between himself and each Count and Duke.

Charlemagne also made provision for his sons to inherit each his portion of his empire as dictated by Frankish custom. This meant his empire would have been divided into three pieces at his death. Fortunately, he outlived two of his sons, and his remaining son, Louis I the Pious, inherited the lot. However, when Louis died, he had three living sons, and the empire had to be divided into three. Louis the Pious was not as strong and clever as his father and he neglected to make proper arrangements for his heritage. After much fighting and squabbling, Louis' sons met at Verdun in 843 and signed a treaty defining each of their three pieces: Francia Occidentalis, Francia Media and Francia Orientalis, that is Francia West, Middle and East)

The *eastern part* was roughly east of the River Rhine. The *middle part* was where we have now the Netherlands, Belgium, eastern France (east of a line of the Scheldt, Meuse and Rhone rivers) and most parts of Switzerland and Italy). The *western part* was the rest of France and the northern edge of Spain, including Barcelona and Santiago de Compostela)

Eastern France was later absorbed in Francia Occidentalis, thus a west/east divide between the France and Germany of modern times appeared. What is now Holland and Belgium was separated from the rest, to the north of France, and the shapes of a separate Switzerland and Italy can be seen.

Antoine fled from France to the Netherlands, returned to France, fled via Switzerland to Berlin (now Germany), and then embarked in the Netherlands for the Dutch settlement Cape off Good Hope (later part of South Africa).

Kings were succeeded by their sons or relatives and the land was divided between them, generation after generation. Charlemagne's chosen safe system of governing by loyal local representatives did not last. By the lack of enforcement of the safety rules, local representatives ignored their obligations to central authority (the Holy Roman Emperor) when it suited them and, in later generations, became almost independent hereditary titled lords. As local lords and military commanders they had the power to protect and enrich themselves, and to support or ignore their king or emperor. Quarrels with neighbours were solved by wars. Life became political, and temporary alliances were formed to concentrate power to achieve common goals. After a while, kings found themselves as only one of the players in the game of politics and marriages.

Counts and Dukes became fewer in number, and the sizes of their lands became larger. Enlargement was by war, by marriage or by purchase, Kings, Dukes, Counts and Lords under any another name, appeared and disappeared, or changed places with each other. From a warring muddle the territories became fewer and bigger, the bigger and stronger eating up the smaller and weaker, simplifying the patchwork map of Europe.

3. CHARLES V

In 1500, Charles V of the Habsburger family (nothing to do with Charles I, Charlemagne), was born in Gent in the Netherlands (now Belgium). Because of a number of political marriages of his forbears, he inherited Spain, the Netherlands and the Austrian Habsburg lands (including Austria, Switzerland, Silesia and southern Italy). In 1519 he was also crowned king of the *Deutsches Reich* (collection of more or less independent large and many small German states), and Emperor of the Holy Roman Empire. These two titles gave him prestige, but little extra power. He also managed to complete the seventeen provinces of the Netherlands, and respected their local rights and ancient privileges. In this way the Netherlands became a concept, but not yet a state.

The remainder of Western Europe remained outside his control, and consisted of the sizeable kingdoms of France, England and Portugal, plus the rest of Italy including the Papal States.

Spain, England and France were nations with kings, who, however, could not always assert their authority over the nobility at all times. The only safeguards were soldiers and money. Big enough standing royal armies were beyond their private financial reach,

while taxation generally still required some sort of agreement of the taxed. These kings were better, but not well equipped for facing troubled times. They still needed support from some of their nobles.

Germany was still divided, and consisted of numerous larger, smaller and very small independent principalities, duchies, bishoprics and free towns. Although these were also part of a well defined Holy Roman Empire, this was no real political or organisational unity, although a powerful prince elected Emperor, could at times act in their common interests.

Renaissance

This was also the time of the Renaissance when artists, churchmen, thinkers and builders were prepared to question existing ideas and to come with something new. This new was often invigorated by an idealised look to ancient times, which appeared simpler and more strait-forward than the mess of their own time. The Renaissance was a rebirth of civilisation, producing beautiful art and a reassessment of basic ideas. In contrast, the leadership of the Church had been inward-looking, and corrupted in its dealing with the peoples it pretended to serve. The monk Martin Luther made a reassessment of his beliefs and of doctrines of the Roman Catholic Church, the only church existing in Europe. He told the world *where*, as many already knew, the Church had gone wrong, and *how* it could be put right.

The church

By the year 1000, almost all of western Europe had become Christian, even the Vikings who had settled on the French coast facing England across the Channel, and taken over the people and land of what became known as Normandy.

The church had become a widely branched institution whose hierarchy branched out from the Pope in Rome to bishops and other priests in all the lands of Europe. Its basic beliefs had been codified in an enormous amount of dogmas which supported a construction of derived truths and grounds for worldly morality. The object of the clergy was to guide man to his eternal goal. The worship of the Trinity (God the Father, his son Jesus and the Holy Ghost), was extended by a cult of holy men, the Saints. The people, indeed all people, lived their daily lives with God and the hope of salvation (promise of an afterlife in Heaven) and knew that trespass of moral rules put them in jeopardy. In worship they experienced the presence of God with love and fear, and, considering their lives and doings, resolved to do better. Amidst a large congregation, they were often overcome by the beauty of their surroundings, the preaching, the singing and the feeling of being part of it all. Contrary to their often hard daily lives, in the Church they could experience a little preview of life after death: the beautiful singing, the odour of scent, the impressing interior of the

church with the colourful statues of Saints and the shining gold of numerous altars. And also, the Church as an institution, in all manner of ways, helped and supported the individual through the good and bad days of his life.

The Church was a connection of the world with God, with its head somewhere in Heaven and its feet on the ground of this world. While spiritual in essence, it also needed a material presence. As the ecclesiastical organisation developed governing ecclesiastical bodies, especially, but not exclusively, the higher clergy became more interested in their worldly activities than in spirituality, and this corrupted many of her servants.

Power, wealth and luxury became their object. Bishops, often Princes with land, castles and an army of soldiers, took part in wars, negotiated the conditions for peace, and claimed their part of the booty. The church filled its coffers by the sale of salvation (indulgences) needed to build the new church of St Peter in Rome, as well as the sale of church offices (simony). Pope Sixtus IV licensed brothels in Rome, taxed priests who had mistresses, and sold indulgences to be applied to the dead. Through the ages, the church had funded the building of cathedrals, the purchase of art, and the collection of treasures with monies obtained by very dubious means.

But it was not only at the top of the organisation where things were bad. Corruption was rampant at all levels of the church organisation and there was no will to stamp it out.

In many ways the church, as an institution was no longer keeping to the teaching of Jesus and was using her power it had over believers, to enhance its authority, and enrich itself to the cost of the people. It was time for a rethink!

Martin Luther was joined by other theologians and proclaimed that the only source of religious knowledge was the Bible. The old church, the Catholic Church had to change its ways, to go back onto its foundation: in essence it had to be REFORMED.

Reformation

The Pope was – to say the least - not enthusiastic about dismissing his bishops and losing his job, or about the Saints being removed from the calendar; nor did he really want to stop the profitable sale of absolutions to confessing sinners. He refused to discuss these matters with Luther, and punished him for suggesting this, by excommunication. Charles V also strongly disapproved of the ideas of reformation, and so did the king of France, Francis II, and also, at first, the king of England Henry VIII, while at the same time, many of the Counts and Princes in Germany sided with reformers.

Dissidents started to be persecuted, riots followed and there were many nasty scenes. The protesters became known as Protestants. Many started to hold their own church services in the open air and extremists attacked churches. Some new protestant theologians took extreme positions, Johannes Calvin amongst them. He was persecuted, fled to Geneva with many other persecuted protestants, took over the town from which a large number of the non-converted faithful Catholics had to flee, and more than any other, made the reformation also a social and political issue.

Charles V considered that it was his job to protect the Catholic Church, and to forbid any form of Protestantism. But not even harsh punishment for offenders stemmed the movement. He tried to negotiate with the less extreme dissident German Lutheran princes, but failed and wars followed. In the Peace of Augsburg (1555), which he concluded with the Holy Roman Emperor, he had to agree that in the German states, subjects would follow the faith chosen by its ruler.

He became disheartened, abdicated the same year, and retired to a monastery in Spain, leaving the eastern Austrian part of his empire to his brother Ferdinand, and the western part including Spain and the Netherlands, to his son Philip II.

Calvinism and the Dutch revolt

Calvinism, reformation according to the views of Calvin, spread out over much of France, where these Protestants became known as Huguenots and were led by a large group of nobles who had taken to the new religion. It also became the dominant Protestant movement in the Netherlands, where things were getting out of hand. Philip sent a troop of 10 000 soldiers under the veteran Duke of Alva to get the country back into some sort of order, and to collect some cash badly needed to pay for a war in North Africa. When he arrived after a long six week march from Spain, keeping on safe German territory just east of the French border, his first act was to impose heavy taxes on Dutch trade to finance his boss and then issued his decrees against the Protestants. To avoid endless argument in opposition, he decided to rescind the rights, privileges and freedoms that had been given to individual towns by their lords in the past century

This mix of measures brought the Dutch into open but disorganised revolt, which the Duke of Alva and his soldiers attempted to suppress indiscriminately.

4. THE DUTCH REVOLT AND AFTER

William of Nassau, a minor German Prince and count, who was also the Lord of Breda where he owned much land, had inherited the Principality of Orange, an enclave on the river Rhône inside the enclave of the Papal territories of the Comtat de Venaissin in

the Duchy of Provence (*now in the south of France*). He had been brought up at the court of Charles V who he, as a young man, physically supported him during his public abdication in 1555. Philip II, Charles' son and successor, later made William his (the king's) representative, that is, the Stadthouder in Holland and Zeeland, two provinces in the northern Netherlands.

It was of course, in Orange that a century later Pierre Faure lived and his son Antoine, in whose story we are interested, was born. At that time, Provence had become part of France, and the Prince of Orange was William III, a grandson of William of Nassau.

William of Nassau, who we also know as "the taciturn", or "the 'silent'" as he did not speak unnecessarily, protested against the measures the Spanish were taking, and when no solution presented itself, retired to Dillenburg, the family home in Nassau. He sold the family silver, and hired three mercenary armies, which he put under the command of himself and his three brothers, to invade the Netherlands, and defeat the Spanish troops. At this time, William was still a practising Catholic.

The attempt went wrong. The Spanish troops defeated part of the invading force whereby William's brothers were killed, and avoided engagement as far as possible until William could no longer pay his mercenaries, who then departed.

The strategy of the Spanish commander, the Duke of Alva, was to occupy the towns with his army. When he met resistance, he laid siege, and when the town at last capitulated, he made an example of it by putting the population to the mercy of his soldiers and executing its leaders. In Haarlem he drowned 300 leading burgers in the lake. In Naarden his record was no better. However, he had less success when he besieged Leiden. William had ordered the dykes to be cut, and the flood of water reached the town walls. The Spaniards had to retire rapidly. When, in 1576, Alkmaar was besieged, the Dutch actually forced the Spaniards to retire militarily.

Informally organised Dutch sailors received arms and supplies in England, and managed to keep the coastal areas under their control. The revolt, now led by William, was kept alive in the North. In the southern part of the Netherlands (what is now Belgium) however, resistance was overcome. The Spaniards offered peace terms which were accepted by the ten southern provinces, which reverted to Catholicism, but were rejected by the seven northern provinces which, under William's leadership, abjured the king of Spain as their king in 1579, and continued what had now become their war of independence. Philip II was not pleased and decided to offer a prize of 25000 guilders for the assassination of William.

William had been looking for French Huguenot support and persuaded the States General (with representatives of all the provinces) to agree that the Duke of Anjou, brother of the French King Henry III would become sovereign of the Dutch with the title of *Protector of the Liberty of the Netherlands*. The Duke arrived with troops in 1580. However a series of unpleasant incidents

occurred and the whole project became impossible. In the meanwhile an assassin sent by the Spanish king nearly killed and seriously wounded William in Antwerp on 18 March 1582. Then a second assassin did kill him in Delft on 10 July 1584 when William was 51.

Then Robert Dudley, Earl of Leicester and a favourite of the English protestant queen Elisabeth, accepted against her will, the post of Governor General of the United (Dutch) Provinces and came with a privately financed army to Holland in 1585. However it soon became clear that in practice Leicester's ambitions were well beyond the powers which the States General were willing to grant, and he departed in 1587, a ruined and disappointed man.

Prins Maurits

Prince Maurits succeeded William and for the next 20 years worked together with his father's advisor Oldenbarnevelt. In 1587 they decided no longer to search for a new sovereign and the States General, which was now the supreme authority, gave him the leadership of the United Provinces. Thus the northern half of the former Spanish Netherlands became the Republic of the Seven United Provinces. The southern ten provinces (*now roughly Belgium*) remained Spanish.

Prince Maurits proved to be a very capable innovative modern general, and by 1600 the Spaniards had been pushed out of the United Provinces. Oldenbarnevelt was an excellent administrator and politician who could persuade the States General to give the supplies and monies needed by Prince Maurits. He also helped to build up the economy of the Republic as a trading nation with a strong fleet of ships. He brought together the shipping companies interested in getting spices from the Indies and formed the DEIC, which helped the Netherlands to get rich quickly.

It was this company that enlisted Antoine Faure and took him to South Africa a century later.

Oldenbarnevelt however came into serious disagreement with Prince Maurits about pursuing the war against Spain and on the religious question of predetermination which had split the reformed church. In this quarrel he allowed the formation of a small provincial army to resist Prince Maurits, who commanded the Army of the States General. He was arrested, tried in a prejudiced court, found guilty of treason and beheaded (at the age of 70).

Prince Maurits watched developments in France and came to distrust the French after the murder of Henry IV, who had been sympathetic to the Protestants of his country.

Although he never had time for going there, as Prince of Orange, he took a great interest in the Principality and decided to fortify its town. He had the town walled, and strengthened its palace into a mighty citadel. Orange, already blessed by the Dutch policy of religious tolerance, became a safe haven for Protestants from the surrounding countryside...

...and was considered to be a safe place in which to live, for the family of Pierre, Justina and Antoine.

Prince Maurits and his army fought the Spaniards in the southern part of the Netherlands which had accepted Spanish rule. He wanted a strong base behind him, and made Bergen op Zoom one of the best fortified towns of the period.

It was to this town that Antoine came in 1713, and decided to join the Dutch East Indies Company and leave for South Africa.

When Prince Maurits died, was succeeded by his younger half brother Frederik Hendrik. Frederik Hendrik defeated the Spaniards and in his turn was succeeded by his 22 year old son William II.

William II was the Stadhouder of six of the seven provinces of the United Republic. He did not want to end the war with Spain and leaving the southern Netherlands under the Spaniards. He also urged de States General to keep a strong army under his command, and he pleaded for a Calvinist Republic to be strictly Calvinist and intolerant of Catholics.

However, he could not prevent the Peace of Westphalia, which ended the religious wars in Germany as well as the war between the Republic and Spain. When he died of the pox two years later, the States General decided they could well rule the Republic without a Stadhouder, and even went as far as to ban future Princes of Orange ever taking Stadhouder functions again. They wanted peace and trade and to get rich, and were very glad at last to have got rid of the 'money-spending' "Oranje" dynasty. William II's son William, a small baby in his cot, was left without prospect of a job in the future.

5. GERMANY

Rudolf II had promised religious freedom to the people of Bohemia, but in 1618 Ferdinand II, now the Holy Roman Emperor and ultra catholic, attempted to force everyone to Catholicism. The Protestant nobles revolted (the Bohemian Revolt 1618) and this triggered the Thirty Years War that devastated the whole of Germany. It became a war between Catholic, Calvinist and Lutheran in a Gordian tangle of alliances of princes, ecclesiastical prelates and foreigners. The Danes saw an opportunity to gain territory on the German border but were defeated. The war became a fight between Ferdinand II, the Catholic Holy Roman Emperor and a network of Protestant towns and principalities supported by the Swedes, the Dutch and for a time by Catholic France. Although the

armies involved were state armies, the individual soldiers were often hired mercenaries, and their payment was often the sack of the town they had captured. The numbers killed and the devastation of the towns, villages and land, were enormous.

In the 1640s overall lasting solutions were being negotiated to bring Europe back to some sort of normality. A many-faceted peace was finally concluded in 1648, the Peace of Westphalia, with a number of separate treaties in which Europe's religious and political problems were being settled.

Ferdinand II had to accept that there were two religions in the Holy Roman Empire, Catholic and Lutheran. Any one of the German states would have the religion chosen by its ruler. Extreme religions such as Anabaptism and also Calvinism were forbidden. He had also had to accept that the German states became fully independent within the Empire, which survived only as a name but with an Emperor, until Napoleonic times.

Spain, which still held the ten Catholic provinces in the south (*now Belgium*), had to recognise the independence of the Dutch Republic of Seven Provinces. The Dutch Republic had become rich (probably the richest country in the world at that time), strong at sea and a state to be reckoned with. Spain was exhausted and no longer a dominant power.

France gained some territory, and became the strongest state on the continent.

6. FRANCE

In the beginning of the sixteenth century, the almost incredible strategy of family unions by arranged marriages, had given Charles V of the Habsburg dynasty, the inheritance of the Burgundy dukedom including most of the Netherlands, Spain and, as Holy Roman Emperor, the conglomerate of German states and "statelets".

Maximilian's daughter by Mary of Burgundy, Margaret's brother Philip, however, had married Joan, heiress of Castile and Aragon, so that their son eventually inherited not only Habsburg Germany and the Burgundian Netherlands but also Spain, Spanish Italy, and America. The dominions of Charles V thus encircled France and incorporated the wealth of Spain overseas.

At all its land borders, France faced this Habsburg king and emperor, and this felt most uncomfortable. When Charles V died, the inheritance was divided, but still kept within the family, Spain and the Netherlands went to his son Philip II, and Germany to his brother Ferdinand I. This Habsburg encirclement played an important part in the development of French foreign policy throughout the whole century.

The reformation in France produced John Calvin and an extreme form of Protestantism in which religion took over politics, and divided the French aristocracy into Catholic and Huguenot (Protestant) camps. This led to a cruel civil war and ended in concessions to the Protestants. In an attempt to conciliate, a very splendid wedding feast on the occasion of the marriage of the young King Charles IX 's sister Margaret to the protestant Henry Bourbon of Navarre was arranged. However, five days later on the eve of St. Bartholomew's Day in 1572, three hundred of the leading Huguenot nobles who attended the wedding were assassinated and Catholics revenged past cruelties. Riots broke out in Paris and across the country and the Huguenots lost 10 000 dead, and had to make concessions.

On his deathbed, King Charles IX, the last of the Valois dynasty, designated Henry IV Bourbon of Navarre, a direct descendent of Louis IX, as his successor, in the hope of a settlement of religious discord. The protestant Henry IV converted to Catholicism, was crowned, and in 1598 tried to do just this. He enacted the Edict of Nantes. This gave the Protestant Huguenots religious freedom, and allowed them all rights of citizens, and granted these Protestants places of safety and a number of forts or fortified towns such as La Rochelle, some of which were to be garrisoned at the king's expense, and for some of which the Huguenots would pay. Many of these concessions had been made earlier by previous kings, but had later been taken withdrawn.

The Edict of Nantes was a compromise which neither Catholic nor Protestant liked, but it did bring peace at last. France was a Catholic country in which room had been created in which Protestants could live and worship God in their fashion. The country could start to recover from the religious wars.

In 1610 Henry IV was assassinated by a Catholic monk and died. He was succeeded by his wife as regent until his son Louis XIII took over. The situation became unstable with plots of the nobles and continuous Huguenot insurgency upsetting attempts at stable government.

In 1624 the Cardinal Richelieu became the king's chief advisor and policy maker in foreign policy, France had to seek to end the Habsburg encirclement, and would support the antagonists of the Habsburgs, even though they were Protestants.

But it was also clear that within France, the provocative Huguenots and other domestic querulous factions would have to be crushed. France was to be a fully Catholic country with one religion, one language, a strong centralised state ruled by a powerful king. Royal authority had to be re-established.

Louis XIII and the Cardinal did not achieve all this, but made a start. The provocative and recalcitrant Huguenots were crushed in war and harshly treated afterwards. Their fortified safe places were destroyed and militia disbanded. Of what Henry IV promised them in the Edict of Nantes, only their freedom of worship remained.

Apart from intervening on the Protestant side in Germany in the thirty years war, Louis and the Cardinal also had to face a Spanish army threatening Paris and intriguing disloyal nobles. The power of royalty was not yet solid.

On the unification of culture side, Louis set up the Academie Française, and 40 learned men were selected to fix the grammar of the French language. One country, one language, but one that had to have some central management.

After Louis XIII and the Cardinal Richelieu died, Cardinal Mazarin became the trusted advisor of Louis XIV's mother, who acted as regent while her son grew up. This was not to everyone's liking. Part of the nobility revolted and their power had to be broken once and for all time.

When Louis XIV took over the government of his country, he kept Cardinal Mazarin at his side until the latter died in 1660, after which he was alone at the top.

Royal authority was built up again. The finances of France were brought under control by an efficient taxation system and control of expenses. Money was available for a sole king's Army and Navy, and the personal armies of the nobility disappeared. The most magnificent palace of Europe was built in Versailles which was to attract the nobles to a life of dissipation instead of intrigue against the king.

Like his father, Louis had to get out of the encirclement by the Habsburg dynasty. Demands were made and backed up with force. Wars started against the Dutch and in Germany, the Spanish Netherlands, Italy and Spain. The aim was to enlarge France and to obtain safer borders. As well there was a scheme to arrange political marriages which in future could bring forth possible Bourbon candidates for the Spanish throne to compete with those of the Habsburg dynasty.

The aggressive stance of Louis XIV frightened the surrounding countries, which formed alliances and isolated him even more.

Louis saw France as the centre of Christianity and quarrelled with the Pope about who could choose the French bishops. And he won. He also felt that the few remaining Huguenots in his country were a blemish that did his chosen status as champion of the

Catholic Christian Church no good. With the Edict of Fontainebleau he radically revoked the Edict of Nantes and all the civil rights of Protestants in October 1685, and caused a unexpected big mass exodus of probably 200 000 Protestants.

...our Antoine amongst them.

Except in William III 's Holland, Louis had some success in his foreign wars, but the pressure of his opponents, now in a Grand Alliance put together by William III, began to take effect and his success story began to wane.

The death of Charles X of Spain opened the question of the succession, which well could end up with the hegemony in western Europe in the hands of either the French Bourbon dynasty or the Austrian Habsburg one. Both looked pretty awful to the rest of Europe. Charles X had designated the Phillip V of the Bourbons as his successor who would also have a future claim to the French throne and Louis XIV supported this and would not give in. This was totally unacceptable for the Alliance and a widespread war broke out with fighting in the Spanish Netherlands, Germany, France, Italy, Spain and in the overseas territories of France and Britain, on a scale hitherto unseen.

Antoine, who had returned to the Orange which Louis had had to give back to William III in 1697, saw French troops again in his town and had to flee, to Berlin this time, where he took part in this war as an assistant to an army surgeon.

The war was ended by the peace treaties at Utrecht (1713) and Rastatt (1714). Philip V got the throne of Spain, but gave up any claims to France. The Spanish Netherlands (present Belgium) and some other Spanish territories in Italy were transferred to the Austrian Habsburgers. France did gain land on the German border.

William III had died in 1702, and the Dutch States General decided once again to go on without a Stadhouder, and thus without a Prince of Orange. In the peace negotiations the Dutch had no interest to claim the Principality of Orange, which ended up as part of Catholic France. Probably all its Protestants had fled when the French came in 1703, and in 1713, there were no more Protestants left there to protect.

Antoine left the army in 1713, made his way to Bergen op Zoom, and later embarked for the Cape of Good Hope.

This is the end of my interpretation of the parts of west European history that seem relevant to Antoine's story. In Appendix3 there are some other historical notes, for example about the DEIC.

Looking for Antoine in the surviving data, had made me appreciate how much he was a part of history and that his story can only live within the story of his surroundings. It seems that you can only think about him if you have some understanding of the times he lived in and before.

I have come to realise that *thoughts about my own life*, and *thoughts about the future*, make most sense if they are based on *thoughts of the past*

The remaining historical notes which are more or less relevant to the story of Antoine are given below.

APPENDIX 3

ADDITIONAL NOTES

(2012)

ORANGE

Antoine was born in Orange in the Princedom Orange, a town in the Rhone valley on the left, eastern bank of the river. Across the river was catholic France, on the other three sides it was bordering the papal territories of the Comtat de Venassin. From its origin, the Princedom Orange was not a part of France, but a separate statelet belonging to and ruled by the Dutch protestant Prince of Orange. At the time Antoine was born, this was the Dutch Stadhouder William III. The regime was one of religious tolerance, and in the town Orange, there were catholic churches coexisting with two protestant temples (churches).

The Princedom Orange was created in the time of Charlemagne. William of Nassau inherited it from his cousin René Chalon in 1544 when he was 11 years old. Later William became Stadthouder of Holland and Zeeland as William I, also known as William the Silent. In 1563, he, as the Prince of Orange, issued the Edict de Pacification to maintain confessional peace and tolerance in the Principality and protect the protestants.

At the time Orange had a university. It had been founded in 1365. Later, during the Reformation, it was remodelled after the Academie of Calvin in Geneva and became a centre for training reformed pastors. During the Religious wars in France at the end of the sixteenth century, the Protestants had gained the upper hand in Orange, and banned Catholicism.

William the Silent never visited the territory as he was busy leading the Dutch revolution against the Catholic Spaniards in the Netherlands. When William took up arms against the Spanish army, his eldest son, Philip William, a boy of 13, was kidnapped on orders of the Spanish King Philip II, kept as a hostage and taken to Madrid, where he was brought up at court as a Catholic Prince. His father was assassinated in 1584 (at the second attempt), also on orders of the Spanish king. Philip Willem inherited the Princedom of Orange from his father at the age of 29. The Spaniards did not set him free however until 1596, but he, as a Catholic, was no longer welcome in the, by then, Dutch Republic, which was still at war with Spain and fighting for its independence.

Nor was Prince Philip Willem welcome in the Protestant town of Orange, even though the new French king, Henry of Navarre (Henry IV), who tried to end the fighting and reduce religious tensions in France by a policy of mutual tolerance, had confirmed Philip Willem as sovereign of the Principality of Orange on the 2nd of May 1598. The vigorous opposition to Philip Willem in Orange was due to his unpopular attempts to establish the return of Catholicism to Orange.

In 1600, The king of France, Henry IV issued his Edict of Nantes, an Edict by which the Protestants in France were given back their civil rights, and the right to practice their religion. In addition they were given certain a number of towns which they were allowed to administer under the king, and keep a militia.

But Orange was not a part of France. Philip Willem saw an opportunity to use the principle of tolerance for the reintroduction of the Catholic cult into Orange. In 1607, at well-organised and impressive ceremony in the large open Place du Cirque at the centre of the town, he issued his Princely Edict of tolerance which defined the parameters for the co-existence of the two religions.

From then on the two religions could be practiced without interfering one another, and the town slowly divided itself geographically in a mostly protestant and a mostly catholic part. The Catholic bishop and other Catholic dignitaries were allowed in the town, and the Orange Catholics were integrated in the external structural organisation of the Catholic Church.

Self-discipline and respect for one another apparently were to give tolerance a chance.

In France however, after the assassination of Henry IV, the new Royal regime was no longer interested in tolerance, and started a policy of suppressing the Protestant faith in France again. One nation with One faith!!

Even in tolerant Orange, there some religious tension, but certainly no persecution. The tolerance favoured the Catholics. With their lavish and popular religious feasts and plenty of support from outside, the proportion of Catholic citizens increased gradually. Soon they formed a majority.

In 1618 Philip Willem died, and was succeeded as Prince of Orange, by his protestant brother Maurits, Stadhouder of Holland. He and his successors continued the policy of religious tolerance.

Maurits, a military man, realised that the surroundings of Orange were becoming potentially more hostile and that the town's defences were inadequate. He therefore had the town fortified with walls and the Palais des Princes converted into a mighty citadel.

By 1660 France, Louis XIV had taken over the rule of France. With a team of outstanding advisers and generals, he had built up the economic and military might of France. This was much admired and feared in Europe. He then started a policy of territorial expansion to increase the might of France still further. This brought about a series of large scale European wars:

- 1667-1668: Devolution war: The French attempt to get Spanish Crown lands.
- 1672-1678: French invasion of Holland: Guerre de Hollande. Ended with Peace of Nijmegen. The Dutch Republic survived.
- 1681: French occupation of Strasbourg and later 10 tons in the Elzas.
- 1684: French occupation of Luxembourg and Trier.
- 1688-1697: The Nine Years War, triggered by French demand for the Rhenisch Palatinate, which led to the Grand Alliance of France's enemies. At the Peace of Rijswijk, Louis XIV had to return the Princedom of Orange to William III of Holland.
- 1701-1713: War of the Spanish Succession. Louis backed his grandson Philip of Anjou. William III organised a strong coalition against the French just before he died (after the fall from his horse). But in the end the war petered out and a weaker France survived. Peace of Utrecht in 1713.

The people of the Princedom Orange were caught up by these struggles for power.

When Louis XIV took over the reigns of government he took an instant dislike to the situation around Orange.

In 1650 the States General of the Dutch Republic had decided not to have a Stadhouder for a while, and never a Prince of Orange as such. They were therefore no longer involved with the properties held by the Prince of Orange. In 1660 Louis could therefore order the Dragoons under the command of the Count of Grignon, to enter the town, and take down the walls. This first French occupation was from 1660-1665.

When, ten years later, in 1672, Louis had stabilized his northern frontier at the cost of the Spanish Netherlands. Backed up by the Catholic James II of England, and the bishops of Münster and Cologne, he invaded the Dutch Republic. This was a serious emergency. The Dutch States General (Parliament) decided they needed an overall commander again, at their words, and made the Prince of Orange, William III, their Stadhouder. He inundated part of the Netherlands and the Republic was saved.

Louis XIV however, had no difficulty in occupying Orange again, and ordered his troops to blow up the citadel and destroy all remaining fortifications. They were never rebuilt. Orange could never be defended against the French armies. The second occupation by the French was from 1673 until the Peace of Nijmegen in 1678, when Louis had to give the principality back to William III.

In 1678, after the peace of Nijmegen, Louis XIV, although he had to give Orange back to William III, was at the crest of his power. He now aimed to have autonomy for France from Rome in church matters. These aims were expressed in the Four Gallican Articles put forward by the French bishops and delegates in 1682. Louis thought France rather than Rome was the centre of Christendom and that it had therefore become his responsibility to eradicate Protestantism from France, and to enforce conversion of Protestants to Catholicism. Between 1682 and 1685, the King's Council also banned the Academies, which were the Protestant universities where theology was studied and the reformed pastors trained.

The French continued to strengthen their position in the East. In 1681 the French occupied Strasbourg and then towns in the Elzas, followed by Luxembourg and Trier in 1684.

In October 1685, thinking Protestantism had been defeated, and under-estimating the consequences of what he was about to do, Louis took away all the rights given to the Protestants by the Edict of Nantes of Henri IV in 1600. However, many Protestants refused to abjure their religion and convert to Catholicism, and fled abroad. For a large number in the south of France, the Principality of Orange was the nearest safe haven. This prompted Louis XIV to order the Comte de Grignan with his Dragoons into the Principality again. A regiment of Dragoons occupied the town, and the villages Couthézon and Jonquières. The temples (Protestant churches) were destroyed, the books, bibles and psalters burned. The Protestants were forced to recant their religion (from 25 October to the end of December there were 1377 recantations). The pastors were arrested and imprisoned in Lyon and any display of Protestantism was harshly punished. Soldiers were billeted in all Protestant homes and behaved brutally. There was torture and killing. Many persons were imprisoned for religious offences. Desperation reigned in Orange as well as throughout France. All together hundreds of thousands fled to Switzerland, Germany, England and the Netherlands.

Soon after, Louis committed the French army to a campaign in the Palatinate. William III took this opportunity to invade England. Here, he succeeded in displacing the Catholic King James II and soon shared the throne of England with Queen Mary, his wife, a Protestant daughter of James II. A number of European countries which also felt threatened by France and Louis now joined William in a Grand Alliance to fight the French. In 1697, after nine years of wars, France became exhausted and glad to make peace in which they were allowed to keep some of their gains, but also had to make concessions and return Orange to William III.

After the Peace of Rijswijk in 1697, many Protestant refugees returned to Orange, their religiously tolerant home. In less than two years a new Temple (church) was built to replace the ones destroyed. It was inaugurated on the 23rd of May 1700.

However Louis XIV was still aware of that many of his newly converted subjects living in the neighbourhood of the Principality were using the pretence of trading, to practice their "Religion Prétendue Réformée" in the Protestant temple at Orange. In new edicts, he prohibited all French subjects to settle in the Princedom, and those living there, had to return to the kingdom as Catholics within six months. Visits for business purposes were still allowed but all "new converts " visiting the Princedom for business reasons, had to apply for a permit.

After the death of Charles II, the problems around the succession of the Spanish throne remained unsolved. A threat of war hung in the air and some Protestants decided to move to safer countries.

Pierre Faure, the father of Antoine, left Orange for Orby in Switzerland in 1701. His daughter Marie, who had married the pharmacist Elie Bertrand, lived there.

On 19 March 1702 William III died unexpectedly from injuries after falling from his horse. The States General of the Dutch Republic then decided again to do without a Stadhouder. William III left his inheritance, including the title Prince of Orange and his possessions of Nassau and Orange, to his second cousin Johan Willem Friso, the young Stadhouder of Friesland. The son of the Elector of Brandenburg, now the king of Prussia, was however, also a second cousin. He too, claimed the inheritance. The reaction of Louis XIV was quick. He nominated Louis Armand II Prince de Conti, a Bourbon Prince du Sang, but of poor physique and humpbacked, to be Prince of Orange. Prince Conti was welcomed by the population in Orange on April 6 1702 and promised to respect and maintain freedom for religion.

In the mean while, the Comte de Grignan worked out the arguments to prove that the Principality was in fact a part of the Provence and the Kingdom of France, and therefore subjected to the religious laws in France.

Using a threat of force as well as a bribe (the Princedom Neuchatel), Louis XIV then persuaded the Prince of Conti to give up Orange. The exchange agreement was signed on 23rd of February 1703. The Proclamation was made public in Orange on 23 March 1703. The Comte de Grignan, now for the third time, marched rapidly with 500 of his Dragoons to take over the Princedom for the Crown. He arrived in Orange on 28 March 1703. There was no opposition; the population was devastated.

This time Protestants were given the choice to convert to Catholicism, or leave within three weeks. The French authorities allowed women and children to leave by boat; the men, on foot, had to walk over the mountains to Geneva in Switzerland. About 2000 refugees left Orange, *amongst them Antoine*.

Then came the war of the Spanish Succession, a war on a far bigger scale than ever before, with the Duke of Marlborough and battles such as Blenheim, Malplaquet, Ramillies and Oudenarde as well as those in Italy and Spain.

Antoine had enlisted as aid-to-the-surgeon in a Huguenot regiment of the Prussian Army.

In 1711, the need for peace negotiations to end the war became very apparent and Johan Willem Friso was travelling to the Hague to discuss the family problem of William III 's inheritance. He travelled by coach to the Hague. Instead of waiting for better weather he attempted to cross the wide Rhine-Meuse estuary under hazardous conditions at Moerdijk, but was drowned when his boat overturned in a squall.

In the Peace negotiations two years later, Frederik I of Prussia gave up his claim to Orange, but both his descendents and those of Johan Willem Friso (the present Royal Dutch family) kept the title of Prince of Orange. In the Netherlands this was much later changed to Prince van Oranje, to please the French.

BERLIN

The Elector of Brandenburg, Frederick III (1620-1688) was the son of the eldest daughter of the Dutch Stadhouder Frederik Hendrik, and a fervent Protestant. He was closely related in spirit and family to his cousin William III of the Netherlands. He succeeded his father as the Margrave of Brandenburg, (with capital Berlin) and Duke of Prussia in 1640 and became Elector of Brandenburg (one of the college of seven nobles who elected of the Holy Roman Emperor).

Berlin had been devastated in the thirty years war, a third of the houses were damaged and the city had lost half its population. Frederick III's policy became one of religious tolerance and encouraged immigration. With his Edict of Potsdam on 29 October 1685, days after Louis XIV's renunciation of the Edict of Nantes in France, he offered asylum to the French fugitive Huguenots, 6 000 of whom settled in Berlin and another 15 000 in the rest of Brandenburg. He died in 1688, and was succeeded by his son, who upgraded himself to Frederick I, king of Prussia in 1701.

It was a friendly and well organised Berlin which received Antoine after his expulsion from Orange and France in 1703.

In 1685, many French Protestant army officers deserted to Berlin after the Edict of Nantes had been revoked in 1685. One of these was Jacques Laumônier, Marquis of Varennes. He fled from the castle of d'Urville (near Metz) on 23 December 1685 with fifty others from the city and managed to get through various German states to Berlin. The Elector of Brandenburg made him a colonel, and he raised a regiment of 16 companies of French refugees in Westphalia. He fought with his regiment in the War in the Palatinate (1688-1697), and later in the War of the Spanish Succession.

It was this regiment which Antoine joined as an aid-to-the-surgeon around 1705.

BERGEN OP ZOOM

Bergen op Zoom had withstood two sieges by Spanish armies in the war of independence 1568-1648 and had been refortified into an impregnable fortress on the south of the Dutch Republic, close to the frontier with the Spanish Netherlands.

According to the Peace Treaty of Utrecht in 1713, which ended the Wars of the Spanish Succession, the Spanish Netherlands became the Austrian Netherlands, and the Dutch Republic would hold and garrison a line of fortresses in the Austrian Netherlands at the latter's cost, to form a fortified barrier to hold off the French, should they ever send their armies northwards again (which they did).

The Marquisate Bergen op Zoom belonged to the French family de la Tour d'Auvergne. Henri de la Tour d'Auvergne was a faithful adherent to Henri IV's Huguenot cause, and when his wife died, married Elisabeth of Orange-Nassau, the daughter of William the Silent, the leader of the Dutch rebellion against the Spanish King Philip II.

Henri d'Auvergne's son, Frederik Mauritz, served under William the Silent's sons Stadhouders Maurits and Frederik Hendrik in the war of independence against Spain, and had hopes to succeed the Orange "rulers" of the Netherlands. However, in 1634, he married Eleonore Catherine van den Bergh much against the wishes of his family, became a Catholic, changed sides and served in the French army.

Their son Frederik Mauritz married in 1662 Henriette- Françoise Marquise of Bergen op Zoom.

William III distrusted the allegiance of the family, and personally took over the Marquisate of Bergen op Zoom during the wars against the French from 1672 to 1678 and from 1688 to 1697. The Marquise died in 1698, and the Marquisate was passed on to her son François Egon de la Tour d'Auvergne.

Alexander Faure was taken into the administration of the Marquisate in 1694 when William III was the Marquis. He stayed on when François Egon took over. Alexander was a young Huguenot from Orange, aged 23, who had fled to The Hague and who was undoubtedly loyal to the Dutch cause. He was also the brother in law of Alexandre Lejeune, the tax collector of William III in Orange, whose family had suffered much during Louis XIV persecution of Huguenots. They had been well received in the Hague. *(However his wife, Louise Faure, on the 20th June 1702 put in a request to the Burgermeesters of the Hague to put her husband into a Beterhuis because of his bad behaviour. But apparently he went into the army, and was killed in battle in 1705, sword in hand.)*

Alexander Faure became the Secretary and right hand man to the Marquis in 1702.

From 2 September 1678 to 28 September 1709 Daniel de Tassin de Torsay was the Regimental Colonel of the infantry regiment 599b based at Bergen op Zoom. Daniel was promoted to the rank of lieutenant general on 12 April 1704 and remained the Regimental Colonel although he had to leave the daily command of the regiment to another officer.

Maurits (or Maurice) Pasques de Chavonnes was promoted to major in the regiment on 15 August 1692, but seems to have left the regiment after 13 December 1701. He returned on 12 April 1704 as lieutenant colonel and was given command of the regiment, but did not become the Regimental Colonel until 28 September 1709. The regiment took part in the battles against the French in Flanders when, among others, Bruges and Ostend were won, and later the regiment fought in Spain. It seems that Maurits was temporarily absent from Bergen op Zoom; there is a gap of more than four years in the births of his children (22 July 1704-28 December 1708).

On 3 January 1709 he was promoted to brigadier, a rank above that of colonel and had to leave the daily command of the regiment to a lower officer, lieutenant colonel Philip Pieter de Carpenter. (Philip became the Regimental Colonel of the regiment only in 1715, two years after Maurits had retired from the army and become Governor of the Cape.)

The young marquis of Bergen op Zoom, Frans Egon de la Tour d'Auvergne had been a senior officer in the service of the Dutch Republic since 1702 and he must have known Maurits well. Alexander Faure, the secretary and steward of the Marquis, could hardly not have been acquainted with Maurits. Frans Egon was promoted to lieutenant general in 1709, and fell in battle, 35 years old, in 1710.

After the death of the Marquis Prins Egon, his heirs left the management over their dominions largely in the hands of Alexander Faure, who as secretary and steward of the Marquis, had served him well. By 1713 Alexander had become a well known and influential administrator in Bergen op Zoom.

The board of directors of the DEIC, the Lords XVII, had been worried about the messages they had received from the Cape. In 1713 they came to the conclusion that the governor was incompetent and could not be trusted, and that many serious problems were not being tackled. He had to be replaced. It was the custom to appoint senior company merchants to the higher authoritative functions, but none were really suited to bring the government of the Cape back to order. In addition there was a real military problem in the Cape. While its fort should have been able to withstand any French, English or other attacks from the sea, it was vulnerable on the south side if any enemy were to land troops further down the coast, and then marched up to attack it.

As it was, in 1713 Maurits Pasques de Chavonnes wanted to leave the army as the allies were making peace with France and the war was ending. Maurits had an excellent reputation in the army and looked like a very capable man to take over the job of Governor of the Cape. His elder brother Dominique had earlier been in service of the DEIC as the military commander from 1686 to 1688 and had done well.

In April 1713 the plague had come to the Cape, with terrible consequences, and in August news of this arrived in the Netherlands. The problems in the Cape now became very serious. Maurits was offered the job of the Governor of the Cape Colony, which he took. Particular problems which he was going to face were the inadequacy of the military, and the consequences of the plague which had killed a third of the white colonists. One thing in particular was that the Orphan Chamber, which was poorly organised, could no longer cope with the enormous task of dealing with the inheritances of all the dead. He planned to sail from the island Texel in November that year, on the ship Kockengen.

Antoine sailed to the Cape in the same ship to become clerk in the Orphan Chamber.

THE DUTCH EAST INDIES COMPANIE (DEIC) / DE VERENIGDE OOSTINDISCHE COMPAGNIE (VOC)

Going back to end of the 16th century, we find that the Dutch revolution and fight for independence had become a success, with the military victories over the Spanish armies by Maurice, and the Dutch in command of the seas. Economically too, things were going well.

In 1592 the ship Duyfken with about 20 men aboard found the route to the East Indies. Up to then, this had been the monopoly of the Portuguese. Four ships were sent to reconnoitre in 1595, of which three returned. The way to the East Indies lay open, and between 1598 and 1601, 65 ships belonging to 12 different companies returned to Holland laden with its riches. An expedition to the Indies through the northern ice cap was also undertaken by Willem Barentz in 1596, but failed. Some of the crew got back after spending the arctic winter in Spitsbergen.

Prince Maurits was Stadhouder and the son of William I, (The Silent.) His chief adviser Oldenbarneveld, realising that the Dutch would have to compete with the Portuguese and the English in the Indies, proposed to avoid wasteful competition between Dutch traders, and put them all into a single company, the DEIC (known in its Dutch form as VOC). A Charter was drawn up. A Kamer (a Chamber) was set up in each of the six ports trading with the East Indies. All participants could buy shares in the company, and delegates from the Chambers chose from amongst themselves a board of seventeen directors, the Heeren Zeventien. De Heeren Zeventien met in long sessions, first at the Kamer of Amsterdam, and later in Middelburg in Zeeland. Not knowing what sort of situations could arise, and taking into account that journeys to or from the Indies took nine months or so, the Charter was worded so as to give almost unlimited authority to the company to do in the Indies what they thought necessary. This included the occupation of territories, the waging of war, and to making agreements with foreigners.

In its two centuries up to 1798, the DEIC used 1 772 DEIC ships, transported more than a million persons to the Indies in 4 700 journeys. The trading area extended from India and Ceylon to China and Japan and over the whole archipelago of the East Indies. About 3 000-5 000 persons died each year in service of the DEIC. Large quantities of silver and gold were shipped out to purchase spices. Soon plantations were set up. To protect their interests the DEIC ships were armed with guns, and soldiers were added to the crews. Company settlements on land could rely on a well equipped army.

The East Indies developed into a lawless area, where trade for the Portuguese English, Dutch and French meant getting your hands on goods by any means, including political coercion based on military power, war, slave or forced labour, and piracy.

Such a situation required local leadership, and a Governor-General was put in the Dutch settlement on Java, Batavia. Apart from trade and politics and profits, he had to give the mixed white and brown communities the rules and regulations by which to live, and the legal apparatus to support them. It was also his job to keep the Heeren Zeventien informed in detail of everything that was going on, by sending dispatches by every ship leaving for the Netherlands. This meant that detailed records had to be kept.

All correspondence with the East Indies and other trading areas was checked at the administration headquarters, the Haagse Besoigne, in the Hague. Much of the enormous quantity of the DEIC archives has survived to this day.

The DEIC in South Africa (1652-1714).

Before going on with how Anton came to South Africa on the VOC ship Kockengen, we must understand what the VOC was doing in South Africa in 1714, and why they took on Antoine, and brought him there.

The Cape of Good Hope, on the southern tip of Africa, was about halfway between the Netherlands and the East Indies. Since 1616, ships had called there on their way to the East. A survivor of the ship Haarlem, which broke up on the coast there, persuaded the Heeren Zeventien to make use of the possibilities of the Cape. In 1652 Jan van Riebeeck was ordered to install a station to provision ships with fresh food and water in the Table Bay; a beautiful bay which gave (some) protection to ships from wild seas and gales. He built a wooden fort surrounded by vegetable and fruit gardens.

All DEIC ships on the outward and return journeys were obliged to stop at the Cape. Fresh vegetables and fruit reduced the deadly scourge of scurvy. Meat was bartered for with the Hottentots, with whom good a working relationship was initially established.

The wooden fort was replaced by a stone-built one, and a hospital was added for the sick, as well as a shipyard for repairs.

Some servants of the DEIC were allowed to stay and settle at the end of their DEIC careers. As free citizens (vry burgers) they were given land to cultivate, and were allowed to sell produce to the ships at DEIC dictated prices. Some private persons were allowed to settle, and slaves were imported from Madagascar. The settlement kept on growing into a colony, even though this had never been the intention of the DEIC.

The colony remained a very small one in the first decennia of its existence. It was run by a commander, later Governor, appointed by the Heeren Zeventien, according to the Company's instructions, based on the rules that applied to the settlements in the Dutch East Indies. The Governor had a military commander under him, and a Company Koopman (merchant) beside him. There was a Politieke Raad (Political Council) which included representatives from the free burgers, to advise him. He also had a number of clerks for bookkeeping and to run a rudimentary civil service, including the Orphan Chamber. Anything of note was recorded, and reported to Batavia and the Heeren Zeventien. As far as possible, the colony was run by writing as well as by speech.

Religion and morality were those of the Dutch Reformed Church, and for the colonists no alternative was permitted. A Dutch Reformed preacher, the dominee, was selected by the Company in the Netherlands and sent to the Cape. The Company paid for church expenses and salaries, and all church appointments and activities had to be approved by the Governor.

In 1688 about two hundred selected French Huguenot refugees who wished to start a new life in Calvinist South Africa were shipped at the Company's expense into the colony to join a population of about 1200 as free citizens. Apart from a sincere wish to help these people, there was also the possibility for the Company to get expert vinedressers and their vines into the colony, which had areas very suited for the cultivation of vines giving quality wines. In the following years a few more Huguenots were allowed in, but in 1705 this was stopped, and as a general rule, only contracted servants of the Company were shipped from the Netherlands to the colony.

Antoine came to a colony of about 2 500 Europeans, mainly from The Netherlands and Germany, but including about 200 French Huguenots. In addition there were about 2 500 slaves.

Originally the colonists were all servants of the DEIC, but some of these were allowed to stay when they retired from the Company's service, and became free burgers. They were free, but were also burgers, i.e. citizens of the Cape Colony, subjected to directives of the Company.

Some French Huguenots were already in the colony before 1687. There had been a need to expand the population, and Reformed Church Dutch burgers had been taken in as free burgers of the colony. Huguenots were also of correct religion, and had a reputation of being hard working and orderly, and not infrequently, had special skills. Some had been allowed in. In 1687 Governor van der Stel took the agriculturists amongst them to a valley to the north of the main settlement. The land was well suited for farming. Each was given as much of it as they could till, and the necessary implements as well as seed and animal stock to get

started. They laid out 23 new farm-holdings, where later good farmhouses were built. This place became known as Franschoek (French Corner).

By 1688/1689, the idea of groups of Huguenots emigrating to southern Africa was taken up seriously by the different Kamers, the Heeren Zeventien and the Governor in the Cape. In general the groups consisted of individual persons and families from the same region in France and arrangements were made to transport these, a group at a time, to South Africa when there was space on ships. Normally the journey took from 2 to 4 months, but sometimes things went wrong, and ships arrived late with many dead, and many more sick and ill.

In 1688/89, eight ships left the Netherlands with some Huguenots aboard and arrived at the Cape. Some of these immigrants had been carefully selected, as were the three brothers Pierre, Abraham and Jacques de Villiers from the region of La Roche, who arrived on 6 May 1689. They were experienced vine dressers and wine makers, who were asked to bring the best French vine-stocks with them on the ship Zion.

The Gardiol family from La Coste in Provence, Jean, Marguerite and Suzanna, together with their recently widowed mother Marguerite Perrotette, were passengers on the ship 't Wapen van Alkmaar with 36 other Huguenots. This ship had a terrible 6 months journey, and had arrived a few months earlier at the Cape, on 27 January. Of the total of under a hundred and fifty crew and passengers, thirty four had died.

Abraham de Villiers (aged 30) married Suzanna Gardiol in the Cape Colony on 5 October 1689, five months after he arrived at the Cape. Brother Jacques (aged 28) married the younger sister Marguerite in 1691. Both couples, with brother Pierre, came to live in or around Drakenstein, not far from Franschoek.

It was with these people that our Antoine met Rachel, his wife to be, a daughter of Abraham de Villiers and Suzanne Gardiol. Rachel, Abraham and Suzanne de Villiers are our, but not Antoine's ancestors.

The French had to give up their language in easy stages, and after a time all church services were those of the Dutch Reformed Church. In 1725, only a few old people still used French.

The ships coming from the East to the Cape were at times contaminated by the plague. The sickness could spread rapidly in the colony, especially as the Hottentots who often were servants and labourers in the colony, had never been exposed to the disease, and who would die in large numbers. In April 1713 there was a serious outbreak of the plague, which also killed a large proportion of the white population.

Maurits Pasques de Chavonne, the army commander in Bergen op Zoom, had agreed to become the new Governor of the Cape in 1713. The choice of an army officer was unique and may have reflected the need to upgrade the defences of the Cape which was a vulnerable strategic necessary asset for revictualling the ships to and from the Indies, at a time of fierce and bloody competition from other nations. Putting the defences and the military in order was the first thing Maurice undertook after landing in the Cape.

He also knew he would be confronted by many problems in a colony recovering from disaster. One of these problems was the Orphan Chamber in the Cape, which was swamped by the task of the clerical work needed to allocate the property of deceased persons to their inheritors.

Shortly after landing in South Africa, Antoine was taken to the Orphan Chamber as clerk.

The Orphan Chamber

Halfway through the fifteenth century, it had become the custom in parts of the Netherlands for the town councils to act as the guardians over the property of orphans to prevent misuse by carers. The tasks proved to require a small permanent staff, which was usually allocated a room in the town hall. This gave the group of people working there the name Weeskamer = Orphan Room or Chamber. The DEIC set up locally adapted forms of the Dutch Orphan Chambers in the Indies, and also one in the Cape of Good Hope.

The Orphan Chamber in the Cape of Good Hope was not, and did not have an orphanage. Orphans were normally looked after by family or friends.

Set up originally as the legal guardian of orphans, the Orphan Chamber was further empowered after the smallpox epidemic in 1713, to protect the transference of property of all free individuals. It collected and administered the property of persons who died

intestate, or who left heirs who were under 25 years of age or who lived abroad. It was also responsible for estates for which the "will" did not specifically exclude them as acting as executors.

Its board was chosen by the Council of Policy and consisted of the Weesmeesters: a President and a Vice President drawn from the Company servants and burgers, plus two Company members and two burger members. They were assisted by a Bookkeeper, Clerks and Messengers (Boode).

Grave diggers had to report deaths to the Chamber. Inventories were made with the help of friends or family, and put on paper by the clerks. Sales of goods were organised when necessary to divide the estate. The Chamber acted as guardian for orphans and minors, and administered their property and rights. In this way they were looking after considerable sums of money, which they were allowed to lend out, without risk, and acted as a mortgage bank.

They kept themselves informed about the living conditions of minors being looked after by family or friends. The Boode passed on information between them and the Chamber, and would, when necessary summon anyone to come to Cape Town.

The following is a translation of the title and contents of a booklet (MOOC3/1/1, Received Instructions 1714-1831): Instruction of the Orphan Chamber of the Cape of Good Hope, which gives one a good indication of the various aspects involved in this institution:

Instruction of the Orphan Chamber of the Cape of Good Hope

Register

Fol:

Gravedigger	1
Notes	2 to 8
Pupils instituted as heirs	9 and 10
Sale	11 and 12
Delivering of evidence of caution and punishment	13 to 16
Remarriage	17
Who were orphans	18
Handicapped orphans	19
How not and how to place orphans	20
To collect debts and inheritances by summation and other means through deeds of the Master of the Orphan Chamber as binding as for ships	21
Not to allow letters from orphans to lapse	22
Support	23 to 26
Guardianship and investment of money	27 to 32
To sell the property of those orphans without income	33
The property of orphans remains common property until one of them comes of age, etc.	34
An orphan absent for 16 years disqualifies himself (herself) from inheritance	35
Litigation of orphans	36 to 38
Appeal	39
Estates of unknown heirs	40 to 42
To keep the secrets of the Chamber	43
Fines deriving from litigation in the Chamber	44
Legal assistance	45
Application for fines	46
Caution of the Secretary and salary	47 to 51
Salary of Orphan Masters	52 to 54

While the Orphan Chamber disappeared in the eighteenth century in the Netherlands, it survived in South Africa and was even continued by the English administration when it took over the Cape in 1806.

DATA ON ANTOINE AND HIS PARENTS

At Orange 1636-1686

- 1636. Pierre is supposed to have been born.
- Ca 1669. Pierre married Jeanne Soulier, daughter of N Soulier and Marguerite Doux (this was probably with a marriage contract).
- 1661. Son Alexandre was born (he is not mentioned by WL Leemans.)
- Ca 1664. daughter Marie was born.
- 1680. Alexandre dies.
- 1680. Pierre and his brother Jean appealed against a criminal sentence, their father Antoine was their legal representative. They lost the appeal.
- 15 June 1683. Pierre's wife Jeanne (Soulier), seriously ill, made a will, with daughter Marie the beneficiary, and Pierre a subsidiary beneficiary. Pierre signed the will.
- Very soon after, Jeanne died.
- 1 August 1683. In Courthézon, Pierre married Justina Pointy, probably the daughter of the mason Charles Pointy, son of Pierre de Ponti and Isabel Voulaire.
- 2 August 1683. Pierre bought the fruit produce of the plot of Pierre Raynaud in Orange. This is evidence that Pierre was probably a merchant.
- End of 1685. Anthoine was born (spelling also Antoine).
- 20 March 1686. Anthoine was baptized in Catholic Church in Orange. His Godfather was Antoine Garagnon, the captain of a slave ship.
- August 1686. Pierre is still in Orange as a merchant.

Later at Borculo 1687-1697(8)

We have found references to a Pierre Faure and a Justine Pointy for the period of the 12 years between 1686 and 1698, but none referring to Antoine. Church records in Borculo state that a Pierre Feure from Orange was admitted as church member on the list

for 8 July 1688, and a Justine Pointi from Orange is on the next list of 30 September 1688 together with another woman from Orange, Pierre had a church attest from the French congregation of Lausanne (Switzerland), and Justine one from Murat (France) confirmed by the church in Zurich (Switzerland).

The church records also mention the baptism of two children of Pierre Faure in Borculo:

- Pierre Faure, described as a soldier gatekeeper, had a son baptized and named Frederik Willem on 4 August 1689. He was given the name of the Heer van Borculo, a son of the count Otto van Limburg Stirum, who served in the army and navy and left active service as Lieutenant Admiral of Groningen Friesland. He returned to Borculo and died in 1722.
- Piere Feure, soldier and gatekeeper, had a daughter baptized and named Elizabeth Charlotte on 11 or 18 November 1691. She was named after the mother of the Heer of Borculo, Frederik Willem, the countess of Dohma. She, the mother, and not his wife Lucia Aylva, looked after his affairs when the Heer van Borculo left to fight in the war of 1688 when William III invaded England.

As Pierre was over 50 years old, it can be well imagined that he was a soldier gatekeeper at the castle, and not on his way to battle.

However, nothing more is heard about these children, which probably means that they died.

Later at Orange 1688(9)

- 1698/9. Pierre accompanied by his brother Jean, returned to Orange.
- 1 August 1698. Son Henri was born in Orange to Justina and Pierre.
- 16 August 1698. Son Henry was baptized in Protestant church in Orange.
- 1 September 1698. Henri died.
- 1701. Pierre left Orange for Switzerland (Orbe where his daughter Marie lived).

At Orbe (Switzerland)

- 1703. Pierre died.

A reconstructed story of the family of Pierre, Justina and the young Antoine (how we think the above data fits together):

Pierre never had a quiet life. Together with his brother he was found guilty in a criminal case, and we have no idea of what the crime and what the punishment was. His second marriage, so soon after his wife had died, was a small public scandal and the improvised christening of their baby Antoine, with the captain of a slave-ship as godfather, raises all sorts of questions.

His brother Jean had learned a trade and was an armourer; a specialized smith who made swords, knives and other weapons as well protective armour and would have had his own business.

Pierre, on the other hand, was a merchant, a profession that required only some ability to read and write, as well as some commercial instinct and capital. It was possible to start small scale, and depending on success, increasing capital could allow bigger deals. Being too smart might have led to the criminal court case, but this is conjecture.

Pierre's first wife Jeanne became seriously ill and made her will just before she died. She must have had some means herself, and Pierre and she probably had made a marriage contract. In her will, she favoured her daughter Marie. Possibly she thought she had to safeguard her daughter's future. There may have been some tension. It seems very likely that Pierre was already seeing Justina Pointy while Jeanne was not well.

Jeanne died and, within an indecent time, Pierre and Justine wedded.

Baby Antoine was born at a difficult time of military occupation. Dragoons were billeted in Protestant homes, and the Protestant churches were being demolished. Louis XIV disciplined the Orange Protestants. There were executions and people were thrown into prison. Many Protestants fled immediately, but Pierre and Justine with the baby remained in Orange for almost a year, before finally also leaving and finding their way to the Netherlands. The baby had to be christened and was still too small and vulnerable, and they had to convert their belongings into cash for the journey.

From this beginning, Pierre, now near 50, apparently looked well after his family, and brought them back to Orange twelve years later.

Probably at Zutphen, Pierre was selected to go to the castle of the Lord of Borculo, Frederik Willem, a high ranking Dutch officer, and given the job of gatekeeper/soldier. Maybe Justina also had some job in the castle, and Antoine attended school there with the other children living in and around the castle.

When the war was over in 1687, and Orange was returned to the Prince of Orange, Pierre, Justine and Antoine decided to make their way back to Orange. The other two children probably had died in Borculo. They made the return journey accompanied by Pierre's brother Jean and his family. In Orange a new baby Henri was born in August, but he died a month later. In 1701, Pierre seems to have lost Justine and he left Orange to live with the family of his daughter Marie, in Orbe, Switzerland. He died there in 1703.

Pierre and Justina had some sixteen or seventeen years together. She was more than twenty years younger than he; a young girl with a middle aged man. Those years were hard and sometimes nearly impossible. Pierre seems to have changed and to have accepted a disciplined life with no luxuries around the castle, and to have calmed down considerably.

Antoine grew up and was twelve years old or more when they left Borculo. And now that we know more about his later life, we think of him as a serious, stable, industrious and caring sort of person. Both he and Pierre must have benefitted enormously by being with Justina, and we like to think Antoine was more like Justina than like his father Pierre.

Bergen op Zoom data 1713

In June 1713, an Anthonij Faure witnessed an agreement drawn up by the notary Saamsbeek in Bergen op Zoom in the south of the Netherlands, between the representatives of the States of Holland and the representative of two orphans, settling a dispute about an inheritance.

In October 1713, the good ship Dutch East Indies Company's ship Kockengen sails from the isle of Texel. She arrives in Cape Town on 25 March 1714, and Antoine Faure disembarks.

He had turned up in Bergen op Zoom, as a clerk's signature, witnessing a document drawn up by the notary Saambeek about an agreement which is about property inherited by some orphans. The document is also signed by Alexandre Faure, who acted as recorder. Antoine is not on the list of persons living in the town, and there are no Antoine Faure's or anyone with a similar name, living there at the time. The only other Faure's there were all related to Alexandre Faure, the secretary of the Prince.

Saambeek was the notary also used by the garrison at Bergen op Zoom for legal matters. The Commander of the garrison was Colonel Maurice Pasques de Chavonnes, who had spent most of his military career at Bergen op Zoom, except for a period of active service in the field against the French. He must have had some contact with the Marquis, the Prince de la Tour d'Auvergne and with his secretary Alexandre Faure.

VOC (DEIC) data: Antoine 1713-1736

In the books of the VOC Kamer, Amsterdam, there is a page marked 173, of the payments made between 24 March 1714 and 25 July 1736, which can only refer to Antoine Faure.

On the roll of the ship Kockengen, nr 173 refers to a soldier, Antonie Toon from Orange. In the ship's books Antonij, son of Orange, received the sum of 18 florins in November 1713. There are three more transactions in which other crew members were involved for 29 January, 12 February, and 24 March 1714. (There is a mention in the ship's journal that Antoine bought a knife from a carpenter.) The sum total is given as 34 florins and 10 cents.

This amount is found also in the VOC Kamer Amsterdam, records on the page marked 173 for 24 March 1714 as wages-received, together with the list of payments made up to 25 July 1736. This page also notes that nr 173 became a "vrij man" or free citizen in February 1718.

The master of the Kockengen was Wouter Reinierz., and the ship left the isle of Texel on 30 November 1713, on the way to Batavia via the Cape. The ship was of 824 tons, and built in 1711 in the yard at Amsterdam. She made in all 6 trips to the East, and 5 return trips, after which she stayed in the East in 1728. This was not unusual, as "old" ships, no longer reliable enough for the journey round the Cape, could well be used for the considerable trade of the DEIC within the East Indies.

On this trip there was a crew of 132 seamen and there were 39 soldiers aboard (who could man the guns), as well as 16 passengers, including the new Governor Maurice Pasques de Chavonnes and his family, an "onder-koopman" (commercial man of rank just below dealer) and a comforter for the sick. At the Cape, 6 seamen, 6 soldiers and 16 passengers left the ship, and one soldier joined her. She left the Cape on 5 April and arrived at Batavia on 16 June, two soldiers and six seamen having died on this part of the journey.

Antoine was in Bergen op Zoom in June 1713. When he joined the DEIC, he became a contracted person. This contract lasted usually for a minimum of five years. In December 1717, he asked to be released to become a free citizen, which was granted in February 1718. This might mean that he was already in the service of the Compagnie in February 1713. But possibly the five year rule did not apply, because as free "citizen" he continued to be paid by the Compagnie as a church reader and schoolmaster. In

any case he was not paid wages until he had been mustered as soldier aboard the Kockengen, and his registration on the muster roll was the official record of his becoming a company servant.

Immediately after his disembarkation he joined the Weeskamer (Orphan Chamber) as clerk. The Compagnie was the public authority in the Cape, with the Governor as the local head. The Weeskamer therefore was a Compagnie institution, run and paid for by the Compagnie.

The Governor and Policy Council in Cape Town ruled the colony of a few thousand people, a colony no more numerous than a large village or a small town in Europe. The area which it ruled was very large however and although it delegated some responsibility to the local Landrosts, its very detailed decisions dealt with a very wide range of question. The Resolutions of the Political Council were minuted in extenso, and give a good picture of what was going on. In these Resolutions, the name Anthonij Faure, as Antoine was known, appears a number of times:

- 12 March 1715. The clerk Anthonij faure becomes Boode of the Orphan Chamber.
- 1 February 1718. Anthonij faure's request to become a free burger is approved.
- 26 May 1719. Anthonij faure is appointed reader and schoolmaster in Stellenbosch.
- 12 December 1719. Anthonij faure is chosen as Deacon in Stellenbosch.
- 5 March 1720. Anthonij faure signs, with other members, request of church council for financial help with building the new church in Stellenbosch.
- 7 October 1721. Anthonij signs similar request as above.
- 15 December 1722. Anthonij faure's salary is increased.
- 22 December 1722. Anthonij faure chosen as deacon, approved.
- 26 January 1723. Anthonij signs, with others, financial statement for 1722 of church in Stellenbosch.
- 25 January 1724. Idem for year 1723.
- 12 December 1724. Dirk Uijtsch chosen as deacon to replace Anthonij faure, who has come to the end of his five year period.
- 23 January 1725. Anthonij faure signs, with others, financial church statement for 1724.
- 13 May 1732. Council of Policy does not approve the church council's choice of Anthonij faure as verger.
- Note on 29 May 1732. Struck out from the rough minutes: Anthonij faure is taken on as verger.
- 26 June 1732. Abraham faure (Anthonij's eldest son) approved as verger.
- 7 August 1736. Abraham succeeds Anthonij, who has passed away, as reader in the church.

NB. Anthonij was chosen as deacon in Stellenbosch and this was approved on 22 December 1719. His term was for five years when he would be replaced by someone else. This happening was approved by the political Council on 12 December 1724. It is difficult then to understand why he was chosen again and approved on 22 December 1722.

Antoine and Rachel's Family

The birth of the three first children was recorded by Antoine on the in a Quarto French Bible. Abraham, the eldest, was born on 5 September 1717, probably in the farmhouse of Rachel's parents Abraham and Suzanna de Villiers. He was baptised by the Dominee Petrus van Aken in the old small hut used as church in Drakenstijn. He was named after his grandfather. His godparents were Abraham and Suzanna de Villiers.

(It was in December of the same year that Antoine asked to be released from his 5 year contract with the Compagnie because he could properly look after his family on a wage of 9 florins per month as clerk in the Orphan Chamber.)

The second child, Jean Pierre was born in on 28 September 1719 when Antoine and Rachel were probably staying with Rachel's parents. Jean Pierre was baptised by Dominee Henrick Beck in the old church in Stellenbosch, shortly before it burned down. He was probably named after Antoine's father Pierre and uncle Jean. His godparents were Jean Leplage and Elizabeth de Villiers, the wife of the comforter of the sick, Hermanus Bosman.

In 1720, after Rachel's father Abraham had died, leaving Rachel some money, Antoine and Rachel made their Wills protecting the rights of their two sons in the event of either or both parents dying.

The third child was the last one whose birth was noted by Antoine in his Quarto Bible. Her name was Susanne Justina, which were the names of Rachel mother Susanne and Antoine's mother Justina. She was born on 11 May 1722 in Stellenbosch (we do not know in which house the family lived in those years) and baptised on 17 May 1722 in the wine cellar used as church in Stellenbosch. Her Godparents were Claude Marais and her maternal aunt Marguerite Gardiol, wife of her paternal uncle Jacques.

Christianus was born in and baptised in Stellenbosch in December 1724, where Antoine and Rachel then had then bought a house. Jacobus was also born and baptized in Stellenbosch in 1727.

The last two children had very short lives. Both also born and baptised in Stellenbosch, the boy Johannes Christoffel in 1729, and the girl Maria in 1733. Johannes Christoffel died after a fortnight on 29 December 1729, and Maria died when she was two in 1735.

Only Abraham married and had children. He succeeded his father Antoine as reader and cantor in Stellenbosch. He took over Antoine's house. Rachel moved into another house provided by the parish. It was officially transferred to her 17 years later, in 1753.

Jean Pierre went into service with the Compagnie, and was killed in 1744 during a rising of the Chinese in Batavia in the Indies. (He was said to have been pounded to death in a rice mortar).

Jacobus died in 1744 at the age of 17 in Stellenbosch. He was the verger in the church in Stellenbosch for a short time, when his brother Abraham was Reader and Cantor there.

Susanna and Christianus remained unmarried and both died of the smallpox in the epidemic of 1755.

ⁱ Stadhouder was the man appointed by the king of Spain as his representative in a province- a sort of governor. In 1581 the seven northern Dutch provinces abjured the king and formed the Union of Utrecht. The stadhouders each presided over the provincial Staten, the ruling body of a province, in which some sections of the population were represented. The stadhouders of the provinces came together in the Staten Generaal to co-ordinate their efforts. In the Staten Generaal, the stadhouder of Holland had a senior position which became a hereditary office held by the Princes of Nassau Orange. The first was William I, the Silent, considered to be the father of the Netherlands. He was a Prince of Nassau, and inherited the Princedom of Orange from his cousin Renée in 1541. William III was his great-grandson.

ⁱⁱ Louis XIV used the Dragons in what became known as the Dragonnades all over southern France to intimidate the Protestants. They were billeted in the homes of Protestants who had to convert to Catholicism, or be punished by being thrown into prison or sent to the galleys. This happened in Orange in 1672, 1685 and 1703.

ⁱⁱⁱ Apart from the church record in Borculo, there is also a reference in the Folio Bible of Alexander Faure to Frederik, son of Pierre and Justina, born 1689, who died as an infant. This Alexander Faure was a non-related refugee from Orange who met Antoine in 1713. The bible is kept in the Theological Seminary at Stellenbosch University, South Africa.

^{iv} The Dutch East India Company brought spices and Asian products to Dutch ports to be sold at great profit. It established a provisioning station at the Cape for ships on their way to the Indies.

^v An Alexander Faure wrote down how he fled when a boy of 13, from Grenoble to the Hague in the family Folio Bible, .in 1686. His imprisoned parents and brother in law, all Protestants from Orange, were set free and allowed to follow. Alexander's father, Jean Faure and his family were not related to our Antoine, and this Jean could not be the uncle Jean who accompanied Antoine. We will hear more of Alexander later in Bergen op Zoom.

^{vi} "*Alexandre*" in French milieu; "*Alexander*" in Dutch speaking surroundings.

^{vii} On 13 October 1721 Suzanna remarried to an old friend of the family Claude Marais.

^{viii} This family tree was compiled in two computerised forms: a Kwartierstaat, and a tree organization format in MS Power Point. The latter can be found at <http://faurefamily.yolasite.com> and <http://www.faure.co.za>.