

Beobachtungen von John Locke während seines Aufenthaltes in Kleve 1665-1666, zitiert nach The correspondence of John Locke, ed. E.S. de Beer, Bd. I, Oxford 2010. Die Schreibweise des 17. Jhs. wurde zur leichteren Lektüre behutsam modernisiert.

The town is little, and not very strong or handsome; the buildings and streets irregular; nor is there a greater uniformity in their religion, three professions being publicly allowed: the Calvinists are more than the Lutherans, and the Catholics more than both (but no papist bears any office) besides some few Anabaptists, who are not publicly tolerated. But yet this distance in their churches gets not into their houses. They quietly permit one another to choose their way to heaven; for I cannot observe any quarrels or animosities amongst them upon the account of religion. This good correspondence is owing partly to the power of the magistrate, and partly to the prudence and good nature of the people, who (as I find by enquiry) entertain different opinions, without any secret hatred or rancour. (S. 228)

...our third service was cheese and butter, and the cheese had this peculiar in it which I never saw any where else, that it had Caraway seeds in it. (S. 236)

Dec 10 I went to the Lutheran church, I found them all merrily singing with their hats on. So that by the posture they were in and the fashion of the building, not altogether unlike a theater, I was ready to fear that I had mistook the place. I thought they had met only to exercise their voices, for after a long stay they still continued on their melody, and I very believe they sung 119 psalme, nothing else could be so long, but the truth is it was tolerable for they sing better then we do in our churches and are assisted by an organ. The music being done up went the preacher and prayed and then they sung again and then after a little prayer, at which they all stood up (and as I understand since was the Lords Prayer) read some of the bible, and then laying by his book preached to them memoriter. His sermon I think was in blank verse, for by the modulation of his voice, which was not very pleasant, his periods seemed to be all near the same length, but if his matter were no better than his delivery, those that slept had no great loss and might have snored as harmoniously. After sermon a prayer and then the organ and voices again, and to conclude all up stood another minister at a little desk above the Communion table (for in the Lutheran and Calvinist churches here there are no Cancells) gave the benediction, which I was told was in German „Ite in nomine domini“, crossed himself and so dismissed them. In this church I observed two pictures: one a crucifix, the other I could not well discern, but in the Calvinist church no pictures at all. Here are besides Catholics, Calvinists and Lutherans (which 3 are allowed) Jews, Anabaptists and Quakers.“ (S. 236-237)

I have not met with any so good natured people or so civil as the Catholic priests, and I have received many courtesies from them which I shall always gratefully acknowledge. But to leave the good natured catholics, and to give you a little account

of our brethren the Calvinists, that differ very little from our English Presbyterians. I met lately accidentally with a young sucking Divine, that thought himself no small champion who as if he had been some knight errant, bound by oath to bid battle to all comers, first accosted me in courteous wise, but the customary salute being over, I found myself assaulted most furiously, and heavy loads of arguments fell upon me. I that expected no such thing was fain to guard myself, under the trusty broad shield of ignorance, and only now and then returned a blow by way of enquiry: and by this Parthian way of flying defended myself till passion and want of breath had made him weary, and so we came to an accommodation. Though had he had lungs enough, and I no other use of my ears, the combat might have lasted (if that my be called a combat: ubi tu caedis ego vapulo tantum) as long as the wars of Troy, and the end of all had been like that, nothing but some rubbish of divinity, as useless and incoherent as the ruins the Greeks left behind them. This was a probationer in Theologie, and I believe (to keep still to my errantry) they are bound to show their prowess with some valiant unknown, before they can be dubbed, and receive the dignity of the order. I cannot imagine why else he should set upon me, a poor innocent weight, who thought nothing of a combat, and desired to be peaceable, and was too far from my own dunghill to be quarreling. But it is no matter, there were no wounds made but in Priscians head, who suffers much in this country. (S. 246-247)

Dec 24. At the Lutherans church after a good lusty rattling High Dutch sermon, the sound where of would have made one think it had been all a use of reprove. I had an opportunity to observe the administration of the Sacrament, which was thus: The sermon being ended the minister that preached not (for they have two to a church) stood up at a little desk which was upon the communion table almost at the upper end of the church, and then read a little while, part of which reading I judged to be prayer but observed no action that looked like consecration (I know not what the words were); when he had done he placed himself at the north end of the table, and the other minister that preached, at the south end, so that their backs were towards one another, then there marched up to him on the North side a communicant, who when he came to the minister, made a low bow and kneeled down, and then the minister put a wafer into his mouth without taking the cup in his hand and then came back to his place by the south side of the church, thus did 4 one after another which were all that received that day and amongst them, was a boy about 13 oder 14 years old. They have at this church a Sacrament every Sunday morning.

In the afternoon at the Calvinists I saw a christening. After sermon there came 3 men and 3 women (one where of was the midwife with a child in her arms, the rest were godfathers and godmothers, of which they allow a greater number than we do, and so wisely got more spoons) to the table which is just by the pulpit. They taking their places, the minister in the pulpit read a little of the institution, then read a short prayer, then another minister that was below, took the child and with his hand poured 3 times on its forehead, which done, he in the pulpit read another short prayer, and so concluded. All this was not much longer than the Lords Prayer creed and 10 Commandments, for all their service is very short besides their preaching and singing, and there they allow good measure. (S. 249-250)