CHAPTER FOUR

FORTUNE-SEEKERS AND REBELS

It is immediately clear, from its title and its central scene, that the allegorical print *The True Chariot of Peace of the Dominicans with the Broken Garbage Cart of the Colleri and Vossians* (Plate 10) again presents the conflict in the Lutheran Church of Amsterdam. It is, however, much more complex than the cartoons discussed in the previous chapter. We see a very crowded scene. At the extreme right of the print are the invitingly open doors of the Round Lutheran Church, with its large panelled fanlight and the superscript ‘Let us enter the House of the Lord’ partially visible behind the branches of a dead tree. The central scene shows a phaeton drawn by a swan and a garbage cart with a collapsed carthorse between its shafts. In the foreground we see an exploding barrel, its lid flying up into the air. On the lid is inscribed the title of a pamphlet which challenged the controversial sermon preached by Dominicus in 1681 on the first four verses of Ezekiel 18. From the barrel a fox in clerical dress emerges. All this is familiar ground. Here we have another print on Theodorus Dominicus’ election in 1683. The upper and lower third of the image are interpreted as representations of ‘the scum of the Lutheran consistory’, whereas the Chariot of Peace and the group of men welcoming it at the church doors represent ‘the true church’.

The roving eye is, however, also drawn to pigs in lace cartwheel-collars, a walking half-skeleton, flames in the background, to mention but a few elements in this complex tableau. Apart from the title, the print contains a profusion of enigmatic Latin proverbs and quotations from classical texts. A ‘key’, consisting of rhymed couplets of unequal length, comes

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1 Dutch title: *De Regte Vredekoets der Dominicanen met de Gebroken Vul- liskar der Colleri en Vossianen*. This print in RMA, Muller, *De Nederlandsche geschiedenis in platen*, inv. nr. 2647; MSHR, Van Rijn, *Atlas van Stolk*, inv. nr. 2703/6; MSGD, inv. nr. 2189; MAA, Beeldbank, http://stadsarchief.amsterdam.nl/, object nr. 010097014077.

2 Dutch: ‘Laat ons int huys des Heeren gaan.’

3 *Pertinent Verhael*, p. 8.

4 Key in MAA, joined with the print; reprinted in Van Rijn, ‘Lutherse kerktwisten’.
with it. Even so, it is hard to make sense of the scene as a whole. The key is itself a satirical comment on the successive scenes of the picture and the history behind it. It uses nicknames and puns instead of straightforward explanations.

Like the prints on the Momma-affair in Middelburg, The True Chariot of Peace presents the familiar rivalry between ecclesiastical factions within a much wider context. Unlike most of the cartoons we have seen so far, it celebrates the victory of the Hoppeans and presents this victory in the somewhat detached, moralistic tone of the emblem, rather than with the more straightforward ridicule inherent in cartoons. I will argue that it presents an emblematic picture puzzle on the moral quality of the entire Lutheran community of Amsterdam, and probably of the Lutheran church of the Republic as a whole. By showing the crisis in this local church, surfacing above all in the contested elections of ministers, the print may go beyond the merely topical and therefore serve as an emblem on the state of Christian religion in the last quarter of the seventeenth century in general. As such it may have appealed to a wider audience than the Lutheran community of Amsterdam alone.

Expansion and the Search for Space

In the previous chapter we saw that the Lutheran church of Amsterdam held a prominent position within the Lutheran world. Also it enjoyed the support of the powerful political establishment of that city. As for religion, this establishment was, of course, officially Reformed, and beholden to support the public, Reformed church. In the interest of trade and commerce, however, a wide variety of religious observances were tolerated in the city. Powerful communities like the Lutherans and the Jews could worship publicly, while others had to practise with some measure of discretion. But even Lutherans and Jews were not completely free to do as they pleased. They were allowed to have their own religious organisation and appoint their own religious officers, but in return for these privileges the latter were expected to inculcate in their members loyalty to the local authorities. This meant they had to maintain internal discipline and enforce, alongside the observance of their own religious precepts, obedience to the magistracy, deference to the primacy of the public Reformed church, and good civic conduct in general, so as not to embarrass their hosts in any way. Lutherans and Jews knew that any displeasure they