

Primary Source 9.6

THE COFFEE-HOUSE (1673 and 1675)¹

Coffee-houses became social, political, and economic hubs during the late seventeenth century in England. Patrons came to discuss philosophy, politics, history, natural sciences, and business with other customers. Specific political factions and parties often met at particular coffee-houses, and commercial traders also had their own favorites. In 1676, Thomas Osborne, 1st Duke of Leeds, often called Lord Danby (1632–1712), a senior official of the king and staunch royalist, briefly attempted to suppress coffee-houses as politically subversive. England was already sufficiently free and its society sufficiently powerful to make such attempts at censorship impossible. A decade and a half later, the Glorious Revolution would undermine royal power even further. The key importance of the coffee-house in the late seventeenth century was as a center for the exchange of information. In addition to conversation, patrons could partake of periodical publications typically available in coffee-houses, which served as just one more means in Europe—along with learned societies, scholarly journals, and newspapers—of sharing and acquiring knowledge.

The following passages, written by two contemporaries, paint opposing pictures of the institutions. For the full texts without omissions, click [here](#).

A Critique of Coffee-houses (1673)

A coffee-house is a lay conventicle,² good-fellowship turned puritan, ill-husbandry in masquerade, whither people come, after toping all day, to purchase, at the expense of their last penny, the repute of sober companions: A Rota [club] room, that, like Noah's ark, receives animals of every sort, from the precise diminutive band, to the hectoring cravat and cuffs in folio; a nursery for training up the smaller fry of virtuosi in confident tattling, or a cabal of kittling [carping] critics that have only learned to spit and mew; a mint of intelligence, that, to make each man his pennyworth, draws out into petty parcels, what the merchant receives in bullion: he, that comes often, saves two pence a week in Gazettes, and has his news and his coffee for the same charge, as at a threepenny ordinary³ they give in broth to your chop of mutton; it is an exchange, where haberdashers of political small-wares meet, and mutually abuse each other, and the public, with bottomless stories, and headless notions; the rendezvous of idle pamphlets, and persons more idly employed to read them; a high court of justice, where every little fellow in a camlet⁴ cloak takes upon him to transpose affairs both in church and state, to show reasons against acts of parliament, and condemn the decrees of general councils.

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¹ Charles W. Colby, (Ed.) *Selections from the Sources of English History* (London: Longmans, Green, and Co., 1899), 208-12.

² An unofficial meeting, often of a religious nature.

³ An inexpensive restaurant.

⁴ Originally camlet was an eastern fabric. In the seventeenth century it was made from the hair of the Angora goat.

⁵ Ellipses in original.

As you have a hodge-podge of drinks, such too is your company, for each man seems a leveller⁶, and ranks and files himself as he lists, without regard to degrees or order; so that often you may see a silly fop and a worshipful justice, a griping rook and a grave citizen, a worthy lawyer and an errant pickpocket, a reverend nonconformist and a canting mountebank, all blended together to compose an oglio [medley] of impertinence.

If any pragmatic, to show himself witty or eloquent, begin to talk high, presently the further tables are abandoned, and all the rest flock round (like smaller birds, to admire the gravity of the madge-howlet [barn-owl]). They listen to him awhile with their mouths, and let their pipes go out, and coffee grow cold, for pure zeal of attention, but on the sudden fall all a yelping at once with more noise, but not half so much harmony, as a pack of beagles on the full cry. To still this bawling, up starts Capt. All-man-sir,⁷ the man of mouth, with a face as blustering as that of AEolus⁸ and his four sons, in painting, and a voice louder than the speaking trumpet, he begins you the story of a sea-fight; and though he never were further, by water, than the Bear-garden, . . .⁹ yet, having pirated the names of ships and captains, he persuades you himself was present, and performed miracles; that he waded knee-deep in blood on the upper-deck, and never thought to serenade his mistress so pleasant as the bullets whistling; how he stopped a vice-admiral of the enemy's under full sail; till she was boarded, with his single arm, instead of grappling-irons, and puffed out with his breath a fire-ship that fell foul on them. All this he relates, sitting in a cloud of smoke, and belching so many common oaths to vouch it, you can scarce guess whether the real engagement, or his romancing account of it, be the more dreadful: however, he concludes with railing at the conduct of some eminent officers (that, perhaps, he never saw), and protests, had they taken his advice at the council of war, not a sail had escaped us.¹⁰

He is no sooner out of breath, but another begins a lecture on the Gazette, where, finding several prizes taken, he gravely observes, if this trade hold, we shall quickly rout the Dutch, horse and foot, by sea: he nicknames the Polish gentlemen wherever he meet them, and enquires whether Gayland and Taftaletta be Lutherans or Calvinists? *Stilo novo* he interprets a vast new stile, or turnpike, erected by his electoral highness on the borders of Westphalia, to keep Monsieur Turenne's¹¹ cavalry from falling on his retreating troops; he takes words by the sound, without examining their sense: Morea¹² he believes to be the country of the Moors, and Hungary a place where famine always keeps her court, nor is there anything more certain, than that he made a whole room full of fops, as wise as himself, spend above two hours in searching the map for Aristocracy and Democracy, not doubting but to have found them there, as well as Dalmatia¹³ and Croatia.

⁶ A member of an English political movement that emphasized equality before the law, religious tolerance, and popular sovereignty.

⁷ Apparently a jibe at John Dryden, a famous poet.

⁸ The ruler of the winds in Greek mythology.

⁹ Ellipses in original.

¹⁰ Since England was a sea-faring nation, naturally much talk would relate to maritime affairs.

¹¹ Henri de la Tour d'Auvergne, Vicomte de Turenne (1611–1675), a leading French commander.

¹² The Peloponnese peninsula in southern Greece.

¹³ Historical region of Croatia.

In Praise of Coffee-houses (1675)

Though the happy Arabia, nature's spicery, prodigally furnishes the voluptuous world with all kinds of aromatics, and divers other rarities; yet I scarce know whether mankind be not still as much obliged to it for the excellent fruit of the humble coffee-shrub, as for any other of its more specious productions: for, since there is nothing we here enjoy, next to life, valuable beyond health, certainly those things that contribute to preserve us in good plight and eucrazy,¹⁴ and fortify our weak bodies against the continual assaults and batteries of disease, deserve our regards much more than those which only gratify a liquorish palate, or otherwise prove subservient to our delights. As for this salutiferous berry, of so general a use through all the regions of the east, it is sufficiently known, when prepared, to be moderately hot, and of a very drying attenuating and cleansing quality; whence reason infers, that its decoction must contain many good physical properties, and cannot but be an incomparable remedy to dissolve crudities,¹⁵ comfort the brain, and dry up ill humours in the stomach. In brief, to prevent or redress, in those that frequently drink it, all cold drowsy rheumatic distempers whatsoever, that proceed from excess of moisture, which are so numerous, that but to name them would tire the tongue of a mountebank.¹⁶

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Lastly, for diversion. It is older than Aristotle, and will be true, when Hobbes is forgot, that man is a sociable creature, and delights in company. Now, whither shall a person, wearied with hard study, or the laborious turmoils of a tedious day, repair to refresh himself? Or where can young gentlemen, or shop-keepers, more innocently and advantageously spend an hour or two in the evening, than at a coffee-house? Where they shall be sure to meet company, and, by the custom of the house, not such as at other places, stingy and reserved to themselves, but free and communicative; where every man may modestly begin his story, and propose to, or answer another, as he thinks fit. Discourse is *pabulum animi, cos ingenii*; the mind's best diet, and the great whetstone and incentive of ingenuity; by that we come to know men better than by their physiognomy. *Loquere, ut te videam*, speak, that I may see thee, was the philosopher's adage. To read men is acknowledged more useful than books; but where is there a better library for that study, generally, than here, amongst such a variety of humours, all expressing themselves on divers subjects, according to their respective abilities?

...¹⁸

In brief, it is undeniable, that, as you have here the most civil, so it is, generally, the most intelligent society; the frequenting whose converse, and observing their discourses and deportment, cannot but civilise our manners, enlarge our understandings, refine our language, teach us a generous confidence and handsome mode of address, and brush off that *pudor rubrusticus* (as, I remember, Tully somewhere calls it), that clownish kind of modesty frequently incident to the best natures, which renders them sheepish and ridiculous in company.

¹⁴ A mixture of qualities that constitutes health.

¹⁵ Undigested matter in the stomach.

¹⁶ A trickster.

¹⁷ Ellipses in original.

¹⁸ Ellipses in original.

So that, upon the whole matter, spite of the idle sarcasms and paltry reproaches thrown upon it, we may, with no less truth than plainness, give this brief character of a well-regulated coffee-house (for our pen disdains to be an advocate for any sordid holes, that assume that name to cloak the practice of debauchery), that it is the sanctuary of health, the nursery of temperance, the delight of frugality, an academy of civility, and free-school of ingenuity.