

how the plague goes, he told me it encreases much, and much in our parish; for, says he, there died nine this week, though I have returned but six: which is a very ill practice, and makes me think it is so in other places; and therefore the plague much greater than people take it to be. Thence, walked towards Moorefields to see (God forbid my presumption!) whether I could see any dead corps going to the grave; but, as God would have it, did not. But, Lord! how every body's looks, and discourse in the street is of death, and nothing else, and few people going up and down, that the towne is like a place distressed and forsaken.

31st. Up; and, after putting several things in order to my removal, to Woolwich; the plague having a great encrease this week, beyond all expectation of almost 2,000, making the general Bill 7,000, odd 100; and the plague above 6,000. Thus this month ends with great sadness upon the publick, through the greatness of the plague every where through the kingdom almost. Every day sadder and sadder news of its encrease. In the City died this week 7,496, and of them 6,102 of the plague. But it is feared that the true number of

the dead this week is near 10,000; partly from the poor that cannot be taken notice of, through the greatness of the number, and partly from the Quakers and others that will not have any bell ring for them. Our fleete gone out to find the Dutch, we having about 100 sail in our fleete, and in them the Sovereigne one; so that it is a better fleete than the former with the Duke was.

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REVIEW QUESTIONS

1. How would you characterize life in Restoration England as it is portrayed in Pepys's diary?
2. Why is Pepys so little moved by the suffering of Londoners during the plague?
3. What image of domestic life do we derive from Pepys's accounts?
4. What is Pepys's relationship with Lady Castlemayne?
5. What sense does he offer of the relationship between aristocrats and commoners? How does it differ from accounts of France in the mid-seventeenth century? How might you explain the surprising degree of familiarity?

Coffee House Society

Coffee is an example of the impact of overseas trade and colonial empire on the consumption and lifestyle of ordinary Europeans. The bean's historical origins are shrouded in legend. What seems clear is that they were taken to Arabia from Africa during the fifteenth century and placed under cultivation. Introduced into Europe during the sixteenth and seventeenth centuries, they gained almost immediate popularity. Served at coffeehouses, the first of which was established in London around 1650, coffee's consumption became an occasion for transacting political, social, commercial, or literary business. So great was the demand for coffee that European merchants took it from the Arabian Peninsula to Java, Indonesia, and the Americas.

The following description gives some sense of the ways in which colonial products shaped European culture in the seventeenth century.

From *Selections from the Sources of English History*, edited by Charles W. Colby (New York: Longmans, Green, 1899), pp. 208–12.

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1673

A coffee-house is a lay conventicle, 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 twopence a week in Gazettes, and has his news and his coffee for the same charge, as at a threepenny ordinary 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 camlet 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.

. . .

As you have a hodge-podge of drinks, such too is your company, for each man seems a leveller, 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 gripping 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, the man of mouth, with a face as blustering as that of Æolus 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, . . . 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.

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 meets them, and enquires whether Gayland and Taffaletta 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's cavalry from falling on his retreating troops: he takes words by the sound, without examining their sense: Morea 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 Dalmatia and Croatia.

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, 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, 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.

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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?

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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 department, 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.

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.

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REVIEW QUESTIONS

1. How would you describe coffeehouse society in the late seventeenth century?
2. What is the attitude of each of our two anonymous authors? How and why do they differ?
3. What is the significance of reading the *Gazette*?
4. What are the virtues of coffee?
5. How can coffee drinking be a vice in early modern Europe?