
GET BIG BUNS. An Advertysment. Steaming honey apple spcie buns every morn, 2 gold from the Bunsmiths.

Editor: Even more sinful if stuffed with Bacon from Lady Grace.

ROYAL COURT. A Publick Notice. Royal Court hauing been ordained to be held in the Marquee at 4 of the clock on this daie of Thursdaie, it being Candlemas and the Feast of St Lawrence of Canterbury, are summoned the bishops, abbots, earls, dukes, barons, baronesses, freeholders and the remainder of the populace, that they should be there in that same place to witness the doings of said Court.

TRAVEL. A Public Notice. Tired of crowded fiords and hemmed-in places? Come a-viking to the Faroos. Much flat land! Wide open spaces! Enjoy a new life of warmth and plenty. Apply to Grimir Kamban.

OF FISHE. A Publick Notice. The Faire Stewards forbid any sale or display of any kind of fish, scaled or unscaled, that is spoiled and unfit to eat, or that has been stored too long. If anyone is found with such fish, on the first occasion the fish will be confiscated and given to the poor; on the second occasion, the fish will be confiscated and the offender sent to the pillory; on the third occasion, the fish will be confiscated and the offender must give up his occupation for a year and a day.

TURNIPS. A Publick Notice. Whereas great quantities of turnips have of late years been stolen and taken away by idle and ill-disposed persons, from the grounds of several farmers, and others growing turnips, to the great loss and damage of the owners of the said turnips; for remedy whereof, if any person or persons shall, from and after the 3rd daie of Februarie steal and take away, or maliciously pull up and destroy any turnips, growing or being in any lands or grounds belonging to any person or persons, and shall be thereof convicted before any one or more justice of the peace, then they shall have the aforementioned turnips thrown at them to their grievous harm.

CORANTOE

COMPRISING

A lamentable Reporte of the special passages of note at
Canterbury Faire and elsewhere reported in True and
honourable form despite the efforts of Those who
would say them nay.

*Still impartially communicating Truth, correcting Falsehood, reproving the
Wilfull, pitying the Ignorant and reporting the multitude of scandalous
Goings-on.*

Thurs. Februar. 2.

Numb. 2

This Intellegencer having suffered attempts to be silenced,
yet moves to speak again on *Matters* we thought needful to acquaint you with ;
so that you may the better understand the *Consequents*,
which we shall now publish as heretofore.

And I much wonder that this lustie time
That women can both sing and sigh in rime
Weepe and dissemble both in baudie meetre
Laugh in luxurious Pamphlets, like a creature
Whose very breath, some Ouid did create
With pruocations and a longing fate
After some stirring meatres : wives covet bookes
Not penn'd by Artists byt the fruit of Cookes
Prescribing lustie dishes to enflame
Their lustie fighting broode vnto their game
Confections with infection of their kinge
Rot both the body and corrupts the mind.

Printed for P. Stubbes and J. Knox, gentlemen,
and are to be found in divers locales where Discerning Readers maie gather.
ASX46.



GENTLE READER, we protest that some poor wits saie we are without respect for the Crown of Lochac in that we attempt to open eies to see and ears to hear of Great Matters. But such chiding shuld be turned to a certain Newes purveyor, who makes such show of support for the King but spells His name false, calling His Majesty Sheridan not Siridean, not once but twice, thus shewing he know not of what he speaks nor of what he writes if such be his attention to details and matters of Import. Such could not tell the difference between blue and green, were the colours thrust in front his eye, or protrude from his chest on the end of an arrow shaft as seems like if the rumours that tell of war and hairy raiders from the north come to fruit. (Though truth be told those of the rowan tee and those in the Central Marshes of Politarchopolis may now have a mesalliance despite the arranged marriage of yester year, for new heads wear the coronet.)

In these times, every goose brained Idiot may come into print, who if hee set forth a Pamphlet of the praise of pudding-prickes, or writes of the exploit of some Knyght; it is bought up thicke and three fold, when better things like this Coranto lie dead. Bookes and pamphlettes of scurrilitie and baudrie are better esteemed, and more vendible, then the godliest and sagest bookes: for no man, though they make a flourish of vertue, will buy it. If you expect in these ensuing Lines some scarce credible of feigned matters of wonderment, made in some Taverne or on some Ale-bench, to tickle your Eares and helpe you to sing Care-away, you will be decied: for there are enow, if not too many suchlike Spuriall Pamphlets, which the Presse hath of late already spewed out and certes they are made Mountebanks that dare venture to vent their Quacksalving Concepts to claim monstrous wonders and advertise of healing nostrums in this time of stryfe and vncertantie. And so all kinde of publickations are profitable if they contain lying stories and Newes, and two-penny Poets. I knowe them well and am familiar with their uses: my custome is to read these and presently to make good vse of them, for they lie in my privvy.



Canterbury Faire entertains many a thing such as weaponshawings, tournaments, tilts, balls and ther pasttimes, the market is for lesser things, the daily necessaries of life. And of this occasion it is sad to relate that the markets are usually morally worst. They are held oft on feast days, so men miss thereby the divine office, and attend these meetings against the Church's commands. Sometimes, too, they are held in graveyards and other holy places. Frequently you will hear men swearing there: "By God I will not give you so much for it," or "By God I will not take a smaller price," or "By God it is not worth so much as that." Sometimes again the baron is defrauded of market dues, which is perfidy. Sometimes, too, quarrels happen and violent disputes; Drinking is occasioned.

Thus the legend runs of a man who, entering an abbey, found many devils in the doister but in the market-place found but one, alone on a high pillar. This filled him with wonder. But it was told him that in the doister all is arranged to help souls to God, so many devils are

required there to induce monks to be led astray, but in the market-place, since each man is a devil to himself, only one other demon suffices.

A much sounder way to spend one's time is in the True Science of Defense where a learned and deaver man maie surpasse other men bigger and stronger. And often it happens that a man weak and of small stature submits, brings to the ground and conquers one large, strong and valiant, and the same way the humble conquers the haughty and the unarmed conquers the armed; and many times he who is on foot conquers a horseman. But such talent should not be wasted in tavern brawls and unseemlie melees such as assoiled the eares and eies but one daie past and is announced for the morrow. Rather such nobles as take up the narrow blade shoulde present themselues before gracious ladies as in the Tournament for Baronesses which is to come. And to this doctrine should be invited only soldiers, man at arms, scholars, barons, lords, dukes, princes and kings of lands, some of which are up to rule, and some others to defend orphans and widows: and both are divine and pious deeds.



Such faires and markets and tournaments and other gatherings are preludes to great feasts and lavishment of foode. As the prouerb saies: *God sends meat, the Devil sends Cooks*. And noe more so than those who practice the Arte of Eytalian cookeing, renown for grate use of vile greens plucked forth from the decaie of the ground and boiled and shreeded and strayed and otherwyse prepared such that unsuspecting souls myght eate of the plant which encourageth alle manner of Vyce as it is termed the Let-us as in "let us do suchlike" in the sinful manner Aquinas speakes of when he tells us there are five paths to gluttony being *praeproperere* or eating too soon; *laute* or eating too expensively; *nimis* or eating too much; *ardenter* or eating too eagerly; and *studiose* or eating too daintily. Beware the feast-fancier of slipping into such sinne, but rather seeke a simple repast to assauge your appetites!

And whereas the loathsome and odious sin of drunkenness is of late comen into common use within this realm, being the root and foundation of many other enormous sins, as bloodshed, stabbing, murder, swearing, fornication, adultery and such like, to the great disturbances in our land, the overthrow of divers workmen and the general impoverishment of many good subjects. Some might excuse Drunkenness, as being caused from the excessive strength of the wine beyond what the drinker looked for and argue that thus understood, it may happen without sin. But the act may cause drunkenness in another way, from the inordinate desire and use of wine; and in that way drunkenness is set down to be a sin, and is contained under gluttony as the species under the genus.

Now besides these harmefull mixtures of the hop and the spiritous, is that which manie of the Continent in especiall delight, namely Indian Tobacco. Had they seene how the Spanish slaues make it vp, how they dresse their sores, and poke vlcers, with the same vnwasht hands with which they sluber and annoyst the tobacco, and call it sauce; they would not so often draw it into their heads and through their noses as they doe: yea many a filthy fauour should they find therein, did not the smell of the hunny master it. For shame!