## AUE CAESAR GOD SAVE THE KING

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Aue Caesar God Save the King by Samuel Rowlands

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### SAMUEL ROWLANDS

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SAMUEL ROWLANDS

REPRINTED FROM THE UNIQUE ORIGINAL

1603

38-458



PRINTED FOR THE HUNTERIAN CLUB

#### PREFATORY NOTE.



I was only after the Works of SAMUEL ROWLANDS had been completed that it became known that a tract bearing his initials was reprinted by Mr. Henry Huth in "Fugitive Poetical

Tracts" (Second Series, 1875), and there Mr. W. Carew Hazlitt, who edited them, fuggested Rowlands' authorship of "Aue Cæsar." The late Mr. J. Payne Collier, in "Bibliographical Notes" still in manuscript, after unhesitatingly assigning its authorship to Rowlands, goes on to say: "The writer's well-known initials are at the end of this Epitaph on the death of her most Royall Maiestie, our late Queene which follows his Aue Cæsar, and both are full of loyalty on the one hand and lamentation on the other."

The question having been lately referred to Mr. Edmund Gosse, his communication will be read with interest: "I am convinced that Aue Casfar is a pamphlet of Rowlands: I could not be more sure of it if his name was affixed to the title page. It bears all the peculiarity of his tone and versification; the clear and even style, the six-line stanza

#### PREFATORY NOTE.

that he fo fondly affected, the trite plain morality, all are his or nobody's. Then notice that W. F. and G. L. are W. Ferbrand and George Loftes, Rowlands' publishers, who brought out Looke to it: For Ile Stabbe ye, in 1604. There are various little fimilarities between this and other pamphlets of Rowlands. Note, for instance, the stanza beginning 'Most sacred Tyme,' which was the germ of the Terrible Battell of 1606. To my mind, the authorship of Rowlands may be afferted without a particle of hesitation."

From this weight of opinion in favour of ROWLANDS' authorship, it has been decided to iffue "Aue Cæsar" as a part of the Hunterian Club edition of his Works. This reprint is, as near as may be, a typographical facsimile of the original, of which only one copy is known to be in existence, preserved in the Bodleian Library, Oxford. It was probably looked upon, when published, as of too ephemeral a character to merit being entered in the "Stationers' Registers," as no trace of it is to be found there.

arter III, 36.

GLASGOW, March, 1886.

## Aue Cæfar. God faue the King.

The ioyfull Ecchoes of loyall English hartes, entertayning his Maiesties late ariuall in England.

With an Epitaph vpon the death of her Maiestie our late Queene.

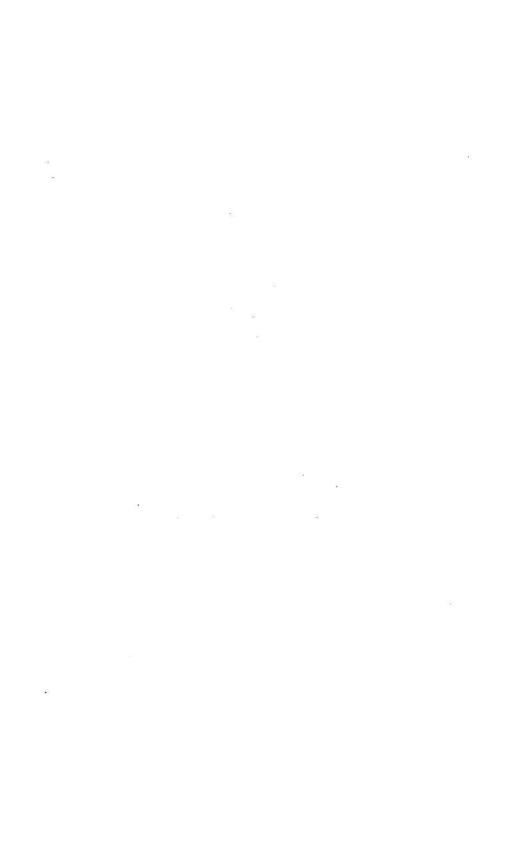


Our weeping eyes do bath Elizaes Tombe, Our louing hartes yeelde Iames her Princely roome.

#### LONDON,

Printed for W. F. and G. L. and are to be fold in Popes-hed-Ally neare the Exchange.

1603.





#### Aue Cæfar.

EVen as the Sunne from foorth a watry clowd,
That late welny had drownd the world with raine:
Breakes with his brightnes through that fable fhrowd
Drying the moyfture from earth's face againe,
Reuiuing that by his kind Influence,
Which had decay'd by Waters violence,

So Vertues Sunne, great Monarch of these Isles, Thy splendant rayes have wrought the like effect; Our teares thou hast converted into smiles, To greater Ioyes then ere we could expect: The wit of man, mans weake vnable wit, Admires the power of Heaven in working it.

That hand which came vnto vs with a rod,
And tooke away our peace-preferring Queene:
That Scepter-giuer, Crowne-difpoing God:
In doubt, and dread, his mercie plac'd betweene:
And where our finnes for vengaunce, vengaunce cri'd
Compaffion lay'd the fword of Wrath afide.

A ii.

As





AVE CÆSAR.

Sec. 17:41

As Esaw wish'd for Isaacks dying day,
And sayd, the dayes of forrowing are at hand,
My Father dead, I will my Brother slay:
So did the bloody Esawes of this land,
Whose plots to more then wishes did extende,
For many wayes they did attempt her ende.

But neuer could the Deui'll by his perfwafion,
Effect his purpose to her ouerthrow:
Not Poyson, Dagger, Pistoll, nor inuasion,
Could make dayes short, where heauen would yeeres
He that of life doth number euery hower,
Will put lifes lymits in no humane power.

Death came vnto her having Gods Commission,
That she to heaven her progresse must commence:
For to this world she came vpon condition,
To leave the same when God did call from hence:
Her Kingdome heere, was varying by succession,
But that's a Kingdome endlesse in possession.

It

