

**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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AUE CÆSAR
GOD SAUE THE KING

BY
SAMUEL ROWLANDS

REPRINTED FROM THE UNIQUE ORIGINAL

1603



⊙ PRINTED FOR THE HUNTERIAN CLUB
MDCCLXXXVI

PREFATORY NOTE.



IT 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, suggested 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 Cæsar* 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 so 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 similarities 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 asserted without a particle of hesitation."

From this weight of opinion in favour of ROWLANDS' authorship, it has been decided to issue "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.

Rule III, 36.

GLASGOW, *March*, 1886.

Aue Cæfar.
God faue the King.

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

With an Epitaph vpon the death of her
Maieftie 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 Cæsar.

EVen as the Sunne from forth a watry clowd,
That late welny had drown'd the world with raine:
Breakes with his brightnes through that fable shrowd
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 haue wrought the like effect;
Our teares thou haft conuerted into smiles,
To greater Ioyes then ere we could expect:
The wit of man, mans weake vnable wit,
Admires the power of Heauen in working it.

That hand which came vnto vs with a rod,
And tooke away our peace-preferuing Queene:
That Scepter-giuer, Crowne-dispofing God:
In doubt, and dread, his mercie plac'd betweene:
And where our finnes for vengauce, vengauce cri'd
Compassion lay'd the sword of Wrath aside.

A ii.

As





AVE CÆSAR.

Luc. 27:41 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 perſwaſion,
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, (beſtow.
Will put lifes lymits in no humane power.

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

It

