

Anonymous

PREFACE TO
OSWALD CROLLIUS, *THE BAZILICA CHYMICA*,
(LONDON 1669)

TO THE READER

That Arts, and all things have their Vicissitude, Alienation, Death, and Renovation, dayly experience, and the Testimony of our Fore-fathers, cleerly evidence. Their vicissitude, by time, and our unconstancy; their alienation, by our improvidence, and neglect; and their Death, by our corruptibility: but their renovation from God, and Nature, in raying up, and qualifying one, or more, singular Man, or Men, who restore and renovate, what the unconstancy, neglect, and corruptibility of their Ancestors, have altered, perverted, and obliterated. If the uncertainty of mundane things by such; it is no wonder, that what in one Age is highly esteemed, in another becomes nauseous, contemptible, and at length totally obscured. For usually, as soon, as any Science is invented, and put in Practice, it, as we, immediatly tends to change, depravedness, and annihilation. Thus hath it happ'ned to the Spagyrick Art, which for Antiquity is scarcely inferior to any, and for its use and benefit in the Medicinal part, most worthy of esteem: yet because Alchimy, and true Medicine (like *Pylades and Orestes*) were inseperable, without the dissolution of either, sosoone as the Hermetick Science expired in the primitive Phisitians, that Medicine by a like Fate was extinct also. For, when Impostors assumed these Arts, and converted the true, and genuine use of them into abuse; they successively declined, and thence forth were enervated, and forgot, so, as both the one, and the other remained as dead, and if in the World, were not known, or discovered for many Ages, until that incomparably guifted Naturalist *Theophrastus*, presented both in their pristine beauty to the World. But at first fight neither could find acceptance, especially among the Learned, who with Tradition were so egregiously blinded, as between their judgement; and the vulgar censure (which decries all for monstrous, that it self hath no knowledge of) was little or no difference. Yet, in success of time, by the indefatigable Industry of their *Patron*, they were admitted by some: afterward, the necessity of that time gave being to experience, whereby, what was before censured, and

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condemned by all, was then approved, and received by many. Nevertheless, as it hath happ'ned in all Ages, so, at that time also evil, and corruption intruded, and mixed themselves with these most noble Sciences: and even in that very Age, the contemporaries with PARACELSUS were Pseudochimists, and egregious Apostates from the true light by him discovered: the cause of their Apostacy, (as he himself declares) was filthy lucre; which hath been the utter ruine of all necessary disciplines, unto this very day. Notwithstanding this, of his Disciples not a few, with great diligence followed their Masters footsteps, and although they could not arive to so great, and height of knowledge, in the unutterable Mysteries of God in Nature, as he did; yet with sincerety, and uprightness, they pressed after so exact an imitation of him, as by God and Nature was permitted to them; especially in the Medicinal part of his Doctrine. In which, they could in no wise proceed aright, without the knowledge, and experimental understanding of ALCHIMI in its manual Practice; therefore, they first set their hands to the work, as PARACELSUS himself did; and afterward practised Medicine to the glory of God, and for the good of their needy Neighbour. Among these, our Author here was not the least, as by the subsequent. Work is evident; who although a man undoubtedly of as good literature, and consequently as well educated, as any in his time, disdained not to foul his fingers; but, in his younger years, studiously laboured in Pyrotechny first; and so, from a Chymical Laborator, ascended to the degree of a Phisitian; not forsaking his wonted diligence, and usual observance of the wonders of Nature, discovered by Vulcanick Operations. Nor was he unmindful to take a view of Natur's own Work, in her signating individuals of her own producing; as is evident by his sublequent Book of *Signatures*. Thus, in this *Author* you have his Royal Chimistry, which is the operation of Art, vegetated bu humane industry; and his *Signature* of things, which is Natur's own Artifice, by Man observed.

Wherefore, if a disposition in Nature, and the desire of doing good, prompt any Man, to seek after the knowledge of this necessary Science; and his Genius dictate, that the true entrance there-into is by Industry, and manual Labour: for a guidance in this, he now hath the *Tyrocinium of Beguinus* in the English Tongue; which opens a gate for any ingenious intellect, with great facility to enter into Alchimy. And for an introduction into Medicine,

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here is presented this Author *Oswaldus Crollius, &c.* and at the end of his Books, the *Practical Chymistry* of *Dr. Hartmannus*, a Man of no lesse experience in preparing, and adhibiting *Spagirick Remedies*, then himself, as appears by his Learned commentations on the present Work. Both together seem to make an intire System of *Chimical Medicine*. The annotations are all printed in a Roman Letter and what is of the Authors, is easily distinguished by the Interposition of Letters, thus (a) Alphabetically, directing to the peculiar Notes thereupon. After the Annotations, and among them, you have several experiments of the *Animadverter* pertinently interwoven; and inserted. By which the present Work is not (as hath happened to many) obscured, and made worse, but illucidated, enlarged, and rendred more plain, and better to be understood.

Therefore candidly accept of these; time may bring to light more necessary Books of this Kind. In the mean while, if these be ingeniously used, no Man (I hope) will have cause to repent the imploying of his time therein. *Farewell*
