

(1596)

*variè ex-
ferri &
stercora-
tam.

mus. *Ambra grisea* valde candicantis, & ut vocant finis-
simæ, affervo partem * quinis conchylis, & particula ligni
purridi inhaerente. Cerrum argumentum boni atis gradum
à diuturnitate elotionis, & morà in maritimis fuisse affecu-
tam. Sed quot capita, tot sententiæ, abundet igitur
quisque suo sensu, donec tempus, & curiosorum labor
certiora revelent.

V. *A Letter from Dr William Oliver, Physician and
Fellow of the Royal Society, to Mr James Petiver,
F. R. S. concerning the Jesuits Bark.*

S I R,

P*eru Bark*, comes from a *Tree* about the bigness of a
Plumb Tree, with *Leaves* like *Ivy*, but not quite so big,
and are always green. The *Indians* call it *Querango*. 'Tis
gathered in *Autumn*, and the *Rind* taken off all round, as
well from the *Trunk* as *Boughs*, which grows again in four
Months, as *Cork* does: The *Trunk* is about the *Bigness* of a
Mans Thigh: It bears a *Fruit* not unlike a *Chestnut* (except
its outer *Rind* or *Shell*) which is properly call'd *China China*,
and is esteem'd by the *Natives* beyond the *Bark* taken from
the *Trunk* or *Boughs*. This *Account* I received from an *In-
genious Apothecary* at *Cadiz* in *Spain*, A. D. 1694. who had
lived in *Peru*, and seen it growing, and gathered it several
times: From this *History* I made this *Observation*, that proba-
bly *China China*, or the *Rind* of the *Fruit*, was first only
in Use, and the more powerful *Medicine*, used in smaller
quantities, and that the *Bark* of the *Tree* came not into
play till some time after; when the *Vertues* of it, known
in *Europe*, occasioned a greater demand for it, whether
this be a just *Observation* or no, I submit to your better
Judgment.

VI. Part