

PRESCRIPTION, DESCRIPTION: A DOCTOR-INVALID AND HIS BROTHER EXPLORE THE AZORES

by
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ABSTRACT

Joseph Bullar, a Southampton doctor, visited the Azores in 1838, accompanied by his brother, Henry. The brothers recorded the experiences and impressions of their voyage and eight months' residence in the archipelago, resulting in a highly detailed and complete account of Azorean life of the period. This article focuses on Joseph's double facet of doctor and invalid. Joseph's professional interest in the healing effects of the climate and unique geological properties of the islands, particularly the Furnas area of São Miguel, lends the narrative a precision and objectivity which are complemented by more subjective and reflective passages where the author emerges in the role of the invalid in search of a cure.

RESUMO

Joseph Bullar, um médico inglês de Southampton, visitou os Açores em 1838, acompanhado pelo seu irmão, Henry. Os irmãos registaram as experiências e impressões da sua viagem e estadia de oito meses no arquipélago, resultando num relato extremamente pormenorizado e completo da vida açoreana de então. Este artigo foca a dupla faceta de Joseph, como médico e doente. O seu interesse profissional nos benefícios do clima e propriedades geológicas próprias das ilhas, sobretudo da zona das Furnas em São Miguel, dá à narrativa uma precisão e objectividade complementadas por passagens mais subjectivas e reflectivas onde o autor surge no papel dum doente à procura duma cura.

A *Winter in the Azores and a Summer at the Baths of the Furnas* offers a unique portrait of life in the Azores in the nineteenth century. The principal author, Joseph Bullar, a practising physician, visited the islands in the hope of prescribing a remedy for his own ill health. The account of his experiences reveals this dual perspective of doctor-invalid: the precise, scientific language of a doctor, with a remarkable capacity for objective enquiry and observation; and the

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subjective, reflective, romantically inspired discourse of the invalid who finds solace in the beauties of the natural world. The appeal of this work may in part be attributed to this duality of approach and richness of expression.

From as early as the sixteenth century the archipelago of the Azores has been the subject of reports and narratives written by British visitors to the islands, and which, despite their diversity of form — letters, journals, descriptive accounts, essays, etc. — are encompassed by the general term «travel literature». The majority of these works were written in the nineteenth century, when improvements in transport and intensification of trade between Britain and the Azores offered greater opportunity for travel. The island of São Miguel (St. Michael's) enjoyed a boom in the orange trade during the first half of the century and Britain was the chief importer. It was at the peak of the orange trade that a British-built orange schooner made its first voyage to São Miguel, carrying aboard Joseph Bullar, accompanied by his brother, Henry.

The brothers were to visit the three groups of islands during their stay. They left Cowes, on the Isle of Wight, on the 12th of November, 1838, arriving in São Miguel on December 6th, having endured a long and stormy passage. The winter months were spent in São Miguel, and in the spring they toured the central islands of Faial, Pico and São Jorge, and the western islands of Flores and Corvo. At the end of May, 1839, they returned to São Miguel, spending the summer in the Furnas valley, before sailing back to England, via Lisbon and Vigo, and finally arriving in London on the 20th of August.

The account of the brothers travels was published two years later by John Van Voorst of Paternoster Row, in the form of a journal. The advertisement of the work states the authors intention «to convey to others, as clearly and faithfully as they were able, their own impressions of what they saw» — hence the appropriateness of a journal form. They later comment that «memory, as Gray has somewhere said, is ten times worse than a lead-pencil, and half a word from the spot is worth a cart-load of reflections». The two volume work, comprising almost eight hundred pages, is illustrated by woodcuts based on the brothers' sketches of the characters and scenes they observed. Each stage of the travels is complemented by vivid descriptions of the scenery, the inhabitants and their physiognomy, customs, dress, and other features of interest. An extensive appendix relating to the climate of São Miguel, its diseases, and the benefits of its climate to the sick, detailed chemical

analyses of the springs of the Furnas valley, information for visitors to the Azores, and fourteen pages of meteorological tables, contributes a wealth of practical information.

Extracts of *A Winter in the Azores: and a Summer at the Baths of the Furnas* were translated into Portuguese and included in Bernardino José de Sena Freitas' *Uma Viagem ao Vale das Furnas na Ilha de São Miguel em Junho de 1840 (A Journey to the Furnas Valley on the Island of São Miguel in the Summer of 1840)*¹. Sena Freitas was interested in the works of foreign visitors to São Miguel, especially those which refer to the Furnas valley. In his opinion the Bullars wrote with more intelligence and prudence than other writers, although he criticizes the piquancy of certain episodes of their account². Sena Freitas gives special attention to the passages referring to the chemical analyses and medical properties of the Furnas waters.

The first complete Portuguese edition of the Bullars' account was translated by João Hickling Anglin, a descendant of Thomas Hickling, and published in 1949³. Extracts from the translated version appear in an anthology of nineteenth century texts entitled *Estrangeiros nos Açores (Foreigners in the Azores)*, compiled by João Emanuel Cabral Leite, and published in Ponta Delgada in 1982. In March, 1984, the Ponta Delgada Public Library organized an exhibition of travel books and scientific reports by foreign visitors to the archipelago, and two years later Anglin's translation was re-edited.

As is the case of many authors of travel literature, neither brother was a writer by profession. Biographical information about Henry is scarce, but he was apparently a painter. Joseph, to whom the account of the experiences has been largely attributed, was later highly esteemed as a doctor, particularly for his services to the Royal South Hants Infirmary, where he worked together with his brother William for almost 30 years of his career. Joseph's life is outlined in a memoir by his fellow associate of the Southampton Medical Society, Henry Dayman, F.R.C.S., entitled *The Beloved Physician, a Memoir of the late Dr. Joseph Bullar*, published in 1869, the year of Joseph's death. It reveals Joseph as a man of many talents, not only a distinguished physician, but also a geologist, botanist, and amateur art critic, and the author of numerous medical papers, as well as a collection of philosophical tracts.

Ironically, Joseph's dedication to his career was to cause the deterioration of his own state of health. Born in Southampton, in 1808, he received an early education at home, and embarked on his medical

career in 1824, as a pupil of the medical surgeon, Dr. Thomas Salter, at Poole in Dorset. In 1828 he continued his studies at St. Bartholomew's Hospital, London, and became dresser under Sir William Lawrence the following year. His studies then took him to Paris and Dublin, and later to Edinburgh University, where he completed his Master's Degree in 1833. He returned to Southampton to commence practice in the same year. Several of his colleagues became victims of an influenza epidemic, and Joseph was forced to undertake a heavy work-load. The strain proved too great for him and he consequently suffered paralysis of the legs, which left him an invalid for the rest of his life, despite his various searches for a cure.

It is hoped that the details of Joseph's life offered by Henry Dayman's *Memoir* will put an end to the confusion over the identity of the brothers, and the mistaken belief that Henry is the invalid. The preface to the Portuguese edition suggests that one of the objectives of the brothers' visit is the hope that the mild climate will be beneficial to Henry's ill health⁴. Dayman states that «... in March, 1837, he had an attack of paralysis, from the effects of which (in his legs) he suffered more or less all his life... Joseph's health did not improve in a satisfactory manner during that and the greater part of the following year, and, accordingly on the 12th of November, 1838, having been recommended to try a change of climate, he left England, accompanied by his brother Henry, for St. Michael's ...» I have found no textual evidence to contradict this fact. Indeed, if Joseph is considered to be the principal author, (Cortês-Rodrigues' preface goes so far as to suggest that he be the sole author⁵), it would seem logical that the reference in the advertisement to the «Journals of an Invalid and his companion», should qualify Joseph in the predominant role. The first person narration appears to be principally that of Joseph Bullar, clearly so in the passages referring to medical matters, and there is little doubt that he is responsible for the following passage: «One of the many conveniences of this town of Vila Franca to invalids is that baths of the mineral waters of the Furnas can be procured during the winter, when a residence in the valley is out of the question. I have a hot bath from thence every morning». This gives a clear example of his tendency to generalize rather than write from a more subjective, individual view-point, perhaps influenced by his training as a doctor.

It is difficult to determine the extent of Henry's collaboration, but there is certainly evidence of his contribution to the account, such as when the brothers are leaving Vila Franca for the caldeiras at Ribeira

Grande: «There were as many as twenty patients on the stair-case, clamouring Senhor Medico for advice, and mixing noisy thanks with entreaties as they pressed upon him, when he came into the street». No doubt he was also responsible for many of the sketches used to illustrate the work.

Mainland Portugal, Madeira, and to a lesser extent, the Azores, were frequently sought by northern Europeans, attracted by a mild climate and wealth of natural spas. Joseph's choice of the Furnas valley as a health resort was perhaps prompted by his friendship with the doctor Sir James Clark, who had written a book on the benefits of the climate of southern Europe, including general information on the Azores. Clark was an acquaintance of Professor Graham of University College, London, who carried out analyses on the Furnas waters, on samples brought to England by Lord Napier, who was connected with the Liberal expedition of 1832, commanded by Admiral Sartorius, in support of King Dom Pedro and the constitutional forces. Another British travel writer, Captain Edward Boid, accompanied this expedition, and in 1834 his *A Description of the Azores or Western Islands* was published⁶. This book refers to the Furnas valley in some detail. Joseph Bullar sent further samples of the Furnas waters to Sir James Clark, to be analysed by Professor Graham, the results of which are published in the appendix to Joseph's account.

The Furnas valley was recognized as a health resort as early as the first half of the seventeenth century, according to two well known historians of the area, the Marquez de Jácome Corrêa⁷ and Urbano de Mendonça Dias⁸. Situated towards the eastern side of São Miguel, north of the town of Vila Franca, the Furnas valley was first inhabited after the Vila Franca earthquake in 1522, when the forest was cleared to provide wood for the survivors. Those who remained began cultivating the land, and a hermitage was built there. These early inhabitants became aware of the existence of a variety of natural springs with healing properties, and when Jesuit priests came to the area they began to investigate the particular effects of the waters. Apparently, news of the Furnas had reached Britain by 1628, and was mentioned in a book by Purchas, chaplain to the Archbishop of Canterbury⁹.

The violent earthquake in the Furnas region in 1630 forced survivors to abandon the area, which remained isolated for almost another century. The Jesuits continued their efforts to arouse interest in the area, and may well have constructed the first bath houses, and accomodation for the sick, had they not been expelled by the decree

of 1759. This work, however, was undertaken by private individuals who owned property in the area: simple huts were erected as bath houses near several of the «caldeiras» or natural hot water springs, and the Convento de Alegria provided accommodation for visitors.

The first official report of the area was ordered in 1787, and an early map of the springs and caldeiras was drawn. Samples of the waters were analysed and the results were later published in Lisbon. This report created widespread interest in the region, and the following decade a number of visitors sought cures there.

One of the first physicians to investigate the therapeutic effects of the waters was Dr. William Gourlie, of Scotland, who had already set up a clinic in Madeira. He visited São Miguel in 1791 to analyse the Furnas waters, and discovered their effectiveness for cases of rheumatism. His results were published in the *Edinburgh Medical Review* with which Joseph may have been familiar.

The geological phenomena of the lush and fertile Furnas valley holds particular fascination for northern European visitors, and Joseph and Henry devote pages of their work to the description of its numerous springs and caldeiras. The principal caldeira, a sulphurous hot water spring, from which «water comes hissing and boiling out of the ground into a basin about two feet across, from which it flows through small channels of stone to provide water for the baths», produces the terrifying sensation «that it is just possible that the crust on which you stand may give way, and divulge the hidden force below; for the ground trembles, and a pumping sound, like that of a powerful engine at a distance far below you, is going on with great regularity of movement, impressing you with the conviction that the ebullition on the surface of the ground is only the result of this pumping, and that the power at work beneath your feet would, if it were not for the vents you see about you, blow up the whole surface on which you stand». This passage demonstrates the lengths to which the brothers go to give a vivid and exact impression of their experiences.

Particular attention is given to the beneficial properties of the Furnas baths and spa waters. The warm baths are much appreciated by the brothers, followed by a drink of water from the iron spring: «Most invalids feel that before-breakfast existence is burdensome, but this bath and draught of liquid iron were as a breakfast in producing serenity and happiness, and were more than a breakfast in givin warmth and briskness, and a feeling of health». The habit of taking the baths is fully described in Volume Two, in passages which reveal the subtle

humour which underlies the narrative: «let a rheumatic and sour-tempered Englishman, exercising his national privilege of grumbling to its fullest extent, and whose every word and work, complexion, gait, and temper, whose very clothes, hanging on the pegs of the bath-room, indicate bile, after despising the appearance of these rooms, slowly, quietly, otter-like, subside into a sulphur-bath, tempered ... to the moderate warmth of 95°: and then let him confess whether he be not at once a wiser and better man, whether his discontent has not lessened, his lust for purple and fine linen vanished, and his care for marble and pump rooms faded away»¹⁰.

The Bullars remark on the Azorean tendency to accumulate fat, but are surprised by the baths' efficacy in reducing weight. «They say that men, who when they arrive at the Furnas look like huge hills of flesh, after soaking an hour a day in the very hot water, ... return so slim as to be hardly recognized by their nearest friends ... As a remedy against obesity these baths may be highly useful, for they are means likely to be employed, as they require no self-denial. Order a sensual man to take hard exercise, little sleep, and less food, and you are sure to be unattended to; but direct him to use a luxury, and he may, in following his old habits, take the advice».

It is in such passages that Joseph's identity as doctor and invalid emerges, even though the book is related almost entirely through a first person narrator. He appears to regard himself predominantly as invalid, rather than doctor, hence the reference to the account as «Journals of an Invalid and his companion», and he appears to have been inspired by Henry Matthews' *Diary of an Invalid*¹¹, first published in 1820, which is cited at the beginning of the journal. No doubt he is drawing on personal experience, when he remarks on the effects of the uncomfortable sea passage: «The inconveniences an invalid can undergo on board-ship without injury are astonishing. He takes no cold, although drenched with salt water, and sleeps in damp sheets, and uses unaired linen, without any ill effects». He frequently praises the temperate climate of the islands where «to an invalid, a morning of 'shapeless idleness' on the sunny shore under the shelter of the rocks ... is refreshing beyond measure», and later adds that «one of the advantages of change of climate is the hope that it constantly supplies him with, of emendment», and then reflects that «as his hopes vanish one by one, ... and his vain or absurd expectations are disappointed, he hopes for a purer ray, a more serene enjoyment». Maybe Joseph was already doubtful of recovery. In fact his health continued to deteriorate and,

despite subsequent visits to Grafenburg and Madeira, he was afflicted by deafness in 1841. He had to rely upon the support of his brother William throughout the rest of his career as a doctor, and finally died from heart disease at the age of 61. As his health declined he appears to have turned towards inward reflection, and his philosophical tracts were written towards the end his life.

This tendency to reflection and contemplation emerges in many of the passages describing the scenery and natural beauty of the islands. The narrator assumes a more subjective role as, inspired by his surroundings, his imagination is given a freer rein. The language acquires an almost lyrical quality, characteristic of the Romantic school. In fact there are numerous citations from the works of Romantic writers, indicating the Bullars' identification with Romantic literature.

The particular beauties of each island visited are a source of inspiration and admiration. Comparisons are also frequently drawn between the archipelago and Great Britain. São Miguel, on first sight, is «grand and stupendous», in contrast with the «tame scenery of the south of England, with its 'pale and white-faced shores'»; Pico, a «pleasant 'Isle of Stones'», offers a marvellous view of Faial, «an incomparable island» of «rich and fertile beauty». Pico, despite its harsher volcanic landscape, is equally impressive, particularly Pico mountain, which dominates the island: «The hoary head of Pico presents a great variety of beauty. One afternoon it was lightly powdered with snow, so as to give a tint of sober olive; with a larger quantity of frost or snow, and stronger and more direct sunshine it has looked like dead silver: at another time it was tipped with fire, — a few light mists would shut it entirely out, or where transparent, give it a wan and visionary hue ...» The grandest scenery of the Azores is alleged to be that of Flores Island. Particular sensitivity is shown to the effects of the natural elements on the landscape: «In one place the sunshine glittered on a thin silvery waterfall, which slowly turned over the edge of a distant precipice, — in another it sparkled through a shower of spray, into which a snowy thread was broken in its long fall from the heights; and as the soft clouds of vapour, into which other waterfalls dispersed, were wafted to and fro in the light evening breeze, like the cloud of incense from a censer, — it lightly tinged them with gold». The brothers' mutual interest in painting perhaps contributed to this sensitivity to colour, light and texture.

Joseph's knowledge of natural sciences, particularly geology and botany, offers an objective component which compliments the

descriptions of natural scenes, as the precise, scientific language of the doctor comes into play. Throughout the tour, geological phenomena are closely observed, samples taken, and each particular feature noted. The description of a cavern near Agua d'Alto, on the south coast of São Miguel, which would no doubt escape the notice of most travellers, occupies almost a full page of the narrative. The size, appearance, formation and structure of the cavern are outlined, followed by this reference to its geological composition: «The rock of which the sides are composed appears to be greenstone; the constituent parts being imperfect crystals of yellow felspar, nearly equally mixed with grains of augite and hornblende». Such remarks clearly demonstrate his adept use of technical language. The flora of the islands is referred to with similar attention to detail and accuracy. Additional personal remarks stress the fact that such information is the result of direct observation.

In spite of his ill health, Joseph did not cease his professional activity during the stay, and took the opportunity to study the effect of the climate and geological phenomena, and the diseases of the islands, which are described in further detail in the appendix. He mentions that he observed 465 patients in São Miguel alone, and the narrative contains several references to his attending the sick, as well as comments on hospital conditions, and the shortage of medicaments. In Vila Franca his services are constantly called upon: «as English medical men are much esteemed by the Azoreans, and there are none in this town, I am likely to see most of the diseases of any standing of the inhabitants of this part of St. Michael's». His patients range from the wealthier «morgados», to peasants, but the mode of payment is always the same: «abundant thanks and blessings», accompanied by great solemnity and ceremoniousness, which rather irks the doctor: «they waste your time most unconcernedly... they wait with exemplary patience, but, unfortunately, they estimate your moments as of just the same value». Nevertheless, we see that Joseph is always prepared to interrupt his travels to tend to those seeking his aid.

Dedication to his profession perhaps increased Joseph's sense of consideration, human understanding and fairness of judgement. Henry Dayman remarks upon the influence of Joseph's father, John Bullar, who was a widely respected school-master, and undertook his son's education until he left home to begin his medical studies: «... it may be said that Joseph owed much of that breadth and independence of view which distinguished him in after life to the early training of a father, who was himself a man of large mind, sholarlike in his tastes

and pursuits, charitable in his principles, and free from all sectarian narrowness...». Whereas other travel writers have tended to be harsh and even scathing in their criticism of the Azorean people and way of life, Joseph balances his opinions carefully, or tempers them with touches of humour or mild irony. He considers that the «disregard of truth, a want of plain-dealing, and a love of 'finesse'», are the principal defects in the Azorean character. He also criticizes their «laziness and indolence», but attributes this largely to the climate, from whose influence he himself suffers, and concedes «they appear no less happy, and, perhaps, more contented than richer and more restless Englishmen».

The brothers never fail to mention the good-humour, generosity, and simplicity of the Azoreans and are impressed by the good looks of the women and the healthy, robust children. They are also much indebted to the warm hospitality of the American Vice-Consul, Thomas Hickling, who provided them with accommodation both in Furnas and Vila Franca, and that of Mr Dabney, the American Consul, who entertained them in Faial and made arrangements for their stay in Pico. Hickling's residence in Furnas was built by his father, Hickling senior. This summer chalet, known as «Yankee Hall» was opened to the community for parties and dancing at weekends, and foreign visitors were welcomed to stay there. The openness of the Americans is contrasted with the typical English attitude to accommodating a stranger, as a «disagreeable infliction» and unnecessary in a country covered with inns.

There are areas where strong cultural differences result in a more limited comprehension, both on the part of the traveller, and the communities he encounters. The Bullars' awareness of such barriers is apparent, such as when they refer to a friar they met in São Miguel, whose limited concept of Britain (or «London» as he called it), was a source of amusement, especially in his consideration of Protestant beliefs. At the same time they recognize that «his knowledge of England was about as extensive as our ignorance of his native place; an ignorance participated in by a large class of persons, ecclesiastic as well as civil, within the compass of her Majesty's dominions», and provide a series of anecdotal examples of such ignorance.

The Bullars admit that it is the association with the orange-trade which is foremost in the British concept of the Azores: «St. Michael's ... is strongly associated in one's mind with sweet juicy oranges», and stress that communication is facilitated by «the constant intercourse

with England during the orange season, that is, from December to April». It is worthy of note that in 1839, over 95,000 chests of fruit, each containing an average of 750 oranges, were exported. There are many references to the orange-trade and descriptions of the orange gardens throughout the work.

In the case of England and Portugal, the divergence of religious beliefs and practices heightened intolerance in attitudes, although the Bullars treat the subject with relative caution. Their personal religious convictions become clear, and they are as quick to find fault with the behaviour of their compatriots as they are to criticize that of the Portuguese. This ambivalence becomes clear when they describe one of the Sunday processions: «the detail of these lent processions is poor. To an unaccustomed Protestant eye they are often grotesque and ridiculous; but the people here regard them as very beautiful, and, in general, seem serious and reverential when they pass. And yet even to a Protestant, the scene in the square, when the image of Christ first made its appearance, was striking». The Azoreans' limited concept of Protestantism is also remarked on: «We endeavoured to purchase a curious crucifix, as a relic of the place; but they would not sell it to heretics; and doubtless they were right, as they seem to imagine Protestants to be Pagans». Both sides are again considered in their reflections on outward modes of worship: «Why is it that Protestants at devotion are so susceptible of interruption, while Papists are solemn and abstracted? Why does a Roman Catholic girl, telling her beads in church, seem wrapt in devoutness, while a falling prayer-book or late comer-in disturbs the prayers of a Protestant? Is the Papist more earnest, or is he more mechanical in his worship?»

In contrast, the general moral standards, and the behaviour of the clergy come under severe attack. Perhaps the only exceptions are the prior of São Miguel, «the only dignified ecclesiastic whom I have seen in these parts», and Father Lopes, of Corvo Island. The «general laxity of morals and natural voluptuousness» of the Azoreans fails to surprise the brothers where «the priests as a whole body set the example of breaking their vows to God». Several instances are given of the hypocrisy of priests who praise the Catholic ethic of clerical celibacy, and yet appear in public with their mistresses and progeny. The Bullars are surprised to discover that the market is held on Sundays in Ponta Delgada, although they add that the locals usually attend mass at some point in the day. They also remark on the low attendance at the Protestant Episcopal chapel in the town, where only twelve, out of

between one and two hundred residents are present at the service. As for the Protestant orange-merchants, they are described as «the most unscrupulous breakers of the day of rest». The abuse of the clergy's political power is also noted. The Bullars' readiness to pin-point the shortcomings of Protestant and Catholics alike perhaps lends greater credibility even when they seem harsh in their criticisms.

The differences in living standards and the apparent backwardness of Azorean society have been another source of criticism in British and American travel literature, but again the Bullars take a comparatively impartial stand. While they lament the lack of reading habits, and shortage of literature on the islands — there are no bookshops even in São Miguel — they are impressed by attempts to improve education. The wealthier families often send their children to be schooled abroad, and many people have a command of English and French. At the same time they regret that such opportunities are limited to the few who can afford them.

Material comforts are scarce, but the writers seldom complain of hardship. The lack of furniture and means of transport, especially on the smaller islands, the restricted diet, the eastern habit of sitting or squatting on the floor, and the sharing of accommodation with animals in the poorer areas, are aspects frequently referred to. They point out that since Dr. Webster, an American visitor to the Azores, published his *Description of the Azores, or Western Islands*¹² in 1821, the situation appears to have changed considerably, in part owing to the benefits of the flourishing orange-trade: «St. Michael's scatters her golden fruit all over Great Britain ... and in return, she sends the islanders the means of sitting on chairs, looking through windows, riding in carriages, learning to read or write, and of importing the latest female fashion from Paris, or the most recent absurdity in man's dress from London». The Bullars admire the simplicity and grace of many of the traditional Azorean modes of dress, and find the latest French or British styles of the wealthier Azoreans far less flattering. They point out that although the Azoreans gain material comforts and cultural and educational facilities, their traditional values are to some extent threatened as they are gradually substituted by foreign models.

A Winter in the Azores; and a Summer at the Baths of the Furnas has attracted more attention than any other travel book written on the Azores in the nineteenth century, and the recently edited Portuguese version has been warmly received by the Azorean reading public. It offers an extraordinarily detailed and varied picture of life on each of

the islands visited. The authors convey their impressions and observations clearly and precisely, frequently referring to their native culture as a point of comparison. Open-minded and tolerant in their attitudes, nevertheless they maintain a sharp critical awareness of what they observe, which distinguishes them from other travel writers of the century who chose the Azores as their theme. While maintaining a high degree of objectivity, the narrative contains many personal elements, from light-hearted humorous remarks, to wry irony, establishing a sympathetic bond between narrator and reader. Variety of pace and mood relieve the lengthier descriptive passages, resulting in a lively, absorbing, and often amusing account. One can only lament the fact that the work is not more readily available to the British reader, copies of the original being scarce and difficult to trace. Considering the popularity of the Portuguese edition, a re-edition of the original, or, alternatively, a bilingual edition, would enable *A Winter in the Azores; and a Summer at the Baths of the Furnas* to be fully appreciated by those familiar with the language in which it is so skilfully narrated.

NOTES

¹ Bernardino José de Sena Freitas, *Uma Viagem ao Vale das Furnas no Verão de 1840*, Lisboa, Imprensa Nacional, 1845.

² *Ibid.* «De todos os escriptores estrangeiros, que tem tractado da Ilha de S. Miguel, os que escreveram com mais intelligencia, e circumspecção, foram José Bullar, e Henrique Bullar; todavia, algumas das páginas da sua interessante obra não estão totalmente isentas de narrativas picantes, e algumas impróprias de um escriptor scientifico, que não se deve ocupar de certas minucias».

³ Joseph Bullar, M. D. & Henry Bullar, *Um Inverno nos Açores e um Verão no Vale das Furnas*, translated by João Hickling Anglin, with a prologue by Armando Cortês-Rodrigues. Instituto Cultural de Ponta Delgada, 1949. Second edition, 1986.

⁴ *Ibid.* Preface, p. IX.

⁵ *Ibid.*, p. XI. «... se o autor em algumas páginas usa nas narrações o plural, o que também se poderia explicar por forma literária, de muitas outras se depreende claramente que foi só Joseph Bullar quem redigiu este precioso diário».

⁶ Captain Boid, *A Description of the Azores or Western Islands*, London, Bull and Churton, 1834.

⁷ Marquês de Jácome Corrêa, *Leituras sobre a História do Valle das Furnas*, São Miguel, Oficina de Artes Gráficas, 1924.

⁸ Urbano de Mendonça Dias, *História do Vale das Furnas*, Emp. Tip. Ltd. de Vila Franca do Campo, 1936.

⁹ According to the Marquês Jácome de Corrêa, *op. cit.*, p. 25, the Furnas Valley is mentioned in Purchas', *Peregrinações ou relações do mundo e da religião (1613-1626)*.

¹⁰ Interest in the therapeutic effects of the Furnas spas and hot springs is presently being revived. The 19th century hospital is undergoing restoration and modernisation, decorated with the original blue and white ceramic tiles, and is to be re-opened in October, 1988, as a luxury health resort.

¹¹ Henry Matthews (1789-1828), *Diary of an Invalid, being the Journal of a Tour in pursuit of health in Portugal, Italy, Switzerland and France, in the years 1817, 1818 and 1819*, London, 1820, 8 vol. The work was extremely popular reaching a fifth edition in 1835.

¹² John While Webster, *A description of the Island of St. Michael comprising an account of its geological structure with remarks on the other Azores or Western Islands*, Boston, R. P. & C. Williams, 1821.