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The Walled City: Intramuros de Manila

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Japanese are defeated, Lin Soe's party refuses to cooperate with the British civil government and finally wins complete freedom for Sagha. Shortly thereafter he and some of his followers are brutally assassinated by hired Saghan gangsters in the legislative chamber.

To appreciate fully the novel's historical significance, some background in Burmese affairs is required. Aung San (Lin Soe) first attracted British attention when he organized a strike of University of Rangoon students in 1936. He rose rapidly as an anti-British protagonist. In 1940 Aung San and a few associates accepted an invitation to go to Japan to be trained for the part they would play when the Japanese invaded Burma. Returning with the Japanese, Aung San was appointed Minister of Defense. Later he became the chief personage with whom the returning British had to negotiate. Aung San demanded Burma's independence; no compromise was possible. In January, 1947, he was a key figure in the London conference that granted Burma its freedom. His brutal killing six months later was a national calamity. The distinguished Southeast-Asian historian, D.G.E. Hall wrote: "No Burman at the time commanded such personal support or showed such gifts of leadership as Aung San, and what Burma needed more than anything else [at this time] was effective leadership."

Of the two books, *THE SUMATRA* is more engrossing as a work of fiction. *A KIND OF FIGHTING* is distressingly didactic; characters exist largely to engage in detailed debates on British colonialism or Southeast-Asian nationalism. Moore knows his Singapore with a keen intimacy; taking a series of actual events as material, he has created an exciting tale. Both novels, however, can augment the inquiring reader's understanding of a part of the globe where some think the next war may begin—if, indeed, war has ever stopped there.

DONN V. HART

THE WALLED CITY

INTRAMUROS DE MANILA: de 1571 hasta su destrucción en 1945.
By Pedro Ortiz Armengol. Madrid: Ediciones de Cultura Hispánica. 1958. 121 p. of text, 114 p. of plates.

Intramuros, the walled city of Manila, was the original seat of Spanish government in the Philippine Islands. But as a result of World War II the once gay university town, religious center and citadel all in one is now, as one travel guide book has it, a "ruined relic of the Spanish period in Philippine history." Sr. Ortiz has

valiantly attempted to resurrect the relic in a series of incisive if disparate essays on various aspects of the walled city's brilliant past. The result is not a history of Manila but simply a "recordatorio... de la ciudad muerta." Little of what Sr. Ortiz says has not been said already, for example, in Prof. Zaide's *THE PHILIPPINES SINCE PRE-SPANISH TIMES*. What the author has done, however, is to re-fashion the three Spanish centuries of Philippine history into a series of tableaux which carry us in 107 pages from Legazpi to MacArthur.

Legazpi's lieutenant, Martín de Goiti, was responsible for the discovery of the site of Manila. His commander moved the nascent colony from Cebu in 1571, and a city of men in uniform, soldiers and friars, began its existence. The principal problem was *poblar*, and it remained such since the Spaniards in the Islands never attained great numbers. A fort was constructed by Governor Santiago de Vera and the Jesuit, Antonio Sedeño, known even today as Fort Santiago. Its first cannon were cast by a Pampangeño. The stone wall rose around the city while the senior Dasmariñas was governor and it was completed by his son in 1594. Within, the Spanish city grew and church and civil architecture acquired its own distinctive Hispano-Philippine form. Aside from the English conquest in 1762 and an occasional earthquake, life moved at a fairly leisurely pace, right up to the end of the nineteenth century when Rizal and Dewey brought about certain changes. The American regime placidly allowed the walled city to retain its hispanic flavor, even though the surrounding moat was filled in and golf greens sprouted in the shadow of the walls.

Surprisingly, the villains of the piece turn out to be the barbaric "yanquis", whose terrible shelling of Intramuros caused the Japanese to turn against the civil population (p. 105) and an Augustinian monk to lament: "Créame que los daños ocasionados por los bárbaros japoneses, aunque considerables, podían haber sido enmendados con paciencia y tiempo. Pero tras los japoneses vinieron los americanos, y lo que la dinamita japonesa había dejado en pie cayó bajo las cuerdas y las piquetas del ejército yanqui" (p. 109). It is a pity to see a valuable work marred by such inaccurate irrelevancies.

Certainly the more valuable and interesting part of the book is the 114 pages of *láminas* which include maps and views of Intramuros and sketches of its inhabitants. Architecture, town planning, types of clothing and the details of daily life show up brilliantly in these reproductions of originals preserved for the most part in the Archivo de Indias, the Museo Naval of Madrid and private collections. A number of photographs of pre- and post-war Intramuros rounds out the pictorial history of the walled city.

A great deal still awaits the researcher in Philippine history, particularly in the economic and social fields. A general work of this type, however, will always be welcome, and we hope it is the forerunner of much to come.

NICHOLAS P. CUSHNER

THE DIARY OF PIUS II

MEMOIRS OF A RENAISSANCE POPE. Translated by Florence A. Gragg, edited by Leona C. Gabel. New York, G. P. Putnam's Sons 1959. 381 p.

The present volume is a popular abridgment of *THE COMMENTARIES OF PIUS II*, a five-volume translation from the original Latin published by the Smith College Studies in History. After many years of literary detective work by the renowned historian, Pastor, the original manuscript was finally attributed to its real author. The English translation is based on the original Vatican Codex Reginensis 1995, and contains many interesting passages which had been excised from previously printed editions of the Latin. In the present abridgment, these passages are italicized and often contain some of the most personal and pertinent comments of Pius II, not all of them edifying.

It is not often that one has as a source the personal diary of a pope. That is precisely what this work is, although it is couched in the third person narrative form. Aeneas Silvius Piccolomini of the noble clan of Siena of that name, grew up in the turbulent world of the Renaissance and his quick and active mind soon brought him into prominence both as a literary figure and an astute politician. Already a well-known humanist, he turned up in the schismatical Council of Basle as secretary to the anti-pope, Felix V, and as a defender of the conciliar theory. But his perceptive political intelligence soon showed him that he had started out on the wrong foot, and when opportunity presented itself, he accepted the offer of the Emperor Frederick III, thereby withdrawing himself to a safe neutral position in ecclesiastical affairs.

From that point on one witnesses the gradual transformation of the career diplomat and humanist into the zealous pope and churchman. The document itself is frank, revealing and highly personal even to the point of prejudice. His regard for his own abilities and opinions is almost naive; equally clear is his contempt for those who oppose him—for the growing merchant class, as well as for the enemies of the papacy.