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Mindanao Martyr: Purpura De Sangre Martirial En La Corte Del Rey Moro Cachil Sultan Corralat

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verted Ignatius was influenced (254-316). Robert Ricard, of the Sorbonne, Paris, essays reasons for two outstanding traits of Ignatius' spirituality, namely, the complete absence of any trace of mystical nuptials and his intense devotion to the Most Blessed Trinity (431-436). Gregorio Marañón, *de las RR. Academias Española y de la Historia*, contributes "Notas sobre la vida y la muerte de San Ignacio de Loyola" (134-155).

In general the whole volume is truly a labor of love and of scientific excellence, a tribute not only to St. Ignatius but to the serene competence of modern hagiographical scholarship.

FRANCIS X. CLARK

MINDANAO MARTYR

PÚRPURA DE SANGRE MARTIRIAL EN LA CORTE DEL REY MORO CACHIL SULTAN CORRALAT. By Hilario Marin, S.J. Zaragoza: "Centro Javier", 1955. Pp. 224.

Cachil Corralat was the Sultan of Mindanao, who, together with Bungso, the Sultan of Joló, was responsible for the savage Moro deprivations in Mindanao and the Bisayas during the first half of the seventeenth century. The Spanish Governor, Hurtado de Corcuera, razed their strongholds in Lamitan and Joló, but the Sultans were able to escape, and years later regained their power. Instead of dealing them a second blow, the Spaniards decided in 1645 to try to win their friendship. The man chosen for this most delicate task was Fr. Alejandro López, S.J.

At the time of his choice, Fr. Alejandro López, S.J. was the Rector of Zamboanga. He had been eight years in that mission. He was in the battle of Joló in 1638, and remained in that island for over a year planting the Faith among the Joloans. From there he went to Buhayen, the land of Corralat; and from there he evangelized the Sibuguey district. He spoke the language of the people. He defended them against anybody, even high Spanish officials, who mistreated them. The people knew this, and they looked up to him as their friend. Corralat himself called him, "my brother."

Through Fr. López's offices, Corralat signed the treaty of friendship with Spain, on June 24, 1645. In the following year, Fr. López succeeded in having the reluctant Sultan of Joló do the

same. Corralat's men, who rowed the boat that carried Fr. López home from the conference sang his praises thus:

Better a priest than all the Spaniards; the priest has accomplished in one day what all the Spaniards could not achieve in many years; better the tact of the priest than the force of the Spaniards; long live the priest.

Ten years of unstable peace passed, and one day a Moro ambassador from Corralat appeared in Manila with complaints against the Spaniards. The Royal Audiencia decided to send an ambassador to reassure the Sultan. The choice again fell on Fr. López. At this time he was assistant to the Jesuit Provincial in the Philippines.

Fr. López was ignominiously received by Corralat. When he insisted that the Sultan become a Christian, the Sultan was so infuriated that he stood up from his throne, looking for something to hurl at Fr. López. But the queen restrained him, embracing him to remove the kris that was hanging from his belt. The peace conference was punctuated with angry words.

Three days later, on December 3, 1655, Fr. López received a message, supposedly from the queen, asking him to see her because she had something to reveal to him. When Fr. López came near the Sultan's house he was stabbed and hacked with *campilans*. He died kissing the crucifix. The first man to strike Fr. López was Baratamay, the king of Buhayen and nephew of Corralat, but it was generally believed that the Sultan himself was behind it all.

Púrpura de Sangre aims to prove that Fr. López was a martyr in the strict sense of the word, i.e. that he died voluntarily for the faith. But the author's conclusion is only a private opinion. The authoritative judgment must come from the Church. Perhaps, one might argue that the religious motive of the killing is not sufficiently clear, because Fr. López went in the capacity of ambassador of the state that Corralat hated; perhaps, what the author calls "zeal" was a kind of rashness. But let us leave this to the "devil's advocate."

The book is not a "popular life" of Fr. López. It is rather a presentation of documents relative to his life and death. To the student of Philippine history, the book will prove interesting, if he has the patience to plow through small print. It helps to form a vivid picture of Mindanao and Sulu in the mid-seventeenth century.