In 1982, William Henry Scott completed twenty-five years of teaching, scholarship and publication in the Philippines. If the quality of mind and heart that glows through his writings is an indication, as I think it is, of what he has been as a teacher, it is not difficult to understand why he has been called the writer of "the fifth Gospel." The association with the Gospel is not accidental, for Scott is an American Episcopalian lay missionary who chose to be a teacher of history; and has become a historian of outstanding achievement.

In his "Preface" to his "Prehispanic Source Materials for the Study of Philippine History," he wrote:

The author . . . wishes well to the Filipino people and believed that their future destiny is already planted in their past. He is a professional missionary convinced that no people will take its full place in the common family of man without a sense of that destiny. And he is a history teacher whose classroom experience in another Oriental republic has persuaded him that the substitution of popular mythology for sound history will quickly bankrupt that sense of destiny. What more could he ask than the opportunity to contribute his little mite to stay that bankruptcy?¹

The writing and teaching of "sound history" has been Scott's obsession. Although he has been popularly known as the historian of the Igorots, he has made a more basic contribution to Philippine historiography — that of methodology in history. In 1963, an article of his titled "The Proper Use of Documents," and pub-

lished in *Philippine Studies*, aroused a good deal of controversy. His 1968 "Prehispanic Source Materials . . ." was a superb work of historiographic sleuthing. After he unmasked some dozen documents and "codes" (including the famous Maragtas and Kalantiaw), no Philippine history textbook could remain unchanged, except by those who would prefer popular mythology to sound history. This work did not prescribe a method — it demonstrated method. More recently, "Cracks in the Parchment Curtain," noted the well-taken warning of Teodoro Agoncillo against careless use of Spanish documents for the writing of Philippine history "because the colonial government enjoyed a monopoly on the production of source materials." "Yet," Scott argues, "there are cracks in that curtain, chinks, so to speak, through which fleeting glimpses of Filipinos and their reactions to Spanish dominion may be seen." His works which appear in his 1982 book (by New Day Publishers), *Cracks in the Parchment Curtain and Other Essays in Philippine History*, exemplify his method of gathering "glimpses of Filipinos" in the past, and from them of constructing a fairly good picture of what happened "in those days."

The rigor of his methodology as a historian has been the fruit of strict mental and moral honesty. That honesty has not been lost on his students nor on many of the sons and daughters of the Mountain Province whom he had adopted as his own kinsmen. (Home for Scott is not in Detroit, U.S.A., but in Sagada, Mountain Province.)

As his teaching and scholarly output began to bear fruit in an ever growing "sense of destiny" in the youth within his reach, and as that sense of destiny converged with other forces unleashed on Philippine society in the late sixties and early seventies, it was to see what the Gospel put so aptly: "the blind see, the lame walk . . . the deaf hear . . . to the poor the Good News is preached." (Luke 7:22) They saw the grave inequities in Philippine society, they walked the streets to protest against injustices or the failure of man to love fellowmen. People high and low heard the protests, and the poor learned that they did not have

3. Ibid., p. 174.
4. Ibid.
to be oppressed all their lives. Then (1970-72) Scott’s troubles began in earnest.

President A. M. Guerrero of Trinity College of Quezon City, in a letter dated 23 October 1972, informed Scott that his “services will no longer be needed after the close of office hours on Monday, October 23, 1972.” Guerrero believed that Scott had “engaged in certain activities which contravene the guidelines issued by the Department of Education through its Department Orders Nos. 27 and 30.” He was a threat to the “interests — even the continued existence — of the College.”

The Secretary of the Department of National Defense, Juan Ponce Enrile, issued an “Arrest, Search and Seizure Order” (ASSO) on 29 December 1972. The object of the ASSO was the “Residence of Dr. William Henry Scott at Trinity College Compound.” He was accused of “subversive activities.”

On 13 March 1973, Special Prosecutor I.L. Mariano of the Commission on Immigration and Deportation charged Scott with crimes and acts that made him “an undesirable alien,” and recommended that the “respondent be deported immediately from the Philippines . . . because his presence has been and will always be inimical to the peace, security and tranquility of the community.”5 Meanwhile, Scott remained under military detention.

By June 1973 he had been cleared by the deportation board, and the proceedings against him dropped. “I am truly grateful,” he said after his clearance, “for the decision of the Republic of the Philippines to allow me to stay in this my adopted country6 and continue my humble service as a lay missionary, and as a student and teacher of history.”7

As a “student” of history he continued to publish many studies, as the following list will show. As a teacher of history he was reaching out to students in many, and sometimes distant, places. He was a professorial lecturer at the University of Santo Tomas graduate school, at the University of the Philippines in Diliman, Quezon City, at the University of the Philippines in Baguio, and, of course, he was back at the Trinity College compound, where he

5. Citations from the original communications are from copies obtained by this writer from Dr. Scott.
6. He was accepted as a quota immigrant in 1966.
7. Reported in the Detroit Free Press, 10 June 1973, under the head, “Philippines ends bid to deport former Detroiter.”
taught Church History at St. Andrew's Theological Seminary.

Scott studied at Yale, Columbia, and the University of Santo Tomas where he obtained his Ph.D. in History. His voluminous writings proved him to be a scholar of great quality and brilliance. But the human testimony of “profound respect, gratitude, appreciation and abiding love” from his administrative superiors and colleagues at St. Andrew's certainly eased some of the pain of “leaving the classroom for the last time” to begin retirement in March 1982.

THE BIBLIOGRAPHIC LIST

Dr. Scott's writings have been topically both varied and numerous, ranging from history, ethnology, and linguistics, to folkloristics, literature, inspirational and theological discourses. The bibliography that follows is Dr. Scott's own. The flaws of editing are mine.

The original list also included Scott's four publications from 1937 to 1956. These are not included in this twenty-five year bibliography which begins with 1957.

More detailed annotation would be ideal under other circumstances, but to provide a comprehensive guide list to Scott's publications, cross references indicating other publications in which individual articles have been reprinted or published in revised form will suffice.

Where biographical notes shed light on the particular work, footnotes are used. Unless otherwise indicated the substance of the annotation was obtained from Scott himself.

The following are the abbreviations of titles of journals, periodicals and books cited in the bibliography.

PERIODICALS AND JOURNALS

AA – American Anthropologist
AFS – Asian Folklore Studies
AS – Asian Studies
BMC – Baguio Midland Courier
DR – Diliman Review
EOMR – Episcopal Overseas Missionary Review
IRM – International Review of Missions
PA – Practical Anthropology
PE – Philippine Episcopal
PS – Philippine Studies
PSR – Philippine Sociological Review
SJ – Silliman Journal
SJOA – Southwestern Journal of Anthropology
STM – Sunday Times Magazine
TAR – The Aglipayan Review
TCR – The Christian Review
TGO – The Gold Ore
TNC – The Northern Churchman
UBJ – University of Baguio Journal

BOOKS


Titles of periodicals with short titles (e.g. Forth, Unitas), and books and publications that appear only once, have not been abbreviated.
Published Works of William Henry Scott

1957


A Vocabulary of the Sagada Igorot Dialect. Philippine Studies Program Transcript No. 6, Department of Anthropology, University of Chicago, June 1957.


1958


    Reprinted as "Are Missionaries Still Foreign?" World Encounter 12, No. 3 (February 1979): 14–17.


    Reprinted in OTC, pp. 29-43.

    Reprinted in OTC, pp. 44-60.

"Economic and Material Culture of the Kalingas of Madukayan."
Reprinted in *OTC*, pp. 61-93.

1959

"Send or Be Sent." *EOMR* 4, No. 2 (Epiphany 1959): 3-6.
Reprinted in pamphlet form as "Why Should We Try to Impose Our Religion on People Who Already Have One?" by Forward Publications (n.d.).

1960


"Social and Religious Culture of the Kalingas of Madukayan."
Reprinted in *OTC*, pp. 94-122.

Reprinted in *OTC*, pp. 143-53.

Reprinted in *PA* 8, No. 5 (September-October 1961): 207-16.
Reprinted in *OTC*, pp. 123-42.

1961

Reprinted as "Ifugao Custom Law and the Moral Law."


1962


(with Bartolome Daoas) "Sagada Igorot Conversation Course." Sagada Social Studies No. 11, March 1962. (mimeographed.)

   Reprinted in *OTC*, pp. 154-74.

   Reprinted in *OTC*, pp. 300-5.

"David, the Bacillus, and the Mensip-ok." *EOMR* 8, No. 1 (Michaelmas): 3-4. (Original mimeo as "S.P.S. Newsletter No. 13").

   Abridged version published as "An Engineer's Dream John Staunton and the Mission of St. Mary the Virgin."

   Reprinted in *OTC*, pp. 175-217.

1963


Abridged in *Kalinangan* 1, No. 2 (June 1975): 40-43.

"The Proper Use of Documents." *PS* 11, No. 2 (1963): 328-35.\(^1\)


Reprinted in *PA* 15, No. 6 (November-December 1968): 269-76.


1964


Reprinted in *HSWS*, pp. 53-68.


"Sagada Folk Mark Centennial 13 April," *BMC* 17, Nos. 51-52 (12, 17 April 1964).

Reprinted as "An Igorot Everyman – London to Luzon: 15,000 miles in 500 years" in *OTC*, pp. 306-12.


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\(^1\) The original title of this was "Documents as a Sacred Cow." The editorial board had some difficulty deciding to publish it, and Fr. Frank Lynch, S.J., told Scott that its publication was later referred to as "the dread Scott decision."


“Biblia y Ciencia, Amor y Libertad.” Talk given in Our Lady of the Immaculate Conception Church, Batac, Ilocos Norte, 1 September 1964; *TCR* 13, No. 9 (October 1964): 9-10.
Reprinted in *WAYFY*, pp. 34-37.

Reprinted in *OTC*, pp. 253-76.

1965


Reprinted in *OTC*, pp. 313-16.

“A Description of the Customs of the Peoples of Kiangan, Buanhian and Mayaoyao, 1857” by Fray Ruperto Alarcon (translation). *Journal of the Folklore Institute* 11, No. 1 (June 1965): 78-100.

Reprinted in *OTC*, pp. 317-42.
Reprinted in *HOTC*, pp. 150-69.

“Farewell to Four Decades As a Missionary Teacher.” *The Philippine Chronicle* 43, No. 6 (November-December 1965): 7.

1966

Second printing, 1968.


1967  


1967-1969  

Reprinted in *HOTC*, pp. 1-58.

1968  

2. Concerning the “Prehispanic Source Materials . . .” Scott has noted that “this work has never been reviewed by any Filipino scholar in a serious journal, nor has anybody responded to it, much less refuted it. Political detainees tell me that it appeared
1969  

*Prehispanic Source Materials for the Study of Philippine History.*  

Abridged version of “Staunton of Sagada: Christian Civilizer” (1962).

1970  


Annotated version published as “Igorot Responses to Spanish Aims 1576-1896” (October 1970).  

Reprinted in *HSWS*, pp. 38-52.

Reprinted in *HOTC*, pp. 182-201.


1971  

“A Frame of Mind for Youth and Church.” Talk given at the Inauguration of the Cathedral Youth Center, Quezon City, just in time to prevent Amado Guerrero from including the Maragtas and Kalantiaw ‘Codes’ in *Philippine Society and Revolution*. Amado Guerrero would thus appear to share with Ferdinand Marcos the distinction of writing the only two books which accept my findings by excluding these ‘codes.’”

3. This article exists in at least four versions and undoubtedly has had and does have greater circulation than anything else in this list. The first version, written for *Solidaridad*, was modified for *Philippine Studies* with annotation and the removal of popular feature-style passages, and a third version was prepared to be read aloud at the First Cordillera Congress for National Liberation, circulated widely in raggedy typescript and
Reprinted in *SYTC*, pp. 1-10.
Reprinted in *WAYFY*, pp. 8-16.

“Igorot’s Image.” In “We, the People,” *Manila Times*, 19 November 1971, p. 4.
Also published as “Igorot Students Protest Marcos Writ Suspension” in *BMC*, 28 November 1971.


mimeographed copies — still circulating, I believe — and ultimately published by Malaya Press. Since the beginning of Martial Law, arrested youth in the north are generally queried about it (as “subversive”); it was included in my two-and-a-half-month hearing as an undesirable alien as a subversive work, and was so listed once more when presented as an exhibit against the late Fr. Jeremias Aquino when he was arrested in Bontoc two years ago. A political detainee who was in the first team sent into Ifugao in 1971 told me that a dog-eared typescript carbon copy was given him to study before starting out. Now, a fourth version has been written for Ateneo’s *Rediscovery*. Since nobody who ever read the article could find it subversive, one doesn’t know whether to laugh or cry. — Scott

4. The passage beginning “The Good News of Our Lord and Saviour Jesus Christ, How He Came to Visit the Philippine Archipelago from Aparri to Jolo” (see pp. 14-16 of Tala’s *Who Are You, Filipino Youth?) was promptly dubbed “the fifth Gospel” by Christian activists and on the eve of Martial Law was being read in public school declamations and oratory contests, often translated into Igorot, and in Sagada and Bontoc seems to have displaced Lincoln’s Gettysburg Address. It is still reprinted from time to time (e.g., NCCP PACEM’s *Kadtuntaya* Nos. 9-10, 1978), and is even more frequently reworked for local purposes “with apologies to W. H. Scott” — e.g., “And Jesus wept (a rejoinder)” in *Kadtuntaya* 1979, “Another chapter from the Fifth Gospel” in *Montanews* 1979, and “The Weeping Jesus” from Bossey Ecumenical Institute 1981. — Scott
1972

"The Greening of Cathedral Heights," *Trinity Observer* 9, No. 7 (March 1972): 3, 10; and *The Saint Andrew's Cross* 5, No. 3 (January-April 1972): 6-11.\(^5\)
Abridged in *The Episcopalian* 137, No. 9 (September 1972): 30-31.

"Isabelo de los Reyes — Last and Bravest of the Propagandists."
*TCR* 21, Nos. 7-8 (July-August 1972): 4-6.
Expanded version published as "Isabelo de los Reyes — Last Propagandist" (1974).

"Peace upon the Mountains." Talk given on the presentation of the Seal of the Missionary Diocese of the Northern Philippines, All Saints Cathedral, Bontoc, 11 May 1972; *TNC* 1, No. 1 (July 1972): 1, 3.
Reprinted in *Journal: The Primary Convocation and the First and Second Annual Reports of the Missionary Diocese of the Northern Philippines, Philippine Episcopal Church* (Bontoc 1973), Appendix pp. i-iii.


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\(^5\) No publication controlled by the Philippine Episcopal Church or IFI would publish this piece: both the *Trinity Observer* and Saint Andrew's Cross were activist-controlled. But the official Episcopal Church publication in the States reprinted it. Not until after Martial Law was I able to get anything in any Philippine Episcopal Church publications again (that is, since all of them are being edited by my own former students). — Scott
“A Meditation on the Greening of Cathedral Heights.” Meditation given in St. Andrew’s Theological Seminary Chapel, 24 March 1972; SYTC (1972), pp. 11-17.
Reprinted in WAYFY, pp. 17-22.

Tagalog translation, “Ang Pakikibaka ng mga Igorot para sa Kasarinlan,” by Joaquin A. Sy, Department of Pilipino, University of the Philippines, 1976. (Mimeographed.)

1973


Reprinted as “The Lost Lake in Trinidad Valley” in HOTC, pp. 170-72.


1974
Reprinted in HOTC, pp. 115-49.

Reprinted in HOTC, pp. 180-81.

Reprinted in WAYFY, pp. 27-33.
Reprinted in *HOTC*, pp. 176-79.


Reprinted in *Concordat Bulletin* 1, No. 3 (July-August 1975): 5, 8.
Abridged in *IRM* 64, No. 254 (April 1975): 177-84.

Expanded version of “Isabelo de los Reyes – Last and Bravest of the Propagandists” (1972).


1974 – 1975


1975


“Heaven Sees as the People See, Heaven Hears as the People Hear.” Lecture delivered at the First Diliman Forum on the People’s Republic of China, Gumersindo Garcia Hall, Univer-
sity of the Philippines, 1 September 1975; *Carillon* 16, No. 7 (August-September 1975): 2, 5, 7.

Expanded version of "Cultural Change Among Igorots in Mining Companies" (1967).


Revised version published as "An Historian Looks into the Philippine Kaleidoscope" (1976).

"The Spirit of Gregorio Aglipay." Message delivered during the 34th Aglipay Death Anniversary Celebration in the Cultural Center of Batac, Ilocos Norte, 17 September 1974; *TCR*, No. 01 (n.d.): 3, 6.


1976


"Churches of Silence." Commencement address, St. Andrew's Theological Seminary, Quezon City, 13 March 1976; *TNC* 4, No. 3 (March 1976): 5, 10.

Revised version of “History on the Cordillera” (1975).

“To Publish or to Profess?” The Carillon 17, No. 4 (May 1976): 5.

Reprinted as Third World Study Series No. 4, Third World Center, University of the Philippines, Quezon City, 1978.
Reprinted as IXTHUS Special Issue No. 9 (28 July 1978).
Also in CPC, pp. 28-41.

“‘Miscellaneous Documents from the 17th and 18th centuries’ (translation), Notes on the History of the Mountain Provinces VIII.” UBJ 11, No. 2 (July-December 1976): 253-80.

“Who are You, Filipino Youth?” Sermon preached on Youth Sunday, 17 August 1975, in the Cathedral of St. Mary and St. John, Quezon City; WAYFY, pp. 1-7.

Who are You, Filipino Youth? Quezon City: Tala Publishing Corp., 1976. Abbreviated here as WAYFY.


1977

“The Official Biography of General Shih K’o—fa from the Ming

6. No doubt more widely circulated in mimeograph than in print because of its use by various Church-related consciousness — raising seminars and workshops, both NCCP and Roman Catholic. — Scott

7. This sermon acquires more than usual meaning and weight when taken in the context of the circumstances of the delivery — Martial Law in the Philippines had just been declared three days earlier on 21 September 1972.
History” (translation). In Annals of the Philippine-Chinese Historical Association, 7th Issue (June 1977), pp. 68-86.

“Dear Charlie Brown,” quarterly column in TNC, from Vol. 5, No. 5 (Last Quarter) to present.


1978


Reprinted in Breakthrough 2, No. 2 (June-July 1979):8.


“Filipino Class Structure in the 16th Century.” In Philippines in the Third World Papers Series No. 13, Third World Center,
University of the Philippines, Quezon City. (Mimeographed.)
Reprinted in CPC, pp. 96-126.


1979

“Colonial Whip: A Filipino Response to Flogging in 1835.”
Reprinted in CPC, pp. 158-63.

Reprinted in Society, Culture and the Filipino, pp. 219-47.


Reprinted in CPC, pp. 127-47.


Reprinted in CPC, pp. 18-29.

“Theological Education in the I.F.I. 75 Years Ago.” N.P.O. Newsletter 1, No. 1 (September 1979): 5-6.

8. Beginning in 1979, I have been publishing translations of documents relevant to Aglipayan history in the IFI bimonthly Aglipayan Review (ex-Christian Register), but got tired of listing them all in this list. – Scott


1980


"Ethnic Groups: Victims of Oppression: A Deductive Study."


"Gregorio Aglipay's School Days." TAR 1, No. 2 (September-October 1980): 5, 12.

Reprinted as "Tourism is a Blessing." Philippine Comedian, Taon XXXVI (11 February 1981), p.D.


"The Friars in the 1880s." TAR 1, No. 3 (November-December 1980): 8, 14.


Reprinted in CPC, pp. 245-65.

1981


Reprinted in *CPC*, pp. 234-44.

Reprinted as "Reflections on the Pope's Visit" in *The Philippine Episcopalian* 1, No. 3 (February-April 1981): 16.


1982


Also in *CPC*, pp. 285-99.


Reprinted in *CPC*, pp. 60-95.


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