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A Bibliography of Philippine Studies by William Henry Scott, Historian

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**A Bibliography of Philippine Studies by
William Henry Scott, Historian
FLORENTINO H. HORNEDO**

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-

1. *Unitas* 41 (September 1968): 281.

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,"² 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."³ "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."⁴ 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

2. *Philippine Studies* 26 (1978): 174-91.

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 Detroitier."

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 1956.⁸ 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.

8. "The Origin of Gundpowder" by Ben E. Gunk. *The Crane* (reprinted by the kind permission of *The Skeeawken Clarion* (January 1937); "The Eternal Battle," *Our Navy* 43, No. 10 (Mid-October 1948): 49; "The Feud," *Our Navy* 43, No. 20 (Mid-March 1949): 31; and "Self-Support: an Unmixed Blessing?," *Episcopal Overseas Missionary Review* 2, No. 1 (Michaelmas 1956): 9-10.

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 Episcopalian*
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

- CPC* – *Cracks in the Parchment Curtain and Other Essays in Philippine History*. Quezon City: New Day Publishers, 1982. 300 pages.
HOTC – *History on the Cordillera*. Baguio City: Baguio Printing and Publishing Co., 1975.
HSWS – *Hollow Ships on a Wine-dark Sea and Other Essays*. Quezon City: New Day Publishers, 1976. 115 pages.
OTC – *On the Cordillera: A Look at the People and Culture of the Mountain Province*. Manila: M. C. S. Enterprises, 1966.
SYTC – *Speaking to Youth in Time of Crisis*. Quezon City: New Day Booklet, New Day Publishers, 1972.
WAYFY – *Who are You, Filipino Youth?* Quezon City: Tala Publishing Corp., 1976.

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

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- "The Missionary Profession." *EOMR* 2, No. 3 (Whitsunday 1957): 13-15.
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- "A Thousand New Tongues." *Forth* 122, No. 11 (December 1957): 10.
- 1958 "Familiar Friend of the Filipinos: A Profile of the Rt. Rev. Lyman C. Ogilby." *Forth* 123, No. 1 (January 1958): 10.
- "The Missionary as Foreigner." *EOMR* 3, No. 2 (Epiphany 1958): 43-47.
- Reprinted in *The Missionary as Foreigner* (1972), pp. 1-7.
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- Reprinted as "Are Missionaries Still Foreign?" *World Encounter* 12, No. 3 (February 1979): 14-17.
- "A Preliminary Report on Upland Rice in Northern Luzon." *SJOA* 14, No. 1 (Spring 1958): 87-105.
- Reprinted in *OTC*, pp. 1-28.
- "Some Calendars of Northern Luzon." *AA* 60, No. 3 (June 1958): 563-70.
- Reprinted in *OTC*, pp. 29-43.
- Abridged in *Archipelago*, Vol. 3, A-25 (1976), as "The Calendars of the Cordilleras," pp. 34-38.
- "Boyhood in Sagada." *Anthropological Quarterly* 31, No. 3 (July 1958): 61-72.
- Reprinted in *SJ* 10, No. 4 (Fourth Quarter 1958): 387-98.
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- "A Psalm for Igorots." *Anglican Theological Review* 40, No. 3 (July 1958): 189-204.
Reprinted in *OTC*, pp. 279-99.
- "Economic and Material Culture of the Kalingas of Madukayan." *SJOA* 14, No. 3 (Autumn 1958): 318-37.
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- 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 Foreward Publications (n.d.).
- 1960 "Coins and Society." *The Numismatist* 73, No. 1 (January 1960): 41-44.
- "Scholarships Help Igorot Boys Find the Way." *Forth* 125, No. 1 (January 1960): 20-21.
- "Social and Religious Culture of the Kalingas of Madukayan." *SJOA* 16, No. 1 (Summer 1960): 174-90.
Reprinted in *OTC*, pp. 94-122.
- "Worship in Igorot Life." Paper read at the Second Baguio Religious Acculturation Conference, Baguio, December 1959; *PSR* 8, Nos. 3-4 (July-October 1960): 17-21; and *SEAJT* 4, No. 1 (July 1962): 66-72.
Reprinted in *OTC*, pp. 143-53.
- "The *Apo-Dios* Concept in Northern Luzon." Paper read at the Third Baguio Religious Acculturation Conference, Baguio, 2 January 1960; *PS* 8, No. 4 (1960): 772-88.
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Reprinted in *OTC*, pp. 123-42.
Reprinted in *Acculturation in the Philippines*, pp. 116-27.
Edited by Peter G. Gowing and W.H. Scott. Quezon City: New Day Publishers, 1971.
- 1961 "Comment on Francis Lambrecht's 'The Ifugao Law of Custom in the Light of Natural Moral Law and Primitive Revelation: II.' " Paper read at the Fourth Baguio Religious Acculturation Conference, Baguio, 30 December 1960; *Proceedings of the Fourth Baguio Religious Acculturation Conference*. Manila, 1961, pp. 44-73.
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PS 10, No. 2 (1962): 275-303.

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"St. Patrick's Missionary Methods." *IRM* 50, No. 198 (April 1961): 137-48.

Reprinted in *HSWS*, pp. 26-37.

1962 "The Philippine Independent Church in History." *East and West Review* 28, No. 1 (January 1962): 3-13.

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"The Live Motit." *STM* 18, No. 6 (16 September 1962): 6-7. 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").

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Reprinted in *HSWS*, pp. 69-102.

Abridged version published as "An Engineer's Dream John Staunton and the Mission of St. Mary the Virgin." In Gerald H. Anderson, ed., *Studies in Philippine Church History* (1969), pp. 337-49.

"Cordillera Architecture of Northern Luzon." *Folklore Studies* 21 (1962): 186-220.

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

1963 (with Fred Eggan) "Ritual Life of the Igorots of Sagada: From Birth to Adolescence," *Ethnology* 2, No. 1 (January 1963): 40-54.

"Growing Rice in Sagada." *Philippine Journal of Economics* 2, No. 1 (1963): 85-97.

Reprinted in *OTC*, pp. 220-36.

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

"The Proper Use of Documents." *PS* 11, No. 2 (1963): 328-35.¹

Review of *The Ethnohistory of Northern Luzon*, by Felix Keesing. *AA* 65, No. 4 (August 1963): 961-62.

"Some Contrasts in Missionary Patterns." *Silliman Christian Leader* 15, No. 1 (October 1963): 3-10.

Reprinted in *IRM* 54, No. 215 (July 1965): 315-24.

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

Reprinted in *The Missionary as Foreigner* (1972), pp. 8-19.

Abridged as "What Must We Carry on Mission?" *EOMR* 11, No. 1 (Michaelmas 1965): 19-22.

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"Sagada to Commemorate Staunton's Centennial." *The Mountaineer* 8, No. 33 (12 April 1964).

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

"An Igorot Everyman – an Old Morality Play in a New Setting," *STM*, 24 May 1964, pp. 34-35.

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

"Educational Work Among a Cultural Minority." Talk given at the Seventh Baguio Religious Acculturation Conference, Baguio, 3 January 1964; *SJ* 11, Nos. 1-2 (March-June 1964): 39-48.

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."

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1965 (with Fred Eggan) "Ritual Life of the Igorots of Sagada: Courtship and Marriage." *Ethnology* 4, No. 1 (January 1965): 77-111.

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"Lakaaden of Butiagan: Unknown Igorot Statesman." *STM*, 20 June 1965, p. 10.

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

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Second printing, 1968.

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"Authentic Baroque Music." *Manila Bulletin*, 4 September 1966, p. 6.

- 1967 "Cultural Change Among Igorots in Mining Companies." *Church and Community* 7, No. 1 (January-February 1967): 22-27.
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- "The Right Reverend Benito C. Cabanban." *The Philippine Chronicle* 45, No. 1 (January-February 1967): 4-5.
- "Build Your Own Harpsichord." *Manila Chronicle*, 4 February 1967, pp. 23-24.
- "Chau Ju-kua's Description of the Philippines in the Thirteenth Century: A New Translation" (translation with Ju I-hsiang). *Historical Bulletin* 11, No. 1 (March 1967): 69-72.
- "The Ifugaos a Hundred Years Ago." *Unitas* 40, No. 1 (March 1967): 51-65.
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- "The Battle of Kiangnan, 1767: The Ifugaos' Fight for Independence." *STM*, 26 March 1967.
- "Celtic Culture and the Conversion of Ireland." *IRM* 56, No. 22 (April 1967): 193-204.
Reprinted in *HSWS*, pp. 14-25.
- "Hollow Ships on a Wine-dark Sea." *Dialogue* 3, No. 2 (June 1967): 4-18.
Reprinted in *HSWS*, pp. 1-13.
- "Manuscript Holdings in the Dominican Archives on the Pagans of Northern Luzon." *Historical Bulletin* 11, No. 3 (September 1967): 247-73.
- "Some Religious Terms in Sagada Igorot." In *Studies in Philippine Anthropology*, pp. 480-93. Edited by Mario D. Zamora. Quezon City: U.P. Press, 1967.
- 1967- "Cordillera Notebook." Weekly column in *BMC*, 30 December 1967 to 26 January 1969.
Reprinted in *HOTC*, pp. 1-58.
- 1968 "A Critical Study of the Prehispanic Source Materials for the Study of Philippine History." *Unitas* 41, No. 3 (September 1968): 277-440.²

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*.
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 Press, 1969.
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- Abridged version of "Staunton of Sagada: Christian Civil-
 izer" (1962).
- 1970 "Cordillera Bibliography." Sagada Social Studies No. 14, Jan-
 uary 1970. (Mimeographed.)
- Review of *The Hudhud of Dinulawan and Bugan at Gunha-
 dan*, by Francis Lambrecht, *AA* 72, No. 2 (April 1970):
 435-36.
- "The Igorot Defense of Northern Luzon." *Solidarity* 5, No. 5
 (May 1970): 18-27.³
- Annotated version published as "Igorot Responses to
 Spanish Aims 1576-1896" (October 1970).
- Another version published as "The Unconquered Cordille-
 ra" in *Rediscovery* (1977).
- "An Original Eighteenth-Century View of Spanish Rights of
 Conquest." *Unitas* 43, No. 3 (September 1970): 36-53.
- Reprinted in *HSWS*, pp. 38-52.
- "Igorot Responses to Spanish Aims 1576-1896." *PS* 18, No. 4
 (1970): 697-717.
- Annotated version of "The Igorot Defense of Northern
 Luzon" (1970).
- Reprinted in *HOTC*, pp. 182-201.
- "Notices of the Pagan Igorots in 1789" by Francisco Antolin,
 O.P. (translation). *AFS* 29 (1970): 177-253.
- 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 *Solidari-
 dad*, 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

24 October 1971; *Concordat* 4, No. 1 (November 1971): 16-21, and *The Saint Andrew's Cross* 5, No. 2 (October-December 1971): 8-9.⁴

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.

Reprinted as "Igorot Students' Finest Hour Exalted." *Sagada Postboy*, No. 795 (3 December 1971): 3.

"An Early Seventeenth-century Justification of Making War on the Igorots (translation), Notes on the History of the Mountain Provinces - I," *UBJ* 6, No. 2 (July-December 1971): 159-73.

"The Origin of Igorot." Paper read at the First Cordillera Congress for National Liberation, Mountain Provincial High School, Bontoc, 26 December 1971; *BMC*, 23 January 1972, pp. 5, 10-11, and 30 January 1972, pp. 8-9.

Revised version of "The Word 'Igorot'" (1962).

"Notices of the Pagan Igorots in 1789: Part Two" by Francisco Antolin, O.P. (translation). *AFS* 30, No. 2 (1971): 27-132.

"Introduction" to *Acculturation in the Philippines*, pp. vii-ix. Edited by Peter G. Gowing and W. H. Scott. Quezon City: New Day Publishers, 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.
- "The Discovery of the Igorot Gold Mines." *Philippine Journal of History* 16, Nos. 1-2 (n.d.): 3-33.
 Reprinted in *Archipelago* 2, No. 16 (April 1975): 32-37, and No. 17 (May 1975): 41-46.
- "The Igorots – an Integrated Cultural Minority." Talk given during a panel discussion, "Dilemma in National Integration: The Tasaday as a Case in Point," San Miguel Auditorium, Makati, Rizal, 10 February 1972; *PSR* 20, No. 4 (October 1972): 356-59.
- "Spanish Attempts to Reduce the Igorots 1700-1760." *Solidarity* 7, No. 10 (October 1972): 40-56.
- "'A Description of Kiangnan in 1801' by Juan Molano, O.P. (translation), Notes on the History of the Mountain Provinces – II." *UBJ* 7, No. 2 (July-December 1972): 133-37.
- Speaking to Youth in Time of Crisis*. Quezon City: New Day Booklet, New Day Publishers, 1972. Abbreviated here as *SYTC*.

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

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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.

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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

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