

Episode # 3

UTOPIAN PROMISE

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<u>Time Code</u>	<u>Audio</u>
01:00:00:00	A/CPB ANNOUNCER
01.00.22.16	EMORY ELLIOTT: Why is it that we're still studying the Puritans? Why did these people leave such a tremendous stamp on American culture that we still feel we must understand them to understand America?
01.00.36.15	SAMUEL DANFORTH SERMON: <i>Have we not in great measure forgotten our Errand into the Wilderness? You have solemnly professed before God, that the cause of your leaving your country, and transporting yourselves over the vast ocean into the wastes of the howling wilderness, was your Liberty to walk in the faith of Gospel with all good conscience...</i>
01.00.58.10	GARY NASH: Why do we have this case of amnesia about the Quakers when we remember so much about the Puritans?
01.01.33.28	NARRATOR: WHO WERE THE FIRST AMERICANS? WHAT DO WE MEAN BY AMERICAN LITERATURE? WHEN DID IT BEGIN? FOR MORE THAN THREE HUNDRED YEARS, THERE HAVE BEEN CONFLICTING ANSWERS TO THESE QUESTIONS. LITERATURE, AS WE THINK OF IT TODAY, IS HARD TO IDENTIFY BEFORE THE 1700'S. BUT NATIVE AMERICANS, EUROPEAN EXPLORERS AND EARLY SETTLERS HAD ORAL TRADITIONS, LEFT DIARIES AND LETTERS, AND WROTE POETRY AND RELIGIOUS TEXTS THAT ARE RICH AND INFLUENTIAL PARTS OF AMERICAN LITERATURE. IN THE 1600's, TWO RELIGIOUS GROUPS—THE PURITANS AND THE

	QUAKERS—ARRIVED IN THE NEW WORLD SEEKING A PROMISED LAND.
01.02.31.28	GARY NASH: They both spoke of a covenant of sorts, a compact, a contract, by which people would live. And in each case it was a utopian vision.
01.02.45.19	PRISCILLA WALD: The Puritans and the Quakers shared the experience of coming to The New World to be able to express their religious beliefs, and live their lives according to their religious beliefs, as free as possible from persecution.
01.03.02.07	NARRATOR: JOHN WINTHROP LED THE PURITANS TO ESTABLISH BOSTON IN THE MASSACHUSETTS COLONY. WILLIAM PENN AND HIS "SOCIETY OF FRIENDS" LATER MADE PHILADELPHIA THE MAIN QUAKER CENTER. QUAKER AND PURITAN WRITING SHARED A LOVE OF THE "PLAIN STYLE": THE BELIEF THAT CLEAR, UNADORNED PROSE WAS MORE GODLY THAN THE BAROQUE STYLES FAVORED IN EUROPE. PURITANS AND QUAKERS ALSO SHARED MANY HOPES FOR THE NEW WORLD.
01.03.30.15	PENN READER: <i>...we are taught and commanded to love and help and do good to one another, and not to do harm and mischief one unto another.</i> WILLIAM PENN, 1681 WINTHROP READER: <i>... that every man might have need of other, and from hence they might be all knit more nearly together in the bonds of brotherly affection."</i> JOHN WINTHROP, 1630
01.04.02.15	NARRATOR: BOTH PENN IN HIS "LETTER TO THE LENNE LENAPE CHIEFS" AND WINTHROP IN HIS SERMON "A MODEL OF CHRISTIAN CHARITY" WROTE OF FOUNDING A PERFECT COMMUNITY – A UTOPIA. THESE TEXTS, AND OTHERS LIKE THEM, ARE THE BEGINNINGS OF UTOPIAN LITERATURE IN THE AMERICAS.

	<p>FOR EVERY UTOPIAN VISION THERE WERE PAINFUL REALITIES, TERRIFYING EXPERIENCES LIKE THOSE DESCRIBED IN <i>THE CAPTIVITY AND RESTORATION OF MRS. MARY ROWLANDSON</i>, POSED URGENT QUESTIONS FOR COLONISTS IN THE NEW WORLD.</p>
01.04.37.21	<p>ROWLANDSON READER: <i>It is no new thing for God's precious ones to drink as deep as others of the cup of common calamity.</i> Mary Rowlandson, 1682</p>
01.04.47.18	<p>NARRATOR: HARDSHIP, ILLNESS AND DEATH SPURRED THE BEGINNINGS OF DYSTOPIAN LITERATURE – WRITING THAT TRACED THE BREAKDOWN OF IDEALIZED HOPES. THE PURITANS WERE A RELIGIOUS GROUP WHO DOMINATED NEW ENGLAND FOR ALMOST 70 YEARS. BY THE END OF THAT TIME, PURITANS THOUGHT AND WROTE OF THEMSELVES AS "AMERICANS".</p> <p>JOHN WINTHROP WAS BORN TO A MONEYED ENGLISH FAMILY WITH STRONG PURITAN ROOTS. WITH AN ECONOMIC RECESSION AND A CATHOLIC SYMPATHIZER ON THE ENGLISH THRONE, THE NEW WORLD OFFERED WINTHROP THE FREEDOM TO PRACTICE HIS RELIGION AND THE CHANCE TO MAKE HIS FORTUNE. ON APRIL 8, 1630 WINTHROP AND HIS FAMILY SET SAIL ONBOARD THE <i>ARABELLA</i> BOUND FOR NORTH AMERICA.</p>
01.05.40.04	<p>EMORY ELLIOTT: Not everybody had the same fervor as Winthrop did for his religious faith. Other people probably were coming 90% for economic opportunity and 10% for religion. He had to persuade them all to join together, to band together with a common motive, common purpose.</p>
01.06.00.15	<p>WINTHROP READER: <i>...thus stands the cause between God and us. We are entered into covenant with Him for this work... we have hereupon besought Him of favor and blessing...</i></p>

01.06.12.13	<p>NARRATOR: AS THEY JOURNEYED ACROSS THE ATLANTIC OCEAN, WINTHROP EXHORTED HIS SHIPMATES WITH A UTOPIAN SERMON TITLED "A MODEL OF CHRISTIAN CHARITY", USING POWERFUL METAPHORS DRAWN FROM THE BIBLE AND THE HIGH SEAS.</p>
01.06.26.10	<p>WINTHROP READER: <i>Now the only way to avoid shipwreck, and to provide for our posterity, is to follow the counsel of Micah, to do justly, to love mercy, to walk humbly with our God. For this end, we must be knit together in this work as one man.</i></p>
01.06.44.05	<p>MICHAEL COLACURCIO: What better thing could he have said for people on a ship? Surely their nearest and most provoking fear was not that 50 years from now they would be considered historic failures, but that they might not even get there.</p>
01.07.01.25	<p>PRISCILLA WALD: What he says to them is, "If you deviate, this ship will wreck. There will be a shipwreck." Now imagine they're actually onboard a ship. Imagine how vital that's going to sound to them.</p>
01.07.17.18	<p>WINTHROP READER; <i>We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies; when He shall make us a praise and glory that men shall say of succeeding plantations, 'the Lord make it like that of New England'.</i></p>
01.07.35.05	<p>EMORY ELLIOTT: The Puritans thought of themselves as the children of God on a sacred errand from the Old World to the New.</p>
01.07.43.12	<p>NARRATOR: THEIR SACRED ERRAND WAS TO CREATE A GODLY, SELFLESS COMMUNITY, WHERE PERSONAL AMBITION TOOK SECOND PLACE TO RELIGIOUS RIGHTEOUSNESS. THIS WOULD MAKE THEM READY FOR THE END OF THE WORLD, WHICH THEY BELIEVED TO BE AT HAND.</p>

01.07057.15	<p>PRISCILLA WALD: And he said, We are the new Israelites. This is who we are going to be. We are going to be the Christian community, and all of our successes will prove to the world that this is the way of living in this world.</p>
01.08.10.20	<p>WINTHROP READER; <i>For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us, so that if we shall deal falsely with our God in this work we have undertaken, and so cause Him to withdraw His present help from us, we shall be made a story and a by-word through the world.</i></p>
01.08.35.12	<p>NARRATOR: WINTHROP'S "CITY UPON A HILL" SERMON DRAWS POWER FROM "TYPOLOGY"... THE USE OF OLD TESTAMENT EVENTS AND CHARACTERS TO PREDICT THE COMING OF CHRIST. WHEN THE PURITANS TRIUMPHED AGAINST THEIR FOES, THEY SAW THEMSELVES LIKE DANIEL SURVIVING THE LIONS' DEN.... WHEN THEY SUFFERED, THEY COMPARED THEIR EXPERIENCE TO THE TRIALS OF JOBE. EITHER WAY, TO THE PURITANS, EVERY VISIBLE SIGN POINTED TOWARDS CHRIST'S RETURN...WHEN HE WOULD REDEEM THEM AS HIS CHOSEN PEOPLE.</p>
01.09.08.23	<p>MICHAEL COLACURCIO: They thought the Bible was not only a description of historical event, but a kind of ideal plan and also a prediction of future events.</p>
01.09.20.16	<p>PRISCILLA WALD: Puritans saw themselves as reliving a biblical narrative. They literally saw themselves as crossing the Red Sea when they were crossing the Atlantic, as coming to the wilderness when, in fact, they came to forests.</p>

01.09.35.03	<p>EMORY ELLIOTT:</p> <p>At the conclusion of the "Model of Christian Charity," John Winthrop turns to the Old Testament and paraphrases it, really, in making a statement to his audience, to these people who will create this new society that connects them and their experience to the Old Testament Hebrews. And he ends his text by saying:</p> <p><i>Therefore let us choose life, that we, and our seed, may live, by obeying his voice, and cleaving to him, for he is our life, and our prosperity.</i></p>
01.10.17.17	<p>PRISCILLA WALD:</p> <p>And Winthrop is using it to say, "To choose God is to choose to live. To choose to live with your eyes towards the next world is actually to live more fully in this world." That's the Christian promise and that's the promise that the new world offered the Puritans.</p>
01.10.36.18	<p>NARRATOR:</p> <p>THIS PROMISE OF A NEW CHRISTIAN WORLD DID NOT ACCOUNT FOR THE NATIVE INHABITANTS ALREADY LIVING ON THE LAND.</p>
01.10.44.05	<p>PRISCILLA WALD:</p> <p>The Puritans saw the Native Americans both as allies, as people who could teach them how to survive in the wilderness, and as potential enemies, people they feared and people whose land they wanted.</p>
01.10.59.12	<p>MICHAEL COLACURCIO:</p> <p>The Puritans, like most Europeans, thought that they were civilized and regarded the native population as uncivilized.</p>
01.11.09.27	<p>GARY NASH:</p> <p>They thought at first they would save them from pagan darkness.</p>
01.11.17.1	<p>NARRATOR:</p> <p>THE PURITANS BELIEVED SO STRONGLY IN THE REDEMPTION OF NATIVE SOULS THAT THE SEAL OF THE MASSACHUSETTS BAY COLONY SHOWS A NATIVE AMERICAN FIGURE SAYING "COME</p>

	<p>OVER AND HELP US”.</p> <p>THE PURITAN VIEW OF NATIVE AMERICANS IS PERHAPS BEST ILLUSTRATED BY THE CAPTIVITY NARRATIVE OF MRS. MARY ROWLANDSON.</p>
01.11.39.04	<p>ROWLANDSON READER;</p> <p><i>On the tenth of February 1675, came the Indians with great numbers upon Lancaster: their first coming was about sunrising: hearing the noise of guns, we looked out; several houses were burning, and the smoke ascending to heaven.</i></p>
01.11.59.18	<p>NARRATOR:</p> <p>VERY LITTLE IS KNOWN ABOUT MARY ROWLANDSON EXCEPT FOR THE 11 WEEKS SHE SPENT AS A CAPTIVE OF THE ALGONQUIN TRIBE. MARY, HER MINISTER HUSBAND AND THEIR CHILDREN LIVED IN LANCASTER ON THE WESTERN EDGE OF THE MASSACHUSETTS BAY COLONY. THE DAY OF THE ATTACK, HER HUSBAND WAS AWAY FROM HOME.</p>
01.12.20.28	<p>ROWLANDSON READER:</p> <p><i>Thus were we butchered by those merciless heathen, standing amazed, with the blood running down to our heels.</i></p>
01.12.31.06	<p>EMORY ELLIOTT:</p> <p>Mary Rowlandson's narrative is probably one of the most affective, by that I mean moving, pieces of writing produced in 17th century New England. It's a powerful work.</p>
01.12.44.14	<p>NARRATOR:</p> <p>ROWLANDSON'S CAPTIVITY NARRATIVE IS A CLASSIC EXAMPLE OF A JEREMIAD.</p>
01.12.51.16	<p>EMORY ELLIOTT:</p> <p>The jeremiad is a term that we use to talk about certain narratives, particularly sermons, that the Puritans told when things were going wrong.</p> <p>They go like this: we were the chosen people. We have failed to keep our promise to God. He is punishing us now and it looks like things are very bleak, but if we return to our original promise to God, he will come back and save us.</p>

01.13.25.14	<p>ROWLANDSON READER: <i>I remembered how careless I had been of God's holy time; how many Sabbaths I had lost and misspent, and how evilly I had walked in God's sight; which lay so close unto my spirit, that it was easy for me to see how righteous it was with God to cut off the thread of my life and cast me out of His presence forever. Yet the Lord still showed mercy to me, and upheld me; and as He wounded me with one hand, so he healed me with the other.</i></p>
01.13.56.00	<p>PRISCILLA WALD: Mary Rowlandson is representing herself as an archetypal Christian wandering through the wilderness and being redeemed by God.</p>
01.14.06.05	<p>MICHAEL COLACURCIO: She gives a kind of authentic history of the bad things, but also the sort of moralization of them that makes it clear that everybody's life is a wilderness life.</p>
01.14.21.15	<p>ROWLANDSON READER: <i>The next day in the morning they took their travel, intending a day's journey up the river. I took my load at my back, and quickly we came to wade over the river; and passed over tiresome and wearisome hills...but I hope all these wearisome steps that I have taken are but a forewarning to me of the heavenly rest: 'I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.'</i></p>
01.14.52.23	<p>EMORY ELLIOTT: It's a story of damnation and salvation, that all seems lost. The soul endures in spite of what looks like the end, the disaster, and then survives and triumphs.</p>
01.15.09.16	<p>ROWLANDSON READER: <i>I hope I can say in some measure, as David did, 'It is good for me that I have been afflicted. The Lord hath shown me the vanity of these outward things. They are the vanity of vanities . . . I have learned to look beyond present and to smaller troubles, and to be quieted under them.' As Moses said, 'stand still and see the salvation of the Lord'.</i></p>

01.15.21.00	<p>NARRATOR: RANSOMED FOR 20 POUNDS, MARY WAS EVENTUALLY REUNITED WITH HER HUSBAND AND SURVIVING CHILDREN. OVER THE COURSE OF THE NEXT SIX YEARS, SHE WROTE ABOUT HER TRIALS UNDER THE WATCHFUL EYES OF HER HUSBAND AND THE COLONY'S LEADING MINISTER.</p>
01.15.57.02	<p>EMORY ELLIOTT: They're both there helping her construct the story. Why? Because they don't just want to have her personal narrative: they want a story that will inspire people, that will help them politically to lead this community. And so they constantly have her connect her experience to the larger story of God's chosen people, to the story of Christ's salvation for all mankind.</p>
01.16.25.17	<p>NARRATOR: AS THE PURITANS TRIED TO RATIONALIZE THEIR RELATIONS WITH THE NATIVES, THEY ALSO STRUGGLED TO ACCOUNT FOR RISING TENSIONS IN THEIR SOCIETY.</p> <p>BY 1690, A SECOND GENERATION OF PURITANS WAS BESET BY CONFLICT, CONFLICT THAT WOULD CULMINATE IN THE SALEM WITCH TRIALS.</p>
01.16.46.28	<p>EMORY ELLIOTT: Things were just boiling. It was a pressure cooker society by 1690, and the series of events that happened that summer that led to the placing of so many people in prison and then the beginning of the executions, it was clearly a delusion. That's what it is often called, "the witchcraft delusion." People deluded themselves into thinking that these individual people were satanic figures</p>
01.17.18.13	<p>NARRATOR: IN A PERIOD OF 15 WEEKS, 19 PEOPLE WERE TRIED AND HANGED AS WITCHES IN SALEM.</p>
01.17.25.28	<p>EMORY ELLIOTT: The Salem Witch Trials to me really marked the death knell of Puritanism as an organized social force. The people began to realize what a horrible thing they'd done and people like Samuel Sewall</p>

	<p>who was one of the judges during the trial, got up and made a public confession on how he had been wrong and had been deluded.</p> <p>During that period, people just lost it. They lost faith in the sense of chosen-ness, that they could do no wrong, that they were the light of the world, and that whole set of ideas almost seemed finished forever by 1700.</p>
01.18.18.23	<p>NARRATOR: LIKE THE PURITANS, THE QUAKERS ALSO VENTURED TO THE NEW WORLD TO ESTABLISH THEIR VERSION OF UTOPIAN SOCIETY.</p> <p>WHEN THE FIRST GROUPS ARRIVED IN THE MASSACUSETTS COLONY IN THE MID-1600S, THEIR VIEWS ON RELIGION CLASHED WITH THOSE OF THE ALREADY ESTABLISHED PURITANS.</p>
01.18.38.25	<p>GARY NASH: There was no argument more fierce than between Puritans and Quakers.</p>
01.18.43.10	<p>NARRATOR: EARLY QUAKERS ARRIVING IN BOSTON ACCUSED PURITAN MINISTERS OF DOING THE WORK OF THE DEVIL. THE PURITANS RESPONDED HARSHLY.</p>
01.18.52.22	<p>GARY NASH: They said the Quakers had liberty — a perfect liberty to get out of Massachusetts as fast as they could. And if they did not, they would have to suffer the consequences. . . They branded. They cropped ears. They slit nostrils. They put them in cages in the middle of winter without warmth. They tried everything they could to drive the Quakers out. But these Quakers were very committed, too. And if they were seeking martyrdom, now they knew where to find it.</p>
01.19.35.18	<p>NARRATOR: IN 1659 AND 1660, DESPITE OPPOSITION BY MANY ORDINARY PURITANS, PURITAN OFFICIALS HANGED FOUR QUAKERS.</p> <p>HOPING TO AVOID CONTINUED CONFLICT WITH THE PURITANS, WILLIAM PENN LED A SECOND GENERATION OF QUAKERS</p>

	<p>FROM ENGLAND TO START THEIR OWN, PEACEFUL UTOPIA IN A PART OF THE NEW WORLD THAT WOULD LATER BARE HIS NAME—PENNSYLVANIA.</p> <p>WILLIAM PENN CAME FROM A RESPECTED FAMILY IN ENGLAND, BUT HIS QUAKER BELIEFS WERE CONTROVERSIAL. AFTER HIS FATHER'S DEATH, HE WAS ABLE TO REDEEM A DEBT FROM THE KING, LEADING TO A LARGE LAND GRANT IN AMERICA. PENN ARRIVED WITH HIS FIRST GROUP OF 70 SETTLERS IN 1682.</p> <p>BELIEVING THAT ALL HUMANS POSSESSED THE INNER LIGHT OF GOD, PENN'S FOLLOWERS REFUSED TO BEAR ARMS. THEY SOUGHT FREEDOM FOR THEIR PACIFIST CONVICTIONS.</p>
01.20.34.09	<p>PRISCILLA WALD: The Quakers were a gentler people, less stern, more inclusive in their beliefs.</p>
01.20.44.20.	<p>GARY NASH: George Fox and Margaret Fell were the two founders of the Society of Friends, as the Quakers called themselves in 1651. And the words of George Fox are what we are left with from the Quakers today:</p> <p><i>We utterly deny all outward wars and strife, and fightings with outward weapons for any end, or under any pretense whatsoever. This is our testimony to the world.</i></p>
01.21.20.18	<p>NARRATOR: PACIFISM AND SPIRITUAL INCLUSIVENESS SHAPED THE QUAKERS' ATTITUDE TOWARD NATIVE AMERICANS. IN 1682, WILLIAM PENN WROTE A LETTER TO THE LENNE LENAPE CHIEFS THAT OUTLINED THE QUAKER VISION:</p>
01.21.34.25	<p>PENN READER; <i>This great god has been pleased to make me concerned in your parts of the world, but I desire to enjoy it with your friends, else what would the great god say to us who has made us not to devour and destroy one another, but live soberly and kindly together in the world?</i></p>

01.22.01.06	<p>PRISCILLA WALD: He very much from the outset wanted peace with the natives and felt that the natives were entitled to their land.</p>
01.22.11.16	<p>NARRATOR: QUAKERS EXPERIENCED BETTER RELATIONS WITH THEIR INDIAN NEIGHBORS THAN DID THE PURITANS. QUAKER PACIFISM AND PENN'S INSISTENCE ON RESPECT FOR NATIVE AMERICAN CULTURE CREATED A MORE PEACEFUL COEXISTENCE.</p>
01.22.26.14	<p>PENN READER: <i>...if anything shall offend you or your people, you shall have a full and speedy satisfaction.</i></p>
01.22.35.16	<p>GARY NASH: And then he went on and said, "If there are any disputes between us, you appoint six people, I'll appoint six people, and we'll work it out, so it will never come to violence." In Puritan Massachusetts, the idea of putting together an arbitration panel of six Puritans and six Pequots would have been thought insane and utterly unworkable.</p>
01.23.04.16	<p>NARRATOR: PENN'S UTOPIAN HOPES COMBINED WITH THE QUAKERS' EXPERIENCE OF INTOLERANCE LED HIM TO SAFEGUARD FREEDOM OF SPEECH AND RELIGION IN HIS COLONY'S CHARTER. THE LEGACY OF QUAKER IDEALS WOULD LATER BE REFLECTED IN THE WRITINGS OF BENJAMIN FRANKLIN AND RALPH WALDO EMERSON AND WAS APPARENT IN THE LANGUAGE OF THE AMERICAN CONSTITUTION.</p>
01.23.27.06	<p>CONSTITUTION READER: <i>We the people of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.</i></p>

01.23.53.14	<p>GARY NASH: They were staking out positions which were thought radical, unworkable, and wrong at the time, but ideas that now we've come to think are parts of the foundation of our way of living in the world . . . social justice, of racial and religious toleration, of more equitable gender relations and of peace in the world. All of this certainly endures, and we owe a lot to the Quakers for it.</p>
01.24.36.18	<p>NARRATOR: THE DISTINCTIVE RELIGIOUS CHARACTER OF THE QUAKER AND PURITAN COLONIES WAS GONE BY THE TIME OF THE AMERICAN REVOLUTION. STILL, AMERICA HAS NEVER STOPPED THINKING OF ITSELF AS A SHINING CITY ON A HILL.</p>
01.24.50.04	<p>EMORY ELLIOTT: I think many millions of Americans still today 400 years later believe that we have a special place in the world, that America is the light of the world. "It is the city on the hill," as the Puritans said. It does have some kind of special favor with God and so that this myth lives on in many people's lives....</p>
01.25.14.22	<p>PRISCILLA WALD: The Puritan legacy endures in all aspects of our life. It endures in literature, it endures in politics, it endures in our social existence. Every time we think about this nation as somehow chosen, as somehow exceptional, we are continuing the message that the Puritans brought with them from England.</p>
01.25.38	<p>JOHN F. KENNEDY: <i>But I have been guided by the standard John Winthrop set before his shipmates on the flagship Arabella three hundred and thirty-one years ago, as they, too, faced the task of building a new government on a perilous frontier.</i> <i>"We must always consider," he said, "that we shall be as a city upon a hill—the eyes of all people are upon us."</i></p>
01.26.17.18	<p>NARRATOR: FOR THE PURITANS, THE QUAKERS, AND THE GENERATIONS OF IMMIGRANTS TO FOLLOW, AMERICA WAS THE PROMISED LAND. THIS IDEA HAS REMAINED CENTRAL</p>

	<p>TO OUR VISION OF OURSELVES AS A NATION.</p> <p>OVER THE NEXT 350 YEARS, AMERICAN WRITERS WOULD EXTOL, RE-INTERPRET, AND REBEL AGAINST THIS IDEA. THERE IS LITTLE DOUBT ABOUT THE POWER OF ITS HOLD ON OUR IMAGINATION.</p>
01.26.58.18	CREDITS
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