



Day of Hope in Seattle



ANTI-PORNOGRAPHY RALLY

The anti-pornography rally brought a breakthrough in publicity. Carrying the usual placards and an "open letter to the people of Seattle" by Mr. Salonen, denouncing pornography, 350 members marched to Seattle's small pornographic district on Wednesday, November 20. The area was fully taken by surprise.

Mr. Pell recalls the experience: "The man in the first shop had a lock in his hand. He was so agitated that he was shaking. He said, 'We have two choices—either you get out and I'll lock myself in or else I'll get out and lock you in. But this can't go on!' At the second store they were flabbergasted, seeing TV cameras right in there. The third store, by this time, knew we

were coming, so they had locked their door. We slipped our statement under the door and there I read our open letter. At the fourth store there was a Chinese guy who kept chewing on a toothpick, saying, 'Yeah, uh-huh. I'll tell the owner.'"

PRESS COVERAGE

Resulting from the rally was much TV, radio, and press coverage, including a huge photograph in the *Seattle Times*. The media had become interested. The *Seattle Times* remained quite fair, giving us a front page article with a long interview with Regis Hanna explaining the sources and uses of our finances, etc. The *Post Intelligencier*, while providing a lot of coverage, was negatively slanted due to the

cynicism of its religious editor.

The overall positive response to the media inspired a new event, a press luncheon, with Mr. Salonen as a main speaker. Even on short notice, eight press people came.

In the meantime the Korean Folk Ballet had been giving free performances. On Monday night, November 25 came an unexpected, unique opportunity. The Ballet was asked to perform at the half-time of the Seattle Supersonics basketball game. There, in front of a live audience of 14,000 and a TV audience of many more, the Korean Folk Ballet performed the Fan Dance. The audience was enchanted. Said one lady during the raucous stadium noises after the performance: "Now I'm back to reality."

New Hope News

December 23, 1974.



Seattle Post-Intelligencer

THE VOICE OF THE NORTHWEST... SINCE 1863

THURSDAY, NOVEMBER 21, 1974



Prayers Against Pornography

ABOUT 100 SUPPORTERS of the Rev. Sun Myung Moon, bowed their heads and prayed against pornography yesterday in front of adult movie, book and magazine stores on 1st Avenue. The supporters, who said their antimut march in the rain was not a publicity gimmick to drum up business for an appearance here next week of the Korean millionaire Rev. Sun Myung, urged two book store clerks to leave their jobs and close their stores, but neither obliged. The supporters also chanted, sang and passed out handbills declaring a "War against pornography". — P-I Photo by Bob re.Miller.

The Seattle Times

WEDNESDAY, NOVEMBER 20, 1974

Porno parade 350 'close' First Avenue shops

By JOHN WILSON

Several First Avenue pornography shops locked their doors today as about 350 young followers of the Rev. Sun Myung Moon marched to the shops.

The marchers sang and prayed on the sidewalk along the 1400 block of First Avenue as their leaders pleaded with the operators of the four shops to close.

"Would you please get out," said a flustered clerk at a shop with a sign that read, "Unusual Books & Gadgets."

"Do you need a better job?" asked Regis Hanna, state director of Mr. Moon's Unification Church.

"Get out!" ordered the clerk. "Do you want to be locked in or out?"

The religious leaders left and the clerk padlocked the store.

The demonstration ended at 1 p. m. after an hour. The demonstrators mostly young and apparently mostly from out of state, marched, prayed, sang and passed out pamphlets in the rain.

Mr. Moon, a Korean Christian leader, is on his third nation-wide tour and will speak at the Opera House here November 28. His followers are in Seattle promoting the appearance.

The second shop selected for the well-organized pornography protest was the Adult Book Store, 1415 First Ave.

"You're sticking our heads in a toilet," Hanna told two clerks there. "You're peddling this filth on the street."

"We're not peddling it on the street," a clerk replied.

No luck there, the leaders went

next door to the Champ Arcade, 1413 First Ave. But the operators had locked the door.

An anti-pornography pamphlet was shoved under the door and the crusaders moved next door to High's Amusement, 1411 First Ave.

"I'm not the owner," said the clerk.

"We don't like the smut you're peddling here," Hanna said.

The clerk chewed on a toothpick and read the pamphlet.

Hanna offered to help find the clerk another job.

The clerk chewed and read.

The protests against pornography continued.

"It's destroying our young," Hanna said.

"Young people are kept out of here," the clerk said. "There are

signs all over the place."

The protest was interrupted while the clerk made change for a customer.

"Well," the clerk said, taking the toothpick from his mouth, "I have no comment."

The demonstrators left and after a while marched to the other side of the street and protested in front of the Amusement Center.

"I JUST work here," a woman told Hanna.

Back on the other side of the street a woman unlocked the door to the Champ Arcade. The padlock remained on the door of the shop with unusual books and gadgets.

But the harried clerk had taped a sign to the door:

"Business is good. As usual. Out to lunch. Back soon."

The Seattle Times

Largest daily and Sunday circulation in Washington

THURSDAY, NOVEMBER 21, 1974



Protesting pornography

More than 300 young followers of the Rev. Sun Myung Moon protested yesterday on First Avenue outside several shops dealing in pornography. Several shop operators locked their doors for a short time to keep out the demonstrators. Protest leaders asked other shop operators to close. Soon after the hour-long demonstration was over at 1 p. m., business was back to normal along the avenue. The followers of Mr. Moon are here promoting an appearance by the Korean religious leader next Thursday. (Details, A 14.) — Staff photo by Vic Condiotty.

Seattle Post-Intelligencer

THE VOICE OF THE NORTHWEST... SINCE 1863

FRIDAY, NOVEMBER 22, 1974



RICK ANDERSON

The Pornography Crusade

The rain coming down on Maureen Murphy of Laramie, Wyo., was turning her brown hair to black as she stood outside the dirty book and movie store on First Avenue and tried to talk.

Maureen Murphy is small and pretty and is one of the Rev. Sun Myung Moon's people who came out of the YMCA hotel in their rain gear this day and filled the sidewalk for a half block along Skid Road, singing their songs and holding their signs that said "Pornography is Social Cancer" and shouting for these stores to close.

Little Maureen Murphy stood there with the Wednesday afternoon wetness on her and began to explain what is like for a 26-year-old woman from Wyoming to see one of these places for the first time.

"It was . . . I was . . . overwhelmed," Maureen Murphy said with her dark eyes very serious. "I lived in Chicago before and, of course, I knew about the rapes and the crimes and these sorts of things. But in that store, it was my first time, and I was almost sick. I almost physically fell over."

A few minutes earlier, a rugged-face man named Regis Hanna who is state director of the Rev. Sun Myung's Unification Church, had led his people in three cheers for the policemen who were there in their long thin raincoats to keep the peace.

"Monsei! Monsei! Monsei!" roared the 100, almost all from out of state, cheering in Korean and meaning goodness and victory and salvation, which is what the Korean reverend says he is all about in America.

And after Regis Hanna had tried to enter the Champ book and movie store and discovered it had suddenly locked up at 12:30 in the afternoon on a weekday, Regis Hanna and two other men and Maureen Murphy went down the street to High's amusement store where the door was unlocked and the clerk was not expecting anything.

The clerk, a little Japanese man in a brown sweater and chewing a toothpick, was given a small handbill about the terror of pornography, and then Regis Hanna opened up.

"We would like you to close your store," Regis Hanna said in an even voice. "The material you sell in here is smut and as an expression of the citizens of Seattle, we don't want this, get it out."

The Japanese man studied the handbill, which quoted a former Detroit policeman as saying "There has not been a sex murder in the history of our department in which the killer was not an avid reader of lewd magazines," but the clerk did not ask about the accuracy of this or about what kind of lewd magazines there were when the Detroit police department began its history or about the cause of sex murders before there were lewd magazines. He looked at the handbill silently.

"Perhaps," Regis Hanna said, "you could find another job." He put his head close to the clerk's face and studied him. "If people didn't work in these places, then they wouldn't exist," he said.

The Japanese man took the toothpick from his mouth. "I'll pass this along to owner," he said, and then he moved away from Regis Hanna and went

behind the counter to help a customer. Hanna followed him.

"The young people," Hanna continued, "they're corrupted by this."

"Young people can't come in here," the clerk said.

"The body is a beautiful thing," another man said. "This stuff incites people to rape, bestiality, indecencies."

"Well," the Japanese man said finally, "I have no comment."

"Please," Regis Hanna said leaving, "think about it."

The Japanese man came over to the door and stared out the window.

"If a grown man could be corrupted by the stuff we have in this place," he said almost to himself, "then there is no hope for him anyway. If someone has a problem, they have it long before they come into this place."

He peered out where the people with the signs were singing: ". . . Everybody's going to pay, on the very last day . . . Everybody's going to pay to the Lord on Judgment Day . . ."

"I don't know what the Rev. Moon is doing in this country," he said, "but I hear he's a millionaire." Which he is.

Outside, Regis Hanna had gone across First Avenue to the Amusement Center and told the clerk there about the garbage on her shelf and that he represented the Christian community of Seattle and he would like her to quit her job. The woman listened to this awhile and then said, "Well, I think you can just take yourself and go out the door."

Photographers on the street took pictures of the crowd, some of whom were among those cited two months ago in New York for littering with posters they put up as part of a \$600,000 advertising blitz heralding the coming of the Rev. Sun Myung there.

"There's two ways to look at it," a policeman said on First Avenue. "Some people say get them off this street, but the store owners are saying it's great free publicity for their stores, the same way it is for the Reverend Moon."

Maureen Murphy of Laramie came out of the Amusement Center and caught her breath, having now recorded her second visit in a lifetime to a porno shop.

"No sir, this is not a publicity thing," said Maureen Murphy who earlier in the day had visited various news media outlets and annoyed several editors, one even threatening to call the police on her. "She was trying to tell me how to write!" he said.

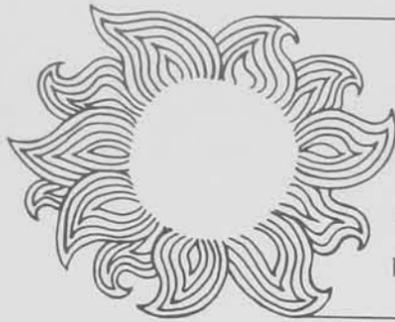
"We just want to draw attention to these kinds of places," Maureen Murphy continued. "We just want people to see what is going on in these stores."

Earlier, a man at the door of the Green Parrot Theater had invited the Rev. Sun Myung's people to do just that.

"Come on in," he shouted, "and watch a dirty movie. On the house."

The reverend's people declined the invitation.





New Hope News

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December 23, 1974



THE CAMPAIGN

The campaign did not have an auspicious start. Much bus advertising was ordered, but just at the start of the campaign, the bus company employees went on strike. Never known for her good weather, Seattle produced over a week of steady, heavy rain. Thanksgiving night was the only time available for the Seattle Opera House, the most beautiful and appropriate location, once a part of the 1962 World's Fair. And we were visiting a fairly small city for the third time in less than a year—few people had missed hearing about the 3-night engagement of the 21-city Day of Hope Tour or the Sun Myung Moon Christian Crusade.

Despite these obstacles, our members persevered to bring about 900 people to the banquet and 2,680 to the talk. How this was done is the story of an unusual campaign.

By November 24, the Day of Hope

Team had arrived from Chicago and combined forces with the region. They stayed at the newly remodeled YMCA in Seattle and at the Polish Hall. The Banquet PR office had a spacious downtown location. Previously the region (Washington, Oregon, Alaska, Idaho, Wyoming and Montana), under the direction of Acting Regional Director Sam Pell and Mobile Unit Commander Regis Hanna, conducted poster and an extensive fund-raising campaign, purchasing a very beautiful house, now called Windermere.

To counter the problem of the bus strike, vans were converted into sound trucks, bringing the music of the New Hope Singers and the Korean Folk Ballet to the streets of Seattle as well as periodic announcements about the talk. SPECIAL THANKSGIVING DAY PROGRAM was printed on the flyers distributed on the streets.

The hardest obstacle—more than the weather and the bus strikes and other

Seattle, once a remote outpost settled by pioneers in the 1850's, was made into a metropolis by the Yukon Gold Rush, California's need for lumber, and the Boeing aircraft company. Now with more than a million people in her metropolitan area, she is known as the "gateway to the Northwest."

To the members of the Day of Hope Team and the Northwest region, Seattle, the sixth city of the Day of Hope Tour, was the scene of a difficult struggle for victory.

setbacks—was the general atmosphere of the city and its inhabitants. This became evident to me during my first walk through the city, as I observed radicalism, fundamentalism, and the slightly offbeat. Nordic, European and naturally beautiful; Seattle has attracted those who want to get away from the rest of America, especially other people. It is not surprising that Seattle has the highest suicide rate for major U.S. cities. There were not many well-dressed cosmopolitan-looking people on the streets, typical of the other large cities of the tour. Instead the young were long-haired, the old were rough-hewn, and the middle-aged were both—like combined hippies and lumberjacks. On at least three street corners were fundamentalist street preachers handing out their literature. Near one of our ticketeers was a deranged young man who had rolled up some of our leaflets to make a trumpet, shouting: "Go back where you came from! We won't listen to you!"

Nearby Felice Walton was at her station, which had been her home for the past two weeks. "It's been quite an experience," she said. She explained how working in a small city had some advantages. "Sometimes we had people come by who weren't too interested. The next day they still weren't interested, but after awhile they'd become more interested and so now they're convinced that they will come. We've developed a relationship with the people who come by here every day. We know them by name, and they're glad to see us... Crazy people come by every now and then, but the people watching them want to get tickets right away...."

"We must awaken America... We are here as the defenders of freedom; the defenders of America and the defenders of the free world. We are the hope of the entire situation.... We are not assembled for ourselves but for God and humanity. I'm sure that sometimes you



When we look for a religion to follow, we must search among all the religious world to find the most difficult way. Every religion, in fact, teaches you to go a narrow way. Out of all the scriptures of the various religions, the Christian Bible points to the narrowest way, I think, because it teaches you to deny yourself, to be prepared to lose your life. If that most difficult religion also teaches you to unite the whole world, then that makes it an even more difficult way. You are members of the Unification Church. Out of all Christian churches, we are not a denomination, but are advocating that all denominations come into oneness, unity. Therefore you can define our movement to be the most difficult way. Here you have no time to sleep, no time to rest, no time to relax, no time even to eat, no time to play. Knowing this, will you go along the way unwillingly, crying on the way? If you are going at all, why not go smilingly?

Sun Myung Moon
May 30, 1974



think: 'Why do we come from different parts of the world, leaving our homes, leaving our countries, leaving luxury, to come to America?...' In America we can still see the hope to defend freedom. By winning the battle in America we can still have some hope for Europe and Asia.' 'What is the true spirit of Thanksgiving? When the Pilgrims had the first

Thanksgiving they did not attribute the great harvest to their own doing; they thanked God. What kind of people does God need now? God is looking for the champions who can restore God's way of life. . . . We did not come for honor. We did not come for ourselves. We came for a divine mission and purpose. We must ask ourselves if we are stronger than our

ancestors in faith. . . . Let's truly celebrate the thanksgiving of resurrection—not turkey thanksgiving but spiritual thanksgiving. . . . This is the day we tighten our belts. God is seeking such a commitment. . . . Win the hill, then take care of yourself. . . . This is the only divine war in history. It is the hope of God, and the hope of the free world.'"

Our Community

Today

in Seattle

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UNIVERSITY HERALD

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25¢ per copy

Today



Korean Folk Ballet performs

Members of the Korean Folk Ballet and the New Hope Singers International will appear with the Rev. Sun Myung Moon in a free program at 7 p.m. Thursday, Nov. 28 at the Seattle Opera House. The contemporary Christian leader will bring a message on 'The New Future of Christianity.' He proclaims a vision of one world, one religion and one family under God.

Highline Times

Wednesday, November 20, 1974



Sun Myung Moon and Korean Folk Ballet coming Nov. 28

Reverend Sun Myung Moon, contemporary Christian leader, brings his controversial and challenging message to Seattle next week.

His message, "The New Future of Christianity" will be presented at the Seattle Opera House, on Nov. 28 at 7 pm. Appearing with him are the exquisite Korean Folk Ballet, and the New Hope Singers International.

His Seattle appearance is part of a third nationwide "Day of Hope Tour" which had a marked beginning in New York, as an overflow crowd of more than 15,000 struggled to enter the Madison Square Garden Stadium.

On Nov. 27, Rev. Moon

will be the guest of honor at a banquet dinner being held for 1,000 at the Olympic Hotel. Invited guests include prominent leaders from all sectors of the community.

Rev. Moon proclaims a vision of one world, one religion, one family under God. He stresses unity in the family and self sacrifice in service to others as essential to the establishment of the Kingdom of God on earth. Unification Church members describe their efforts as establishing a new expression of the Christian Spirit which is rapidly uniting Christians and turning other religions toward God and Christ.

Reverend Moon called to preach at the age of sixteen, was raised a Presbyterian, and was imprisoned for his beliefs by North Korean Communists.

He began the Unification Church in 1954, after his release from prison, and now has headquarters in more than 40 countries, and centers in more than 120 cities in the United States. Membership in the United States is more than 25,000 and is approaching 3 million on the world wide level.

His Opera House appearance is the sixth city in his current tour, which finishes in December in Los Angeles.



puget sound TRAIL

UNIVERSITY OF PUGET SOUND TACOMA, WA. 98416 NOVEMBER 22, 1974

Rev. Sun Myung Moon to speak in Seattle opera house

Reverend Sun Myung Moon, contemporary Christian leader, brings his controversial and challenging message to Seattle next week.

His message, "The New Future of Christianity," will be presented at the Seattle Opera House, on November 28 at 7 p.m. Appearing with him are the exquisite Korean Folk Ballet, and the New Hope Singers International. Rev. Moon's work actually began years ago on Easter morning in 1936, when he was deep in prayer on a Korean mountainside when Jesus Christ appeared to him and told him that he had an important mission to accomplish in the fulfillment of God's providence. He was then sixteen years old. For the next nine years Sun Myung Moon studied intensely and struggled to prepare himself for his responsibility. In those years of prayer he discovered a series of principles through which it was possible to clearly understand the spiritual and physical nature of the universe, the process and meaning of history, as well as the inner meanings to the parables and symbols of the Bible and the purpose of all religions.

After the end of World War II Korea was liberated from Japanese occupation, and forty years of religious persecution ended. Rev. Moon then began his public ministry, making known to Christians the deep truths which had been revealed to him. Only a few months later, however, Korea was partitioned into north and south, and Communist forces swept into the north, where Rev. Moon was at that time teaching. Suppression of religion, especially Christianity, by the Korean Communists far surpassed even what had been experienced under the Japanese. Christians were expected to conform to the new atheistic society in word and action.

Sun Myung Moon had already gained quite a large following as a Christian leader in Pyongyang, and he soon came to the attention of the Communist authorities. One night without warning, he was taken to Dae Dong Police Department and was tortured and brutally beaten until he was left for dead in the prison yard. There he was found by his congregation. He soon revived and began to preach again.

Accordingly, Rev. Moon was soon after arrested and sent to a

labor camp further north, at Hung-nam. When he entered the camp he immediately knew he had been sent there to die. The prisoners were deliberately overworked and underfed, and they were forced to work long hours mining lime, sometimes with their bare hands, and loading heavy bags for shipment. Usually men did not survive life in that camp for more than six months, but Sun Myung Moon realized the importance of the message he had to give the world, and he was determined that he would endure all difficulties until the day when he was free again to continue his work. Although the prisoners' work quotas were purposely set higher than it was possible for them to attain, Rev. Moon made up his mind to surpass them. He lived in the labor camp for two years and ten months, and he was even given an award for his outstanding work record.

We know very little of his life at Hung-nam from his own words but Rev. Moon's early followers tell us that the other prisoners seldom saw him sleep. When everyone went to sleep at night, he was already in prayer, and when they awakened the next morning, they saw him praying again.

He has said that during that time, he could never pray to God in the ordinary way:

"I never prayed from weakness, I never complained. I was never angry at my situation. I never even asked His help, but was always busy comforting Him and telling Him not to worry about me. The Father knows me so well. He already knew my suffering. How could I tell Him about my suffering and cause His heart to grieve still more? I could only tell Him that I would never be defeated by my suffering."

Although in prison, Rev. Moon could never speak about the message he had received, other prisoners were attracted to him by his life as a man of God. Many men had dreams or visions which led them to seek him out. Even in that prison situation Sun Myung Moon found those who had been prepared by God for this time in History. It is from those men that we have learned the story of his life in the labor camp.

In June 1950 when the Korean war broke out, American B-29's bombed the industrial area around Hung-nam prison. As the United Nations landing party advanced from the sea, the

prison authorities began to execute all prisoners. The day before it was Sun Myung Moon's turn to be shot, a naval gun bombardment by the UN forces began at Hung-nam. Under such fire, the Communist authorities fled the area, and he along with the other prisoners was freed by the United Nations forces on October 14, 1950.

The stream of refugees had begun their flight to South Korea, but the roads were impassable because of military operations. Therefore, the thousands of people struggled their way south walking over the mountain trails. Rev. Moon's former followers in Pyongyang had been scattered. He walked the hundred miles back to the city and tried to locate each one. One of his fellow prisoners had followed him from Hung-nam, but this man's leg was broken and he could not walk the long miles to the south. Rev. Moon carried this man on his back on a bicycle the six hundred miles to Pusan. There again they began to give the message of new hope.

In 1954, Rev. Moon formally began the Unification Church (The Holy Spirit Association for the Unification of World Christianity) in Korea. There are new headquarters in more than forty countries, and centers in more than 120 cities in the United States.

The Unification Church is formed around the Divine Principle, a set of principles based on the patterns which Rev. Moon found in the Bible during his years of search. He discovered that God has been using a consistent strategy to save man—through the Old Testament and the New—that provides the foundation for Jesus' life and teachings. In the light of the principles of creation and the restoration which God is still using in the world today, Christians can find new insight into the puzzling problems of faith and Bible interpretation—but even more they will find deeper meaning in the daily leading of their lives.

Visitors to the Unification Church's residential communities often remark on the wide variety of background, personality and even age of the members who are nevertheless so obviously united in heart. Around the world, people of all ages can be found working together as one family of Christians—transcendent of barriers of culture and even

longstanding national enmities—living with the purpose of bringing the reality of God and His love to the people of the world.

We live today in a time of fundamental confusion. It is not, however, an outward confusion alone, but also a crisis in our faith. Christianity is in crisis. But this can also become a time of new hope, because we are being called to come to terms with the most fundamental questions of all.

We have lost control of our food production, of the ethics of our government, and even of our earth's oxygen supply. We expect that science will in due course solve these problems of our physical environment, however uncomfortable we may be in the meantime. But where can we turn to solve the problems of faith and morality? We must also regain control of our spiritual and moral life, where confusions causes the greatest suffering and has the most profound consequences. Our Christianity must go deep enough to offer the world practical solutions to moral questions: Where is the balance between the immorality of killing individual human beings in war, and the immorality of abandoning whole nations to the domination of an alien power? How can we reconcile the "new morality" with our intuitive feelings about Christian morality? Why is it, after all, that the family and marriage should be sacred? Is there finally anything eternal—and therefore absolute—in human nature and life?

Bare speculations whether or not God exists are less meaningful to us than the question, "If God exists, why doesn't He do something about the world?" Christians must be able to answer that question. Finding new hope in today's world is not an easy matter. People are no longer satisfied with ephemeral ideals, but to be re-inspired we must be able to say clearly: What is good and evil in real life? In exactly what way has God been working in history? What is God and how can we know Him ultimately? And what does God expect of Christians in this age of despair?

Only a Christian message that can deal with ultimate questions—and provide clear and simple answers—can bring new hope today. Rev. Sun Myung Moon comes bringing such a message.

EVERETT HERALD

Associated Press—United Press International

EVERETT, WASHINGTON, MONDAY, NOVEMBER 25, 1974



The Korean Folk Ballet

Rev. Sun Myung Moon address set Wednesday

SEATTLE — The Rev. Sun Myung Moon, contemporary Christian leader, will speak at 7 p.m. Wednesday in the Seattle Opera House as part of his third nationwide 'Day of Hope' tour.

Appearing with him will be the Korean Folk Ballet and the New Hope Singers International.

"The New Future of Christianity" will be Moon's topic is what will

be his sixth appearance on the tour. The tour, which began in New York, will conclude in Los Angeles in December.

On Tuesday Moon will be the guest of honor at a banquet at the Olympic Hotel, to which 1,000 of the area's community and church leaders have been invited. Moon spoke in Seattle last January on three succes-

sive evenings at the Seattle Center.

He is the founder of the Unification Church which has 24 centers in this country and sponsors the One World Crusade, The Freedom Leadership Foundation in Washington, D.C., The D. C. Striders Track Club in that city and the International Pioneer Academy in San Francisco.

THE News  Journal

Sunday, November 24, 1974

Sun Myung Moon scheduled to speak

The Rev. Sun Myung Moon, contemporary Christian leader, will bring his message to Seattle this week.

He will speak on "The New Future of Christianity" at the Seattle Opera House Thursday at 7 p.m. Appearing with him will be the Korean Folk Ballet and the New Hope Singers International.

His Seattle appearance will be part of a third nationwide Day Of Hope Tour which he started in New York.

EVERETT HERALD

Associated Press—United Press International

EVERETT, WASHINGTON, MONDAY, NOVEMBER 25, 1974

Followers of Rev. Moon bring Christian message

By NANCY BUNNELL
Staff Writer

Jill Connell left her native England two years ago, at the age of 20, to be a Christian missionary in America.

A year and a half ago Regina Dulme, 23 left her lifetime home of Germany to spread Christianity among American youth.

As members of the international Unification Church and followers of the Rev. Sun Myung Moon of Korea, the young women are part of a core of international missionaries to America.

Young Christians have come to this country from Austria, France, Italy, the British Isles, Germany, the Netherlands, Honduras, Turkey, Peru, Norway, Finland, Denmark, Haiti, Japan and Korea.

They come because they believe as Regina does: "I really feel that America is the center point of the world and what America is doing is very important to the rest of the world."

It's a philosophy of "As American goes, so goes the world" to Christianity.

Jill, who was not raised in a religious family but received religious training in England's schools, says she turned to Rev. Moon's teachings in a quest for a "realistic God — a God that would apply to everyday life."

After working within the movement in England, she was among the first group of 120 Europeans to come to this country as missionaries. She says she gave the move much thought, asking herself, "Why should we go to America when there is so much to do in England?"

She answers her own question: "There are so many young people in America with high ideals who have become disillusioned." She believes they become disillusioned because "they don't know any principles by which to make life flow smoothly. Instead of a Christian outlook, it's each man for himself."

She referred to the once-very-popular trend of young people retreating to communes, but Jill says "just living away from it all is not enough."

"American youth can't just reject everything their parents have given them. A good foundation exists there."

Jill and Regina and their co-workers are concentrating their efforts on the 20 to 25 year age group, working on the campuses, conducting seminars and going door-to-door.

They travel throughout the country in national campaigns and are currently on Rev. Moon's "1974 Day of Hope National Tour" which will include a public lecture by him at 7 p.m. Wednesday in the Seattle Opera House.

In each city they contact local Christian clergy, emphasizing that they are not trying to convert people to another denomination.

"The church is weakened by so many denominations and the internal squabbles of doctrine," said Jill. "We want them to remember their responsibility to carry the message of God to the world."

Followers of the Unification Church represent varied backgrounds; while Jill did not come from a religious family, Regina was raised a Roman Catholic.

The young women admit they were apprehensive as to how they would be received in this country and have been hit with "Why don't you go back to your own country?"

Jill said, "We don't come here to preach or be self-righteous. We come because it's right. God is depending on America."

"God really has blessed America; this could be shared with the rest of the world. The education in America can be shared with the world so other countries can help themselves."

Jill finds the growing feeling of isolationism in this country as a problem. "I don't think America realizes how much the rest of the world needs it, how much the rest of the world is patterned after America."

That, she says, is why it is so important to strengthen the growth of Christianity in America. "America is the one country we need to get going in the right direction."



Jill Connell of England, left, and Regina Dulme of Germany are in this country to bring Christianity to young Americans. They believe that America is the country to influence, and then

the rest of the world will follow America's lead. They are part of the Unification Church led by the Rev. Sun Myung Moon of Korea. (Staff photos by Ray Watters)



The Seattle Times

MONDAY, NOVEMBER 25, 1974

Seattle readied for evangelist's 'second coming'

By RAY RUPPERT
Religion Editor

As pervasive as a November rain, the posters and television spots and newspaper advertisement are pelting down on the city to announce the second coming of the Rev. Sun Myung Moon to Seattle.

The media messages give out the news that the Korean evangelist whom some consider a modern-day John the Baptist (if not the Messiah) will speak at the Opera House at 7 p. m. Thanksgiving Day.

An advance party of 400 of the evangelist's followers, who sometimes refer to themselves as "Moonies," have been deployed through the city in a fleet of vans to urge householders and people in the street to come to the Turkey Day event.

There will be entertainment by the New Hope Singers International and the Korean Folk Ballet. The price is attractive; free tickets can be obtained by calling 523-8400.

But the real reason for the gathering is to hear Mr. Moon. The Seattle crusade is the sixth stop on an eight-city, nation-wide tour, reportedly the last such tour Mr. Moon will make in the United States. From Seattle he goes to Los Angeles and San Francisco.

WHO IS MR. MOON and what is his doctrine? What is the source of funds for his Unification Church? Who are the people who belong to and work so hard for the church?



Rev. Sun Myung Moon



Rev. Reiner Vincenz



Regis Hanna

The Rev. Reiner Vincenz, regional director of the Unification Church, is in charge of the advance preparations in all the cities, including Seattle.

He estimated the cost of the crusade as "between \$30,000 and \$40,000 in each city." He added, "That's the minimum."

Mr. Vincenz also explained that the estimate does not include the public-relations campaign which was organized in New York.

Exclusive of the media campaign, the Unification Church is spending well over \$300,000 on the eight-city swing, according to Mr. Vincenz' figures.

When Mr. Moon spoke in Seattle 10 months ago, the Seattle unit of the Unification Church was housed in a rented, frame residence at 4707 18th Ave. N. E.

This was home base for about 20 Moonies. The state director then, as now, was Regis Hanna, a well-

groomed and well-educated young man who might be a junior executive in a large corporation.

He said "about 40 or so" church members now live in the Seattle house. The number fluctuates as members are sent off to join the evangelism teams which travel constantly throughout the United States.

Hanna said the house is getting too small and his plan is to move soon, although a new site has not been found. "I think we will buy," he said.

THE CHURCH ALREADY has purchased a home at 6601 N. E. Windermere Road which serves as residence for Mr. Vincenz and also has been used as the return address for the engraved invitations sent to an extensive mailing list for a R. S. V. P. banquet at 7:30 p. m. Wednesday in the Olympic Hotel's Grand Ballroom.

"It's owned by the church but used as a minister's residence,"

Hanna said.

Records show the two-acre, 10-room residence was purchased by the Holy Spirit Association for the Unification of World Christianity (commonly abbreviated to Unification Church) for \$175,000.

This seems to be in keeping with a pattern of purchases.

Reform Judaism, publication of the Union of American Hebrew Congregations, reported that the church purchased a 22-acre estate in Tarrytown, N. Y., for \$860,000; an estate in Irvington, N. Y., for \$620,000 (plus \$50,000 in improvements); a seminary in Barrytown, N. Y., for \$1.5 million, and an additional 22 acres in Tarrytown for \$1.2 million.

"All this is in addition to the numerous campus houses throughout the land, headquarter houses in scores of cities, including such handsome town houses as one on East 71st Street in Manhattan," Reform Judaism said.

The Seattle Times

WEDNESDAY, NOVEMBER 27, 1974

U.S. finale for Mr. Moon?

When the Rev. Sun Myung Moon speaks at 7 p. m. tomorrow in the Opera House, it may be the last Seattle will see of him.

Regis Hanna, Washington State director for Mr. Moon's Unification Church, said in an interview that the Korean evangelist is now on his "final speaking tour in America."

Does this mean Mr. Moon will be leaving the United States?

"Umhum," Hanna said. "He'll be doing some work

here, but his work is going to be on a broader scale. International."

SEATTLE IS the sixth of eight American cities being visited by Mr. Moon, who has been described by some of his followers as a modern John the Baptist, perhaps even Christ who has returned to earth.

Mr. Moon, his theology and the tactics of the Moon people have been sharply criticized here and in other cities. Questions, still unanswered, have been raised about the source of the Uni-

fication Church's funds.

Ministers, educators, government officials, sports and social groups have been invited to a "Day of Hope" dinner hosted by the church at 6:30 p. m. today at the Olympic Hotel.

Guests are by invitation and have been promised no solicitation of funds. Tomorrow's crusade in the Opera House is without admission charge.

THE UBIQUITOUS Mr. Moon has smiled down at Seattleites for several

weeks now from billboards, bus placards, street posters and newspaper ads as 400 Moonies have gone from door to door or buttonholed people on the street with the Moon message.

Hanna said the posters bloomed as profusely in New York for the crusade there but on the day following all had been taken down. He promised the same thing would happen here and "absolutely, every one" of the signs will come down in Seattle after Mr. Moon's visit.

Seattle Post-Intelligencer

THE VOICE OF THE NORTHWEST... SINCE 1863

SATURDAY, NOVEMBER 23, 1974

Earl HANSEN

Religion Editor



Angered Seattleites say they're being badgered and harangued by the 400 persistent youths currently in town buttonholing anybody and everybody in an exhaustive and expensive campaign to fill the Opera House on Thanksgiving night.

"They won't take 'no' for an answer . . . They're honest-to-God fanatics who don't seem to hear a word you say. You hate to be rude, but how else can you get rid of them?" complained Everett Hendrickson.

"I, too, knew all the answers when I was young," recalled Robert Johnson, a retired businessman. "But these kids aren't normal the way they're carrying on. It's like they've been brain-washed . . ."

Stopping people on the street, in buildings and stores, interrupting conversations in restaurants, and doorbelling homes are the youthful devotees of the Rev. Sun Myung Moon.

A millionaire industrialist from Korea, Moon has an increasing number of followers absolutely convinced he's got The Message from God that can save mankind before we blow ourselves up.

If you don't know Moon's face as yet, you will. A massive advertising campaign has his picture on posters and flyers, on television and in newspaper ads, all geared to filling the Opera House for his one-night stand here this time around.

Last January the reverend attracted some 400 persons on each of three nights here in the Seattle Center's Snoqualmie Room, after a two-week campaign by 100 of his devotees. At that time a column appeared here, entitled "Youths But Pawns of Rich 'Prophet?'" And as a reader wrote, "It may have told us more about Moon than we wanted to know." Despite certain wishful thinking, however, it seems the Moon isn't just going to go away.

"Yes, some people get angry. But it's for their own sakes that we're stopping them," Maureen Murphy, one of Moon's workers, explained yesterday.

A pretty, soft-spoken graduate in speech therapy from Illinois, Maureen added that the Korean reverend "is more like a father to me than a 'master.'"

"The Reverend Moon I know is a loving, humble man . . . It's no coincidence that the movement has grown from a handful to 40,000 young people . . . But I can't get it across to the press that we're like one big family, and why it is we're all up early and work late and stay happy. . ."



REV. SUN MOON
He's got the message

A skeptical press continues to cite the numbers of people who walk out in the middle of Moon's two-hour sermons.

His plush estate and mansion in Tarrytown, N.Y., his Korean business, his "spiritual" hold on youths, and the monies and worker-bee efforts poured into getting him one-night housefuls across America continue to draw questioning commentary.





THE BANQUET

The Olympic, grand old hotel of Seattle, was filled for the November 27th banquet. I noticed that most of the guests were serious about the event—they came for a reason. One man wanted to see what made our members remain polite after he saw them being harassed by pedestrians passing them. Another said, "I just wondered what made anyone who supported Nixon tick." And one couple came from their home town—over 90 miles away. Few came merely because they were invited to a free dinner.

They paid careful attention to the

program and listened attentively to Master describe God's desire to create mankind to be even superior to Himself.

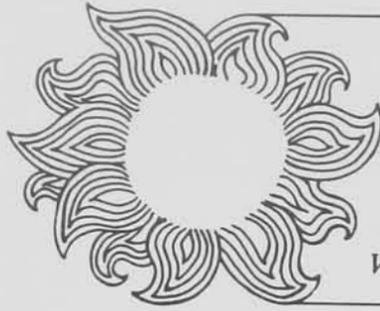
At my table we had a small miracle. According to Maureen Murphy, about twenty-five people from a radical radio station tried to invite themselves to the banquet. They were expected to cause a disruption, so they were refused. Then somehow three of them sat with Maureen and me at the press table at the banquet. During the program their demeanor changed from detachment to pure enjoyment. One girl applauded many times during Master's talk, especially when he said whoever

has the greatest love will become a central point and a leader. When Mr. Barns, a Blackfoot Indian, gave his speech they were deeply moved. At the close, they quietly thanked us for the experience. At the same time that this was happening, I was being asked by a constructively curious yet skeptical reporter just why this movement appealed to young people!

Hardly anyone left early. I know that Seattleans will remember and understand what they heard and saw at the banquet.

New Hope News

December 23, 1974



New Hope News

Vol. 1, No. 13

December 23, 1974



Mr. Herbert L. Barnes, chairman of the National Association of Blackfeet Indians, addressing the banquet. After his speech, Mr. Barnes gave Master a necklace of Indian beads and an honorary membership in his association.



Why am I working in this nation, having brought so many young people from other nations? It is because while we work in this nation for this nation, we are working equally for other nations and for the whole of mankind.

Sun Myung Moon
August 16, 1974



"I want to thank Reverend Moon..."

Remarks by Herbert Barnes, Chairman, National Blackfeet Indians Association.

I want to thank Reverend Moon for this great privilege. And I think it's a special blessing upon an Indian person. I come qualified as an Indian. I was born in Montana in 1908, so I'm not a spring chicken. And I came into a world that was confused, even at that time. At the age of eight I left the reser-

vation for two years to come out to the white world. And that world didn't want me because I was Indian. I went back to the Indian world. My Indian friends didn't want me because I was a white man.

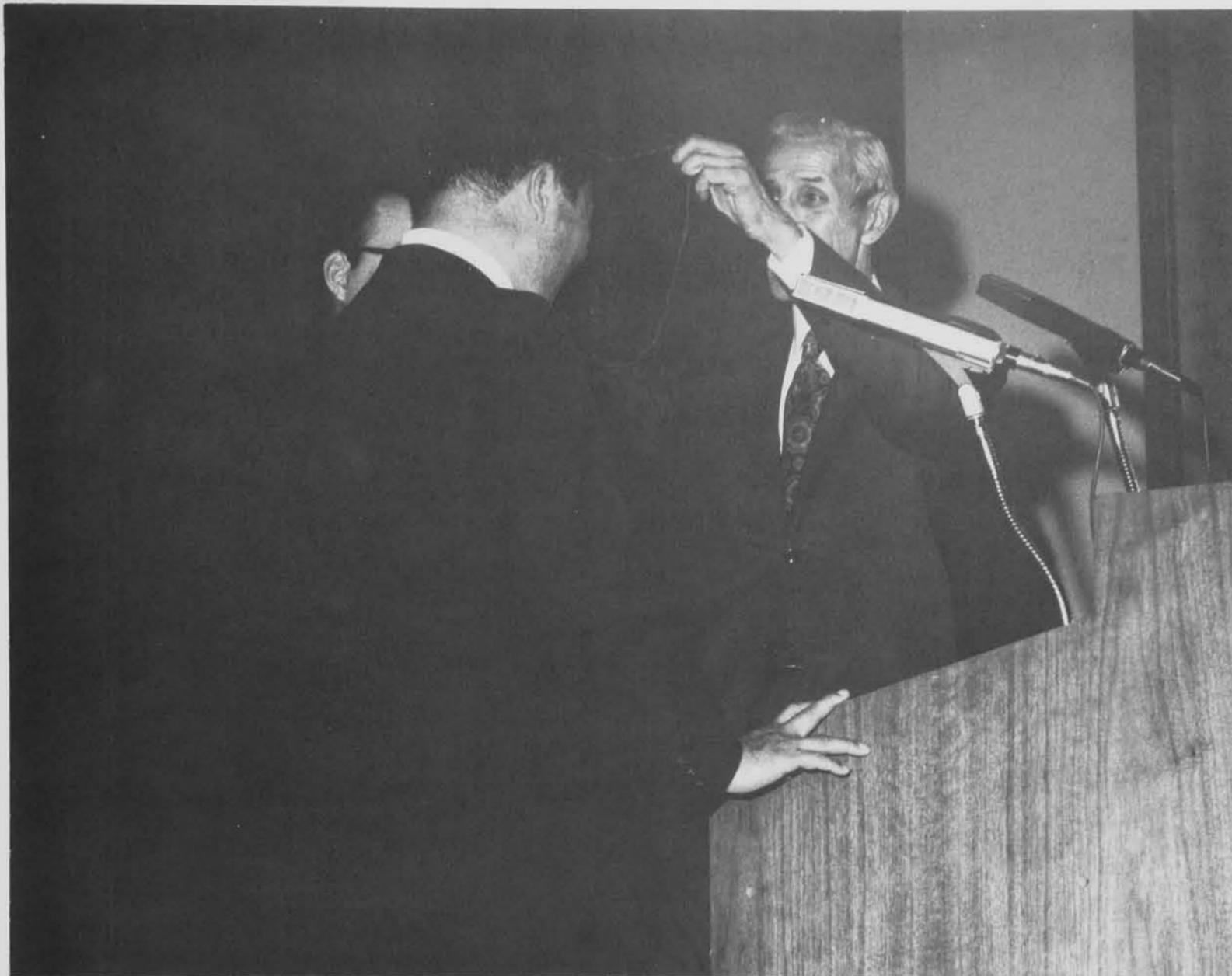
I think tonight perhaps I've been chosen, and I think sometimes that God works in wondrous ways, because I identify myself as an Indian. I wonder how many here tonight, if they didn't know my identity, could look upon me and see the Indian in me. I don't have feathers, I don't have fancy beads, I don't have a bow and arrow—and I

might use it—but *I'm a human being*. God has given me this privilege through Mr. Moon to come unto you like the first day that the white man came, saying, "Listen, we're friends!" Let's reawaken this brotherhood!

I was taught at an early age to rely upon God. I'd like to relate to you a story. My mother had gone to a dance, and a great thunderstorm came. I was in bed sound asleep. There was a great clap of thunder. I jumped out of bed, got on my knees, and as a little boy not quite two, I said, "God, take care of my mother. Bring her safely back." And I

crawled in bed and went soundly to sleep.

That was faith in God. And I've given my life to that faith. I rely upon God, and I take this opportunity to tell you so—that I have the faith and I see in the beauty here tonight the tremendous power of God, for He could glorify each of our lives to bring out the beauty that we saw on this stage. Just think how beautiful our world will be! Just think! So I pray tonight that the message Reverend Moon has given you will enrich each of you and cause us to look upward and onward. . . .



The Seattle Times

Largest daily and Sunday circulation in Washington

FRIDAY, NOVEMBER 29, 1974



Rev. Moon gives his Word to 2,100 at Opera House

By DEBBY LOWMAN

Rev. Sun Myung Moon arrived last night.

He's the one who's been seen everywhere—on posters, in newspapers ads and in television commercials.

Last night's Seattle audience wasn't nearly so lively nor so large as the 20,000 New Yorkers shown cheering the Rev. Moon in his advertisements.

But those who were there got religion, one way or another. If not from Rev. Moon, they heard from the traditional Christian evangelists and leaflet-passers outside the Opera House.

And before people could reach either traditional Christians or Moon followers, they had to pass picketers who questioned Rev. Moon's financing. Signs asked "Honest evangelism or junk pusher's front?" and "Moon's millions too much too soon for offerings and ginseng sales."

ANY PROTEST leaflets that people may have collected were confiscated at the door by Rev. Moon's people who explained that "this is our program and these do not belong."

At one point, Rev. Moon's followers wrenched a megaphone from a protesting

evangelist.

Undaunted, the evangelist boomed even louder. A couple of Moon followers tried to outshout him. One followed behind, mimicking the evangelist and asking, "What's this man talking about? Look at him, he's crazy, Man."

Meanwhile, other confrontations were scattered at the front of the Opera House with people shouting about brotherly love and who's got it.

Things quieted a bit when a police officer told the evangelist and his mimic that if they both didn't quiet down, he would have to arrest them.

A woman inside the Opera House was escorted out politely when she pulled out her Bible and tried to explain to some of the ushers, also Moon followers, why Rev. Moon was all wrong.

THE SHOW began with a few songs by the New Hope International Singers and dances by the Korean Folk ballet.

Then Rev. Moon appeared to deliver a more than two-hour sermon in Korean. He shouted, pointed and waved his way through his revelations on the new future of Christianity. Then an interpreter repeated the story in

English.

About 2,100 persons wandered in and out of the free show. There seemed to be many skeptics in the crowd who didn't join in the applause, which was sparse.

Rev. Moon founded the Unification Church in 1954 and now claims 2 million followers around the world. In his mid-50s, he is said to have had a vision of Jesus when he was 16 and was given a divine mission to unify the world.

WHAT REALLY seems to upset some traditional Christians is Rev. Moon's belief that Jesus was sent to earth to marry and become the "true parent" of a sinless humanity.

But the times weren't right, so instead Jesus was crucified for man's salvation. That means earth's "first family" is still to come.

Rev. Moon and his followers will continue their "Day of Hope" tour, ending in Los Angeles in December. At each stop, they'll canvass the city with their posters, television and newspaper advertisements and even door-to-door contacts, at a cost of some \$30,000 to \$40,000.

But last night, no collection plate was passed.

Preaching interpretation

A digital difference in interpretation? The Rev. Sun Myung Moon spoke through an interpreter to an audience of about 2,100 at the Opera House last night. Mr. Moon, speaking in Korean, would pause abruptly after a spurt of energetic gestures, to let his interpreter tell the story in English. Mr. Moon preaches unity and is the founder of the Unification Church. — Staff photo by Jerry Gay.

Seattle Post-Intelligencer

THE VOICE OF THE NORTHWEST... SINCE 1863

FRIDAY, NOVEMBER 29, 1974

Pickets, Big Crowd Greet Sun Moon

BY JACK RYAN

The Rev. Sun Moon, who claims to be a prophet if not the Messiah, addressed a near-capacity crowd in the Opera House last night, but his lengthy oration was an anticlimax to spectacular events that preceded his speech.



REV. SUN MOON
Had lively meeting

A large crowd of young people from fundamentalist and other churches in this area picketed the Opera House entrance, carrying such signs as . . . "Honest Evangelism or a Drug Pushers Front?" . . . "Keep your eye on the Korean Connection" . . . "Christianity in Name Only!"

When one youth began heckling with a loud speaker, some of Dr. Moon's avid followers pulled the microphone away from him, and a scuffle ensued that brought police to the scene.

"Every person that enters is going to hell," roared one youth.

"You're going to jail if you don't stop shouting," Officer W. K. Giddings told him.

The big crowd, which appeared to be composed mainly of people who were there out of curiosity rather than as "followers," gave thunderous applause to singers and dancers who took over the

stage before Dr. Moon spoke.

First, the New Hope International Singers, a group made up of Rev. Moon's followers from many countries, delivered Bible songs in such manner that the audience applauded loudly and seemed to warm up to the event.

Then the Korean Folk Ballet, made up of young Korean women colorfully costumed and carrying large "butterfly" fans, took over the stage. Their graceful, well-choreographed dancing was interrupted repeatedly by rounds of applause.

Then came the big moment.

Rev. Moon, attired in a business suit, was introduced by a speaker who traced the prophet's life from his birth in North Korea to today. It was said that Dr. Moon was reared in a Christian home during the era when the Japanese controlled Korea, and as a teen-ager he was visited by the

Lord, who gave him revelation. Dr. Moon's mission now is to bring the Lord's message to America, it was stated.

Rev. Moon and his interpreter then emerged to scattered applause, and the oration began. The reverend spoke entirely in Korean, working up to loud, shrill tones at times, and pausing abruptly every few sentences while the man beside him interpreted the words.

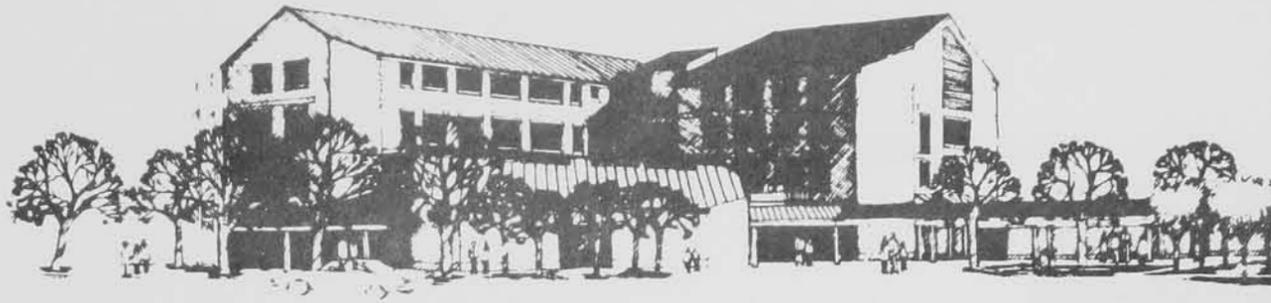
The message of his lengthy oration seemed to be that mankind was not meant to be divided into nations, races and creeds. This resulted from the fall of man's first parents, and now mankind must be united into one family.

Possibly, of more benefit to Rev. Moon's Unification Church than the prophet's oratory is the nature of his followers.

Neatly attired young members of the Unification Church were all over the Opera House, greeting people, answering questions and ushering with utmost courtesy.



CITY OF KENT



P. O. BOX 310 / 220 SO. 4th AVE. / KENT, WASHINGTON 98031 / TELEPHONE (206) 852-2412

A PROCLAMATION

WHEREAS, all the world was created with the ideal of one family, one nation, one world, united under God, and,

WHEREAS mankind has been striving to return to that ideal of peace, harmony and true brotherhood, and our great nation has been leading in that direction, and,

WHEREAS, the City of Kent is proud and honored to take the initiative of reminding our nation and world to transcend those barriers which have long separated us, and,

WHEREAS, Reverend Moon, whose life, purpose, and dedication has been to inspire peoples of all lands, setting a high standard for leadership and accomplishment in many fields, and is speaking in our state on November 28, 1974;

THEREFORE, I, ISABEL K. HOGAN, Mayor of City of Kent do hereby proclaim Thanksgiving Day, November 28, 1974 as

A DAY OF HOPE AND UNIFICATION

asking our citizens to join with me, echoing the voices of many leaders in our nation.



Isabel Hogan

ISABEL K. HOGAN, MAYOR

CITY OF KENT



PROCLAMATION

WHEREAS, on Thanksgiving Day all citizens of America have the opportunity to express their gratitude to God to renew their faith in the One to whom our country has been dedicated at its birth, realizing that it has been created to be "one nation under God";

WHEREAS, the city of Snohomish is eager to make of this ideal a living reality, participating in the efforts of our country to really fulfill its purpose;

WHEREAS, Reverend Sun Myung Moon is now speaking in America bringing the hope that our country by achieving this ideal can be a true example for the world, that all men can live in peace and harmony;

WHEREAS, Reverend Moon will be speaking on November 28 in our state;

I therefore, William E. Connor, Mayor of Snohomish proclaim Thursday, November 28, 1974

DAY OF HOPE AND UNIFICATION

welcoming Reverend Moon into our community.

Phyllis E. Kasper, City Clerk

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of the city to be affixed. This 26 th day of November, 1974.

S N O H O M I S H

CITY HALL - SNOHOMISH - WASHINGTON - 98290



5209 PACIFIC HIGHWAY EAST, FIFE, WASHINGTON 98424

Mayor
JOE A. VRAVES
(206) 922-6633
Administrative Assist
CHARLES MIZE
Clerk-Treasurer
GORDON L. HOPKINS
Councilmen
LOUIS DACCA
ROBERT HALL
THOMAS McCARTHY, JR.
HARRY BALL
CHARLES GUETLE

PROCLAMATION

WHEREAS, the City of Fife has always been interested in morally aiding mankind in uniting in fellowship and brotherhood; and

WHEREAS, we are all proud of our nation; and

WHEREAS, we want to bring culture and tradition up to a standard we can all be proud of before all humanity; and

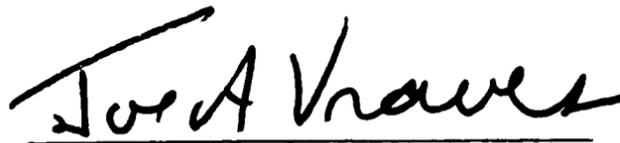
WHEREAS, on Thanksgiving Day the Reverend Sun Myung Moon is speaking in Seattle on moral values, that transcend particular national, religious and racial barriers;

I THEREFORE, Joe A. Vraves, Mayor of the City of Fife do hereby proclaim November 28, 1974, the

DAY OF HOPE AND UNIFICATION

urging the citizens of the City of Fife to join with me in honoring the efforts of Reverend Moon.

IN WITNESS WHEREOF, I have
hereunto set my hand and
caused the seal of the City
of Fife to be affixed. This
18th Day of November, 1974.


MAYOR

PROCLAMATION

WHEREAS, the facilities of our time show men the need to seek a deeper understanding of each other; and

WHEREAS, the highest values in human relationships are reached through a relationship with God, the highest center of human life; and

WHEREAS, the universal consequences of this mutual understanding is a brotherly love and a strong unity on the basis of which many accomplishments can be done; and

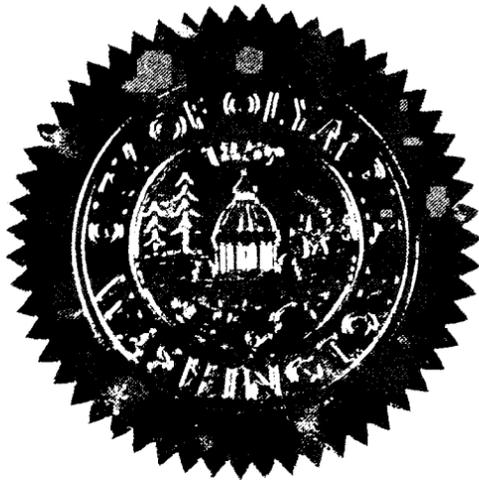
WHEREAS, from Orient to Occident, from all cultural spheres, all races, all societal levels, all faiths, millions of people have been able to come together and achieve the highest ideals for the good of mankind, under the inspiration of Reverend Sun Myung Moon who gives us the example of a great dedication to God; and

WHEREAS, Reverend Sun Myung Moon is honoring our state by speaking November 28 in Seattle on his Day of Hope speaking tour.

NOW, THEREFORE, I, Tom Allen, Mayor of Olympia, Washington, U.S.A., do hereby proclaim Thursday, November 28, 1974, as the

"DAY OF HOPE AND UNIFICATION"

and warmly welcome Reverend Moon into our community.



IN WITNESS WHEREOF, I
have hereunto set my hand
and caused the City Seal
to be affixed. This
8th day of November, 1974.

Tom Allen
Mayor Tom Allen





The Kingdom of Heaven is the place where we will meet God after having gone through and overcome all the difficulties and hardships. We will have paved the way for all mankind to return to God and to unite with Him in love. I want you to be resolved to dash forward on the way until this goal is accomplished.

*Sun Myung Moon
May 30, 1974*



CITY of EDMONDS

Civic Center • Edmonds, Washington 98020 • Telephone (206) 775-2525

Office of the Mayor

P R O C L A M A T I O N

WHEREAS, man since his birth no matter what his country, color or faith is in the pursuit of happiness;

WHEREAS, happiness comes from the fulfillment of our desire when there is harmony between our desire and our action;

WHEREAS, deepest happiness is found through unity between man and man, husband and wife, parents and children;

WHEREAS, the City of Edmonds has always been striving to provide to all citizens a means to find happiness;

WHEREAS, Reverend Sun Myung Moon, who is bringing the hope that men will find true values of life on the individual as well as the familial, national, and international levels, that each one can participate in building a world of harmony and happiness, is speaking in Seattle on November 28;

NOW THEREFORE, I, HARVE H. HARRISON, MAYOR OF THE CITY OF EDMONDS, do hereby proclaim Thursday, November 28 as

DAY OF HOPE AND UNIFICATION

welcoming Reverend Moon with the wishes that his Day of Hope tour can be a great inspiration for our country.

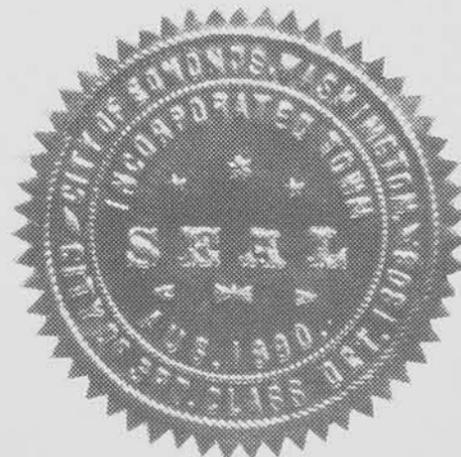
IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of the City to be affixed this 25th day of November, 1974.

Harve Harrison

HARVE H. HARRISON

ATTEST:

Irene Varney Moran
IRENE VARNEY MORAN, CITY CLERK



City of Lacey



"FASTEST GROWING CITY IN THE SOUTH SOUND AREA"

POST OFFICE DRAWER "B"
LACEY, WASHINGTON 98503

PHONE 491-3210

P R O C L A M A T I O N

WHEREAS, by its diversity of peoples, races and faiths, our country is an example of world unity, and

WHEREAS, all nations should strive to realize the idea of oneness where all can share and learn from each other's differences, and

WHEREAS, America, by its initiative and unswerving leadership, has always been a nation of unity, and

WHEREAS, Reverend Sun Myung Moon, who has dedicated his entire life to helping man achieve this idea of brotherly love and unity, will be in our State speaking on November 27th and 28th, I, William A. Bush, Mayor of Lacey, now, therefore, proclaim Thursday, November 28th, 1974 a day of unification and renewed hope for brotherly love throughout the world.

Signed and sealed at the City of Lacey this 25th day of November, 1974.

WAB:bdm


William A. Bush
Mayor

