

UPPER-LEFT-EDGE

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This being our fourth issue, and four being very important to the Hopi, among others, we figure it's about time for a clear explanation of what we are up to with this paper.

Editorial policy is as follows: We print what we like; it's a free country, still. If you don't like it start your own paper. If you do like it, tell our advertisers; it is their fault we have enough money to put it on the streets for free. Patronize and meet them—they are nice people, it's sort of like a boycott in reverse for all you politically correct folks. Our advertisers pay up to twenty bucks each with no say over how big their ad is or where it ends up. You could have this kind of excitement in your life too—send a want ad or a personal ad and \$5 in small bills and we will run it and throw in the editorial comments for free. All ads and payments for the next issue must be in by the 15th of the current month.

If someone really thinks what they are promoting needs the whole back page, it will cost the total printing fee for that issue and a free dinner for Sally at the restaurant of her choice. Warning: Sally is not a vegetarian.

Oh, I almost forgot—we used to mail copies of The Edge to friends and stuff but now that we are eight pages this costs 52 cents, so if you want us to mail yours to you please send us \$5 and we'll send you some, until we need more money, then we'll tell you to send us \$5 more.

Thanks.



LETTERS TO THE EDGE

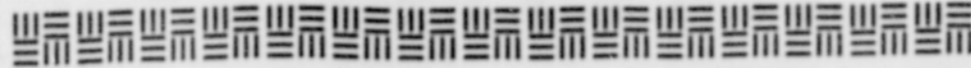
Dear Rev. Billy -
 ...About my recycling problem, I gotta tell you I have made a couple of breakthroughs this spring... probably because it was so warm. It has been warm since about February. I had two avocado volunteers winter over outside, THAT warm. And my kids started wanting lots of pickles on their cheese sandwiches really early this year. I guess pickles can absorb a lot of heat, or something.

So, I'm stuck with these huge jars full of perfectly good pickle water, that I HATE to throw away because I know how good it can be. After all, it made a cucumber edible, didn't it? But the warm weather also solved my recycling problem, re: pickle water.

It has been so warm that every slug that ever lived has been resurrected, and mostly in this huge patch of oregano and woodruff and vinca that I try to garden around the edge of. And one day I said "enough" to my slimy shish-kebab skewer, and started carrying a jar half full (or half empty) of pickle water, to begin "the Grand Marinade Parade!" Every slug that I find (except the big yellow ones, that taste like razor clams. I throw them WAY back into the salmonberries) goes into pickle water. When that jar is full, it's on to the next jar. I know, after observing the chemical reaction that goes on in the jar, that someday a traveling "GO" champion is gonna be sitting on my porch, and just absent-mindedly help himself to a jar of these pickled deadbeats that hasn't quite got to the compost yet, and his eyes will light up, and "GO" will be history! It'll be off the the Shao-Lin Temple with GARDEN CLAMS!

John Browne
 Vashon Island

THE FOURTH KNOCK ON THE DOOR:



A MESSAGE FROM THE HOPI ELDERS

— BY STEVEN MCFADDEN, © 1992 —

Elders of the Hopi Nation have made their fourth and final pilgrimage to knock on the door of the United Nations in New York City. If the door does not open this year so that the elders may address the assembled nations of the world who gather there, then, the elders say, a time of massive upheaval is inevitable.

To understand why the Hopi elders would say this, one must understand something of their history as a people. Living on arid and isolated mesas in the part of Turtle Island (North America) now known as Arizona, the traditional Hopi have a religion that is at once simple and elaborate. To a large degree, these Native Americans, whose name means "peaceful people," are guided by prophecy—prophecy that is now widely known around the world. They have lived plainly and respectfully for thousands of years in the desert, following what they believe are the original instructions of the Creator.

Hopi legend holds that, after a great flood destroyed the world before this one, the Creator appointed them guardians of certain sacred land. At that time, they say, the Creator gave them specific spiritual wisdom, along with some rocks bearing symbols depicting the way the future was likely to unfold. Those rocks are known as the Hopi Prophecy Rocks.

Hopi elders agree that for hundreds of years world events have been unfolding as described by the Hopi prophecy Rocks. In our times—as prophesied in the rock symbols—the world is apparently in a phase known as koyaanisqatsi, chaos, the next great test of human beings. This is part of the Great Purification marking a transition to a new era, an era known to the Hopi as the Fifth World.

As with the lore of many other tribal cultures, Hopi teachings holds that in ancient days the rainbow of humanity was whole. All the people—red, white, black, and yellow—at one time recognized each other as brothers and sisters. Eventually, events forced them to part ways, but they all pledged that when they were reunited they would clasp hands again in a sacred handshake. If there was mutual respect, then all the brothers and sisters would cooperate to bring together the material and spiritual aspects of the world. They would correct each others' faults and live side by side in fulfillment.

SIGNS THEY WATCHED FOR

Unfortunately, when the Red and White cultures did encounter each other 500 years ago, the European explorers had forgotten the handclasp, and evidenced scant respect for the people and the ways of Turtle Island. Today, observing that the world is perilously out of balance, traditional Hopi elders say that humanity is being tested

again—just as we were tested in the world before this one.

The Hopi Prophecy Rocks have given the elders signs to watch for: the rocks predicted the First World War, the Second World War, and then a "gourd of ashes poured from the sky," a metaphor most observers have correlated with the dropping of atomic bombs. Just as the world before this one need not have been destroyed by water if the people had heeded the warnings, elders say the world today need not be purified by the prophesied four elements: earth, fire, wind, and water.

The stone tablets have instructed the Hopi to watch for signs that the world is on a dangerous course. The final stage of this dangerous course can be identified by famine, sickness, earthquakes, natural disasters, and, finally, by the dangerous build up of weapons that "are destructive to all mankind."

By way of their prophecy rocks, the Hopi were given specific instructions. They were told that, when the modern world came to this time of great imbalance, they were to make four attempts to address the leaders of the world in a "House of Mica" that would one day stand on the Eastern shore of this land. That House of Mica, the Hopi believe, is the United Nations, housed in a distinctive glass (mica) building in New York.

If the Hopi are recognized and permitted to speak, they say they can then reveal some of their spiritual knowledge and thereby help the people of the world rediscover and realign themselves with the original instructions of the Creator. This knowledge likely includes the foundational Native American understanding that we exist in a universe of living spirit, that all things are sacred and related. Respect and harmony must prevail.

In this latter part of the Twentieth Century, many people have written letters, lobbied, and demonstrated to help the Hopi gain recognition before the United Nations. The United States government, however, has steadfastly opposed all attempts to have the Hopi recognized.

THE FINAL STAGE OF THE PROPHECIES

During a journey to the Pacific Northwest in March of this year, World Peace University Symposium, I met with Hopi spokesman Thomas Banyacya and other native elders. Banyacya said the signs that we have entered the final stage of the Hopi prophecies are now clear. He revealed that the Hopi made their fourth and final journey to the UN on October 22, 1991. At that time, they gave the UN until September of 1992 to respond to their request to address the General Assembly.

In a letter to the Secretary General, Banyacya wrote "As Mother

Earth cries out in the pain of abuse, so I, of the Coyote Clan, add my desperate cry on her behalf, in the hope that the United Nations will soon extend an invitation to Hopi Elders and traditional leaders of the four directions. If this invitation is extended, the traditional Hopi societies and traditional leaders of the four directions will meet together to choose appropriate representatives to be sent to the United Nations where they will be given the opportunity to present their oral message of peace to the world leaders assembled there...

"If it (the door) is not opened as we humbly request so that the red, white, yellow and black peoples might work together for a peaceful world, then we will return to await the inevitable time of purification."

When I met with him and other elders out West, Banyacya repeated the essential message of native groups all across the Americas: if people all come together and follow the original instructions, the world can move through the purification consciously, with minimal tumult and destruction.

If the door to the UN is not opened, then according to Banyacya the Hopi will then turn elsewhere for support, perhaps joining with other indigenous people from around the world to form a spiritually based United Nations. This idea of a spiritually based United Nations has wide support among indigenous populations around the world, and may be further advanced this June when representatives of indigenous nations hold their own Parliament in Rio de Janeiro, parallel to the Earth Summit of the developed nations.

Traditional Hopi elders are firm in their conviction that all the people of the Earth have both the opportunity and the responsibility to avoid destruction. For this to happen, each person and each nation must ask whether they are contributing to the imminent destruction of the Earth, either through misguided action or through indifference; then things must be set straight.

"We hope they will heed our warning for their own sake," Banyacya said, "and for the sake of the native peoples who want nothing more than to rule themselves peacefully without being dictated to by anyone else. Part of the commission we received from the Creator through Maasaw is to sound this warning to the world... If the task of purification is left to natural forces, we may be all wiped out. So it is up to all people to purify themselves voluntarily."

To support the Hopi elders in their efforts to address the United Nations, write to the Honorable Boutros Boutros-Ghali, Secretary General of the United Nations, UN Plaza, New York, NY 10017.

New Hampshire-based journalist and teacher Steven McFadden is the author of *Profiles in Wisdom: Native Elders Speak About the Earth, and Farms of Tomorrow*. In September, Bear & Co. will publish his latest work, *Ancient Voices, Current Affairs: The Legend of the Rainbow Warriors*. Steven can be reached at P.O. Box 328, New Ipswich, NH 03071.



RE-PRINTED BY PERMISSION OF THE AUTHOR.

An Act

Be It Enacted by the People of the State of Oregon:

Paragraph 1. The Constitution of the State of Oregon is amended by creating a new section to be added to and made a part of Article 3 and to read:

Section 42. (1) The consumption of shrimp, lobster, crab, oysters, clams, mussels, snails, squid, octopus, rabbit, pork, rare steak and chocolate ants; the crossbreeding of cattle; the burning of clothing made from more than one kind of material; the shaving of a beard; adultery without the punishment of death for both parties; and cursing one's parents without the punishment of death are recognized by this state as abnormal, unnatural, perverse, immoral and generally disgusting conduct that is harmful to the moral and ethical standards of Oregon.

- (2) As used in this section:
- (a) "Consumption" means the act or process of eating.
 - (b) "Eating" means to take in through the mouth as food; ingest, chew and swallow in turn.
 - (c) "Rare" means cooked so that the inside is still red.
 - (d) "Crossbreeding" means to cross two varieties within the same species.
 - (e) "Shaving" means to bear or bare on the person.
 - (f) "More than one kind of material" means fibers of different kinds mingled into a blend, such as cotton, polyester, and different fibers used in different articles of clothing worn by the same person, such as wool pants and a cotton shirt.
 - (g) "Shaving" means cutting off close to the skin.
 - (h) "Adultery" means voluntary sexual intercourse between a married person and someone other than his or her spouse.
 - (i) "Cursing" means using profane or insolent language against.
 - (j) "Abnormal, unnatural, perverse, immoral and generally disgusting" means that the backers of this initiative don't like it.
 - (k) "Promote, encourage or facilitate" means to refrain from persecuting those who practice these immoral acts.

(3) State, regional and local governments and their properties and moneys shall not be used to promote, encourage or facilitate abnormal behaviors, as described in subsection (1) of this section.

(4) State, regional and local governments and their departments, agencies and other entities, including specifically the Health Division, Oregon Dungeness Crab Commission, Fish and Wildlife Commission, State Livestock and Marketing Board, Oregon Beef Council, Oregon Sheep Commission, Corrections Division, Children's Services Division and State Board of Barber and Hairdressers, shall assist in setting a standard that recognizes the behaviors described in subsection (1) of this section are wrong, unnatural, perverse, evil and an abomination.

(5) It shall be considered that it is the intent of the people in enacting this section that if any part thereof is held unconstitutional and generally inoperative, the remaining parts shall be held in force.

You can fool some of the people all of the time, and all of the people some of the time, but you can't fool all of the people all of the time.

A. Lincoln

You can fool too many of the people, too much of the time.

J. Thurber

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