



Meditation Monthly International

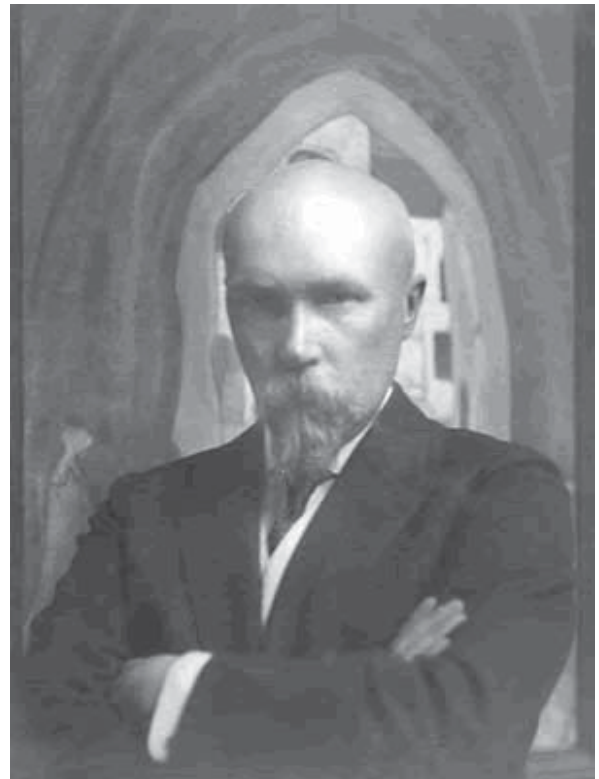
About Nicholas Roerich

The literature about Roerich is unusually profuse in various countries and in the most unexpected publications. Out of this mass of opinions, one thing is clear—that his personality constantly occupies the center of attention and investigation. In the calls and addresses of Roerich to the numerous societies bearing his name which are scattered through the entire world, we again see the same wisdom and indefatigable labor for the unity of nations in the name of Beauty and Knowledge. Hence it is comprehensible why even people who do not stand so close to Roerich say: “Where Roerich is, there will be success.” An eminent Eastern social worker writes, “Our land has been honored by the visit of Roerich, who fulfills his path as a Bodhisattva.” Could the East say anything greater about the artist, thinker and sower of Culture? On the other hand a banker mentions the practicability of the financial ideas of Roerich... “In our days of turmoil, mediocrity and weakness, the personality of Roerich, identified by active leadership, is truly a calling and unifying example.”¹

At an unusually early age, having received an appointment as Assistant Director of the [School of the Society for the Encouragement of Art], Roerich leaves for Paris and upon his return is elected the General Secretary of the Society. In 1906 he is elected to the post of Director of the School and again there is a new journey to Europe. This journey also brings its rich harvest—it

lends new strength and possibilities to the artist. During the revolution, in spite of the proffered post of Minister of Fine Arts, in spite of the reorganization of the [School of the Society for the Encouragement of Art] into an academy, Roerich, who at that time was in Finland, leaves for America, where a new phase of his activity begins. But as soon as the artistic institutions founded by him become strong in America, with their possible promise of a quiet and recognized work, Roerich

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White Mountain
Education Association
Meditation Monthly International

VOL. XVII ISSUE NO. 1

MMI can be found on the Internet
World Wide Web Address –
<http://www.wmea-world.org>
E-mail – staff@wmea-world.org

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Cover Picture
Nicholas Roerich

Networkers' Letter

by Joleen D. Du Bois

Dear Friends,

This is a special issue for the MMI. Not only are we celebrating the 22nd anniversary of the founding of the WMEA this month, but we are also honoring Nicholas Roerich, who was born on October 9, 1874, and next month (Nov.) we will be celebrating the life of Torkom Saraydarian (1917–1997). With each October/November issue of the MMI, we make some kind of a change, either small or large, to its form or content style. This year we decided to make a small change to the front page colors. We hope you will enjoy these new colors and our 22nd anniversary issue!

Even though astrology, full moon meditation gatherings and spiritual science classes were being held as far back as 1979, it was not until 1982 that we became a legal entity with an official name and a firm sense of spiritual direction, making us a viable group.

I am oftentimes asked, “How did the WMEA come about?” Conceivably, the WMEA grew from seeds planted during childhood when I was on a search—a search for joy and the meaning of life. Fortunately my parents understood this journey and did their utmost to guide me in a manner that sent me looking in all the right directions, a direction that first placed me into the world of music and put me in touch with the Masters of music and art, both composers and performers. The joy, the love, and the beauty I experienced in the world of music, and the many magnificent talents who subsequently became friends, continued to nurture those seeds in such a way that a new level of my own individuality was given birth to. This ultimately gave birth to the WMEA—a group of people dedicated to making the Ageless Wisdom Teaching available to others through spiritual education. The rainbow of beauty and joy found in actualizing the Teaching is now a constant and daily path, which leads many of us closer and closer to the Father’s Home—the ultimate source of Joy and Beauty.

It wasn’t always so easy to find joy and experience beauty in every phase of growing up. An understanding of the purpose of life escaped me, until in 1974 an awakening occurred. With what seemed to be the final years of recapitulation and with meeting the right friends, spiritual teachers and mentors, the combined spiritual chemistry of inner and outer resources did eventually manifest into form: an idea that was planted long, long ago—the organism of the WMEA.

Remember, ideas are sources of energy, and in this case, a vision. Torkom wrote, “An idea is an impulse, a vision, a synthesized message. Ideas are projections from Higher Sources. . . . Sometimes one idea can be attracted by millions of people, translated differently, and used for different needs; but the foundation, the idea, remains the same. Ideas are attracted to us by our magnetic thoughts. Ideas are like icebergs; you can contact only part of them, while the other part remains out of your reach until you develop your consciousness further.”¹

To all of you who continue to believe in and actively support the vision of the WMEA, and who continue to strive to actualize the Teaching in your life, I am most grateful. Remember, the Teaching is the Ageless Wisdom, which has accumulated throughout ages. “It is the experiences of many ages, the reality that stays in the foundation of life. We call that the Teaching; the Teaching is life; it is light, experience and reality. It is real science that accumulates age after age, that no force, no attack can destroy.”²

With much love,

¹ Torkom Saraydarian, *Challenge for Discipleship*, p. 355.
© 1986 Torkom Saraydarian

² Excerpted from *Talks on Agni, Vol. III*, p. 342, by Torkom Saraydarian. © 2001 The Creative Trust

From the Pen of Nicholas Roerich

Realm Of Light – 1930

“Angel – the Blessed Silence!” Who has not been exalted by this flaming mystery in the image of a fiery Angel? Who has not been imbued by the all-penetrating message of this ever-awaited, yet never-expected guest? His is the silence of the heart which has attained. He is the keeper of the eternal beauty of spirit. The beauty of the eternally silent and merciful spirit. He guards and blesses.

The old Christian book, “Mirror” says: “The Angel is the impalpable, the fiery and the flame-bearing... that which is not in need of word for his expression, nor ear for his hearing. Without word or hearing, the Angels communicate to one another their wise understanding... In a dreamlike body the Angel clothes Itself for manifestation to the people.”

In silence that vision was manifested: Translucent became all objects. And the Image of the Great Guest appeared effulgent. And his lips remained silent and he crossed his hands, and from each hair streamed light. And unfathomably, piercingly, glowed his eyes.

Zealously the Flaming One brought the message of the renewed and blessed world. Mysteriously he ordained the sign of Bliss. Daringly he recalled the Never-expressible. Untiringly in the hours of day and night he awakens the heart of humanity. He ordains the victory of spirit. And all will cognize and accept it with the language of their hearts.

Who then embodied the Image of the Angel – the Blessed Silence? This Im-

age came from the Northern Sea. But this mystery is known not only in the midnight sea. In it is evident the veiled image of the Messenger of the East. Within it is also the mystery of the Cross. The very Hand and Thought which created the Image of Sophia, the Almighty’s Wisdom, made manifest the Angel of Silence. Flaming are the wings of the ever-striving Sophia—the Wisdom; of the same flame are the wings of the Angel, the Blessed Silence. Fiery are the steeds of the chariot of Elias. So is the fiery baptism preordained by the Apostles. In all is the very same fire: Agni Omniscient and all-ascending, all-penetrating, and before which human word is superfluous.¹

Activity

It is said that once the great Akbar drew a line and demanded of his wise man, Birbal, that he shorten the line without cutting or erasing from either side. The latter drew a longer line parallel to it and Akbar’s line was thereby shortened. Wisdom lies in drawing the longer line.

When one sees in our day the apotheosis of rush, sometimes we feel helpless to shorten this turmoil, this useless prodigality of forces and possibilities. And only in imagining a longer line of real activity can we decrease the effervescence of nowadays—the standard of Hurry.

Certainly one must remember: Silence acts; speech gives the impulse to action. Silence compels, speech per-



suades. The immense and inscrutable processes of the world all perfect themselves within, in a deep and august silence, masked in a noisy and misleading surface of sound. The greatest exertions are made with the breath inheld; the faster the breathing, the greater the dissipation of energy. He who in action can cease from breathing—naturally, spontaneously—is the master of the world energy, the energy that acts and creates throughout the universe.

But there are two kinds of stillness—the helpless stillness of inertia which manifests dissolution and the stillness of assured sovereignty which commands the harmony of life. It is the sovereign stillness which is the calm of the ruler. The more complete the calm, the mightier the power, the greater the force in action.

In this calm, true knowledge comes. The thoughts of men are a mesh of truth and falsehood. True perception is marred by false perception, true imagination distorted by false imagination, true memory clouded by false memory. The superficial activity of the mind must cease and a silence succeed the restlessness; then in that calm, in that voiceless stillness, illumination comes upon the mind. And a right knowledge becomes the infallible source of right action.

This true activity, invisible for the eyes of rushing crowds is manifesting itself only in results. And through results one sees with the physical eyes how much longer is the line of activity compared with that of rush.

And the day of rush is the night of Activity. For nothing is created in rush, [except] perhaps money. But in all history only Croesus was mentioned for his wealth, and he ended his life pitifully.

To be capable during the rush to manifest real activity; to be capable of silence, stillness, illuminated passivity is to be fit for "Immortality." The "inaction" of power creates, preserves, and destroys. The action is dynamic with the direct, stupendous driving power of a great natural force.

Even the moving wheels at their greatest speed seem unmoving. The harmony of the highest action is not to be distinguished by a physical eye, but only the results are apparent.

The real stillness sometimes is covered by a ripple of talk and some activity without—the ocean with its lively surface of waves. But it has nothing in common with rush. Rush has some special attribute—for it is always accompanied



by vulgarity. You are sure to find during the rush all aspects of this hideous disease of modern humanity. For what do the best elements of humanity search? For what are spreading revolutions of blood and researches of achievement? The human spirit is fighting in all those diverse battles against vulgarity.

When the crowd becomes a mob, what happens? There spreads the black kingdom of vulgarity. To the doors of vulgarity are rushing the mob. The same miraculous transformation of the crowd into the mob is seen in the train's rush, the meeting rush, in shopping and in the rush of selling, or the rush of disaster. The same rush we sometimes discern in music, in colors, in [the] line of design, in [the] rhythm of sculpture....

But, nevertheless, take human beings in nature. Take them only away from the rush and real human aspects shall arise again. Like a chemical solution! In the same scientific way, humanity must distinguish rush from activity.²

Beauty – The Conqueror

From former days, perhaps the fifteenth century in Russia, there has

come down to us a legend in which Christ is proclaimed as the highest guardian of beauty. According to this legend, when Christ was ascending to heaven, some troubadours approached him and asked, "Lord Christ, to whom are you leaving us? How can we exist without you?" And Christ answered, "My children, I shall give you the golden mountains and silver rivers and beautiful gardens, and you shall be nourished and happy." But then St. John approached Christ and said, "Oh Lord, give them not golden mountains and silver rivers. They do not know how to guard them, and someone rich and powerful will attack them and take away the golden mountains. Give them only your name and your beautiful songs, and give the command that all those who appreciate the songs and who care for and guard the singers shall have the open gates to Paradise." And Christ replied, "Yes, I shall give them not golden mountains, but my songs; and all who appreciate them shall find the open gates to Paradise."³

Herein you have the essential and vital combination of religions and beauty, and you see that the highest symbol of religion becomes the highest guardian of beauty....

When Corona Mundi (International Art Center, New York) requested that I give them for their motto a quotation, I chose the following from my lecture "Beauty and Wisdom": "Humanity is facing the coming events of cosmic greatness. Humanity already realizes that all occurrences are not accidental. The time for the construction of future culture is at hand. Before our eyes the revaluation of values is being witnessed. Amidst the ruins of valueless

banknotes, mankind has found the real value of the world's significance. The values of great art are victoriously traversing all storms of earthly commotions. Even the "earthly" people already understand the vital importance of active beauty. And when we proclaim: Love, Beauty and Action, we know verily that we pronounce the formula of international language, and this formula which now belongs to the museum and [the] stage must enter everyday life. The sign of beauty will open all sacred gates. Beneath the sign of beauty we walk joyfully. With beauty we conquer. Through beauty we pray. In beauty we are united. And now we affirm these words: not on the snowy heights, but amidst the turmoil of the city; and realizing the path of true reality, we greet with a happy smile the future.⁴

The Right Of Entrance

Wings, Wings! You grow painfully. Beginning [in] 1914, humanity was plunged into cosmic upheavals. While some were occupied with evil destruction, others instinctively began to move. A strange phenomenon occurred: with the growing of the number of killed, the number of travelers increased along all ways of communication. The apparent decrease of population has as its result the crowding of cities and hotels. Everyone rose, everyone began to move. And as a sleepy man in a nightmare, the governments waved their hands trying to prevent the moving instinct of nations by putting petty difficulties of visas and special permissions in their way. But the human stream crashed all the barriers.

It is already nine years that humanity

[has wandered] from place to place, the whole vocabulary of good and evil is pronounced, and the earthly globe itself [has become] too small.

But amidst convulsions and dangerous experiments in search of the land of wonders, the wings begin to grow. The thoughts attain higher summits, and through the mist of dreamy visions begins to glow the true possibility of attainments. Painfully the wings are growing.⁵

Try to give something away or at least offer something but without selfishness and doubt. The reward a hundredfold greater is already awaiting you. And not in a future life, but right now, here, if only you grasp the rhythm of life.

Rhythm is harmony. Travelers, for the right of entrance know how to give!

*"Thou who hast an ear,
Thou who hast an open eye,
Thou who perceiveth me,
Be blessed.
Direct thine eye like a falcon into the distance,
Through Beauty shalt thou approach,
I bid thee pronounce Beauty!"*⁶

Tagore & Tolstoy

"By all means, visit Tolstoy," thundered the grey-bearded Stassoff, Director, of the Slavonic Department of the St. Petersburg Public Library. This happened during my visit to him after graduating [from] the Academy of Fine Arts in 1897.

"I do not care much for academical diplomas and distinctions. But let the

great writer of Russian recognize you as artist. That will be a real distinction. And no one will appreciate your *Messenger*⁷ better than Tolstoy. He will at once understand with a message your envoy is speeding. Don't delay, in two days I am going with Rimsky-Korsakoff⁸ to Moscow. Come along with us. Elias (the sculptor Hinsburg) will also join us. Come along, come along!"

Again Elena Ivanovna brought news, but quite a different one. She often, through her great intuition, found in bookshops something new, needed, and inspiring. Thus she brought Tagore's *Gitanjali*, a translation of Baltrushaiti's.... Up to that time Rabindranath Tagore was not known in Russia in his entire scope; it was known that Tagore's name was acclaimed all over the world, but we Russians had no occasion to cognize the depth of the heart of this great poet.... *Gitanjali* came like a revelation....

One cannot name any sphere of Culture to which Tagore is indifferent.... The last letter I received from him recently sorrowfully defines the present world situation: "My dear Friend, The problem of peace is today the most serious concern [of] humanity, and our efforts seem so insignificant and futile before the onrush of a new barbarism that is sweeping over the West with an accelerating momentum. The ugly manifestations of naked militarism on all sides forebode an evil future, and I almost lose faith in civilization itself. And yet we cannot give up our efforts, for that would only hasten the end."

In [Tolstoy's] epic *War and Peace*, *Anna Karenina*, and many other essays and parables, there has been manifested a wide comprehension of psychology in its highest sense.... When one had [the] opportunity to witness how deeply Tolstoy was moved, especially by symphonies, one understands perfectly well that in his paradoxes was continued something by far finer and broader than the public may have wished to see in its own interpretation.

Deep homage to Tagore and Tolstoy!⁹

1 Nicholas Roerich, *Realm of Light*, pp.1–2. © 1931 Roerich Museum Press

2 Nicholas Roerich, *Adamant*, pp. 74–75. © 1923 Corona Mundi

3 *Ibid.*, p. 81.

4 *Ibid.*, p. 83.

5 *Ibid.*, p. 95.

6 *Ibid.*, pp. 97–98.

7 *Messenger* is the name of Roerich's first painting.

8 Rimsky-Korsakov, famous Russian composer of national operas.

9 Nicholas Roerich, *Himavat*, excerpted from pp. 91–101 with extreme cuts due to space limitation.

continued from page 1

leaves for his perilous expedition—into the very heart of Asia. In 1929, he comes back to America in order finally to strengthen the developments of the cultural institutions founded by him. Ten thousand friends and followers come to celebrate the fortieth anniversary of his work, but as soon as he is convinced

of the vitality of his constructions, Roerich strives still further in order to begin the organization of the Himalayan Research Institute.

The myth of Antaeus, who renewed his strength by touching the earth, has always attracted interest. The same image arises when we compare the results of Roerich's departure into foreign lands or simply out into Nature. During his entire life, there has been established a seemingly special rhythm and renewal of strength. Of course, for such renewal a great amount of courage is needed, but perhaps there exists such superknowledge, some Guiding Hand which transforms limitless courage into wise progress. And perhaps this is the carrying of that flaming Chalice of which the Master writes so often in his books and which he depicts in his paintings. For similar images have always kindled his imagination; he writes so often about "wings;" in one of his last paintings, "Fiat Rex,"² the rays glowing out of the shoulders also remind one of wings. One more theme recurs incessantly in the paintings and literary works of Roerich. This is the theme of spiritual battle. "Upon the field of Kurukshetra ..." So begins the tale of the Bhagavad Gita; to this field of the sacred spiritual battle constantly strives the spirit of the Master. We cite a small detail, which occurred at the time when the painting "Battle" was put on canvas.... the painting ... was covered with valkyries in flight, but afterwards, the artist changed them into hurrying clouds, remarking: "Let them be invisibly present." Is not this invisible presence typical of the activity of the artist himself?

I remember how one of the members of the board of the [School of the Society for the Encouragement of Art] once commented upon the resourcefulness of Roerich in difficult questions: "We always used to say about him, 'Roerich will somehow save the situation'; and in a couple of hours Roerich himself would appear and inform us of the benevolent outcome of all difficulties." I remember how once Roerich was invited as an expert in a financial question involving millions, and his decision was accepted by all the banking heads as the most fitting, although all his approaches and decisions at the beginning amazed them with their unusualness. This quality of unusualness is very characteristic of the life strategy of Roerich. "Always prepared—what a wonderful motto have the boy scouts," Roerich once remarked. Constant readiness is also one of the distinctive qualities of the Master. Mastery of the art of life permits Roerich to impart as much as he can contain. More than once one might have witnessed how at the same time as he worked on a painting, Roerich dictated an important message; or dictating a document, he led two conversations simultaneously. And when asked how he could contain it all, his reply was: "Very simply."³

1. Jean Duvernois, *Roerich, Fragments of a Biography*. © 1933 Jean Duvernois

2. To view a full display of original paintings by Nicholas Roerich, visit: <http://www.roerich.org>

3. Jean Duvernois, *Roerich, Fragments of a Biography*, pp. 17–18. © 1933 Jean Duvernois



October / November 2004 CALENDAR OF EVENTS

The Florida (Sarasota)
WMEA Study Group meets at 9:30 a.m., on alternate Wednesday mornings in Sarasota. Please call **Ginette Parisi** at (941) 925-0549 for complete information.

The Ohio (Ashville) WMEA Study Group meets twice a month for meditation gatherings. For upcoming meeting dates and times, please call **Kate Studebaker** at (740) 983-6030.

The Puerto Rico WMEA Group – Please call **Saskia Frau** at (787) 780-6276 or (939) 389-1149 for complete information.

The Oregon (Lebanon)
WMEA Study Group meets each month for a meditation gathering. Please call **Vickie Stevens** at (541) 258-6142 for complete information.

The Colorado (Denver)
WMEA Study Group meets each month for New & Full Moon meditation gatherings. Please call **Beverly Phillips** at (303) 757-7228 for complete information.

October

- Sun. 3** Sunday Service: Meditation, Singing, and Lecture “**The Path of Transformation**” with Rev. Joleen D. DuBois, 10:00 a.m., Yavapai Hills Clubhouse
Noon, Men’s WMEA Study Group – Taj Mahal Restaurant
- Tue. 5** Class: **Initiation – The Esoteric Tradition**, 7–8 p.m., WMEA Center
- Wed. 6** Class: **Cosmic Shocks**, 7–8 p.m., WMEA Center
- Sun. 10** Sunday Service: Meditation, Singing, and Lecture “**Archetype & Form**” with Rev. Valarie Drost, 10:00 a.m., Yavapai Hills Clubhouse
- Tue. 12** Class: **Initiation – The Esoteric Tradition**, 7–8 p.m., WMEA Center
- Wed. 13** Class: **Cosmic Shocks**, 7–8 p.m., WMEA Center
- Sun. 17** Sunday Service: Meditation, Singing, and Lecture “**Transformation & Love**” with Gay Hendin, 10:00 a.m., Yavapai Hills Clubhouse
- Tue. 19** Class: **Initiation – The Esoteric Tradition**, 7–8 p.m., WMEA Center
- Wed. 20** Class: **Cosmic Shocks**, 7–8 p.m., WMEA Center
- Sun. 24** Sunday Service: Meditation, Singing, and Lecture “**The Enemies of Transformation**” with Rev. Joleen D. DuBois, 10:00 a.m., Yavapai Hills Clubhouse
- Tue. 26** Class: **Initiation – The Esoteric Tradition**, 7–8 p.m., WMEA Center
- Wed. 27** **Sun Festival of Scorpio Group Meditation & Discussion on World Affairs**, will include information about the world’s esoteric communities, facilitator – Rev. Joleen DuBois
- Sat. 30** **WMEA’s 22 Anniversary – 9:30 A.M. – 3:30 P.M. Seminar on The Influence of Evil on the Spiritual Path**, with Rev. Joleen D. DuBois
- Sun. 31** Sunday Service: Meditation, Singing, and Lecture “**The Etheric Body & Transformation**” with Rev. Joleen D. DuBois, 10:00 a.m., Yavapai Hills Clubhouse

November

- Tue. 2** Class: **Initiation – The Esoteric Tradition**, 7–8 p.m., WMEA Center
- Wed. 3** Class: **Cosmic Shocks**, 7–8 p.m., WMEA Center
- Sun. 7** Sunday Service: Meditation, Singing, and Lecture “**Blessing Yourself**” with Rev. Joleen DuBois, 10:00 a.m., Yavapai Hills Clubhouse
Noon, Men’s WMEA Study Group – Taj Mahal Restaurant
- Tue. 9** Class: **Initiation – The Esoteric Tradition**, 7–8 p.m., WMEA Center
- Wed. 10** Class: **Cosmic Shocks**, 7–8 p.m., WMEA Center
- Sun. 14** Sunday Service: Meditation, Singing, and Lecture “**Building Good Images Within You**” with Carol Woodard, 10:00 a.m., Yavapai Hills Clubhouse
- Tue. 16** Class: **Initiation – The Esoteric Tradition**, 7–8 p.m., WMEA Center
- Wed. 17** Class: **Cosmic Shocks**, 7–8 p.m., WMEA Center
- Sun. 21** Sunday Service: Meditation, Singing, and Lecture “**Thanksgiving Service**” with Rev. Joleen DuBois, 10:00 a.m., Yavapai Hills Clubhouse
- Tue. 23** **Sun Festival of Sagittarius Group Meditation & Discussion on World Affairs**, will include information about the world’s esoteric communities, facilitator – Rev. Joleen DuBois
- Wed. 24** Class: **No Class**
- Thur. 25** **Happy Thanksgiving**
- Sun. 28** Sunday Service: Meditation, Singing, and Lecture “**The Image of the Lord**” with Lewis Agrell, 10:00 a.m., Yavapai Hills Clubhouse
- Tue. 30** Class: **Initiation – The Esoteric Tradition**, 7–8 p.m., WMEA Center

All Sunday lectures from Prescott are available by tape.

Tapes are \$7.00 plus \$3.00 for postage and handling.

Please send your order to: WMEA, 543 Eastwood Drive, Prescott, AZ 86303

WMEA Center: 543 Eastwood Dr., Prescott – Phone: (928) 778-0638 for information.

Yavapai Hills Clubhouse: 4975 Hornet Dr., Prescott (Mail for WMEA will **not** be accepted at this address.)

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Look for it on the World Wide Web
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If you are in the following areas, you are welcome to call for information about the local White Mountain Study Group:

In Sarasota, Florida
Call (941) 925-0549

In Denver, Colorado
Call (303) 757-7228

In Puerto Rico
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In Ashville, Ohio
Call (740) 983-6030

In Lebanon, Oregon
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