



# Meditation Monthly International

## Mother of the World

*From Letters Of Helena Roerich, vol. I:*

*7 October 1930.* Now, let woman—the Mother of the World—say, “Let there be Light,” and let her affirm her fiery achievements. What will this Light be like, and which of her achievements will be the great fiery ones? The banner of spirit will be raised, and upon it will be inscribed “Love, Knowledge and Beauty.” Yes, only the heart of the woman, the mother, may gather under this Banner the children of the whole world, without distinctions of sex, race, nationality and religion.

*7 October 1930.* Let us, therefore, without delay raise the great Banner of the New Era—the Era of the Mother of the World. Let every woman enlarge the boundaries of her hearth to encompass the hearths of the whole world. These countless fires will strengthen and embellish her own hearth.

*7 October 1930.* Woman, the bearer of sacred knowledge, can become a calling power, kindling with fiery words the souls that are ready. It is necessary to give to every woman according to her consciousness and without impeding her natural and individual growth. It is necessary, with careful touches, to broaden the mind on the foundation of the Teaching of Life. Let every soul develop in a natural way, bringing out the best she can according to the level of her consciousness. Beauty is in variety, but all should have one general foundation—the foundation of striving toward the General Good. The broadest cooperation is inscribed on the Banner of the Mother of the World. Therefore, let us display the utmost tolerance.

1933. It would be very desirable if the members of the Woman’s Society could start their work with the tasks of self-perfection and self-education, and would try, with united efforts, to apply them in life. In the coming era of the Mother of the World, great numbers of cultured women are needed—women educated in various branches of knowledge, arts, crafts, etc. Every woman should be also a trained nurse, or at least should know elementary

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## Networkers' Letter

### Dear Friends,

The 27<sup>th</sup> annual WMEA Living Ethics Conference takes place this year on March 22–26. There will also be preconference days on the weekend of March 20–21. Registrations must be sent in no later than March 1. You can find the registration form online at the WMEA website: [wmea-world.org](http://wmea-world.org)

The theme for preconference is *The Consciousness of a Group*; the theme for the conference is *Building Your Leadership: The Process of Transformation*. Each year the themes are selected by the need and readiness of the friends and members of the group.

As I was pondering on ideas to present in the Networkers' Letter for this issue, I became inspired to offer a few thoughts from the Teachings regarding our conference themes so we can begin to create a magnetic space that will take us into the preconference and conference days full of creative fire.

Let us begin with ideas from the Teachings regarding the consciousness of a group. "In group consciousness we subordinate our interests to the interests of group members. We highly respect them and try to create opportunities to serve and uplift them."<sup>1</sup>

To subordinate one's interest to the interest of group members means to align oneself to the purpose, or keynote, of the group. In music there is a term called a "keynote." A musical keynote is the fundamental note or scale of a particular composition. For example, Beethoven's Fifth Symphony was written in the key of C minor. If you are the keynote speaker in a conference, you have been asked to speak about the central, or determining, theme of the conference. So, to subordinate one's interests to the interests of group members means to align one's actions, feelings, and thoughts to the keynote—to the vision of the group, the purpose of the group.

"Group consciousness means involvement with the life of the group, with the plan and purpose of the group, through self-forgetfulness, harmlessness, and right speech."<sup>2</sup> A higher stage of group consciousness is the result of a progressive response to the Law of Synthesis. "The Law of Synthesis throughout the ages stimulates the center of unity within each human being and draws him toward synthesis."<sup>3</sup> "Groups that are dedicated to Christ and to the Teaching of the Great Ones are challenged to develop group consciousness."<sup>4</sup>

The process of transformation is the process of changing oneself. In the Teachings we learn about the Self, the true Self. In the first book of Agni Yoga, titled *Leaves of Morya's Garden: The Call*, it says:

"By holiness in life,  
guard the precious Gem of Gems.  
Aum Tat Sat Aum!  
I am thou, thou art I  
—parts of the Divine Self."<sup>5</sup>

It is through ardent striving that one travels the path of Transformation, the path that eventually brings one's divinity, one's leadership, into expression. Leadership is to live one's life in such a manner that he or she can lead others toward their true Self, their Divine Self, to Self-actualization. I suggest that each of us, from now up through the conference and beyond, pronounce the following mantram as a reminder of how to give birth to our soul—and in this birth, to begin expressing levels of the Divine Self. Here is the mantram: *Let reality govern my every thought, and truth be the master of my life.*

The majority of people live a life that is controlled by the contents of their subconscious mind, living a life that is false—a life that is a gross distortion of the Divine Self. The subconscious mind is an accumulation of many events,

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Cover art by Nicholas Roerich



## What is Agni Yoga?

by Joleen DuBois



“What is Agni Yoga?” We could answer by saying: Agni Yoga is the path of striving toward fiery Self-perfection. It is the path to enlightenment, to Truth. Agni Yoga is linked inseparably with Infinity and Hierarchy.

The Teachings of Agni Yoga, the yoga of Living Ethics, can be understood as the Teaching of Life. It is a Teaching whose sutras, or verses, number in the thousands, generously offering spiritual disciplines to practice; the science of life to contemplate; exploration in an understanding of art, beauty and culture; an education to direct one’s thinking toward immortality and the continuity of life; insight into the higher spheres of life, higher thought, joy and the future; and more.<sup>1</sup> “Joy is about the future and cannot live in the past.”<sup>2</sup>

There is also a beautiful feminine side to Agni Yoga, which is easily recognizable as the person studies the nature of the heart, the Cosmic Magnet, and the Mother of the World. “The significance of the heart is great; in the future it will replace the most complex apparatuses.”<sup>3</sup>

In writing about Helena Roerich, the founder of the Agni Yoga Society, and the Mother of the World, the Master M. says: “Urusvati treasures thought about the Mother of the World.”<sup>4</sup>

“The Mother of the World appears as a symbol of the feminine Origin in the New Epoch and the masculine Origin voluntary returns the treasure of the World to the feminine Origin.”<sup>5</sup>

Of Agni Yoga the Master M. wrote: “I affirm that Agni Yoga is a light on the path. It is of no consequence how travelers make use of this blessing. The way is indicated to them. Those who discern

the signs of fire will come.

“Thus do I wish to strengthen those who have realized the urgency of the Teaching of Agni Yoga. One should not

**They are rending the Raiment  
of the Lord.**

**They scoff at its tatters.**

**But the daughter of the world and the  
Mother of the Universe  
will mend the pieces of this  
Raiment.**

**And you will come ready  
to receive your vestment.**

**For, wherefore the power and  
wherefore the sacrifice,  
if there be no joy?**

**And where is compassion,  
And where is devotion,  
And where is the love of creation,  
If your shoulders are not bedecked  
with the Raiment  
of the Mother of the World?<sup>6</sup>**

delay until the time when the torrent drives the crowd in search of salvation. This would only be knowledge gained under threat and terror, and such knowledge is of no value. It is necessary to know those who are guided by a free consciousness. Only those who know the purpose of a battle can participate in it. Slaves driven by force are not needed. I consider it right to protect sincere striving rather than to search for the fragments of a broken vessel.”<sup>7</sup>

“What is Agni Yoga? Probably the simplest and most profound definition is that Agni Yoga is related to light, energy, and fire. For years and years as students, we try to comprehend ‘What is fire?’ It seems to have such a mystery behind it. Well, here are some very simple yet profound definitions: Fire is life. It is also purity, cleansing, and abundance. Fire also means the Inner Essence of man. Think of this, even if we are not on the path of Agni Yoga, even if we are not on any path, we are still fiery beings. If a person is dead, there is no heat in his body, nor in his emotions, mind, or spirit. I remember when a dear friend made his transition, and at his funeral, I walked up to the coffin and touched him. It was the first time I had ever touched a dead person. The body is cold. There is no heat, there is no Light, there is no radiation coming from that body. In other words, there is no fire. It is the inner fire that gives Light to all beings. It is that Divine Spark, which we call the Monad, that gives us the Light, and that Light is the inner fire.

“As we finally enter into the path of Agni Yoga, the path of fire, we begin to ask ourselves, “Just what part of me is real?”

Then it becomes quite challenging to awaken to who we really are.”<sup>8</sup>

“You should remember also that there is nothing forced in the manifestations of an Agni Yogi, as the Agni Yogi is his own laboratory. He, himself, by the force of his spirit, transforms his fires. The Teacher gives the Indications of the Teaching for broadening the consciousness, but the pupil himself must apply it. The Teacher watches over the process of igniting by covering the centers with layers of soma when the ignition threatens to become a conflagration. But without



## Thoughts from the Bhagavad Gita

by Beverly Phillips

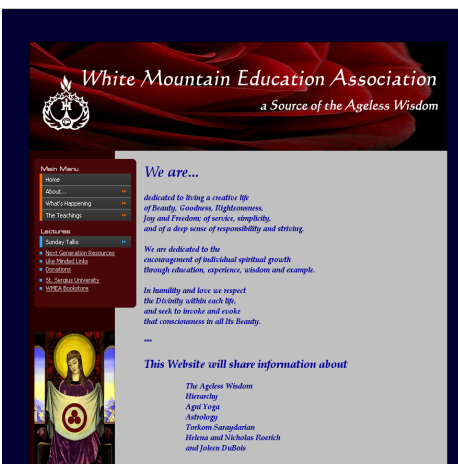
the participation of the spirit of the pupil no transmutation is possible.”<sup>9</sup>

### Notes

- 1 To learn more about Agni Yoga, go to [www.agniyoga.org](http://www.agniyoga.org) for a complete listing of the series of books on the Teachings of Agni Yoga.
- 2 *Supermundane, Book One*, sutra 55. © 1994 Agni Yoga Society, Inc.
- 3 *Ibid.*, sutra 22.
- 4 *Ibid.*, sutra 38.
- 5 *Leaves of Morya's Garden, Book Two*, p. 74. © 1952 Agni Yoga Society, Inc.
- 6 *Leaves of Morya's Garden, Book One*, sutra 357. © 1953 Agni Yoga Society, Inc.
- 7 *Agni Yoga*, sutra 300. © 1997 Agni Yoga Society, Inc.
- 8 *Sunday Talks on the Ageless Wisdom, Vol. III: Discipleship and Human Progress*, p. 14. © 2008 White Mountain Education Association
- 9 *Letters Of Helena Roerich, Vol. I*, 11 September 1929, p. 21. © 1954 Agni Yoga Society, Inc.

### Coming Soon!

The new White Mountain website is going to be unveiled before the Annual Conference in March. It is in the proofing stage now and we are updating the choice of articles and lectures available. We are taking requests: contact: [webmaster@wmea-world.org](mailto:webmaster@wmea-world.org)



*Therefore, at all times keep your mind on Me, and fight. Surely you will come to Me, if you keep your mind and intellect focused on Me.\**

The verse uses the word “Me” to refer to Krishna, or the Eternal One; “Me” can also be the Master, a Great One, the One Self, or the Greater Light, One who represents the true Self. A Great One is a manifestation of Light, Love, and the Will of God. The qualities of a Great One can be the “Me”; the Stars can be “Me”; the Sun can be “Me”; “Me” could also refer to the Inner Presence, the Solar Angel. “Me” is the magnet that draws us to the future, which is the fully developed seed and the reflection of our true Self. Our prototype is the “Me,” the Monad (the inmost Self), the highest aspect that we strive to become. To think of “Me” is to think beyond the lower self, to accept and realize that one is not the bodies but are a part of the greater whole, part of the world of souls that make up the One Soul.

For one to focus one’s mind on a Great Light during the death process, one must train one’s mind through meditation and concentration. One should not wait until death to focus on the Self or higher Light. One should build the bridge toward the higher worlds while one is alive. One must expand one’s consciousness beyond the lower bodies. These bodies, the lower bodies, are transient; only the Self is immortal. To focus on the Self is to merge with higher fires. In living a pure life—one of harmlessness, prayer, study, and meditation—one is preparing for death. As one purifies one’s bodies, one releases karma and

has less attachments and identifications to the earthly life.

Through deep concentration on a great Being, the light and love within us will magnetically attract us to higher worlds. To keep the intellect focused on the highest, we must be receptive and sensitive to the beauty and inspiration of the higher planes. If we have built the



*The Book of Doves* by Nicholas Roerich

bridge during our time on earth, then the contact with higher planes will be easier and we will be ready for the continuation of our journey. Upon death, concentration will keep us connected to the fiery world as we ascend into spirit, leaving behind matter and all that was connecting us to the physical world.

The use of the word “fight” in the verse is interesting. What must we fight? And what are the weapons we use to fight? We must fight against all that keeps us identified with the body. Attachments and identifications hold us to the earth. When preparing for death, we must be free from all that holds us to the earth. We are fighting for the human soul and its continued life.

In preparation of death we have already begun the fight. We strive for the development of virtues: gratitude,

solemnity, humility, joy, fearlessness and unity. We fight against all that prevents us from increasing our knowledge and love; we strive to increase our willpower and fight to detach from the lower desires, habits, and old thoughts. We fight the mechanical ways of living; we strive to become conscious. Upon death we fight the pull of the earthly life, our worries about our loved ones or possessions; we fight against the fear of the unknown, against all that is familiar here. We fight against doubt with faith. Everything that binds us to the body is transient and finite. It does not belong to the soul; it belongs to the bodies of the earth. All our comforts, pleasures, worries, defeats, and successes of this world mean nothing, only the progress of the soul is what counts; the development of our true Self is real. The beauty of the far-off worlds awaits our unfolding human soul. Renunciation of all that we are not—of what is not real—and the awakening to the Greater Light is the path of evolution.

One fights with the sword of the higher principles: Beauty, Goodness, Righteousness, Joy, Freedom, Striving, and Sacrificial Service. Beauty attracts one to the higher realms, toward the beauty and majesty of the Great Ones, toward the Father's Home. Goodness guides one toward the future. In the future, one builds a life of helping others based on the goodness of the developed heart. Righteousness urges one toward the higher truth, the right order of life on earth, and beyond. Joy is magnetic and will shine in one's heart as the foundation of magnetic attraction, attracting one to all that is harmonized with joy. Freedom achieved in this life drives one toward a future of being free and teaching freedom to others. Striving is a protection, a shield that one carries to protect oneself from selfishness, separateness, and self-absorption. Sacrificial Service is unity with the highest fire within.

During the death process, one wants to be focused not on the body but on the higher aspect of oneself.

To keep the mind on the highest is to be aware that we are more than our bodies. In death, one should not be focused on the loss of the body and all the attachments of the body, but on the journey of the soul and the other worlds and our future lives. When the mind and thoughts are concentrated on higher worlds, then the consciousness is focused in the light of the highest. What we focus our attention on, where our thoughts are directed, that is where our consciousness is drawn. Not only in thought but in the heart do we approach the Highest. One must keep the mind on higher thought, on the Teacher, the Christ, and the Hierarchy.

One must strive to concentrate, to stay focused on Infinity, and not allow the mind to wander to the transient past. One must strive to reach the light. One must strive to keep the consciousness steady in the light. All that connects one to the earth must be released so that one has the freedom to return to one's unmanifested state.

Through our steadfastness of striving to unite with a greater Light, we create a vision and magnetic correspondence with that higher Being. When we keep that vision in our minds, and have love in our hearts, it takes the soul toward that Light as we are released from our bodies.

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\* From the translation by Torkom Saraydarian



*continued from page 1*  
*Mother of the World*

and medicine. In addition, would it not be wonderful if they could learn also spiritual healing?

*From Letters of Helena Roerich, Vol. 2*

*24 May 1936.* The God in us is the sole reality; all else, as beautifully and poetically expressed by the East, is but the "Play of the Great Mother of the World."

*9 August 1937.* According to the Sacred Teaching, the fall of humanity began from the time of the abasement of the Feminine Principle. Therefore, with the beginning of the Epoch of the Mother of the World woman should realize that she herself contains all forces, and the moment she shakes of the age-old hypnosis of her seemingly lawful subjugation and mental inferiority and occupies herself with a manifold education, she will create in collaboration with man a new and better world. Indeed, it is essential that woman herself refute the unworthy and profoundly ignorant assertion about her passive receptivity and therefore her inability to create independently. But in the entire Cosmos there is no passive element. In the chain of creation each manifestation in its turn becomes relatively passive or active, giving or receiving. Cosmos affirms the greatness of woman's creative principle. Woman is a personification of nature, and it is nature that teaches man, not man nature. Therefore, may all women realize the grandeur of their origin, and may they strive for knowledge. Where there is knowledge, there is power.

*2 September 1937.* The touch of the Mother of the World should be understood as the manifestation of the Primary Energy. The Kundalini energy is called in India the power of the Mother.

## More of the Bhagavad Gita

by Kathryn Agrell

*When a person dies during the predominance of Rajas, he comes back among those who are attached to the results of actions. And when a person dies during the predominance of Tamas, he comes back through the wombs of those who are senseless.\**

Life is activity. Everything is always in motion. The question is, “What kind of motion and what purpose lies behind it?” There is, for example, the impetus to change, the impulse to “shake things up,” and the desire for physical, emotional, or mental stimulation.

Like attracts like. Thus when we reincarnate, depending on the quality of our atomic structure, we are drawn to those of a similar quality.

When a person is predominantly rajasic, the motivation “to do” is “to get” —to obtain fame, money, power, pleasure, position, and possessions. Through the obtaining, the person gains a sense of who he is, a false self-image that empowers him to be “somebody.” But the truth that the person must come to realize is that there is no ownership, that all forms pass away, and all that is left is one’s fiery essence—whether it be dull or bright.

Wasted actions or purposeful actions are taken depending on our level of beingness, which includes the degree of our sublimation. Wasted actions are caused by blind urges and drives, wrong motives, and selfish desires. Purposeful actions are unselfish, conscious actions that receive impetus from higher realms. In this state, the person knows that “to do” is “to give.”

No matter if one’s actions result in failures or successes, attachment to either prevents forward movement. If one is walking on the razor-edged path, success and failure are opposites that can take one from the path, making one wander off into one’s own ego-world. In rajas, the ego always wants to be on the move, imposing its little

will. Untamed emotions and thoughts go into motion, and at any urging of the elementals, a person is pulled here and there.

Rajasic energy is like the fiery coal that keeps the train moving, and a person feels the desire to attain, no matter if that movement takes him or her toward the higher realms or into the lower.

Tamas is a state in which one is unawake and unaware. It is where the light of consciousness is dimmed and living is completely mechanical. One is sense-less, or insensitive, to the surrounding world. There is no awareness, no sense of connectedness, and actions are taken in ignorance, without realization of the effects, without responsibility. It is like living in a depressed dream state, or like being in a pitch-black cave, where nothing can be seen. In tamas, one has no discrimination because one cannot “see.” It’s a kind of animal-like hibernation for humans, a shutdown of the senses physically, emotionally, and mentally.

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\*From the translation by Torkom Saraydarian



*continued from page 2*  
Networkers’ Letter

which in time slowly blocks one’s conscious mind, taking control, and ruling one’s life. From that moment on, such a person is one who “lives and acts by pushbuttons.” “Any associative event puts your subconscious mind into action. Even if 10% of your consciousness is left, the subconsciousness blocks that too and dominates your life.”<sup>6</sup>

A great Sage says that the object of self-betterment, of transformation, is to become perfect for our future existence. The future is a process of conquering oneself; of surpassing our limitations; of breaking the walls of our hang-ups to increase spiritual understanding, love and unity; of climbing toward spiritual perfection. Transformation is to become more glorious than before. Each step toward self-betterment is a step closer to our Divine Self.

The real leader leads us to renunciation, sacrifice, service, and self-forgetfulness. “A real leader leads you to yourself; he destroys all the false pictures and images in your mind about yourself and makes you meet yourself.”<sup>7</sup> This is leadership—the process of transformation.

I hope to see you all at the conference.

With love,

Joleen D. DuBois  
President

### Notes

- 1 Torkom Saraydarian, *Leadership, Vol. 1*, p. 102. © 1995 the Creative Trust
- 2 Ibid.
- 3 Ibid., p. 103.
- 4 Ibid.
- 5 *Leaves of Morya’s Garden: The Call*, sutra 1. © 1953 Agni Yoga Society, Inc.
- 6 Torkom Saraydarian, *Subconscious Mind and the Chalice*, p. 21. © 1993 The Creative Trust
- 7 Torkom Saraydarian, *Education as Transformation, Vol. II*, p. 107. © 1999 The Creative Trust



## February / March 2010

**The Florida (Sarasota)**

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

**The Ohio (Marysville) WMEA**

group meets monthly for Sun Festivals and classes. Please call **Kathy O'Conner** at (937) 642-5910 for complete information.

**The Puerto Rico (Cataño)**

WMEA Groups meet weekly to study the Teachings. Please call **Jennifer Santiago** at (787) 649-3817 for complete information.

**The Puerto Rico (Morcelo)**

WMEA Groups meet weekly to study the Teachings. Please call **Pedro Serrano** at (787) 789-8692 for complete information.

**The Colorado (Longmont)**

WMEA Study Group meets each month for New & Full Moon meditation gatherings. Please call **Doreen Trees** at (303) 651-1908 for complete information.

## February

- Wed. 3 Class: **The Subconscious Mind**, 7–8 p.m., WMEA Center
- Sun. 7 Sunday Service: Meditation, Singing, and Lecture **“Qualities of Great Ones”** with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Wed. 10 Class: **The Subconscious Mind**, 7–8 p.m., WMEA Center
- Sun. 14 Sunday Service: Meditation, Singing, and Lecture **“Discipleship and Crises”** with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Wed. 17 Class: **The Subconscious Mind**, 7–8 p.m., WMEA Center
- Sun. 21 Sunday Service: Meditation, Singing, and Lecture **“The Nature of Crises”** with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Wed. 23 Class: **The Subconscious Mind**, 7–8 p.m., WMEA Center
- Sun. 28 **Pisces Solar Festival Meditation and Lecture** with Rev. Valarie Drost; 10:00 a.m., Creekside Center

## March

- Wed. 3 Class: **The Subconscious Mind**, 7–8 p.m., WMEA Center
- Sun. 7 Sunday Service: Meditation, Singing, and Lecture **“The Many Dimensions of Christ”** with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Wed. 10 Class: **The Subconscious Mind**, 7–8 p.m., WMEA Center
- Sun. 14 Sunday Service: Meditation, Singing, and Lecture **“Radiating Light”** with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Wed. 17 Class: **The Subconscious Mind**, 7–8 p.m., WMEA Center
- Sat. & Sun., Mar 20–21 WMEA Annual Pre-Conference
- Sun. 21 Membership Meeting (members only)
- Mon.–Thur. 22–26  
WMEA Annual Living Ethics Conference  
For information, go to [www.wmea-world.org](http://www.wmea-world.org) or call the office: 928-778-0638.
- Sun. 28 **Aries Solar Festival Meditation and Lecture** with Rev. Joleen DuBois; 10:00 a.m., Creekside Center
- Wed. 31 No Class

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