

"The Church of the white Eagle is an international organization dedicated to service and the way of harmony. Jean LeFevre is the head of the Church throughout the Americas and of their new center in Texas."

Meditation Magazine: Does the White Eagle come from a specific Native American tribe?

Jean LeFevre: The title "White Eagle" does not relate to any individual person - this ought to be made very clear. The White Eagle is the symbol of St. John, of the Fourth Gospel. As you know, Christianity has been taught now for 2000 years, but we haven't done very much in the way of practicing it, especially the new commandment, that 'ye love one another." I believe that commandment includes all religions, all races. Again I come back to this idea of there being no separation. It is also the symbol of the New Age, the Golden Age. We come to a question of semantics. Some people, if you say the "New Age." Immediately go into a state of shock, of terror. If you say, "the Golden Age," then it's just fine. But we're really talking about the same thing, an age of peace, an age of brotherhood, an age of understanding and compassion.

"White Eagle" is a title given by the early Native Americans to one who had spiritual vision, because the eagle flies higher, and white is the sacred color, containing all colors. One whom we have come to know as "White Eagle," among other names, was once an Iroquois. He was not born Iroquois but was adopted by them.

The teachings, given by White Eagle, came through Grace Cooke. She had been aware of White Eagle from the time she was a very small child. He told her that in a past life he had been an American Indian, that she had been his daughter in that life, and-that was why they were able to work so closely together. We don't put much emphasis on what might be regarded as the spiritualistic aspect, but rather the spiritual aspect. We do accept the idea that one can communicate with the so-called dead, but we don't encourage people to waste their time in it - or that of the people on the other side - by constantly trying to talk to them. We don't encourage things like Ouija boards and seances, but to leave the people on the other side to get on with the work that they're doing. There's enough work for us to do right here.

We have a retreat center. So often we hear people say, we have to "get away from it all." And yet we know that the very first thing we're going to find when we run is the very thing from which we thought we were running. And so, in this retreat center, perhaps people will find that peace within themselves, and love, and they can take it with them, whether it's back to New York, or California, points north, south, east and west. We have the most beautiful pine trees, so tall and majestic in a natural circle. We have small lakes, a lot of wild creatures. Sometimes when we're

in the chapel, we hear the coyotes singing. We try to help people to understand must animals will not hurt you, they have no wish to hurt you. Maybe if people could realize that, they would learn to understand themselves better. As you know, we all reflect back to ourselves what we really are. And so perhaps, by being with the animals and nature, they will be able to find themselves.

That, too, is very much a part of the leaching of the early Native Americans, the vision quest, through discipline. But not a harsh discipline, a gentle unfolding. Somebody once taught that the drop flowing into the ocean implies a restriction. I believe rather that the drop expands to become the ocean. Our consciousness embraces all. We find no separation - that's the illusion - once we've found that, then we can begin to look for the reality. Perhaps that reality occurs when you can get away into the silence and hear.

I've worked with the Seneca-people for the last twelve years, I teach and, of course, have learned a great deal from them. As someone once said, we look back to tomorrow. There are many aspects of our teachings which have certainly been known to the Native American people for a long, long time. Maybe one of the ways that we do differ from some of the tribes is that we don't use peyote or any other form of drug. But, many of the Indian tribes don't either. Having worked with the Seneca, I know they feel very strongly about not using drugs.

MM: *What would be the main thrust White Eagle teachings, as given through Grace Cooke?*

JL: To help people find that balance, harmony and peace within themselves, and having found it within themselves, to radiate it. It all works through self-control, self-discipline, gentle control of the mind, learning to love other people, and - perhaps most difficult of all - learning to love oneself.

MM: *As a Christian organization, what are your teachings on the Christ energy?*

JL: Jesus said, "I am the Way, the Truth and the Light." We believe the Christ energy within ourselves must be motivated. The great Law of Karma, which people tend to see as the law of retribution, we tend to see as the law of opportunity. As one increases one's understanding of the law, basic to Christianity – "As a man sows, so shall he reap" - it becomes an opportunity. If you know that in some past life you may have harmed someone, it becomes an opportunity to help him this time. The Lord Buddha was once asked why He never returned hate and anger, and He said, If I give you a gift, and you choose not to accept My gift, with Whom does it remain? Thus, if you offer Me your hate and anger, and I decline to accept it, and if I offer to you My Love and Compassion, and you decline to accept it, with Whom does it remain, and which would you rather have?"

MM: *In your unique position as a Christian church that also accepts Native American teachings, how are your relations with traditional Christian faiths?*

JL: I've been working with a cooperative ministry for some years. It has worked extremely well. We went into homes for the elderly, homes for the semi-handicapped. There would be a service each week. One week it would be a Catholic priest, the next week it would be a Methodist, next week it would be a rabbi or a White Eagle. I believe this is excellent. It was an agreement that none of us try to rush into conversions. We just did it as a service to the community. I believe this is very good.

MM: *It's very profound. You seem to be saying that what can bring us together in the New Age is a focus on service to one another, rather than an emphasis on our differences.*

JL: The motto of our Church is very simple, "I serve." That says it all. It's what we try to do.

Somebody made the comment that if contemplating one's navel brought total enlightenment, every frog would be a Buddha. As we draw in this spiritual energy, we can't hold it all to ourselves, so, yes, we send it forth on waves of love. But maybe it's not too bad to get out there and roll up our sleeves. A wonderful example of that, of course, is Mother Theresa. She really has got out there, rolled up her sleeves, and got down to it. We're not doing as much as she does, that would be a dream, but, in our way, we try to do the work which is put in front of us. This is what we suggest to our members - do what work is given to you. Be it for children, be it for the elderly; be it for the sick, be it for the lonely, be it for people or animals. Work for the quality of Life itself, to improve the quality of Life for every living thing, because we're all interconnected. Therefore, that which we harm basically is ourselves. That which we give we keep. That which we keep we tend to lose.

MM: *Do you have celebrations each solstice and equinox?*

JL: Yes, we do. We also celebrate the Wesak Festival. Although we are officially, formally, and legally, a Christian, nondenominational Church, we do not throw the baby out with the bath water. Therefore, we accept and respect many of the teachings given by other religions. So we celebrate the Wesak Festival and, of course, Easter. We also celebrate the Christ Festival.

MM: *Do you celebrate Wesak in conjunction with traditional Buddhism, or more along the esoteric lines?*

JL: More along the esoteric lines - it's usually done in a group, in meditation, and then, following the Buddhist tradition of the Wesak Valley, the preparation two days before, and then the day itself, sending out the Light very strongly. In fact, one of the teachings of our Church is to send out the Light. Our symbol is the six-pointed star, using the two triangles, one reaching up, the

other down - back again to balance. As one aspires, so the balance comes down. One must retain, that balance. It's all too easy to go off balance, to become terribly serious - I don't think that works very well.

Some years ago, the question was asked, "What is this new religion? White Eagle himself, speaking through our founder Grace Cooke, answered, "It's a religion of happiness." I rather like that - very gentle. It doesn't judge. We all sit up occasionally, tell ourselves we're really discriminating. We try not to, and we try to find the things that remind people of the beliefs we share - not those which divide us. There are some things that individually we all take a strong stand on, probably we all have that button that can be pressed. My one thing is people telling me that all unbaptized babies go to hell - I can be guaranteed to come out of my corner fighting.

MM: *What do you see for the future, in terms of religion?*

JL: I see a deeper understanding, man coming together with all life. I see man overcoming fear, particularly fear of death. I feel that more people will be aware there's but a continuation, and that life is eternal. If we can take away the fear of death, this will be a tremendous asset. I believe also we should be more aware of the power of thought. Those who've studied the effects of thought, I think, appreciate that it has a tremendous impact on the human mind. I believe it affects us not only in our life, but also after so-called death. People can really light death out of sheer fear, because they're afraid of total annihilation, or that they're going to go before some very stern judge who's going to condemn them to hell and damnation. To me, that's completely against all the teachings of Christianity. I'm sure there are some very good Christians out there who'd like to argue the point.

MM: *How do you see religions coming together in the Golden Age?*

JL: I see people coming together, because people are the religion. I see more and more people accepting other people at their own particular point of evolution, and instead of saying "I" and "you," it'll be "we." We will respect the differences. I believe man will become more and more open to the idea of harmlessness. At the moment, we're very aware of great tragedies that strike in different parts of the world. We're less aware of the immense number of people who try to do something to help. I'd like to see more publicity given to the positive aspects. This will be a part of the New Age work.

I think also there will be an out-reach program in religion. One of the things we hope to have on hand in the very near future is beginning an hour a week program for mentally disabled children. We do a lot of work on spiritual healing and using color. I believe an extension of that will be for the children to have an opportunity to be in balance. Sometimes a child will make a sound to an animal that they will not make to a person. If someone has a disabled child, be it mentally or physically, they cannot always take on the additional work. Maybe we can provide that, as well

as an opportunity to touch a tree, to just be there. In due course, it's our dream to have a hospice, and now I come back to the idea that there are many people who are not free to die. I know, because sometimes I sit with people, and they're afraid to let go, it's a great tragedy.

MM: *What do you see of ritual in the New Age?*

JL: I believe ritual enhances that which we do. It makes a focus for our minds. More and more people will learn to balance, to center themselves within. Then we won't be so inclined to reach out in other directions.

MM: *Do you see unified forms of ritual coining into the Golden Age - such as those of Wesak, Easter and Humanity? Do you see these, or other points in time' periods wherein those of differing faiths might come together to worship?*

JL: Yes, I see those moments as a time when religions might unite to worship. I also see it as a time when we may make a strong contact with the angelic, or devic, evolution. I don't know which terminology is appropriate - I like the word "deva," it means "shining one." That's just so very beautiful. One says "angel," and you can get so very caught up in the idea of people with harps and nightshirts on. That's not what it's all about. During the Equinox and the Solstice, I believe that we work very closely with the angels and the elements. The devas are the elements, the earth, the water, the air, and fire. Since we are also composed of those elements within our own being, this too helps to bring us into harmony and balance.

MM: *How do you use meditation?*

JL: We do a type of guided meditation which seems to be enormously helpful. I would especially like to see it used in drug abuse programs. Again, this idea of not running away from things, but getting it together within yourself. People seem to think that meditation is something rather airy, that it has no real meaning and is a way of opting out of reality. But that isn't true, as anyone who practices meditation knows.

A quadriplegic of my acquaintance was in a hospital room with another man who had no apparent way of knowing anything that was said or done around him, he was in a coma. I went to see the quadriplegic with whom we'd been working in meditation. I asked him how he "got on" that particular day, because he did some meditation at noon.

He said, "In my meditation, I walked the steps into the temple of healing, as I do every day, after walking along the seashore. I was just going up the steps into the temple of healing when I thought of Sidney in the other bed. So I went back to the hospital ward. Sidney couldn't move, so I picked him up in my arms, and I carried him in my arms as I climbed the steps. Today we went into the temple of healing together" I think that's very special. That meant a great deal to me.

We also do a tremendous amount of healing work. Hundreds of people write in asking to be put on our various healing groups. We make no charge for this, because - what do we have to sell? We than do the healing, we make the link. We do find that those who give also receive, and to me, it's a very good example of unconditional love, that a group of strangers are willing to meet once a week and just sit and think, or pray, whatever word you might like to use - meditate, hold in the Light, use color - on those who are strangers, if there is any such thing as a "stranger."

MM: *So you actually meet in group formation and do a healing service for people, and this is once a week?*

JL: Once a week, in different places, in different parts of the world. And then all of us link at noon every day, wherever we are, and we make that connection. It's like a great wave of Love and Light that goes round the world. We just remember quietly, we don't need to make a big song and dance about it. If I'm home, we actually go into the chapel; and when I'm not, the others do anyway. We just spend about ten minutes in peace, and we send out the Light. The use of the Star of Light is very special, because if you think of the Light itself - of the sun or the Star - it really comes to all people. You don't see the sun up there, saying, "Well, okay, I'm going to shine on Mr. Jones' garden. but I'm not going to Mrs. Smith's today."

Along with this idea of sending out the Light to all in need - we also link with the nations of the world, holding them in the Christ Light, and drawing them together under the great Angel of Peace. What we don't do is to say, "We want you to help this side and not that side." It has to be the general, the Christ Light bringing them together in balance, in harmony and peace: all of which are aspects of the New Age, the Golden Age.

MM: *When you do your link-up at noon, do you also focus on individuals who've asked for healing?*

JL: Yes, we do. Because there are literally hundreds now, we do all those who've asked for healing, and those for whom healing has been asked. We also remember, especially, anyone who is going through a particularly traumatic experience, someone who's going into surgery or something. Then we will specifically say the name and send extra Love and Light.

MM: *How long do you have a person on the list?*

JL: As long as they choose to be on the list. We have someone who writes to them every two months, and says, "How are you?" It's not just a question of Number 505 reporting in, it's Mary or Bill or whoever, and, yes, we do know that they have an ingrown toe-nail. It's a very personal thing, and that comes across. We do have a form that goes along with it, but it doesn't go out as just a form. Jane writes a personal letter to every one of those people and makes that link, that personal contact.

MM: *is there a specific healing technique that you use?*

JL: Yes, there is. We utilize the ductless glands through the chakras, and we work specifically with color. In the last fifty years, science has found that color has a very real effect. They've started painting walls different colors in hospitals and nursing homes. Instead of the old stark white or brown, they now find' that the pastel colors of greens and blues have a very definite effect.

Having made the link with the Christos, the Great Healer and the Star, we take the name and use color. We've been doing this for over 50 years. They're now doing some very interesting work scientifically on this line, not connected specifically with us, but I happened to become involved with it - to see what was going on - during my recent visit to Europe. They find that blind children can tell the difference between colors. They Use a method by which the sun - daylight, natural light as far as passible - comes through colored screens. This has a very profound effect upon the children.

MM: *In winking with colors, do you choose different ones for & Berm problems?*

JL: We are given the effects of colors, and, therefore, we work with what White Eagle once described as the Heart-Mind as well as the Head-Mind. You know, when you just think something, it can be a little lifeless, but if you put a lot of love into it, it becomes a reality. We've kept records for 50 years, and they estimate that something like 84% of people respond to this treatment. That does not mean that 84% of people who have a terminal disease are going to make a full physical recovery, but what we do find is that some of them do make a full physical recovery. Others find an inner acceptance, an inner understanding. Perhaps those with certain dis-eases, normally connected with a great deal of pain, don't have the pain. When the time comes for them to make the transition, many of them do so with a sense of joy and release, and not fear. This is very important.

This idea of anger and fear and hatred is something that personally concerns me very much. I come back again to my link with the animal kingdom. Not too long ago we had a phone call from a veterinarian, whom I had not met. She said they had an owl that had been shot in 4 places, and although they were very prepared to treat the bird, they could not deal with what was described as total anger and sheer hate. Would we help?

MM: *On the part of the owl?*

JL: Yes, on the part of the owl. You can't blame the owl, really - if somebody had shot me in 4 places, I'd probably have a certain amount of anger and hate, too. Medically the bird could not survive, it would never have been able to fly again, never have been able to stand. Two vets worked very hard, they did all they could, but it was obvious that the bird was going to fly away in its own way. But instead of having that hale and anger, the bird died in my arms, very

peacefully. I was able to stroke him and quiet him. That to me was a wonderful miracle, not connected with me, but with the power of love. When you can see the effect upon a bird that has been maimed, it becomes very special. One receives so much back - from the bird. "The Medicine Wheel" simply means spiritual energy. So, perhaps in a way, that type of healing is a type of medicine wheel, a spiritual energy. In that case, although the bird did not survive, we did what we were asked to do. With spiritual help, the bird overcame the anger and the hate. If man evolves through hate and anger and fear and love, then, presumably - since there is one universal law - the animal kingdom would also come along this way. By the law of karma, that which we give out, we're going to get back. I can't find anywhere that it says in small print, this is only what you do to your fellow men.

Perhaps one of the greatest things we try to utilize is the power of thought combined with unconditional love. There's a growing interest in our work in prisons. At present, we're working in two prisons, where inmates are actually doing the healing work. This to me is very remarkable. One of the prisoners has been doing the healing work for 3 years now, and recently his healing list was sent back because they [the prison administration] said it was in code. Of course, it simply referred to the name of the patient - he's working with animals. I can see if they found something that said, "Meow - loved cat of Mrs. Jones - green," they could think something strange was going on.

Somebody said to me the other day, if, instead of charging nothing for the healing training, which is what we do charge, we said it's going to cost \$1000, we'd probably have a list of people waiting to learn. There's a certain amount of truth in that. But we feel that our retreats should be made as available as possible. So we try to keep it enough just to cover the basic overhead and run of the place. By doing the work ourselves, we don't have a vast overhead expense. All our people work in a voluntary capacity. They have outside jobs, the work they do for the Church is purely voluntary.

MM: *Are you funded mainly by donations?*

JL: Yes, and we sell our White Eagle books which bring us a very small, marginal profit. We don't own the 70 acres yet, we've just paid off the first note. We have to pay every 6 months. This, too, is very much an act of faith. Our income prior to the Center, which, incidentally, opened on the 25th of January of 1987, was an outreach of \$4000 per year. We look on something with the liability. It means we have to meet a note of \$9000 every March and every October. So that is, rather, an act of faith. Two days before the note was due, we were about \$4000 short on what we needed. I went into the Chapel, as I do two or three times a day anyway, and I said, "Look, I have faith, but my bank manager doesn't. We need the money."

A phone call came the next day. We had a legacy we could share in, and it was just enough to cover. So we're hoping and praying that, come the next note, due in March, somehow or other the money will be there.

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