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was to watch who would come out obviously with a burn around his neck. And they came back--"Oh yeah, so-and-so, we saw"--I don't know, he came out with a scarf or something around his neck, he'd hurt his neck. So they found out to their mind or way of thinking who had put the spell on them. Possibly it's not true at all. But it satisfied the person. This was a sore point in those days--my grandfather giving out these Bibles--because I remember when I went to the convent the nuns used to say that nobody should read the Bible except the priest, because the priest was the authorized person to read the Bible and give out its meaning. And the priest at the time was very much against people having Bibles. But all the Protestants here used the Bible. That was the source of their belief. And I suspect that a lot of these stories of sorcery were put out to keep the people away from the Jerseys. Intermixing. It was a barrier. (Did George LeBrun say to these people, "Go away. It's not true"?) Oh, no. When they came to him and talked to him about sorcery and family problems and things they had in doubt--they came to talk to him because he was a good listener--things they felt they couldn't talk to anybody else. Questions that came up in their minds, legal matters, tax--they came to him because they felt, being an outsider, he had no reason to take advantage of them. He listened to them. He counseled them. Another thing he used to do was pull teeth. (But he didn't say, "Go away, there's no such thing as sorcery.") Some times in discussing, I've heard him say, "You're crazy. What is sorcery?" And sometimes in anger, points of contention--he'd send them to go see the priest. "You go to your source of information." (But if they came to him for help, he wouldn't say.. • .) Never. You see, when they came with these ideas, they were convinced--like the child in this case had a spell on her. He knew Afe Copies from snapshots of George LeBrun 6e his home in Cheticamp. it was useless to deny it. So he went along with their thinking, giving them a means of escape from it. And being a religious man himself, he looked upon sorcery as evil. And he counteracted that by giving them passages in the Bible that generally referred to love and God's power. And he talked to them about that. (But do you see what I'm saying? In this way, it seems to me, George LeBrun was encouraging a belief that sorcery was real and could be dealt with.) What he was trying to do was by reading the Bible, that you would escape from it. (Oh, there's no question he was trying to help. But he wasn't trying to say it wasn't real • .) Because he thought it was too big for him to put down. Because the source of where they got this information was the source of their beliefs themselves. And remember, this sorcery was also a belief amongst the Acadians, from the Old Country. Sorcery in the Old Country was a real thing. Joan of Arc was put to death because of it--and there wasn't a religious difference there. The French had roots of it, if you want to go by races. And the Jersey people are French--banished Huguenots from France, banished because of being Protestants. (What about the attitude of the Acadians toward the Jersey as merchants?) Well, they always felt that the Jersey were taking advantage of them. They didn't seem to understand how business was being done. And maybe I'm sounding as



defending, but as I said, there was When You're in Halifax, Visit the Home of ft • ?
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