

Md. liv, 573). In a Kent County deposition made August 12, 1656, incidental reference is made to a "meeteinge house" on the Severn River, Anne Arundel County (*Arch. Md. liv*, 68), doubtless a reference to a Puritan congregation.

The interesting case of Joan Mitchell (Michael) involving insinuations of witchcraft and a counter suit for defamation, came up in the Charles County Court on November 14, 1659. Thomas Mitchell complained to the court that "M^{is} Hache", unquestionably the wife of John Hatch, one of Governor Fendall's Council, had brought abuseful reproaches upon Joan, his wife, in having declared that Goodie Mitchell had bewitched her face so that "shee endureth abundance of Misery by the soariness of her mouth", and two depositions were filed attesting to the fact that Mrs. Hatch had spread such evil reports. The matter seems to have been dropped, however, until nearly two years later when at the September 24, 1661, court Joan Mitchell, now a widow, brought suits for defamation against four prominent residents of Charles County, including Francis Doughtie, the minister, for having "rayseed schandalous reports of mee . . . that I salluted a woman at church and her teeth fell a Acking as if shee had been mad". It was also testified that Mrs. Long, one of the others sued for defamation, had said that "the hene and Chickens that she had of Goodie Mitchell . . . did die in such a strang manner that she thaught sum old witch or other had bewitched them" (pp. 54-55, 139, 142, 144-145, 155, 156).

The story of witchcraft in Maryland has only recently been adequately told in a paper by Judge Francis Neale Parke, read November 9, 1936, before the Maryland Historical Society (*Md. Hist. Mag. xxxi*, 1936, 271-298). Judge Parke here gives an account of the five trials for witchcraft held in Maryland, one of which resulted in the execution in 1685 of an unfortunate woman Rebecca Fowler. He also refers at some length to the case of Joan Mitchell.

A free-for-all neighborhood fight that occurred in Charles County in 1663 resulted in a suit for damages which came before the county court on July 29th. It was testified that one of the women participants, "goodie Nevill held forth her fingers to wit, her forfinger and her littell finger", as an insult to her antagonist "goodie Dodd" (p. 379). This gesture, the sign of the horns, known to those versed in the black art as having come into England from Italy, where it was called the *mano cornuta*, had two meanings. If the fingers pointed towards the person suspected, it warded off the baneful influence of the evil eye; if pointed to one's own chin it was a gesture of contempt, and an insinuation of the other's conjugal infidelity. As Mrs. Nevill had just said that Mrs. Dodd was "Capt. Batten's whore", the significance of the gesture here is rather obvious. In this brawl were found not only the Dodds arrayed against the Nevills, but also another couple, Richard Roe and his wife, not the fictitious legal personage of this name in perpetual conflict with his fictitious adversary, John Doe, but a real Charles County planter of that name. Most of the neighbors appeared as witnesses against the Nevills. The *mêlée* seems to have involved the women more than the men, and the weapons to have been principally finger nails and Billingsgate. The damages awarded to the Does were 5 groats (pp. 376-383). Another Charles County neighborhood feud involving