

# WitchesBrew

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Wed, Oct 19, 2022 10:15AM • 40:54

## SUMMARY KEYWORDS

witch, maryland, witchcraft, called, rebecca, people, court, mary, accused, claimed, accusations, story, maryland department, trial, sorcery, prescott, reads, stone, lived, fowler

## SPEAKERS

Announcer, Amanda Hughes

### Announcer 00:01

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### Amanda Hughes 00:20

Hi, everyone, this is Ashley with Maryland State Library for the Blind and Print Disabled and I'm so excited that you're here with us again for another LBPD Guest our our guest today, the manta Hughes, Amanda Hughes has been working in museums, archives and libraries all across the country for over 10 years. Her current home is the Maryland Department at the Enoch Pratt Free Library where she is the assistant manager, Amanda's special passions, our women's histories and the personal stories of ordinary people in extraordinary circumstances. She reads incessantly and indiscriminately but especially love science fiction, graphic novels and memoirs, usually all at the same time. In her very little spare time, she enjoys hiking, kayaking, baking and knitting. She currently lives in northeast Baltimore with her husband, two children, various pets, including three cats, two dogs and a very grumpy bearded dragon. Oh my goodness, it sounds like you have a house full?

### Amanda Hughes 01:20

We absolutely do.

### **Amanda Hughes 01:23**

Today's conversation is one that's it's not terrifying at all. I read the script and I was like, Oh my goodness. But it's it's perfect for that spooky season. So I'm going to turn it over to you to get started. All right. Well,

### **Amanda Hughes 01:40**

thank you so much for having me. It's wonderful to be here with you. This program is a part of a series of programs we do in the Maryland Department each October called Dark Side of Maryland. We also have programs on Maryland ghost stories, magicians and mediums and true crime and our witch trials here capital off. So I'm going to be sharing with you some of the history of witches and witch trials in Maryland, as well as some of the many stories and folklore surrounding witches throughout the state. to research this program I relied heavily on a few sources, namely William Cooks, witch trials, legends and lore in Maryland, Francis parks witchcraft in Maryland, and Rebecca Logan's witches and poisoners in the colonial Chesapeake. The indictments and verdicts you'll hear me read out today were all taken from the proceedings of the Council of Maryland, and the proceedings of the court of the province of Maryland. All these resources are available in the Maryland Department if you wanted to do any further research. And I do have one clarification while the witch trials and laws we're looking at all take place during the colonial period. Some of the stories do take place after the revolution. So it's not strictly colonial. But to get started, I want to share a story with you. This particular which is said to have lived in the forests of Frederick County. around 1780 or so a woman named le que Edward was accused by her neighbors of being an evil witch, who murdered several children with her dark arts. When bitter cold winter night the villagers chased la from her home, drove her into the woods. And after they caught her, tied her to a tree and left her to die. Exactly one year later, every person who had hounded poor Ellie out of her home that night vanished along with all of the town's children. The terrified survivors left vowing never to return or speak the witches name ever again. The story might have ended there. But in 1820, the town of buckets Ville, named for the major landowner Henry Burkett, was founded on the exact spot of the previous village. Unfortunately for the people of Burke Hitsville Ellie's curse attached itself to the new settlement. Soon unexplained events began to occur with serious and gruesome murders, missing children and mutilated farm animals. Word of these strange happenings spread far and wide striking fear in the hearts of the locals until in 1994, three student filmmakers entered the woods outside Burke Hitsville, intending to document or disprove the phenomenon they were never heard from again. All that was ever found of them was the footage they managed to record left behind with no trace of the vanished students. Now if this story sounds familiar to some of you, well, it should. It's the plot of the 1999 movie The Blair Witch Project.

### **Amanda Hughes 04:31**

Oh, no, you had me going there for a second. Yep,

### **Amanda Hughes 04:35**

it is completely fiction. No such story was ever told in Frederick County until after the movie was released. In fact, the people who live in Burnsville were quite baffled to find that their town had

overnight become a tourist destination for people wanting to encounter the Blair Witch. But that didn't stop them from capitalizing on their newfound fame and today you can find lots of attractions and tours related to the Blair Witch. You know the society in the modern world we love these spooky eerie stories of spells and curses in witchcraft, but our colonial ancestors felt very, very differently. Attitudes Towards witchcraft in Maryland go back to the European especially in the English roots of most of the settlers. Although laws against witchcraft and sorcery date all the way back to the Middle Ages, the height of witch hysteria in England came during the reign of King James the First. He was extremely interested in the occult and believed black magic and sorcery were not only very real, but also a threat to his rain. When he was attempting to get married, His Bride took four times trying to cross the English Channel because of bad weather, and he personally blamed witchcraft for the storms that endangered her life. He directly oversaw a witch hunts as King of both Scotland and England, and even published a book about supernatural creatures called demonology. In 1599. The book described in great detail how demons trouble humans and how witches conduct their rituals. I guess we'll have to leave it to the imagination how King James knew all of this. It said that demonology was eventually the inspiration for much of the dialogue of the witches in Shakespeare's Macbeth. Many of the Weird Sisters lines are lifted directly from demonology in this sort of societal atmosphere that an act against conjuration witchcraft and dealing with evil and wicked spirits, commonly called the witchcraft act of 1604, was passed. This law classified witchcraft as a felony, which removed the cases from the ecclesiastical courts, the church courts, and moved them to the Court of Common Law. It eliminated burning at the stake as a punishment, unless the accused was also found guilty of treason and specified hanging as the method of execution. This remained the law of the land and England until 1632, when James's son Charles the First gown, granted Cecil Calvert, second Baron of Baltimore, a charter for what would become the colony of province of Maryland. In 1634, the first settlers arrived on an island they would named St. Simons Island, and later that year, St. Mary's city was founded as the capital and remain the capital until moved to Annapolis in 1695. In 1638, the second assembly of Maryland passed an act for felonies laying out crimes that we've considered a felony in the colony, which included witchcraft. This is the first time a specific law was passed in Maryland, mentioning witchcraft. The witchcraft act of 1604, was amended in 1639, to classify all witchcraft as acts of treason punishable by burning. But the Maryland suddenly broke with this in 1642, when they passed an act for less capital offenses, which laid out basically tiers of offenses and how they can be punished. This included witchcraft and sorcery, which, according to the Act should be punished as near as maybe to the laws of England as the court shall think the crime deserves. That line is important. It gives the judges more leeway in how they decide to punish offenders, and they no longer have to stick to the letter of English law. So we know when we think of witch trials, we think of burning at the stake, but that was actually incredibly rare. Hanging was much more common. Like the Sanderson

### **Amanda Hughes 08:30**

sisters in the hocus pocus movie, right?

### **Amanda Hughes 08:34**

Exactly. That's right. But you can also kind of see that not only did they want to avoid what they saw to be a really inhumane way of executing people, but also that people were starting to take witchcraft a

little less seriously. By 1700s, attitudes towards witchcraft had almost completely reversed themselves at least as far as the law was concerned. The Age of Enlightenment had dawned and witchcraft act of 1735 was passed and superseded all previous laws. This was strikingly different from previous laws. It classified witchcraft and sorcery, sorcery as, quote, impossible crimes, and it compared them to fraud. It's stipulated that those found guilty were essentially con artists and they should be fined and have to make restitution for any money they had cheated someone out of. So say you go have your poem read or have your tarot cards read and hey, I didn't find the love of my life or win the lottery, so then you can get your money back.

### Amanda Hughes 09:38

So, in other words, the government no longer officially believed in witches. That does not mean however, that superstitions among the people all went away and extrajudicial action was still occasionally a problem. We also have to make the distinction between a formal legal accusation of witchcraft and people pointing fingers at each other in their own communities. Even informal accusations were taken very seriously and often lead to legal action of their own, as many people who were accused by their neighbors would go on to sue the accusers for slander. In 1661, a widow called Joan Mitchell claimed in a court filing that several people from her church including the minister had publicly called her a witch and tormented her for years, and so she wished to sue them for slander. And indeed, if you look, prior in the record, there is an earlier court filing from 1659 from Thomas Mitchell accused a Mrs. Hatch of spreading rumors that his wife Joan was a witch. Nothing was done at the time since Mrs. Hatch was married to a high ranking member of the Governor's Council. But clearly this had been going on for quite some time. When the slander case was heard, Joan was so determined to clear her good name. She offered before the court quote, that she be searched by Abel women, whether I be such a creature as those persons say I am and if a mark is found, may I be punished by law. In other words, she was offering to allow her body to be publicly searched by representatives of the court to see if she had a witch's Mark tells you how seriously she took the allegations. She was willing to be publicly humiliated in order to clear her name. The minister in this case had previously formally accused another woman of witchcraft and it's possible Joan was trying to head him off to do the same to her. They say the best defense is a good offense and it must have worked because although the slander charges were thrown out, the Court declared that John Mitchell was a woman in good standing and there are never any formal accusations against her. Another woman who got a bit of her own back after being accused was called Catherine proud of Anna Randall County. In 1702, a man called Charles Kilburn appeared before the court to formally accuse Catherine witchcraft, claiming she had caused a languishing condition to come upon his body by her dark art. Catherine was called before the court to defend herself and was apparently not very happy about it. While the accusation was found to be without merit, Catherine was fined 100 pounds of tobacco quote for her misbehavior in her saucy language before the court. I think I'd have been pretty saucy to if I got hauled in front of a judge just say I was a witch witch or not. And Kilburn wasn't off the hook either. He had to pay 1101 pounds of tobacco to cover the court costs of his failed accusation. Catherine was not done yet though. That same year, she sued a woman called Kate quillion for slander, claiming Julian had publicly called her a witch and accused her from stealing from the town's food stores. Katherine won that case and was awarded a judgment of three pounds sterling, which is roughly 530 pounds or \$720 in today's money. Now, we've heard about accusations that didn't make it to trial. And how are those decisions made?

Basically, they used a standard handbook. The person who would have decided if there was enough evidence to bring someone to trial for felonies including witchcraft, were appointed officials known as justices of the peace are slightly different than the justices of the peace we have now. They don't marry people for one thing. In 1619, a barrister called Michael Dalton published a guidebook to English common law for justices of the peace and other officials titled the country justice. It stated that for any felony case to be held over for trial, there must be either two reputable witnesses or a confession along with some other evidence that Dalton agreed that witnesses and evidence might be hard to come by for those accused of witchcraft. So he helpfully included a list of ways to know if someone was a witch. Some of the various methods include keeping a familiar which might or might not have an abnormally large, teak somewhere on its body. So I really want to know who had to search for that. Having figures made of clay or wax, using too much foul language, being too concerned with the condition of sick people, being a family member or servants of a convicted witch, being named by another witch, making a dead body bleed when it's touched, or having in your house, very smelly books, bottles or boxes. It's all just ironclad evidence. You know, not everyone was content to fulfill these requirements before dealing with someone they suspected of witchcraft, though, as I said earlier, extrajudicial action was definitely a problem, as is the unfortunate case of Mary Lee, who never even made it to Maryland shore before falling victim to accusations.

#### Amanda Hughes 14:42

It was 1654 London was far behind and the charity had plunged to the turbulent Atlantic for more than two months without reaching Maryland. waves broke over her sides and crashed onto her decks. Her Canvas sail was in shreds and her lines were not uselessly around splintered spar Her cruise initial fear had turned to despair. Storm lasting two months a storm of this ferocity. It couldn't be natural sailors began to crumble. Slowly their despair hardened into suspicion. It said it was the four top men who first dare to speak the words. There must be a witch aboard. Yes, the others cried Yes, a witch. Search mates we must find her before she's the doom of us all. The self appointed witch finders, armed with holy amulets and charms slipped from the forecabin and crept through the gloom to the cherries companionway to the cabins. At the signal the cabin doors were flung open, and the lamps were lit. Passengers were searched. Until finally here men I found her. One of the sailors shouted, the men flock to the cabin of Mary Lee. The Reverend Francis Fitzherbert, who was aboard the charity tells us what happened next. Forthwith, they seize the little woman whom they suspected of sorcery. After examining her with strict scrutiny, they found some signal or mark of a witch upon her. When she had answered to their satisfaction whether she'd be guilty or not guilty of the heinous sin, they removed her from the decks and hanged her from the masthead the corpse and whatever that belong to her was cast into the sea. The storm abated and the charity sailed on to Maryland without for Mary Lee. Upon arriving to passengers, Henry Corbyn and Francis Darby provided testimony to the governor, that the captain of the charity John Bosworth, though he did not order or condone the killing of Mary Lee, was unable to stop his crew from executing her without risking mutiny and the safety of the vessel and passengers. I wish I could say that Mary Lee was the only person to fall victim to a sailor superstitions. But unfortunately, that's not the case. In 1658, Elizabeth Richards was also accused of being a witch on a voyage to Maryland, and hanged at sea by the crew. After the ship made port in St. Mary's city, another passenger filed a complaint with Josiah fender, the proprietary Governor and Lieutenant General in the province, John Washington, who happens to be the great the great grandfather of

George Washington, in 1659, filed a complaint against Edward Prescott, the owner of the ship, accusing him of allowing his crew to murder Elizabeth. The complaint reads as follows. John Washington of Westmoreland County in Virginia has made complaint against Edward Prescott merchant accusing said Prescott a felony alleging how he said Prescott hanged a witch in his ship, as he was outbound from England Heather the last year, upon which the complaint of the same Washington the governor caused the said Prescott to be arrested. The governor had sent notice to said Washington of the proceedings. The letter sent to John Washington informed him that for the trial to go forward, he would have to appear in court as a witness. Many prosecutors will tell you the hardest part of the trial is often getting witnesses through the courthouse doors. That was the case here to John Washington would lived in Westmoreland County on Virginia's Northern Neck, some 60 miles away from St. Mary's city. He received notice of the trial on September 29, with the trial set to take place on October 4 And fifth, that only five days was not enough time for him to arrange transport and make the journey and he had a newborn son to Chris. The trial went forward without its star witness. The court record reads to which complaint of John Washington the said Edward Prescott submitting himself to this trial deny is not that there was one Elizabeth Richardson hanged in his ship, as he was Outward Bound this last year from England and coming to this province, and that he had appointed one John Green as master of the voyage, though himself was both ship owner and merchant. Prescott further stay at that he withstood the proceedings of his master and crew and protested against them in that business and thereupon both master and crew were ready to mute me

### **Amanda Hughes 19:12**

as it appearing to the court Customs House documents meaning John Green as master of the voyage and not Edward Prescott, and no one coming to prosecute the said Prescott therefore praise he may be acquitted. Were upon Proclamation was made by the sheriff Edward Prescott prisoner upon suspicion of felony stand upon his acquittal if any person can give evidence against him, let him come in, for the prisoner otherwise will be acquitted, and no one appearing equipped prisoner is acquitted by the board. So Edward Prescott was found not responsible for what happened on his ship because he was not actually the captain on the voyage. And because once again, it was claimed that the crew would mutiny if not allowed to act on their superstitions. There's no known record of anyone else ever being held accountable for the murder of Elizabeth Richards. Throughout the history of Maryland, a total of five people were officially tried for witchcraft. The first was a woman who called Elizabeth Bennett. And in 1665, she was charged with witchcraft by a grand jury. Luckily for her, the Attorney General refused to ask for an indictment and she was acquitted by proclamation. In 1647, John Callen was the next person to stand trial for sorcery. He was convicted and sentenced to be hanged. His friends in the lower house of Assembly petitioned on his behalf for clemency. The upper house agreed but with one stipulation. The court record reads that condemned malefactor B reprieved an execution state provided that the sixth sheriff of St. Mary's County carry him to the gallows and that the rope being about his neck it'd be made known to him that he is beholden to the assembly for clemency, and shall remain in the city of St. Mary to be employed in such service as the governor shall think fit. We have no way of knowing if John Callen knew ahead of time that he was to be pardoned. But it still must have been a dramatic scene as he stood on the gallows with a noose around his neck when the sheriff suddenly yelled, stopped. We should also note that he did not get off completely free he was required to stay in St. Mary's as an indentured servant for an unknown amount of time. But being an indentured servant is better than being

dead. The next trial took place in 1685. Rebecca Fowler has the sad distinction of being the only person ever executed for witchcraft in the province of Maryland. As best we can tell, in 1656, Rebecca parrot, as she was first known, was transported to Maryland from England as punishment for unspecified crimes, and made an indentured servant to the landowner Henry Cox we have no way to know what crime she was transported for. It may have been unpaid debts, she might simply have been in the wrong place at the wrong time. But in 1662, Rebecca married fellow indentured servant John Fowler, as it was illegal for indentured servants to marry, this must have been after the terms of their indenture ended, John became an apprentice to a shoemaker called George Collins, while Rebecca took a job as a paid domestic servant in Collins's household. Collins was apparently very fond of the couple, and he gifted their young son Richard 190 acres of land in 1673, and left John his supply of leather as well as his tanning equipment and tools and his well. It was during this time that Rebecca first encountered another indentured servant called Francis Sansbury, the man who would eventually accuse her of being a witch. In 1683, John and Rebecca were able to purchase land of their own in what is now Prince George's County, and they called it Fowler's delight, but they were not destined to enjoy their delight for long. Just two years later, Stanbury testified to the court that Rebecca, having not the fear of God before her eyes did use evil practice upon his body at various times, to make him very much the worst consumed pined and lamed against the piece and against statute. Rebecca now a widow was tried by the jury. The court record reads, Rebecca Fowler was brought to the bar and the jurors and panel tried and sworn to say the truth, do say and deliver the verdict. We find Rebecca Fowler is guilty of the matters of the indictment against her make her guilty of witchcraft charms and sorceries on the third day of October 16. At five, Rebecca Fowler was again brought to the bar and the Attorney General declared that Rebecca Fowler is to be hanged by the neck until dead, which was performed on the ninth day of October of that year.

### **Amanda Hughes 23:42**

Now, unlike in Salem, the conviction of Rebecca Fowler did not touch off a wave of persecutions, as the next person to be tried for witchcraft on almost identical accusations had a much happier outcome. In 1686, Hannah Edwards also a widow, was tried in St. Mary's city. Ruth Hutchinson was the primary accuser testifying before the court that Hannah had, quote, having not the fear of God before her eyes being led by the instigation of the devil certain evil and diabolical arts in which crafts did us evil practice upon her body, very much the worst consumed pined and wasted against the piece and against statute. You'll notice that the language used to describe the damage that both Rebecca and Hannah were supposed to have done is almost identical. The only difference is Stansbury claims to have been linked, which implies an injury while Hutchinson claimed to have wasted which implies an illness. Why then was Rebecca convicted and executed while Hannah was acquitted of all charges? We can only speculate why these two cases which seems so similar had such very different outcomes. Two of the jurors that served at Rebecca's trial were also impaneled for Hannah's the same Attorney General Thomas Burford presided over both cases. But what cause them to find Frances Sansbury, a more reliable witness than Ruth Hutchinson. Perhaps it was the it was as the language implied and that Sainsbury had a visible injury to show the jury while Hutchinson did not. Perhaps it was because Rebecca was a former indentured servant, while Hannah's late husband had been a member of the gentry, perhaps it was the fact that Rebecca was accused by a man. While Hannah was accused by a woman. There's no way to know. The last witchcraft trial held in the province and Maryland probably

came as a bit of a surprise to most people. The news of the hysteria and resulting executions in Salem in 1695 had spread and most believed that those who died were innocent. This was especially true of the educated upper classes and in Maryland, unlike the more democratic Puritan colonies to the north, the upper class and landed gentry controlled the courts completely. Perhaps this is why there was never a skeptical witch hunt in Maryland. As a Palatinate with no town meetings or democratic traditions. Maryland's government was not as vulnerable to being whipped into a frenzy by zeitgeist, still, in 1712 Virtu vial of Talbot County was brought across the Chesapeake Bay to Annapolis to answer the charge of witchcraft. The indictment reads as follows. Virtue vile spinster of Talbot County, the fear of God being not before her eyes but being seduced by the devil most wickedly and diabolically did use evil practice and exercise witchcraft. Wherefore she did waste consume and pine the body of a certain Eleanor more spinster, also of Talbot County, and with her most wicked tongue did render lame and speechless the tongue of said Eleanor more. Record goes on to state that virtue declared herself not guilty and threw herself upon the mercy of God and her majesty's chosen representatives. Her Majesty would be queen and at this point, by the way, the verdict follows As such, the jurors being duly elected, tried and sworn, brought virtue vile to the bar, and in the name of our sovereign lady, the Queen do according to the evidence and oath, say that virtue vile is not guilty of the matter for which she stands indicted, and that she should go freely, therefore without delay. Given the attitude towards witchcraft after the turn of the 18th century, it's no surprise that the jurors would dismiss out of hand claims of the accuser that virtue had managed to take away her power of speech. After all, one would think if virtue held that power, wouldn't she have used it to just stop Eleanor from testifying in the first place. It was only 23 years later that the witch act of 1735 Recall reclassified witchcraft as fraud rather than a capital offense, and anyone convicted faced a fine rather than an execution. Although the period of legally persecuting witches in Maryland was over superstitions and vigilante justice sometimes carried on, as we can see, in another story of a famous witch mall dire. For many years mall lived in St. Mary's County in a hovel, about three miles from Leonard town, in the woods near what is now route five. mall was the subject of considerable speculation among her neighbors. Some said that she'd been a lady of quality in England or Ireland, and although she was normally dressed in rags, she occasionally displayed an embroidered kerchief or faded piece of lace that seemed above her station. She was tall, slender and a commanding appearance, and she rarely deign to speak to anyone. It was generally surmised that some great sorrow had driven her across the sea to settle in St. Mary's, filled with hatred for all of mankind. In winter mall stayed in her hut, but in milder seasons, she roamed the countryside, gathering symbols for her incantations. She lived on the arms of her neighbors, who feared that if they refused her, she would put a curse on them. Indeed, there are still people in St. Mary's County today who will tell you once you've gained their confidence that their ancestors were victims of her spells. maules name was used to frighten children into obedience, and it was considered bad luck to meet her in certain places. A man's horse was said to have fallen dead beneath him while crossing her stream at midnight. Every misfortune that struck the area was laid at her feet, storm damage, crop failures, illnesses, injuries, even death. Finally, when winter a plague raged through the county taking many lives, and malls, neighbors decided they'd had enough.

### **Amanda Hughes 29:28**

On a bitter cold night in February, the coldest of that winter mob of people descended on model shack and put their torches to it. She must have heard them coming or else some insisted. Some evil spirits



warned her for the witch had already fled deeper into the woods. Nothing was heard of her for several days until a boy hunting for his cattle found her kneeling on a stone with one hand raised as if in prayer. Life had gone out of her and she still rested in her supine position frozen stiff, the story runs that she offered a prayer to be avenged on her persecutors and that a curse be put on them and their lands. Centuries have passed still then but the stream nearby the hut is known to this day as Mill Run and the stone she knelt upon there's a clear impression of her knees and hand. Many people say the ghost of Moldova can be seen every year on the coldest night of winter, making her way from the stream to the stone where her heart was stuck to the stone, kneeling in the same attitude as on that fateful night. There are those who think her prayer must have been heard. The land for several miles around the location of the hut is to this day desolate and unproductive. The stone is now located outside St. Mary's Historical Society and Leonard town. Many who visit the historical society kneel on the stone and touch it, and many speak of feeling the bitter cold at night as if I have died. So my last story for you today comes to us courtesy of Madeline Dahlgren in 1876. After the death of her husband, Mrs. Dahlgren purchased what was then called the South Mountain House, now the old South Mountain in Boonsboro in Washington County. Mrs. Dahlgren was not only a pillar of Washington, DC society, she was a successful author and amateur folklorist while living in South Mountain House and this is where she became fascinated with stories and lore of the residents of the mountains and collected them in the book *South Mountain Magic*, which was published in 1882. In particular, she recorded the story of a witch who tormented her neighbors for years, known only as Granny Ah, the story goes that Sally the young girl who lived on the hills between South Mountain House and Marcel took a fancy to her foolish head that it would be great fun to be a witch. So she went to Granny Ah and said, Granny, I've come to have you make me a witch. And Granny answered now Sally, do you really want to be a witch? Yes, Granny, I am sure and certain I do. Well, then you must wait until Friday. And when you get up, don't wash your face or comb your hair. And come to me by high noon and I promise you, you shall meet the old gentleman. Sally did as Granny told her and arrived on Friday at precisely High Noon. Soon a little old man came in at once at the cost of the young girl. So you want to have a trade with me rather than to sit down on the floor, put one hand on top of your head, and the other on the soles of your feet and say, all that is between my two hands belongs to the devil. The girl did as she has been and said all that is between my two hands belongs to God. At this, the old man gave a howl like the bark of a dog and vanished filling the room with noxious smells. It said the same wicked old woman delighted in casting spells over the cows of her neighbors. One farmer had nine cows. But once the witch had cast her spell, not a bucket of milk could be gotten between them. All would seem well at the time of the milking. But when the cows were set away and the time came for churning, blood would be found in the bottom of each bucket. It was also considered very dangerous to make Granny Ah angry. It's although she was hated. She was feared more and generally got whatever she asked for. One day the witch stopped at a farm house and demanded a drink of their fresh cream. The woman of the house told her to go away that they had no cream to give her but this was a lie. In the spring house, there's the two big crops of cream ready for the churning. Spring house was a nice cool place to build up stone with windows well guarded against flies with wire mesh and a strong door that was kept locked. The next morning, the spring house was found to be full of flies and a dead pig laying in the puddle of the cream. Though no one had opened the door. This was bad enough but even more disturbing. There were not and never had been any pigs ever kept on this farm or any others nearby. So how did it get there? Who had opened the door where the pig even came from?

### **Amanda Hughes 34:13**

It finally came about that the witch was killed by a witch conjurer. This is dog runs and Formic claimed that the one who finally put an end to granny age was her own aunt. Her grandfather she claimed taught his son's wife the ways of which conjuring, and said granny H is causing too much harm she must be stopped. She declared she would put an end to her the next time there was any mischief done. Not long after that. The witch conjur known as kitty went out to milk the family cows that milk came from the cows already curdled and mixed with blood. She milked them all dry as fast as she could and then filled up a hog trough with the ruined milk. She threw into the milk red hot stones and filled up the trough with Briars and thorns. All the time she was doing this she said The words and called on the three highest names. The next day the witch was found dead in her bed called bruised and burned from the hot stones and cut by Briars and thorns, though none could be seen in the room. Now, how did your aunt do that? Mrs. Dahlgren asked the woman? Well, you see, when you can get the milk they have Bewitched, you can turn their spells back on them and kill them. And as for the words aren't kitty used the informant claim she could not tell Mrs. Dog on that? Because no woman may tell a woman and no man may tell a man. And that is the witch conjurers rule. I hope you enjoyed the stories and thank you so much for inviting me on.

### **Amanda Hughes 35:42**

Oh, my goodness, it seems to be the same story in a little bit, doesn't it? Some some lady is being accused. Yeah, what catches me so much is the flowery language, very flowery, almost like, I'm like, Okay, what's your What are you getting at? Um, I think it was that done so that they would have like the most space to rather than coming out and saying she did XYZ but instead she caused lameness to my body that way couldn't be. Yeah.

### **Amanda Hughes 36:16**

So in the, when they were making an official accusation, they had to say exactly what the person was supposed to have done by magic or evil, or spirits or curses, that they should they should deserve to be punished. There had to be some provable or tangible consequence.

### **Amanda Hughes 36:40**

You know, gathering all these stories, this this dark side of Maryland series, tell, tell me a little bit about how patrons across Maryland can learn more about these stories? Where can they go? And what can they do? Yeah, so we

### **Amanda Hughes 36:57**

have lots of the information in the Maryland Department and you're always welcome to give us a call, we'll set we can for email us or come visit us. And we can photocopy or scan anything for you. Also, we do public programs all around the state. So if you let your local library know that you want to see one of our programs, not just this one, but something about a poll communicating from beyond the grave, or the birth of the Ouija board, or true crime in Maryland, all kinds of stuff, you can definitely get in touch

with us. And we have lots of other stuff, too, if you go to Pratt library.org. And then choose maryland department, or SL RC or Stark dot info, all of our public programs are available there. There's a huge variety, not just not just spooky, creepy stuff, but also really fun stuff. Oh, that

### **Amanda Hughes 37:50**

is so cool. And now the Maryland Department is run out of the State Library Resource Center, everyone. The State Library Resource Center is part of Enoch Pratt. And luckily, they are our next door neighbors right here in Baltimore. So if you're coming to visit us at the Library for the Blind and print disabled, or you're visiting the Maryland State Library Agency, hop on over to the Maryland State Library Resource Center. My last question before I let you go, what is your favorite story that you have found? Even if you don't can't tell us the story? What is your favorite story?

### **Amanda Hughes 38:28**

My favorite story is actually one I did get to kind of tell you tonight and that was that was Catherine, who was fined for her saucy language, Catherine proud. I feel like that would have been me if you'd called me into court saying she's a witch, I would have been cursing up a storm. So I think it's a small price to pay.

### **Amanda Hughes 38:50**

I think many people today, you know, and and it's kind of funny because we recently had another individual come in and give us more Maryland history, spooky story type things. And I wonder it makes me wonder, are there accusations of witchcraft today? And if so, can they be can they be brought up in a court of law like

### **Amanda Hughes 39:16**

I don't know about today, but I do know that in the 1800s there were many spirit mediums and spiritualist and magicians who claimed to be able to speak to the dead and perform cells and things like that. And a few of them were actually charged with what amounted to fraud and held responsible but even more, we're not like Cali one of my colleagues has a program about that community. And there's also stories, especially in like the Baltimore Sun and like the early 1900s where people go to the police and make complaints against witches in witch doctors and people who are cursing them and the police just kind of shrug and say well, don't go near that person I guess. It kind of goes from being this A horrible thing that you can be put to death for two people just kind of rolling their eyes at you like Oh, sure.

### **Amanda Hughes 40:08**

Well, thank you so much for being here. And thank you. So I'm going to one thank Amanda profusely because she did that on on short notice. So thank you so much. And then also thank you for Enoch

Pratt and State Library Resource Center, maryland department for sponsoring today's program. Thank you very, very much.

**Amanda Hughes 40:29**

Thank you had a great time.

**Announcer 40:32**

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