

## UNDER FALSE COLORS.

### A Colored Man Who Has Successfully Passed as a Woman for Twenty-seven Years—His Extraordinary Testimony Before a Congressional Committee, and Its Effect.

[From the Memphis Appeal.]

Frances Thompson (colored), better known as "Aunt Crutchie," who for the past twenty-seven years has gone about this city in female garb, was arrested yesterday, and, after medical examination, was pronounced a member of the male sex. The quartette of medical experts who worked into the case also discovered that the dusky Thompson's lower limbs were as crooked as a young dog-wood tree or a ram's horn. This deformity served as an excuse for the pretended female cripple to promenade the streets on crutches. Thompson is well known to the people of this city as a low-minded criminal of the most revolting character. The Recorder imposed a fine of \$50 upon the prisoner. Not being able to pay the fine, a lot of male toggers was put upon the impetuous Thompson, and he was sent on the chain gang to work the streets. An immense crowd of curious and idling people collected about to see the changed figure of the thick-lipped, foul-mouthed scamp, and, finding it impossible to drive them off, Thompson was sent to the lock-up again. Known then as Miss Frances Thompson, this person testified before the Washington Congressional Committee to have been outraged a number of times during the Memphis riots soon after the war. Her evidence appears at length in the official report. It is just probable Mr. Thompson lied.

It would be impossible to estimate the amount of damage done by the black brute. There is no knowing what amount of corruption he has aided and abetted, nor how many women, both white and black, he has ruined. He has played the part of a go-between and procurer, and plied a nefarious trade as a wholesale debaucher. Of his utter depravity there is no room to doubt, and as little that he is capable of using his vile tongue to the injury of any one whom he may regard his enemy. Of his capacity in this regard, we have a sample in the testimony he gave before the Congressional committee to investigate the Memphis riots in 1866 which we copy in the *Appeal* to-day, as follows, from pages 196-97 of the report of the committee:

Question. State your name and residence? Answer. My name is Frances Thompson; I live in Gayoso street, here in Memphis.

Q. What is your occupation? A. I sew, and take in washing and ironing.

Q. Have you been a slave? A. Yes, sir.

Q. Where were you raised? A. I was raised in Maryland. All our people but mistresses got killed in the rebel army.

Q. Have you been injured? A. I am a cripple. [The witness used crutches.] I have a cancer in my foot.

Q. Were you here during the late riots? A. Yes, sir.

Q. State what you know or saw of the rioting? A. Between 1 and 2 o'clock, Tuesday night, seven men, two of whom were policemen, came to my house; I knew they were policemen by their stars; they were all Irishmen; they said they must have supper, and asked me what I had, and said they must have some eggs and ham and biscuit; I made them some biscuit and some strong coffee, and they all sat down and eat; a girl lives with me; her name is Lucy Smith; she is about sixteen years old; when they had eaten supper they said they wanted some woman to sleep with; I said we were not that sort of women, and they must go; they said "that didn't make a damned bit of difference;" one of them laid hold of me and bit me on the side of my face, and, holding my throat, choked me; Lucy tried to get out of the window, when one of them knocked her down and choked her; they drew their pistols, and said they would shoot us and fire the house if we did not let them have their way with us; all seven of the men violated us two; four of them had to do with me, and the rest with Lucy.

Q. Were you injured? A. I was sick for two weeks; I lay for three days with a hot, burning fever.

Q. Did any one attend you? A. I had a cold before, and Dr. Rambert attended me after this.

Q. Were you robbed? A. After they got through with us they robbed the house; they took the clothes out of my trunk, and took \$100 that I had in greenbacks belonging to me, and \$200 that belonged to a colored woman that was left with me to keep safe for her.

Q. Did they take anything else? A. They took three silk dresses of mine, and a right nice one of Lucy's; they put the things into two pillow slips and took them away.

Q. How long did the men stay? A. They were there perhaps for nearly four hours; it was getting near day when they left.

Q. Did they say anything? A. They said they intended to "burn up the last G—d d—d nigger."

Q. Did you know any of them? A. They were all Irishmen; there was not an American among them.

Q. Did anything else take place? A. There were some quilts about that we had been making. They asked us what they were made for. When we told them for the soldiers, they swore at us, and said the soldiers would never have them on their beds, and took them away with the rest of the things. They said they would drive all the Yankees out of the town, and then there would be only some rebel niggers and butternuts left. I thought all the time they would burn the house, but they didn't.

And this statement of the brute Thompson, so utterly at variance with the truth, was in part corroborated by the girl, Lucy Smith, who, however, stated that she was violated but once. "Violated" just after she had been forced from occupying the same bed with Thompson. Upon such testimony as this Memphis was stigmatized by a Radical Congressional Committee, from whose report, based upon this testimony, we copy the following:

"The crowning acts of atrocity and diabolism committed during these terrible nights were the ravishing of five different colored women by these fiends in human shape, independent of other attempts at rape. The details of these outrages are of too shocking and disgusting a character to be given at length in this report, and reference must be had to the testimony of the parties. It is a singular fact that while the mob was breathing vengeance against the negroes and shooting them down like dogs, yet when they found unprotected colored women they at once 'conquered their prejudices,' and proceeded to violate them under circumstances of the most licentious brutality. The rape of Frances Thompson, who had been a slave and was a cripple, using crutches, having a cancer on her foot, is one to which reference is here made. On Tuesday night seven men, two of whom were policemen, came to her house. She knew the two to be policemen by their stars. They were all Irishmen. The first demanded that she should get supper for them, which she did. After supper the wretches threw all the provisions that were in the house which had not been consumed into the bayou. They then laid hold of Frances, hitting her on the side of the face and kicking her. A girl by the name of Lucy Smith, about sixteen years old, living with her, attempted to go out at the window. One of the brutes knocked her down and choked her. They then drew their pistols, and said they would shoot them and fire the house if they did not let them have their way. The woman, Frances Thompson, was then violated by four of the men, and so beaten and bruised that she lay in bed for three days. They then took all the clothes out of the trunk, \$100 in greenbacks belonging to herself, and \$200 belonging to another colored woman, which had been left to take care of her child, besides silk dresses, bed clothing, etc. They were in the house nearly four hours, and when they left they said they intended to burn up the last God damned nigger, and then drive the Yankees out of town, and then there would be only some rebel niggers and butternuts left." The colored girl, Lucy Smith, who was before the committee, said to be sixteen or seventeen years old, but who seemed, from her appearance, to be two or three years younger, was a girl of modest demeanor and highly respectable in appearance. She corroborated the testimony of Frances Thompson as to the number of men who broke into the house and as to the policemen who were with them. They seized her (Lucy) by the neck and choked her to such an extent that she could not talk for two weeks to any one. She was then violated by one of the men, and the reason given by another for not repeating the act of nameless atrocity was that she was so near dead that he would not have anything to do with her. He thereupon struck her a severe blow upon the side of the head. The violence of these wretches seemed to be aggravated by the fact that the women had in their room some bed-covering or quilt with red, white and blue, and also some pictures of Union officers. They said, "You niggers have a mighty liking for the damned Yankees, but

we will kill you, and you will have no liking for any one then." This young girl was so badly injured that she was unable to leave her bed for two weeks."

## A GEORGIA SCANDAL.

### A Baptist Minister Who Would Stand No Foolishness—The Vain Efforts of a Female Slanderer to Ruin Him.

[From the Augusta Chronicle and Sentinel.]

GREENSBORO, GA., July 10, 1876.—The French proverb that "a lie will travel seven leagues while truth is putting on her boots," has very aptly illustrated an occurrence here which has stirred up the social circle of this community in such a manner as it has never before experienced.

It appears that about a month ago a son of a well-known gentleman of Greene County was turned out of the Baptist Church for drunkenness and other immoral acts unbecoming a professing Christian. The turning out was not done until every known means of reformation was tried with the erring young brother, but he was deaf to entreaties and laughed at the threat of expulsion. After the Church had acted on his case, the mother of the young gentleman, it is alleged, immediately set in circulation a most damaging series of reports affecting the moral standing of the Baptist preacher in this place—Rev. C. H. Strickland—and related circumstances with great particularity, connecting the reverend gentleman with ladies of the highest respectability in this community. The names of no less than four ladies were mentioned in these damaging reports, and three of them were widows—all of them beautiful and accomplished—against whom the breath of suspicion had never been raised. These reports flew like wild-fire through the community, and caused a social earthquake. As soon as they came to the ears of the accused pastor, he acted with great promptness, decision and judgment. A Conference of his Church was held, the matter was laid before them by Mr. Strickland, and a committee of five was appointed, consisting of Capt. W. H. Branch, E. C. Kennebrew, Esq., T. D. Sanford, S. J. Moncrief and C. A. Davis, Jr., "For the purpose of investigating some rumors affecting the character of Rev. C. H. Strickland, with authority to cite any member before the Conference of the Church, for any offense in connection with these rumors." The committee at once proceeded with the task imposed on them, and yesterday their report was laid before the Church and acted on.

Your correspondent attended the Baptist Church at the morning service, and was much impressed to note what a large and intelligent congregation was assembled, comprising, as it did, the most prominent citizens of this beautiful little city. A large portion of the congregation consisted of ladies, and every one looked grave and seemed to realize the solemnity of the occasion. It was not a funeral certainly, but it was to pass upon the future well being of one of God's appointed disciples, and the meeting gathered were to pass sentence upon their pastor—whether he should live or die a moral death. No one present could fail to be impressed with what fervor all entered into the devotional exercises preceding the Conference. The accused man's demeanor was that of an innocent man, and this opinion is based upon an extensive acquaintance with men of all conditions. He stood in the pulpit a man of possibly thirty years of age, the finest type of physical manhood in all the brotherhood of ministers of Georgia, with a clean-cut profile, cleanly shaved, honest-looking face, and a manner at once graceful and engaging. After singing several hymns, in which that grand old "Rock of Ages" was delightfully prominent, Mr. Strickland at once entered upon his sermon, taking his text from James—"They were called Christians first at Antioch." He then proceeded to explain the meaning of the term "Christians," and gave a vivid description of the difference between those called Christians are true believers. He is certainly a powerful preacher, and while not a college graduate, he has studied to advantage and uses choice and appropriate language. He has a natural gift of oratory, and it was not hard to understand why he was so much beloved and admired, not only by his own congregation, but all by those with whom he is brought into contact. He does not round his periods too ornately, but like a skillful painter, with a bold master hand he puts on the canvas before his followers a living picture, clear cut and true to nature.

After the religious services were concluded, Mr. Strickland announced that it was his desire that all the proceedings in regard to the investigation of matters connected with the rumors should be in public, and he requested all to remain. He then suggested the appointment of a Moderator, and James L. Brown, Esq., was chosen. The Conference then opened with prayer by P. B. Robinson, County Judge. Capt. Branch then, on behalf of the Investigating Committee, arose and made a report. He stated briefly that they had found much difficulty in tracing out the source of the rumors affecting the character of Mr. Strickland, but in every case all the reports were eventually found to originate with the lady whose son had been turned out of church for misconduct. The committee had made a thorough investigation, and performed the duty without regard or favoritism toward any one. They found reports had been industriously circulated, and on citing the lady to substantiate her charges, "she denied knowing anything, believed nothing, and had said nothing derogatory to the character of Mr. Strickland, and would sign any paper to that effect." This settled the matter conclusively so far as the pastor was concerned, but the committee then decided to summon the originator of these damaging reports before the Church, and she was accordingly summoned to answer to the charges of "slander and putting in circulation slanderous reports." She was also notified to appear at the present Conference.

The report was received and the committee was discharged. Judge Robinson then moved that a resolution be adopted that the rumors about Brother Strickland were based on malicious lies, and that it be so entered upon the Church minutes. In offering this resolution, Judge Robinson called upon any one having aught to say against Mr. Strickland to now stand forth. There was no response, and the resolution was adopted. W. G. Durham, Esq., then moved that the author of the reports be excluded from the Church for slander, and for circulating slanderous reports. Dr. J. E. Walker seconded the resolution, and it was unanimously adopted. The Conference then adjourned, and Mr. Strickland was surrounded by his congregation, who tendered him their congratulations. The verdict of the Church gives universal satisfaction, and I have failed to hear a single voice raised in opposition.

## Cutting and Curling Hay.

There is no process in agriculture in which there is greater diversity of opinion and practice than in the cutting and curing of hay. There are advocates of late cutting that insist upon an increased value of the fodder in consequence. It is an old saying that "the proof of the pudding is in the eating;" and so a very good test of the relative value of early and late cut hay is found in the disposition of cattle to eat the same, together with the condition in which it leaves them.

In the first place, labor of all kinds causes an increase of food corresponding to the severity of the labor, and according to all principles of vegetable physiology, the longer any variety of grass stands after it has arrived at the state for the formation of seed, the sugar, starch and gums that are contained in the stalk are to a great extent withdrawn, and what remains is made up largely of woody fiber, which, if not indigestible, approximates to that condition; then if this is fed to stock the additional force required to digest the mass of fiber would require an increased amount of food or an impoverished condition of the animal.

To avoid this, cut your hay early. It is far better to err in the direction of commencing haying too soon, rather than continuing too late.

To obtain the effect upon stock, one has only to make a trial, by placing before the animal a quantity of early-cut, sweet, fresh hay, and a like quantity of similar variety that remained until "dead ripe." The avidity with which the former will be consumed before the other will be disturbed is an indication of the desires of cattle.

## A Priest Elopes.

The Charlotte (N. C.) *Observer* contains an announcement of the elopement from that city of a Miss Bradshaw, a recent convert to the Catholic faith, with Father Hands, a Catholic priest, also of Charlotte. The pair went to one of the western counties of the State, where, it is understood, they were married. The purpose of these parties to marry had been suspected in Charlotte for some time past, and the fact had been communicated to Bishop Gibbons, who silenced Father Hands several weeks ago. The papers suspending him were sent to a priest in Gaston County, who hesitated to deliver the report to Father Hands because he disbelieved the report.