

Rev. Newell Dwight Hillis' Picture of Germany's War Plans and Her Atrocities in Belgium and France

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Dr. Newell Dwight Hillis, one of America's foremost ministers, pastor of Plymouth Church in Brooklyn, spent July and August in a personal investigation of the battlefields of France and Belgium from which the Germans had been expelled, in order to learn for himself the exact conditions prevailing and to find out whether all the reports of German atrocities would be confirmed by this personal study. The following tells the story.

"Terrorism is a principle made necessary by military considerations."—General Von Hertmann.

"Strike him dead. The Day of Judgement will ask you no questions."—Inscription on the aluminum token carried by the German soldier.

Every American who has passed through France and the edge of Belgium this year has returned home a permanently saddened man. German cruelty and French agony have cut a bloody gash in the heart, and there is no Dakin solution that can heal the wound. Here upon this pulpit rests a reproduction of an iron coin given as a token to each German soldier. At the top is a German portrait of Deity, and underneath are these words: "The good old German God." To encourage the German soldier to cruelty and atrocity against Belgians and French the Deity holds a weapon in his right hand, and to dull his conscience and steel his heart to murder the token holds these words: "Smite your enemy dead. The day of Judgement will not ask you for your reasons." To this native characteristic Goethe was referring when he said: "The Prussian is naturally cruel; civilization will intensify that cruelty and make him a savage." The German atrocities of the last three years simply illustrate Goethe's words, for we must confess that German efficiency reached its highest point in the discovery of new and horrible devices for torturing old men, helpless women and little children.

For three years German-Americans have protested that the stories of German atrocities were to be disbelieved as English inventions, Belgian lies and French hypocriticals, but that day has gone by forever. When the representatives of the nations assemble for the final settlement, there will be laid before the representatives of Germany affidavits, photographs, with other legal proofs that make the German atrocities to be far better established than the scalping of the Sioux Indians on the Western frontiers, the murders in the Black Hole of Calcutta or the crimes of the Spanish Inquisition. On a battle line 300 miles in length, in whatsoever village the retreating Germans passed, the following morning accredited men hurried to the scene to make the record against the day of judgement. The photographs of dead and mutilated girls, children and old men tell no lies. Jurists rank high two forms of testimony—the testimony of what mature men have seen and heard and the testimony of children too innocent to invent their statements, but old enough to tell what they saw.

For the first time in history the German has reduced savagery to a science; therefore, this great war for peace must go on until the German cancer is cut clean out of the body.

The cold catalogue of German atrocities now documented and in the government archives of the different nations makes up the most sickening page in history. Days spent upon the records preserved in Southern Belgium, Northern France or in and about Paris, days spent in the ruined villages of Alsace and Lorraine, leave one nauseated, physically and mentally. It is one long, black series of legally-documented atrocities. Every solemn pledge that Germany signed a year and a half before at the Hague Convention as to safeguarding the Red Cross, hospitals, cathedrals, libraries, women and children and unarmed citizens are scoffed at as a "scrap of paper." These atrocities also were committed not in a mood of drunkenness nor an hour of anger, but were organized by a so-called German efficiency and perpetrated on a deliberate, cold, precise, scientific policy of German frightfulness. It is not simply that they looted factories, carried away machinery, robbed houses, bombed every farm house and granary, left no plough nor reaper, chopped down every pear tree and plum tree with every grapevine and poisoned all wells! The Germans slaughtered old men and matrons, mutilated captives in ways that can only be spoken of by men in whispers; violated little girls until they were dead; finding a calfskin nailed upon a barn door to be dried, they nailed a baby beside it and wrote beneath the word "Zwei"; they thrust women and children between themselves and soldiers coming up to defend their native land; bombed and looted hospitals, Red Cross buildings; violated the white flag—while the worst atrocities cannot even be named in this mixed audience.

The Kaiser Brands his People as "Huns."

No one understands the German people as well as the Kaiser. Oure President, in a spirit of magnanimity, patience and good-will, distinguished between the Kaiser

and the Prussian Government, and over against them put German people. But Germany's Chambers of Commerce, Hamburg's bord of Trade and certain popular assemblies would have none of this, and in the fury of their anger passed resolutions, saying: "What our Government is we are. Their acts are our acts. Their deeds and military plans are our plans." Knowing his people through and through, the Kaiser called his soldiers before him and gave them this charge: "Make yourselves more frightful than the Huns under Atilla. See that for a thousand years no enemy mentions the very name of 'Germany' without shuddering." Why do the German people say they feel so terribly because the authors of the world call them "Huns" and "barbarians?" Who named them "Huns" Their Kaiser. Who christened them barbarians? Their Kaiser. Who likened the German soldiers to bloodhounds held upon the leash by the Kaiser's thong as they strained upon the lash with bloody jaws, longing to tear their French and Belgian prey? With bloody fingers the Kaiser said: "I baptize thee 'Hun' and 'barbarian.'" Let the Kaiser's words stand—"for a thousand years no man shall speak the word 'Hun' without shuddering."

All wise men trace deeds, wicked or good, back to the philosophic thinking of the doer, just as they trace bitter water back to a poisoned spring. What the individual or the nation thinks in his heart, that he does in the life. Judas thinks in terms of avarice and greed, and his philosophy results in treason and murder. The Kaiser, Nietzsche, Von Bethmann-Hollweg, Von Bissing and Plaus think and teach the theory of iron force, the right of big Germany to loot little Belgium or Northern France and drill them in the belief that Germany's right is the right of the lion over the lamb, and that no questions will be asked by a just God on the Day of Judgement.

This war began in a conference in the Potsdam Palace in 1892. The pamphlet distributed by the Kaiser begins with these words: "The Pan-German Empire: From Hamburg on the North Sea to the Persian Gulf. Our immediate goal: 250,000,000 of people. Our ultimate goal: the Germanization of the world." The explanation of the Kaiser contains these words: "From childhood I have been under the influence of five men—Alexander, Julius Caesar, Theodore II, Frederick the Great, Napoleon. Each of these men dreamed a dream of the German world Empire—and my mailed fist shall succeed." He printed one map headed "The Roman Empire," with all the great states captured and their capitals—Athens, Ephesus, Jerusalem, Alexandria, Carthage—reduced to county-seat towns paying tribute to Rome. But the Kaiser prints side by side with that map another world map, with Berlin the Capital; and by 1915 St. Petersburg, Paris and London were to be county-seat towns, subdued provinces of Germany—and Washington and Ottawa were to follow, with the word "Germania" stamped on the United States and Canada. That is why the Kaiser told Mr. Gerard: "After this war I shall not stand any nonsense from the United States." The President heard, but he did not tremble.

The originator of this world war was the Kaiser; Treitschke was its historian; Nietzsche its philosopher; Von Bissing and Von Hindenburg its executives. The murder of Edith Cavell, hundreds of women and children on the Lusitania, the rape of Belgium, the assassination of Northern France, were the outer exhibition in deeds of the inner philosophy of force. Their great master, whom they celebrate and never tire of praising, Nietzsche, judges Germany aright. On page 38, in his Ecce Homo, Nietzsche says: "Wherever Germany extends her sway she ruins culture." On page 124 of the same volume he says: "I feel it my duty to tell the Germans that every crime against culture lies on their conscience." By "culture" Nietzsche means painting, sculpture, cathedrals, international laws, the Athenian sweetness, reasonableness and light. "Germany's goal should be a super-Hercules or Goliath, with the club. Germany has no gift for culture of the intellect. As to that there is no other culture beside France."

Consider the reflex influence of Germany's philosophy of militarism upon her statesmen and diplomats. In one of his greatest speeches Edmond Burke speaks of "the peculiar sanctity attaching to the word of a foreign minister." From Phocion to John Hay prime ministers have been jealous of their pledges. Lincoln speaks of the failure of a government to make good its word as "a crime against civilization." Business men scoff at the trickster, who does not count his written pledge more precious than life itself.

With the standards of civilized states in mind, recall the intellectual and moral atrocities of the Kaiser and Bethmann-Hollweg. In 1911 the German Foreign Office reaffirmed the Treaty with England and France to observe the neutrality of Belgium in the event of war with France. On July 31, 1914, the Kaiser's Prime Minister telegraphed Lord Grey that Germany would of course keep her treaty obligations as to Belgium. The French and English governments now have full knowledge of the conference between the Austrian Emperor and the Kaiser at the Potsdam Palace on July 5, with the agreement to launch the war August 1. When the war proclamation was delayed until August 3, the Kaiser's representative used this sentence in his speech in the Reichstag: "We must not postpone the agreement entered into with Austria at the conference of July 5." For more than three weeks, therefore before war was declared Germany and Austria were preparing cannon, guns, equipment, and as soon as the last

buckle was on the harness and the last rifle in the hands of the soldiers, on August 3, war was declared. Then Bethmann-Hollweg sent out this statement to the world as to why the Kaiser and himself counted an international treaty a "scrap of paper."

He said: "As to Belgium—we are now in a state of necessity and necessity knows no law. The wrong—I speak openly—that we are committing we will endeavor to make good as soon as our military goal has been reached. We have now only one thought—how to hack the way through." So the international burglar's excuse is that he must hack his way through the neighbor's house and kill his family because that house stands between himself and the Frenchman's vault whose gold he wants to steal!

That is why our President, answering the Pope, said that no treaty signed by the Kaiser and his government means anything. And here is Bernstorff, German Ambassador in Washington, who forgets that cannibals and savages, even, consider that eating salt in another Indian's tent or white man's house is a pledge of truth; while this Judas Ambassador dined at the White House at night and goes on plotting seditions in Mexico, blowing up of our munition factories and the killing of our people. Bernstorff smiled and smiled as he kept one hand above the table and in the other hand under the table whetting a dagger on his boots with which to stab his host in the back.

Witness the discovery of treachery to Norway two months ago. After several Norwegian steamers had mysteriously sunk at sea the German Consul was found traveling back and forth from Foreign Office in Berlin, filling his trunk with bombs and glass tubes containing the cultures of glanders to spread one of the most deadly diseases, to annihilate men, horses and cattle, and protecting these instruments of death by the seals of the Berlin Foreign Office. The substance of Germany's answer to Norway's protest was the sneering answer: "What are you going to do about it?" While Germany's Ambassador to the Argentine Republic, advising the sinking of Argentine ships so as to leave no trace behind is a part of the same cunning, devilish, German diplomacy that exhibits these German Ambassadors as a complete Judas, Macchiavelli and Mephistopholes, united and carried up to the nth power of diabolism. No wonder the Kaiser baptized them "Huns" and "barbarians!"

German Philosophy Degrades German Officers and Soldiers.

The German philosophy has dehumanized Germany's officers and men. Later on I shall give a detailed account of the devastated regions of Northern France, but here and now let us confine the observations to the ruined villages and towns of Eastern France. Pulling his iron token out of his pocket—that exhibited Deity as a destroying soldier—the German officer and private reads the words beneath: "Smite your enemy dead. The day of Judgement

full liberty to loot these Germans became the wild beasts. The plan had been "Brussels in one week, Paris in two weeks, London in two months," and then two pockets filled with rings, bracelets and watches from Paris or Nancy for the sweethearts at home.

When the German army in Lorraine was defeated by one-half its number, it fell northward, passing through French towns and villages where there were no Frenchmen, no guns, and where no shots were fired. During July and August we went slowly from one ruined town to another, talking with the women and the children, comparing the photographs and the full official records made at the time with the statements of the poor, wretched survivors, who lived in cellars where once there had been beautiful houses, orchards, vineyards—but now was only desolation.

In Gerbevilliers, standing beside their graves, I studied the photograph of 15 old men whom the Germans lined up and shot because there were no young soldiers to kill; heard the detailed story of a woman whose son was first hung to a pear tree in the garden, and when the officer and soldier had left him and were busy setting fire to the next house, she cut the rope, reviving the strangled youth, only to find the soldiers had returned, and while the officer held her hands behind her back, his assistant poured petrol on the son's head and clothing, set fire to him and, while he staggered about, a flaming torch, they shrieked with laughter. When they had burned all the houses and retreated, the next morning, the prefect of Lorraine reached the Gethesmane and photographed the bodies of 30 aged men lying as they fell, the bodies of women stripped and at last slain.

In the next village stood the ruined square belfry into which the Germans had lifted machine guns, then forced every woman and child—275 in number—into the little church, and notified the French soldiers that if they fired upon the machine guns, they would kill their own women and children. After several days' hunger and thirst, at midnight these brave women slipped a little boy through the church window and bade their husbands fire upon the Germans in the belfry, saying they preferred death to the indignities they were suffering. And so these Frenchmen turned their guns, and in blowing that machine gun out of the belfry killed 20 of their own wives and children. In a hundred years of history, where shall you find a record of any other race, who call themselves civilized, who are such sneaking cowards that they could not fight like men or play the game fairly, but in their chattering terror put women and children before them as a shield.

Proof overwhelming. Here are, in a brief, the records of more than a thousand individual atrocities that go with the original photographs, affidavits and documents resting in the archives of France against the day of reckoning. What is more important still, here are the letters taken from the bodies of dead German soldiers with their diaries. Out of the large number, note these: Photographs of the dead bodies of aged priests, some of whom were dead because they had been staked down and used as a lavatory until they perished. Dead girls, with breasts cut off—and for this reason: every German soldier is examined for syphilis by the surgeon of the regiment, and only healthy ones receive the card giving access to the camp women. If the syphilitic German contaminates the camp women, his disease is handed on to his brother soldier, and that means he will be shot. This syphilitic soldier, therefore, finds his only chance with the captured French girls, but, having contaminated a girl, he fears that she in turn will contaminate the next German soldier and therefore he mutilates her body to warn away Germans. The girl's life weighs nothing against a German soldier's lust or the possibility of the brute's handing his contamination to the next soldier.

Here is German efficiency for you—and organized by the

devil himself. Take these pages found in the diaries of German soldiers August 22; note book of Private Max Thomas: "Our soldiers are so excited we are like wild beasts. Today destroyed eight houses, with their inmates. Bayoneted two men with their wives and a girl of 18. The little one almost unnerved me, so innocent was her expression." Diary of Eitel Anders: "In Vendre all the inhabitants without exception, were brought out and shot. This shooting was heart-breaking as they all knelt down and prayed. It is real sport, yet it was really terrible to watch."

"At Haecht I saw the dead body of a young girl nailed to the outside door of a cottage by her hands. She was about 14 or 16 years old." Page 21. Affidavits H-67.

In returning from Malines eight drunken soldiers were marching through the street. A little child of two years came out and a soldier skewered the child on his bayonet and carried it away, while his comrades sang. D. 10-45.

Withdrawing from Hofstade, in addition to other atrocities, the Germans cut off both hands of a boy of 16. At the inquest affidavits were taken from 25 witnesses, who saw the boy before he died or just afterwards.

Passing through Haecht in addition to the young women whom they violated and killed, affidavits were taken and the photograph of a child three years old nailed to a door by its hands and feet. Affidavits D. 100-8.

That all these atrocities were carefully planned in advance for terrorizing the people is proven by the fact that on the morning of August 25 the officers who had received great kindness from Madame Roomans, a notary's wife, warned her to make her escape immediately, as the looting and killing of all the citizens, men, women and children, was about to begin.

These records could be multiplied by the thousands. Upon the retreat from one city alone, inquests were held upon the bodies of over 600 victims, including very aged men and women and babies unborn, removed by the bayonet from their mothers. It is the logical result of the charge of the Kaiser to his army: "Give no quarters and take no prisoners. Let all who fall into your hands be at your mercy." The general staff of the German army published a manual several years before they began this war. They explicitly charged their soldiers to break the will of the enemy by cruelty. Witness this page from the War Manual on page 52: "A war is conducted with energy merely against the combatants of the enemy states and the positions they occupy, but it will and must in like manner seek to destroy the total intellectual and material resources of the later."

And witness this injunction to atrocity, page 35: "By steeping himself in military history an officer will be able to guard himself against excessive humanitarianism. It will teach him that certain severities are indispensable to war. Humanitarian claims, such as the protection of men and their goods, can only be taken into consideration in the peace."

Therefore, the War General gave each German soldier his token, large as a silver dollar, bidding the soldier "Strike him dead. The Day of Judgement will ask you no questions." Jesus said: "Take heed that ye offend not one of My little ones." The Kaiser says: "I have done away with Jesus' teachings." The Master who loved the little children said: "I was an hungered and ye gave me no meat. I was athirst and ye gave me no drink. Therefore, depart from me into everlasting fire, prepared for the devil and his fellows." The war staff answers: "Don't be afraid. Look at your token. The Kaiser will take care of you in the Day of Judgement. Kill old men and little children, loot merchants' houses, violate women; 'he Kaiser will see that God of Justice asks you no questions.' The result was logical and inevitable. These horrible atrocities! On August 27 General Von Lieber gave out this proclamation: "The town of Waevre will be set on fire and destroyed without distinction of persons. The innocent will suffer with the guilty." After this town was destroyed and all the inhabitants killed, from the body of a soldier slain on the retreat we find this page in his diary: "We lived gorgeously; two or three bottle of champagne at each meal; all the girls we want. It is fine sport." Are we surprised that many of the letters and journals taken from the bodies of Germans quote General Von Hartman's sentence: "Terrorize is a principle made necessary by military considerations." German-American objections that these towns were destroyed because the inhabitants had fired upon the invading army from the windows of their homes is conclusively met and answered by another letter, written by a German officer to his wife: "On approaching a village a soldier is sent on in advance to insert a Belgian rifle in the cellar window or stable, and, of course, when this weapon is found we taken it to the Burgomaster, and then the sport begins."

On a little board in one ruined village I read these words: "Marie; aged 16; dead Augst 24, 1915. Vengeance is mine; I will repay, saith the Lord." The hundreds of atrocities personally investigated only serve to interpret Ambassador Mongenthou's statement as to Armenia—that the Turkish soldiers and German officers massacred in Armenia half a million people, that they might move into their farm houses and little shops and stores.

German Philosophy of Militarism Has Debauched Germany's University Professors.

The glory of every great city and country is its scholars, with their love of truth and their stainless lives. We have had our civilization at the hands of men who loved the truth supremely, pursued the truth eternally and cherished the truth above their fear of hell or hope of heaven. The world has its liberty, its science and its law at the hands of the heroes who preferred the truth above life. Concerning the patriots, the reformers and the statesmen, we can say they were stoned, they were sawn asunder, they were crucified in Jerusalem, poisoned in Athens, tortured in Ephesus, exiled in Florence, burned at the stake in Oxford, assassinated in Washington, crucified in Jerusalem. But the iron autocracy and militarism of Germany debauched her university men. Here in my hand in an address to the civilized world, signed by 93 German professors. They all receive their salaries from state endowments. Any hour the Kaiser or Bethmann-Hollweg can cut off their income. When the indignation of the civilized world flamed out against Germany in the winter of 1915, the German Government asked these professors to sign a document, and these men had been so degraded by the German philosophy of militarism and autocracy that they obeyed—losing their souls to save their salary. And consider what they signed! In the previous

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