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- (iii) That looting, house burning, and the wanton destruction of property were ordered and countenanced by the officers of the German Army; that elaborate provision had been made for systematic incendiaryism at the very outbreak of the war, and that the burnings and destruction were frequent where no military necessity could be alleged, being indeed part of a system of general terrorization.
- (iv) That the rules and usages of war were frequently broken, particularly by the using of civilians, including women and children, as a shield for advancing forces exposed to fire, to a less degree by killing the wounded and prisoners, and in the frequent abuse of the Red Cross and the White Flag.

Dealing with the massacre of non-combatants the report of the committee says:—

In the present war—and this is the gravest charge against the German army—the evidence shows that the killing of non-combatants was carried out to an extent for which no previous war between nations claiming to be civilised (for such cases as the atrocities perpetrated by the Turks on the Bulgarian Christians in 1876, and on the Armenian Christians in 1895 and 1896, do not belong to that category) furnishes any precedent. That this killing was done as part of a deliberate plan is clear from the facts hereinbefore set forth regarding Louvain, Aershot, Dinant, and other towns. The killing was done under orders in each place. It began at a certain fixed date, and stopped (with some few exceptions) at another fixed date. Some of the officers who carried out the work did it reluctantly, and said they were obeying directions from their chiefs. The same remarks apply to the destruction of property. House burning was part of the programme; and villages, even large parts of a city, were given to the flames as part of the terrorising policy."

Treatment of Women

The treatment of women was most diabolical in character. In Aershot, women and children were herded into a church which had frequently been used as a stable, detained for 48 hours without food other than coarse bread, and denied the common decencies of life.

"At Dinant 60 women and children were confined in the cellar of a convent from Sunday morning till the following Friday (August 28th), sleeping on the ground, for there were no beds, with nothing to drink during the whole period, and given no food until the Wednesday, "when somebody threw into the cellar two sticks of macaroni and a carrot for each prisoner." In other cases the women and children were marched for long distances along roads (e.g., march of women from Louvain to Tirlemont, 28th August), the laggards pricked on by the attendant Uhlans. A lady complains of having been brutally kicked by privates. Others were struck with the butt end of rifles. At Louvain, at Liège, at Aershot, at Malines, at Montigny, at Andenne, and elsewhere, there is evidence that the troops were not restrained from drunkenness, and drunken soldiers cannot be trusted to observe the rules or decencies of war, least of all when they are called upon to execute a pre-ordained plan of arson and pillage. From the very first women were not safe. At Liège women and children were chased about the streets by soldiers. A witness gives a story, very circumstantial in its details, of how women were publicly raped in the market-

