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What Heine has said about his doings - and undoings - in Estonia and the Soviet Union transcends by far the limits of all that can be readily believed by those who have lived in Estonia under Stalin's regime. Also, ^{of his} many tales are contradictory, and favoring the Soviet Union by implication.

There is, for example, his story about the behaviour of Estonian youth in the Tallinn central prison in 1950. According to Heine, the young prisoners, mostly high school students, had behaved themselves in an extremely patriotic manner. With watery eyes in his eyes Heine has explained how the boys and girls had been singing national songs, how the girls had knitted blue-black-white, the old Estonian tricolor, scarves and presented these to boys who had been proudly wearing them.

For obvious reasons any Estonian exile audience likes this story tremendously. The attraction of it, and the emotions it provokes, are so strong that the people usually fail to notice the other side of the coin: that according to Heine the regime in Estonia in general, and in the Tallinn central prison in particular, must have been in 1950 so humane as to allow such "bourgeois-Nationalist" demonstrations. And while telling this story, Heine himself seems to forget another of his stories, namely that, in connection with his bare attempt to raise the Estonian tricolor at the city hall, he had had to endure unspeakable torture at the hands of the same regime.

The truth is that during the first weeks of Soviet occupation of Estonia a part of Estonian high school students was courageous enough to demonstrate their protest by wearing Estonian tricolor

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ribbons. However, with the beginning of mass arrests and executions, and after it became obvious that any such demonstration is a reason for arrest, the custom disappeared. It is also true that, contrary to the implication of Heine's story, the years 1950 and 1951 were the years of most ferocious persecution of "bourgeois nationalists."

Only the most thoughtless people can accept without further proof Heine's tale about going, in 1947, from Estonia 2,500 miles to regions far beyond the Urals and being from there "safely" back four ^{deported} adults and two children. Just one question out of many possible is: since this was still the time of severest hunger in the Soviet Union, where did this group get food during the journey which must have lasted many weeks.

One of Heine's stories is connected with religion. He purports to be a religious man who has a "feeling God Almighty had something" for him. This alleged piety does not prevent him to say at the same time in a boasting manner that he has killed "maybe hundred, maybe 200" people, and that he deliberately killed a "severely wounded man" with a shot in the face. The first part of this statement is as untrue as the second is grisly. Heine has explained under oath that this cowardly killing had been necessary for him to be accepted as a member of an Estonian guerilla group, and that such certified ^{initiation} killings for this purpose were a rule with Estonian guerillas.

Deliberate, arbitrary killings of defenseless people have never served as membership cards of honest Estonian partisans, ^{ever} whatever the danger. They are entirely alien to the spirit which prevailed in the Estonian Independence War. Such killings only