

Stonequarry Journal

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Picton & District Historical
&
Family History Society Inc.

**PICTON and DISTRICT HISTORICAL
and
FAMILY HISTORY SOCIETY Inc.**

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EDITORIAL COMMENTS

While Australians will be commemorating "Victory in the Pacific" on 15 August and have already acknowledged "Victory in Europe" on May 8 we must not forget the large number of immigrants who came to this country as a result of the Second World War.

One such group originated in Estonia. Many families in this area are connected to the Estonians who after the Second World War settled in and around Thirlmere which at one stage was the largest poultry producing district in New South Wales.

However, according to Mrs Linda Aavik, it was "shale oil" which brought the first Estonians to this area. This was years before the outbreak of the Second World War.

Therefore, I believe that it is fitting to recognise their valuable input into our community. My thanks to Mr Mart Rampe of Camden for making available copies of his late father's papers as well as to Mr Edgar Aavik who is a member of our Society.

**NB. Details of "DISCUSSION FORUM" on 25 June on page 7
Also included Membership Renewal and Nomination Forms.**

LEONID RAMPE

The passing of Mr Leonid Rampe was reported in the Picton News of 27 March 1987.

Estonian Historian Passes Away

The death of Mr Leonid Rampe on Saturday 21 March 1987 sent shock waves through the Estonian Community of Thirlmere and all over Australia.

Mr Rampe was born in Tallinn, Estonia on January 13, 1919. After the Second World War, he came to Australia and settled at Thirlmere, where he soon became a respected and a valuable member on the community; among the Estonian as well as in the local community activities. Leonid Rampe was a foundation member of the Picton Rotary Club. As a guest speaker of Lions, Rotary, Apex and View Clubs, Leonid introduced Estonian history and culture to promote the understanding and acceptance of the Estonian migrant to Australian society.

It always gave Leonid great satisfaction to help people in need of help. His greatest contribution was to the Estonian Relief Committee through the establishing of the Estonian Retirement Village and Hostel at Thirlmere where he served for many years as chairman and administrator.

Leonid will also be remembered as a great conductor of the Thirlmere Estonian Choir which he conducted for 25 years, and on many occasions to Australian audiences.

Leonid Rampe will be sadly missed by all the people who knew him and worked with him.

Guest Speaker in 1979

The following paper was presented by Mr Rampe to the Picton View Club on 9 July 1979.

ESTONIA by Leonid Rampe

At the beginning of this century, when great archeological discoveries were made in Mesopotamia and a new and so far vaguely researched, the most ancient Symerian civilisation, came more and more to the foreground in the circles of historians, a stone doorknob was found with an inscription in cuniform lettering. The inscription was translated into latin lettering which was as follows: "Daaravahusa majaukse kaasa kaina karata". The only word understandable was Daaravahusa, that's how King Darius of Persia used to call himself. The rest of the text was a mystery for some time until someone tried to decipher it by applying the Estonian language for interpretation. The mystery was solved at once with the text meaning: "Go through Daaravahusa's door silently."

Because of this discovery most of the Symerian texts are now understandable and from them we learn that after long wars the Symerian people were forced to leave their homeland in order to find new and more friendly places where to settle. They left behind their language, culture and customs which were taken over by the conquerers, hence the inscription on Daaravahusa's doorknob.

The wanderings of the Symerian people through Eastern Europe and Middle East took thousands of years and is shrouded in clouds of history although many national groups who speak Fenno Ugrian languages were left scattered throughout the great Russian plains.

The arrival of Fenno Ugrian tribes to the Baltic wastelands happened some 3000 B.C. They settled as Estonia, Livonian, Curonian and Prussian nations, the latter being absorbed by Saxon tribes.

The advent of Christianisation at the turn of the first millennium finds the Estonian people wedged between Slavonic Orthodox and Catholic influences which were vigorously resisted by the people practising animism. Estonians who at that time had a well-developed social order believed that their lives were regulated by friendly and evil spirits who dwelled all around them in nature, mainly in the forests and who in turn were governed by mighty gods.

Although the Estonians lived in various districts under tribal order and had different tribal names they all had a common name which was the "Kungla Nation" who lived in Kungla.

At the beginning of the 12th century, Pope Innocent II declared a crusade against the heathen Baltic people and formed for that purpose, a militant order of the monks called the Brotherhood of the Sword. All sorts of adventurers and cutthroats flocked to join because to all of them was promised absolution of their sins and land to settle after conquest.

Thus started the ancient war of independence for the Estonian people which lasted over 30 years. The whole Baltic region was subsequently conquered by the Teutonic Order of Knights who replaced the Order of the Swords and the whole country was plunged into a 700 year slavery. There were numerous uprisings by the subjugated people which were put down by extremely brutal means and which served only to deepen the yoke and deprivation.

The country changed rulers several times, from Teutonic Knights to Danish, Polish and Swedish Crowns and finally in 1714, after the Great Northern War between Sweden and Russia, to a Russian Crown under Peter the Great.

The continuous wars and pestilence took terrible toll of the population so that a chronicler of that time wrote about the countryside which was that much depleted of people that one who found a footprint of a man sunk to his knees and kissed the footprint. There was no sound of a cock crowing or a dog barking.

With the influx of modern and humanist ideas from Western Europe in the 18th and 19th centuries rulers of Baltic and Russia found that slave labour was extremely unproductive. The Russian Tsars Alexander I and Nicholas I, decreed that serfdom should be abolished in 1814 in Estonia, 1819 in Livonia and in 1861 in the whole of Russia.

Thus the economy of the Russian Empire was transferred from a feudal to a monetary economy. These events gave the peasantry a chance to acquire land for themselves. Tenants set about the task of improving their holdings, extracting the last ounce of effort from their wives and children so as to amass the surplus necessary to buy their holdings. While some Estonians were thus rising in the social scale, others were sinking. The tenants who failed to make good, the men who had never held land at all now wandered as seasonal labourers. Others found their way to the Estonian towns.

Inevitably, the economic revolution was accompanied by a revolution of ideas. For centuries, the Estonian's consciousness of their entity had been a negative thing, felt only as a sentiment of common suffering and expressed only in nostalgic folk-songs, in blind and hopeless revolts and in religious revivalism. Now, with the lifting of the feudal shackles and the emergence of so many Estonians to a new life as peasant proprietors and as town workers, that consciousness began to become positive, began to take the form of nationalism.

The national awakening eventuated which led subsequently to the independence of the Estonian nation in 1918. The national awakening was a most dramatic event comparable to the Jewish national awakening after the holocaust of World War II. Those Estonians who had acquired higher education through extreme difficulties and who in order to obtain a position suitable to their educational standard, had been compelled to declare themselves to be Germans or Russians, suddenly found that they were Estonians. They felt that because they are educated they had an obligation to their fellow Estonians to pass on their knowledge.

Folkloric tales and songs which were passed on from generation to generation by word of mouth were collected by Estonian intellectuals and students, written down into thousands of volumes and preserved to this day in the Estonian National Museum.

Romanticism - the harking back to a common past, to a mythical, free and glorious heroic age - received its stimulus in Estonia from the publication of folksongs and legends in the form of an epic poem, the KALEVIPOEG by an Estonian medical doctor whose name was Kreuzvald.

The story is as follows:

Kalev, one of the sons of the great god, Taara, is borne by an eagle to Viru (the northern province of Estonia), where he found a Kingdom. When the time for his marriage comes, he seeks out Linda,

a girl born of a pullet's egg and brought up by a peasant woman. The son of the moon and the son of the stars, the sons of the sun and the winds and the water had all sought Linda's hand, but it was Kalev whom she accepted. She bore him many children, but none were fit to be the heir except Kalevipoeg, the child born after Kalev's death. Kalev's tomb was under the Domberg at Tallinn and Linda's tears made a lake below the city.

In her widowhood, Linda was seized by a magician from Finland and carried over the waters of the gulf, where she was saved from rape by UKKO, the god of thunder, who sent his thunderbolts and turned her into a rock. Kalevipoeg set out to find her, and after swimming long and far, reached the shores of Finland, where he found the magician and slew him.

Before leaving Finland, Kalevipoeg sought out the Smith from whom his father had ordered a miraculous sword. There was a party and Kalevipoeg got drunk. He had a quarrel with the Smith's son which developed into a fight. In his drunkenness he slew the Smith's son and then escaped with the sword - but not before the Smith had put a curse on him. Back in Viru, Kalevipoeg became king and set to work with horse and plough to make the wasteland fertile.

By the shores of Lake Peipsi he met a sorcerer who spirited away his sword while he was asleep and dropped it in the waters of Kaapa. Kalevipoeg was making his way back to Viru with his load of wood when he found himself in the Devil's cave where he spent a pleasant night with three girls while the Devil was away. On the Devil's return he overcame him in battle and escaped with the girls and a load of gold. He gave the girls to his friends and the gold to the builders of his cities, and then he was seized with restlessness and desire to explore the ends of the earth, where sky and water meet. He had a ship made all of silver and got as far as Lappland where he took on a Lapp pilot, Warrak, but they soon learned that the earth has no end and sailed back to Viru. Here all was peace and prosperity for seven years, till the forces of the enemy invaded Viru, only to be hurled back by Kalevipoeg and his friends.

Then Kalevipoeg was once again overcome by restlessness. He set out for the Devil's palace and at last found the Devil himself, and for seven nights and seven days they wrestled, until at last the Devil was overcome. Kalevipoeg was now triumphant. He returned to Lindanisa, his capital, and prepared to seek a bride in the land of Kungla. But before he could leave, the Lapp Warrak appeared to claim the price of his pilotage: this was nothing less than the book of wisdom which Taara had given to Kalev and Kalev had chained to the wall of his house. Kalevipoeg let him take the book but its loss brought nothing but misfortune.

Enemies attacked Viru from all sides and Kalevipoeg and his men were defeated. There was nothing for Kalevipoeg but to leave his country in disgrace. He came to the Kaapa stream, and, wading in, he whom no sword borne by man could wound, had both legs severed by his own sword that still lay there with the curse of the Finnish

Smith on it. The time for Kalevipoeg's death had come. He found himself in the hall of heroes in Taara's Kingdom.

The great gods, loath to waste so fine a man, sent him to guard the gates of Hell to prevent the Evil One from emerging. And there is Kalevipoeg to this day, bestride his white charger with legs severed below the knee and with his great fist embedded in the granite of Hell's gateway.

The lesson of Kalevipoeg to the scholars of that time was that the Estonian people had a folklore that was unique. Here was a pantheistic legend with no trace of Christianity, with many gods and many devils, a legend that was distinct too from Germanic, Scandinavian and Slavonic mythology, and indeed had little in common with that of any other race except the Finns. The lesson for the Estonian people was that they had once been free and the land of Estonia their land. Here in the Kalevipoeg were their songs, their funeral dirges and their wedding chants and the lullabies they heard in their cradles, all strung round the story of the son of Kalev, the hero who was the symbol of Estonia.

At the time of national awakening, newspapers were started in the Estonian language in many towns, musical societies were founded which in turn organised singers, festivals which became a tradition and is carried on to this day.

Anything Estonian came into fashion and was practised on a grand scale like making national costumes, beautifying everyday utensils with ornaments etc. The manifestation of belonging to the same nation is expressed to this day through the various national costumes and national ornmental jewellery.

Estonia has 11 distinct districts and each of them developed a different national pattern. The differentiation is not only in skirts and blouses but also in the various accessories like belts, aprons, socks, headgear and so on. That is applicable mainly to the womens' costumes. Mens' wear was much simpler. The young ones wore mainly black or grey vests, below the knee trousers and white socks tied with their districts' knee-ties. Older men wore black or grey knee-length coats, white socks and black tophats. Ribbons with the design of various districts were worn and tied everywhere, around the bouquets of flowers, around drinking mugs, around tophats etc.

This tradition is very strongly maintained to this day in Estonia where despite the Russification and the political oppression, the Estonian people express their feelings and belonging through national arts. The same goes for Estonian groups who live in the free world.

Every 4 years there is a national gathering of Estonian people in one of the capital cities of Australia where Estonian Days are celebrated, where choirs sing, plays are performed, various exhibitions staged and folk dances danced. The same goes for world gatherings, the next being in 1980 in Stockholm.

COMING EVENTS

Sunday 25 June

10.00 a.m. Discussion Forum.

This forum is open to all members plus any other person who is interested in the activities of the Society. In a relaxed and informal atmosphere we shall examine potential avenues and identify future projects which will be for the betterment of this Society. Bring your ideas and your lunch.

1.00 p.m. Library Forum.

For all those who participate in the Library Roster. Coordination of activities, implement suggestions and improve public awareness of our facilities.

2.00 p.m. Executive Committee.

Hopefully our brains will not have reached saturation point.

Winter

July

August

Mrs Kath Sheedy

Cultural Music / Arts History

Old Bush Craft

Spring

ANNUAL GENERAL MEETING

Members are reminded that the A.G.M. of the Society will be held on 11 September 1995. To nominate for a position and to vote, members must be financial. Please also note that SUBSCRIPTIONS fall due on 1 July. Not only do we value your financial contributions but we also welcome your suggestions and ideas whether you are a local or distant member. **(FORM INCLUDED)**

September

Historic Gardens and Homes

October

Cemeteries

November (Evening Walk)

Bush Heritage

Summer

December

End of Year Party

Index of Newspaper Announcements

Published in this journal on pages 7 - 10 is the second instalment of this index. We are indebted to member Colin Post who has extracted these announcements from local newspapers. The society has copies of the newspapers referenced and Colin has painstakingly transcribed the details relating to the event. Most of the material refers to contemporary occurrences and while many people may not see the value in such an exercise just think of the future. What a boon to the next generation of family and local historians! On their behalf, I thank you.

Explanation of abbreviations:-

A:- Appreciation

B:- Birth

C:- Correspondence

D:- Death

I:- In memorium

L:- Legal

M:- Marriage

O:- Obituary

P:- Probate

R:- Return Thanks.

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| Askiltsen | Alice Blanche | Redbank | R | Apr 9 70 |
| Astley | Arthur | | D | Mar 18 65 |
| Astley | Arthur | | L | Mar 18 65 |
| Astley | Carole Anne | Tahmoor | D | Apr 24 80 |
| Astley | Carol Ann | Tahmoor | I | Apr 2 87 |
| Astley | Nell | Tahmoor | R | Aug 7 47 |
| Astley | Nell | Tahmoor | I | Aug 12 48 |
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| Atfield | Donald Albert | Tahmoor | D | Feb 14 80 |
| Atherton | Ian | Auburn | M | Jun 20 74 |
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| Atkins | Irene Marea | | I | Jan 11 61 |
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| Beitsch | Edward Stephen | Darwin | I | May 24 62 |
| Belbin | Albert Charles | Thirlmere | D | Apr 25 63 |
| Belbin | Elizabeth | Woodford | D | Jan 16 64 |
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| Bell | W.J. (Joe) | Bargo | D | Apr 17 47 |
| Bellman | Arthur | | I | Apr 17 80 |
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| Bennett | Alfred William | Buxton | L | Jun 8 50 |
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| Bennett | Norman Richard | Bargo | I | Feb 19 58 |
| Bennett | Norman Richard | Bargo | I | Feb 15 62 |
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Guest Speaker - 1977

The following paper was read before the Picton Apex Club on 16 May 1977.

ESTONIANS in AUSTRALIA and THIRLMERE
by:- Leonid Rampe

Australia is a land of immigrants. In fact apart from the Aborigines everybody else is a migrant or a descendant of migrants of the past. One in every ten people in Australia besides English speaks another language or is born in another country; one in five claims to belong to some national minority.

In the Sydney region alone there are 64 national minorities and groups conducting their own cultural, sporting and other diversified activities in their various clubs and churches.

On a per capita basis, Australia has accepted more migrants than any other country in the world and that has been mainly since the end of World War II.

It is therefore obvious that the Australian population as a whole is subject to tremendous social, cultural, industrial and political pressures stemming from people who have come from various countries and quite different social, cultural, industrial and political environments and whose natural urge is to keep and maintain their national qualities and their national identities.

Over the years the policy of immigration of various Australian Governments has changed considerably. When in the early postwar years an emphasis was put on the speedy assimilation of migrants into the traditional Australian community and way of life, their self expressions in their own national way were discouraged. Then lately, the emphasis as far as migrants are concerned is put by the Governments on integration and parallel existence of migrant cultures.

National group organisations play an important role in the successful settlement of newcomers to this country.

By providing a sympathetic environment and experience of those long term and not so long term settlers, these organisations serve as a bridge between the new society and the old.

National groups provide the most effective kind of welfare service which solves problems at their source.

The contributions of these groups, however, is not confined to solving everyday problems. The groups also help to preserve the cultural traditions which migrants bring with them to Australia and to foster an acceptance of these traditions in the Australian community.

Estonians are a comparatively small national group in Australia. At present there are approximately 6000 of them altogether. Approximately 3000 are in Sydney, 1000 in Melbourne, 800 in Adelaide, 300 in Perth, 200 in Brisbane, 150 in Thirlmere, 100 in Canberra, 100 in Newcastle, 50 in Tasmania and the rest are scattered all over the Australian continent.

In all of these places they have established their own societies and church congregations. In Sydney, Melbourne, Adelaide, Perth and Thirlmere, the Estonian Societies have their own premises and church buildings.

According to the records in archives, the first Estonians in Australia may be traced back to the middle of the last century. The most prominent of this era was a man called Jaan Kannuluik who arrived in Australia in 1887 and settled in Melbourne.

As an capable cabinet maker he was held in high esteem by the leading architects of his day. His works include the Grimwade Memorial Screen in St Paul's Cathedral, furnishings in the Independent Church, fittings in many banks in Melbourne and Victoria and the entire furniture of "Australia House" in London. His second son Dr Walter George Kannuluik was a distinguished Australian scientist and senior lecturer at the Physics Department of the University of Melbourne.

The most prominent Estonian of the post World War II era is undoubtedly Arvi Parbo who came to Australia in 1949 as a Displaced Person and served his compulsory work obligation as a conductor in the Adelaide Tramways Department.

After attending the University of Adelaide and obtaining a degree in mining engineering he joined the Western Mining Company working through the whole system of that company where he became the first General Manager and later the President of the Board. Under his guidance the Western Mining Company was reorganised into the Western Mining Corporation which is at the present time the biggest Australian owned mining and exploration company in this country.

As you know we have within the Wollondilly Shire a congregation of Estonian people in the Thirlmere area. In its heyday, the Thirlmere Estonian Community numbered about 240 people in about 60 poultry farms. This number has dwindled to 5 operating poultry farms and about 150 people at the present time (1977 - Ed).

The history of the Estonian Community in Thirlmere goes back to 1925. In that year a man named Arthur Nortots came to Thirlmere and established the first Estonian poultry farm. More Estonians joined him in the same venture and by 1939 there were 23 Estonian poultry farms in the district. A couple of years earlier they formed a Co-operative Society "Kungla Farmers" which developed into an effective economic activity and has now a fairly large membership.

The Thirlmere Estonian Community owns a church and a community hall which was built in 1952 and later extended. It is kept in good order and hire frequently to local groups and individuals for various functions.

The Thirlmere Estonian Society is very active. It has a mixed voice choir, a play-group and a women's auxiliary.

It is more probable that in 20 or 30 years time, only memory and a few descendants of the present day Estonians will remain in this district. But there is one feature here which undoubtedly will stand against time as a major Estonian contribution to this area. That feature is the Estonian Senior Citizens' Home in Thirlmere. Actually it is already and is becoming even more so, a retirement village comprising 10 buildings.

It is run by the Estonian Relief Committee which is a registered charitable organisation.

At present there are 40 pensioners living in the Home. With the proposed conversion of House No. 1 into a hostel, additional accommodation for 12 pensioners and a staff of 4 will be provided. The money for this project is already allocated in the Federal budget of 1978/79 and building operations will probably commence in May 1978.

Estonian people of my generation and before, have been very fortunate that a retirement village has been established in Thirlmere. Very many of those people came to Australia in their fortys because postwar immigration accepted people up to 45 years of age. Unfortunately at that age it is very difficult to master a new language. Many of these people have lost their spouse and found themselves alone in a strange environment. The biggest curse of old age is loneliness.

But there is also another problem to overcome and that is the money problem. The useful working life of this category of people was rather short. Therefore many have not been able to save enough to build or to buy a house. Renting accommodation in large Australian cities at the present time puts without any doubt, a person on or even below the poverty line. So the only alternative for such people was, and still is, to find accommodation in an established old peoples' home.

Sadly enough there are very few of those available. Many are run as private businesses which in many cases do not show much profit in the present economic climate.

The Estonian Relief Committee recognised these difficulties early and acted accordingly, establishing in 1959/60 the Estonian Senior Citizens' Fund. An Art Union Lottery was held and a Government subsidy of a 2 to 1 was obtained. With this money House No. 1 was built and completed in 1962. By 1973, 9 more buildings were erected.

The Estonian Senior Citizens' Home has 3 different types of accommodation.

Firstly there are furnished single rooms with a communal kitchen, bathroom-toilet and a large communal sitting room. In order to obtain a single room no contribution of any kind is necessary.

Secondly there are self-contained flats for single people which consist of a bed-sitting room, a separate kitchen and a separate bath-toilet. A contribution of 1 part in 3 of the building costs must be met by the occupant.

Thirdly there are self-contained flats for married couples. These consist of a bedroom, a sitting room, a kitchen and a bathroom-toilet. Here also a contribution of 1 part in 3 is necessary.

The other 2 parts of the building-costs are carried by the Commonwealth Government under the "Old Age and Invalid Pensioners' Home Act".

The rents for the occupants of the Home are very low. People in single rooms pay \$5.00 per week being the amount of Government subsidy they receive for accommodation. People in self-contained single flats pay \$2.50 per week and married couples \$3.00 per week.

Low rents have been possible because all management and committee work is done on a voluntary basis, mostly by the people who live in the village.

Inflation and bad money management by Governments have denied at the present time the 2 to 1 subsidy for projects under the "Pensioners' Homes Act". Therefore there is a temporary halt in building activity at the Home, despite a long waiting list of people who would like to settle in Thirlmere.

No doubt, the very near future will foist upon us all more and more problems connected with geriatrics and the welfare of old people and this is mainly because of zero population growth and a longer life expectancy. If we wish to tackle these problems satisfactorily in the future we must act now.

ESTONIA'S SHALE OIL
by:- Edgar Aavik

For a man struck with palsy (St Matt. 9:2) the healing was a culmination for a great number of events, we all face now and then. For me it was on Friday 11 March 1994 when I made the decision to go to Estonia in June-July, to settle the matters of a restored farm "ONNE" at Muru, county of Someru, close to Rakvere, which had belonged to my father, Johannes AAVIK. He was the Constable of the British owned VANAMOISA OILFIELDS LTD shale mines and oil refinery at Aresi.

The company produced radioactive crude which being heavier than water was later used by the German submarine boats to blockade England during the STALIN-HITLER alliance up until 1941, when Germany attacked the Soviet Union.

However, during the Soviet occupation of the Baltic states, Joh. AAVIK was charged as an Agent of the British Empire, for providing security to British personnel and their property at VANAMOISA. He was arrested and with other Estonians who had been charged as British sympathisers and called Anglophiles, was taken to Krasnojarsk Concentration Camp in Siberia, where he lost his life.

It is notable that at the Vanamoisa Oilfields, the person in charge was a man with the surname of WILSON. His son, Harold later became the English Prime Minister. I met him on two occasions. Once at a Christmas Party, when he was given a British produced cut-out house. To be constructed, it had to be pasted together and it took a lot of time and patience.

The second time was one summer when the test refinery was in operation. It was at the reloading place on the railway from Rakvere to Port Kunda, where the railway dam was used as a path for walkers and bikeriders and where one had to avoid the puddles. It was wellknown, that the heavy oil on the bottom of the puddles would destroy the rubber tyres within 2-3 years.

Estonian Students' Unity Defile (March) 1 September 1939

While in Estonia in 1994, I was surprised to receive an original document. It was a circular, numbered 147, dated 1 September 1939 produced by the TARTU STUDENTS' BOARD and signed by Aino Kossesson. It stated:- "that Edgar Aavik, the Chairman of the Students' Board Cultural Affairs is in charge of the Students' Festival Defile during the visit of Estonia's President K. P'ATS and General J. LAIDONER of TARTU". This was originally planned for Sunday, 3 September. Owing to developments of warlike tension in Poland, Estonia had assigned her ships to English, Irish and Scottish ports for safekeeping. This was not known at the time and the visit to Tartu was brought forward to Friday 1 September. It was the opening day of the Annual Tartu Agricultural Exhibition.

The original plan to visit Narva and the Soviet-border towns was dropped and the important visitors were scheduled to leave Estonia's Presidential Summer Residence at Toila (Castle) to arrive at the border of Tartu by 10 a.m.

I was then a teacher of Physical Education and Music at the Tartu XVI Public School in Naituse Street, a student in the Faculty of Law (graduated November 1940) and the Chairman of the CULTURAL and ATHLETIC Committees of the Students' Board.

The task was a rather trying one, for the Liberal Students' Societies had intended to use the Festival Defile as a protest, and only the Executive Committees were to attend. It was a protest

against the new Students' Board LAW. It called the students' organisations CONVENTS and a minimum membership was set at 200 members with 3 elected representatives on the Students' Board. Thus the unorganised students had lost the right to be represented.

Accordingly the liberal organisations had lost the leadership of the Students' Board to the more conservative (patriotic) corporations. The most decisive point was that the Womens' Corporations chose to side with the Estonian Male Corporations. The Ethnic German, Russian and Jewish Societies and Corporations had decided not to participate in the Students' Board (Parliament) activities. However, their members, as well as the Estonian liberal and conservative male members, made up almost all the non-commissioned and commissioned officers of the Reserve. Therefore, if all the students participated in the defile, it would have been an indication of "instant mobilisation".

To avert the potential disunity and a threat to Estonia's independent statehood, two messengers were sent by the Estonian Government on Thursday 31 August, one at 9.00 a.m. (K. Kuusk) and another at 3.00 p.m. (O. Arens) to advise me that any anti-government demonstration may jeopardise Estonia's nationhood. This argument was discussed at the Students' delegates' meeting called for 19.30. Therefore with phone calls and dramatic all-night meetings of 31 August and 1 September, the "total participation" was organised for 1 September. Even more relevant was that at 21.00, Estonia's Radio, and the POSTIMEES, in its issue of 1 September reported the anti-government demonstration.

Therefore, obviously Hitler was falsely encouraged to launch at GLEINWITZ (Poland) an attack by the German Concentration Inmates in Polish uniforms on the German Broadcasting station. It provided then, the cause for open warfare and Poland was conquered in 17 days.

Maybe, what influenced "total participation" was the return to Tartu of the Student PIONEERS (Demolition) squads, who had been sent to Estonia's Shale Oil refineries in North Estonia to blow them up - in case of German or Soviet paratroop landings.

Estonia's shale oil was important because of its radioactive contents. It was used in submarine boats (sold to Germany), because any leakages did not float to the surface where it could be easily seen by Air Reconnaissance but sank to the bottom of the sea.

The very successful students' defile, where 7-800 students gathered in front of the historical house of Tartu's Mayor, was an indication of Estonia's readiness for mobilisation. The intention of the Soviets (General SEROV'S plan) to deport the Baltic people to Siberia was dropped and instead STALIN demanded bases in ESTONIA (28 September), then Latvia and eventually Lithuania.

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