Protection

Rose Valland

ROSE ANTONIA MARIE VALLAND

Rose Antonia Maria Valland was born in Saint-Étienne-de-Saint-Geoirs, on November 1, 1898, to Isère, the daughter of a blacksmith. Like many gifted pupils from humble backgrounds, she received a scholarship in a teacher school. She graduated in 1918, with the plan of becoming an art teacher. She studied art at the École nationale des beaux-arts de Lyon, graduating in 1922. Valland then topped the competitive exam for art teacher training and underwent two years of training in the École nationale supérieure des beaux-arts in Paris, graduating in 1925.

Valland then became a drawing teacher in high schools, but began to study art history in the école du Louvre and the university of Paris. She graduated in 1931 with a special diploma from the école du Louvre and engaged in graduate studies at the collège de France. In 1932, Valland became volunteer assistant curator at the Jeu de Paume Museum.

In 1941, Valland was put in paid service and became the overseer of the Jeu de Paume Museum at the time of the German occupation of France during World War II.

Through the "Special Staff for Pictorial Art" of the Reich Leader Roseberg Institute for the Occupied Territories, or ERR, the Germans began the systematic looting of artworks from museums and private art collections throughout France. They used the Jeu de Paume Museum as to their central storage and sorting depot pending distribution to various persons and places in Germany.

While the Nazi plundering was being carried out, Rose Valland began secretly recording as much as possible of the more than 20,000 pieces of art brought to the Jeu de Paume Museum. Valland kept secret from the Germans the fact that she understood German. In fact, she never formally studied this language, but some trips in Germany in the 1920s and 1930s had helped her to get a good grasp of a then widely used scholarly language. Valland regularly informed Jacques Jaujard, the Director of the Musées Nationaux, about the status of Nazi art looting. In addition, for four years she kept track of where and to whom in Germany the artworks were shipped. She risked her life to provide information to the French Resistance about railroad shipments of art so that they would not mistakenly blow up the trains loaded with France's priceless treasures.

The museum was visited by high-ranking Nazi officials and Valland was there when Reichsmarschall Hermann Göring came on May 3, 1941 to personally select some of the stolen paintings for his own private collection.

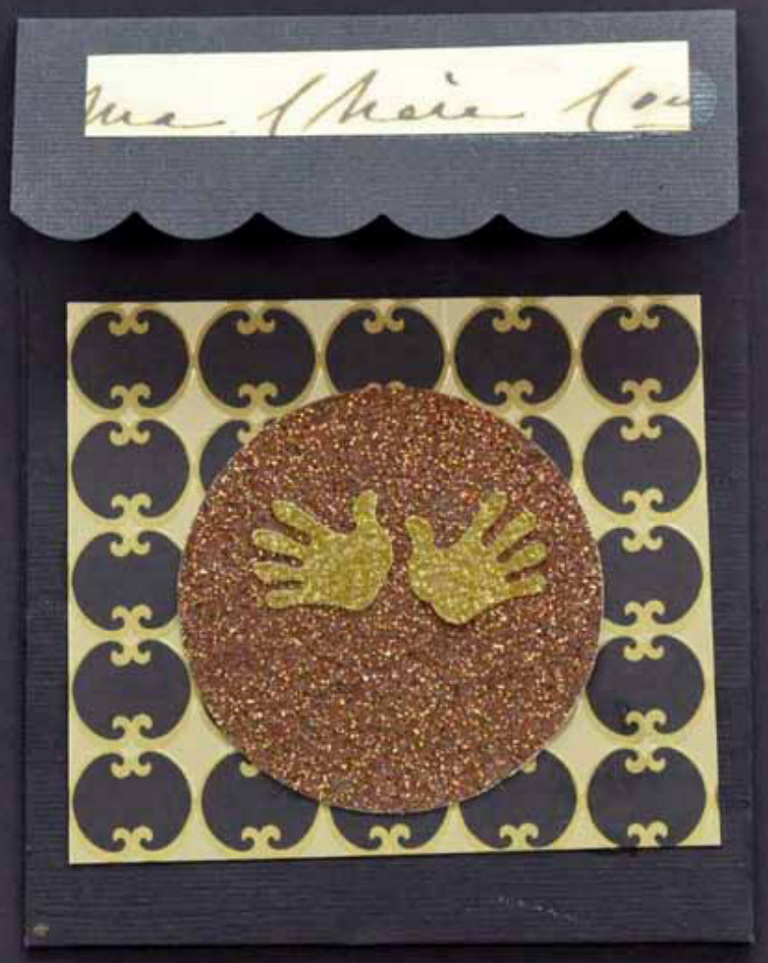
A few weeks before the Liberation of Paris, on August 1, 1944, Valland learned that the Germans were planning to ship out a last five boxcars full of art, including many of the modern paintings which they had hitherto neglected. She

notified her contacts in the Resistance, who prevented the train from leaving Paris. The French Army subsequently liberated the train.

Following the liberation of Paris by the Allied Forces, Rose Valland worked as a member of the "Commission for the Recovery of Works of Art". Valland was appointed a conservator of the French Musées Nationaux. In 1954 she was named Chair of the "Commission for the Protection of Works of Art". In 1961, she wrote about her wartime experiences in a book published under the title, *Le front de l'art*, which was republished in 1977.

Rose Valland retired in 1968, but continued to work on restitution matters for the French archives. Her valor and dedication resulted in numerous awards from her own and other countries. From the French government she received the Légion d'honneur, was made a Commandeur of the Order of Arts and Letters and awarded the Médaille de la Résistance. Following its creation in 1951, she would receive the Officer's Cross of the Order of Merit of the Federal Republic of Germany. The United States awarded Valland the Medal of Freedom in 1951. Vallane, member of the French Resistance, and a Captain in the French Army, became one of the most decorated women in French History.

Valland died September 18, 1980 and is buried in her hometown of Saint-Etienne-de-Saint-Geoirs. The Association de la Mémoire de Rose Valland is now based in her hometown in her memory.



Friedl Dicker-Brandeis

FRIEDL DICKER-BRANDEIS

Frederika Dicker, was born on July 30, 1898 in Vienna. In 1936 she married Pavel Brandeis.

Dicker-Brandeis was a student of Johannes Itten at his private school in Vienna, and later followed Itten to study and teach at the Weimar Bauhaus. She was involved in textile design, printmaking, bookbinding, and typography workshops there from 1919-1923. After leaving the Bauhaus, she worked as an artist and textile designer in Berlin, Prague, and Hronov.

"I remember thinking in school how I would grow up and would protect my students from unpleasant impressions, from uncertainty, from scrappy learning," Friedl Dicker-Brandeis wrote to a friend in 1940. *"Today only one thing seems important — to rouse the desire towards creative work, to make it a habit, and to teach how to overcome difficulties that are insignificant in comparison with the goal to which you are striving."*

Dicker-Brandeis and her husband were deported to the Terezín "model ghetto" in December 1942. During her time at Terezín, she gave art lessons and lectures. She helped to organize secret education classes for the children of Terezín. She saw drawing and art as a way for the children to understand their emotions and their environment. In this capacity she was giving art therapy.

At Terezín she persisted in pursuing her goal — *"to rouse the desire towards creative work."*

In September 1944, Brandeis was transported to Auschwitz. Dicker-Brandeis volunteered for the next transport to join him. But before she was taken away, she gave to Raja Engländerova, the chief tutor of Girls' Home L 410, two suitcases with 4,500 drawings to whom she also taught Hana Brady.

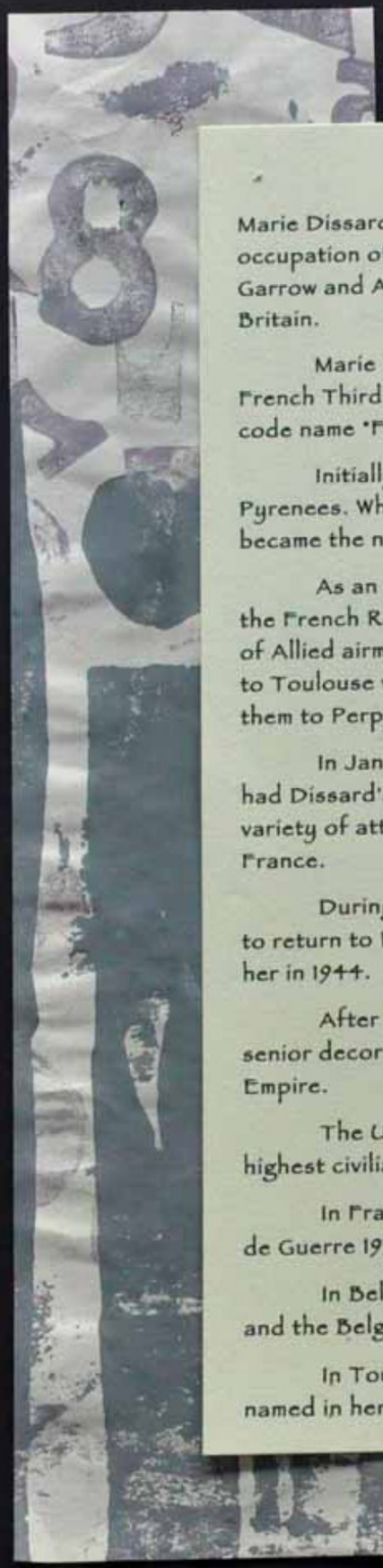
F. Dicker-Brandeis died in Birkenau on October 9, 1944. Her husband Pavel, survived.

After the war, Willy Groag, the director of the Girl's home L 410 brought the suitcases with children's drawings to the Jewish Community in Prague. From the nearly 660 authors of the drawings, 550 were killed in the Holocaust. The drawings are now in the Jewish Museum in Prague's collection, with some on display in the Pinkas Synagogue in Prague.

In 1999, a Friedl Dicker-Brandeis exhibition, organized by the Simon Wiesenthal Center and curated by Elena Makarova of Israel, opened in Vienna. The exhibition was shown in Czech Republic, Germany, Sweden, France, USA, and Japan.

Tokyo Fuji Art Museum founder Daisaku Ikeda, who was instrumental in bringing the exhibit to Japan, comments, "The various artworks left behind by this great woman and the children of Terezín are their legacy to the present, to all of us today. They demand that we continue in our quest for a society that truly treasures human life, transcending all differences of race, religion, politics and ideology. It remains my heartfelt hope that this exhibit may provide a moment of introspection for its viewers, a moment for us to reaffirm the importance of our rights as human beings and the value of life itself."

Marie Dissard



MARIE DISSARD

Marie Dissard, GM, was a member of the French Resistance during the German occupation of France in World War II who took over the escape network of Ian Garrow and Albert Guérisse and arranged for over 250 Allied airmen to return to Britain.

Marie Louise Dissard was born in Toulouse in 1880. After the fall of the French Third Republic, Dissard, then 60, joined the French Resistance using the code name "Françoise".

Initially she worked with Ian Garrow arranging his escape route over the Pyrenees. When Ian Garrow and later Albert Guérisse were arrested, Dissard became the new leader of the escape network.

As an elderly woman, the Gestapo did not suspect Dissard was a member of the French Resistance. She was able to travel all around France to arrange escape of Allied airmen back to the United Kingdom. She escorted several of them herself to Toulouse where she found them temporary accommodation. She then escorted them to Perpignan where they were handed over to the Pyrenees guides.

In January 1944, one of the Pyrenees guides was arrested in Perpignan. He had Dissard's name in his notebook. She was forced into hiding and lived in a variety of attics, cellars, and garages in Toulouse until Allied troops liberated France.

During the Second World War Dissard arranged for over 250 allied airmen to return to England. Of these, 110 were helped while the Gestapo was looking for her in 1944.

After the war, the United Kingdom awarded her the George Medal, a very senior decoration and made her an Honorary Officer of the Order of the British Empire.

The United States awarded her the Medal of Freedom with Gold Palm, the highest civilian award in the U.S.

In France she was named an Officer of the Legion and awarded the Croix de Guerre 1939-1945 with Palms and May 17, 1945, the Medal of Resistance.

In Belgium she was made an Officer of the Order of Leopold II, with palms, and the Belgian Croix de Guerre with palms, 1940-1945.

In Toulouse, the *Lycée professionnel Marie Louise Dissard Françoise* was named in her honor.

Sybil Ludington

SYBIL LUDINGTON

Sybil Luddington was born on April 5, 1761 in what was then known as Fredericksburg, and is now known as the Ludingtonville section of the town of Kent, New York. Her father was Colonel Henry Ludington, a respected militia officer who commanded the 7th Regiment of the Dutchess County Militia, a volunteer regiment of local men during the Revolutionary War. He and his wife, Abigail Ludington, ran a mill in Patterson, New York. He later became an aide to General George Washington. She was the oldest of Col. Ludington's 12 children.

On April 27, 1777, British troops raided Danbury, Connecticut, which housed numerous Continental Army supplies. A messenger was dispacted to alert Col. Ludington.

Ludington's ride started at 9:00 P.M. and ended around dawn. She rode 40 miles, through Carmel, New York on to Mahopac, thence to Kent Cliffs, from there to Farmers Mills and back home. She used a stick to prod her horse and knock on doors. She managed to defend herself against a highwayman with a long stick. When, soaked with rain and exhausted, she returned home. By that time most of her father's 400 soldiers were ready to march. Her action was similar to that allegedly performed by Paul Revere, though she rode more than twice the distance of Revere.

The memoir for Colonel Henry Ludington states,

> *"Sybil, who, a few days before, had passed her sixteenth birthday, and bade her to take a horse, ride for the men, and tell them to be at his house by daybreak. One who even now rides from Carmel to Cold Spring will find rugged and dangerous roads, with lonely stretches. Imagination only can picture what it was a century and a quarter ago, on a dark night, with reckless bands of "Cowboys" and "Skinners" abroad in the land. But the child performed her task, clinging to a man's saddle, and guiding her steed with only a hempen halter, as she rode through the night, bearing the news of the sack of Danbury. There is no extravagance in comparing her ride with that of Paul Revere and its midnight message. Nor was her errand less efficient than his. By daybreak, thanks to her daring, nearly the whole regiment was mustered before her father's house at Fredericksburgh , and an hour or two later was on the march for vengeance on the raiders."*

The men arrived too late to save Danbury, Connecticut. At the start of the

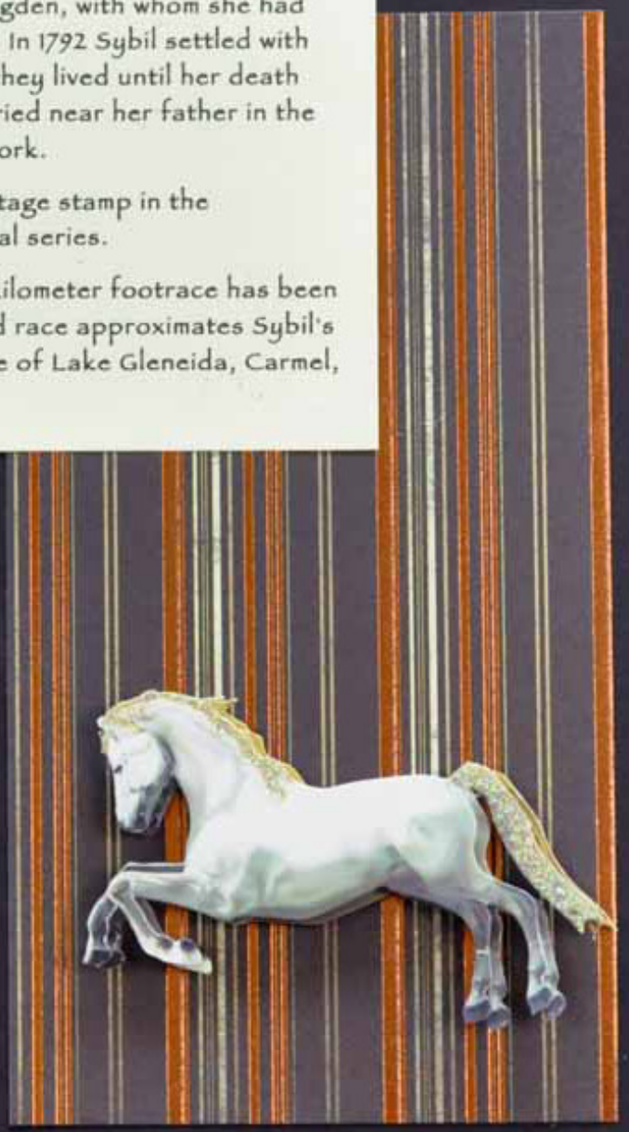
Battle of Ridgefield, however, they were able to drive General William Tryon, then governor of the colony of New York, and his men to Long Island Sound.

General Washington, and friends and neighbors congratulated Sybil for her heroism.

After the war, in 1784, Sybil married Edmond Ogden, with whom she had one child Henry. Edmond was a farmer and innkeeper. In 1792 Sybil settled with her husband and Henry in Unadilla, New York, where they lived until her death from natural causes on February 26, 1839. She was buried near her father in the Patterson Presbyterian Cemetery in Patterson, New York.

In 1975 Sybil Ludington was honored with a postage stamp in the "Contributors to the Cause" United States Bicentennial series.

Each April since 1979, the Sybil Ludington 50-kilometer footrace has been held in Carmel, New York. The course of this hilly road race approximates Sybil's historic ride, and finishes near her statue on the shore of Lake Gleneida, Carmel, New York.



Dr. Katherine Siva Saubel

DR. KATHERINE SIVA SAUBEL

Katherine Siva Saubel was a Native American scholar, educator, tribal leader, author, and activist committed to preserving her Cahuilla history, culture and language. She received an honorary PhD in philosophy from La Sierra University, Riverside, California.

Katherine Siva Saubel was born on March 7, 1920, the eighth of eleven children. She grew up speaking only the Cahuilla language until she entered school at age seven. Her mother, Melana Sawaxell, a medicine woman, could only speak Cahuilla. Her father, Juan C. Siva, eventually mastered four languages: Cahuilla, Spanish, Latin, and English.

While in grade school, Katherine grew alarmed when she found that as she spoke Cahuilla to her friends, they would respond back to her in English. She worried that her people were losing their language. She also memorized sacred songs that traditionally were performed only by Cahuilla men.

Suabel is believed to be the first Native American woman to graduate from Palm Springs High School, in 1940. That year she married Mariano Subel.

"Everything started happening after the 1940s," she told the Press-Enterprise of Riverside in 2003. "We lost our language, and members started marrying outside our culture."

While in grade school, Saubel began writing down the names and uses of the plants and herbs she learned from her mother as she gathered with her. This notebook later became *Temalpakh: (From the Earth Cahuilla Indian knowledge and usage of plants.)* She collaborated with anthropologist Dr. Lowell John Bean for ten years on this work and it was published by Malki Museum's Malki Press in 1972. *Temalpakh* demonstrates the depth of Saubel's expertise in Cahuilla culture.

It also demonstrates the second major focus of her scholarship: native ethnobotany, the study of the plant lore and agricultural customs of a people or specific ethnic group. Saubel was an expert on the unique Cahuilla uses of such plants as mesquite, screw bean, oak, acorn, datura, and others.

Katherine Siva Saubel, an elder of the Cahuilla Indian tribe of Southern California, once described herself as "just a voice in the wilderness all by myself." She meant that she had few people with whom she could speak the Cahuilla language or sing the songs that conveyed her people's ancient stories.

In 1962, Saubel worked with professor of American linguistics, William Bright, on his studies and publications of the Cahuilla language. She also taught classes with Bright and with professor Pamela Munro of UCLA. She served as co-author with Munro on *Chem'i'vullu: Let's Speak Cahuilla*, published by UCLA in 1981.

Starting in 1964, Saubel worked on Cahuilla language research with linguist Professor Hansjakob Seiler of the University of Cologne, Germany. Together they provided an authentic written translation of the Cahuilla language. Saubel also

published her own dictionary, *I'sniyatam Designs, a Cahuilla Word Book*. Her work includes several authentic transcriptions and English translations of Cahuilla folklore. She also wrote a memoir, "A Dried Coyote's Tail," with Eric Elliott.

Jane Penn, a close friend of Saubel's and a cultural leader on the Malki Cahuilla reservation at Banning, California, had conceived in 1958 of opening a reservation museum where she could display her extensive collection of Cahuilla artifacts and create a cultural preservation center for the reservation. With the help of Saubel and others, the first nonprofit museum on an Indian reservation opened its doors to the public in February 1965, and continues to display artifacts from prehistoric to recent times.

Saubel was asked to become the president of Malki, while Penn became its director and treasurer.

When her husband died in 1985, Saubel lamented that there was no one left to speak Cahuilla with her. "When you lose your language," she said, "you lose everything. You can't interpret your songs, your stories — it's gone."

Saubel's knowledge of Cahuilla ethnobotany and tribal affairs has prompted US state and federal legislative committees to seek out her testimony. In 1982 her appointment to the California Native American Heritage Commission enabled her help preserve sacred sites and protect Indian remains.

In 1998 she brought electricity to the Los Coyotes Reservation in San Diego County, where she was born and later served as tribal chairwoman.

Some of her awards include:

- First Recipient of the Smithsonian Institution National Museum of the American Indian Art and Culture Award (1994)
- Latino and Native American Hall of Fame (Riverside, California)
- First Recipient of the California Indian Heritage Preservation Award by the Society for California Archaeology (2000)
- First Native American woman inducted into the National Women's Hall of Fame in Seneca Falls, New York (1993)

Saubel, 91, died , November 11, 2011, of natural causes Tuesday at her home on the Morongo Reservation near Banning.

In 2005 she began teaching traditional songs for the dead to a small group of young Cahuilla men, including her grandson, Aaron Saubel. They performed one of her favorite songs for the for the first time at her funeral service.

Catch me
Catch me
I'm shaky
I'm falling
Using the power
of the stars
and the ocean
Help me
I'm falling
Catch me

Matilda Joslyn Gage

MATILDA JOSLYN GAGE

Matilda Electa Joslyn Gage was a suffragist, a Native American activist, an abolitionist, a freethinker, and a prolific author, who was "born with a hatred of oppression".

Matilda Gage, born on March 24, 1826, spent her childhood in a house, which was used as a station of the Underground Railroad. She faced prison for her actions under the Fugitive Slave Law of 1850 that criminalized assistance to escaped slaves. Even though she was beset by both financial and physical (cardiac) problems throughout her life, her work for women's rights was extensive, practical, and often brilliantly executed.

Gage became involved in the women's rights movement in 1852 when she decided to speak at the National Women's Rights Convention in Syracuse, New York. She served as president of the National Woman Suffrage Association from 1875 to 1876, and served as either Chair of the Executive Committee or Vice President for over twenty years. During the 1876 convention, she successfully argued against a group of police who claimed the association was holding an illegal assembly. They left without pressing charges.

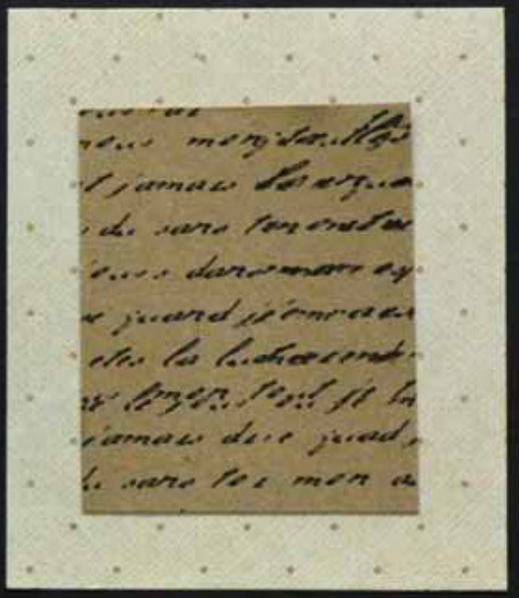
Gage was considered to be more radical than either Susan B. Anthony or Elizabeth Cady Stanton (with whom she wrote *History of Woman Suffrage*). Along with Stanton, she was a vocal critic of the Christian Church, which put her at odds with conservative suffragists such as Frances Willard and the Woman's Christian Temperance Union. Rather than arguing that women deserved the vote because their feminine morality would then properly influence legislation (as the WCTU did), she argued that they deserved suffrage as a 'natural right'.

Despite her opposition to the Church, Gage was in her own way deeply religious, and she joined Stanton's Revising Committee to write *The Woman's Bible*. She became a Theosophist and encouraged her children and their spouses to do so, some of who did.

Gage was well educated and a prolific writer. L. Frank Baum, her devoted son-in-law claimed she was the most gifted and educated woman of her age.

She corresponded with numerous newspapers, reporting on developments in the woman suffrage movement. In 1878 she bought the *Ballot Box*, a monthly journal of a Toledo, Ohio suffrage association, when its editor, Sarah R.L. Williams, decided to retire. Gage turned it into *The National Citizen and Ballot Box*, explaining her intentions for the paper thus:
"Its especial object will be to secure national protection to women citizens in the exercise of their rights to vote...it will oppose Class Legislation of whatever form...Women of every class, condition, rank and name will find this paper their friend."

Gage became its primary editor for the next three years (until 1881), producing and publishing essays on a wide range of issues.



As a result of the campaigning of the New York State Woman Suffrage Association under Gage, the state of New York granted female suffrage for electing members of the school boards. Gage ensured that every woman in her area (Fayetteville, New York) had the opportunity to vote by writing letters making them aware of their rights, and sitting at the polls making sure nobody was turned away.

In 1871, Gage was part of a group of 10 women who attempted to vote. Reportedly, she stood by and argued with the polling officials on behalf of each individual woman. She supported Victoria Woodhull and (later) Ulysses S Grant in the 1872 presidential election.

In 1873 she defended Susan B. Anthony when Anthony was placed on trial for having voted in that election, making compelling legal and moral arguments.

In 1884, Gage was an Elector-at-Large for Belva Lockwood and the Equal Rights Party. Gage unsuccessfully tried to prevent the conservative takeover of the women's suffrage movement. Susan B. Anthony, who had helped to found the National Woman Suffrage Association (NWSA), was primarily concerned with gaining the vote. Gage found that outlook too narrow. Conservative suffragists were drawn into the suffrage movement believing women's vote would achieve temperance and Christian political goals. These women were not in support of general social reform.

The American Woman Suffrage Association (AWSA), part of the conservative wing of the suffrage movement (and formerly at odds with the National), was open to the prospect of merging with the NWSA under Anthony. Anthony was working toward unifying the suffrage movement under the single goal of gaining the vote. The merger of the two organizations, pushed through by Lucy Stone, Alice Stone Blackwell and Anthony, produced the National American Woman Suffrage Association (NAWSA) in 1890. Stanton and Gage maintained their radical positions and opposed the merger of the two suffrage associations because they believed it was a threat to separation of church and state.

The successful merger of the two suffrage groups prompted Gage to establish the Woman's National Liberal Union (WNLU) in 1890, of which she was president until her death in 1898. Attracting more radical members than NAWSA, the WNLU became the platform for radical and liberal ideas of the time. Gage became the editor of the official journal of the WNLU, *The Liberal Thinker*.

Works about Native Americans in the United States by Lewis Henry Morgan and Henry Rowe Schoolcraft also influenced Gage. She decried the brutal treatment of Native Americans in her writings and public speeches. She was angered that the Federal government of the United States attempted to impose citizenship upon Native Americans thereby negating their status as a separate nation and their treaty privileges.

She wrote in 1878:

"That the Indians have been oppressed - are now, is true, but the United States has treaties with them, recognizing them as distinct political communities, and duty towards them demands *not an enforced citizenship* but a faithful living up to its obligations on the part of the government."

In her 1893 work *Woman, Church and State* she cited the Iroquois society, among others, as a 'Matriarchate' in which women had true power, noting that a system of descent through the female line and female property rights led to a more equal relationship between men and women. Gage spent time among the Iroquois and received the name Karonienhawi - "she who holds the sky" - upon her initiation into the Wolf Clan. She was admitted into the Iroquois Council of Matrons.

A daughter of the early abolitionist Hezekiah Joslyn, Gage was the wife of Henry Hill Gage, with whom she had five children.

Maud initially horrified her mother when she chose to marry *The Wonderful Wizard of Oz* author L. Frank Baum at a time when he was a struggling actor with only a handful of plays to his writing credit. However, a few minutes after the initial announcement, Gage started laughing, apparently realizing that her emphasis on all individuals making up their own minds was not lost on her headstrong daughter, who gave up a chance at a law career when the opportunity for women was rare. Gage spent six months of every year with Maud and Frank, and died in the Baum home in Chicago, Illinois in 1898.

Patricia Locke

Patricia Locke

Patricia A. Locke, Tawacin WasteWin, was born on January 21, 1928 on the Fort Hall Indian Reservation. Locke was a Standing Rock Sioux, of the Hunkpapa band also known as Lakota, and Mississippi Band of White Earth Chippewa. She was the daughter of John and Eva (Flying Earth) McGillis. They lived for a time in Parker, Arizona. Her father worked for the Bureau of Indian Affairs.

She graduated from the University of California, Los Angeles in 1951. A few of the Universities at which she taught were the University of California, Los Angeles, San Francisco State University, Alaska Methodist University, the University of Colorado, and the University of Southern Maine.

She was appointed to the Interior Department Task Force on Indian Education Policy. She worked for the American Indian Religious Freedom Act of 1978. She also helped 17 tribes to establish Indian colleges.

She was married Charles E. Locke from 1952 to 1975; their son is Kevin Locke, and daughter is Winona Flying Earth.

She lived on the Standing Rock Reservation and was a Bahá'í for the last 10 years of her life. She was later elected to the Bahá'í National Spiritual Assembly of the United States. Locke died in Phoenix, Arizona on October 20,2001.

Her oral history is held at the Library of Congress. She was named posthumously to the National Women's Hall of Fame in Seneca Falls (village), New York.

During that 1993 Parliament of Religions she was among those who, as part of the Native delegation and speaking as a Bahá'í delegate along with then Continental Counselor Jacqueline Left Hand Bull, attempted to have a resolution adopted by the Parliament named "American Indian Declaration of Vision 1993."

This vision in part said,

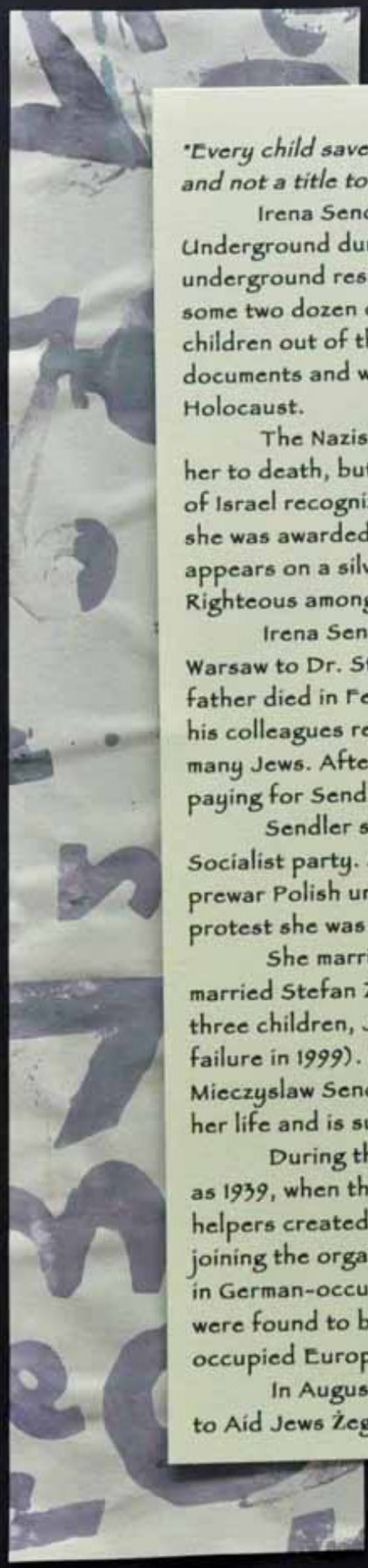
"One hundred years ago, during the 1893 Parliament of World Religions, the profoundly religious Original Peoples of the Western Hemisphere were not invited. We are still here and still struggling to be heard for the sake of our Mother Earth and our children. Our spiritual and physical survival continues to be threatened all over the hemisphere, we feel compelled to ask you to join us in restoring the balances of humanity and Mother Earth in these ways:

1. Acknowledgement of the myriad of messengers of the Creator, the Great Mystery, to the peoples of the Western Hemisphere.
2. Support in promoting, preserving and maintaining our Indigenous languages and cultures."

The resolution was initially adopted by a near-unanimous vote by the delegates yet was ultimately nullified by the Chair of the Council Parliament, who overruled the vote because of a conflict over the Inter aetera Bull Pope Alexander VI and the basic roll of the Parliament to discuss rather than take action.

In 1991, Locke was awarded to the MacArthur Fellows Program.

Irena Sendler



IRENA SENDLER

"Every child saved with my help is the justification of my existence on this Earth, and not a title to glory."

Irena Sendler was a Polish nurse/social worker who served in the Polish Underground during World War II, and as head of children's section of Żegota, an underground resistance organization in German-occupied Warsaw. Assisted by some two dozen other Żegota members, Sendler smuggled some 2,500 Jewish children out of the Warsaw Ghetto and then provided them with false identity documents and with housing outside the Ghetto, saving those children during the Holocaust.

The Nazis eventually discovered her activities, tortured her, and sentenced her to death, but she managed to evade execution and survive the war. The State of Israel recognized Sendler in 1965,as Righteous among the Nations. Late in life she was awarded Poland's highest honor for her wartime humanitarian efforts. She appears on a silver 2008 Polish commemorative coin honoring some of the Polish Righteous among the Nations

Irena Sendler was born as Irena Krzyżanowska on February 15, 1910 in Warsaw to Dr. Stanisław Krzyżanowski, a physician, and his wife, Janina. Her father died in February 1917 from typhus contracted while treating patients whom his colleagues refused to treat in fear of contracting the disease, among them many Jews. After his death, Jewish community leaders offered her mother help in paying for Sendler's education.

Sendler studied Polish literature at Warsaw University, and joined the Socialist party. She opposed the ghetto-bench system that existed at some prewar Polish universities and defaced her grade card. As a result of her public protest she was suspended from the University of Warsaw for three years.

She married Mieczyslaw Sendler, but then divorced in 1947. In 1947, she married Stefan Zgrzembski, a Jewish friend from her university days. They had three children, Janina, Andrzej (who died in infancy) and Adam (who died of heart failure in 1999). She divorced Zgrzembski in 1959, and remarried her first husband, Mieczyslaw Sendler. This rematch also failed. She lived in Warsaw for the rest of her life and is survived by daughter, "Janka."

During the German occupation of Poland, Sendler lived in Warsaw. As early as 1939, when the Germans invaded Poland, she began aiding Jews. She and her helpers created more than 3,000 false documents to help Jewish families, prior to joining the organized Żegota resistance and the children's division. Helping Jews in German-occupied Poland meant all household members risked death if they were found to be hiding Jews, a punishment far more severe than in other occupied European countries.

In August 1943, Sendler was nominated by the underground Polish Council to Aid Jews Żegota, to head its Jewish children's section. As an employee of the

Social Welfare Department, she had a special permit to enter the Warsaw Ghetto to check for signs of typhus – something the Nazis feared would spread beyond the Ghetto.

During these visits, she wore a Star of David as a sign of solidarity with the Jewish people and so as not to call attention to herself.

Sendler cooperated with others in Warsaw's Municipal Social Services department, and the RGO (Central Welfare Council), a Polish relief organization that was tolerated under German supervision. She and her co-workers organized the smuggling of Jewish children out of the Ghetto. Under the pretext of conducting inspections of sanitary conditions during a typhus outbreak, Sendler and her co-workers visited the Ghetto and smuggled out babies and small children in ambulances and trams, sometimes disguising them as packages.

Children were placed with Polish families, the Warsaw orphanage of the Sisters of the Family of Mary, or Roman Catholic convents such as the Little Sister Servants of the Blessed Virgin Mary Conceived Immaculate at Turkowice and Chotomów.

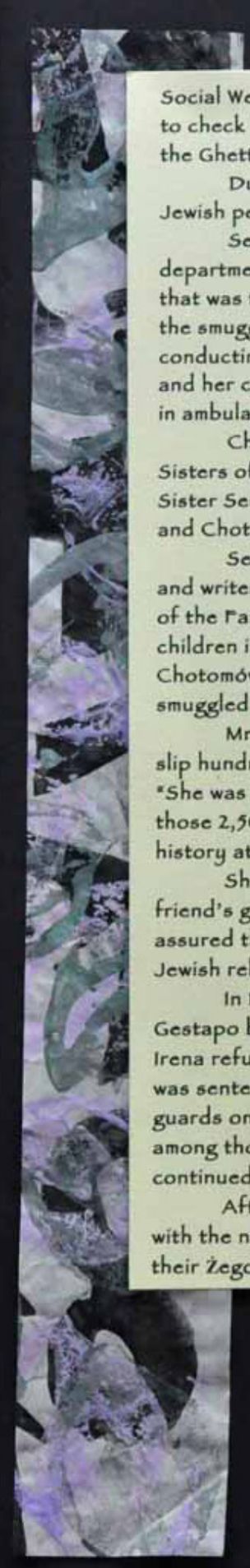
Sendler worked closely with Zofia Kossak-Szczucka, a resistance fighter and writer, and with Matylda Getter, Mother Provincial of the Franciscan Sisters of the Family of Mary. Sendler and her cohorts helped rescue about 2,500 Jewish children in different education and care facilities for children in Anin, Białołęka, Chotomów, Międzylesie, Płudy, Sejny, Wilno, and other places. Some children were smuggled to priests in parish rectories.

Mrs. Sendler's group of about 30 volunteers, mostly women, managed to slip hundreds of infants, young children and teenagers to safety.
"She was the inspiration and the prime mover for the whole network that saved those 2,500 Jewish children," Debórah Dwork, the Rose professor of Holocaust history at Clark University in Massachusetts, said.

She and her co-workers buried lists of the hidden children in jars in a friend's garden in order to keep track of their original and new identities. Żegota assured the children that, when the war was over, they would be returned to Jewish relatives.

In 1943, Sendler was arrested by the Gestapo, severely tortured, the Gestapo beat her brutally, fracturing her feet and legs in the process Despite this Irena refused to betray any of her comrades or the children they rescued. Irena was sentenced to death by firing squad. The Żegota saved her by bribing German guards on the way to her execution. She was listed on public bulletin boards as among those executed. For the remainder of the war, she lived in hiding, but continued her work for the Jewish children.

After the war, she and her co-workers gathered together all of the records with the names and locations of the hidden Jewish children. They gave them to their Żegota colleague Adolf Berman and his staff at the Central Committee of



Polish Jews. However, almost all of their parents had been killed at the Treblinka extermination camp or gone missing.

In 1965, Sendler was recognized by Yad Vashem as one of the Polish Righteous among the Nations. A tree was planted in her honor at the entrance to the Avenue of the Righteous at Yad Vashem. She was also awarded the Commander's Cross by the Israeli Institute. That same year the Polish communist government allowed her to travel abroad, to receive the award in Israel. In 2003, Pope John Paul II sent Sendler a personal letter praising her wartime efforts. On 10 October 2003 she received the Order of the White Eagle, Poland's highest civilian decoration, and the Jan Karski Award, "For Courage and Heart", given by the American Center of Polish Culture in Washington, D.C. She was also awarded the Commander's Cross with Star of the Order of Polonia Restituta on November 7, 2001.

On 14 March 2007, the Polish Senate honored Sendler. At age 97, she was unable to leave her nursing home to receive the honor, but she sent a statement through Elżbieta Ficowska, whom Sendler had helped to save as an infant. Polish President Lech Kaczyński stated she "can justly be nominated for the Nobel Peace Prize." Also in 2007 the Polish government presented her as a candidate for the Nobel Peace Prize. This initiative was officially supported by the State of Israel through its prime minister, Ehud Olmert, and the Organization of Holocaust Survivors in Israel residence. The authorities Auschwitz in expressed support for this nomination, because Irena Sendler was considered one of the last living heroes of her generation, and demonstrated a strength, conviction and extraordinary values against an evil of an extraordinary nature. She was passed over that year for the Nobel Peace Prize, which was given to Al Gore, and to the Intergovernmental Panel on Climate Change.

On 11 April 2007, she received the Order of the Smile (the oldest recipient of the award.)

In May 2009, Sendler was posthumously granted the Audrey Hepburn Humanitarian Award. Irena Sendler died in Warsaw on 12 May 2008, aged 98.

Marjory Stoneman Douglas

Marjory Stoneman Douglas

Marjory Stoneman Douglas born in Minneapolis, Minnesota on April 7, 1890. She was an American journalist, writer, feminist, and environmentalist known for her staunch defense of the Everglades against efforts to drain it and reclaim land for development.

Moving to Miami as a young woman to work for *The Miami Herald*, Douglas became a freelance writer, producing over a hundred short stories that were published in popular magazines. Her most influential work was the book *The Everglades: River of Grass* (1947), which redefined the popular conception of the Everglades as a treasured river instead of a worthless swamp; its impact has been compared to that of Rachel Carson's influential book *Silent Spring* (1962).

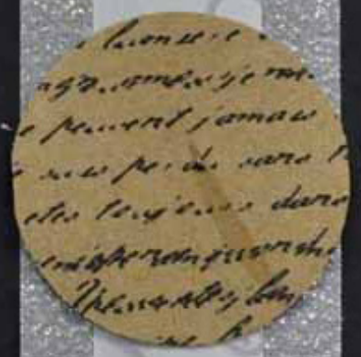
Even as a young woman Douglas was outspoken and politically conscious of many issues that included women's suffrage and civil rights. She was called upon to take a central role in the protection of the Everglades when she was 79 years old. For the remaining 29 years of her life she was "a relentless reporter and fearless crusader" for the natural preservation and restoration of the nature of South Florida. Her tireless efforts earned her several variations of the nickname "Grande Dame of the Everglades" as well as the hostility of agricultural and business interests looking to benefit from land development in Florida. Numerous awards were given to her, including the Presidential Medal of Freedom, and she was inducted into several halls of fame.

Douglas lived until age 108, working until nearly the end of her life for Everglades restoration. Upon her death, an obituary in *The Independent* in London stated, "In the history of the American environmental movement, there have been few more remarkable figures than Marjory Stoneman Douglas."

One of her earliest memories was her father reading to her *The Song of Hiawatha*, at which she burst into sobs upon hearing that the tree had to give its life in order to provide Hiawatha the wood for a canoe. She visited Florida when she was four years old, and her most vivid memory of the trip was picking an orange from a tree at the Tampa Bay Hotel.

When she was six years old, Marjory's parents separated. The instability caused her mother to move them abruptly to the Trefethen family house in Taunton, Massachusetts. She lived there with her mother, aunt, and grandparents who did not get along well and consistently spoke ill of her father. Her mother, whom Marjory characterized as "high strung", was committed to a mental sanitarium in Providence several times. She credited her tenuous upbringing with making her "a skeptic and a dissenter" for the rest of her life.

As a youth, Marjory loved to read and she began to write. At sixteen years old she contributed to the most popular children's publication of the day, *St. Nicholas Magazine*—also the first publisher of 20th century writers F. Scott Fitzgerald, Rachel Carson, and William Faulkner.



However, as her mother's mental health deteriorated, Marjory took on more responsibilities, eventually managing some of the family finances and gaining a maturity imposed upon her by circumstance.

Marjory left for college in 1908, despite having grave misgivings about her mother's mental state. She attended Wellesley College, graduating with a BA in English in 1912.

During her senior year while visiting home, her mother showed her a lump on her breast. Marjory arranged the surgery to have it removed. After the graduation ceremony, her aunt informed her it had metastasized, and within months her mother was dead. The family left making the funeral arrangements up to Marjory.

Marjory Stoneman met Kenneth Douglas in 1914. She was so impressed with his manners and surprised at the attention he showed her that she married him within three months. He portrayed himself as a newspaper editor, and was 30 years her senior, but the marriage quickly failed when it became apparent he was a con artist. However, his scheme to scam her absent father out of money worked in Marjory's favor when it attracted Frank Stoneman's attention. Marjory's uncle persuaded her to move to Miami and for the marriage to end.

In the fall of 1915, Marjory Stoneman Douglas left New England to be reunited with her father, whom she had not seen since she was six years old.

Douglas arrived in South Florida when fewer than 5,000 people were recorded on the census in Miami, the streets were made of white dust, and it was "no more than a glorified railroad terminal". Her father, Frank Stoneman, was the first publisher of the paper that later became *The Miami Herald*. Stoneman passionately opposed the governor of Florida, Napoleon Bonaparte Broward, and his attempts to drain the Everglades. He infuriated Broward so much that when Stoneman won an election for circuit judge, Governor Broward refused to validate the election.

She joined the staff of the newspaper in 1915, originally as a society columnist writing.

When her father went on vacation less than a year after her appearance in Miami, he left her the responsibility of the editorial page.

Douglas was given an assignment in 1916 to write a story on the first woman to join the US Naval Reserve from Miami. When the woman failed to appear, Douglas joined the Navy as a Yeoman (F) first class. However, she disliked rising early and her superiors did not appreciate her correcting their grammar as a typist. She requested a discharge and joined the American Red Cross, where she was stationed in Paris.

Following the war, Douglas took on duties as assistant editor at *The Miami Herald*. She gained some renown through her daily column entitled "The Galley", and gained influence in Miami as a result. She amassed a devoted readership. "The

Galley" was topical and went in any direction Douglas chose. She promoted responsible urban planning when Miami saw a population boom of 100,000 people in a decade. She wrote supporting women's suffrage, civil rights, and better sanitation while opposing Prohibition and foreign trade tariffs.

Some of the stories she wrote spoke of the wealth of the region being in its "inevitable development", and she supplemented her income with $100 a week from writing advertising copy praising the development of South Florida, something she would regret later in her life.

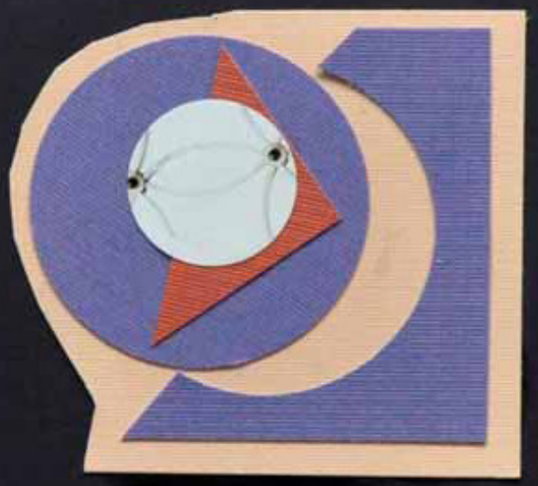
After quitting the newspaper in 1923, Douglas worked as a freelance writer. From 1920 to 1990, Douglas published 109 fiction articles and stories. Recurring motifs in her fiction were their settings in South Florida, the Caribbean, or Europe during World War I. Her protagonists were often independent, quirky women or youthful underdogs who encountered social or natural injustices. The people and animals of the Everglades served as subjects for some of her earliest writings.

During the 1930s, Douglas was commissioned to write a pamphlet supporting a botanical garden called "An argument for the establishment of a tropical botanical garden in South Florida." Its success caused her to be in demand at garden clubs where she delivered speeches throughout the area.

Douglas served as the book review editor of *The Miami Herald* from 1942 to 1949, and as editor for the University of Miami Press from 1960 to 1963. She released her first novel, entitled *Road to the Sun*, in 1952. She wrote four novels, and several non-fiction books on regional topics. Her autobiography entitled *Marjory Stoneman Douglas: Voice of the River* was written with John Rothchild in 1987.

A publisher contacted Douglas in the early in the 1940s to contribute to the Rivers of an America Series by writing about the Miami River. After she began her researcj, she became more interested in the Everglades and persuaded the publisher instead to allow her to write about them. She spent five years researching what little scientific knowledge was recorded about the ecology and history of the Everglades and South Florida. Douglas spent time with geologist Garald Parker, who'd discovered that the entire South Florida's fresh water source was the Biscayne Aquifer, and it was filled by the Everglades. Parker confirmed that Douglas came up with the name of the book.

The Everglades: River of Grass was published in 1947 and sold out of its first printing a month after being released. The first line of the book, "There are no other Everglades in the world", has been called the "most famous passage ever written about the Everglades", and the statement welcomes visitors to the Everglades National Park website. Douglas characterized the Everglades as ecosystems surrounding a river worthy of protecting, that was inescapably connected to the people and cultures of South Florida. She outlined its imminent disappearance in the last chapter titled "The Eleventh Hour".



The Everglades: River of Grass galvanized people to protect the Everglades and is compared to Rachel Carson's 1962 exposé of the harmful effects of DDT, *Silent Spring*, as both books are "groundbreaking calls to action that made citizens and politicians take notice". Its impact is still relevant, as it "remains the definitive reference on the plight of the Florida Everglades."

Women's suffrage was an early interest of Douglas, and although she tended to shy away from polemics in her early work at *The Miami Herald*, on her third day as a society columnist, she chose suffrage and began to focus on writing about women in leadership positions.

In 1917, she traveled with Mary Baird Bryan, William Jennings Bryan's wife, and two other women to Tallahassee to speak in support of women's right to vote. She wrote about her experience later: "All four of us spoke to a joint committee wearing our best hats. Talking to them was like talking to graven images."

Douglas next turned her attention to devastating effects poverty could have on a city. Using the voice she had earned through her in the Miami Herald and her activism skills, she and friends helped get a law requiring all homes in Miami to have toilets and bathtubs. In the two years it took them to get the referendum passed, they worked to set up a loan operation for the black residents of Coconut Grove, who borrowed the money interest-free to pay for the plumbing work. Douglas noted that all of the money loaned was repaid.

Douglas became involved in the Everglades in the 1920s, when she joined the board of the Everglades Tropical National Park Committee, a group dedicated to the idea of making a national park in the Everglades. By the 1960s, the Everglades were in imminent danger of disappearing forever because of gross mismanagement in the name of progress and real estate and agricultural development. Douglas was encouraged to get involved to save the Everglades by the leaders of environmental groups, in 1969—at the age of 79. Douglas founded Friends of the Everglades. She justified her involvement saying, "It's a woman's business to be interested in the environment. It's an extended form of housekeeping."

She toured the state giving of speeches and increased membership of Friends of the Everglades to 3,000 within three years. She ran the public information operation full-time from her home and encountered hostility from her opposition who called her a "damn butterfly chaser".

Douglas continued her efforts on restoring the Everglades. Her criticism was directed at two entities she considered were doing the most damage to the Everglades. A coalition of sugarcane growers, named Big Sugar, she accused of polluting Lake Okeechobee by pumping water tainted with chemicals, human waste, and garbage back into the lake, which served as the fresh water source for the Miami metropolitan area.

Besides Big Sugar, Douglas spoke about the damage the Army Corps of

Engineers was doing to the Everglades by diverting the natural flow of water. The Corps was responsible for constructing more than 1,400 miles of canals to divert water away from the Everglades after 1947. When the Central & South Florida Project (C&SF), run by former members of the Corps of Engineers, was proposed to assist the Everglades promising to deliver much needed water to the Everglades. Douglas initially gave it her approval. However, in application, the project instead diverted more water away from the Everglades, changed water schedules to meet sugarcane farmers' irrigation needs, and flat-out refused to release water to Everglades National Park, until much of the land was unrecognizable.

In 1973, Douglas attended a meeting addressing conservation of the Everglades in Everglades City, and was observed by John Rothchild: "Mrs. Douglas was half the size of her fellow speakers and she wore huge dark glasses, which along with the huge floppy hat made her look like Scarlett O'Hara as played by Igor Stravinsky. When she spoke, everybody stopped slapping mosquitoes and more or less came to order. She reminded us all of our responsibility to nature and I don't remember what else. The tone itself seemed to tame the rowdiest of the local stone crabbers, plus the developers, and the lawyers on both sides. I wonder if it didn't also intimidate the mosquitoes ..."

The request for a Corps of Engineers permit was eventually turned down.

Florida Governor Lawton Chiles explained her impact, saying, "Marjory was the first voice to really wake a lot of us up to what we were doing to our quality of life. She was not just a pioneer of the environmental movement, she was a prophet, calling out to us to save the environment for our children and our grandchildren."

Douglas died May 14, 1998, in Coconut Grove, Miami, Florida at age 108.

By Marcia Fountain-Blacklidge