Durand Heritage Foundation

Dedicated to the preservation of our family history

Bulletin # 4 **Oct 1, 2026**

UPDATES

John Durand Scholarship Program

Six scholars each received $650 awards for the 2026-2027 academic year. The 2027-2028 academic year scholarship application requirements will be announced in the 1 January 2027 Bulletin.

The online DHF Family Tree will be updated on 1 January 2027.

DHF Annual Meeting will occur on 3 Oct 2026 at 12 am at 9905 165th St W Unit 201, Lakeville, MN 55044. All DHF subscribers are welcome. RSVP to red.cee.dee@gmail.com or text 612-708-9688 if you are not a board member and you plan to attend.

JEAN DURAND ET SA POSTERITE (1636-2026) is available now!!

Contact Louis-Gilles Durand at louis-gilles.durand@ircm.qc.ca for order details. Book and postage from Quebec should be around $108 Canadian dollars = $79 USD at the exchange rate on May 20. The book and cover are gorgeous. The illustrations are much sharper than those in books published after the 1954 original. This book is written in French.

FEATURES

Are you Canadian citizen and don't know it?

Interest in Canadian citizenship by descent has increased sharply following recent changes to Canada's citizenship rules—most notably **Bill C-3 (in force December 15, 2025)**, which removed the first-generation limit to citizenship by descent in some situations. We know of four Durand cousins exploring the application process, and we have helped by providing the names, places, and dates that might be useful in the application. All have promised to provide feedback to us on their quest.

Maxime (Max) Joseph Durand (1916-1990) by daughter Eleanor Durand, July 1997

Winter 1999 DHF Newsletter reprint – **This is a great one to read.**

This newsletter has some particularly historical information regarding the early days of the DHF. Beatrice Durand Derrick wrote the first article before she learned of the 1954 Joseph and Viateur Durand book from Quebec (written in French). Others include information about the online descendant tree, the translation of the 1954 Jean Durand book by the Balding family, and the incorporation of the DHF as a non-profit organization through the efforts of Mike Durand.

MAXIME (MAX) JOSEPH DURAND



By Eleanor Durand

1994

Max Durand was born on June 5, 1916 in Hubbard County, MN, to George Durand and Eleanor Dubeau Durand on their 160 acre farm. Max was the eighth of ten children born to George and Eleanor. He lived on the farm with his parents and siblings until he was 15 years of age.

Max shared the responsibility of farm chores with the rest of the family. He once recalled a trip to a bluberry patch with his brother, Willard, and father, George. They camped out on their hay wagon for 2 days and nights and picked blueberries. Max had fond memories of this experience. Many years later he was able to share this patch with his daughter Eleanor and her family.



Figure 57. Supportive older brother (Max) giving support to younger brother (Leo). Note Leo's finger in Max's hand. 1922 photo includes Willard 13, Walter 11, Donald 9, Max 6, and Leo 4.

George and Eleanor separated in 1930 and Max went with his mother and brothers to Faribault, MN, to live with his sister Mabel and her family. He had to quit school at the age of 14. Max then went to work as a hired hand at different farms in the area.

Max met Margaret Thom in 1935 through friends at a barn dance . They were married March 30. 1937 at the Immaculate Conception church in Faribault. Max continued to farm in the area and he operated a 120 acre stock and grain farm. Max was multi-talented: he milked ten cows by hand; operated and repaired wheel



Figure 58. Wedding day, March 30, 1937.

type gas tractors and farm machinery; repaired cars for himself as well as his neighbors; and, he also helped build and repair farm buildings.

Farming was not providing an adequate living for the family during these times, however, and Max farmed until 1944. In 1944, he and Margaret bought a house on Lincoln Ave in Faribault for their family of four young children (Eleanor, Dick, Jackie, and Judy). He also joined the US Army in 1944. Margaret and the four young children, ages 3-7 years, were left behind, but joining the military seemed like the right thing to do at the time.

Max spent much of his military time in Germany. He was a Rifleman in the 407th Infantry. He obtained the rank of Private 1st Class. In January 1946, Max received a dependency discharge from the Army.

Upon Max's return to Faribault, he drove trucks for Western Grocery for a couple of years. Then he went worked for Farmer Seed & Nursery as a foreman in the fields until 1952. In 1952, he was employed as a business agent for the Teamsters in Rochester, MN. He moved the family to Rochester and he remained with the Teamsters until 1960. In 1960, he accepted a job with the Minnesota Motor Transport Association. He and Margaret then moved to St. Paul. He remained with the Association until 1965 when he went to work for Murphy Motor Transport Co. as their Vice-President of Operations. He remained with Murphy Motor Transport for eighteen years until his retirement in 1983. He continued to do some consultant work with the trucking association for a few years after his retirement.

It was 1983 when Max and Margaret sold their home in Shoreview and bought a small hobby farm in North Branch, MN. The house was Max's dream. He was always a farm boy at heart and longed for the day that he could move away from the city. He had many years of enjoyment while living there. However, he began losing interest in his dream house in 1989, possibly due to his health problems. They sold the farm in North Branch and then moved into an apartment in Minnetonka, MN.

He never really adjusted to apartment life.

Max died peacefully, in his sleep, from a massive coronary artery obstruction on April 2, 1990.

As noted above, Max Durand and Margaret Thom Durand had 4 children: Eleanor, July 29, 1937; Richard, April 16, 1940; Jacqueline, October 30, 1941; and Judith, October 30, 1941.



Durand Heritage Foundation Newsletter

Dedicated to the Preservation of our French Canadian Heritage

Winter edition 1999 $3.95



Lawrence & Ida Durand
Photo taken in early 1930's

Feature Articles

The Durand Family History
By Beatrice Durand Derrick page 3

The Marriage of Lawrence & Ida
By Ione Durand Brooks page 7

A Trip to the Village of our Ancestors
By Blanche Durand Hammer page 10

New Translation of Durand Book
By Ronald & Mary Ann Durand Balding page 12

The Durand Family Tree
By Roger Durand page 16

Expiration Date Now Printed on Mailing Labels

If you are wondering how or when to renew your support to the Durand Heritage Foundation, just look at your mailing label on the white envelope. If your getting close and want to continue to support our efforts, why not renew for three years? This helps to build up cash now when we have so many expenses. Make checks payable to Mike Durand, and mail to Durand Heritage Foundation, 1501 Rushmore Dr. Burnsville, MN 55306

Web site

Please visit our web site at www.Durandfoundation.com
You will see new pictures and content added monthly.

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Mike Durand, John Durand, Susanne Krasovich, Roger Durand, Richard Durand, Mary Brusegard, Joanne Berres, and Blanche Hammer

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The Durand Family History

By Beatrice Durand Derrick

They who make research into antiquity may be said to pass often thru many dark lobbies and dusty places before they came to the end of their search, the great hall of light. They must often repair to old archives and peruse many moldy and moth-eaten records and so bring light as it were out of darkness, to inform the present world who the former did and make see truth, thru our ancestors eyes. (James Howell)

In the year 1929 when this history began to be compiled with records obtained from many family sources thru the years, it was hoped that in time a thorough and complete family history would be obtained from a reliable genealogist, but as yet in 1952, 1959 and in 1969 as each time this history was reviewed, it still remains a dream.



Beatrice Durand Derrick
1907-1980

The early history of the "Duran, Durand, Durant, Durante and in later years DuRand family or perhaps what should more properly be called the traditional history commences sometime at or about and during the French and Indian wars in Canada in the years 1660 to 1763, when I've been informed three Durand's came over to take part in that war under King Louis the XIV. The question remains if these three Durand's were brothers or father and sons. As the story goes on, at the close of the wars, the King was anxious for them to remain to settle in this new French colony which he was trying to establish, but the men found it lonely and prepared to return to France. So as a result, the King prepared to make conditions so attractive that the men were unable to refuse the gesture. I shall go to great lengths describing this opportunity as I think you will find it highly interesting as well as informative. The King immediately put out a call for demoiselles from France to come to this new French Colony to provide wives for the unmarried men there. This situation was made to order for writers of romance and many stories have been published over the years about these girls of great beauty and good families, who ran away from home and escaped by joining the colonial shipments, always finding the husband of their hopes and dreams. Though it's doubtful if any of the nobility came to Canada under such circumstances, these girls were girls of good backgrounds and even a little education. "Tolerably well brought up." They were wrangled over and selected and married. They were happy or unhappy thereafter according to their disposition and luck as they had in finding compatible mates.

Many hundreds of the "King's Girls" as they were called were sent over the two decades when the need for them were felt. As many as one hundred and fifty of the "King's girls" would arrive at one time. They came mostly from the Northwestern provinces of France, from Normandy, Brittany and Picardy. The preference seemed to have been most decidedly for peasant girls because they were healthy and industrious. Girls from the cities did not prove as satisfactory as they were inclined to be light-headed, lazy and sometimes sluttish, and the sturdy young inhabitants had no desire for wives of that type even though they might be prettier and trimmer than the broad-beam candidates from the farms. These girls were looked over very carefully before allowed passage. Their birth certificates were examined, and their recommendations from parish priests or confessors were read and considered. A wife's status under French law was pretty much that of a chattel. It was almost impossible for instance, for her to regain her freedom. Infidelity on a husband's part was not acceptable as an excuse. Only if he beat her with a stick thicker than his wrist could she claim the right of separation. These girls landed, of course, at Quebec, where they were looked over by the local swains. There were sometimes bitter complaints that the best were snapped up in Quebec and the culls were then sent on to Three Rivers and Montreal. On first landing, after making the long journey under stern matrons appointed by the government, they were placed in three separate halls for inspection. What basis was used for determining to which hall a girl should be sent is not stated. Were they divided according to social background, weight or coloring? Whatever the arrangements may have been, it permitted the authorities to direct the young men who came seeking brides to the particular hall where they were most likely to find a suitable choice.

The girls had the privilege, of course, of refusing any candidates who might want them. It is on record that

(Continued on page 4)

(Continued from page 3)
they did not hesitate to ask questions of embarrassed swains who paused in front of them, presuming that the girls were drawn up in lines or elevated on platforms like slaves at an auction or as they were on occasions in the French Provinces when candidates for domestic service were scrutinized by questing employers. Among the questions they were likely to ask were.....

How many rooms are there in your house?
How many acres do you have cleared?
Does your house have wooden floors?
How many windows?
Does the hearth draw well?
How many chickens?
How much money have you saved?
Are you of clean habits?
Do you drink?





Oh, these chicks were sharp! They didn't come this distance to be boon-swangled or tricked. They were going to get the ones from the top of the pile. It was seldom, however that they carried things to the point of a refusal, for that was a chancy proceeding. They had come out to find husbands, and it behooved them to take advantage of an offer. They did not want to be among those who were passed over by all the shuffling, staring and arch males who filed thru' the halls. Some, alas, failed to find favor and had to be content with domestic service for the rest of their lives. An unwanted "King's girl" was a tragedy, her lot sadder than that of a confirmed spinster, for she had publicly proclaimed her willingness to be chosen. She invariably became soured and ill tempered, the target of sly jokes and innuendos as long as she lived. The plumpest girls were taken first as the bachelors wanted healthy partners who could be depended on to do their share, or a little more of the work. A bad complexion or a squint could be overlooked if the figure was buxom. The truth might as well be stated at once, there was little of romance in the coming of the "King's girls" and their absorption into the life of the colony, little more than that of livestock.

The marriages followed immediately after the selection, priests being on hand to conduct the ceremony and notaries to make out the necessary papers. The girls would be dressed in their best, and the best, poor forlorn waifs would not be very gay or suitable. Some undoubtedly would have nothing to wear but the cardinal cloaks they had used on the sea voy- age, with the hoods folded back. None of them would have the finery of a bride as we know them today, or parents to fit her out properly, dainty gloves with drawstrings of silk, three cornered hats with jaunty plumes or pompoms on top or veils and trains that swept the floor. Whale- bone stays to make her look slim or crinolines to stiffen her skirt. Perhaps a few of them would be luck enough to have a trussing check, the equivalent of modern hope chest, with a few treasured odds and ends.

Each couple was given an ox and a cow, two pigs and a pair of chickens. Two barrels salted meat, and eleven crowns in money. This started them off well.

The men on the whole would be better dressed. They would have on their longed coats (of red cloth in Quebec, of course) with turned up cuffs and immense side pockets or, if they had saved enough to be a little festive, a cool ratteen capot which was made with stiffeners and flared out from the waist.

Each couple was given an ox and a cow, two pigs and a pair of chickens. Two barrels salted meat, and eleven crowns in money. This started them off well.

These hasty marriages created a belief that the bracing climate of Canada was particularly advantageous to women. It was said, "Though the cold is very wholesome to both sexes it is incomparably more so to the female, who is almost immortal here". The need for children was considered of such great importance in the new Colony by the King who was concerned largely with the problem of multiplication. It was even considered that marriages between French and Indian girls could be a useful factor, but after conducting an inquiry it was reported that the young squaws did not bring many children into the world because they nursed them too long. While most of the young women who had arrived the year before were already pregnant. In the following year

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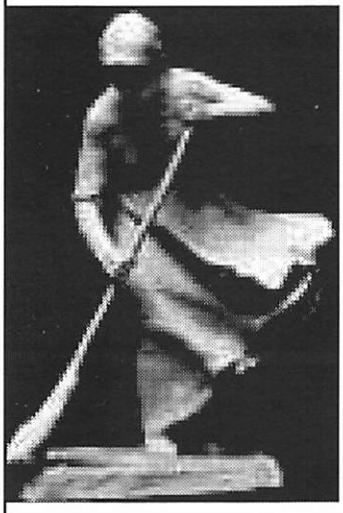
(Continued from page 4)



nearly seven hundred were born in the colony, which brought a happy smile to King Louis's face. But again the tyrant King Louis XIV issued an order that the parents would have their sons married by the time they were twenty and their daughters at the age of sixteen. Any father who failed to do so were hauled into court and fined. What is more.... was compelled to appear in court every six months until such time as the unwed child had a mate. All single were under orders to get themselves married within two weeks of the arrival of a shipload of "King's girls," and so with the flourish of the pen, the bachelors had their freedom taken away. The state of single blessedness became instead a state of prosecution. Bachelors were not allowed to fish or to go into the woods under any pretext, to prevent them from trading with the Indians. They were heavily taxed as long as they remained single. Special burdens were found for bachelors and they were excluded from all opportunities and all honors. While on the other side of the register, the King bestowed great benevolence and handsome bounties were offered to those who bowed to his will.

Twenty livres went to both contracting parties when they were within the stipulated age. This was called the King's gift, and it is surprising how general was the desire to take advantage of the offer. King Louis then proceeded to make it worthwhile to have plenty of children. Any couple with ten children received a yearly pension of three hundred livres. The size of the pension grew with further increases. Twelve children entitled the parents four hundred livres a year. These people took the marriage ruling so seriously that not even an eyebrow was raised when in the event of a death of a husband or wife, the second marriage was sometimes arranged before the first husband or wife was buried. No one seems to find such haste unseemly. So, this should serve to explain the large families listed in this history and also how my father and mothers were affected. It was considered quite a joke that my father's twentieth birthday had long gone by and he still wasn't married as he should have been. So after being repeatedly fined and restricted, the story goes, he set off one Sunday determined to find himself a wife and marry the first girl who would have him. After proposing, he recalled, to seven girls on that day who all had good reasons to refuse him. One was already spoken for, the next one thought she was too young for him, the next one didn't have the proper dress and so it went until he came to my mother, his first cousin, who was only fourteen years old. She would be 15 in two months. She was all through grade school and in those days that was the limit of one's schooling. As her father had many mouths to feed, she would be one less to feed; thus, she was permitted to marry before her sixteenth birthday. After moving to Faribault, Minnesota, my father thought the birth law was the law of the land and was quite disappointed that it didn't apply in the U.S.A. He even gave it some consideration to return to Canada where it was still in effect. It wasn't until the law was discontinued in Canada too, that he hoped that the U.S.A. would also adopt the law to help populate this large country. Even when I was a young girl, the second from the last of seventeen children, I remember him jokingly remarking of proposing to seven girls in one day, thinking that was quite a record to parade before his unmarried sons.

I remember him jokingly remarking of proposing to seven girls in one day, thinking that was quite a record to parade before his unmarried sons.



These French people also brought strange beliefs and customs with them from France and yes, even from Canada. Great care was always taken to have no brooms used (about) the house after a wedding ceremony because that would condemn the couple to a lifetime of poverty. I can well remember when my sister was married that my mother was very much disturbed to see my sister pick up a broom the next day after her wedding

(Continued on page 6)

(Continued from page 5)

to sweep the floor after the dance the night before. They also believed that the first one of the newly-weds to get into the nuptial bed would be the first to die, but they did not seem to have evolved anyway out of the difficulty. Did they sit up all night, or did they bride take one side and the groom the other, slithering in between the covers at exactly the same moment?

Our ancestors were all good devout Catholics, settling in many parts of Canada. There was one difference of opinion which I shall relate, which will probably explain why there are some Durands now living who were born in Canada and are now not Catholics, since moving to the U.S.A. I might add that many of the Durands have left their church and have joined other churches. But, on the other hand, many non-Catholics have married into the families and joined their church. Real ecumenical, you see.

But to get back to my story, I was told that there was a big settlement of Catholics and of course some were also Durands who were living on both sides of a river call "Three Rivers". The question was raised in this parish about building a church for its rapidly increasing congregation. But the parish could not agree of what side of the river to build the church. Finally the priest using his better judgment selected the choicest location. At this point the Catholics living on the opposite side of the river threatened that if the church was built on the other side, that they'd never attend it, and they didn't either. Real Christian, you know, so therefore this undoubtedly explains where there are some of the Durands who originated from Canada who never remember their families ever being Catholic. These stories may sound unusual to be included in family histories, but they are stories as my father related them to me and its through such stories that many researches are based upon, and also by mentioning these stories it will assist in bringing to light many facts which if omitted, would fail to bring these facts to light, so this will in itself prove its own merit.

And there is also the matter of the different spelling of the name Durand. When my father and his family attended school in Canada, they spelled their name with a "t", (Durant) but the schoolmaster who taught their school told them that they were spelling their name wrong. The name Durant had no meaning but with a "d", (Durand) would give it the meaning, "during" in French, and every name had to have some meaning or definition. So then they began to write their name with a "d" on the end which always remained hard for my father to do. I can still see him when he signed his name with a "t" instead of a "d" at the end of his name. And too he even signed his name with a "t" in Grantsburg, Wisconsin on his deed on file there.

I owe much of the success of this history to my loving parents, who were so generous with their time and effort in assisting me in this tremendous task. If at any time in some future date, this history could be thoroughly completed, I'd feel my time and effort were well worth the while.

Therefore, I dedicate this book to my dear parents in loving tribute to their unstinting kindness, generosity, appreciation and understanding.

To my children and grandchildren, as my heritage to them.

Respectfully submitted by
Beatrice Durand Derrick

Born June 3rd, 1907
Town of Scott, Webster, WI

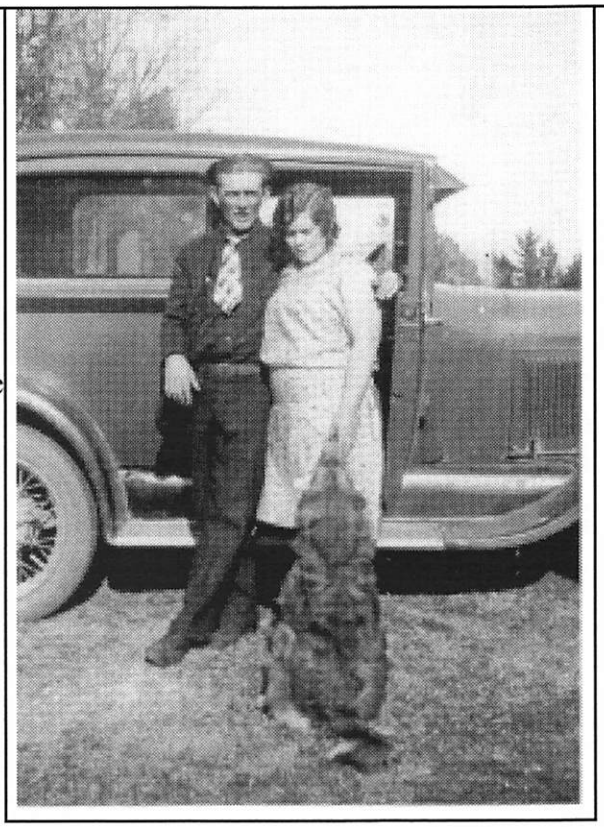
Editors Note

Special thanks to Joyce Durand Ripley, (pictured right) for providing this article to the Durand Heritage Foundation. Joyce relates that Beatrice let her copy this as well as other documents some years ago. It is not known when this article was written. However, it had to be before they discovered the book Jean Durand et Sa Posterite. We are deeply indebted to Beatrice Durand Derrick for her efforts. Perhaps her recordings of history may have some flaws because of lack of information; however, she accomplished so much and we are still enjoying the fruits of her labor. Beatrice Durand Derrick would be very happy with all our accomplishments. I am sure with the latest technology, computers, scanners, etc, Beatrice would be in her glory. Thanks to Loren & Rose Derrick, for providing the picture of Beatrice. The article was received text only. I added the pictures and clipart to enhance the readers interest. Mike Durand



The Marriage of Lawrence and Ida

By Ione Durand Brooks



Thanksgiving day on November 27th, 1930 was a very cold and snowy day. That was the day my parents, Lawrence Rudolph Durand and Ida Nell Jacobson, were married at the church of Sacred Hearts of Jesus and Mary at Crescent Lake in Scott Township. Father Bernard Fries officiated at the ceremony. Their attendants were Alene Millet and her husband. The bride wore a brown velvet dress, hand made by her sister, Elna Sewall. The only guest was Elwin Ridgeway who walked down to build a fire in the church before any Mass or event.

After the wedding, they were guests for breakfast prepared by Clememcy (Durand) and her husband Ellick Leef, who were living at Kilkare Resort on Birch Island Lake. A wedding gift from Mency and Ellick was a lovely Nile green glass bowl and matching candlestick holders with wooden candles painted green with gold flecks.

The bridal couple did have pictures taken that day but no prints were made then because of money shortage.

My parents went to live on the farm, and in the house that was being built, with Gilbert Durand's help. It was located on the corner of Hwy H and DuBoise Road.

Five children were born to them: Eugene (Jack) Lawrence, whose Godparents were Clemency and Ellick Leef: Ione Marie, whose Godparents were Beatrice and William Derrick; Dorothy Jeanette (Sister Manette), whose Godparents were Lewis and Jenny Durand, Alora Karen, whose godparents were Elna and Phil Sewall; and Joseph Dale, whose Godparents were Peter and Marina Durand. The four oldest children were born at home on the farm. Elna Sewall was the midwife. Joseph was born in Spooner at the Baltes Maternity home just down the hill from the high school.

After my folks had been married fourteen years, my mother died on January 16th, 1945 at the hospital in Grantsburg from a ruptured gall bladder.

The forgotten wedding pictures were taken out at that time and prints could be and were made.

Wanted:More Family Stories

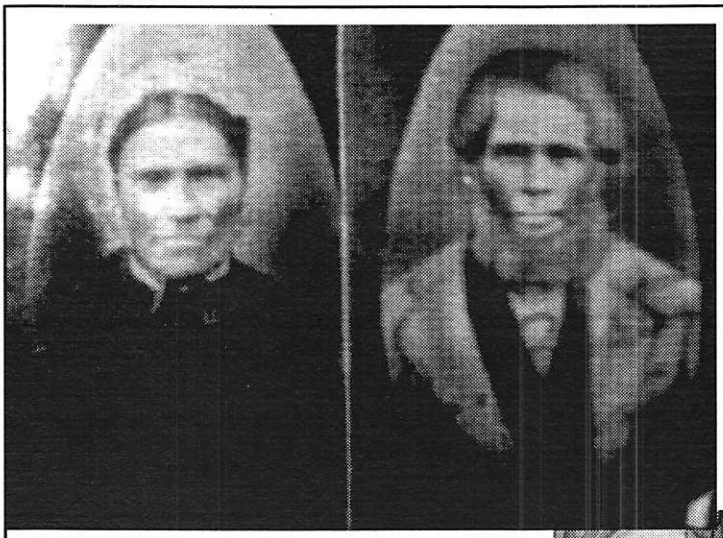
By Mike Durand

At the recent meeting in Oct., I asked John Durand who is in charge of eliciting and helping families develop and submit material for their family stories if he had any additional material in the works. John replied, "Just the story by Ione Brooks".

Now I know I have talked to many different people this past year or so and they have told me a story about this or that person, event or whatever. Sometimes, when I visit with my cousins or other family members, we end up telling stories and laugh or cry until the tears flow down our cheeks. Our children sit around and hear these great stories and this is a part of our oral history.

I was recently told by a new member, Susan Bacig, this past fall that there is a famous saying, that goes something like this. "With the death of each family member, goes a library". Part of our focus as a Foundation is to preserve this history from it's present oral state to a written and recorded history.

John Durand and his sister, Ellen Durand Olson, have established the Family Stories committee to help collect and preserve our past. That's the good news. The bad news is that no one is doing anything with the exception of this nice short article and picture by Ione. John and Ellen are waiting to assist you. They are not going to write the article for you, but they will help by giving you direction and pointers. Instead of watching T.V. for countless hours this winter, why don't you do this? Turn off the T.V., get out your old pictures and see if you can write a short story about what was happening then. Call or write John or Ellen and have them assist you if you'd like. Their contact information is listed on the back cover of this issue.





Top left Jean– Baptiste Durand (1809-1876) and Marie Ester Marteau. Jean– Baptist was born at St. Cuthbert, Quebec. They had 13 children. Two of their sons that immigrated to Faribault, MN were Joseph and Nazaire also pictured on this page.

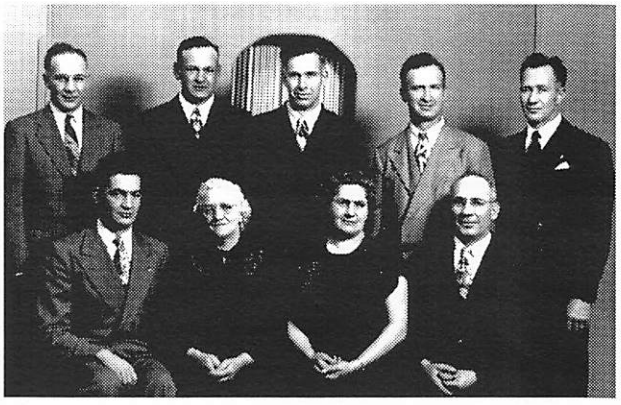
Top right– Nazaire& Leocadie Berneche Durand

Middle right– Joseph Durand and Celanise Neveau family.– lived in Faribault area.

Bottom left– Nazaire Durand & Leocadie Berneche family. Front, L to R Sarah, Clara, Roseanna, Jenevieve, and Mary, Center row, Leocadie Berneche Durand and Nazaire Durand, Back row: Alfred, George, Albert, and Joseph







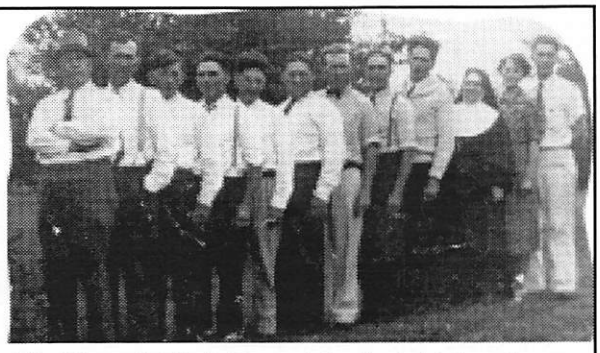
Children of George and Eleanor Durand taken in Faribault, Mn shortly after the death of Eleanor, Back row, Willard, Walter, Leo, Donald, Max. Front row, Louis, Isabel, Mable, Gilbert



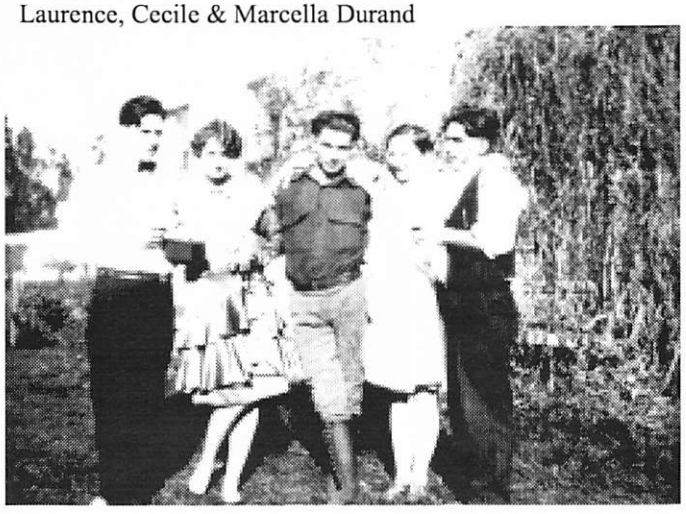
Laurence, Cecile & Marcella Durand



Durand Family Picture 1931?



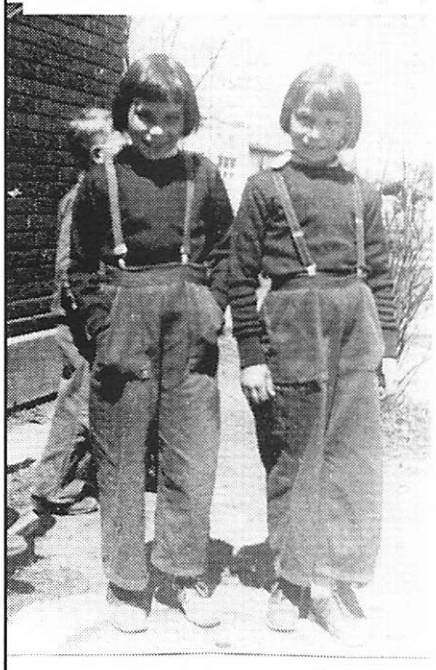
The Pierre & Marie Durand family in birth order.



Lewis & Jennie Durand, Gilbert, Florida & Peter Was this taken on Lewis /Jenny's wedding day? Nice boots, Gilbert!



Raymond standing left, Arthur with tire pump, Peter rear, Gilbert in drivers seat, and Keith Stafford getting air pumped into his head by Arthur. Where are all the girls? Nice car!



Jean & Joanne Durand or is it Joanne & Jean?



Elzear Durand age 21



Pierre & Marie Louise Durand, standing in back Elzear, front left Adelard, Moses and Napoleon on Pierre's lap

A trip to the village of our ancestors, Doeuil sue le Mignon, in France

By Blanche Durand Hammer

Our quest to visit the land of our ancestors was realized this summer, when my sister and I along with our husbands, went to Doeuil sur le Mignon in France. Since we flew to Paris first, we decided to take the high speed train, Frances's SCNF to the stop closest to Doeuil sur le Mignon which was Niort. As the train sped to our destination my sister, Muriel and I poured over my French Edition of the book Jean Durand et sa Posterite, (Jean Durand & His Descendants), discovering names of cousins we have not seen in perhaps 40 years still living in Canada. The two hours on the train passed like the blink of an eye. In Niort, we rented a car at a rental agency only 100 meters from the train depot. The rental agent was very nice and accommodating (spoke only French) and we soon realized that Doeuil sur le Mignon was not even on the map. He quickly whipped out another map with local villages nearby and gave me the directions to follow. If you have ever traveled to France, you can appreciate their directions (very vague). Go south and take a right and a left and then you won't miss it. Well, we wanted to be sure we took the right road as we approached the area, so we stopped in a small village which had a hardware store which also sold gifts. (I bought a plate made in the area that I have displayed proudly on my book shelf).



Blanche Durand Hammer and husband Marvin front, Murial & Steve Belba, rear

The lady was so sweet in explaining we were almost there that I bought my grandson a plate/cup for his meal-



(Continued on page 11)

times. My husband, Marvin, was happy as a lark visiting the local bakery and eating some of their great patisseries (Pastries). Armed with her directions, we ventured forth and ,lo and behold, found the correct right and after about 3 miles we saw the sign for Doeuil s/le Mignon.

Doeuil sur le Mignon is a perfect pastoral scene. We were taken back in time to the days when time almost stood still. Everything was so quiet and serene. No stores, gas station or bakery in Doeuil. We got out of the car and started to look around us, when a farmer who was sweeping the street came and asked if we were lost or needed any help (all in French). I told him of our background and got out my genealogy book. He told us that someone had been there a few years ago looking up her ancestors also. Guess who? Right! Susanne Krasovich.

He then took us to meet the mayor of Doeuil who also remembered Susanne, (good or bad)? I never asked! The mayor then phoned a local lady and we went to meet her and her husband. She also knew Suzanne, be-



cause Suzanne had stayed with her when she went to visit Doeuil S/le Mignon.

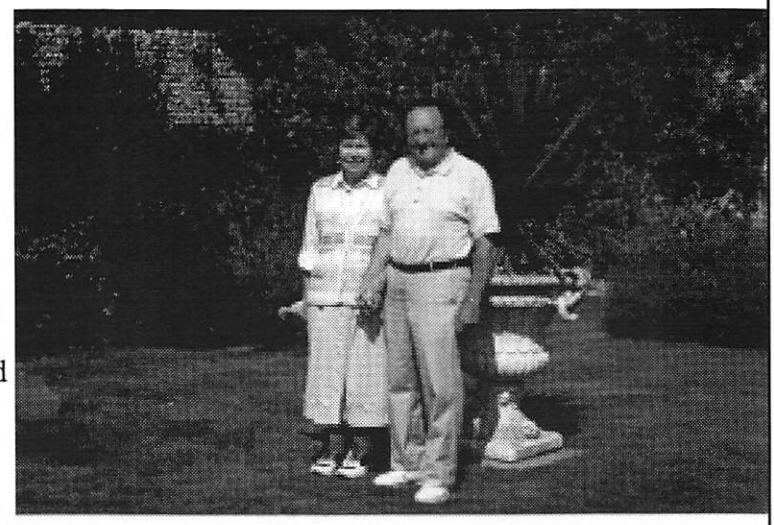
In the center of the village we found the church and it was locked. The farmer we first met went to get the big old church key to open the church up for us to visit. It was such a kind gesture on his part. He told us that they still use the church today but cannot attend every week because of a shortage of priests. They have services when a priest can come and for special occasions, (weddings, baptisms, funerals), and of the 300 villagers, 290 come to celebrate.

We went to the cemetery and visited some of the graves but found no Durands at all. The Durands have been gone for quite some time. No villagers remember them. For further information, one has to go to La Rochelle and look up prior records there.

If any of you make the trip to France, please contact me and we will be more than happy to Xerox a map and give directions to find this tiny village. Was it worth the trip? Definitely. We loved the area and the people and it gave me a feeling of gratitude for having been born a Durand, and for my parents giving us the gift of the French language and culture.

Durand Heritage Foundation Members Work on Completing New Translation of Durand Book

TRANSLATING THE JEAN DURAND BOOK



Ronald George Balding, who lives in Virginia Beach, VA, with his wife, Mary Ann Durand Balding, is completing a translation of the 1954 book Jean Durand et Sa Postérité, which is written in French. The book documents the historical research information available through the first three generations of the Durand family in Canada in the 1600's and early 1700's. His wife Mary Ann Durand Balding and Mary Ann's sister, Anita Durand Oakey are assisting with typing, proofreading, and with scanning the pictures throughout the book and inserting them into the text. Mary Ann and Anita's father, Gerard, first obtained the 1954 book from Benoni Durand, Gerard's father, shortly after it was published. Although Gerard spoke French in his home while he was growing up, he had forgotten most of it, so was unable to translate the book. After Mary Ann married Ron, Gerard discovered Ron's fluency and love of the French language and asked him to translate it.

Mary Ann, who works as a Nurse Practitioner, was born in 1938 in Kansas City, Mo. She and Ron moved to Virginia Beach three years ago after living in MI for a number of years. Anita, born in 1942 in Norfolk, VA, lives in Portsmouth, VA, and is a retired executive of a large utility company. The Durand sisters are direct descendants of Jean Durand. Benoni Durand, married to Anne Riel Durand, was the first Canadian ancestor of Mary Ann and Anita to live in this country. Benoni was born and raised in Saint-Jean-de-Martha, Quebec, which is about 50 miles north of Joliette, Quebec. He moved with his parents to Putnam, CT in 1893 when he was 10 years old.

Ron was born in London, England, in 1928. Educated at University College London, he is fluent in French and has a great love of both English and French literature, particularly the great French poets. He came to the United States in 1961 having been promoted from the U.K. to the Corporate Executive Staff of Burroughs Corporation whose World Headquarters was in Detroit, MI.

Already fluent in French, with French friends from high-school days with whom he had stayed on frequent trips to Paris and to Angers and the south of France, he added to his experience by frequent business trips to Europe, and meetings in which he had to make presentations to his French colleagues in their language. Following the death of his first wife, he met Mary Ann and married her in 1986. He was then a senior executive, but in 1989 he switched careers, took early retirement and practiced high tech law for several years in Detroit before moving with Mary Ann to VA, home of her parents and seven of her eight brothers and sisters.

Mary Ann obtained a copy of the Jean Durand book from her father and asked Ron if he would translate it; he started to skim through it and became fascinated by the story and the style-in which it was told. He is a published writer, and he agreed to translate it, preserving to the greatest extent the unique literary style of the author.

Translation of Durand Book Preface, By Ronald Balding

PREFACE

A most praiseworthy sentiment brought Charles de Ribb, the illustrious apostle of "Books of Families", to write that: "Everyone, however modest he may be, when he is descended from honest folk, should know his genealogy: everyone should take an interest in and transmit it to his successors. Both religion and nature create in the descendants the obligation to honor the memory of their forefathers, to those whose name they are honored to bear, for whom they continue the line and to whom they cling as fruits to the branches, as branches to the roots."

The well-born man enjoys the reminiscences of his elders. He loves to hear them tell by the fireside stories which make him relive their life. He takes pleasure in studying closely their examples, their virtues, their works and the smallest details of their existence; he remains firmly attached to the land which his forefathers cleared and to the cemetery where their mortal remains repose.

The children of noble families also are familiar with the history of their ancestors: they were perfectly familiar with the characteristics of their family and with the illustrious titles of each of their forefathers. But have we not ourselves, among our ancestors, a number of these sublime patriarchs, personification of a whole line which, although bereft of lordly titles, has nonetheless attained the highest nobility, that conferred by the glories of honest toil and a strongly-ingrained virtue! No, it is not in honorific titles that one must seek the true greatness of our forefathers, but rather in their virtues, in the strength of spirit and magnificent courage which they showed in carving out in New-France, a dominion of fitting proportions. We will never be able to praise too highly the greatness of these humble heroes whose names cannot appear in our history-books, but who should be deeply engraved in our hearts.

"---all these founders of our breed, men with open hearts and fists of oak, who so labored, so toiled, so suffered; all these women with hearts of gold and white bonnets who made many cradles, spun so much yarn, wove so much cloth, wept so many tears, gave so many prayers that our young country should continue to exist, we can salute them all, with the fierce pride of sons of a noble race." (ABBÉ LIONEL GROULX, *With Our Ancestors*, p.14.)

Let us not however be content with a mere hollow expression of admiration for these heroic pioneers who were our forefathers, but rather let us study the great example of their persistent energy, their unfailing patriotism and their heroic devotion; let us preserve the smallest details of their life, let us strive to reconstruct the web from the most distant past and let us pass on these memories to those who will soon replace us in this world.

We must hasten to gather up these memories, for many are on the point of being lost forever. In an earlier age, our grandparents lived and died within sight of the church steeple which had seen them born, both themselves and their ancestors before them, but it is quite otherwise today. One by one, the solid supports of the family are disappearing ancestral lands are passing into the hands of strangers, young households are dispersed and scattered, and elderly couples no longer know in which house they will die. It would be wonderful if our families so unfortunately uprooted from the ancestral hearth and tossed about by the winds of chance could bring with them a logbook in which could be maintained the names of those who had preceded them, the

(Continued on page 14)

(Continued from page 13)

memory of what they were like and, wherever possible, a recital of the principal chapters of their life.

It is to gratify such a wish that we have drawn up the genealogy of the great family of Jean Durand and collected in one work the traces left scattered on this continent by his numerous descendants.

Soon three centuries will have passed since the arrival of this ancestor who planted in Canadian soil the family which perpetuates his name, and the chain which binds us to this patriarch has already more than eleven links.

But who was this first ancestor of ours? What was his rank or station? Which part of France was he from? Where did he settle in New-France? All these questions will be answered in these pages which for the most part are based on authentic documents.

This work has very special characteristics. First it is not intended for a large general audience, it is a limited edition and is addressed most particularly to the Durands, their children, their relatives by marriage or the descendants of one or the other. Next it contains the account, told quite simply and without fanfare, of the arrival of our ancestor in Canada, his establishment and the humble but effective and honest work that he and his children accomplished in this country. Finally, it lists more than three thousand descendants of Jean Durand and clearly indicates the chain of ancestors which attaches each one to this Canadian pioneer.

We have been compelled in coordinating and organizing our notes, to place the particular deeds of our ancestors in the context of the general history of Canada. Wherever the occasion has presented itself we have recounted, in brief but faithful terms, the public events in which our ancestors must have taken part.

We can readily agree that the Durands, like all the French Canadians in other areas, were essentially plebeian in origin: they were of the people, but what people who conquered this country in the name of civilization and the Christian faith! Brave people and martyrs! Men with muscles of steel and a generous heart, coming from the healthiest and most energetic communities of beautiful France! The blood which coursed in their veins was the old French Catholic blood, seasoned with faith, with rectitude and with honor.

One will also note that, if the Durands were not important personages or famous heroes, they nonetheless led their lives with dignity as loyal children of the Church and of their country and played a large part in the development of our beautiful Canadian motherland by nobly playing the thankless role of the clearer of land, the pioneer, the colonist, indeed of the hero.

In the course of our lengthy research, in re-reading the yellowed pages of the records where our ancestors traced their signatures, we were as filled with emotion as if we were contemplating saintly relics. With what joy, with what delight we uncovered the least morsel of information! It is even to be feared that we have given in too much to these feelings which the reader will not share perhaps to the same degree in glancing through the somewhat dry chapters where a thousand details concerning our first actors are spread out obligingly. We hope nonetheless that from the story of Jean Durand and his posterity will emanate a patriotic sweetness which will cause all those who bear in their heart a love of their ancestors to forgive the imperfections of the writing. And we are confident that our readers will come to keep among their most precious possessions this family book which contains within its pages like the veins, or rather arteries, of a living organism, the same blood that coursed so generously through the heart of our ancestors.

In the evening, dear readers, sitting around your hearth, talk often with your family about our dear ancestors; evoke the memory of your parents, of your grandparents, of the long-distant members of our great family; re-

(Continued on page 15)

(Continued from page 14)

call the customs, the traditions and the manners of the past; teach your children and your grandchildren that they owe to their ancestors not only the blood in their veins and the strength in their limbs, but all that resonates within their soul and above all the treasure of the Christian faith which our fathers so jealously guarded and so faithfully handed down from generation to generation.

JOSEPH DURAND, C.S.V.

Outremont, Province of Quebec

N.B. The first concern of the reader upon opening this book will surely be to look for the names of his father, his grandfather; his great-grandfather and thus to trace the line of his ancestors up to Jean Durand, the pioneer of our family in Canada. We refer the reader to the end of this book where may be found the names of more than three thousand descendants of Jean Durand with the affiliation of each one. In order to keep this book to a size that will suit every pocket, we have used abbreviations and conventions which cannot be understood without explanation. The reader will find these explained immediately preceding the listings.

Special Thanks to Ronald & Mary Ann Durand Balding

By Mike Durand

A few months ago, Roger Durand informed me that a man by the name of Ronald Balding had made contact with him over the internet, and that he, (Ronald and his wife), apparently had stumbled onto the Durand Family Tree web page. Ronald also informed Roger that he was in the process of translating the above referenced book. This was after I had begun to enter the previous translation onto diskette which Beatrice Durand Derrick had completed by Marie Johnson-- some twenty five years ago. We often wondered and wanted to verify the accuracy of the translation completed by Marie. Our plan was to try and find French speakers to review the translation. There were no takers though, who would spend the time in this time consuming and painstaking process.

I was pleasantly surprised and quite willing to abort my mission of entering all of the previous translation onto a diskette, word by word, when Ronald sent samples of his work to Roger, which we reviewed. I knew we had found our man, since it was obvious that this new translation was very impressive and well done. The text flows much more smoothly, and is much easier to read than the previous translation.

I was one of the people who helped put Beatrice's "Durand" book together for her in the mid 1970's. I remember sitting at my little electric typewriter at our kitchen table and typing and typing. The text, or translation was hand written out on a yellow legal pad by Marie Johnson. Different people worked on various chapters until eventually the finished manuscript was completed. This was all before the age of the personal computer.

What about the genealogy part, the family tree?

Well, if you see the article on page sixteen and seventeen with all the names that have been added since Beatrice published the last book, it would now be thicker than the U.S. tax code publication. Some of you have expressed an interest in seeing the tree in print as it does make a good reference book. And since some people aren't into computers, CD-ROM's internet etc., this would serve their needs.

It does seem to make sense to have a CD-ROM available for those who want it, and have it attached to the back cover of a new book.

These are all issues that we are working on. But most importantly, Ronald, MaryAnn and Anita, just saved us a huge amount of work. We are very excited and impressed with the quality of their work from what we've seen. I think we can be assured that this is an example of excellence at it's best.

As you can see, the Durand Heritage Foundation provides a synergism. It facilitates in the sharing of information, skills and expertise. If each person would be working independent of each other and without any contact, it would be easy to get discouraged and lose site of the big picture.

I want to extend my sincere appreciation to Ronald, MaryAnn, and her sister, Anita, for undertaking this project.

As my social/psych. professor used to say, "The whole is larger than the sum of its parts"

The Durand Family Tree Database

by Roger Durand



Roger Durand instructs Marilyn Durand on data entry

This article is about the Durand Family Tree which is located in the Durand Foundation's web site at www.durandfoundation.com. hereafter call the "TREE". This is an introduction to the TREE. Subsequent articles will discuss the navigation of the TREE that is published on the web site. This article will be published on the site. When developed, instructions for adding to the TREE will also appear.

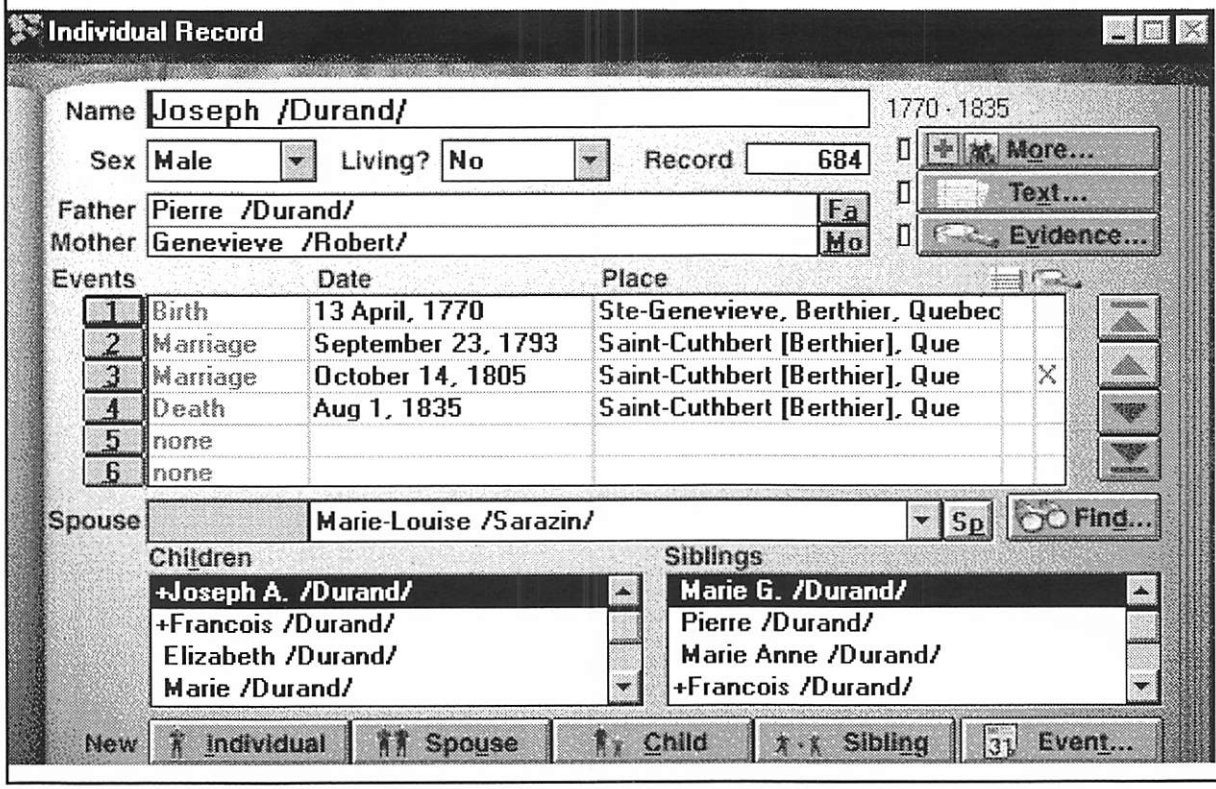
The TREE was generated by a genealogy database called the "Ultimate Family Tree" version 3.0 produced by The Learning Company. Information was gathered from several sources.

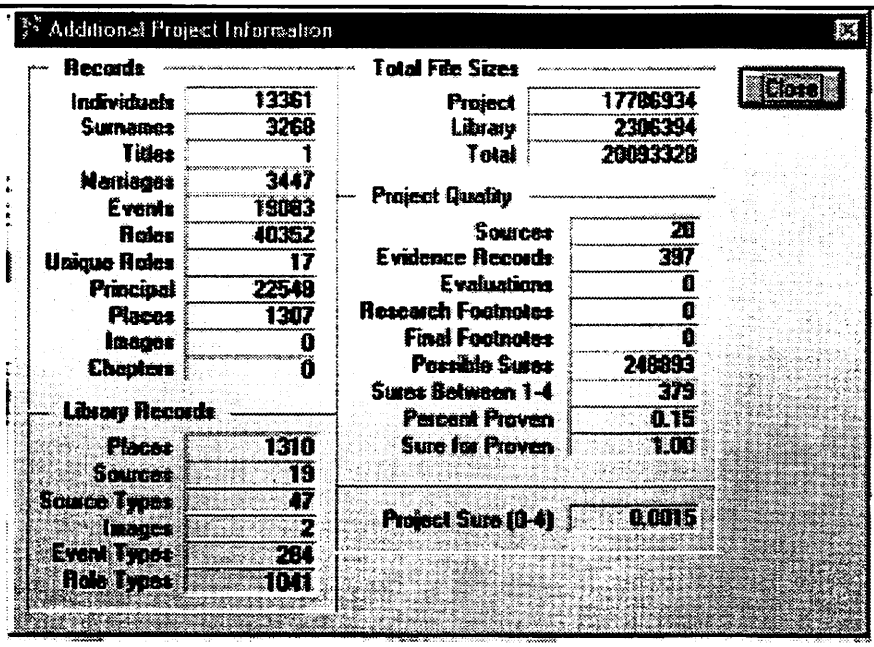
What is "Ultimate Family Tree"(UFT) software. This genealogy software began with a program called "Roots". I began using Roots in the early 90's and have followed its migration through several versions and name changes. Roots V, became "Family Gathering" and then the name was changed to it's present name "Ultimate Family Tree" Version 3.0.

Why use UFT and not some other software, such as "Family Tree Maker (FTM)"? While FTM is easier to use, it does not have some of the features that are important for such a large database as the Durand database. For instance, place names can be combined in UFT and reference numbers can be longer. Duplicate individuals can be combined easier in UFT. Documentation of facts is much more detailed in UFT. Reports are very similar in both programs but I think the web page report is better in UFT.

How big is the TREE? 13,361 individuals are in the database and it is growing. Richard Durand, for instance, has updated the Pierre Durand line and these names are being entered now by Marilyn Durand (see photo). There are 3268 different surnames and over 1300 different locations cited.

What sources were used to build the





TREE? The book Jean Durand et Sa Postérité was the primary source document. However, that book had only about 3,000 names. Each of the people in this 1954 book had a unique number, such as 164-114-6, which was a code that identified the person from Louis Durand, number 1. Beatrice Durand Derrick added hundreds of Francois Durand descendants that were not in the 1954 book and those names were added to the TREE. Edmund Durand did exhaustive work on the Nazaire Durand descendants and these were added. Other sources included work by the Thibodeau family, the book on Minnesota French-Canadians by Paul Lareau, and finally the book on Rice county French-Canadians by Ron Eustice.

How were the names entered and why? Child labor was used. Amy, Elizabeth, and David Durand, my children, all entered their share of names. Why? That's a long story that may be told at some later time.

Can I get a copy of the TREE database in UFT, FTM, or GED format for my own family's use? I could then add ancestors and branches that are neither Durand descendants nor ancestors but of interest to other members of my family?

We hope to offer this service as a feature (income generating) of the Durand Foundation in the future.

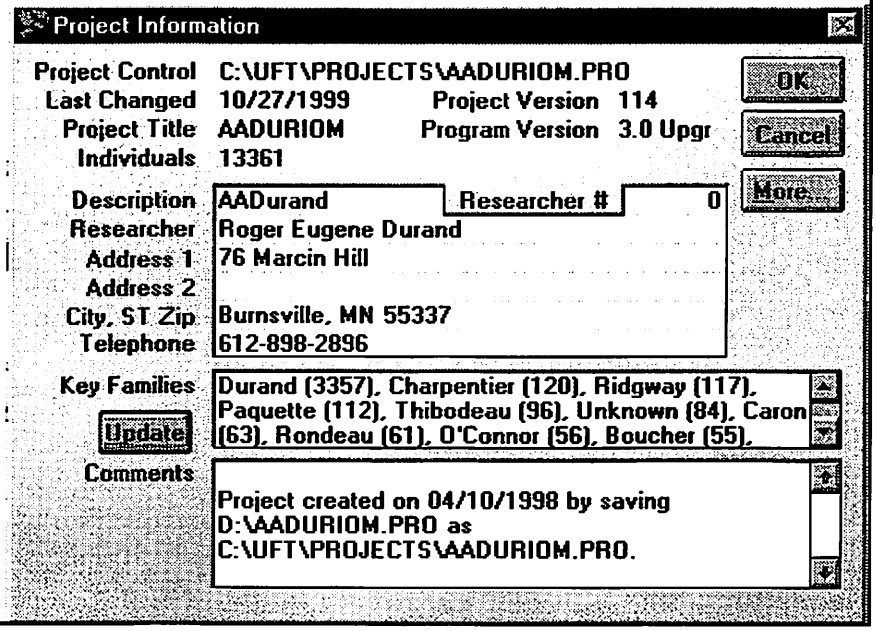
Who is keeping the tree current and how is that being done?

Richard, Marilyn, and Roger Durand are doing their best. As more and more branches of the family tree find our web site, we realize that a bit of organization is required.

We must develop nodes (family custodians) on the tree with responsibilities for managing updates. We may elect to do this by geographic area or, more likely, by position in the family tree. For instance, Roger Durand may be the responsible person for any Nazaire Durand descendant additions. He may elect to have subordinate people responsible for "subnodes" such as George Durand (one of Nazaire's sons) descendants, etc.

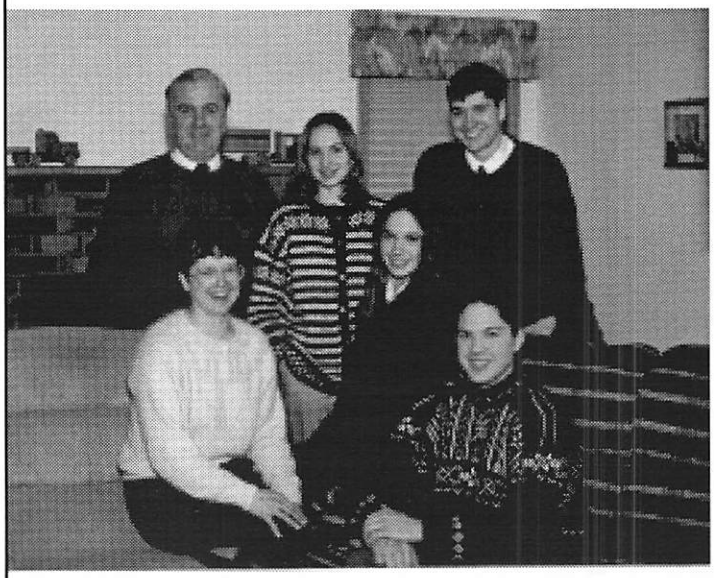
Future questions to be answered about the TREE.

Will it include ancestor lines other than those with Durand surnames?
Will it limit non-Durand surnames removed X generations from a Durand surname (sounds a bit "exclusive")?
Who are the "family custodians" for major nodes?
Will CDs, web downloads, etc, be offered for sale by the foundation?
How do we deal with privacy issues?
How can we streamline and standardize information gathering about individuals that are not included in the present TREE?



Happy Holidays!

By Mike Durand



Mike & Marilyn, Kevin, Darin, Annette and Susanne

What a great time of the year this is! This is the time when families join together to feast and celebrate, to exchange gifts and show our love and appreciation for one another. This past year, I have heard many heartwarming stories about past Christmases, and how during difficult times, when there wasn't any money to buy gifts, how this Uncle and Aunt or some other person saw to it that the children and families were provided gifts. I have heard stories about all the Christmas gifts being handmade. My Father used to tell me about one year when they didn't have any money for Christmas, that a huge box of gifts suddenly appeared on the front steps of our country house. My parents died, never knowing who the kind person (s) were who saw to it that our family was able to enjoy Christmas that year. I was also told a story about how my Grandparents Pierre and Marie Louise Durand, would bring children into their home in Northern WI, from an orphanage in St. Paul, MN each Christmas so that the children could experience a real Christmas. I also learned, that it was sometime later that two of their grandchildren, Irene and Bernadine Durand, (sisters) would later marry two of the guests, both brothers, Melvin and Warren Harris from the orphanage after they grew to adulthood. They had previously came to visit for Christmas.

Today, as we gather together, let us not forget where we came from. Let us count our blessings, and be thankful for our deep and rich family heritage. Let us share stories from our past and relay them to our children, before we lose them. Let us understand and appreciate the true meaning of Christmas.

During this past year and a half, together, we have built this organization together, and as I step back and realized all we have accomplished, seen all the pictures I never knew existed before, it leaves me almost breathless. But I know there is a lot more to accomplish and we have only just begun.

I would like to thank so many people who have contributed to our success. The list is too long though, their faces and works appear in the newsletters, and they know who they are. You do too. Thank-you!

We are now officially incorporated as the Durand Heritage Foundation Inc. in Minnesota. Our membership and readership as you can see is nationwide. We get messages sent to us from all over the world, South America, New Zealand, Canada and the West Indies, from people searching for a lost relative and their Durand heritage and in response to our web site. We have helped many people find lost relatives or branches from their family tree. I would like to share some of those stories with you, but space does not permit now, since it would be a newsletter in itself.

As you can see from this newsletter we have many, many projects in the works. All our efforts are strictly voluntary. We have members who have logged hundreds of hours on various projects, and have given their all to our efforts. Some of the new projects such as publishing a new Durand book require considerable expense. I would like to ask that you spend a few minutes reflecting on what you have contributed this past year. Was it fifteen dollars for a membership? And if it was, is this all you can or want to give? We have been fortunate to receive cash donations from a few members. Our membership has grown by over 250% this year.

We are in the process of applying for private non profit status with the Internal Revenue Service. At the present time, donations are not tax deductible. We hope to have the application submitted within the next few weeks. We have been told that the review process takes from 90-100 days. At such time, when we obtain the charitable, private, non profit status, your contributions will then be deductible. You may want to wait for this status to be obtained before you donate. Especially for sizeable donations.*

Have a joyous and blessed Christmas!

*The Durand Heritage Foundation does not offer tax advice. Check with your tax accountant, or financial advisor for specific tax advice. Individual cases may vary depending on your tax bracket.

Donations, Donations, Donations

By Mike Durand

There are many ways to donate. Let me give you some examples of what others have done so far. Roger Durand is in the process of donating all his work on the family tree to the Durand Heritage Foundation. This includes hundreds of hours of his work and his children's, "child labor" for which he paid them. We already have it posted at our web site. Details will be worked out later on value and consideration to Roger for his personal tax deduction. Richard Durand has likewise provided his update of the Pierre & Marie Durand branch to the Durand Heritage Foundation. Not a word has been mentioned by Richard about any consideration for all his work.

Others have donated great classical pictures to be scanned in and saved in our archives and included on pages eight and nine. And some have forwarded articles and documents which are a part of our family history and heritage. Still others have donated money.

Its amazing what some people have stored in old trunks, suitcases and boxes. All of this material doesn't do any good to others if it remains locked away and never sees the light of day. Its not necessary for us to keep the originals, you can keep them if you want, we just would like to scan the material in. We can however store the originals if you like, if you want to donate them . Since the Durand Heritage Foundation is now officially incorporated, a separate bank account has been opened. This year our focus will be on fundraising to support our various projects, publish books and the newsletter among other things.

The last impression I would ever want to leave you with is that you are somehow obligated to donate to the Durand Heritage Foundation. I would hope instead, that you would like to donate because you want to help preserve your great Durand heritage.

To donate and/or volunteer has got to be two of the greatest feelings that we can experience, because it warms the soul. It converts us from being self- centered and alone to being connected and energized. That energy is passed on and builds speed, like a snowball rolling down a mountain that accumulates more snow until it becomes bigger and bigger and goes faster and faster.

That's what happening with the Durand Heritage Foundation. We are accomplishing so much so fast that we need to make sure that we take care of this organization with our financial support. Give because you really want to give, and I can assure you that it will truly warm your soul.

Spring Board of Directors Meeting set for Sunday April 6th

The Spring Board of Directors meeting is scheduled for April 9th. Blanche Durand Hammer and her husband Marvin have graciously volunteered to host the meeting at their residence in Woodbury, MN.

Durand Family Reunion

The Pierre & Marie Durand branch of the family have their family reunion every three years, typically in July. At press time, a specific date has not been set as yet, but watch the Spring edition. Also we will post it on the web, in the Home Office section as soon as we receive the details.

Web site to be expanded

During the next few months all the great classical pictures you see on page eight and nine, plus many more, will be uploaded and posted in our archives. Also the updated family tree will probably be posted by February 1st, according to Roger Durand. We are also working on order forms to be posted on the web for ordering back issues of the newsletter and payment by credit card, or check, all on-line. This system will be secure and encrypted and should be operational by about the first of January.



Trip to Quebec

Want to go to Quebec, Canada in August? Better yet want to go there along with a family member or companion who speaks the French language? Blanche Durand Hammer, and Susanne Krasovich, both French speakers, plan to return there next August. No date has been set for sure yet, but it will probably coincide with the Durand Association meeting in Quebec. We may organize a tour. Watch the Spring edition for an update. Let someone know if your interested.

List of Main Contact People

This is a list of people who have assumed areas of responsibility in addition to the listing on page two.

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Maple Grove, MN 55369
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Volunteers Needed

We are looking for help in many different areas to assist us in our numerous on-going projects. Do you have special interests and skills that you would like to help out with? If so, contact anyone of the officers or one of the contact people listed above.

We are especially interested in finding more "classical pictures". But better yet is to record information about the life events surrounding the pictures. You don't have to write an article. Just jot down main points of information that you have. We can have someone take it from there.