

Joseph Pearen (1816-1898)
Mary Modeland (1818-1880)

The following was recorded in the family bible of Joseph Pearen, which is now in the possession of the descendants of Jonathan Fisher Pearen:

“Joseph, the son of John and Susanna Pearen, his wife, was born in the Parish of Beeralston, County of Devon, England, on the thirteenth day of March, One Thousand Eight Hundred and Sixteen. Emigrated to Canada, British North America, with other members of the family, in the spring of 1832, being the memorable year of the first cholera, from which pestilence God in mercy preserved us all. Praise the Lord, O my soul and forget not all his benefits.”

Also recorded in the same bible: “Mary Modeland emigrated with her parents to United States of America in 1825 and from thence to Canada in 1828”.

The marriage certificate of Joseph Pearen and Mary Modeland said: “I do hereby certify that on the eleventh day of November, in the year of our Lord , one thousand, eight hundred and forty-one, Joseph Pearen of the Township of Chinguacousy, in the Home District, and Mary Modeland were married by me, John Leven, Minister of the Wesleyan- Methodist Church in Canada, in the presence of John Modeland and Thomas Modeland, which same marriage was solemnized by Bannes.

Signed: John Leven
 Witnesses: John Modeland, Thomas Modeland.

The 1851 census for Ontario records that Joseph Pearen was a blacksmith, born in England, a Wesleyan Methodist, aged 34, with a one-story log house. His wife Mary, 34, was also born in England and a Wesleyan Methodist. Their children, Jonathan Fisher, 10, Mary Ann, 7, Hannah, 3, and Susannah, 1, were all born in Canada. They also had one servant. Gore of Toronto, Peel County, Jan. 1852, C976, p. 33.

The 1861 census of Ontario records that Joseph Pearen was a farmer, 43, born in England, a Wesleyan Methodist, with a one and a half story frame house. His wife Mary was born in England, a Wesleyan Methodist, and also aged 43. His son Jonathan was a labourer, 19, born in Upper Canada. The other children were Mary Ann, 16, Hanna, 13, Susanna, 10 and Sarah, 5, all born

in Canada. Joseph Pearen had 100 acres, a farm valued at \$6,000, machinery valued at \$220 and livestock valued at \$500. Enumeration District 3, Chinguacousy Twp., Peel County, Feb. 1861, C1063, p. 57

The 1871 census of Ontario records that Joseph Pearen, 53, was born in England of English origin, and was a Wesleyan Methodist and a blacksmith. His wife, Mary, 52, was also born in England of English origin and was a Wesleyan Methodist. Their children Hannah, 22, Susan, 19, and Sarah, 14, were born in Ontario. District No.4, Chinguacousy Twp., Peel County, C628, p. 51.

In the *Historical Atlas of Peel County, 1877* there is a reference to Joseph Pearen, a blacksmith, living at Concession 2, W., Lot 5. It says he settled there in 1834.

The 1881 census of Ontario records that Joseph Pearen, 63, was born in England of English origin. He was a blacksmith and a Methodist. Living with him were his daughter, Sarah, 24, and two grandchildren, by his son Jonathan Fisher Pearen, Franklin, 13, and Victoria, 11, all of whom were born in Ontario. Chinguacousy Twp, Peel Co., District 140, p14, C13252

Joseph Pearen had a blacksmith's shop in Gore of Toronto and appears to have made early farm equipment. According to his obituary, he joined the Methodist Church at about the time of his marriage. In 1856, he retired from business and bought a farm at Springbrook where he lived for several years.

“He was upright, kind, generous and cheerful, and being very fond of reading and travelling, had a well-stored mind. He was very benevolent, and those that received of his bounty felt that with him ‘it was more blessed to give than to receive’. He had no illness to speak of until over eighty years of age, when he was taken with Bright's disease, from which he suffered much, but bore it with great patience.”

Grace DeLong, Joseph & Mary's great grand daughter wrote the following.

Joseph Pearen was a blacksmith who learned the trade at 14 before the family emigrated to Canada. He and his two brothers set up business together in Brampton where they made wagons, sleighs and farm implements. He was largely self-taught, a great reader who kept a dictionary at his side. I have seen letters that he wrote which could only have been composed by a man familiar with the English classics. He and his wife are buried in the Brampton cemetery. They had one son and four daughters. Grandma was the eldest daughter, and

she used to tell how her father would read aloud to the family by candlelight. A new book was a joyful event for them. The Calders were extroverts and had a lot of natural ability but the family's interest in literature and education came from the Pearens. Mary-Ann Pearen Calder learned to read when she was five years old, she had a marvellous memory, always saw that the home was supplied with good reading material. She, in her 96th year, was reading the morning paper when she was stricken with her final stroke.

Joseph Pearen was a lover of classical literature and could quote poetry at great length. He was largely self-taught. Always had books and other good reading material in the home. Reading aloud by candlelight was the favourite recreation for the family. He spent a good deal of money on new books also, as well as the classics.

Grace DeLong

Thomas Modeland (1793-1868)
Ann Sparks (1797-1872)

Thomas and Mary Modeland emigrated in 1825 to Vermont. From there they moved, in 1828, to Chinguacousy, Canada and settled in Mayfield. According to Thomas's obituary:

"In 1825 he emigrated to Canada and settled in the then new township of Chinguacousy, when the part of the country now forming the County of Peel was an almost unbroken forest. Here he had to contend with many difficulties, and endure many privations, and none were more severely felt by him than the want of the means of grace, which he had enjoyed in his native land. He gladly, therefore, welcomed the first ministers who were sent as missionaries to what was then called the "Toronto Mission". As soon as a class was formed in his neighborhood, he was appointed leader, the duties of which office he performed with great faithfulness for many years. He reared a large family, who are nearly all respectable and consistent members of the Church which their father chose; and one of his grandsons, the Rev. James Pearen, of Elora, is in the Wesleyan ministry."

The 1851 census of Ontario records that Thomas Modeland, 59, was a farmer, born in England, a Wesleyan Methodist, with a log house and 150 acres. His wife, Ann, 56, was also a Wesleyan Methodist born in

England. Living with them was a widow, Mary Modeland, 80, [Thomas's mother] also a Wesleyan Methodist born in England. Their children, John and Elisa, both 29, were also born in England. Their son Thomas, 24, was born in the USA. Their children Joshua, 21, Emaline, 16, and John, 14, were born in Canada. Jan. 1852, Chinguacousy Twp., Peel County, District No. 2, C976, p. 115.

The 1861 census records that Thomas Modeland, 68, was a farmer, born in England, a Wesleyan Methodist, with a one story log house. His wife, Anne, 64, was also a Wesleyan Methodist born in England. Their son, George, 23, was a labourer born in Canada. Chinguacousy Twp., Peel Co., Enumeration District No. 5, C1063, P. 97.

Mary Modeland (1818-1880)
Baptismal and Registration Certificate
[Mary Modeland married Joseph Pearen in 1841]

Mary, the daughter of Thos. Modeland, minor, of the Chapley of Garrigill in the Parish of Alston, in the county of Cumberland, and of Mary his wife, who was the daughter of Jonathan and Ann Sparks, was born at Garrigill on the 13th day of June, in the year of our Lord, One Thousand Eight Hundred and Eighteen, at whose birth were present Ann Sparks and Thos. Modeland. The above mentioned Mary Modeland was solemnly baptised with water, in the name of the Father, the Son, and the Holy Ghost, on the fifth day of September, in the year of our Lord, One Thousand Eight Hundred and Eighteen, at Garrigill, by me, Wm. Scholfield.

We, the parents of the above named Mary Modeland, hereby attest the truth of the above Record of Birth of our said daughter.

Signed: Thomas Modeland (Father)
Mary Modeland (Mother)

Registered at the Methodist Register Office, No. 66 Paternoster Row, near St. Paul's Church, London, this twenty-fourth day of August, in the year of our Lord, One Thousand Eight Hundred and twenty by me: Thomas Blanchard, Registrar, Folio 92 No. 734.

MARY ANN PEAREN (1845-1941)
Alexander R. Calder (-)

The following article was originally printed on October 25, 1931 in The Fargo Forum (Fargo, North Dakota, USA).



At 19, Mrs. Alexander R. Calder, 818 Tenth av N, wore hoop skirts and was a belle of the community in Brampton, Ont. Today she is 86, a picturesque little lady who spends much of her time with flowers, sewing, and reading. The old time picture, taken in 1864, shows her on the arm of her brother, Jonathan. The other was snapped as she worked in her flower garden last summer.

With the following story, the lives of 30 North Dakota pioneer women have been told by the Fargo Forum in a series about what these mothers have done in the taming of the prairie. —The Editor

By ANGELA BOLYN

To the soft strains of "Star of the Evening, Beautiful Star," that come out of the ether in

one of those programs given over to old time memories, the curtain rises on a shadowy room illumined only by the dancing flames from an open fire. A young girl moves softly about lighting candles that stand in their brass holders. Her hoop skirts undulate, the candlelight picks out the tints in her hair, drawn into a coif at the nape of her neck and covered with a silken net. She pushes the horsehair sofa to a different angle, rearranges the bric-a-brac on the walnut whatnot, gives her tight fitting bodice a little twist and then seats herself before the burning logs. She is ready for the party and there must be no evidence of haste. The girl is Mary Ann Pearen, the time 1864, and the place, the living room of her parents' home in Brampton, Ont. She is now Mrs. Alexander R. Calder and lives with her daughter, Mrs. W. E. DeLong, at 818 Tenth Ave N, Fargo.

The music continues "Annie Laurie," "Nellie Gray," "Ben Bolt," and other old favourites. The heroine, having taken her cue on life's stage, moves through the eventful years with the grace and beauty given those with high purpose and vision. We watch with interest as events unfold.

The guests for the party begin to arrive and are received by Mary Ann and her brother, Jonathan, who is shown in the above picture with her. Her father and mother greet the young people and soon they are gathered about the melodeon, singing popular songs of the day. Games and charades follow and finally comes the "supper" of elaborate viands, painstakingly prepared.

At Tea Meetings

We see her at "tea meetings," as the annual church suppers given about Thanksgiving time are called. These are real events. Tables groan under burdens of everything known to good cooking. Women are slim and graceful. Their long full skirts sweep the floor. Following the dinner are the speeches, singing choruses and debates. Everyone is there. Mary Ann trips lightly about. The evening is pure magic to her.

At quilting parties her quick fingers do their share of dainty stitching, and her new gown is admired. The women, who pride themselves on keeping abreast of the times, speak of the Civil War raging in the "States," and the best writers of the day are discussed. Then comes the evening meal with the men invited and after a delightful evening, the journey home under the stars, for now romance enters her life.

Alexander R. Calder, a designer of monuments and other objects of decorative marble, woos her in the gallant manner of the period. They are married on Dec. 11, 1865, and go to Georgetown, Ontario, to live, later returning to Brampton. In her marriage she finds full expression for her talent of homemaking. Her house, like that of her parents, gathers into its spacious parlours the really worthwhile people. Four children are born to this happy union.

Come West to N. D.

The loss of her brother Jonathan by drowning is a tragic blow. The close confinement to a steadily growing business begins to tell on her husband's health and he gives it up to seek outdoor work. Going "west" into Dakota territory in 1883, he purchases from a brother, the "squatter rights" on a quarter section of land, three and a half miles north of what is now Osnabrock and 12 miles east of Langdon, in Cavalier county. A year later the family follows, bringing the household effects, including the organ, for Mary Ann Calder's idea of happiness for her family is a comfortable home. Coming by train to Neche, they spend two weeks with relatives while Mr. Calder hauls the furniture and provisions from Bathgate to the new home - a distance of 40 miles over an old Indian trail through the Pembina mountains via Walhalla and Olga. Then the night before Easter they all arrive at the little tar papered shanty and are unable to get inside because there is so much furniture. As it is turning bitterly cold they spend the night in a nearby claim shanty. It is impossible to get warm, although they sleep in their clothes and wraps under the blankets.

How strange to try to fit the furnishings from the home in Canada into such cramped quarters. There are no trees, roads, fences. Just the never ending plain with here and there a black patch where some other settler had broken the sod to plant his first field of grain. But in the fall they build a large addition to the shanty and dig a cellar. Still later a new home rises on the prairie, with the comforts and charm of the one in Canada. As many conveniences as the new country provides are added, from time to time.

Many similar shanties are scattered over the prairie, but there are no organizations, no church. Mr. and Mrs. Calder with two lively daughters, aged 17 and 15, and themselves in their early forties understand the needs of young people and convert their own home into a community center. There are few women in the country, and one of the kindest acts on the part of Mrs. Calder is the baking of bread for the bachelors. Each brings a sack of flour and when it is gone, he brings another. It is often a problem to find storage space for them. It is a common saying of the pioneers that "all roads lead to Calder's." Mrs. Calder's hospitality, good cooking, spotless house and calm and cheerful disposition help to keep alive in many a discouraged heart the meaning and the ideal of real home life.

Church Organized

From these gatherings in the different homes, spring two organizations; a literary society and a church. The literary society, aside from reading good literature, promotes temperance and prohibition. The first church services are held in the Calder home. Life is a bit brighter because of the simple service. Later, both Catholics and Protestants join in erecting a little log structure. Settlers take their axes, saws and teams and go 40 miles for the logs.

The women cook while the building is being erected. It is an event worthy of their greatest effort. The church is named for Rosa Lake, but the lake long since has disappeared. Its bed now is a wheat field.

The winter of 1900 brought an influenza

epidemic and this clear visioned mother is called upon to bear her greatest sorrow. Mr. Calder, never rugged, is stricken in January, passing on in June. Always the closest of companions, this separation is hard to bear. Added to her sorrow, there is the double responsibility of the younger children and the problem of managing the farm. The two older daughters are happily married, and they offer help and advice. The prairie has cast its magic spell, and as she looks on the home they have won from the West, she decides to remain. She takes out citizenship papers and files on an adjoining claim in her own name.

Leads Active Life

As we watch, the next 40 years roll quickly by. There are the grandchildren as well the home and all its fine traditions. Since leaving the farm she lives with the different children, but most of her time is spent with Mrs. DeLong. While never an active leader in public affairs, she is progressive in her thinking. Her fine cooking and needlework are still practiced. She has pieced nine quilts since her 82nd birthday. Hours are spent each day in reading. And her love of flowers is still a passion with her. We lower the curtain as she stands amid them, a pioneer mother whose life must ever be an inspiration to all who come in contact with her vivid personality.

We hasten back stage for more information. Her mother was Mary Modeland of Cumberland County, England, and her father, Joseph Pearen, from Devonshire, was a worker in iron.

When she was five years old, Mary Ann could sew, knit and read. At the age of 11, she made a sampler, whose exquisite stitches are a challenge to any adult today. In a private school she was taught more sewing, manners and music. As a tiny child she wore pantalettes and long full dresses. She was born March 27, 1845, near Toronto. She had three sisters and one brother. Her four children are Mrs. Etta L. Walsh, Hubbard, Iowa; Mrs. W. E. DeLong, (Ellen J.) Fargo; Mrs. W. J. McAllen, (Susie M.) Minot, deceased; and Lorin E. Calder, Moose Jaw,

Sask.

There are 12 grandchildren: Mrs Gus Boeke, Hubbard, Iowa; Irene C. Walsh, New York City; Dr. James C. Walsh, Evanston, Ill.; Grace DeLong, state home demonstration leader at the North Dakota Agricultural College; Howard A. DeLong, Gloversville, N.Y., artist and singer; S.C. Winnifred, Edith, Paul and Walter McAllen, Minot. Deeply interested in all her grandchildren, perhaps the work Grace DeLong is doing touches her most deeply. In it she sees the demonstration of homemaking and all it can mean given to those who still are carving their future out of the great prairies.

Experiences during pioneer days in North Dakota are vividly recalled by Mrs. Alexander R. Calder and she finds much pleasure in relating them. Mrs. Calder, who celebrated her 95th birthday during the past week, makes her home here with a daughter, Mrs. W. E. DeLong, 1136 Eighth St. N. Mrs Calder has maintained an active interest in all phases of life and because of this has found many satisfactions.

BORN IN CANADA

Mrs. Calder was Mary Ann Pearen, daughter of Mr. and Mrs. Joseph Pearen, and she was born near Toronto, Ont., March 27, 1845. She spent her girlhood and early married life in her native Canada and came to North Dakota in 1884. Her husband, whom she married on Dec. 11, 1865, had been engaged in business at Brampton, Ont., but in caring for his rapidly growing business his health began to fail and the journey to the North Dakota plains was undertaken in the hope the change would benefit him. He came to the state in 1883 and the family followed the next year. They homesteaded near Osnabrock in Cavalier county.

Mrs. Calder's hospitality, her cheerful disposition, and her spotless home were known throughout the community and many other homes soon came to be modelled upon the pattern Mrs. Calder had set. She was the

inspiration that helped to keep alive in many a discouraged heart the meaning and ideal of a real home life.

CHURCH, SOCIETY FOUNDED

From the gatherings in the Calder home two organizations sprang, a literary society and a church. The first church service was held in the Calder home and later a log shanty church was built, all the men participating in the project, while the women gathered to cook the food for the men.

Following Mr. Calder's death in 1900, Mrs. Calder filed on an adjoining homestead and added it to the farm upon which the family had spent so many happy and fruitful years.

Mrs. Calder has two other children, Mrs. Etta Walsh of Hubbard, Iowa, and Lorin E. Calder of Moose Jaw, Sask. A daughter, Mrs. W.J. McAllen, died a few years ago at Minot. There are 12 grandchildren.

March 31, 1940

MRS. CALDER IS DEAD AT 95

Mrs. Alexander Calder, 95, who came to Dakota Territory in 1884, died at the home of her daughter, Mrs. W.E. DeLong, 1136 Eighth St N, Wednesday night.

Born Mary Ann Pearen near Toronto, Ont., March 27, 1845, Mrs. Calder spent her girlhood and early married life in Canada and came to the United States in 1884. Her husband, to whom she was married Dec. 28, 1865, had been in business at Brampton, Ont. His health began to fail and the trip to Dakota territory was made in the hope that the change would benefit him.

The couple settled on a homestead near Osnabrock in Cavalier county. Mrs. Calder's hospitality, her cheerful disposition and her spotless home were well known throughout the community and many other homes were modeled after it.

From gatherings in the Calder home during the early days two organizations came into

being, a literary society and a church. The first church services were held in the home.

In 1890 Mr. Calder died during an influenza epidemic. Later Mrs. Calder filed on an adjoining homestead and added it to the family farm.

After leaving the farm, Mrs. Calder lived with her daughters, most of the time with Mrs. DeLong and her granddaughter, Grace DeLong, state home demonstration leader. They lived in Grand Forks several years before coming to Fargo.

Besides Mrs. DeLong there is another daughter, Mrs Etta Walsh of Hubbard, Iowa, and a son, Lorin E. Calder of Moose Jaw, Sask. There are 12 grandchildren and two great grandchildren.

(Fargo N.D 2 Jan 1941)
