

The World of Joseph Fielding: Chapter 3

Immigration from England to the New World

World events in the late 18th and early 19th centuries opened the door for the settling of Upper Canada. Many new settlements were thriving by the time the missionary Parley P. Pratt arrived in Toronto in 1836. This is where Joseph, Mary and Mercy Fielding, as well as John and Leonora Cannon Taylor were introduced to The Church of Jesus Christ of Latter-day Saints.

France controlled all of Canada until the end of the Seven Years

War in 1763, a war which involved most of the major powers in Europe. Known as the French and Indian War in North America, Great Britain gained much of eastern Canada by defeating the challenges of the French and their Native American allies, greatly strengthening England's hold in the New World.

After the American Revolution two decades later, thousands of Loyalists who had supported King George III felt it prudent to leave the United States. They found welcome refuge in Upper Canada, a province created from Lower Canada in 1791 specifically for these Loyalists. Upper Canada, higher in altitude than the north, and bordering along the Great Lakes in relative close proximity to the United States to the south, developed into a decidedly British community.

Lower Canada, farther north along the St. Lawrence River where it flowed into the Atlantic Ocean, remained culturally French and Catholic, although subject to British law.

Newark, a small town on the southern coast of Lake Ontario, was the first capital of the new province. By 1793 the capital had moved to Toronto on the northern shore, its natural harbor being deemed more defensible from the Americans who were still aggressive after the Revolution. A garrison established at Fort York protected the nearby settlement of Toronto, the name of which was changed to York, but reverted back to Toronto in 1834.

During the 18th century, rivers and lakes were prime means of transportation throughout North America, not just for explorers and travelers, but for the movement of commerce. During the nineteenth century, the Great Lakes, comprising a fifth of the world's fresh water supply, were connected to the Gulf of Mexico and the Atlantic Ocean by a series of rivers and man-made canals.



At the end of the French and Indian War in 1763, France ceded all of its northern territory in the New World to England. Napoleon sold his remaining claim in 1803, known as the Louisiana Purchase. In the 1830s, many emigrants from England, including the Fielding siblings, emigrated to Toronto.

Supplies coming via the Atlantic Ocean could be moved southwest along the St. Lawrence River to Toronto where a ninety-mile portage route connected Lake Ontario and Lake Huron. This overland portion of the route bypassed the treacherous falls at Niagara but still allowed access to the continental interior via Lake Superior.



Access to the interior from Toronto made the city a critical location for the British to hold.

As a result, Toronto became the front line of skirmishes between the Americans and British and was a location worth acquiring and defending. Access to Lake Erie and Lake Ontario could be controlled through Toronto.

The War of 1812

Not surprisingly, American forces sought to capture Toronto during the War of 1812. This war, initiated by the Americans, was fought against England in a successful attempt to stop the British from illegally impressing American sea merchants into service in the Royal Navy. In addition, the Americans used this opportunity to break the alliance between England and the Native Americans, who were armed by the British and were easily incited against the spread of American settlement west.



Shawnee chief Tecumseh allied his tribes with the British but did not survive the war.



General William Henry Harrison won several battles in the War of 1812, leading his troops against Tecumseh in 1813.

The front of the War of 1812 was widespread. In Indiana, Brigadier General William Henry Harrison fought Tecumseh, an influential Shawnee leader who had allied with the British. General Harrison's fame grew after his success in this battle and others, and he later became president of the United States.

In 1813, with ice on the St. Lawrence River preventing needed support from the British Navy, Americans staged their troops at Sackett's Harbor on the western edge of Lake Ontario in New York. In April they attacked Fort York. A severe battle ensued where the American commander, Zebulon Pike, well known for his explorations in the west, was killed.

However, the assault was successful; the Americans held the fort and burned the surrounding area. Toward the end of the two-year war, the British recaptured Fort York, but the treaty, signed in Belgium, forbade the British to continue arming the Native Americans. This treaty paved the way for America's westward expansion.

The Erie Canal



Egbert Grandin's printing shop in Palmyra backed up to the newly-built Erie Canal. The press, which would print the Book of Mormon, was delivered along this waterway.

Construction of the Erie Canal began in 1817. Ultimately, it would connect Lake Erie along the western edge of the frontier with the Hudson River to the east and on to the Atlantic Ocean through New York City, completely bypassing the St. Lawrence River to the north. Supplies and merchandise were transported along the canal even before its completion in 1825. The publisher Egbert Grandin, in Palmyra, New York, purchased a printing press which was shipped to his printing office via the Erie Canal in 1829. Mr. Grandin constructed a special hoist to lift the fifteen-hundred-pound press off the barge into the shop. This printing press was used later in the year to print *The Book of Mormon*, Mr. Grandin's first large printing job.¹

New communities sprang up at the western edge of New York's Mohawk Valley, which had become a thoroughfare for settlers since the Revolution. With the native population calmed after the war, the shores around Lake Ontario, north in Upper Canada and south in New York and Pennsylvania, were ripe for settlement. The area surrounding Toronto grew as immigrants built farms and labored in new industries. The westward expansion the British had hoped to prevent instead provided a productive environment for the growth of Toronto.

Toronto

The Toronto harbor is sheltered by a natural peninsula. During wartime, this held a strategic advantage for ships. In peacetime, it became a haven for commerce. The old fort, which carried the name Toronto bestowed by the French, was west of the harbor near the River Humber, which abounded with salmon and other fish.² By 1832, homes were built for families, in addition to barracks for soldiers and other military housing which had been in place for decades. Two weekly newspapers were published, and farmers from the surrounding areas brought abundant produce to markets in town.



This woodcut, created in 1835, illustrates a Toronto setting along the harbor which the Fielding siblings would have seen.



An early scene of the Toronto Harbor seen from the peninsula.



The natural peninsula which protected its harbor made Toronto a strategic location.



This view looks east along King Street. St. James Church is near the center, with the court house on the far left.



City buildings included a parliament house and a home for the lieutenant governor.



Upper Canada College was comprised of five brick buildings. The center building held classrooms. The other four buildings were the residences of professors and students.



The Toronto Ontario Temple was dedicated in 1990.



The Toronto Ontario Temple is 22 miles from the harbor.

Isaac Russell, Future LDS Missionary

The large family of William Russell included thirteen children. His family left England in 1817 and settled in Toronto. Upon arriving in Canada, William apprenticed his youngest son Isaac³ to Robert Petch, a cabinet maker and the husband of his daughter Elizabeth.



Isaac Russell emigrated from England to Toronto in 1817.

In 1829 Isaac married Mary Walton. Her widowed father John had brought Mary and her brother to Upper Canada, also in 1817. John Walton, who turned to silver prospecting in the New World, drowned in 1821 when his canoe overturned during a storm.

About 1830, Isaac and Mary purchased a property in downtown Toronto on Victoria Street, not far from the harbor and only a few blocks from a Methodist chapel on Adelaide Street.⁴ Isaac built a home sufficiently large enough for his wife and future family and later invited his aged parents to live with them. The family members were devout Methodists, and Isaac, well-respected by his peers, was a class leader in his congregation.

John Snider, LDS Convert and Missionary

Another family in the Toronto area was that of John Snider. His great-grandfather had emigrated from Germany to Philadelphia where his grandfather and father had been born. John's mother and her family were Canadian by birth. During the American Revolution, the Snider family remained loyal to King George, the German king on the English throne. As a result, the Sniders felt it expedient to relocate to New Brunswick where John was born.

Opportunities abounded in the capital of Upper Canada, and John's father moved his family to Toronto after the War of 1812.⁵ John was a man of strong religious sentiments who in 1822 married a like-minded woman, Mary Heron, also a Canadian. Their four children were born in Toronto.

Leonora Cannon, LDS Convert and Pioneer

In 1830, Lord Aylmer, a hero of the Napoleonic wars, arrived in Toronto as the Lieutenant Governor of Lower Canada. He was accompanied by his wife, the Lady Louisa Anne Aylmer. The new lieutenant governor invited his private secretary, Mr. Mason, to bring his family on this



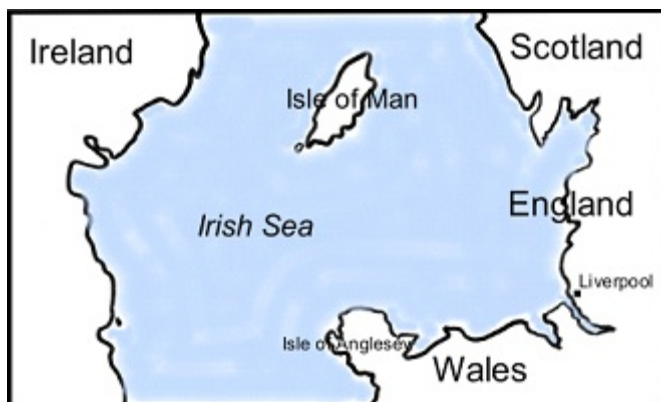
Lady Aylmer

assignment to Toronto. However, the Mason's daughter was unwilling to accompany them unless her friend and companion, Leonora Cannon, could go as a member of the family.⁶

Leonora Cannon had lived in prominent households as a companion or servant since she was fourteen. Her father George had made his career on the sea and raised his family in the Isle of Man.



Lord Aylmer was appointed the commander of the British military forces in North America.



Traders such as George Cannon operated freely in the Irish Sea, selling goods along the coasts.

This island, off the west coast of England in the Irish Sea, had suffered its own share of invasions, with rulers from Norway and Scotland using the island as a pawn in their greater plans.

For millennia, the primary means of travel and communication was not overland, but over water. Ships moved passengers, cargo and information. Small ships filled the Irish Sea and sailed between the innumerable ports along the Scottish, Irish, Welsh and English coasts.

The Isle of Man was the center of this activity, as shipping to and from the island was much more profitable than farming. While England had export tariffs on wool, the Isle of Man deemed it legal to import or trade anything on their coasts without tariffs. This significant detail allowed smugglers in the Irish Sea to operate openly as traders.⁷ The Manx had no need to smuggle goods to their island, as there were no laws against it, nor any penalties for importing or later reselling.

Captain George Cannon, Father of LDS Converts, Dies in a Mutiny

Captain Cannon operated out of Peel on the western side of the Manx island, away from England. A biographer wrote:

To this period belongs a noticeable architectural feature of so many of the residences of Peel. The town was in fact a storehouse magazine for foreign skippers to deposit vast quantities of East Indian and other goods that were then carried away by the smaller Manx vessels into Scotland, England, and Wales. A writer of those times commented on ‘the strange delight’ the inhabitants took in ‘subterraneous dwellings’; there was hardly a building that had not ‘at least an equal number of rooms below ground as above it.’ Captain Cannon’s house, still standing, was one thus constructed. . . . Today are still to be seen the large cellar windows through which the casks of smuggled wine and bales of goods were lowered into their place of storage in his roomy basement.⁸

By the late 18th century, the Isle of Man was ruled by England, and Captain Cannon’s business grew from trading goods, to shipping slaves, to finally serving in the employ of the king’s royal service as a shipper. He died at the hands of his crew during a mutiny in 1811, leaving Leonora’s mother, also named Leonora, with seven children, including a baby of two months.



As a teenager, Leonora Cannon worked as a servant at Castle Rush on the southern tip of the Isle of Man .



A sign on this building reads “Captain Cannon’s House.” The upper floors are condos. A shop is at street level, with the basement holding another. Photo courtesy of Bob Cannon.

George Cannon’s widow was forced to rent out their spacious home while fourteen-year-old Leonora worked as a servant in the English home of a wealthy woman. This period brought her enough experience that she was able to work as a servant in the governor’s household and live in Castle Rush, twenty miles from Peel at the southern tip of the Isle of Man. This imposing castle, built in the eleventh century by the Norse, had served as the residence of Manx governors for three centuries.



Lieutenant Governor Cornelius Smelt, a widower with a second family, ruled the Isle of Man.

Cornelius Smelt, an officer in the British Royal Army from Yorkshire, governed the Island for almost thirty years and was known as a benevolent administrator. While in the service of the governor’s family, Leonora “met with many distinguished people from England.”⁹

Leonora’s mother died in 1823, when Leonora was twenty-six, about the same age as Joseph Fielding. A younger brother died a few months later. Two other brothers sought their fortunes in Australia. Likely about this time, Leonora became the companion to the Mason’s daughter.

George and Ann Cannon, Soon to be LDS Converts, Settle in Liverpool

Leonora’s older brother George married in 1825 and settled in Liverpool where he and his wife Ann Quayle began raising a family. Their first son, born in 1827, was named George after his father and grandfather. Later in life this son took his mother’s maiden name of Quayle as his middle name.¹⁰ Leonora’s younger sister Ann married and also settled in Liverpool.

In 1830, when Leonora was thirty-four, she received the request from the Mason family to accompany their family to Upper Canada. While at first interested in going to North America, Leonora hesitated and eventually declined. Her reasons would likely be similar to decisions any of us might make today and surely involved the consideration of her older brother. She might have also been involved in a romantic relationship.¹¹

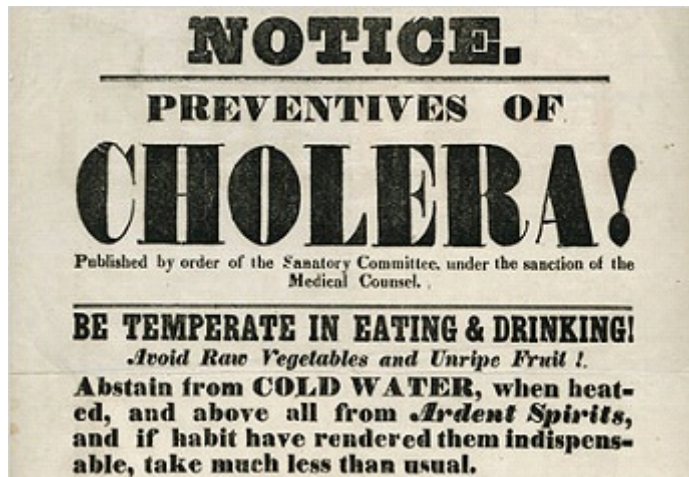
While Toronto was part of the vast British empire, it was still a frontier and was in stark contrast to the long-standing civilization to which Leonora was accustomed.

Worldwide Cholera Epidemic

In the late 1820s a cholera pandemic spread west from Asia and the Middle East.¹² Improved global trade and transportation created by the industrial age was a major factor of the spread of the disease.

By 1830 the plague had severely impacted Moscow, Berlin, Warsaw and Hamburg. Even a *cordon sanitaire* enforced by heavily armed French troops could not prevent the plague from reaching Paris where thirteen thousand people died.

Cholera still kills millions today in underdeveloped countries where clean water is an issue, but at the time, preventative measures were unknown, and many believed the source was uncooked vegetables, unripened fruit or cold water. One prevailing theory was that cholera was caused by a miasma, or airs in the night which arose from rotten food or contaminated soil.¹³



The cause of cholera in the 1830s was not understood.

John Goodso, Soon-to-be LDS Convert and Missionary

The deadly plague reached London in 1831 where John Goodson, a highly-trained organist, pianist and vocalist, lost both his parents and an infant daughter. The plague then spread to the northern reaches of England. John Goodson and his wife were among the thousands who left England in 1832 for the New World where it was believed that the Atlantic Ocean would be a formidable barrier against the disease.

Cholera reached Bedford in 1832. The mayor issued orders for all homes to be cleaned and windows to be closed at night. He also asked that the residents avoid salads.¹⁴

Leonora Cannon Emigrates to America

After a delay of two years, the Masons again pressed Leonora to go to Toronto. It appears that by this time the Mason family was already in Canada, so likely their encouragement came from across the Atlantic.¹⁵ Mr. Mason promised Leonora that if for any reason she wanted to return to the British Isles, he would assist her. During this time Leonora had a dream in which she felt directed to leave for Toronto. The cholera epidemic might have been a factor in her decision.

Leonora kept a small diary of her voyage across the Atlantic.¹⁶ She left the Douglas port on the Isle of Man in early May of 1832 and sailed to Liverpool, a distance of about eighty miles where she likely stayed with her older brother George in Liverpool. A few days later she boarded the sailing ship *Birmingham*. She wrote, "The accommodations were excellent," and stated that the few ladies on board each had their own state cabin. She named Mr. and Mrs. Rowan, traveling

companions who were very kind to her.

On the second day of her voyage, Leonora wrote that while walking on the deck, the ship passed Holyhead, the last British city she would see as the *Birmingham* sailed past Anglesey Island.

Leonora made it a point to walk on the deck as much as possible. She had brought several books and religious tracts with her in addition to her Bible, and she often sat on the deck or in her cabin and read. One book was *Pilgrim's Progress*, which was written a century and a half earlier by John Bunyan, who was from Bedfordshire, future home of the Fieldings. Mr. Bunyan was a dissenter from the Church of England and the book is an allegory of a Christian's path to salvation. Leonora cared so deeply about religion that during the trip a fellow passenger asked if she was a missionary.



John Bunyan, the well-known Christian author, was from Bedford.

Leonora prayed often, frequently pleading for relief from sea sickness. She brought her sewing kit with her and wrote about putting trim on the cuffs of some sleeves and an apron. She mended a coat for Mr. Rowan. She described the steward ringing a bell to wake the state cabin passengers at 6:30 a.m. She met her companions for breakfast at 7:30.

Leonora mentioned a "Dear Friend" who was now "far behind." However, she was "looking forward with hope to our meeting to part no more." She wrote that she "wept [herself] to sleep" after thinking about him. No more was mentioned of this man, but perhaps she believed he would meet her in Toronto where they would marry. She also thought of her siblings. "I can not think of them without fretting. O my Father guard and keep them under thy Almighty Wings more and for each into thy care and keeping I commit my Body and Soul Amen." Possibly Leonora did not realize that she wouldn't see her brother George until he emigrated to America ten years later.

A young woman died during the voyage and was buried "in the Deep," and Leonora began to fear that she, too, would die before reaching her destination. A few days later a storm arose. The winds were "contrary for nine Days, [with] things tumbling about. . . . I could not rise but lay pleading with the Lord." Leonora wondered if she "would meet Death," when she suddenly "felt such Joy and peace in my soul, I can not describe it, and began to praise the Lord for a pure salvation." After that spiritual event she sat on the deck and watched "the Sea, like Mountains round about," and she was not afraid. "I know who holds Firm under his control and his care," she wrote. "I am safe."

At the end of May, the ship passed the coast of Newfoundland. Leonora saw "numbers of Birds about on the Water" and later saw "two large pieces of Ice pass the Ship, one on each side." She saw a "number of porpoises playing about today." This was after an incident where the ship rocked and "Chair and I tumbled after each other."

On Sunday the 10th of June, Leonora saw land for the first time in four weeks. "I cannot describe

the beauty of the entrance to New York. It is a beautiful bay surrounded by Land covered with Trees and Houses painted all colors on one side in Statton Island.” From Staten Island, Leonora and her party boarded a steam packet for the fifteen mile trip to New York Island where they

spent the night at a hotel on Broad Street. At that time the area was known as the Bunkers, named after the hotel where they stayed. Leonora attended a Thursday night church meeting where she “met several Manx People.”



In 1832, Leonora Cannon kept a journal of her journey to Canada via the Mohawk River and the Erie Canal, which were often side by side.

Friday morning, her group boarded a large steamship “with four chimneys.” As the boat powered along the Hudson River, Leonora wrote that the views were the “most lovely I ever saw.” They had lunch in a room on the vessel so large it

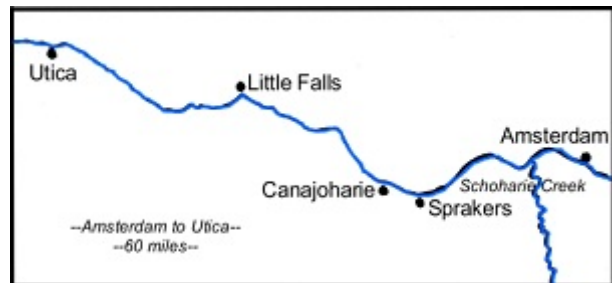
would have held many more people. Upon arriving in Albany, one hundred and fifty miles upriver, they disembarked and spent the night at America’s Hotel. Leonora said that Albany was “fine old town.”

Leonora then described her journey over the next few days traveling by boat or barge along the Mohawk River and the Erie Canal. For much of the way, the two bodies of water were alongside each other.



A lock at Little Falls required that the passengers disembark.

Leonora and her party ate meals and slept on their boat, but it is not clear if she was on the canal or the river. Their vessel took them past Amsterdam, Schoharie Creek, then Sprakers and Canajoharie.



In describing the beauty of her trip, part of it at night, in barges, and pulled by mules, Leonora named the towns.

At Little Falls, which they reached at 3 a.m., the passengers disembarked and walked past the falls while their vessel was raised via locks. At one point along the water, a cross bridge was so low they “were obliged to lie down” on the deck so the boat could pass beneath.¹⁷

Traveling along the Erie Canal, silent in the night with no steam-driven engine, Leonora was deeply moved by the sight:

I think I never read of so Beautiful a sight as we saw last Night, the Boat was gliding along on a Canal, the Water level with the bank on each side. On the left there was a Mill covered with Trees, a great Weight almost perpendicular, the Moon shining above it. On the Right it seemed enclosed with Hills at a distance. Above them were clouds and the most beautiful lightning glanced out every moment, the Ground in every direction was covered with fire flies that looked on the ground and in the trees like Diamonds. Every few Minutes there was Thunder heard at a distance, we passed several Boats with Large

Lanterns and reflectors to them. They come so quiet it is necessary to have them, or they might run foul of each other. Each Boat has three Horses and go at the rate of five miles or More.

Upon reaching Utica, Leonora's journal abruptly ended. At that point she likely traveled along the Oswego Canal, where she then would have crossed Lake Ontario to Toronto, her new home. There Leonora soon joined with the Methodist Church.

Chapter 3 Endnotes, Pages 44-55:

1. From Gutenberg to Grandin: Tracing the Development of the Printing Press, by Keith J. Wilson, found online at BYU's Religions Studies Center.

2. Much of the information and pictures I have about Toronto at this time period came from Toronto to 1918: An Illustrated History, by James Maurice Stockford Careless, Toronto: 1984, held at BYU.

3. Information about Isaac Russell came from three primary sources. Two are well-written biographies by his sons, George and Samuel Russell. A third source was an article written by Scott C. Esplin, "Remembering the Impact of British Missionary Isaac Russell," in *Regional Studies in Latter-day Saint Church History: The British Isles*, ed. Cynthia Doxey, Robert C. Freeman, Richard Neitzel Holzappel, and Dennis A. Wright, Provo, UT: Religious Studies Center, Brigham Young University, 2007, 1–20. BYU has a wonderful collection of letters associated with the family of Isaac Russell, which begin in 1831 and continue through decades after his death. This collection includes original letters by Heber C. Kimball, Parley P. Pratt, and Orson Hyde, which a researcher can hold in her hands.

4. Samuel Russell's biography of his father stated that Isaac "bought a lot and built him a house near the east side of Victoria Street some two or three blocks north of Adelaide Street. . . ." *The Methodist Churches of Toronto: A History of the Methodist Denomination and its Churches in York and Toronto*, by Thomas Edward Champion, Toronto: 1899, page 16, states that in 1833, "A new church building was then soon to be erected, a site therefore having been procured on Newgate Street, now Adelaide, nearly opposite the present post office. The building was ready for occupancy in 1833. The Rev. Alexander Irvine was the last minister in the old frame church, and was the first in the new one, which was a substantial and commodious brick one..." I have assumed that the two chapels were in close proximity to each other.

5. John Snider's father's lineage appears to be decidedly American for several generations, with ancestors born in Vermont and Maryland, in addition to Philadelphia. His mother's family seem to all have been from New Brunswick, which apparently influenced John's father's leanings toward the Loyalist cause. I looked at the births of children in the family to determine when they settled in Toronto. John's oldest brother's first son was born in York in 1816. I have guessed that after the War of 1812 the family moved to Toronto.

6. Much of the information about Leonora Cannon came from the Cannon Family Historical Treasury, edited by Beatrice Cannon Evans and Janath Russell Cannon and published by the George Cannon Family Association in 1967. These details from Leonora's early life were on pages 32-33. I am a descendant of Leonora's brother, George, known to descendants in the first generation or two as "The Immigrant."

7. *A Brief History of the Isle of Man*, by Sarah Goodwins, Longton Books, Sutton, Surrey, 2011, pages 50 and 75. My cousin Annette Randall Haws bought this book for me after her visit to the Isle of Man in 2013. I was delighted to find this information which surely applied to Captain Cannon. Ms. Goodwins concluded a paragraph on ocean-travel by stating, "Nothing which could go by water was carried by land, and the island offered a convenient stopping-off point in the centre of a sea cross-crossed by trading vessels. In the fourteenth century, Mann was about as isolated as Gatwick Airport." In her paragraph about smuggling she wrote, "Smuggling, rife in England since the imposition of a tax on wool exports in 1275. . . was simply unknown on Mann. [Their governing body] decided that it was legal to import any commodity which could be resold. Consequently there was no need to smuggle anything into the island. Because of the difference in the tax laws, smuggling into England and Scotland was honest trade on

Mann and virtually every Manx family had some involvement with it. Smuggling is the illegal acquisition of goods by importation, while piracy is the illegal acquisition of goods by seizure. It's doubtful whether a good Manxman . . . would really consider them very different."

8.Cannon Family Historical Treasury, page 15.

9.The Life of John Taylor, by B. H. Roberts, Salt Lake City: 1890, pages 29 and 30 contains details about Leonora's early life.

10.George Quayle Cannon was christened George Cannon in St. Peter's Cathedral on January 28th, 1827. His name on the record of the ship *Sidney* when he crossed the Atlantic in 1842 was "George Cannon, Jun." He took his mother's maiden name of Quayle while living in California during the Gold Rush to different himself from another miner who shared his name.

11.The Leonora Cannon Taylor Diaries are part of the larger John Taylor Collection. This appears to be a volume which might have originally included more pages. It is held at the LDS Church History Library as MS D 2935, Box 2, Folder 13 and is digitally available. During her voyage to America, Leonora wrote, "I thought much of my Dear Friend, and America means left far behind but looking forward with hope to our meeting to part no more. I wept myself to sleep and blessed be God I awoke in the Morning refreshed praise the Lord oh! My Soul and all within bless his Holy Name Amen."

12.An excellent paper on the 1832 cholera pandemic can be found at <http://www.stanford.edu/dept/HPS/154/May13RosenbergP1to98.pdf>. I originally researched and wrote this biography of Joseph Fielding between 2012 and 2016, completely unaware that a global pandemic lay in my own future. I am proofreading this, hopefully for the last time, in the spring of 2021.

13.Wikipedia states that the word miasma came from the Greek word for pollution and is related to the word for malaria.

14.History of Bedfordshire, page 485.

15.Leonora Cannon Taylor Diaries. Leonora named her traveling companions, and the Masons were not on board, indicating they were already in Toronto.

16.Leonora Cannon Taylor Diaries.

17.I worked hard to decipher Leonora's writing and intent in her journal. I am fortunate to have a son, Steve, and his wife Janet, who currently live in Schenectady. Janet's parents and grandparents have lived in this area of New York for decades and annually paddle canoes down the Mohawk. Janet and Steve told me that the Mohawk River has no low bridges, which Leonora specifically mentioned, but that low bridges are common over the canal. Steve believes a steamship might have been able to navigate some portions of the Mohawk, but not all of it. Part of our exchange included Janet singing to me "Fifteen Years on the Erie Canal," a song which describes the mule-powered barges. The chorus includes the line, "Low bridge, everybody down, low bridge, cause we're coming to a town." Leonora mentioned a mill with a weight. I transcribed what she wrote, even though I don't understand this.