The exceedingly bountiful harvest of 1838 was complained of by many as a calamity, insofar as the resulting low prices prevented farmers from realizing a financial profit from their agriculture. But the distress of seeing their granaries bursting with stores of unsalable bread-stuffs was a light one to the settlers compared with that of seeing their families in danger of suffering for lack of provisions.

It is to the everlasting credit of these pioneers that they 'stood it out'. As soon as shelter and subsistence had been provided for their families the new settlers turned their attention to the education of their children. A large portion of these pioneers were from New York and New England. They brought with them definite opinions on the need and value of a proper observance of educational and religious institutions.

Several families, which could consist of 12-15 children, would meet to organize a 'school' to build a school. They had the 'know-how' since all had built the log cabins in which they lived. Fieldstone fireplaces provided some warmth and desks and benches were made by splitting logs, smoothing the flat side with a broad-axe, and driving round poles into holes bored in the under side to serve as legs. Occasionally there was a splinter in an uncomfortable place. The teachers were usually the daughter or son of a local family or a resident of a nearby settlement. Often the teacher would 'board around' with first one family and then another. This was often part of the teacher's wages.

Whether taught in the cramped quarters of the cabin or the simple roomed log school house, there was laid the foundation of many an honorable and useful career.

Religious observances were also considered among the top priorities of these newcomers. Traveling preachers of both Protestant and Catholic persuasion were heard in various homes until places of worship were erected.

The first regular religious services in Brighton Township were held by Rev. WM. A. Clark, DD, from New York City in the spring of 1837. Rev. Father Patrick Kelley became the first resident priest in Green Oak Township, holding services and instruction in private homes until the autumn of 1838 when a log church was built. St. Stephen's Episcopal Church, still in operation, was one of the earliest churches in Hamburg, Township. The house of David Hight, during 1835-36, was the early site of Baptist services in Genoa Township. Rev. Frederick Schmidt in 1842, came to the township to preach, as a circuit rider, to the German Lutherans who organized into a still existing congregation. (To be continued. Condensed and edited from "History of Livingston County, 1880" and "A Scrapbook of Michigan Memorabilia" by WM. Pleiss.)

**BRIGHTON AREA HISTORICAL SOCIETY**

P.O. Box 481
Brighton, MI 48116

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**TRAIL TALES**

The purpose of the Brighton Area Historical Society is to preserve, advance and disseminate knowledge of the history of the Brighton Area.

The membership is composed of people who feel the above purpose is worthwhile and should be promoted.

Preservationists must never be begged by the notion that we can rely on natural economic forces or...on the market. If we do...a large number of important art objects, artifacts and buildings will be sacrificed...

...the market works on a short time dimension, the people who respond to the market are different from those who ultimately gain from conservation or preservation.

The market works against social economic interest as well as the larger interest in the artistic and educational rewards of conservation. This is not a question of ideology and should not be thought of as an argument between liberals and conservatives. It is a simple fact that the market will always favor the short-run solution. (Tearing down to replace with new.) It will always favor the people who are in immediate possession, as against the larger social and economic interests of the community.

Any time it is suggested these matters can be left to the free play of private enterprise, it is the obligation of everybody associated with this movement, whatever the person's political faith, to rise up and say, "You don't know what you're talking about." This is not a question of ideology; it is a question of hard circumstance.

There also should be no doubt there are cultural, education and aesthetic values that are well beyond the range of economic calculation and that assures us we are right.

(Editors of National Trust Preservation President, John Kenneth Galbraith)

**MEMBERSHIPS**

Since the last issue the following have paid 1987 dues:
Patron dues: American Legion Post 235, Joe & Jane Chittum, Paul & Carol Spangler.

(See Memberships, Page 2.)