

With 3rd-class streetcar ticket, the men had to push

More odds and ends: Sometime in early 1891, the "City Street Railway" was built by a group of Rock Hill businessmen who intended that the new Oakland housing development would be served by a streetcar. The first streetcar was steam-driven and called a "dummy."

Fares for riding from downtown Rock Hill to what is now the junction of Oakland Avenue and Cherry Road gave riders a choice of three levels of tickets. A first-class ticket allowed the passenger to ride all the way "under all circumstances."

Louise Pettus



NEARBY HISTORY

Those who held second-class tickets were obliged to get out of the car and walk whenever a hill was reached. The third-class tickets were available only to men. They were not only obliged to walk when a hill was reached but also had to help push the car.

The dummy did not last very long. It was replaced by two mules known as Lec and Tric (a play on the word "electric"). In 1912 the mules were retired in favor of a storage battery. That system lasted until 1917, which marked the end of streetcars on Oakland Avenue.

Today the only evidence of streetcars on Oakland is the

grassy median in front of Winthrop University, which is where the tracks used to be.

■ The Rev. Thomas Ketchin, an Associate Reformed Presbyterian minister at Shiloh ARP church in Lancaster District in 1831, reported that there were 365 slaves in his charge. Of that number, all but 60 had been taught to read. Many of these were members of Shiloh and regularly worshipped with their masters.

In 1834 the S.C. state legislature passed a law forbidding the schooling of slaves. This did not stop Ketchin, who remained popular with the church members until his death in 1839. Nor did the law stop the Rev. Robert Lathan of the Covenanters, a Presbyterian sect who believed slavery was immoral. Even though about half of the Covenanter congregation owned slaves, they put the blame for slavery on Great Britain and New England sea captains who had brought slaves to America and felt they had no control over a system that required slave labor.

In spite of the laws forbidding instruction of slaves and free blacks, there is no record of any of the ministers or members of their congregations being punished for ignoring the laws.

■ Sometime around the turn of the 20th century, an annual picnic was initiated in Fort Mill for the benefit of the children of the community. Activities began around 9 a.m. with a program of what was called "athletic exercises." There were hoop races, bag (or sack)

races, jumping and running, throwing the shot, climbing a greasy pole, tug of war.

The opening event was a child-scaled version of the tournament, which when performed by adults required that a ring be speared by a lance in the hands of a rider on horseback. For youngsters there were no horses. Instead, three posts, set about 15 yards apart, held rings and the rule required that the runner hold his lance on his shoulder as he ran and to make the distance to the last pole in 5 seconds.

When the races ended, there was a big picnic prepared by the mothers. Community picnics were common in small towns a century ago. They invariably accompanied political campaigning, family reunions, the laying of cornerstones and holidays such as the Fourth of July and Memorial Day. Confederate veterans were always special guests.

When Yorkville's Confederate soldier monument was dedicated in May 1904, it was reported that the Winnie Davis chapter of the United Daughters of the Confederacy prepared "hundreds of pounds of fresh beef, a score of hams, innumerable loaves, bushels of biscuits, great cauldrons of soup, coffee enough to float a bateau, every imaginable kind of condiment, and side dishes beyond the limits of description."

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...then Baptists expect united meeting