

Reflections

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The December 2023 edition of *Reflections*, a publication of the Georgia African American Historic Preservation Network (GAAHPN), is now available in PDF format on the Georgia Historic Preservation Division website. It's easy to become a subscriber; sign up [here](#).

You may view the issue [here](#), titled *Dec2023 - Reflections*. This month you will find:

The Story of HOLMES V. CITY OF ATLANTA is one story of determination regarding desegregation for public golf courses. Discover how the case made it all the way to the U.S Supreme Court.

Pleasant Grove School was listed on the Georgia Trust's 2023 Places in Peril. Learn more about the community of Douglasville, Georgia, its vital history, and their efforts to save this building.

Funeral programs are significant in the African American community. Find ways to save obituaries which not only document individuals, but also communities.

Travel to Monticello, Georgia to a beautiful Black-owned bed-and-breakfast called Blaque Butterfly at Reese Hall. Learn the history of this home, how it was possibly moved to Monticello in 1820, and what Blaque Butterfly offers their guests today.

Questions or comments? Please Contact:

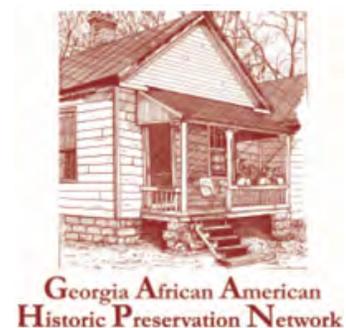
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Reflections

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DESEGREGATION OF ATLANTA'S PUBLIC GOLF COURSES: The Story of HOLMES V. CITY OF ATLANTA

Velma Mann, Historian, New South Associates, Inc.

In 1951, golfers Dr. Hamilton M. Holmes, one of Atlanta's first African American physicians, his sons Oliver Wendell and Alfred "Tup" Holmes, and realtor Charles Bell were turned away from Atlanta's Bobby Jones Golf Course. The course, like schools, neighborhoods, streetcars, and other public places in Atlanta during that era, was segregated. Fed up with segregation, the Holmes men became plaintiffs in *HOLMES v. CITY OF ATLANTA*, challenging the legal doctrine of "separate but equal." (*Plessy v. Ferguson*, 1896).

African Americans played and contributed to golf as early as the late-nineteenth century. In 1896, John Shippen, Jr., of African American and perhaps Shinnecock Indian descent, became the first person of color to compete in a U.S. Open, albeit under protest by white tournament golfers. In 1899, Dr. George F. Grant, the second African American to graduate from Harvard Dental School, received a patent for his wooden golf tee. He received recognition for his invention from the United States Golf Association in 1991.¹

By the 1920s, golf had become the game of the wealthy, white, elite who could afford county club memberships. Private and city-owned links in the South were closed to African American golfers,



Clubhouse at Tup Holmes Golf Course. According to the City of Atlanta Golf Director, Jeff King, the clubhouse is a 2005 reconstruction of the original. The granite structure was rebuilt on the historic stone foundation. Photo courtesy of New South Associates, Inc.

regardless of economics and social standing. Southern African Americans were only allowed on the greens as caddies. In many cases, the work was demeaning; however, over time caddies became valued for their knowledge of the game and the courses.²

In the first half of the twentieth century, Atlanta was a mecca for an African American professional class. As the city's African American population grew, so too did the need for public areas of recreation. Washington Park, constructed in 1919 as the first public park for the city's African American community, did not offer a golf course. Barred from the city's whites-only courses and private clubs, African Americans established their own golf tournaments and



**Georgia African American
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country club. African American golfers in Atlanta enjoyed the grounds at the Lincoln Country Club, which opened in the early 1930s in northwest Atlanta near the Atlanta University Center. Bell recalled "If you weren't seen at Lincoln on the weekends, you weren't part of the in-crowd."³

A small but impressive group of amateur golfers emerged from Lincoln, traveling to, and playing in, African American golf tournaments locally and in the northern and western U.S.⁴ Tup Holmes was among them. Holmes learned his early golfing skills from African American caddies and from his father. While a student at the Tuskegee Institute (now Tuskegee University), he earned a spot on the varsity golf team. Holmes won in the sport of golf in the Southern Intercollegiate Athletic Conference three times, from 1937 to 1939. He also captured the African American-only Southern Amateur title three times and was the National Negro Amateur Champion four times.⁵ Holmes qualified to play in the 1939 National Collegiate Athletic Association (NCAA), but was denied the opportunity to compete since the tournament was held on an "exclusive course open only to the Caucasian race."⁶

Membership dues at Lincoln were not enough to sustain upkeep of the golf course,

³ McDaniel, 91.

⁴ *Ibid.*

⁵ Georgia State Golf Association, "Alfred 'Tup' Holmes|Georgia State Golf Association," Georgia State Golf Association, 2023, https://www.gsga.org/lfred_tup_holmes.

⁶ Afro-American, "NCAA Bars Tuskegee Golfer: Returns Entry Fee After Star Leaves for Meet Says Colored Barred from Participation on Private Course," Afro-American (1893-), July 8, 1939, 23, ProQuest Historical Newspapers.

¹ Bob Denny, "How Dr. George F. Grant Went from African American Dentist to Golf Tee Inventor," PGA, February 10, 2018, <https://www.pga.com/archive/pga-of-america/golf-buzz/how-dr-george-f-grant-went-africanamerican-dentist-golf-tee-inventor>.

² Pete McDaniel, *Uneven Lies The Heroic Story of African-Americans in Golf* (Greenwich, Connecticut: The American Golfer, Inc, 2000), 35.

DESEGREGATION OF ATLANTA'S GOLF COURSES, *continued*



Clubhouse at Tup Holmes Golf Course. According to the City of Atlanta Golf Director, Jeff King, the clubhouse is a 2005 reconstruction of the original. The granite structure was rebuilt on the historic stone foundation. Photo courtesy of New South Associates, Inc.

and in the early 1950s, the city of Atlanta promised to provide a public golf course at Anderson Park, the second public park built for the African American community. It was a promise that never materialized.⁷ With no public golf course for African Americans, Holmes and Bell decided to challenge segregation and attempt to play in Atlanta's Buckhead community at the Bobby Jones Golf Course, which was named in honor of the world-renowned golfer from Atlanta.⁸

In 1953, after failing to reach an agreement with the city to lift its ordinance banning African Americans from the city's golf courses, Dr. Holmes and his sons filed *HOLMES v. CITY OF ATLANTA* in the U.S. District Court, Northern District of Georgia, Atlanta, to desegregate public golf courses. The following year, the U.S. District Court ruled African Americans had a constitutional right to play on public golf courses, as the city failed to provide a separate public golf course for African Americans. The court added African Americans were to be granted access to white golf courses "while observing segregation."⁹ In complying with the ruling, the city allowed African Americans access to courses two days a week on a racially segregated basis.¹⁰ Between 1951 and 1955, plaintiffs continually pushed for full desegregation of public golf courses, bringing the Atlanta Chapter of the National Association for the

⁷ Atlanta Daily World, "Citizens Promised New Park by Sept. 1," *Atlanta Daily World* (1932-), May 26, 1949, 3; Atlanta Daily World,

"The Question of Golf Facilities," *Atlanta Daily World* (1932-), June 30, 1953, 6.

⁸ McDaniel, *Uneven Lies*, 91.

⁹ William Sloan, "Holmes v. City of Atlanta, 124 F. Supp. 290 (N.D. Ga. 1954)," *Justia Law*, 1954,

<https://law.justia.com/cases/federal/district-courts/FSupp/124/290/1882491/>.

¹⁰ Alex Joiner, "Negroes Given Golfing Right on Segregated Basis," *Atlanta Constitution*, July 9, 1954, 1,

Newspapers.com, <http://www.newspapers.com/image/398103878/?terms=Golf%20And%20Sloan&match=1>.

Advancement of Colored People (NAACP) and Thurgood Marshall onto their team.

In 1955, the legal team took the case to the U.S. Court of Appeals, Fifth Circuit in New Orleans, Louisiana. In July of that year, the U.S. Court of Appeals ruled the lower court had offered the necessary restitution.¹¹ The Holmes' legal team appealed the case to the U.S. Supreme Court. On November 7, 1955, the U.S. Supreme Court reversed the decision of the U.S. Court of Appeals. The U.S. Supreme Court cited that the lower court rulings had failed to uphold *PLESSY v. FERGUSON* "separate but equal" doctrine and ordered the city of Atlanta to desegregate public golf courses.¹²

Although often overshadowed, *HOLMES V. CITY OF ATLANTA* is among major U.S. Supreme Court rulings ending public segregation in the United States. In 1954, the U.S. Supreme Court landmark case *BROWN V. BOARD OF EDUCATION* ruled the concept of "separate but equal" unconstitutional when applied to public educational facilities. The U.S. Supreme Court case *HOLMES V. CITY OF ATLANTA* ended racial segregation in public recreational places. The case preceded the November 1956 U.S. Supreme Court decision in *BROWDER v. GAYLE*, which stated that segregation on public buses violated the Fourteenth Amendment, which brought the Montgomery Bus Boycott to a successful end.

On December 24, 1955, three of the plaintiffs put the higher court ruling to the test. Having received threatening telephone calls and shunning unwanted press, Oliver Wendell Holmes, Tup Holmes, and Charles Bell chose to go quietly to North Fulton Golf Course near Chastain Park instead of Bobby Jones Golf Course. The three teed off without incident. Behind that group of players on the links were T.D. Hawkins, head teller for the Citizens Trust Company, and E.J. Peterson, real estate salesman. Dr. Holmes did not play that day, telling a reporter with the Atlanta Journal that he had decided to postpone his first day on a public course "indefinitely." Dr. Holmes added, "We have plenty of time, and we'll wait until after the holidays. Some of my friends were anxious and suggested that we wait. We want to avoid friction."¹³ The city's major newspaper reported that desegregation of all public facilities soon followed the desegregation of the Bobby Jones Golf Course.¹⁴ However, African American golfers continued to face white opposition when using municipal golf courses, despite desegregation. In 1959, the New Lincoln Country Club (formerly the Lincoln Country Club), of which Tup Holmes was a member, chose Adams Park Golf Course in southwest Atlanta for the Southeastern Amateur Golf Tournament.

¹¹ Ken Liebeskind and Kevin Kruse, "Holmes v. Atlanta: Changing the Game," 2023,

<https://sites.gatech.edu/holmesvatlanta/about-the-case/>.

¹² Liebeskind and Kruse.

¹³ Mike Edwards, "Five Negroes Play Golf at North Fulton," *The Atlanta Journal*, December 24, 1955, 2, <https://www.newspapers.com/image/969614290/>.

¹⁴ Ralph McGill, "There Is a Responsibility," *Newspapers.Com*, December 26, 1955, 1, <http://www.newspapers.com/image/397855750/?terms=>.

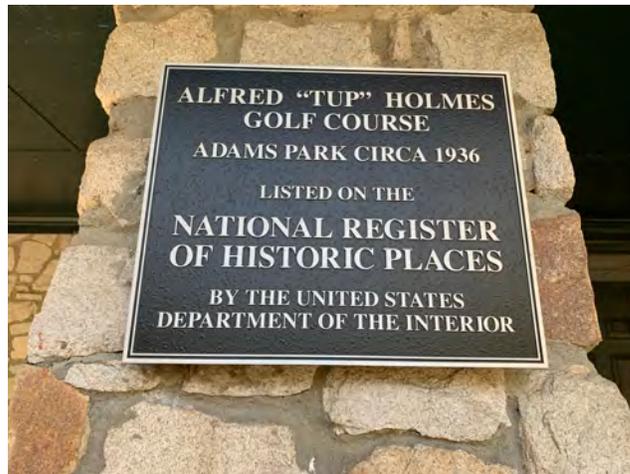
DESEGREGATION OF ATLANTA'S GOLF COURSES, *continued*

However, the club was forced to cancel the major golf competition, due to mounting protest by white residents.¹⁵ Unable to attract major golf tournaments, Lincoln Golf Course eventually closed. Today the grounds are part of Lincoln Cemetery. The New Lincoln Country Club closed December 31, 1984, after a New Year's Eve celebration. The New Lincoln Country Club was destroyed by fire the next day. Officials suspected arson.¹⁶

Slowly, African American golfers gained acceptance on municipal courses in Atlanta. In August 1983, Mayor Andrew Young paid homage to Tup Holmes by renaming the Adams Park Golf Course the Alfred "Tup" Holmes Memorial Golf Course—today it is called the Alfred "Tup" Holmes Golf Course. While racism on public golf courses was far from over, *HOLMES v. CITY OF ATLANTA* pried open the door to equal access to public recreation spaces to all.

¹⁵ Sweigert, Ray, "Negroes Call Off Golf Tournament," *The Atlanta Journal*, July 26, 1959, 22, Newspapers.com, <https://www.newspapers.com/image/970138300/>.

¹⁶ Atlanta Daily World, "Lincoln Country Club Guttled By Fire; Officials Rule Arson," *Atlanta Daily World*, January 3, 1985, 1, Newspapers.com, <https://www.proquest.com/hnpatlantadailyworld/docview/491628503/48C55DDC9CAD418APQ/1?accountid=8219>.



New South Associates, a cultural resource management firm, seeks to collect oral histories of African American golfers who played on Atlanta's golf courses during the early days of desegregation. The oral histories will be housed at the Georgia Archives and made available for use in school systems to aid in teaching about the struggle for civil rights. Persons wishing to participate in the oral history project regarding the desegregation of Atlanta's municipal golf courses should contact Velma Fann, historian, New South Associates, at 770-498-4155 x126 or vfann@newsouthassoc.com.

The oral history collection is being prepared as part of Section 106 mitigation for the Northside Drive (SR 3) Bridge Replacement over Peachtree Creek, Georgia Department of Transportation project PI #0007174, which resulted in an adverse effect to the Atlanta Memorial Park, Bobby Jones Golf Course, and the Woodfield Historic District. The Section 106 mitigation is being conducted in collaboration with the U.S. Army Corps of Engineers, Savannah District and the Georgia State Historic Preservation Office.

BEULAH GROVE LODGE NO. 372, FREE AND ACCEPTED YORK MASONS PLEASANT GROVE SCHOOL

Tracy Rookard Shaw, CPM, Historian, Author, and Chair of Douglas County Board of Education

Nestled in a beautiful green space just off the beaten path in Douglas County, Georgia, a century-old symbol of African hope can still be seen majestically standing watch over her community. Although worn by the ages, this 113-year-old beacon of light serves as a reminder of the resilience embodied by those at the epicenter of America's racial and social metamorphosis. In the late 19th and early 20th centuries, the promise of education was not yet realized for African people in this country. Masonic orders, the Freedmen's Bureau, as well as philanthropic and religious organizations all rendered aid. However, they did not have the bandwidth to independently address the monumental challenges facing the children and grandchildren of the formally enslaved. Over time, as black communities began to gain their footing, a renewed focus on self-sufficient, community-based reliance emerged.

It was a long, tough road that intensified their connection to a higher power. So much so that African communities would gather underneath shaded tree areas known as brush harbors to pray, fellowship, and receive the word of God. Eventually, they progressed, and their initial humble coverings transitioned into actual stone-and-mortar buildings. For many, this was transformative because it allowed them, for the first time, a reliable way to assemble and construct a real future. These places of worship, especially in rural areas, became critical life centers that extended beyond spiritual affirmation to include the provision of food, clothing, and, critically, education.

Humble Beginnings

Although "Douglas" County was established five years after the end of the Civil War, portions of the lands taken to create it had an ancestral connection to formerly enslaved Africans. Sitting just west of Atlanta, this once heavily vegetated area proved ripe for development and possessed endless possibilities for all willing to work. In the late 1800s, it was a new beginning for the direct descendants of those who, for centuries, mastered the cultivation of the earth. As such, these local Africans were equipped to skillfully embrace farming for survival. The very crops birthed out of their labor would eventually serve as the catalyst for holistic support to help families and even passersby who found themselves in need. This support was critical because historical accounts reveal that it took decades for the dust to truly settle from this country's brutal homegrown war; as a result, some communities were still punch-drunk. A post-Reconstruction Georgia was heavily burdened with widespread housing, health, and food shortages. The collective fears of a nation grappling with looming homelessness and child starvation fueled this black community's pursuit or, rather, race toward education.



Pleasant Grove Missionary Baptist Church est. 1881, Pleasant Grove School est. 1910. Douglas County, Georgia. Photo courtesy of Tracy Rookard Shaw.

Black elders were convinced that knowing more would eventually evolve into knowing better; thus, a meaningful future could be crafted. That belief was the underpinning of the first formal academic space created for their children. Initially, through the benevolence of a formerly enslaved man named Jack Smith, the Pleasant Grove Baptist Church became a reality as he gifted parishioners the land to build their first stone dwelling in 1881. From this congregation sprang Free and Accepted York Masons, who constructed Lodge No. 372 and declared it a dedicated space for education. This move made the Pleasant Grove members trailblazers as this was one of the first local examples of a stand-alone building with African-American education being an identified core mission. As with most early schools, it encompassed all grades.

Those who were literate were tasked with the responsibility of reading, writing, and arithmetic. The students who understood or knew more would also help those who struggled. According to church Elder Deacon Albert Lindley, his family was foundational in the school's development. His parents were educated there, as was much of his family. He frequently speaks of the communal spirit and how the church and school were more than a single-use facility. It was the heartbeat of the community and was seen as a source of hope for future generations.



Pleasant Grove School Construction Team. Photo courtesy of Tracy Rookard Shaw.

Many from across the state and country have visited the county to pay their respects to this piece of history while she still stands. In 2023, The Georgia Trust for Historic Preservation listed this site on their “Places in Peril.” The Pleasant Grove and Douglas County communities are working in tandem to obtain the necessary resources to save the building under the motto, “The time is now to save yesterday.”



Pleasant Grove School. Douglas County, Georgia. Photo courtesy of Tracy Rookard Shaw.

For some, this school was the only education that they received. For others, it was a starting point and a means to reach historically black colleges and universities at that time. As a boy, Deacon Lindley had an aptitude for mathematics and carpentry, eventually becoming a skilled builder. His wife is an engineer, and their children and other descendants of this school now serve as elected officials and successful business professionals. Today, there is a big push to restore this amazing building with a mission to have it again serve as a public meeting and educational space. Through the creation of a nonprofit board, under the leadership of Chairman J. Micheal Evans, USAF (Ret), they are working to secure funding to save the ailing structure or to salvage and repurpose significant components of it should it come down. In 2010, the property was listed on the National Register of Historic Places by the National Park Service, through the Georgia Historic Preservation Division.

History.com Editors. “Election of 1860.” History, 2020. <https://www.history.com/topics/american-civil-war/election-of-1860>.

“Sherman’s March from Atlanta to the Coast.” *Southern Historical Society Papers*, xii (n.d.).

New Georgia Encyclopedia. “The State Government Promoted the Interests of Planters and Businessmen over...Sharecroppers, While Doing Virtually Nothing to Protect Black Citizens,” n.d.

Rookard Shaw, Tracy “Interview with Pleasant Grove Historian, Deacon Albert Lindley,” n.d. (2021).

State of Georgia, National Register of Historic Places, Department of Natural Resources Historic Preservation Division, United States Department of the Interior, Beulah Grove Lodge No. 372, Free and Accepted York Mason Pleasant Grove School, Douglas County February 3, 2010.

Thompson, Clara Mildred. *Reconstruction in Georgia: Economic, Social, Political, 1865-1872*. New York: Columbia University Press, 1915. ■

AFRICAN AMERICAN FUNERAL PROGRAMS: ARCHIVAL GOLDMINES

Tamika Strong, Archivist, Genealogist, and Librarian



An example of a funeral program for Stanley Maddox, 1954-1970. Found in Digital Library of Georgia Archives, provided by Tamika Strong.

The history of people of the African Diaspora in America is captured in a multitude of ways. Depending on a person's lot in life, their history may be captured by tracing the land they owned, the neighborhoods they lived in, the organizations they served in, or the churches they attended. Often, this information is captured in separate records. However, there is a document that may contain all of that information, and more, in one place - the funeral program.

Funeral programs have played an important role in the African American community, in that they are traditionally created and shared at a funeral or memorial service. Also known as the obituary, the programs provide its reader a glimpse into the life of past loved ones.

This sought out memento can contain a variety of information, ranging from the full name and life and death dates for the person, and the order of the funeral procession, to an elaborate booklet which includes a multipage obituary, countless photographs, resolutions, and letters. They may include family history; their residential community history; the church they attended and any leadership roles; their educational pursuits; their occupation and place of employment; organizations they served, and the positions held; and major accomplishments achieved during their lifetime. In many cases, the funeral program is the only biographical account the deceased will ever have.

Once the funeral is over, some of these papers make their way to the proverbial “shoebox,” that can be found in many of our closets. That “shoebox” is the place where many important documents can be found. Some are treated as heirlooms, saved by family or community members because they understand the importance of maintaining these records in the history of the individuals and of the community-at-large.

As a budding genealogist, my perspective of funeral programs has changed from viewing them as mementos marking someone's homegoing to an important source for genealogical information. Though some of that information may not be fully correct, each funeral program is still vital because it can serve as the starting point to someone's genealogical journey and provide a firm foundation on which that researcher can build upon. Collecting and preserving African American funeral programs are especially important because they collectively create a resource that helps “fill in the gap” in the historical record regarding African American lived experience, which in some cases, has been ignored or not prioritized by mainstream research institutions. There are others, however, such as community historians, librarians, archivists and genealogists, who are doing their part to save and preserve these documents for future generations.

After reading an article in Georgia Library Quarterly about the funeral program collection at the then East Georgia Regional Library System, I was inspired to create a collection of funeral programs for the Atlanta area.



An example of a funeral program for Miss Lucy Craft Laney. Link found in Digital Library of Georgia, provided by Tamika Strong.

What began as an idea and passion project, has now grown into a community archive that continues to expand. With the assistance of the Georgia Public Library Service (GPLS) and the Digital Library of Georgia (DLG), a large portion of that collection has been digitized and is available online. The programs were collected through the efforts of members of the Wesley Chapel Genealogy Group, the Metro Atlanta Chapter of the Afro American Historical and Genealogical Society (AAHGS) and private individuals. A portion of the collected programs along with the existing collection of programs at the Auburn Avenue Research Library were digitized to create the Atlanta Funeral Program Collection on the Digital Library of Georgia (DLG). DLG is a repository for digital collections and digital library resources from around the state of Georgia.¹ The Atlanta Funeral Program Collection is one of five collections of African American Funeral programs available in DLG, representing various parts of the state - Augusta Richmond County (the inspiration for the Atlanta project), Evans County Community, Thomas County and Willow Hill / Georgia Southern University.

¹About - Missions, Guiding Principles and Goals. *Digital Library of Georgia*. Date accessed: November 14, 2023. <https://dlg.usg.edu/about/mission>.

Collectively, these collections provide access to more than 15,000 programs digitally and possibly more onsite at their respective institutions. The importance of these collections cannot be overstated. On the surface, they provide evidence of everyday individuals and their communities. On a deeper level, they create a resource that will allow researchers of all kinds, but especially genealogists, access to records that could help them to make connections to previous generations.

So, if you come across that proverbial shoebox and find funeral programs, recognize them for what they are: historical documents worth preserving. If you no longer have a need for it, consider donating it to one of previously mentioned organizations or create a collection of your own to do your part in preserving local history.

For more information about any of these organizations regarding donations, please reach out for the following contacts:

Atlanta Funeral Program Collection
Interested donors can reach out to the Auburn Avenue Research Library Archives Division Manager, Derek Mosley via email aarl.archives@fultoncountyga.gov.

Augusta-Richmond County Public Library System Interested donors can reach out to the Georgia Heritage Room Historian, Tina Monaco via email genealogy@arcpls.org.

Evans County Community Center Interested donors can reach out to the Evans County African American Archive Curator, Ms. Louise Wilkerson via email Evanscommunitycenter1954@gmail.com. The Archives is currently taking programs specifically for members of the Evans County African American community and alumni of the Evans County High School.

Thomas County Public Library System Interested donors can reach out to The Heritage Room Staff member Tricia Jones via email at tricia@tcpls.org.

Willow Hill Heritage & Renaissance Center Interested donors can reach out to the Willow Hill Heritage & Renaissance Center, Board President Alvin Jackson via email museum@willowhillheritage.org.

RECLAIMING COMFORT AT BLAQUE BUTTERFLY AT REESE HALL

Keis Patterson, Curator and CEO of Blaque Butterfly

In 1820, Dr. David Addison Reese embarked upon a remarkable endeavor.

He had a home in Savannah named Reese Hall, which he had it meticulously transported by oxen, board by board, to its current location in Monticello. Dr. Reese, revered for his work in politics, is one of the most well-known owners of Reese Hall. That is until the hospitality brand, Blaque Butterfly, spearheaded by entrepreneur Keis Patterson, acquired the property in the summer of 2022.

Keis, known locally as KP, speaks of Dr. Reese respectfully. "He met, fell in love, and married Mary Gaines-Merriweather in 1819 in Oglethorpe, Georgia, which is right outside of Macon. The house [was moved] in 1820, so we would like to assume [it] was a wedding gift." Now, the residence hosts events as luxurious as the Blaque Butterfly brand and grand as the majestic building.

A Rich History

Nestled in the foothills of the Georgia Piedmont, Blaque Butterfly at Reese Hall stands as a property to be appreciated in person. This gem predates the town square, mere blocks away. Monticello is the only town on the National Register of Historic Places in Georgia and, also proudly marked with a Georgia Historical Marker, Blaque Butterfly now sits prominently on nearly two acres of land. The garden mirrors the grace and beauty of the pre-Civil War structure. What's more, it has been transformed into a captivating event space, offering respite from urban clamor, yet conveniently situated a mere few hours from local airports. The previous owner undertook an extensive two-year renovation starting in late 2014. Her vision was to create a 5-room inn with an exceptional restaurant. As "Reese Hall Inn and Gardens" or simply "RH" came to life, it quickly gained acclaim, offering an authentic lodging and dining experience. An extensive garden was started, supplying much of the restaurant's fresh produce. Notably, a hillside greenhouse ensured a year-round bounty.

That is, until the pandemic stopped the world and operations for several businesses. Today, Blaque Butterfly still serves as a bed and breakfast. But now, you can also host an event as festive as a birthday dinner or as opulent as a bridal shower or wedding.



A Grand Legacy

In the summer of 2022, Blaque Butterfly became the proud owner of Reese Hall. The synergy between the historical charm of Reese Hall and the modern chic persona of Blaque Butterfly has created a marriage of southern elegance that captivates. KP states, "I was on a walk one morning during the procurement process of this facility and a song came on the radio by Dennis Williams called Black Butterfly. One of the things she said in the song kinda resonated with me: 'A dream conceived in truth will never die.' And the Lord said that is the name of the business! Blaque Butterfly!" He says they would like to duplicate the idea across the country. Accommodating up to ten guests in the on-site rooms,

Blaque Butterfly at Reese Hall has a thoughtful and meticulous approach to historically preserving this 3800 square foot property, as seen in the image below.

The heart of the culinary experience is the expansive, commercially approved kitchen, featuring a gas double oven 8-burner range with a 5' ANSUL hood. It boasts four sinks, ample counter space, and vast refrigeration. Connecting seamlessly to the kitchen is a spacious, enclosed 16'x26' porch, serving as a dining haven for guests welcoming family or friends. Tucked behind a discreet "secret door," the ground floor master suite and bath provide an extra layer of convenience. The first floor is further adorned with an entrance hall, living and dining rooms, and a guest-friendly half bath.

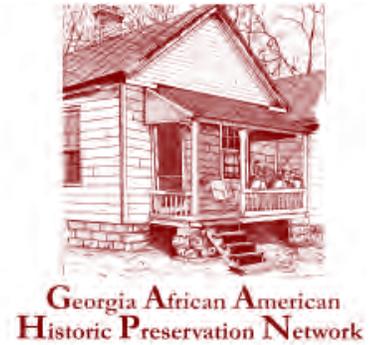
Uniquely, Blaque Butterfly offers the event host the opportunity to stay on site before or after their event to experience it for themselves. KP states, "We want our guests to leave in a new state [of mind] than when they entered." It's different than other bed and breakfast options because the owner and staff have carefully blended the historical aesthetic of the facility with a modern eclectic approach to the furnishings and overall atmosphere. KP has only scratched the surface of Blaque Butterfly's unique history, both as a residence and then as a business. He is currently looking for researchers that can help tell the story of the area, building, and its owners. If you are interested, please call (678) 828-1008 or email info@blqbutterflyrh.com.

Blaque Butterfly at Reese Hall curates high-end events in an historical setting. Whether you envision your dream wedding, a memorable girls' getaway, or the next chapter of your cooking vlog, the devoted team at Blaque Butterfly is poised to make your vision a reality.



ABOUT GAAHPN

The Georgia African American Historic Preservation Network (GAAHPN) was established in January 1989. It is composed of representatives from neighborhood organizations and preservation groups. GAAHPN was formed in response to a growing interest in preserving the cultural and built diversity of Georgia's African American heritage. This interest has translated into a number of efforts which emphasize greater recognition of African American culture and contributions to Georgia's history. The GAAHPN Steering Board plans and implements ways to develop programs that will foster heritage education, neighborhood revitalization, and support community and economic development.



The Network is an informal group of over 3,000 people who have an interest in preservation. Members are briefed on the status of current and planned projects and are encouraged to offer ideas, comments and suggestions. The meetings provide an opportunity to share and learn from the preservation experience of others and to receive technical information through workshops. Members receive a newsletter, *Reflections*, produced by the Network. Visit the Historic Preservation Division website at www.dca.ga.gov. Preservation information and previous issues of *Reflections* are available online. Membership in the Network is free and open to all. [Sign up here!](#)

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Since its first issue appeared in December 2000, *Reflections* has documented hundreds of Georgia's African American historic resources. Now all of these articles are available on the Historic Preservation Division website www.dca.ga.gov. Search for "Reflections" to find the archived issue and a list of topics by categories: cemeteries, churches, districts, farms, lodges, medical, people, places, schools, and theatres. You can now subscribe to *Reflections* by [signing up here](#). *Reflections* is a recipient of a Leadership in History Award from the American Association for State and Local History.

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