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Chromatic Homes: The Joy of Color in Historic Places

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Yamasee War, he notes the constant state of dread experienced by the white population surrounded by a growing population of African slaves. Fears of slave violence proved justified by the 1739 Stono Rebellion. In addition, life in Charles Town and South Carolina was haunted by disease and the danger of hurricanes. Despite all of this, however, Charles Town and the colony proved to be a place of economic opportunity and social mobility for many. Witzig posits it was the leadership and dominance of “polite” society, *i.e.*, large planters and Charles Town merchants, that carried South Carolina through several difficult decades in the early eighteenth century before successfully establishing the colony as a foundation of the Old South that would last until the Civil War and, in some ways, even beyond. Alexander Garden played an important part in this story.

Relying on primary sources such as correspondence and church records, Fred Witzig’s picture of Alexander Garden portrays a man both admirable and somewhat flawed. Garden was admirable in his steady stewardship both of his immediate flock at St. Philip’s but also on a larger scale as the Church of England’s Commissary for the region; his strength of personality to endure a series of trials and tribulations; and a shrewd realism that allowed him to very effectively further the development of Charles Town and South Carolina as a member of “polite society.” He joined polite society in 1725 upon marrying Martha Guerard, a member of a wealthy slave owning family. Garden appears most flawed in his willingness to crush clerical rivals or ministers whose teachings he perceived to be in error and thus a danger to the stability of polite society. Perhaps this is most visible in his success in expelling John Wintley, minister of the nearby Christ Church Parish, in 1729. Wintley’s main error was in his open opposition to the often lax moral standards of polite society. While Garden observed high moral standards in his personal life, he took the side of polite society. He perceived Wintley’s preaching against the vices of the wealthy as a threat to polite society. Witzig argues that Garden saw Wintley as a danger to polite society since racial solidarity against the African slave population was the only thing serving to protect South Carolina’s social order from chaos and destruction (p. 53). Of course, Garden’s participation in polite society as a slave owner himself is not very admirable.

This all comes together in Garden’s encounters with the famous evangelist, George Whitefield, in 1740-1741. At first, Garden enjoyed a cordial relationship with Whitefield even though their approach to preaching was quite different. Just as John Wintley’s critiques of polite society prompted Garden to expel him, so too did Whitefield’s increasingly critical preaching against polite society prompt Garden to take similar action a dozen years later. Garden’s great concern, according to Witzig, was that Whitefield’s evangelical message “would lead inexorably to the success of slave rebellion and the death of white society” (p. 126). Garden’s anxiety made sense in light of the very recent (1739) Stono slave rebellion. While Garden did succeed in driving away Whitefield (by charging him with violating canons and articles of the

Church of England and not following the prescriptions of the *Book of Common Prayer*), Whitefield’s evangelical agitation led Garden to take a surprisingly progressive action in the context of a slaveholding society. Garden established a slave school in Charles Town for the purpose of teaching literacy to selected slaves for the purposes of Christianizing the slave population and thus making it more docile and compliant (p. 132-135). The slave school, although modest in scope, was fairly successful and continued for another decade after Garden’s death in 1756.

In *Sanctifying Slavery & Politics* Fred Witzig makes a good case for the importance of Alexander Garden, an otherwise mostly unsung relatively obscure figure in South Carolina’s colonial history. At times the text becomes a little dense but it is always interesting and Witzig provides a fascinating picture of South Carolina society during the first half of the eighteenth century. The concept of “polite society” is well developed and Witzig does a good job in connecting it to the religious establishment, especially through the person of Alexander Garden. Recognizing that every author has to make some compromises to make his/her book a manageable project, this reviewer would have preferred a bit more description and analysis of slave society itself since it plays such an important part of the story.

This is a scholarly work and would be most suitable for academic libraries and perhaps larger public libraries collecting in the areas of colonial history, South Carolina and southern history, religious history, and African American history.

Tim Dodge
 Auburn University

Chromatic Homes: The Joy of Color in Historic Places.
 John I. “Hans” Gilderbloom. Lexington, KY: University Press of Kentucky, 2018. ISBN: 0-8131-7614-X. \$24.95. 132 p.

CHROMATIC HOMES

The Joy of Color in Historic Places



John I. “Hans” Gilderbloom

“One of the world’s top urban thinkers.” - Planetizen

Chromatic Homes: the Joy of Color in Historic Places is an uplifting dazzling masterpiece detailing buildings of gleaming hues and homes of vibrant shades referred to as chromatic homes. Best observed areas on planet Earth containing some of the beautiful chromatic residences and buildings are Moscow, Russia, Havana, Cuba, Louisville, Kentucky Original Highlands, San Francisco, California, Burano, Italy, Miami Beach, Florida Art Deco Historic District, and New Orleans, Louisiana. More are Cincinnati, Ohio, New Albany, Indiana, Nashville, Tennessee, Charleston, South Carolina, Elgin, Illinois, Sunset Park, New York City, and Eureka, California. The work of art reveals some of the shiny tinted beautiful homes and buildings in approximately one hundred ninety one outstanding color photographs. Brilliant lovely landscapes surround several of the gorgeous structures.

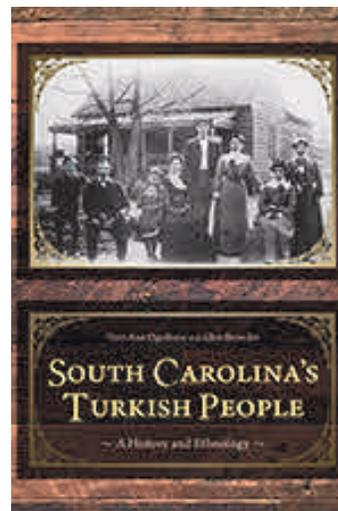
The intriguing monograph features fourteen thought-provoking quotes such as from Winston Churchill and Ernest Hemingway. A piece Books by John I. "Hans" Gilderbloom notes eight books Mr. Gilderbloom authored. There are thirty-one references. A section John I. "Hans" Gilderbloom discusses Mr. Gilderbloom's professional experience and expertise. Jerry Abramson, five time Mayor of Louisville, Kentucky, authored the foreword Chromatic Homes How to Ignite a Neighborhood. Book sections include Chromatic Appeal; Why Now?; Can chromatic homes be the secret sauce for neighborhood and community regeneration?; Activism, House-Self-Identity; Art and Inspiration; Lovability; Sustainability; San Francisco, California, Art Holmer's moving art of the colorful Cable Car helped inspire the chromatic homes movement; Miami, Florida; New Orleans, Louisiana; Cincinnati, Ohio; Covington, Kentucky; Portland, Oregon; Nashville, Tennessee; Russia: Moscow, Saint Petersburg, and Samara; Neighborhoods in Cuba; Burano, Italy; Amsterdam, Netherlands; Arles, France: "Yellow House (The Street)"; Louisville Love Story: How One City Turned Around a Dying Neighborhood, Paint or no paint?; Vinyl Siding; A Historic Look at Victorians in the Original Highlands; Graffiti and Angry Art: Detroit, Houston, and Louisville; and Pink Houses.

Famous enchanting constructions that are chromatic are Mark Twain's mansion in Hartford, Connecticut, St. Basils' Cathedral in Moscow, Russia, Church of the Savior of Spilled Blood, St. Petersburg, Russia, and Muhammad Ali's childhood residence a Louisville Pink Lady house. Others are Pink Palace of Louisville, Rotterdam's great yellow Cube House, New Orleans Mid-City shotgun houses, and Alice Walker's Pink Lady residence in San Francisco. Two eateries in Covington, Kentucky, Frida 602 and Otto's, mentioned are adorably colorful in appearance. Two areas in Cincinnati displaying magnificent intensely hued structures are Columbia Tusculum and Findlay Market. Thoroughfares including picturesque arrays of architectural creations in Louisville are Bardstown, Pope, Highland, Hepburn, Rubel, Christy, Barrett, Breckinridge, Highland, and Morton. A Van Gogh picture "Yellow House (The Street)" is chromatic with numerous highly animated tints.

Lustrous colorants painted on buildings and houses hopefully create happiness, prohibit crime, and stimulate occupations. This fabulously written and history of the chromatic edifices of the world is perfect and a must for academic and public libraries. I would highly recommend this fascinating book to anyone interested in stunning buildings or the history and subject of community development and maintenance.

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South Carolina's Turkish People: A History and Ethnology. Terri Ann Ognibene and Glen Browder. Columbia: The University of South Carolina Press, 2018. ISBN 978-1-61117-858-6 (Hardcover); 978-1-61117-859-3 (Ebook); both \$49.99. 248 p.



In a collaborative literary relationship, Terri Ann Ognibene and Glen Browder, fashioned a text which is a documentary of the lives of a group of families who chose to identify themselves as Turkish descendants. While Ognibene focused upon interviews with present day descendants of the Ottoman refugee, Joseph Benenhaley, Browder conducted historical research on primary documents and records spanning the two hundred years during which the "Turkish" families lived and survived in Sumter County, South Carolina.

This book caught my attention when I saw the cover photo which revealed a family in front of a home in which they lived in Sumter County, (Illustration from the Greg Thompson Collection). The property in Sumter County inhabited by the Benehaleys was awarded to Joseph Benenhaley by Colonel Thomas Sumter for Joseph's service to him as a scout in the Revolutionary War. Maintaining this property and continuing to build the Benehaley family, securing themselves as Turkish farmers, the Benehaley's established a closed community. For over