



# Our Philadelphia

**United States. Congress. House.  
Committee on Ways and Means**

## **Our Philadelphia:**

**The Old and the New Peru: A Story of the Ancient Inheritance and the Modern Growth and Enterprise of a Great Nation**

The historian of the Conquerors who described the newly discovered Peru as “the Ophir of the Occident” gave it a name which modern research proves to have been singularly appropriate. Not only in wealth, but in antiquity, this interesting country is comparable to the fabled land of the East from which the emissaries of King Solomon brought so many luxuries to please the taste of their royal master. There are eminent writers and students of the records of ancient times who are of the opinion that the famous Ophir of the Bible was no other than ancient Peru, and that the Phœnicians—those intrepid navigators of past ages—visited its shores and were the founders of its earliest civilization. But speculation as to the origin of the ancient Peruvians covers such an extensive field that almost every writer on the subject has a distinct opinion; and every nation of the Orient has been supposed, by one authority or another, to have laid the foundation of Peruvian culture. The most popular theory gives to China the credit of introducing the earliest civilization on the American continent; and in support of this belief many parallels are drawn between the Mongolians and the primitive races of the New World in their traditions, customs, and, particularly, the similarity of their features. In some parts of the coast district of Peru, the indigenes do not speak Quichua, as do the descendants of the Incas’ people, but have a language which is said to be easily understood by the Chinese; and there is, apparently, a close analogy between the ancient creeds of the coast Indians and Chinese worship. According to several authorities, the traditional heroes of Peruvian and Mexican civilization were Buddhist priests. In this connection it is worthy of mention that some of the huacas which have been taken from ancient cemeteries on the coast, bear a marked resemblance to the well-known idols of Buddhist worship. The name huaca is given to all consecrated relics in these ancient burials, including the corpse and its wrappings, as well as the innumerable articles of household and personal use, ornaments and food, interred therewith. The custom of placing maize and other edibles in the grave, and (as has been found in some cases) of putting a coin in the mouth of the deceased, affords proof that these ancients believed in a future life. Most of the interments were made in huge mounds, called huacas, built of sun-dried bricks, or, in the earliest periods, of round balls of mud. From whatever source Peru derived its earliest culture, everything indicates that at some period, probably at various times during the early ages, immigrants arrived in the country from Asiatic shores. The most eminent authorities, among them the Peruvian scholars Dr. Pablo Patron, Dr. Larrabure y Unanue, and others who have made a scientific study of the antiquity of their country, agree in the belief that there were several early immigrations to Peru from China and Japan. A few even accept the theory that the origin of the advanced races who first peopled the ancient world of the West is to be traced to

**a lost “Atlantis” and a submerged “Lemuria,” supposed to have been great continents in a past age, whose inhabitants, rivalling the ancient Egyptians in culture, lived in close communication with America, and gave it the basis of its earliest civilization. Conservative scholars are disposed to give little attention to purely speculative theories, and prefer to seek the solution of the problem by the most practical methods. It is to the honor of Peru that the government, recognizing the importance of exploring its great treasure-store of antiquities in the interest of modern knowledge, is directing a systematic effort to penetrate the veil of mystery which envelopes the remote past of the country and its people. Dr. Max Uhle, an eminent authority on Peruvian archaeology, is now occupied in the work of excavating and classifying Peruvian antiquities in accordance with modern scientific methods. The facts so far accumulated from reliable archaeological data point to an antiquity of at least three thousand years, and may indicate a much more remote period of culture.** Marie Robinson

Wright, 2020-09-28 The historian of the Conquerors who described the newly discovered Peru as the Ophir of the Occident gave it a name which modern research proves to have been singularly appropriate Not only in wealth but in antiquity this interesting country is comparable to the fabled land of the East from which the emissaries of King Solomon brought so many luxuries to please the taste of their royal master There are eminent writers and students of the records of ancient times who are of the opinion that the famous Ophir of the Bible was no other than ancient Peru and that the Ph nicians those intrepid navigators of past ages visited its shores and were the founders of its earliest civilization But speculation as to the origin of the ancient Peruvians covers such an extensive field that almost every writer on the subject has a distinct opinion and every nation of the Orient has been supposed by one authority or another to have laid the foundation of Peruvian culture The most popular theory gives to China the credit of introducing the earliest civilization on the American continent and in support of this belief many parallels are drawn between the Mongolians and the primitive races of the New World in their traditions customs and particularly the similarity of their features In some parts of the coast district of Peru the indigenes do not speak Quichua as do the descendants of the Incas people but have a language which is said to be easily understood by the Chinese and there is apparently a close analogy between the ancient creeds of the coast Indians and Chinese worship According to several authorities the traditional heroes of Peruvian and Mexican civilization were Buddhist priests In this connection it is worthy of mention that some of the huacas which have been taken from ancient cemeteries on the coast bear a marked resemblance to the well known idols of Buddhist worship The name huaca is given to all consecrated relics in these ancient burials including the corpse and its wrappings as well as the innumerable articles of household and personal use ornaments and food interred therewith The custom of placing maize and other edibles in the grave and as has been found in some cases of putting a coin in the mouth of the deceased affords proof that these ancients believed in a future life Most of the interments were made in huge mounds called huacas built of sun dried bricks or in the earliest periods of round balls of mud

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**Our Philadelphia** Elizabeth Robins Pennell,1914 *The Bridgemen's Magazine* ,1928 **Elizabeth Robins Pennell, Nineteenth-Century Pioneer of Modern Art Criticism** Dr Kimberly Morse Jones,2015-06-28 Mining various archives and newspaper repositories Morse Jones provides the first full length study of this remarkable woman Pennell a New Art Critic helped develop formalist methodology in Britain which she applied to her mostly anonymous or pseudonymous reviews Pennell used her platform to promote the work of new artists including Manet and Degas as well as championing the work of Whistler for whom she wrote a biography Her contributions to the art world highlight the pivotal role of criticism in the production and consumption of art in the late nineteenth century

**Our Philadelphia** Elizabeth Robins Pennell,2020-09-28 I think I have a right to call myself a Philadelphian though I am not sure if Philadelphia is of the same opinion I was born in Philadelphia as my Father was before me but my ancestors having had the sense to emigrate to America in time to make me as American as an American can be were then so inconsiderate as to waste a couple of centuries in Virginia and Maryland and my Grandfather was the first of the family to settle in a town where it is important if you belong at all to have belonged from the beginning However J s ancestors with greater wisdom became at the earliest available moment not only Philadelphians but Philadelphia Friends and how very much more that means Philadelphians know without my telling them And so as he does belong from the beginning and as I would have belonged had I had my choice for I would rather be a Philadelphian than any other sort of American I do not see why I cannot call myself one despite the blunder of my forefathers in so long calling themselves something else I might hope that my affection alone for Philadelphia would give me the right were I not Philadelphian enough

to know that Philadelphia is as it always was and always will be cheerfully indifferent to whatever love its citizens may have to offer it I can hardly suppose my claim for gratitude greater than that of its Founder or the long succession of Philadelphians between his time and mine who have loved it and been snubbed or bullied in return Indeed in the face of this Philadelphia indifference my affection seems so superfluous that I often wonder why it should be so strong But wise or foolish there it is strengthening with the years whether I will or no a deeper rooted sentiment than I thought I was capable of for the town with which the happiest memories of my childhood are associated where the first irresponsible days of my youth were spent which never ceased to be home to me during the more than a quarter of a century I lived away from it Besides Philadelphia attracts me apart from what it may stand for in memory or from the charm sentiment may lend to it I love its beauty the beauty of tranquil streets of red brick houses with white marble steps of pleasant green shade of that peaceful look of the past Philadelphians cross the ocean to rave over in the little old dead towns of England and Holland a beauty that is now fast disappearing I love its character the calm the dignity the reticence with which it has kept up through the centuries with the American pace the airs of a demure country village with which it has done the work and earned the money of a big bustling town the cloistered seclusion with which it enjoys its luxury and hides its palaces behind its plain brick fronts a character that also is fast going I love its history though I am no historian for the little I know colours its beauty and accounts for its character

**Hearings** United States. Congress. House,1953      **Study and Investigation of Housing** United States. Congress. Joint Committee on Housing,1948      **Our Philadelphia** Elizabeth Robins Pennell,2014-06-24 I think I have a right to call myself a Philadelphian though I am not sure if Philadelphia is of the same opinion I was born in Philadelphia as my Father was before me but my ancestors having had the sense to emigrate to America in time to make me as American as an American can be were then so inconsiderate as to waste a couple of centuries in Virginia and Maryland and my Grandfather was the first of the family to settle in a town where it is important if you belong at all to have belonged from the beginning However J s ancestors with greater wisdom became at the earliest available moment not only Philadelphians but Philadelphia Friends and how very much more that means Philadelphians know without my telling them And so as he does belong from the beginning and as I would have belonged had I had my choice for I would rather be a Philadelphian than any other sort of American I do not see why I cannot call myself one despite the blunder of my forefathers in so long calling themselves something else

**Our Journal** ,1920      Official Magazine International Brotherhood of Teamsters, Chauffeurs, Stablemen, and Helpers of America,1923      **Tariff Hearings** United States. Congress. House. Committee on Ways and Means,1908      **Treasury-Post Office Departments Appropriations for 1954** United States. Congress. House. Committee on Appropriations,1953      Transactions Homoeopathic Medical Society of the State of Pennsylvania,1895      **Interior, Environment, and Related Agencies Appropriations for 2011** United States. Congress. House. Committee on Appropriations. Subcommittee on Interior, Environment, and Related Agencies,2010      **The**

**Pennsylvania School Journal** Thomas Henry Burrowes, James Pyle Wickersham, Elnathan Elisha Higbee, David Jewett Waller, Nathan C. Schaeffer, John Piersol McCaskey, Thomas Edward Finegan, James Herbert Kelley, 1872      FBI Oversight and Authorization Request for Fiscal Year 1988 United States. Congress. House. Committee on the Judiciary. Subcommittee on Civil and Constitutional Rights, 1987      **Practical Banking** Oliver Howard Wolfe, 1920      **The Starry Cross**, 1927  
    *Our Word and Work for Missions* Henry Warren Rugg, 1894      Extension of Sugar Act of 1937 United States. Congress. Senate. Committee on Finance, 1940

## Reviewing **Our Philadelphia**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is actually astonishing. Within the pages of "**Our Philadelphia**," an enthralling opus penned by a very acclaimed wordsmith, readers set about an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve into the book's central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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