

The Unexplained: 10 More Shocking Mysteries

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01. A Merchant ship known as the Mary Celeste was discovered adrift and deserted in the Atlantic in 1872. The last log entry was 10 days before her discovery. When another ship happened upon her, all of the provisions and belongings of the crew were perfectly intact, but the whole crew was missing. Even her cargo of denatured alcohol was intact.



02. On the morning of August 5th 1962, Marilyn Monroe was found dead by apparent suicide in her Brentwood home. Although the case looked clean cut, there are people out there who believe that Monroe was murdered by the

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**J. D. White, John Hugh
McQuillen, George Jacob Ziegler, James
William White, Edward Cameron
Kirk, Lovick Pierce Anthony**

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Mysterious Psychic Forces Camille Flammarion, 1907 **The Future of Normativity**, 2025-01-27 The past few decades have witnessed an intense focus on the notion of normativity We orientate ourselves to think about normativity by asking a range of questions There are ways we act and think and ways in which the world is But as well as what there is and what we do what should or ought we to do What reasons are there for acting and thinking What values do certain ways of being have What authority is had by the norms and standards that govern our behaviour and thought At the heart of these debates are other questions How should we characterize normative notions such as reason and value What are the relations between them Are they all properly normative The Future of Normativity brings together work by a set of leading philosophers to consider what normative thought could and should be These questions gain additional colour and point by being considered within different areas of our lives such as the areas concerned with ethics aesthetics and epistemology Further issues then come to the fore Reasons and obligations in some areas seem to have more authority than in others but why and how Is there a unity of normativity across different areas This volume therefore considers familiar questions afresh while also introducing new questions and topics all of which bear on the future of normativity **Objects** Daniel Z. Korman, 2015-11-26 What sorts of material objects are there Many philosophers opt for surprising answers to this question that seem deeply at odds with how we ordinarily think about the material world Some embrace radically eliminative views on which there are far fewer objects than we ordinarily take there to be while others go in for radically permissive views on which there are legions of extraordinary objects that somehow escape our notice despite being highly visible and right before our eyes In this book Daniel Z Korman defends our ordinary intuitive judgments about which objects there are The book responds to a wide variety of arguments that have driven people away from the intuitive view arbitrariness arguments debunking arguments overdetermination arguments arguments from vagueness and material constitution and the problem of the many It also criticizes attempts to show that permissive and eliminative views are despite appearances entirely compatible with our ordinary beliefs and intuitions *Oxford Studies in Metaphysics, Volume 8* Karen Bennett, Dean W. Zimmerman, 2013-12-05 Much of the most interesting work in philosophy today is metaphysical in character Oxford Studies in Metaphysics is a forum for the best new work in this flourishing field OSM offers a broad view of the subject featuring not only the traditionally central topics such as existence identity modality time and causation but also the rich clusters of metaphysical questions in neighbouring fields such as philosophy of mind and philosophy of science Besides independent essays volumes will often contain a critical essay on a recent book or a symposium that allows participants to respond to one another's criticisms and questions Anyone who wants to know what's happening in metaphysics can start here **Theism and Explanation** Gregory W. Dawes, 2012-09-10 In this timely study Dawes defends the methodological naturalism of the sciences Though religions offer what appear to be explanations of various facts about the world the scientist as scientist will

not take such proposed explanations seriously Even if no natural explanation were available she will assume that one exists Is this merely a sign of atheistic prejudice as some critics suggest Or are there good reasons to exclude from science explanations that invoke a supernatural agent On the one hand Dawes concedes the bare possibility that talk of divine action could constitute a potential explanation of some state of affairs while noting that the conditions under which this would be true are unlikely ever to be fulfilled On the other hand he argues that a proposed explanation of this kind would rate poorly when measured against our usual standards of explanatory virtue

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