

SIR GEORGE

THE GHOST OF NYACK



*Two ghosts are standing on the porch.
Can you see them?*

Bill Merrill — Glenn Johnson

Sir George The Ghost Of Nyack

SJ Ball



Sir George The Ghost Of Nyack:

Sir George Bill Merrill, Glenn Johnson, 1995-09-01 *Ghost Investigator* Linda Zimmermann, 2002 A collection of true ghost stories from the Hudson Valley region by Ghost Investigator Linda Zimmermann These are the revised and updated versions of those stories previously published in four separate books *Ghosts of Rockland County Haunted Hudson Valley More Haunted Hudson Valley and Haunted Hudson Valley 3*

The Law Is a White Dog - How Legal Rituals Make and Unmake Persons Colin Dayan, 2013-03-03 A fascinating account of how the law determines or dismantles identity and personhood Abused dogs prisoners tortured in Guant namo and supermax facilities or slaves killed by the state all are deprived of personhood through legal acts Such deprivations have recurred throughout history and the law sustains these terrors and banishments even as it upholds the civil order Examining such troubling cases *The Law Is a White Dog* tackles key societal questions How does the law construct our identities How do its rules and sanctions make or unmake persons And how do the supposedly rational claims of the law define marginal entities both natural and supernatural including ghosts dogs slaves terrorist suspects and felons Reading the language allusions and symbols of legal discourse and bridging distinctions between the human and nonhuman Colin Dayan looks at how the law disfigures individuals and animals and how slavery punishment and torture create unforeseen effects in our daily lives Moving seamlessly across genres and disciplines Dayan considers legal practices and spiritual beliefs from medieval England the North American colonies and the Caribbean that have survived in our legal discourse and she explores the civil deaths of felons and slaves through lawful repression Tracing the legacy of slavery in the United States in the structures of the contemporary American prison system and in the administrative detention of ghostly supermax facilities she also demonstrates how contemporary jurisprudence regarding cruel and unusual punishment prepared the way for abuses in Abu Ghraib and Guant namo Using conventional historical and legal sources to answer unconventional questions *The Law Is a White Dog* illuminates stark truths about civil society s ability to marginalize exclude and dehumanize

Loony Lawsuits Matt Silverman, 2003 **Mine!** Michael A. Heller, James Salzman, 2021-03-02 *Mine* is one of the first words babies learn and by the time we grow up the idea of ownership seems natural whether we are buying a cup of coffee or a house But who controls the space behind your airplane seat you reclining or the squished laptop user behind you Why is plagiarism wrong but it s okay to knock off a recipe or a dress design And after a snowstorm why does a chair in the street hold your parking space in Chicago while in New York you lose both the space and the chair In *Mine* Michael Heller and James Salzman two of the world s leading authorities on ownership explain these puzzles and many more Remarkably they reveal there are just six simple rules that everyone uses to claim everything Owners choose the rule that steers us to do what they want But we can pick differently This is true not just for airplane seats but also for battles over digital privacy climate change and wealth inequality *Mine* draws on mind bending often infuriating and always fascinating accounts from business history courtrooms and everyday life to reveal how the rules of ownership

control our lives and shape our world Forthcoming Books Rose Army,1996-06 **The Decline of Magic** Michael Hunter,2020-01-07 A new history that overturns the received wisdom that science displaced magic in Enlightenment Britain named a Best Book of 2020 by the Financial Times In early modern Britain belief in prophecies omens ghosts apparitions and fairies was commonplace Among both educated and ordinary people the absolute existence of a spiritual world was taken for granted Yet in the eighteenth century such certainties were swept away Credit for this great change is usually given to science and in particular to the scientists of the Royal Society But is this justified Michael Hunter argues that those pioneering the change in attitude were not scientists but freethinkers While some scientists defended the reality of supernatural phenomena these sceptical humanists drew on ancient authors to mount a critique both of orthodox religion and by extension of magic and other forms of superstition Even if the religious heterodoxy of such men tarnished their reputation and postponed the general acceptance of anti magical views slowly change did come about When it did this owed less to the testing of magic than to the growth of confidence in a stable world in which magic no longer had a place

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