

he would toss the fly in the air and catch him again on his fingertip.

Recalling what he had learned from his experience with Strongheart the German shepherd, Boone's experience with Freddie the fly led him to formulate the following beliefs:

- (1) That inherently Freddie the fly and I as living beings were inseparable parts of an interrelated, interfunctioning and all-including Totality. (2) That neither he nor I were originating causes for anything, but instead were individual living expressions of a universal divine Cause or Mind that was ever speaking and living itself through each of us and through everything else. [18]

Boone's credo wasn't just an intellectual construct, it was an experiential program. He *lived* his belief that he was included in a totality that enveloped all beings. He maintained that there was much to be learned by "silently talking across to [Freddie]. Not as to 'a fly' with all the limiting and condemning things that we humans usually fasten on flies, but as to an intelligent fellow being." [19]

It is unlikely that skeptics about nonlocal mind would count as "evidence" communication between humans and dogs, let alone flies. For the doubters, mind remains a sole human possession encased in brains and bodies, and does not stray beyond our species.

In a remarkable series of experiments initiated by Pierre Duval and Evelyn Montredon in France and continued in America by Walter Levy, gerbils and hamsters were placed in a small cage that was partitioned into two halves. The wall dividing the cage was low enough so the animals could jump over it without much difficulty. Once every minute or so a five-second shock was applied to the floor of one of the halves, the sequence of shocks being determined by a random-number generator. The motivation of the animals was presumably to avoid pain by

jumping to the side of the box where the floor was not being shocked. But how could they anticipate which side was going to be shocked next? They could not decipher a pattern to the shocks, because there was none: The shocks were delivered randomly. Still, they seemed to know; for when the positions of the animals were recorded electronically and the data analyzed by computer, the gerbils and hamsters somehow managed to be in the right place at the right time to avoid the shocks, at a rate that was far higher than predicted by chance. [20] This study suggests the possibility, at least, that the gerbil and hamster mind, if we may call it that, is not confined to the present, but can range into the future, survey it, and provide meaningful information to the animal.

But could this be a case of telepathy that, according to Boone's model, could occur if the minds of all living creatures are united in a universal mind pool? If his model were true the experimenters could telepathically provide the subjects with the information they needed to avoid the noxious shocks. But not in this experiment; for the experimenters *also* could not know which side of the box was to be shocked next, since the sequence was determined entirely by a random-number generator.

In another study in which animals seemed to be able to know the future, experimenters, C.E.M. Bestall and James Craig placed rats and mice in a maze that provided them with two choices. The animals were able to predict which of the two choices was the correct one and turn in the right direction, when the correct choice was only *later* assigned by a random procedure. [21]

Studies such as these suggest that the minds of animals can violate the "now." But they can also violate spatial constraints and function beyond the "here."

In one particular experiment, a mother dog and one of her puppies were taught to cower when a rolled piece of newspaper was raised. Then the dogs were placed in separate rooms and the puppy was threatened by the rolled newspaper. At the very moment he cowered, the mother did also. [22]