

and savanna. The Refuge had proved particularly hospitable for deer, which are found in such numbers that they are trapped and relocated elsewhere in the state as a means of population control. Following capture a deer is tagged by having a piece of metal bradded in the ear, and is then transported sometimes hundreds of miles from the Refuge.

Deer have a homing urge that is quite strong, and over the years many have returned to the Refuge and have been trapped again. From the point of release they somehow thread their way for hundreds of miles among farms, ranches, towns, and cities, braving human and canine enemies alike. Bedichek relates several cases dating in the 1940s, a period in which he spent much time in the Refuge. In the spring of 1942 a doe released near Goliad, ninety miles due west of the Refuge, returned to be trapped again in twenty-one days. In the spring of 1944 a six-point buck was trapped and transported four hundred miles west to Sheffield, Texas. In the fall of 1945 he was again caught in a trap on the Refuge. This pathfinding ability occurs early in life. A fawn was caught in the autumn of 1946 and was driven one night to San Angelo, Texas, 390 miles to the west of the Refuge, and from there to Nolan County, 77 miles to the north. Only two weeks later the same fawn was caught in another trap just 125 yards from the site of the original capture in the Refuge.

These cases are particularly compelling because the possibility of mistaken identity is eliminated: All animals are tagged before release. Could the animals be wandering aimlessly in all directions, a few finally meandering back to the Refuge by sheer chance? Bedichek thinks not; there is only one documented case of a tagged deer wandering westward away from the Refuge following release.

Bedichek, a sensitive, lifelong observer of animal behavior, is awed by these instances. "Something draws these wanderers back," he says. "One observer may call it 'Providence,' another 'instinct,' but whatever it may be called, the mystery remains. . . . This is mystery, deep mystery!" [27]

Yet the depth of the mystery could be diminished by viewing the mind of the returning animal nonlocally. After all, the mystery depends largely on the assumption that the animal mind is confined to its brain, and that it therefore cannot know "at a distance." Alternatively, if the animal mind were not confined to points in space (its own brain and body) or time (the present moment), it would be free to scan space and time and gain knowledge of "the way home" over trails it never traveled before. Another possible explanation for how animals return over great distances may lie in shamanism and telepathy. If the record from shamanism is correct and meaningful interspecies communication does exist between humans and animals, then human knowledge of "the way back" could conceivably be shared with the animal mind. Thus in the above case of Bobbie, the lost female collie, the information of how to travel from her home in Ohio to the new residence in Oregon, where she had never been, could have been conveyed to her by her owners, who did know the way. And similarly, Bedichek's returning deer may have gained their knowledge from their abductors.

Dr. Robert L. Morris, coordinator of research at the Psychological Research Foundation in Durham, North Carolina, believes the evidence for psi in animals is important. He states, "The finding of considerable evidence for psi in animals already has one important implication. It tells us that psi is apparently not of recent evolution . . ." [28] If Morris is correct—if nonlocal mind did manifest long ago in animals during their evolutionary ascent—we might expect, according to the tenets of evolutionary biology, that it would appear in humans as well. Have we not designated ourselves *Homo sapiens*, the sapient man, the creature who is superior mentally to all others?

Evolution provides another perspective on nonlocal mind. It is always interesting to ask whether or not a phenomenon whose existence is being questioned has any survival value for the creature suspected of possessing it. If so, this may count as evidence for its existence, since those traits that favor survival tend to be perpetuated genetically. A mind that is shared with