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Dogs That Know When Their Owners Are Coming Home by Rupert Shelldrake. New York: Crown Publishers, 1999. xiv + 352 pp. \$25.00. ISBN 0-609-60092-3.

This book provides descriptions of the abilities of some animals to communicate with their owners (or each other) without the recognized sensory channels. No previous author has published such a valuable compilation of widespread observations of paranormal behavior by animals. Shelldrake, however, has gone farther than most of his predecessors in studying this kind of animal behavior. He has engaged in experiments with which he has eliminated chance correspondences between an animal's behavior of expectancy and its apparent stimulus, such as the owner's intention to return home. He has also excluded the possibility of normal sensory clues, such as the sound of a familiar vehicle

approaching, that might signal to the dog the imminent return of its owner. The principal hero of these experiments is a dog called Jaytee, whose owner, Pamela Smart, became a collaborator and then a research assistant for Sheldrake. The text contains a detailed description of the experiments with Jaytee, and Sheldrake also devotes an Appendix to these experiments.

Sheldrake has not restricted himself to the study of dogs. He gives much attention to apparently paranormal behavior on the part of cats, parrots, horses, and other animals. In one chapter he describes the abilities of some animals, particularly dogs and cats, to find their owners when the owners move away and leave them behind. He also provides an excellent summary of the behavior of homing pigeons whose extraordinary sense of direction we still do not understand.

Sheldrake describes so many unusual behaviors of animals that we could consider his book a miniature encyclopedia of the subject. Comprehensive indexes (of names and subjects) and extensive references add to the book's usefulness in this respect.

Two themes recur throughout the book. The first is Sheldrake's firm commitment to scientific methods for settling controversies. He properly scolds critics who do not themselves undertake to repeat the observations they criticize. No reader of this journal will disagree with that. The second theme is that of morphic fields, which Sheldrake links to the concept of Aformative causation. He mentions morphic fields frequently in the text of his book and devotes an Appendix to a further discussion of this subject. Few biologists would doubt the existence of morphogenetic fields that somehow govern or influence the development of various organs during gestation. Few, however, would accept Sheldrake's assertion that animals, including humans, can influence each other's fields without sensory communication. The fewness arises from the failure of scientists to examine the abundant evidence of such communication to which this book admirably contributes.

I am reviewing a book, not its author. Yet in this journal I can appropriately comment on how Sheldrake has publicized his ideas. He discontinued his connections with academic life, thus escaping from its frequent intellectual aridity and pettifogging bureaucracies. He has addressed his writings largely to the educated general reader instead of to colleagues in science. I do not mean that he never publishes in refereed scientific journals, because he does so when he can. Nevertheless, I think it fair to say that he has mainly appealed to the public over the heads of his peers. (Some of these peers have been unfair and even mean-spirited to him.) He has become well-known, but has he become influential among persons of influence for the future of science? Can his style of revolutionary activity succeed better than that of academic insiders? He has a gift for clear writing and, to return to the book under review, a great ability to draw other persons into a substantial group of collaborators for his research. Readers of this journal may ask whether these qualities, combined with the courage Sheldrake has, will suffice to bring success. Success by what measure? By that of persuading other scientists that your ideas deserve attention

and your research deserves replication. Nothing succeeds without successors, and I hope that Sheldrake has them. With this book he may contribute more than new knowledge about animal behavior; he may show other deviant scientists how to become more persuasive to their conventional colleagues.

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Contact the Other Side: Seven Methods for Afterlife Communication by Konstantinos. St. Paul, Minnesota: Llewellyn Publications, 2001. 240 pp. ISBN 1-56718-377-8.

This is a most interesting book that covers the entire spectrum of afterlife communication in more detail and with more accuracy than any book written by a “believer” that I have previously encountered. Rather than being anecdotal, it provides detailed procedures for performing each of the communication methods. As a skeptic who has experimented with a number of these methods, I found the book fascinating and quite substantial.

The book begins on a cautionary note with a well-written chapter on “avoiding the cold reader.” It was interesting to note that while discoursing on the topic of magicians who, fearing litigation, refuse to publicly identify frauds professing to speak with the dead, Konstantinos extolls the courage of Penn and Teller (with whom he wholeheartedly agrees) in mocking and exposing cold readers, but ignores the primary victim of litigation from discredited psychics ... James Randi. A minor quibble, since the chapter is comprehensive and quite accurate.

The following chapters include a description of the afterlife and communication methods including detailed procedures for electronic voice phenomena (EVP—history, tape recording via microphone, broadcast static, and white noise), video, phone calls, CB-like communication using amplifiers (*Spiricom*), computer generated messages and files, the séance, scrying, and direct mind contact.

The chapter describing the afterlife closely follows standard spiritualist beliefs, such as the existence of a temporary lower realm for flawed souls rather than eternal punishment in a hell and a summer realm where souls can create their own world using thoughts and can even experience sex ... although it is never “lust-filled” and “the need for sex goes away with time spent in the summer realm.” It seems that the religion-induced belief that lustful sex is bad dies hard. It is also from within the summer realm that most communications with the living arise. Souls also reincarnate from within the summer realm or can move on to more spiritual realms with the ultimate goal being a reunion