

mission and social responsibility than its current manifestations exhibit. Recapitulating Fetzer's legacy adds the social dimension Wilson implies is lacking in the "new" New Age.

Most of the text micro-details Fetzer's spiritual wanderings through journals, letters, newsletters, press releases and the like. Since the text limits non-spiritual, biographical details and reflections on secular matters, one could get the mistaken sense that Fetzer's life was mainly concerned with hammering out a life philosophy and propagating it. This is simply a matter of focus; Wilson refers readers to other biographies for life story particulars. Conversely, Wilson centers on Fetzer's spiritual and religious milieu while offering concise summaries and histories of fundamentalism, evangelicalism, Seventh-day Adventism, and Spiritualism. Well organized both geographically and chronologically, it is also a stroll through America's religious history and struggle with the secularizing forces of twentieth-century modernity.

Covering Fetzer's forays into Freemasonry, Hermeticism, Rosicrucianism, Theosophy, UFOs, and the paranormal, the book reads like a spiritual Forrest Gump. And yet, describing all of these explorations has an adverse effect on the reader since Fetzer comes off as rather naïve and gullible, eclectically collecting every fringe belief almost without criticism. We are told that he "made few decisions about his media business, the Tigers, and the foundation, not to mention his personal and professional relationships, without first consulting the Ouija board" (141). Later on, he would employ Jim Gordon, a psychic, as one of his key advisors for the Fetzer Foundation, despite ambiguous demonstrations of his "powers." By the end of the book, one does not know whether to sympathize with an elderly man desperate to answer the big questions, or pity him for lacking sufficient skepticism. One wishes for more analysis, critique, and authorial presence throughout.

Clearly written, well organized with endnotes, bibliography and index, *Fetzer* is a good example of tightly focused, documented historiography. Students in various disciplines could benefit from its form and structure. Parts of it would fit well in an introduction to American religions course; other aspects are really interesting only to specialists in esotericism or enthusiastic Michiganders.

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Enchanted Ground: The Spirit Room of Jonathan Koons. By Sharon Hatfield. Ohio University Press, 2018. 342 pages. \$28.95 cloth; ebook available.

In this lively, well-paced tale, the journalist Sharon Hatfield goes to the heartland of America to explore the locus of midwestern nineteenth-century Spiritualism. Specifically, Hatfield takes readers

to Mount Nebo, in the hills of Athens County, Ohio. There, a farmer-turned-Spiritualist-medium named Jonathan Koons made his mark on antebellum Spiritualism. However, Koons was not the only Spiritualist in his family—apparently his wife and twelve children were all endowed with varying degrees of mediumistic skill and capability. Koons' eldest son, Nahum, played a central role in the family's demonstrations of spirit communication.

Despite the fact that the manifestations Koons facilitated closely followed many Victorian-era seance conventions—messages from the dead, otherworldly music, and ghostly apparitions—the Koons family's mediumship was met with widespread acceptance. The fact that Koons did not charge people to attend the seances that he held in his home, apparently helped add to his credibility. As a result, Koons began to attract some visitors of note, such as John Chapman—more commonly known as Johnny Appleseed. Koons eventually became so famous, and so many people flocked to his home to see his spirit manifestations, that he felt compelled to build what he called a “Spirit Room” to accommodate his clients. Although some of Koons' followers compared the Spirit Room to “the psychomanteums of ancient Greece,” visitors would most likely have encountered a

mud-chinked log cabin with a peaked roof. Visitors variously estimated its size as 18 feet long by 15 feet wide by 9 feet high . . . The door and shuttered windows fit so tightly that the light was blocked out when they were closed . . . Inside, the rectangular table supporting the spirit machine was placed at one end of the room with enough space for someone to pass behind it” (61–62).

Koons' spirit machine, purportedly built in response to the spirits' instructions, was one of the most unique aspects of his Spiritualist practice. The machine, or “battery” as Koons sometimes called it, is described as a metal and wood contraption, the purpose of which was “collecting and focalizing the magnetic aura used in the manifestations” (59). A four-foot wooden post rose from the tabletop, with two or three iron bars inserted parallel to the table. “Hanging from the iron bars were what one observer called ‘a wire woven into a kind of net work (sic) with copper and tin plates, and small bells.’ . . . Jonathan had stocked the drawers underneath the tabletop with paint, brushes and paper that the spirits might need” (59).

Built in 1852, this apparatus was one of the first known allegedly spirit-assisted machines in the United States and greatly intrigued Robert Hare a chemistry professor at the University of Pennsylvania. Hare would go on to invent the “spiritoscope” in 1855. Unlike Koons' “battery,” which was intended to facilitate spirit manifestations, Hare's technology was supposed to test for empirical evidence of otherworldly phenomena.

The narrative trajectory of *Enchanted Ground* provides a chronology of Koons' often hardscrabble farming life at Mount Nebo, the rise and fall of his alleged prowess as a medium and reputation as a Spiritualist, and the ways in which he made his mark on American cultural history. Hatfield's impeccable research includes primary sources that she deftly mines for compelling details on what one might have encountered in the Spirit Room of Jonathan Koons.

The work of Jonathan Koons, and, indeed, midwestern Spiritualism in general, has often been overlooked, so *Enchanted Ground* is a welcome contribution to the field. This book has many strengths, not least of which are its evocative descriptions. Hatfield's skill as a researcher, writer, and story-teller make this book appropriate for both scholarly and general readers.

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The Oxford Handbook of Secularism. Edited by Phil Zuckerman and John R. Shook. Oxford University Press, 2017. xiv + 778 pages. \$150.00 cloth; ebook available.

Like other texts in the Oxford Handbook series, this volume on secularism covers a wide and diverse range of related topics. It is organized into six parts: 1) Identifying the Secular, Secularity, Secularization, and Secularism; 2) Secular Governments; 3) Contesting Political Secularism; 4) Politics of Church and State; 5) Secularity and Society; and 6) Morality and Secular Ethics. The text includes contributions from authors across the globe, and in many disciplines. The variety of approaches and perspectives is necessary for such a contested subject, and the editors organize the contributions in thoughtful and logical groupings.

Approaching the subject matter from the disciplines of philosophy, law, political theory, sociology, psychology, anthropology, education, religious studies, and more, the authors demonstrate not only the complex entanglement of secularism with their various fields of inquiry, but an increased interest in secularism that appears to be growing across the academy. While no single text can claim to be exhaustive, this massive volume comes as close to complete as possible, while remaining accessible and organized. The book's major strength, in fact, is its breadth and depth of content. Like other Oxford handbooks, this one delivers on its promise to present both "wide-ranging" and "in-depth" perspectives on secularism (jacket).

Part two, which features essays on what the editors refer to as "Secular Governments" is another valuable aspect of the book. These nine chapters offer perspectives on the assorted manifestations