waned over the last few centuries. Not surprisingly, perhaps, the Scots, the Welsh, the Irish and the English, not to mention the French and the Danes, have all, at some point in time, clamored to demonstrate the authenticity or superiority of their respective Druid legacies. Readers will no doubt be interested in the many modern and contemporary references to Druids in literature and media: Hutton also considers obscure source material such as the Gilbert and Sullivan musical *The Pretty Druidess*, the cult film *The Wicker Man*, novels by Terry Pratchett, and so on, although I admit I was slightly disappointed not to see mention of Howard Brenton's controversial 1980 play, *The Romans in Britain*.

For contemporary Paganism scholars, the discussion of current Druid groups and activities may be of particular interest, and Hutton's access to the papers and meetings of various organizations has yielded some richly detailed explorations. Those in the know (and many of us who merely believe we are) have heard of the many conflicts and difficulties plaguing contemporary Druid groups in the United Kingdom and the United States. (Most recently, there has been the uproar over the disinterment of human remains found at Avebury, which several Druid groups have protested based on their belief in their own ancestral connection to them.) Hutton's descriptions and explanations are even-handed. Controversial figures like Arthur Uther Pendragon, founder and leader of the Loyal Arthurian Warband, who is described as "a mystic, with a strong sense of having been called by destiny to his present role as the contemporary representative (and perhaps literal reincarnation) of the legendary King Arthur," are discussed with the same deference and respect as Philip Carr-Gomm, founder of the Order of Bards, Ovates and Druids, who lent materials for Hutton's research.

The most noteworthy feature of this new book, for those readers familiar with Hutton's previous scrupulously researched work, is the utter lack of footnotes within the text. Indeed, the book has only a chapter of "Source Materials" at the end, but it is very thorough, and written in an accessible prose format. *The Druids* contains plentiful and lavish color illustrations, also something of a departure for Hutton. *The Druids* is the "first of a pair" of books, "based on the same research" as Hutton states in his introduction. The second volume, *Blood and Mistletoe: The History of Druids in Britain*, is forthcoming in June 2009 from Yale University Press and promises to be larger, and "in a chronological format rather than a thematic one," which may prove a friendlier and more familiar approach for scholarly readers who have grown used to Hutton's impeccable and frequently entertaining citations.

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Christine Wicker, *Not In Kansas Anymore: Dark Arts, Sex Spells, Money Magic, and Other Things Your Neighbors Aren't Telling You* (New York: HarperCollins, 2005). 304pp. $13.95 (paper)

Not in Kansas Anymore is an ethnographic account of what Wicker refers to as "the magic people." Although this term seems clumsy, it is part the book's project of breaking down perceived barriers between individuals involved with esoteric and magical traditions and the so-called "mainstream." Wicker notes that "millions of Americans" have had experiences and harbor beliefs that defy a rational worldview, and the book suggests that the difference between "magical people" and everyone else is only one of degree. Although scholars often cite Gallup polls indicating that a majority of Americans believe in the supernatural, Wicker has attempted to put a face on these statistics. It is unfortunate that the subtitle of the paperback edition ref-

erences sex, money, and secrets. The hardback edition had a subtitle that was more thoughtful and less sensationalistic: "A Curious Tale of How Magic is Transforming America."

Wicker is a former religion reporter for the *Dallas Morning News* and she writes for a popular audience. Her approach is extremely reflexive and often waxes autobiographical. Her writing style is also quite glib. At one point, she says of the magical people, "Aren't they just the dearest things? Wouldn't it be lovely if they were right?" Despite this, the book has a substantial bibliography and Wicker clearly brings some relevant historical analysis and theory to her research. She argues that magical ideas have always lain beneath Western thought, noting that figures like John Winthrop Jr., Isaac Newton, and Cotton Mather all had an interest in the esoteric. Even Hegel is suspected of being one of the magical people. Wicker also cites several sociologists including Max Weber, noting that his disenchantment thesis appears to have been disproved.

The text describes participant observation with a variety of esoteric and metaphysical groups including The Open Source Order of the Golden, the Silver Elves, House Kheperu, and a gathering of Otherkin in Canada (the event is not named, but I suspect it was KinVention North). Although Wicker mentions speaking with Pagans in Salem, only a few pages are given to contemporary Paganism. This may reflect Wicker's assumption that the majority of Americans no longer find the existence of Pagans surprising. The majority of analysis does not focus on groups but is spent describing Wicker's interaction with a handful of individual practitioners, particularly Christos Kioni and Cat Yronwode, eclectic practitioners who use hoodoo and other Afro-Atlantic traditions.

The front matter contains a quote by William James, and Wicker's approach seems to be indebted to James. She tends to regard the groups and traditions of her subjects as arbitrary and prefers to focus on biographical narratives. From these case studies, she creates a theory of "four bridges to magic" or four scenarios by which an individual brought up in a rationalized Western culture arrives at a magical worldview. This is a novel approach to contemporary esoteric and metaphysical movements, and although it is underdeveloped here, it could lead to an interesting theory of enchantment, disenchantment, and re-enchantment.

Wicker is refreshingly critical in how she interprets the anomalous experiences described by her subjects. After interviewing a vampire, she describes how easy it is to "minimize" his identity as a vampire, explaining it as a delusion arrived at by feelings of alienation and other factors. She asserts that such explanations are not only easy to create, but become a source of pleasure to the theorist. This leads her to question the value of these psychosocial interpretations noting that, "the technique starts running the technician." Wicker describes herself as a skeptic and confesses that this is an obstacle to understanding the magic people. Her descriptions of energy work with vampires and Otherkin are especially interesting. Wicker remains skeptical but applies a form of "embodied rationality." She admits that she could feel energy during some of these encounters, but does not become preoccupied with interpreting these sensations.

If for no other reason, Wicker's book is valuable because so little ethnography has been done with "metaphysical identity groups" such as vampires and Otherkin. While some literature is available on the modern vampire community, far too much published material has been researched online without ever contacting a vampire. Otherkin remain even more mysterious, although they have begun to appear in the footnotes of several academic texts on religion and the Internet. Wicker's description of an Otherkin convention and the perceived differences between "awakened" beings and "muggles" is an important first step towards understanding this subject.

Finally, I was struck by Wicker's statement in Chapter 1 that, "I am not a vampire, a witch, a fairy, an elf, a wizard, a werewolf, an angel, or a devil. Two years ago I hardly knew such entities existed outside fiction and religious texts." This statement acknowledges that the author has had to reassess her identity in light of her experiences. As awareness of "the magical people" continues to grow, more Americans may find themselves making this sort of statement. This discursive shift in how we think about ourselves may be "how magic is transforming America."

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