Even as multi-species and post-humanist scholarship expands definitions of being, they nonetheless restrict other-than-humans to entities that previously went under the sign of the “natural.” Secular attachments to the material and the visible as the site of the real make it difficult to think the “supernatural” alongside nature-culture. And yet, many otherwise-secular folk consistently have stories – experiences – that do not square with secular-modern notions of the real. What might these stories tell us about the secular, about the ghostly undercurrents that weave back and forth beneath its stark distinction between natural and supernatural, visible and invisible, reality and superstition, truth and falsity? How might post-humanism, read against the grain and alongside other nonsecular traditions, offer a framework to rethink nonhuman worlds and our entanglements with them? Might a true post-humanism propose that there exist nonhuman worlds we cannot possibly know, given our sensory limitations as Homo sapiens? Finally, how might we as scholars write this uncertainty in ways that refuse the terms of secular academic narrative, including the quest for certainty and argument?