

DEVIL 2024



15-18 MAY 2024

University of King's College
Halifax, Nova Scotia, Canada

LE DIABLE
AU XIX^E SIÈCLE
OU
LES MYSTÈRES DU SPIRITISME.

PAR LE DOCTEUR BATAILLE
MAGNÉTISME OCCULTE CABALE MODERNE

MAGIE
DE LA
ROSE-CROIX
PALLADIUM R.N.:
THÉURGIE OPTIMATE
PRATIQUES SATANIQUES
ETC. ETC.

RÉCITS
D'UN
TÉMOIN

5 CENTIMES LES 2 PREMIÈRES LIVRAISONS
ENSEMBLE

LES LIVRAISONS SUIVANTES A 10^{CS} CHACUNE. DEUX PAR SEMAINE.

CHEZ TOUS LES LIBRAIRES & MARCHANDS DE JOURNAUX.

STY DES IMPRIMERIES LEMERCIER, 57, R. DE SEINE, PARIS.

DEVIL 2024

"The convivium alone ... rebuilds limbs, revives humours, restores spirit, delights senses, fosters and awakens reason. The convivium is rest from labours, release from cares and nourishment of genius; it is the demonstration of love and splendour, the food of good will, the seasoning of friendship, the leavening of grace and the solace of life."

Letter 42 to Bernardo Bembo,
in *The Letters of Marsilio Ficino*

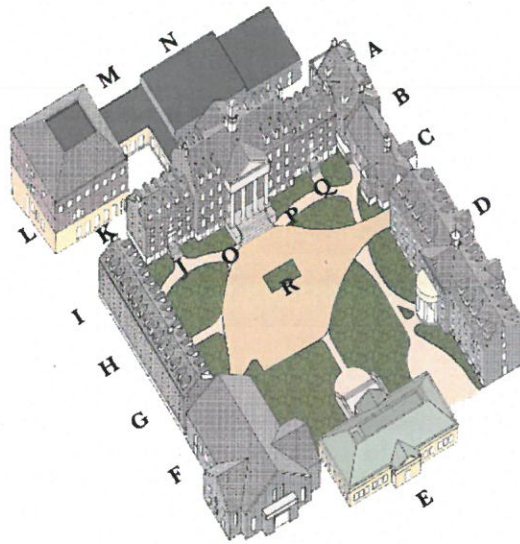
The Devil 2024 Conference

Welcome to the Devil 2024 Conference and to the University of King's College. We hope you have a great conference and a pleasant visit to the greater Halifax area. If you have not familiar with the area, do have a look at our website: <https://devil2024.co/about-halifax> Please find below some important information about the conference, followed by the final programme, and a list some of the people and organisations who have supported this conference financially.

Land Acknowledgement

The University of King's College sits on the unceded Mi'kmaw territory, subject to the Peace and Friendship Treaties that are the basis for peaceful coexistence and good relations among all who live in Mi'kma'ki. The University of King's College recognizes the histories, contributions and legacies of the African Nova Scotian people who have been here for over 400 years.

University of King's College



- | | |
|-----------------------------------|---|
| A. The Lodge | J. North Pole Bay |
| B. The Pit | K. New Academic Building |
| C. The Chapel | L. Bookstore |
| D. Alexandra Hall | M. Link |
| E. Library | N. Prince Hall |
| F. Gym | O. Arts & Administration Building |
| G. Chapel Bay | P. Wardroom |
| H. Middle Bay | Q. Cochran Bay |
| I. Radical Bay | R. Flagstaff |

Conference Locations

Registration will be held in the lobby of the New Academic Building on campus from noon to 14:30 on Wednesday and on Thursday and Friday from 8-9am. There you can pick up your registration package.

Coffee breaks will be available in the G. Peter Wilson Room, which is on the second floor of the New Academic Building.

The conference panels will be held in Archibald; KTS; Scotiabank in the New Academic Building. The Board Room is in the Arts and Administration Building.

There will be lots of signage to help guide delegates around.

Panels

The conference panels will be held in the rooms marked. All panels are at 105 minutes long. Although we still expect papers to be approximately 20 minutes long, the point of a conference is to facilitate discussion and engagement—and so we wanted to leave lots of time for questions and debate.

We do ask that all people participating in a panel be present in their assigned room at least 10 minutes in advance of the start of their session. This is to make sure everything is ready to go when the session starts—no one enjoys watching a presenter struggle with technology at the start of their session.

Although the Devil 2024 was planned as an in-person conference, some of the sessions will be hybrid. While we have done our best to accommodate people who asked to present or attend virtually—and to provide a good quality experience for our remote attendees—our capacity is limited by our technological infrastructure.

The Zoom links for each of the rooms hosting hybrid panels will be distributed in the days before the conference—so watch your email.

Please note that all papers with “(V)” by them are virtual presentations. All listed times are in Atlantic time zone.

Conference Schedule

WEDNESDAY, MAY 15

12:00-14:30: Registration

Location: Academic Building Lobby

14:30-14:45: Official opening and welcome

Location: KTS

15:00-16:45

1. Satanic panics

Location: Archibald

Chair: Miranda Corcoran, University College Cork

Exposing Satan's Underground: Conservative Christian Literary and Media Depictions of Satan and Satanic Rituals in the 1970s and 1980s

Scott Culpepper, Dordt University

Scapegoating, Social Media & the Resurgence of Satanic Moral Panic

Bethann Oake, University of Leeds

Maverick Heroes and Demonic Villains: American Conspiracy Culture in the 1980s (V)

Sarah Hughes, Temple University

2. Debating the Devil

Location: Board Room

Chair: Richard Raiswell

Dialogues with the Devil, or, Leibniz and Beelzebub Walk into a Bar

Daniel Selcer, Duquesne University

Deriding the Devil in Paul d'Holbach's *Histoire critique de Jésus Christ* (1770) (V)

Ismael del Olmo, University of Buenos Aires / CONICET (Consejo Nacional de Investigaciones Científicas y Técnicas)

3. Imagining the Devil: Cultural Constructions of the Demonic and Manufacturing Western Identity

Location: KTS

Chair: Rebecca Adkins Fletcher, East Tennessee State University

'Diabolical Commerce': Imagining the Demonic in Early Modern Venice

Julie Fox-Horton, East Tennessee State University

Embodiment of Evil: The Influence of the Egyptian god Apophis on Representation and Concepts of the Devil in Western Christianity

Kim Woodring, East Tennessee State University

Cultural Appropriation: Satan as a Motif in British Israelism

Olivia Summers, East Tennessee State University

17:00-18:30:

Plenary Address

Location: Alumni Hall

Ancient Attitudes toward *Daimones*

Debbie Felton, University of Massachusetts, Amherst

THURSDAY, MAY 16

9:00-10:45

4. Demonic languages and locations, past and present

Location: Scotiabank

Chair: Kyle Fraser, University of King's College

A Linguistic and Physiognomic Etymology of the Judeo-Christian Devil

Dan Mills, Georgia Institute of Technology

"The spirits of the air": The Cosmologies and Demonologies of the Apostle Paul and the Middle Platonists

Matthew Vanderkwaak, University of King's College

The Devil in My Language Model

Karin Valis, Independent Scholar

5. Depicting Satan, Sex, and Gender in the Middle Ages

Location: KTS

Chair: Winston Black, St. Francis Xavier University

The Dragon and His Genders: Satan as an Aid to Gender Performance in the Middle Ages

Verity Bruce, University of Exeter

Sorcery, Sodomy, and Saracens: William of Auvergne and His Demonic "Axis of Evil"

Vajra Regan, University of Toronto

Devil Deleted: The Obliteration of the Devil in Medieval Iconographic Details

Jessica L. Savage, Princeton University

6. The Prince of the Mind? The Devil, Science, and Psychology

Location: Archibald

Chair: Vera Kirk, University of Prince Edward Island

Demons and the Matter of Mind in 19th-Century Spain

Andrew Keitt, University of Alabama at Birmingham

Redeeming Faust: A Mytho-Psychological Examination of Demonic Pacts

Nicholas Literski, California Institute of Integral Studies

Synergy of the Devil: Diabolism and Diabolatry at the Crossroads of Mythic Psychohistory, Antagonist Projection, and Antinomian Identification (V)

George Sieg, Southwestern Indian Polytechnic Institute

11:15-13:00

7. Possession & Exorcism

Location: Archibald

Chair: Richard Raiswell, University of Prince Edward Island

"*Da locum Spiritui Sancto*": The Rite of Exorcism as Embodied Performance (V)

David Olszynski, Universität Koblenz Institut für Katholische Theologie

The Maiden and the Fiend: Mary Glover and the Question of Possession

Melanie Rio, University of Maryland, College Park

"Give me your name, Demon!" Hunting the Demons of the *Pseudomonarchia Daemonum* through Cinema (V)

Kachine Moore, University of Glasgow

8. Alternative constructions of the Devil in early modern Christian contexts *Location: KTS*
 Chair: Michelle D. Brock, Washington and Lee University
 Sympathy from the Devil: The Devil as compassionate protector in 17th-century English witchcraft
Tabitha Stanmore, University of Bristol
 The Devil, from Tempting Lover to Cruel Master: Exceptions in the Narratives of the Roman Inquisition and a Case Study 'to Distinguish between Demoniacs and Possessed'
Olivia Garro, Coventry University
 Demons, Daemons, and the Fae: The Reclamation and Reinterpretation of Demons and Classical Entities in Renaissance and Early Modern Occult Philosophy and Ritual Magic
Samuel Gillis Hogan, University of Exeter
9. The Dispatchist Podcast *Location: Scotiabank*
 Live recording of the podcast featuring Jamin Bickel, Victoria Davis, and Jacob Williamson as they discuss the Vision of Tundale (with digressions!)
 Text available here if you'd like to read it: <https://d.lib.rochester.edu/teams/text/foster-three-purgatory-poems-vision-of-tundale>

Lunch

Location: Prince Hall

14:15-16:00

10. Colonialism and Global Experiences of the Demonic *Location: KTS*
 Chair: David Winter, University of Brandon
 Demons without Borders: the Adaptations of the Universal Church of the Kingdom of God's demonology
Leonardo Vasconcelos de Castro Moreira, KU Leuven
 The Devil and the Pastor: The use of testimonies in Pentecostal Christianity in Zambia
Johanneke Kroesbergen-Kamps, University of Amsterdam
 The Exorcism of a Wolastoqey Woman: Colonialism and Charismatic Christianity
Merrill G. Greene, Crandall University
11. Gender and the Demonisation of Women *Location: Archibald*
 Chair: Erika Gasser, University of Cincinnati and Historic Deerfield
 "Be Deuy! Seyd In Her Mende": The Devil's Influence in The Book Of Margery Kempe
Brenna Duperron, Dalhousie University
 Prostitution, Domestic Violence, and Magic: The Devil in German Witch Trials (V)
Johannes Dillinger, Oxford Brookes University
 Demonizing the Women: The Santal tribe of Colonial India (V)
Ata Mallick, Dr. B. R. Ambedkar Satabarshiki Mahavidyalaya

12. Demonic Hierarchies

Location: Scotiabank

Chair: Jessica L. Savage, Princeton University

The Devil's Demonic Lieutenant: The Demonic Hierarchy in Late Antique Christianity

Ryan Denson, *Trent University*

Agency and the Demonic in Two Old English Tales from the *Vitas Patrum*

Peter Dendle, *Pennsylvania State University, Mont Alto*

Devils to the Left of Me, Jokers to the Right: The Theological Problem of Funny Demons

Winston Black, *St. Francis Xavier University*

16:45-18:15

13. Plenary Panel: The Satanic Renaissance

Location: Alumni Hall

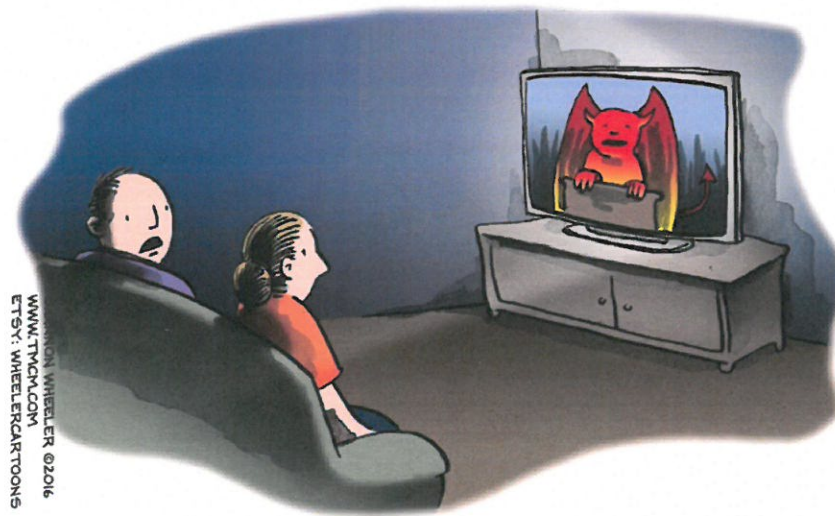
Panelists:

Ross Blocher, "Oh no, Ross and Carrie!" Podcast

Michelle D. Brock, *Washington and Lee University*

Julie Exline, *Case Western Reserve University*

Gary Waite, *University of New Brunswick*



"Sure, he's Satan, Prince of darkness, King of Hell, ruler of the underworld, father of lies, the deceiver, the accuser, the slanderer, the tempter, and the source of evil, but he's not afraid to say what people are thinking."

FRIDAY, MAY 17

9:00-10:45

14. Bodies, Beasts, and Geographies of the Demonic

Location: KTS

Chair: Andreea Marculescu, University of Oklahoma

The History and Geography of the Devil in Jean Bodin

Richard Raiswell, UPEI

"A Disease of Witchcraft is a Sickness:" Demons, Afflicted Bodies, and Problems of Discernment

Erika Gasser, University of Cincinnati and Historic Deerfield

The Animals Within: Interrogating the Category of Animal in Othello's Devils

Rebecca Hill, Independent Scholar/SQCC

15. Literary Demons

Location: Board Room

Chair: Peter Dendle, Pennsylvania State University, Mont Alto

The Devil in the Eighteenth-Century Novel

Mira Zaman, Borough of Manhattan Community College / CUNY

"Moved by the will and mandate of my illustrious friend": Appropriation of Power, Agency, & Consent in James Hogg's The Private Memoirs and Confessions of a Justified Sinner

Mariah Hudec, Cape Breton University

Devils and the Oriental Gothic (V)

Daniel Froid, Arizona State University

16. Colonialism and Demonism in Latin America

Location: Archibald

Chair: Andrew Keitt, University of Alabama at Birmingham

Los Diablitos: The Devil's Imaginary in Traditional Latin American Performance (V)

Pamela Rodriguez Montero, University of California, Santa Cruz

D)Evil with many Faces: Colonialism, Culture, and Christianity in Spanish America (V)

Martin Gabriel, University of Klagenfurt

11:15-13:00

17. Satan Beyond Binaries

Location: Scotiabank

Chair: Brenna Duperron, Dalhousie University

Satan's Ravenous Loins: Misogyny and Sexual Deviance in Late Medieval and Early Modern Depictions of the Devil

Nathan Dennis, University of San Francisco

'Beelzebub has a devil put aside for me': Queer Artists Embrace of the Devil

Dina Alqassar, University of Massachusetts Amherst

Transness Demonized, Demons Transed: The Double Bind of the Trans Devil

J Selke, University of California, Riverside

18. Satan, Subject, Self: Milton and the Romantic Devil

Location: Archibald

Chair: Peter Dendle, Pennsylvania State University, Mont Alto

Milton's Satan, Care Ethics, and the Critique of the Liberal Subject

Danielle St. Hilaire, Duquesne University

Forging Illusions as He List: Milton's Satan in the Imagination (V)

Khrstian Smith, The University of North Carolina at Chapel Hill

"The Mind is its Own Place, and in Itself: Dissolving the Dualities of the Devil and the Divine in Romantic Satanism"

Anjali Malhotra, Alexander College

19. Judging Demons: Laws and Deals with the Devil

Location: KTS

Chair: Charlotte-Rose Millar, The University of Melbourne

Soul & Scroll: Demonic Limitations, Materiality, and Contracts (pre-recorded)

Taylor DeMichael, University of Tennessee

Taking the Devil to Court: Conjuring Culpability and Consent in Early Modern England

Krista Kesselring, Dalhousie University

The Devil in the Details: Witchcraft, Law, and Evidence in Early Modern Scotland

Sierra Dye, Cape Breton University

Lunch

Location: Prince Hall

14:15-16:00

20. Dante and the Devil

Location: Scotiabank

Chair: Brenna Duperron, Dalhousie University

Satan in the Centre: the Logic of Dante's Hell

Neil Robertson, University of King's College

Soothsayers in Canto xx of Dante's "Inferno"

Thomas Curran, University of King's College

21. Uses of the Demonic in Early Modern World

Location: Board Room

Chair: Michelle D. Brock, Washington and Lee University

Landscapes of Living Deliciously: Exploring the Sites of Diabolical Temptation in Early Modern Witch Trials

Aaron Larsen, University of Oxford

The Devil: a demonization of the witches' husband? (V)

Maryse Simon, Université de Strasbourg

The Jesuit's Covenant: Anti-Catholicism and the Diabolical Gift of Being Made "Shot-free" in Early Modern Britain

David Lawrence, Glendon College, York University

22. Rethinking Satanism: Varieties, Representations & Inspirations

Location: Archibald

Chair: Richard Raiswell, University of Prince Edward Island

Rhetoric, Religious Syncretism and the Role of the Devil in the Writings of Anton Szander Levey (V)

Kiegan Lloyd, University of Saskatchewan

"We beseech thee, Satan, our Lord & Master, help us to be ever more wicked.": Female Agency and Religious Inversion in *Don't Deliver Us from Evil* (1971) and *Alucarda* (1977)

Miranda Corcoran, University College Cork

Demonic Imagery in the Emerging Catholic Alt-Right

Ariana Patey, University of PEI

16:30- 18:00

Plenary Address

Location: Alumni Hall

The 764 Network, the Mimetic Performance of Evil, and the Importance of Researching Devil Stories

Joseph Laycock, Texas State University



SATURDAY, MAY 18

9:00-10:45

23. Magic and Meaning

Location: Scotiabank

Chair: Nicholas Literski, California Institute of Integral Studies

Antinomian Divinities in the Greek Magical Papyri

William Koch, Borough of Manhattan Community College, CUNY

Saturn, Sorcery, and Satan's Goat: An Astro-Magical Subtext

Kyle Fraser, University of King's College

"Shew Any Science Earthly": Fields of Study Taught by Demons in Early Modern British Ritual Magic Manuscripts

Daniel Harms, State University of New York at Cortland

24. Envisioning the Devil in Time and Space

Location: Archibald

Chair: Krista Kesselring, Dalhousie University

The Devil and His Demons in Medieval Vision Literature (V)

Eileen Gardiner, University of Bristol

"Who is in charge? The multivalent roles of devils, angels, and demons as guardians of hell"

Heather Macumber, Providence University College

Satan's Instruments: Audience Responses to the Female Visionary Performance in Revolutionary England 1640-1660 (V)

Debra Parish, University of Queensland

25. Reforming the Devil

Location: Board Room

Chair: David Lawrence, Glendon College, York University

Pagan Gods in Medieval English Demonology (V)

John Joseph Gallagher, University of St Andrews

From the *Malleus maleficarum* (Hammer of Witches) to the *Malleus daemonum* (Hammer of Demons): Devil and Witches in Demonological Treatises between the 15th and 16th Centuries (V)

Michaela Valente, Sapienza Università di Roma

Political Witchcraft, the Wars of Religion, and National Identity in sixteenth-century France

Andreea Marculescu, University of Oklahoma

Me and the Devil: Lutheran Understanding of the Image of the Devil in the Theatrum

Diabolorum Collection

Arina Zaytseva, Rice University



11:15-13:00

26. Witches: Mechanics and Meanings

Location: Board Room

Chair: Tabitha Stanmore, University of Bristol
Flying With Demons: Witches at the Sabbath in the Renaissance (V)
Fabrizio Conti, John Cabot University
The Many Devils of Luciferian "Traditional Witchcraft"
Amy Slagle, University of Southern Mississippi
The Timeless and Universal Attributes of the Evil Witch (V)
Phillips Stevens, University at Buffalo, SUNY

27. Many Guises, Same Devil: The Devil in the Appalachian Mountains

Location: KTS

Chair: Julie Fox-Horton, East Tennessee State University
Deviling the Land: Environmental Horror in Appalachia
Rebecca Adkins Fletcher, East Tennessee State University
Something Wicked: The Presence of the Demonic in America
Jody Bryant, East Tennessee State University
The Devil's Box: Old Scratch & the Fiddle
Jane MacMorran, East Tennessee State University

28. Deals with the Devil: How did patterns of legal thought in Early Modern Era influence both the conceptualisation of Satanic pacts and the regulation of exorcism? (V)

Location: Archibald

Chair: Javier Garcia Oliva, University of Manchester
Breaking and Making Ties: How Did the Rejection and Reimagining of Lawful Authority in the Course of Religious and Political Conflict Influence Perceptions of Pacts between Witches and the Devil?
Helen Hall and Javier Garcia Oliva, Nottingham Trent University
Consummatum est? Legal jurisdiction and Spiritual Repentance in Marlowe's *Dr Faustus*.
Jane Jarman, Nottingham Trent University
Regulation and Abuse of Exorcism in 17th-century Italy
Debora Moretti, University of York

Lunch

Location: Prince Hall

14:15-16:00

29. Thinking beyond demons: ghosts and vampires

Location: Archibald

Chair: David Winter
Dialogues with Demons (V)
Viðar Hreinsson, Icelandic Museum of Natural History
A Messy Metamorphosis: Changing Perceptions of the Devil in Early Modern England
Charlotte-Rose Millar, The University of Melbourne
Vampires, the Devil, and the Limits of Nature
Kathryn Morris, University of King's College

30. Satan and the Making of the Atlantic World

Location: Board Room

Chair: K. Scott Culpepper, *Dordt University*

"Slaves to Satan": Witch-Hunting in the Black Anglo-Colonial Experience (V)

Daniel Gullotta, Ashland University

"Quote the Demon: 'Compromise!': the Devil in the American Abolitionist Imagination

A J Aiseirithe, Independent Scholar

"Good creature of God" to "Demon Run": Alcohol, Religion and Ideology, 1750-1850 (V)

Scott C. Martin, Bowling Green State University

31. Dark Histories

Location: KTS

Chair: Michelle D. Brock, Washington and Lee University

Staging Difficult Heritage (Ireland's Last Mass Witch Trial): the Devil's in the Detail

Victoria McCollum (Ulster University) and Andrew Sneddon (Ulster University)

Marketing the Devil: Culture or Commerce – the "Devil's Museum" in Lithuania

Brent McKenzie, University of Guelph

16:30-18:00

Closing Discussion: Demonism Today: Charting a Way Forwards

Location: KTS





Program committee:

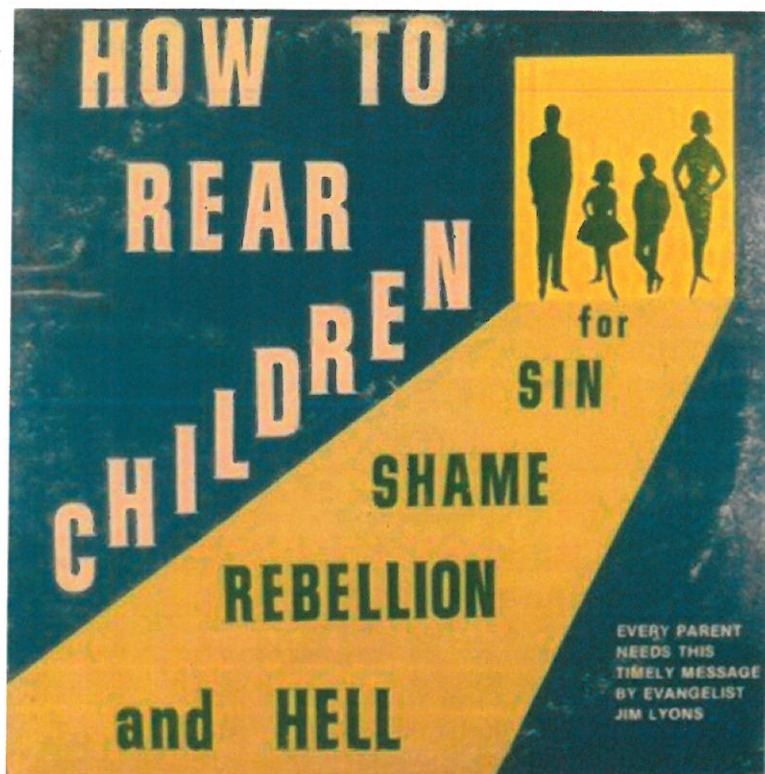
Kathryn Morris (Univ. of King's College, Canada)
 Sarah Hughes (Temple Univ., USA)
 Richard Raiswell (Univ. of PEI, Canada)
 Michelle Brock (Washington & Lee, USA)
 David Winter (Brandon Univ., Canada)
 Peter Dendle (Penn State Mont Alto, USA)
 Vera Kirk (Univ. of PEI, Canada)

With thanks to:

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 Associate VP Research & Dean of Graduate
 Studies, Univ. of PEI
 Johnathan Wright, Penn State Mont Alto
 Director of Academic Affairs, Pennsylvania
 State University, Mont Alto
 Office of the Dean of Arts, Office of the
 President & Women's and Gender Studies,
 Brandon University
 History Department, Washington & Lee

And special gratitude to our host, University of
 King's College, including:

President William Lahey
 Vice President Sarah Clift
 Susan MacDonald, Assistant to the President
 Tim Ross, Assistant Dean of Housing and
 Ancillary Services
 Jakob Burke, Housing Administrator
 Amir Kaveie, IT & AV Officer
 Tami Kendell, Senior Accounting Officer



SATAN'S TAIL FOUND IN BEAR TRAP!

MINOT, N.D. — Mankind may have come closer than ever before to catching Satan — the Evil One's pointy tail was discovered in a steel bear trap!

By VINCENTO SARDI
Weekly World News

The Evil One chewed it off to escape, experts say

The wily Prince of Lies only escaped by gnawing off the scaly 24-inch tail, according to woodsman Jack Hepland, who claims he found it in his trap on October 15.

"When I saw that weird-looking tail in the jaws of my trap — and not an ounce of blood in sight — I knew something real unusual had got itself caught there," says Hepland.

"I've been trapping and hunting animals of all kinds for most of my adult life and I knew that thing didn't belong on anything native to these parts."

"It looked like a dragon's tail. I was like, 'What in the hell...'"

Which turned out to be right on the money.

Down-to-earth Hepland took the odd find to his cousin, a university biology professor.

"A couple of weeks later I got a call from my cousin," recalls Hepland, of Minot. "He said, 'Jack, you're not going to believe this, but we've done DNA tests on that tail you brought in — and it's not related to any known creature on Earth.'"

"When I heard that, the hairs on the back of my neck stood up."

Supporting the supernatural might be involved, Hepland sent photos of the freakish object to the Vatican, asking if specialists there could determine its origin.

"They compared it to medieval drawings in their archives and wrote back saying it was a perfect match for Satan's tail," the veteran trapper revealed. "They told me to box it up and send it to them pronto, and that's just what I'm going to do."

Hepland says church officials told him the unholy relic will be kept in a special vault, joining other Devil body parts recovered over the years, including his left pinky finger.



WOODSMAN Jack Hepland caught the Devil Himself — almost!

