

## THE DEVIL.

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## III.

PAUL also was a believer in the imps of darkness. In the eleventh chapter he says that long hair is the glory of woman, but that she ought to keep her head covered because of the angels. Now, what does that mean? What does that mean—that the glory of woman is her beautiful hair, but that she ought to keep her head covered on account of the angels? What does it mean? I hunted up that question for years. I wanted to understand what that barbarian meant. I finally found that in the intellectual era in which he lived people believed in incubi and succubi. Incubi were male angels; succubi were female angels. The female angels sometimes tempted priests, and the male angels above all things were attracted by the beautiful hair of women, and so Paul said "Keep your head covered on account of the angels." He was what they call an inspired man; he got his information from God.

So we are told in Jude that Michael, the archangel, contended with the Devil about the body of Moses. We are told in Peter to be sober and vigilant, "Because your adversary, the Devil, as a roaring lion walketh about seeking whom he may devour."

Are people devoured by personifications? Do myths eat anybody? Has an allegory an appetite?

So in Ephesians we are warned not to give place to devils, and in James it is said if you resist the Devil he will flee from you; and in 1st John we are told that he that committeth sin is of the Devil for the reason that the Devil sinneth from the beginning; and we are also told that "for this purpose was the Son of God manifested, that he might destroy the works of the Devil."

No Devil, no Christ. Christ came to destroy the works of the Devil, and if you take the Devil away then there is no excuse for Christ's living; none whatever.

So in Revelations, the insanest of all books, insaner than would be the diary of an asylum. I know of no book in the world as utterly, as profoundly, as grotesquely idiotic as the Book of Revelations; and in that book I find the following Intellectual passage; "And there was war in heaven; Michael and the angels fought against the dragon, and the dragon fought and his angels and prevailed not. Neither was their place found any more in heaven."

"And the great dragon was cast out, that old serpent called the Devil and Satan which deceiveth the whole world, he was cast out into the earth and his devils with him."

Yes, sir, they got them out, and the writer says, "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea, for the Devil is come down to you, having great wrath."

From this it would appear that the Devil once lived in heaven, raised a rebellion, was defeated and cast out, and the inspired writer congratulates the