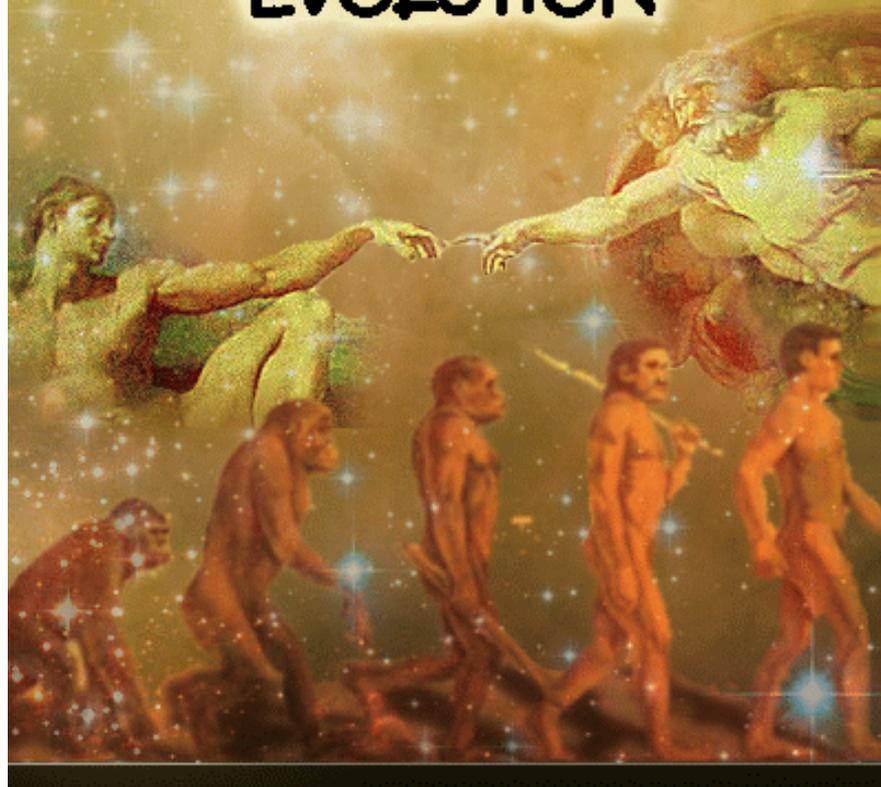


AN ERB-LIST DISCUSSION
[HTTP://WWW.ERBLIST.COM](http://www.erblast.com)

**EDGAR RICE
BURROUGHS
CREATION
EVOLUTION**



EDGAR RICE BURROUGHS: Creation or Evolution? An ERB-List Discussion

Commentary collected from the erb-list listserv during December 2007. The messages are quoted as written. The only edits made were for spelling or punctuation.¹ Contributing authors reserve copyright. This article may be shared electronically, but may not be included in any commercial compilation, article, or collection.

Additional articles:

The Pre-Adamic Age - Kenneth Webber
Edgar Rice Burroughs: Creationist or Evolutionist?
- John (Bridge) Martin

¹Where the poster has submitted an expanded/modified version of their original email, the revision is included in document compare mode, ie. strikeouts in blue indicate deleted text, new text is displayed in red. This is done to maintain full context of following replies made by others in the discussion.

Foreword

ERB-LIST LISTSERVE is the oldest and largest privately owned email discussion groups dedicated to the life and works of Edgar Rice Burroughs (1875-1950)—creator of Tarzan, John Carter, and numerous other action-romance heroes during the hey day of the Pulp. Over the last eleven years of operation, several subjects have been found to incite heated, and often personally divisive commentary (ie. "*Flame Wars*"). These topics, and the resulting disagreements, have ultimately achieved a permanent ban at erb-list. Among those few topics to achieve a permanent ban is discussion of Creation(ism) v Evolution (Darwin).

Given that at any time there are new members joining erb-list, the subject of evolution v creation occasionally surfaces, usually every two or three years. One reason this occurs is Edgar Rice Burroughs, in his works, does touch upon these subjects. There is an interest among readers to explore what the author intended, or how the author's work now compares with old beliefs or new knowledge. As moderator of erb-list, I watch how these "evolution" or "creation" conversations progress, and if "heat" or *ad hominem* commentary arises, will "club" that topic—declare that discussion closed.

Below is a collection of erb-list emails shared between Tangor (David Bruce Bozarth), Stanley Obros-

ki, Gregg Stone, Bridge (John Martin), Kiatuk, Jim Thompson (moderator of ERBCOF-L, a "rival" erb discussion group, and member of erb-list), Bob Zeuschner (author of *Edgar Rice Burroughs: The Exhaustive Scholar's and Collector's Descriptive Bibliography*), Tavia (Serena Dubois), Rev. Robert Allen Mayer, Korak (Steve Allsup), Jeff Kenney, and Don Bearden. I thank all for granting permission to assemble these posts into a web-accessible document which can serve as a freely-available exhibit regarding SOME thoughts as to the subject of Edgar Rice Burroughs on the topics of Creation and Evolution.

Two additional articles were submitted by Kenneth Webber and John Martin, and appear after the email dialog.

David Bruce Bozarth
Moderator, erb-list
December 2007

EDGAR RICE BURROUGHS: CREATION OR EVOLUTION?

On Sun 12/9/2007 at 6:40 PM Tangor asked:
"If people evolved from apes, why are there still apes?"



Who sez people evolved from apes? According to Darwin, people and apes had (a) common ancestor(s).

- Stanley Obroski



I am going to steer clear of this discussion because I believe in biblical creation and that is something we are not allowed to discuss here.

Gregg Stone



Edgar Rice Burroughs, like many who have not really thought some issues through, contradicted himself sometimes in the areas of evolution and creation. He certainly seemed to believe in evolution all right. But, at the same time, he would use the term "creation" and, in fact, in "The God of Tarzan," actually wrote that God had created things:

And what was God? What did God look like? Of that he had no conception; but he was sure that everything that was good came from God. His good act in refraining from slaying the poor, defenseless old Golangani; Teeka's love that had hurled her into the embrace of death; his own loyalty to Teeka which had jeopardized his life that she might live. The flowers and the trees were good and beautiful. God had made them. He made the other creatures, too, that each might have food upon which to live. He had made Sheeta, the panther, with his beautiful coat; and Numa, the lion, with his noble head and his shaggy mane. He had made Bara, the deer, lovely and graceful.

So, I would think we ought to be able to discuss creation vs. evolution in the context of what Burroughs wrote, although such discussions can easily (and quickly) expand into club-able areas.

Just wondering if the club is a caveman's club, and if it was made by someone who evolved or was created. Hmmm!

Bridge



To assume that a character's musings represent the true view of an author can not be defended. Even the final decision of a character can not be assumed to align with the author's views. The author is an author. His task is to tell a story in such a way that the reader can follow, be entertained and perhaps think. ERB was an author of his time, using the social discussions of his time, often as anachronisms, in his stories so the readers would continue to buy his works. Any one who attempts to use novels to defend a philosophical/theological position is really stretching to find support.

If you want to discuss philosophy, talk to a philosopher not an author's character, who can not defend himself.

P.S. There are some recent discoveries that seem to indicate that apes descended from man-like animals, not the other way around. The logic is that it takes only a couple of genetic changes to convert from 4 limbed locomotion to 2 limbed locomotion, a few more to convert from 2 limbed to knuckle based locomotion. To jump directly from four limbed to knuckle based locomotion then back to two limbed locomotion would be illogical, according to this new theory. Science never stops; it evolves.

Kiatuk



Kaor, John!

According to my reading on the subject, the majority of Christians, both lay persons and scientists, believe that Darwinian natural selection is the mechanism by which their God created the diversity of life on earth. That was true in ERB's day and is still true today. Certain sects within Christianity who might be termed "fundamentalists" or "Biblical literalists" prefer the young earth and special creation explanations which are in conflict with the accepted science of the twentieth century. This comes up from time to time in my biology classrooms. Catholicism, to my surprise, came around to accepting Darwinism a couple of decades ago. A rapid response on their part compared to their acceptance of the Copernican revolution and a heliocentric universe which took more like two centuries! Most contemporary Jews also find no conflict between their faith and biological science/evolution, though there are some fundamentalist Jewish sects as well. I am less versed on Islam, but my impression is that more Muslims are anti-evolutionary than either Christians or Jews. Dr. Bob may be able to support and amplify my comments in that regard. He may also be able to add perspective on some of the Eastern religions, one of his many areas of expertise.

ERB was clearly a Darwinist, and in fact, I would argue that he played an interesting if peripheral role in keeping Darwinism alive in the public's mind while it was in something of a temporary eclipse in the scientific world during the first quarter of the twentieth century. At that time, "mutationism" which was more

recently described (~1905) had taken center stage as an explanation for biological change. The "correction" or return to Darwinism and natural selection came in the second quarter of the century when the "modern synthesis" developed (~1935). The "modern synthesis" drew on field biology, population genetics, and paleontology, whereas the "mutationists" had been primarily experimental geneticists working in labs on organisms like fruit flies. As you know, ERB was fascinated by paleontology and also had considerable interest in the genetics of his day, including eugenics, which was understood differently in that day.

In the short story you quote ERB was speaking for Tarzan rather than for himself, and speaking to a general public, his customers, whom he knew to be more religious than he was. I don't mean to suggest ERB was being hypocritical in suggesting that Tarzan acknowledged a God. But I do think it reasonable to suspect that the God ERB was imagining for Tarzan might well be the same type of God imagined by the majority of Christians, that is, a God who established the laws of the universe at the Creation and then stepped back and let the laws operate as the universe unfolded and life evolved by natural selection. Your quote is open to either interpretation, depending on how you define "God made them." That need not imply a special creation.

It also appears that ERB credits the God of Tarzan as being the source for morality, and again, the majority of scientists, who are religious (not all are Christian by any means) would agree with that, without asserting that this was in conflict with science. The most famous advocate of that view was one of

Harvard's premier evolutionary biologists, the late Stephen Jay Gould, who often wrote about the limits of science, especially in the realm of the spiritual. Biologists who are atheists, Richard Dawkins being a classic example, do see a conflict between religion and science. However, even Dawkins and his allies would admit that faith and the practice of religion can generate positive spiritual values and be a source for morality.

What Tangor objects to, as do I in the management of my list, is *ad hominem* attacks and misstatements of the positions of the two camps which have been voiced by a few zealots on the list in the past. I hope I have not committed either of those two sins of the lists.

Before closing, I should point out that ERB should receive special credit for his incredibly imaginative alternative mechanism of evolution which he works out in elaborate detail in THE LAND THAT TIME FORGOT. Once again, ERB should be credited for doing his homework and being aware of the "good" science of his day. At the turn of the century, the catch phrase "ontogeny recapitulates phylogeny" was taken more literally than it was by the time of the "modern synthesis." ERB's alternative evolutionary mechanism is, if I may borrow a musical phrase, a riff on the concept of phylogenetic development being mirrored in embryological development. One of the greatest proponents of "ontogeny recapitulates phylogeny" was the German Darwinist Ernst Haeckel, and we know ERB had some of Haeckel's works in his personal library. The Jeddak of the North can probably remind me of exactly which ones.

Also, of interest, in the connection with Haeckel is that Haeckel used the term "alala" in reference to ancestral humans who had as yet not developed the capacity for speech. You may recall in *TARZAN AND THE ANT MEN* that the primitive matriarchy inside the thorn forest were referred to as the Alalu. I have always speculated that this was ERB's tip of the hat to Haeckel.

Jim



Hi --

There seems to be some confusion about evolution, as though it were Christians vs. evolution. In fact, the Church of England accepted Darwin in 1875, and evolution has been a non-issue for well over a century.

France, Germany, and the other European forms of Christianity were convinced by the evidence, but found no conflict with evolution and Christianity.

The Roman Catholic church has had no conflict with Darwin since 1951, so it is a non-issue for them.

These hold something called "theistic evolution." God created all things, and the mechanism that the deity used was natural selection.

It is only a few denominations in this country that seem to feel that the issue is "either/or."

Bob



So you see, Gregg, creation-evolution CAN be discussed on the list!!

Hey, Bob, Jim and Doug, thanks for your thoughtful comments. All are appreciated (not necessarily all accepted, as the Church of England "accepted" Darwinism—but appreciated!!).

One of the interesting things to me about evolution is the evolution we see in erb-list emails. For instance, in two of the three emails, the original setup of "creation vs. evolution" was transformed into "Christians vs. evolution." The original email I wrote said nothing about Christians, per se, so it was interesting to see how quickly the word "Christian" was blended into the arguments.

However, it's probably a logical leap, since—of course—many (maybe most) Christians wouldn't be caught dead with one of those Darwin fish emblems on their bumpers!

Kiatuk made a good point about the fact that you can't ascribe certain beliefs to an author simply because his characters express certain beliefs. True enough, but it is also true that many authors use their characters to give voice to their own beliefs. In reading the Burroughs canon over the years, it seems to me that a few times at least I have seen passages where the narrator (that would be Mr. Burroughs himself) refers to "creation." Naturally, it's not easy to find such passages on the spur of the moment. However, if I run across any, I will certainly share them with the list.

Enjoying the topic...

Bridge



Creationism is a teaching held by some American Christians, not held by European Christians, and most certainly not held by non-biblical religions, and so that's why the topic became "the minority of Christians vs. evolution."

You might like a short history of theistic evolution which does indicate that the Anglican church rejects creationism: http://en.wikipedia.org/wiki/Theistic_evolution

The article indicates that Christian Methodist, Lutheran, Episcopalian, Presbyterian, Unitarian, Congregationalist, United Church of Christ, and some Baptists all consider evolution correct.

The ERB connection is that ERB made his position on evolution quite clear in his newspaper articles of the period. I'm pretty sure Bill Hillman has a few of these on his site.

Bob



I am not agreeing or disagreeing with this comment but do want to point out that the writer of the books has been proven on many occasions not to be the same person as the narrator who brings himself into the text. Dates don't match, relatives are not there etc. There has been much discussion as to the difference between the writer who lived in Tarzana and Hawaii and other places and the guy who met John Carter at various times, found a thermos floating off the coast, talked to a Julian on Peace Day etc. So any

opinions of the narrator would most likely be the guy who is John Carter's nephew not the author of the books. At the very least we can't assume they ARE the opinions of the author any more than we can assume that of any author who is writing fiction. If a document turns up wherein ERB sat down in his own persona and wrote his feelings about something political, scientific or whatever, say a letter to his editor or a friend or a family member or an essay or newspaper article, then I would accept that it is his beliefs. I don't accept that anything written as part of a work of fiction is NECESSARILY the author's beliefs. It could be or it couldn't and at this point in time with him passed to another world some 57 years ago, we can't ask him. Or has someone gotten in touch with a medium who brought him back??? Now that would be interesting!

Tavia



I usually don't contribute any input to the discussions on the fine points of ERB's writings, I will just leave the fine points to the experts. However, I would like to make a few comments on the matter of "Creation-Evolution-ERB."

An author's ideas are sometimes injected into the plot in order to make an interesting and more believable story line. Sometimes an author goes along with a hypothesis that he may or may not necessarily agree

with to make the plot enjoyable, after all we are talking about fiction.

I believe that Edgar Rice Burroughs was and is, the greatest fiction writer in the world. I enjoy his writings no matter what he believed or did not believe. And all of ERB fans are my friends no matter what they might believe. After all they love ERB's works! Therefore there must be something good in them.

Rev. Robert Allen Mayer



Well, I can't resist a few words on this topic myself, but I am going to post this one and that's it.

Someday **I** am going to write up an article on the dozens and probably hundreds of times that ERB refers to God in his novels. I think that Burroughs did that because in his stories his narrator is an idealized version of himself, not necessarily a "warts and all" ERB. So the concept of Divine Providence fits in well with his very noble and heroic protagonists. In reality my impression is that he was not quite so optimistic, but he definitely expresses a theistic optimism in his works.

The reason I say theistic rather than **D**eistic is that sometimes his characters pray (**like Jane for instance**), and, technically, deists are not theistic in the sense of having a personal God. But ERB states explicitly in TATEC that Tarzan has a personal God. **Tarzan had formed a "relationship" with his God as a teen in God of Tarzan, before he ever met any other caucasians.** That doesn't match with pure Deism. That

is theism. Tarzan communes with his God in a way that gives him hope for an afterlife of his soul.

Now, the implication then is that Burroughs' evolution is evolutionary themes are therefore, to some degree, theistic. Theistic evolution means that God caused with his own finger macro-mutations, and through a hands-on divine destiny shaped the course of human events. This would help explain certain holes in the theory of Darwinism BTW.

In terms of the Bible, while it is not impossible to interpret the early chapters of Genesis as poetry, there remains some very challenging philosophical difficulties, though perhaps not insuperable, with evolution in light of certain theological doctrines such as original sin, etc. Enough said. I am not commenting here upon my belief or upon your beliefs. This one post is commenting merely upon the themes in ERB's novels, and not even upon his own private beliefs.

As I mentioned, someday I plan to do an article on this to submit to the BB or something, but it will require me to have to reread the entire canon and take notes, so naturally I have not gotten far in this project. I just note the fact that the scientific theory of evolution does not admit of theistic evolution, the theme that that Burroughs seems to imply in his stories with his frequent references to Divine Providence, particularly in the Tarzan novels ~~(the Barsoom novels are perhaps more atheistic in tendency.)~~. Burroughs often lampoons false religions in his stories along with other forms of authority abuse, but he doesn't directly or specifically attack Jesus or the Bible-- in fact, in one very moving scene in the Moon Men, he has his heroes hold a worship service and handle a Bible

(along with an American flag) with great reverence. Burroughs may have been an agnostic but he could comprehend a respect for God, as his enjoyment of listening to hymns suggests.

But that's what I am getting from ERB. It doesn't make any difference what I think or what anyone else on this list thinks about evolution, just that ERB appears to subscribe in his Tarzan novels to theistic evolution. And as I mentioned, that is not even necessarily what he himself actually believed, but apparently enjoyed indulging in that notion in his fiction for various reasons of his own.

Having said that, **for me personally** evolution is still just a theory, **not a confirmed fact**, regardless of how many believe it or not, ~~and the fact~~. **Objective truth is not a democratic vote**, and it will always be there regardless of what different factions try to shove down our throats from both camps. There are many difficulties that remain for the evolutionists to sort out before they can claim it as a fact. The **FACT** is that if man truly understood how life was ~~first created~~ **initially originated**, we would all be so ~~happy~~ **amazed** that we would not be arguing about it. **If the greatest scientists in the world cannot create life using every resource at their disposal, then how can I accept the notion that somehow life was generated accidentally in the harsh prehistoric morasses? Why would that happen? The reason we argue is simply because ~~we don't have a clue! hoohaw! korak~~** there are still way too many things we don't know about the past and about the universe, both in the natural sense and in the super-natural sense.

I think that Burroughs accepted that there are

many things we cannot comprehend, and so he enjoyed writing some very magnificent passages in his stories about God. Some of his most profound and poetic paragraphs are these he wrote on the subject of the Creator.

Steve Allsup ("korak")



Kaor, Korak,

Having been one of the contributors to this thread, I am going to add one final comment myself. In my original post, I wrote:

“What Tangor objects to, as do I, in the management of my list, is ad hominem attacks and misstatements of the positions of the two camps which have been voiced by a few zealots on the list in the past. I hope I have not committed either of those two sins of the lists.”

When you write “*evolution is still just a theory regardless of how many believe it or not*”, you are making a serious misstatement about the position you disagree with. In science, having a theory is not a speculation, it is an admission of a consensus based on peer reviewed study of evidence and experimentation from many fields. Yes, evolution is JUST a theory, to the same degree that gravity is just a THEORY. A theory is not established by its popularity or lack thereof; it is established by the accumulation of evidence derived from the application of the scientific method. I don’t require you to accept the evidence from the scientific method if you choose not to. However, I do expect, in

this venue, that you not misrepresent the position you oppose.

When you write "*The reason we argue is simply because we don't have a clue!*" you make an *ad hominem* attack. You assert that those you disagree with "*don't have a clue.*" That is not excused simply because you also admit you "don't have a clue." I made no such assertion about those who disagree with the position I offered.

Since these discussions seem always to rapidly degenerate into some form of name calling or other, or into unnecessary avowals of religious faith (unnecessary to a sensible discussion of the topic), these topics are generally and wisely considered out of bounds on the lists. That's too bad, because, as I said last night, Burroughs's connection to Darwinism is strong and fascinating.

Steve, this is my last post on the subject. Keep your promise to have done the same.

Jim



Very brief weigh-in here: when we talk about "evolution" (unless someone already said this and I missed it), we're talking about something different, sometimes, than we mean. I am NO scientist, but, "evolution" is a proven scientific fact in that people in all walks of life—including farmers—use it in breeding animals, plants, foods, etc. We know certain things about how to manipulate genetics that were part of Darwin's ideas, and those are pretty irrefutable.

That's different, of course, from the question of whether man evolved from apes, creationism, etc. The latter really IS a theory, even if there's evidence to support it (there's evidence for and against both positions, I think, if we examine them with pure logic). It's always going to be a theory because we can't "prove" something that broad and ancient, we can only make reasonable assumptions.

But I echo those who have pointed out the wide and varied views on the subject amongst Christians.

Lastly, don't we know that ERB was likely an atheist—or at least an agnostic—from his personal letters, conversations, etc. (rather than the text of his books)? That was my understanding, but I may be wrong.

He certainly had a fair amount of hostility to organized religion in the texts of his fictional writings that certainly SEEMS to be reflective of his views, and—as with his use of characters of certain races—he seemed to imply that hostility by the nature of the characters he portrayed (he particularly painted hierarchical religions with priests and rituals in a very negative light), which I think can only be assumed to say something. His use of religious satire in "Tarzan and the Lion Man" is pretty blunt, though funny in places.

Korak, feel free to argue that none of that equals any negative sensibility of ERB's to religious structures...

Jeff Kenney



good post, I agree, ERB may simply have been writing fiction and using things he may not have believed to achieve what he wanted.

Gregg Stone



Kaor, Jeff,

I AM a scientist, Ph.D. in Zoology and I teach our university's course in Principles of Evolution. That "*man evolved from apes*" (though man is still technically an ape as well, just a highly derived specialized bipedal ape) is part and parcel of the accepted THEORY of biological evolution for which the scientific evidence is overwhelming. There is no credible scientific evidence to the contrary.

The term "proof" is a legal term, not a scientific term. Science never attempts to prove, though the scientific method is excellent for disproving incorrect hypotheses. The remaining, evidence-based and experimentally tested hypotheses, collect over time into laws and the laws into generally accepted THEORY. That is as good as it gets in science. Darwinism/natural selection/evolution is there and has been for more than a century. The "*reasonable assumptions*" allow you to correctly state that "*evolution is a []fact.*" Again, gravity is both scientific fact and scientific theory, and again, it doesn't get any better than that in

science.

It doesn't do our discussions any good for you to admit that you are no scientist and then sally forth misrepresenting science. I don't say this to be rude, and I hope you will not take it that way. I say it to emphasize that these subjects end up being declared off topic because they so quickly devolve into mis-statements and *ad hominem* attacks. (Jeff, I only say you've made one misstatement.)

Respectfully, Jim



Jim, I appreciate your weighing in with your expertise and clarification of the term "prove" and the scientific method.

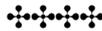
I hope you can appreciate that my main point was to distinguish between something that scientists (and non-scientists) can replicate in a lab (and out!) and observe and measure, which is pretty impossible to refute...and something that by definition happened millions of years ago and is non-observable in the present, even if it is the most reasonable theory (and I can't argue that it isn't).

I'm not really arguing one way or another as to the question of man's evolution from apes. I'm too much a layman to feel I have any real scientific grasp of it, and while I'm a theist, Christian, etc., I also can't rule out the evolutionary model as being consistent with theism.

So...whatever terminology we use (and I'm not arguing with your well-stated point[s] about terminol-

ogy), I guess from a lay perspective I'm just distinguishing between the two. Perhaps it's a pointless distinction, but it's one that makes a lot of "common" sense to me, though perhaps wrongly...

Jeff Kenney



Kaor, Jeff!

I'm glad to continue our discussion. Observation and measurement of the past is available through a variety of means, to give you just 3 important examples, radiometric dating of strata and the fossils therein; the anatomical studies of the fossil specimens themselves, and more recently, and with much more to offer in the future, the study of DNA from fossil specimens. It is more difficult to conduct "experiments" from those sorts of data sets, but in fact, such experiments, which are comparative in nature, can and are carried out. So the derivation of modern apes and humans from some common ancestor, also with ape grade anatomy, is well established from the data. The Catholic Church makes a distinction about the presence of an immortal soul, which for them, is the key distinguishing characteristic of humans. The soul, however one might define it, is intangible and strictly spiritual and not available for examination by the scientific method. Which is fine by most scientists and by many religious believers across the spectrum.

As I struggle every day in the classroom, one of my tasks is to lead students to refine their understand-

ing of scientific terms and concepts, which sometimes make use of words (theory, proof, disproof, etc.) that have a variety of other meanings in everyday language. The precision of the use of those terms is one of the powers available to scientists when communicating, but it can be confusing to non-scientists. The problem is made worse by individuals who deliberately misuse the terms to confuse the public. A classic example there, of which I am most familiar, are the tactics of the proponents of creationism/intelligent design as an alternative scientific theory which they desire inserted into science curricula in public schools. If you care to pursue it, you could read about the recent case in Dover, PA, where all these matters of terminology were hashed out in great detail and with great care. The outcome being that creationism/intelligent design is religion, not science.

Let me thank all the ERB-Listers for their patience as I've tried to clarify this issue. Again, it is germane to our interest in ERB, who was a very well educated, if self-educated in large part, on the matters of Darwinism and evolution as it was understood in his day. To provide still one more interesting example, ERB was careful to distinguish the mangani from both chimps and gorillas, giving them a more advanced social organization or culture and a rudimentary spoken language. Many of his speculations find uncanny parallels in the fossil ancestors of modern humans, the australopithecines. Yet, he did most of his speculating before most of the australopithecine fossils had been discovered, and certainly before they were well studied, and he had died before they were firmly planted into our family tree. One more reason for my

admiration for ERB as an amateur evolutionary biologist.

Jim



I respectfully disagree, but I did say I would not post on this so I will honor that.

Gregg Stone



Jim,

I may be out of line, but Tangor hasn't said anything yet and I think it's time. At 10:04 A..M. you said to Steve "*Kaor, Korak, Having been one of the contributors to this thread, I am going to add one final comment myself.*" I draw your attention to the last four words of that missive

At 10:55 PM, less than an hour later, you continued the subject in a post in reply to Jeff's comment on the same subject.

At 4:40 PM, you posted still another continuation to Jeff all on the ERB-list.

I thought that when things became such that one of us made a "Final comment" on a subject that we could depend on no more comments on that subject.

I have refrained from comment on this subject because I know the controversy of the subject. I personally think that after you posted your comment about a

"final comment", you should have taken your comments off-list.

I have stated this on-list because that's where you have continued to express your position on this matter. I will make no more comments on this matter on-list, nor will I attempt to instigate further comment off-list.

Don



Kaor,

Don, I don't think you're out of line. I've continued with a few comments in an attempt to clarify the meaning of certain terms within science. It's the science teacher in me. I have also tried to add something ERB related as I've continued the discussion. I apologize if I've offended.

Jim



*(Subject line changed to TANGOR SPEAKS ON
CREATION AND EVOLUTION)*

And not the way you might think... club is leaning idle in the corner, next to the PRS solid body and slightly in front of the Gibson ES 175. Dusted, but not lifted. :)

Guys (and gals) I want your permission to collect your recent commentary on this subject to appear as a SPECIAL FEATURE at <http://www.erblast.com>. I

have been MOST impressed with the civility of this dialog, the restraint of personal opinion, and general sincerity by all parties. I will illustrate...unless someone else who is more artistic than the Texican steps forward.

All who have participated have touched on many of the perpetual questions asked regarding ERB and evolution, science, and religion. Questions that arise time and again. It would be nice to have a single location (page/article) which addresses the majority of those questions.

I would not edit (other than spelling and punctuation) your comments. I would weave them together in chronological order (ie. D follows C, follows, B, follows A, etc)

And if you guys don't know how appreciative... having witnessed such polite disagreement and genuine efforts to maintain a high tone on this subject has been a wonderful present at this time of year.

Always knew you folks could do this.

Maybe next year we might speak of that tumultuous time in American history which reached a peak between 1860 and 1867. And how that time period relates to ERB :)

Tangor



Don...and others who may be suffering patience over-taxed, the present "evolution" conversation has been what it should have been from day one—and rarely has been—cordial and non-personal. It now ap-

pears it cannot continue (for all the reasons it never could before). I still want to collect all these messages, turn them into a RESOURCE for both pro/con on the subject as regards ERB. Don, do you want me to include this one, too?

This *started* because I posted a series of *jokes* a few days back. Next thing that happens is we're in the evolution zone (unsurprising as it comes around every year or so)... which is okay. We have new folks lurking, some posting, they aren't familiar with the dread days of the first few times the subject (and personal attacks) came around, *but they have an interest in the subject*. Touching it, as politely as it has been this time, is a good thing. Clears the air. Defines personal beliefs. Let's folks see something of the other folks. *And* I believe this is a good thing.

I'm not a theist or atheist...not quite sure I'm agnostic. Probably lean that way, but once again definitions of words can sometimes be slippery. As well as beliefs, tenants, or theories. Meanwhile, let me handle the list. So far I've done a pretty good job.

Subjects/topics are sometimes painful to some but not to others. These crop up occasionally. This "clash" is a function of real life simply because we all have REAL LIVES. That said, as long as *ad hominem* commentary during those discussions is NOT used, I'll generally allow it. As long as the subject marginally touches ERB, I'll allow it. And when I club it, I do so *not* because the subject is good or bad, **BUT BECAUSE THE ACTORS HAVE CHOSEN TO BE BAD.**

At this point the above subject line is clubbed.
I still want to create the previously mentioned

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article. I invite any and all with commentary, *pro* or *con*, to send submissions to tangor@erblast.com *not to the list*. This article will be written because is it is *important* in ERB research.

Tangor

THE PRE-ADAMIC AGE

Kenneth Webber

Many of the mysteries of our world have to do with man's presence upon our planet. What is the age of the Earth? When did man first appear upon the scene? There are, of course, a number of theories that speculate upon these origins. The geological record of the planet dates it in terms of millions, even billions of years. Mankind can look backward via numerous means in our recorded histories and with a degree of cultural repeatability can place our certain presence in the neighborhood of six to seven thousand years. Civilizations from every corner of the globe can attest to this dating.

First, let me establish my point of view. As a Christian, I recognize the Bible as a book of historical significance. It has proven itself by prophetic validity over the whole span of man's history. The accurate prophecy of the return of the Jewish people to their ancient homeland after being scattered for almost two

thousand years is a current and obvious example. I surmise that if the Bible is accurate in foretelling events, it can be taken to be equally accurate in recording the historical facts it chronicles. I feel that logic dictates that it can give us a solid answer that will stand up to scrutiny of every other source.

Then, the question of the Bible's scientific validity needs to be established. One example would be the dietary and health laws of the Mosaic Law, which have proven centuries later to be the basis of most of our modern thinking of personal and community health.

And then one should consider statements that the Biblical writers made, under inspiration that flew in the face of common knowledge in their own day. Consider Isaiah 40: 22, "*It is he (God) that sits upon the circle of the earth...*") The proper Hebrew word that is translated 'circle' in the common King James Version correctly means "sphere". Almost 3000 years ago the Bible stated that the Earth was a globe, and in that day the prevailing and educated theories were any number of flat earth variations. We must give Isaiah a lot of credit to write it down exactly as he was led and then stand up to the certain criticism of the learned of his day. Many such overlooked truths have continued to surface through the centuries and will probably continue to do so. Our current study bears this out.

The general understanding of the Biblical Book of Genesis record of Earth and man's own beginning was a creation week. The crowning event of that week was when Adam and Eve were created, thus beginning the human race. Then by counting the

generations given us in the Biblical record forward from Adam until our day, we again arrive at our six thousand-year references for dating the creation week.

I find that a closer study of scripture offers us a different scenario. That will be the purpose of my article to explore what the Bible says about the Earth before Adam, *the pre-Adamic age*. Please understand that all Biblical scholars do not accept the theory that I present. Since this topic is not germane to the central Biblical purpose of man's redemption, empowered living and eternal destiny, I feel it is open to a free exchange of views and open study by anyone with interest in man's earliest history. Everyone is free to believe what he or she will in regard to this topic.

The problem with the dating of the creation of the Earth based upon the generally accepted Adamic account presents, is that the creation of the Earth itself then predates Adam by a mere week. Thus the position that scholars holding this view must defend is that the Earth itself is only six thousand years old. It is not an easy position to defend, although to their credit many do try to do so. But every field of scientific discipline from geology to paleontology can date the earth accurately as far older.

(Children who come home confused from school having been presented with the scientific evidence of the much older age of the earth and the various theories then expounded from that viewpoint are left with precious little to defend any previous teaching they may have received. They

are left with a choice between one position and the other. They need more information to avoid being trapped between two opposing viewpoints that need not be mutually exclusive.)

II Timothy 2:15 counsels what I believe is solid advice to those who look into such matters. It says, "*Study diligently to present yourself approved unto God, a workman that needs not be ashamed, rightly dividing and handling the Word of Truth.*" It is pretty clear that without diligent, thorough and prayerful study, one will find oneself in embarrassing and sometimes indefensible positions. With that observation, let us continue with our study.

One argument that is presented is that the 'days' of the Genesis creation week are either periods of time either of a thousand years length or even eons in duration. But the safest way to interpret the meaning of scripture is to let scripture itself do so. In Genesis 1:5, "*God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.*" It seems clear that a day is the same twenty-four day and night cycle that we know. Is there then another solution to the time dilemma?

There are other clues beyond scripture that suggest that we can look further back than six thousand years. Let us consider the Sphinx of Egypt. Egyptologists have long held the opinion that the Sphinx was built by the Pharaoh Khafre, circa 2500 BC.

But a new field of thought now says that the Sphinx is much older according to new studies, probably more in the ten to eleven thousand years

old range. This is based in part on the observable fact that the Sphinx has undergone considerable water erosion from rainfall, not erosion due to wind and sand. The time that Egypt was subject to the necessary weather conditions to cause such erosion is again found to be at least 10 to 15 thousands years ago. This is not a popular argument to make in Egypt, as it places the Sphinx as being built far before the dynastic civilizations of Egypt. There are a couple of good books on this earlier dating of the Sphinx that presents a number of other solid arguments. Also there has been an excellent two-hour presentation has been recently shown on public television.

I have also found other schools of thought that have probed into this topic. Many of these are occult or of a different spirit than I am comfortable in exploring. I can explore my topic without opening these avenues or giving them my support. (I will make the observation that every error of falsehood usually has some basis in a valid truth.)

To make my argument valid it is simply only necessary to push the door open to give us an earlier dating than the 6000-year mark. To establish any definite dates prior to that 6000-year 'wall' in the rest of this study are not necessary. The events we will look at could have happened anywhere from a few centuries to a multiple of eons, lapsing millions of years.

Before we begin our biblical study of the Earth's earliest age a couple of ground rules in studying scripture need to be clarified. The Bible was written in Hebrew (Old Testament) and Greek

(New Testament) originally, and one reason is that the intent in both languages is very specific as to the meaning of each word. This allows definite meaning to be asserted in the deliberate use of each word. When we run into problems in our English translations, we can clear it up by returning to the source language. My previous *'circle/sphere'* example illustrates this point.

The second point is that in Biblical study, the first usage of any word establishes its primary meaning, and the fewer times it is then used underlines the importance of its usage.

(I will not take up the reader's time in doing a diagnostic breakdown of the original Hebrew that is the basis of some of my points. [Everyone can breathe a sigh of relief.] I will invite anyone with an interest for that deeper insight to ask and I'll be glad to share that aspect of this study.)

I will give you only two examples. The Hebrew word for 'create' in Genesis One, Verse One is *'bara'*, which in the Hebrew means 'to call forth into being without the aid of previous material.' Later in the verses that follow, as in Verse Seven, "*God 'made' the firmament*" the word *'asah'* is used, which signifies 'to make, fashion, or prepare out of existing material'; as for instance, to build a ship, erect a house or prepare a meal from available raw materials.

Next in our study of our topic let us look at a word from Genesis 1:28 where God blesses Adam and Eve by saying, "*Be fruitful and multiply, and replenish the Earth..*" *Replenish* clearly means 'to rebuild, to replant, to restore, and to put something

in a place that has previously been used.' The question we should logically ask is "What was there before?"

Let us now look at Genesis 1:1,2, "*In the beginning God created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God was upon the face of the deep.*" These verses open up when we look at them with an expanded understanding gleaned from the original Hebrew, "*In the beginning, God created, completely and fully, the heavens and the earth. And the earth became and was made a desolate ruin and an emptied, confused void, and darkness was upon the face of the deep. And the Spirit of God was brooding upon the face of the water.*"

What we now seem to see from the original text is that there was a complete and full creation, followed by an event of a major cataclysmic nature that took place in a space of time between Verses One and Two. Can we find any further information to expand upon this time and the events that took place? Another good rule of Biblical study is that no truth stands alone but can be supported by two or three witnesses, that is to say, scripture from other writers.

Many of the Old Testament prophets had something to say about this event. Jeremiah expands upon it in Jeremiah 4:23-29, "*I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light.*" He is clearly speaking about the same event. Jeremiah then continues, "*I beheld the mountains, and, lo, they trembled, and*

all the hills moved lightly and fro. I beheld, and, lo, there was no man, and to all of the birds of the heavens were fled. I beheld, and, lo, the fruitful place wilderness, and all of the cities thereof were broken down at the presence of the Lord and his fierce anger. For thus hath the Lord said, 'The whole land shall be desolate; yet I will not make a full end. For thus shall the earth mourn, and the heavens be black; Because I have spoken it, I have purposed it and will not repent, neither will I turn back from it.' The whole city shall flee for the noise of the horseman and bowmen; they shall go into thickets, and shall go up upon the rocks, every city shall be forsaken, and not a man shall dwell therein."

Notice that the introductive phrase is the same wording as Genesis 1:1. This whole scene is obviously an expansion of the Genesis 1:2 cataclysm as seen witnessed in his spirit by Jeremiah. What Jeremiah wrote about was an angry God bringing judgement for some reason. It is not the flood judgement, where water rose over the land, but one of earthquakes and darkness. It further states that there was no man ('*Man*' is the same word here as used for '*Adam*', which clarifies to us that we are not witnessing Adam's descendents.) After making this clarification, he then speaks of fruitful places and cities, clearly a fully created world with agriculture and large groups of inhabitants. Earthquakes, not rising floodwaters, destroyed the cities (the Noah Deluge would come later upon Adam's descendents). The cities also had armies (horsemen and bowmen), which bespeaks of warring cultures, thus implying multiple nations and rudimentary

government. Who these pre-Adamic inhabitants were we are simply not told. But they were intelligent beings similar to our own later Adamic race.

The picture that we now have is that in the beginning God created a complete Heaven and Earth. Isaiah 45:18 says that when God formed the Earth, *He created it not in vain, but He established it to be inhabited.* Then between Genesis One, Verse One and Verse Two something happened that brought God's judgement, What we then see in the following verses of Genesis are a series of events outlining the *restoration* of the Earth after that judgement and after an implied length of time, and then the introduction of Adam and Eve, as the crowning event of a renewed Earth, to replenish it. The Hebrew word used in these restoration events is not create (*bara*) from nothing, but instead speaks of forming or making (*asah*) from something that is already there as a raw material. God took what he had already created and then refashioned it.

What happened after the Original creation to cause this Cataclysm is recorded in various places in scripture. These pre-Adamic events are written down by both Ezekiel (Ezek. 28:11-20) and Isaiah (Isa.14:12-18). The account in Isaiah follows our train of thought, so let's read it. *"How art thou fallen from heaven, O Lucifer, son of the morning (day star), how art thou cut down to the ground, which did weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my star above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the most*

High. Yet though shall be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All of the kings of the nations.....”.

What we are looking at is Isaiah’s account of the rebellion and fall of the anointed cherub, Lucifer. This event clearly is understood to have happened in a time predating the creation of Adam and Eve. The Ezekiel account says that Lucifer was beautiful and full of wisdom until the day that iniquity was found in him. When he decided to overthrow God, we should realize that he thought that he could do it. We do not need to explore his story further as any reputable Bible study material should easily suffice. In fact, the Bible chooses to say remarkably very little about this fallen archangel.

I will point out a few facts I can glean from the verses that we have just quoted. When Lucifer says that he will ascend above the clouds that establishes that he is standing on the Earth looking upward at the clouds and beyond when he declares his rebellion. At the climax of that heavenly war, he is cut down to the ground again. It is interesting to further note that some of his proposed tactics were to weaken the nations, to make the world a wilderness, and to destroy the cities. Thus at the time of Lucifer’s rebellion he was physically upon the earth and in the ensuing war, there were cities and nations were severely impacted. Since this predates the creation of Adam and Eve, it clearly appears

that the earth was previously inhabited and these unknown inhabitants were victims (or involved in some way) of the battle involving both Earth and Heaven. The conclusion of this war brought a harsh judgement from God.

Then after an indefinite span of time, God's Spirit moved over the dark, cold chaotic dead planet and in six days of 'asah' recreation, using the existing materials restored the Earth back to a habitable condition.

Psalm 104:5-9 is a good picture of this process, "*..(God) who laid the foundations of the earth, that it should not be removed forever. Thou covered it with the deep as with a garment: The waters stood above the mountains At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountain; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.*" In this scripture we note that the mountains are already present, but are covered with the waters, the waters recede and are the mountains are restored to their former grandeur.

Obviously, there is much more Biblical material to glean and expound upon for this subject, but my intent was to only open the door ajar and introduce this fascinating topic. There is enough to make us take a judicial look at the other material about our early Earth and the various conclusions that have been previously reached by many schools of thought.

We are given very little information about the earlier inhabitants of a pre-Adamic age or their civ-

ilizations. The reason is simple. We are the children of Adam and our accounting to God is based upon that heritage. God does not give us knowledge without a practical purpose behind it. We don't have to account for what happened in time before our first parents. But we do have a brief snapshot to let us know that there were events that took place on the Earth prior to Adam and Eve and the Fall and the start of our own human history, roughly 6000 years ago.

The time involved for these pre-Adamic events is open to any time frame, because none is established. My primary point is that with this pre-Adamic age insight, the Bible no longer needs to be held in conflict with our scientific knowledge in dating the Earth. We should easily find agreement on the ice ages and geological ages, and what we understand to be the primeval ages of the earth.

What this study does do for us is to open up a Biblical frame of reference to explore the mysteries of the ancient past of our planet. For some it will be a new thing to give scripture a legitimate place in the dialogue and for others it will challenge their previous Biblical teaching. If this new knowledge gives them common ground to explore the past then that is a major and worthy breakthrough, in my opinion.

The tools of the scientific community and various researchers are probing into the earliest ages of our Earth with newer sophistication. I firmly believe that what they uncover will further document what we already know in part.

With the rest of you, I have numerous ques-

tions about the beginnings of the earliest civilizations that we have records of in the past. Were there links between them and the world that came before in Earth's earliest age? The revised dating of the Sphinx does seem to suggest possible links. The ancient Egyptian records speak of *Zep Tepi*, or the 'First Time'.

A more complete picture would appear to be available. It will be interesting to follow the research done in the years ahead. Who really did build the mysterious Sphinx? Will we find evidence to place Atlantis or other myths of our ancient world in this earlier age? The possibilities are interesting to say the least.

- Kenneth Webber

Edgar Rice Burroughs: Creationist or Evolutionist?

John (Bridge) Martin

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EVOLUTION, A RECURRING theme in the Tarzan novels and other Edgar Rice Burroughs tales, gets ERB's most comprehensive treatment in *The Land That Time Forgot* trilogy, and perhaps could even be called the star of the story—with human heroes Bowen Tyler, Tom Billings and John Bradley playing supporting roles.

But what did ERB have in mind when he penned this trilogy? Was the book's exotic theory of man's development featured in order to showcase evolution, or to ridicule it? I wonder if ERB thought a believable story about (relatively) short-term evolution would make long-term evolution seem more believable, too? Or was his idea to mock the whole notion that man is made of snakes and snails

and scientists' tales?

Certainly, ERB was a master satirist, often including satirical subplots in novels that were otherwise straight-forward, but occasionally devoting a whole book to a satirical theme. *Carson of Venus* was a clever satire of the regime of Nazi Germany, *Tarzan and the Lion Man* made fun of Hollywood and the movie versions of Tarzan, and ERB used the Pellucidar series and other books to poke fun at the "refinements" of civilization.

Evolution was a hot topic in ERB's day. Darwin published his theory in 1859 and added to it with other books in later years. ERB wrote the first leg of his prehistoric three-parter in 1918, and just seven years later the evolutionary debate in America would come to one of its first heads with the notorious Scopes trial.

To many, the theory of evolution was then and still is ludicrous. ERB may have had doubts about it, too. And the unlikely pattern for short-term evolution he presents for Caspak/Caprona may have been a way of saying that long-term evolution was silly as well.

Or, as another wag put it:

FROG T=instantaneous PRINCE = NURSERY TALE
But
FROG T=300 million years PRINCE = SCIENCE

And so ERB writes of evolution with a straight face, but throws in some clues that seem to advise: Don't take this too seriously.

For instance, a major part of ERB's evolutionary plan involved the requirement that ladies lay

eggs in pools full of green slime and pollywogs (Some people, it seems, will do anything to keep up with the Galus!). Ultimately, the whole concept of evolution on the island is explained, not by a scientist or even a halfway intelligent lay person, but by a gibbering maniac! The final clue comes when Bradley actually appears to understand this explanation. We read:

“Bradley’s head was whirling before he even commenced to grasp the complexities of Caspakian evolution; but as the truth slowly filtered into his understanding— as gradually it became possible for him to visualize the scheme—it appeared simpler. In fact, it seemed even less difficult of comprehension than that with which he was familiar.”

Well might ERB have had his tongue in cheek when he penned those lines. And he was probably giving some warning of what was to come in the first novelette when he put into the mouth of Lys La Rue these words: *“Yes, that is our trouble—we take ourselves too seriously; but Caprona should be a sure cure for that.”*

If ERB did intend *The Land That Time Forgot* as a satire of evolution, then what did he really believe? Was he an evolutionist or a creationist?

An evolutionist believes that all living things have arisen by a materialistic evolutionary process from a single source which, itself, arose by a similar process from a dead, inanimate world.

A creationist, though, believes that all basic animal and plant types were brought into existence by acts of a supernatural Creator, using special processes which are not operative today.

There are also people who fall into the category of “theistic evolutionists.” Those persons believe that a Creator acted to get life going, then sat back and let it evolve from there.

Evolutionists and creationists have no more use for a theistic evolutionist than they do for each other. Proof that any of the three concepts is true would automatically mean the other two are false. So, essentially, the theistic evolutionist is one who is attempting to harmonize two contradictory concepts—(a) a Creator didn’t act; (b) a Creator did act!

It is the category of theistic evolutionist, though, into which I believe ERB falls, since in his books he alternately espouses both the theory of evolution and the concept of special creation by a supernatural being. *The Land That Time Forgot* and the Tarzan books are good places to find these opposing ideas put forth.

Much of *Land* promotes evolution in a direct manner, such as when Tom Billings says, “*By now, I was obtaining some idea of the Caspakian scheme of evolution, which partly accounted for the lack of young among the races I had so far seen.*”

But evolution is also presented through passing reference as other topics are discussed. Bowen Tyler says, “*I clung to life because some ancient reptilian forbear had clung to life and transmitted to me through the ages the most powerful motive that guided his minute brain – the motive of self-preservation.*”

A few pages later, Tyler adds: “*I venture to say that the first ape from whose loins my line has de-*

scended never could have equaled the speed with which I literally dropped down the face of that rugged escarpment."

But, while giving credit to evolution for the development of man, ERB at the same time acknowledges the existence of God and His authority over and interest in human affairs.

When Tyler rescues Lys, he says "*I leaned over the boat's side and drew her quickly in to the comparative safety which God had given me.*"

Aboard the U-33, at taps time, ERB writes: "*And so at last we turned into our narrow bunks, hopeful, happy and at peace with ourselves, our lives and our God.*"

In the closing pages of the first novelette, Bowen and Lys together thank God that she came through her trials unharmed; they "plight their troth" beneath the eyes of God and acknowledge the supremacy of His will over theirs: "*If God wills it, we shall live out our lives here. If He wills otherwise, then this manuscript which I shall now consign to the inscrutable forces of the sea shall fall into friendly hands.*"

And Billings, surrounded by a land literally oozing evolutionary elements, nonetheless combines the concept of naturalistic evolution and the existence of an all-powerful creator into one sentence, when he says: "*As I stood there beneath that tree—a tree which should have been part of a coal-bed countless ages since—and looked out across a sea teeming with frightful life—life which should have been fossil before God conceived of Adam....*"

Throughout the Tarzan books, it is the same

thing. Numerous references are made to evolution while, at the same time, the books are populated with people who believe in and pray to God, not the least of whom is Tarzan's wife, Jane.

One example of an evolutionary statement is in chapter 7 of *The Son of Tarzan*, where it reads: "*And from the ape the boy learned the methods that had been handed down to Akut from some common ancestor of them both, who had roamed the teeming earth when ferns were trees and crocodiles were birds.*"

(Surely that is another statement that could be used to make a case for ERB mocking evolution. I have difficulty believing ERB ever thought crocodiles evolved from birds. Usually, people believed it was the feathered beings which evolved from the scaled!)

But God is called the creator of the life in Tarzan's jungle, too. In the *Return of Tarzan* we read: "*The ape-man could see no sport in slaughtering the most harmless and defenseless of God's creatures for the mere pleasure of killing.*"

Tarzan develops his own concept of a creator God, of course, in the short story, "The God of Tarzan," in *Jungle Tales of Tarzan*.

His curiosity sparked by the word "God" in the picture book in the jungle home of his dead parents, Tarzan eventually comes to his conclusion about God: "*And the flowers—who made them grow? Ah, now it was all explained—the flowers, the trees, the moon, the sun, himself, every living creature in the jungle—they were all made by God out of nothing.*"

Was this something Tarzan came to believe in his childhood innocence and naivety, but would set

aside when he became a man and got smarter? No, for the grownup Tarzan proved to be just as much a believer as the child. If anything, Tarzan's understanding of God grows. Not only does he know him as creator, but also as the one who provides an afterlife and who will hold men accountable for their deeds on the earth.

In the last chapter of *Tarzan and the Jewels of Opar*, Tarzan, speaking of the villain Albert Werper, says, "*Deep in the soul of every man must lurk the germ of righteousness. It was your own virtue, Jane, rather even than your helplessness which awakened for an instant the latent decency of this degraded man. In that one act he retrieved himself, and when he is called to face his Maker may it outweigh in the balance all the sins he has committed.*"

Likewise, in *Tarzan at the Earth's Core*, Tarzan contemplates his own eternity with his creator while hanging upside down in a snare, awaiting the charge of a saber-tooth tiger. We read:

"The Lord of the Jungle subscribed to no creed. Tarzan of the Apes was not a church man; yet like the majority of those who have always lived close to nature he was, in a sense, intensely religious. His intimate knowledge of the stupendous forces of nature, of her wonders and her miracles had impressed him with the fact that their ultimate origin lay far beyond the conception of the finite mind of man, and thus incalculably remote from the farthest bounds of science. When he thought of God, he liked to think of him primitively, as a personal God. And while he realized that he knew nothing of such matters, he liked to believe that after death he would live again."

And so, ERB sometimes wrote as if evolution were true, and other times he wrote as if God had created all that is. So, was he an evolutionist, a creationist, or a theistic evolutionist?

If ERB were writing today, would he take the same approach? The creation-evolution debate rages on, and many who are torn between a belief in the God of faith and the god of science continue to find themselves wandering around in “The Land of the Theistic Evolutionist.”