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THE GARDEN OF EDEN

The cultural decadence and spiritual poverty resulting from the Caligastia downfall and consequent social confusion had little effect on the physical or biologic status of the Urantia peoples. Organic evolution proceeded apace, quite regardless of the cultural and moral setback which so swiftly followed the disaffection of Caligastia and Daligastia. And there came a time in the planetary history, almost forty thousand years ago, when the Life Carriers on duty took note that, from a purely biologic standpoint, the developmental progress of the Urantia races was nearing its apex. The Melchizedek receivers, concurring in this opinion, readily agreed to join the Life Carriers in a petition to the Most Highs of Edentia asking that Urantia be inspected with a view to authorizing the dispatch of biologic uplifters, a Material Son and Daughter.

This request was addressed to the Most Highs of Edentia because they had exercised direct jurisdiction over many of Urantia's affairs ever since Caligastia's downfall and the temporary vacation of authority on Jerusem.

Tabamantia, sovereign supervisor of the series of decimal or experimental worlds, came to inspect the planet and, after his survey of racial progress, duly recommended that Urantia be granted Material Sons. In a little less than one hundred years from the time of this inspection, Adam and Eve, a Material Son and Daughter of the local system, arrived and began the difficult task of attempting to untangle the confused affairs of a planet retarded by rebellion and resting under the ban of spiritual isolation.

1. THE NODITES AND THE AMADONITES

On a normal planet the arrival of the Material Son would ordinarily herald the approach of a great age of invention, material progress, and intellectual enlightenment. The post-Adamic era is the great scientific age of most worlds, but not so on Urantia. Though the planet was peopled by races physically fit, the tribes languished in the depths of savagery and moral stagnation.

Ten thousand years after the rebellion practically all the gains of the Prince's administration had been effaced; the races of the world were little better off than if this misguided Son had never come to Urantia. Only among the Nodites and the Amadonites was there persistence of the traditions of Dalamatia and the culture of the Planetary Prince.

The Nodites were the descendants of the rebel members of the Prince's staff, their name deriving from their first leader, Nod,

onetime chairman of the Dalamatia commission on industry and trade. The Amadonites were the descendants of those Andonites who chose to remain loyal with Van and Amadon. "Amadonite" is more of a cultural and religious designation than a racial term; racially considered the Amadonites were essentially Andonites. "Nodite" is both a cultural and racial term, for the Nodites themselves constituted the eighth race of Urantia.

There existed a traditional enmity between the Nodites and the Amadonites. This feud was constantly coming to the surface whenever the offspring of these two groups would try to engage in some common enterprise. Even later, in the affairs of Eden, it was exceedingly difficult for them to work together in peace.

Shortly after the destruction of Dalamatia the followers of Nod became divided into three major groups. The central group remained in the immediate vicinity of their original home near the headwaters of the Persian Gulf. The eastern group migrated to the highland regions of Elam just east of the Euphrates valley. The western group was situated on the northeastern Syrian shores of the Mediterranean and in adjacent territory.

These Nodites had freely mated with the Sangik races and had left behind an able progeny. And some of the descendants of the rebellious Dalamatians subsequently joined Van and his loyal followers in the lands north of Mesopotamia. Here, in the vicinity of Lake Van and the southern Caspian Sea region, the Nodites mingled and mixed with the Amadonites, and they were numbered among the "mighty men of old."

Prior to the arrival of Adam and Eve these groups--Nodites and Amadonites-- were the most advanced and cultured races on earth.

2. PLANNING FOR THE GARDEN

For almost one hundred years prior to Tabamantia's inspection, Van and his associates, from their highland headquarters of world ethics and culture, had been preaching the advent of a promised Son of God, a racial uplifter, a teacher of truth, and the worthy successor of the traitorous Caligastia. Though the majority of the world's inhabitants of those days exhibited little or no interest in such a prediction, those who were in immediate contact with Van and Amadon took such teaching seriously and began to plan for the actual reception of the promised Son.

Van told his nearest associates the story of the Material Sons on Jerusem; what he had known of them before ever he came to Urantia. He well knew that these Adamic Sons always lived in simple but charming garden homes and proposed, eighty-three years before the arrival of Adam and Eve, that they devote themselves

to the proclamation of their advent and to the preparation of a garden home for their reception.

From their highland headquarters and from sixty-one far-scattered settlements, Van and Amadon recruited a corps of over three thousand willing and enthusiastic workers who, in solemn assembly, dedicated themselves to this mission of preparing for the promised--at least expected--Son.

Van divided his volunteers into one hundred companies with a captain over each and an associate who served on his personal staff as a liaison officer, keeping Amadon as his own associate. These commissions all began in earnest their preliminary work, and the committee on location for the Garden sallied forth in search of the ideal spot.

Although Caligastia and Daligastia had been deprived of much of their power for evil, they did everything possible to frustrate and hamper the work of preparing the Garden. But their evil machinations were largely offset by the faithful activities of the almost ten thousand loyal midway creatures who so tirelessly labored to advance the enterprise.

3. THE GARDEN SITE

The committee on location was absent for almost three years. It reported favorably concerning three possible locations: The first was an island in the Persian Gulf; the second, the river location subsequently occupied as the second garden; the third, a long narrow peninsula--almost an island--projecting westward from the eastern shores of the Mediterranean Sea.

The committee almost unanimously favored the third selection. This site was chosen, and two years were occupied in transferring the world's cultural headquarters, including the tree of life, to this Mediterranean peninsula. All but a single group of the peninsula dwellers peaceably vacated when Van and his company arrived.

This Mediterranean peninsula had a salubrious climate and an equable temperature; this stabilized weather was due to the encircling mountains and to the fact that this area was virtually an island in an inland sea. While it rained copiously on the surrounding highlands, it seldom rained in Eden proper. But each night, from the extensive network of artificial irrigation channels, a "mist would go up" to refresh the vegetation of the Garden.

The coast line of this land mass was considerably elevated, and the neck connecting with the mainland was only twenty-seven miles wide at the narrowest point. The great river that watered the Garden came down from the higher lands of the peninsula and

flowed east through the peninsular neck to the mainland and thence across the lowlands of Mesopotamia to the sea beyond. It was fed by four tributaries which took origin in the coastal hills of the Edenic peninsula, and these are the "four heads" of the river which "went out of Eden," and which later became confused with the branches of the rivers surrounding the second garden.

The mountains surrounding the Garden abounded in precious stones and metals, though these received very little attention. The dominant idea was to be the glorification of horticulture and the exaltation of agriculture.

The site chosen for the Garden was probably the most beautiful spot of its kind in all the world, and the climate was then ideal. Nowhere else was there a location which could have lent itself so perfectly to becoming such a paradise of botanic expression. In this rendezvous the cream of the civilization of Urantia was fongathering. Without and beyond, the world lay in darkness, ignorance, and savagery. Eden was the one bright spot on Urantia; it was naturally a dream of loveliness, and it soon became a poem of exquisite and perfected landscape glory.

4. ESTABLISHING THE GARDEN

When Material Sons, the biologic uplifters, begin their sojourn on an evolutionary world, their place of abode is often called the Garden of Eden because it is characterized by the floral beauty and the botanic grandeur of Edentia, the constellation capital. Van well knew of these customs and accordingly provided that the entire peninsula be given over to the Garden. Pasturage and animal husbandry were projected for the adjoining mainland. Of animal life, only the birds and the various domesticated species were to be found in the park. Van's instructions were that Eden was to be a garden, and only a garden. No animals were ever slaughtered within its precincts. All flesh eaten by the Garden workers throughout all the years of construction was brought in from the herds maintained under guard on the mainland.

The first task was the building of the brick wall across the neck of the peninsula. This once completed, the real work of landscape beautification and home building could proceed unhindered.

A zoological garden was created by building a smaller wall just outside the main wall; the intervening space, occupied by all manner of wild beasts, served as an additional defense against hostile attacks. This menagerie was organized in twelve grand divisions, and walled paths led between these groups to the twelve gates of the Garden, the river and its adjacent pastures occupying the central area.

In the preparation of the Garden only volunteer laborers were employed; no hirelings were ever used. They cultivated the Garden and tended their herds for support; contributions of food were also received from near-by believers. And this great enterprise was carried through to completion in spite of the difficulties attendant upon the confused status of the world during these troublous times.

But it was a cause for great disappointment when Van, not knowing how soon the expected Son and Daughter might come, suggested that the younger generation also be trained in the work of carrying on the enterprise in case their arrival should be delayed. This seemed like an admission of lack of faith on Van's part and made considerable trouble, caused many desertions; but Van went forward with his plan of preparedness, meantime filling the places of the deserters with younger volunteers.

5. THE GARDEN HOME

At the center of the Edenic peninsula was the exquisite stone temple of the Universal Father, the sacred shrine of the Garden. To the north the administrative headquarters was established; to the south were built the homes for the workers and their families; to the west was provided the allotment of ground for the proposed schools of the educational system of the expected Son, while in the "east of Eden" were built the domiciles intended for the promised Son and his immediate offspring. The architectural plans for Eden provided homes and abundant land for one million human beings.

At the time of Adam's arrival, though the Garden was only one-fourth finished, it had thousands of miles of irrigation ditches and more than twelve thousand miles of paved paths and roads. There were a trifle over five thousand brick buildings in the various sectors, and the trees and plants were almost beyond number. Seven was the largest number of houses composing any one cluster in the park. And though the structures of the Garden were simple, they were most artistic. The roads and paths were well built, and the landscaping was exquisite.

The sanitary arrangements of the Garden were far in advance of anything that had been attempted theretofore on Urantia. The drinking water of Eden was kept wholesome by the strict observance of the sanitary regulations designed to conserve its purity. During these early times much trouble came about from neglect of these rules, but Van gradually impressed upon his associates the importance of allowing nothing to fall into the water supply of the Garden.

Before the later establishment of a sewage-disposal system the Edenites practiced the scrupulous burial of all waste or decomposing material. Amadon's inspectors made their rounds each

day in search for possible causes of sickness. Urantians did not again awaken to the importance of the prevention of human diseases until the later times of the nineteenth and twentieth centuries. Before the disruption of the Adamic regime a covered brick-conduit disposal system had been constructed which ran beneath the walls and emptied into the river of Eden almost a mile beyond the outer or lesser wall of the Garden.

By the time of Adam's arrival most of the plants of that section of the world were growing in Eden. Already had many of the fruits, cereals, and nuts been greatly improved. Many modern vegetables and cereals were first cultivated here, but scores of varieties of food plants were subsequently lost to the world.

About five per cent of the Garden was under high artificial cultivation, fifteen per cent partially cultivated, the remainder being left in a more or less natural state pending the arrival of Adam, it being thought best to finish the park in accordance with his ideas.

And so was the Garden of Eden made ready for the reception of the promised Adam and his consort. And this Garden would have done honor to a world under perfected administration and normal control. Adam and Eve were well pleased with the general plan of Eden, though they made many changes in the furnishings of their own personal dwelling.

Although the work of embellishment was hardly finished at the time of Adam's arrival, the place was already a gem of botanic beauty; and during the early days of his sojourn in Eden the whole Garden took on new form and assumed new proportions of beauty and grandeur. Never before this time nor after has Urantia harbored such a beautiful and replete exhibition of horticulture and agriculture.

6. THE TREE OF LIFE

In the center of the Garden temple Van planted the long-guarded tree of life, whose leaves were for the "healing of the nations," and whose fruit had so long sustained him on earth. Van well knew that Adam and Eve would also be dependent on this gift of Edentia for their life maintenance after they once appeared on Urantia in material form.

The Material Sons on the system capitals do not require the tree of life for sustenance. Only in the planetary repersonalization are they dependent on this adjunct to physical immortality.

The "tree of the knowledge of good and evil" may be a figure of speech, a symbolic designation covering a multitude of human experiences, but the "tree of life" was not a myth; it was real

and for a long time was present on Urantia. When the Most Highs of Edentia approved the commission of Caligastia as Planetary Prince of Urantia and those of the one hundred Jerusem citizens as his administrative staff, they sent to the planet, by the Melchizedeks, a shrub of Edentia, and this plant grew to be the tree of life on Urantia. This form of nonintelligent life is native to the constellation headquarters spheres, being also found on the headquarters worlds of the local and superuniverses as well as on the Havona spheres, but not on the system capitals.

This superplant stored up certain space-energies which were antidotal to the age-producing elements of animal existence. The fruit of the tree of life was like a superchemical storage battery, mysteriously releasing the life-extension force of the universe when eaten. This form of sustenance was wholly useless to the ordinary evolutionary beings on Urantia, but specifically it was serviceable to the one hundred materialized members of Caligastia's staff and to the one hundred modified Andonites who had contributed of their life plasm to the Prince's staff, and who, in return, were made possessors of that complement of life which made it possible for them to utilize the fruit of the tree of life for an indefinite extension of their otherwise mortal existence.

During the days of the Prince's rule the tree was growing from the earth in the central and circular courtyard of the Father's temple. Upon the outbreak of the rebellion it was regrown from the central core by Van and his associates in their temporary camp. This Edentia shrub was subsequently taken to their highland retreat, where it served both Van and Amadon for more than one hundred and fifty thousand years.

When Van and his associates made ready the Garden for Adam and Eve, they transplanted the Edentia tree to the Garden of Eden, where, once again, it grew in a central, circular courtyard of another temple to the Father. And Adam and Eve periodically partook of its fruit for the maintenance of their dual form of physical life.

When the plans of the Material Son went astray, Adam and his family were not permitted to carry the core of the tree away from the Garden. When the Nodites invaded Eden, they were told that they would become as "gods if they partook of the fruit of the tree." Much to their surprise they found it unguarded. They ate freely of the fruit for years, but it did nothing for them; they were all material mortals of the realm; they lacked that endowment which acted as a complement to the fruit of the tree. They became enraged at their inability to benefit from the tree of life, and in connection with one of their internal wars, the temple and the tree were both destroyed by fire; only the stone wall stood until the Garden was subsequently submerged. This was the second temple of the Father to perish.

And now must all flesh on Urantia take the natural course of life and death. Adam, Eve, their children, and their children's children, together with their associates, all perished in the course of time, thus becoming subject to the ascension scheme of the local universe wherein mansion world resurrection follows material death.

7. THE FATE OF EDEN

After the first garden was vacated by Adam, it was occupied variously by the Nodites, Cutites, and the Suntites. It later became the dwelling place of the northern Nodites who opposed co-operation with the Adamites. The peninsula had been overrun by these lower-grade Nodites for almost four thousand years after Adam left the Garden when, in connection with the violent activity of the surrounding volcanoes and the submergence of the Sicilian land bridge to Africa, the eastern floor of the Mediterranean Sea sank, carrying down beneath the waters the whole of the Edenic peninsula. Concomitant with this vast submergence the coast line of the eastern Mediterranean was greatly elevated. And this was the end of the most beautiful natural creation that Urantia has ever harbored. The sinking was not sudden, several hundred years being required completely to submerge the entire peninsula.

We cannot regard this disappearance of the Garden as being in any way a result of the miscarriage of the divine plans or as a result of the mistakes of Adam and Eve. We do not regard the submergence of Eden as anything but a natural occurrence, but it does seem to us that the sinking of the Garden was timed to occur at just about the date of the accumulation of the reserves of the violet race for undertaking the work of rehabilitating the world peoples.

The Melchizedeks counseled Adam not to initiate the program of racial uplift and blending until his own family had numbered one-half million. It was never intended that the Garden should be the permanent home of the Adamites. They were to become emissaries of a new life to all the world; they were to mobilize for unselfish bestowal upon the needy races of earth.

The instructions given Adam by the Melchizedeks implied that he was to establish racial, continental, and divisional headquarters to be in charge of his immediate sons and daughters, while he and Eve were to divide their time among these various world capitals as advisers and co-ordinators of the world-wide ministry of biologic uplift, intellectual advancement, and moral rehabilitation.

[Presented by Solonia, the seraphic "voice in the Garden."]

6. SURVIVAL OF ADAM AND EVE

Adam and Eve went to their mortal rest with strong faith in the promises made to them by the Melchizedeks that they would sometime awake from the sleep of death to resume life on the mansion worlds, worlds all so familiar to them in the days preceding their mission in the material flesh of the violet race on Urantia.

They did not long rest in the oblivion of the unconscious sleep of the mortals of the realm. On the third day after Adam's death, the second following his reverent burial, the orders of Lanaforge, sustained by the acting Most High of Edentia and concurred in by the Union of Days on Salvington, acting for Michael, were placed in Gabriel's hands, directing the special roll call of the distinguished survivors of the Adamic default on Urantia. And in accordance with this mandate of special resurrection, number twenty-six of the Urantia series, Adam and Eve were repersonalized and reassembled in the resurrection halls of the mansion worlds of Satania together with 1,316 of their associates in the experience of the first garden. Many other loyal souls had already been translated at the time of Adam's arrival, which was attended by a dispensational adjudication of both the sleeping survivors and of the living qualified ascenders.

Adam and Eve quickly passed through the worlds of progressive ascension until they attained citizenship on Jerusem, once again to be residents of the planet of their origin but this time as members of a different order of universe personalities. They left Jerusem as permanent citizens Sons of God; they returned as ascendant citizens sons of man. They were immediately attached to the Urantia service on the system capital, later being assigned membership among the four and twenty counselors who constitute the present advisory-control body of Urantia.

And thus ends the story of the Planetary Adam and Eve of Urantia, a story of trial, tragedy, and triumph, at least personal triumph for your well-meaning but deluded Material Son and Daughter and undoubtedly, in the end, a story of ultimate triumph for their world and its rebellion-tossed and evil-harassed inhabitants. When all is summed up, Adam and Eve made a mighty contribution to the speedy civilization and accelerated biologic progress of the human race. They left a great culture on earth, but it was not possible for such an advanced civilization to survive in the face of the early dilution and the eventual submergence of the Adamic inheritance. It is the people who make a civilization; civilization does not make the people.

[Presented by Solonia, the seraphic "voice in the Garden."]

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ADAM AND EVE

ADAM AND EVE arrived on Urantia, from the year A.D. 1934, 37,848 years ago. It was in midseason when the Garden was in the height of bloom that they arrived. At high noon and unannounced, the two seraphic transports, accompanied by the Jerusem personnel intrusted with the transportation of the biologic uplifters to Urantia, settled slowly to the surface of the revolving planet in the vicinity of the temple of the Universal Father. All the work of rematerializing the bodies of Adam and Eve was carried on within the precincts of this newly created shrine. And from the time of their arrival ten days passed before they were re-created in dual human form for presentation as the world's new rulers. They regained consciousness simultaneously. The Material Sons and Daughters always serve together. It is the essence of their service at all times and in all places never to be separated. They are designed to work in pairs; seldom do they function alone.

1. ADAM AND EVE ON JERUSEM

The Planetary Adam and Eve of Urantia were members of the senior corps of Material Sons on Jerusem, being jointly number 14,311. They belonged to the third physical series and were a little more than eight feet in height.

At the time Adam was chosen to come to Urantia, he was employed, with his mate, in the trial-and-testing physical laboratories of Jerusem. For more than fifteen thousand years they had been directors of the division of experimental energy as applied to the modification of living forms. Long before this they had been teachers in the citizenship schools for new arrivals on Jerusem. And all this should be borne in mind in connection with the narration of their subsequent conduct on Urantia.

When the proclamation was issued calling for volunteers for the mission of Adamic adventure on Urantia, the entire senior corps of Material Sons and Daughters volunteered. The Melchizedek examiners, with the approval of Lanaforge and the Most Highs of Edentia, finally selected the Adam and Eve who subsequently came to function as the biologic uplifters of Urantia.

Adam and Eve had remained loyal to Michael during the Lucifer rebellion; nevertheless, the pair were called before the System Sovereign and his entire cabinet for examination and instruction. The details of Urantia affairs were fully presented; they were exhaustively instructed as to the plans to be pursued in accepting the responsibilities of rulership on such a strife-torn world. They were put under joint oaths of allegiance

to the Most Highs of Edentia and to Michael of Salvington. And they were duly advised to regard themselves as subject to the Urantia corps of Melchizedek receivers until that governing body should see fit to relinquish rule on the world of their assignment.

This Jerusem pair left behind them on the capital of Satania and elsewhere, one hundred offspring--fifty sons and fifty daughters--magnificent creatures who had escaped the pitfalls of progression, and who were all in commission as faithful stewards of universe trust at the time of their parents' departure for Urantia. And they were all present in the beautiful temple of the Material Sons attendant upon the farewell exercises associated with the last ceremonies of the bestowal acceptance. These children accompanied their parents to the dematerialization headquarters of their order and were the last to bid them farewell and divine speed as they fell asleep in the personality lapse of consciousness which precedes the preparation for seraphic transport. The children spent some time together at the family rendezvous rejoicing that their parents were soon to become the visible heads, in reality the sole rulers, of planet 606 in the system of Satania.

And thus did Adam and Eve leave Jerusem amidst the acclaim and well-wishing of its citizens. They went forth to their new responsibilities adequately equipped and fully instructed concerning every duty and danger to be encountered on Urantia.

2. ARRIVAL OF ADAM AND EVE

Adam and Eve fell asleep on Jerusem, and when they awakened in the Father's temple on Urantia in the presence of the mighty throng assembled to welcome them, they were face to face with two beings of whom they had heard much, Van and his faithful associate Amadon. These two heroes of the Caligastia secession were the first to welcome them in their new garden home.

The tongue of Eden was an Andonic dialect as spoken by Amadon. Van and Amadon had markedly improved this language by creating a new alphabet of twenty-four letters, and they had hoped to see it become the tongue of Urantia as the Edenic culture would spread throughout the world. Adam and Eve had fully mastered this human dialect before they departed from Jerusem so that this son of Andon heard the exalted ruler of his world address him in his own tongue.

And on that day there was great excitement and joy throughout Eden as the runners went in great haste to the rendezvous of the carrier pigeons assembled from near and far, shouting: "Let loose the birds; let them carry the word that the promised Son has come." Hundreds of believer settlements had

faithfully, year after year, kept up the supply of these home-reared pigeons for just such an occasion.

As the news of Adam's arrival spread abroad, thousands of the near-by tribesmen accepted the teachings of Van and Amadon, while for months and months pilgrims continued to pour into Eden to welcome Adam and Eve and to do homage to their unseen Father.

Soon after their awakening, Adam and Eve were escorted to the formal reception on the great mound to the north of the temple. This natural hill had been enlarged and made ready for the installation of the world's new rulers. Here, at noon, the Urantia reception committee welcomed this Son and Daughter of the system of Satania. Amadon was chairman of this committee, which consisted of twelve members embracing a representative of each of the six Sangik races; the acting chief of the midwayers; Annan, a loyal daughter and spokesman for the Nodites; Noah, the son of the architect and builder of the Garden and executive of his deceased father's plans; and the two resident Life Carriers.

The next act was the delivery of the charge of planetary custody to Adam and Eve by the senior Melchizedek, chief of the council of receivership on Urantia. The Material Son and Daughter took the oath of allegiance to the Most Highs of Norlatiadek and to Michael of Nebadon and were proclaimed rulers of Urantia by Van, who thereby relinquished the titular authority which for over one hundred and fifty thousand years he had held by virtue of the action of the Melchizedek receivers.

And Adam and Eve were invested with kingly robes on this occasion, the time of their formal induction into world rulership. Not all of the arts of Dalamatia had been lost to the world; weaving was still practiced in the days of Eden.

Then was heard the archangels' proclamation, and the broadcast voice of Gabriel decreed the second judgment roll call of Urantia and the resurrection of the sleeping survivors of the second dispensation of grace and mercy on 606 of Satania. The dispensation of the Prince has passed, the age of Adam, the third planetary epoch, opens amidst scenes of simple grandeur; and the new rulers of Urantia start their reign under seemingly favorable conditions, notwithstanding the world-wide confusion occasioned by lack of the co-operation of their predecessor in authority on the planet.

3. ADAM AND EVE LEARN ABOUT THE PLANET

And now, after their formal installation, Adam and Eve became painfully aware of their planetary isolation. Silent were the familiar broadcasts, and absent were all the circuits of extraplanetary communication. Their Jerusem fellows had gone to worlds running along smoothly with a well-established Planetary

Prince and an experienced staff ready to receive them and competent to co-operate with them during their early experience on such worlds. But on Urantia rebellion had changed everything. Here the Planetary Prince was very much present, and though shorn of most of his power to work evil, he was still able to make the task of Adam and Eve difficult and to some extent hazardous. It was a serious and disillusioned Son and Daughter of Jerusem who walked that night through the Garden under the shining of the full moon, discussing plans for the next day.

Thus ended the first day of Adam and Eve on isolated Urantia, the confused planet of the Caligastia betrayal; and they walked and talked far into the night, their first night on earth--and it was so lonely.

Adam's second day on earth was spent in session with the planetary receivers and the advisory council. From the Melchizedeks, and their associates, Adam and Eve learned more about the details of the Caligastia rebellion and the result of that upheaval upon the world's progress. And it was, on the whole, a disheartening story, this long recital of the mismanagement of world affairs. They learned all the facts regarding the utter collapse of the Caligastia scheme for accelerating the process of social evolution. They also arrived at a full realization of the folly of attempting to achieve planetary advancement independently of the divine plan of progression. And thus ended a sad but enlightening day-- their second on Urantia.

The third day was devoted to an inspection of the Garden. From the large passenger birds--the fandors--Adam and Eve looked down upon the vast stretches of the Garden while being carried through the air over this, the most beautiful spot on earth. This day of inspection ended with an enormous banquet in honor of all who had labored to create this garden of Edenic beauty and grandeur. And again, late into the night of their third day, the Son and his mate walked in the Garden and talked about the immensity of their problems.

On the fourth day Adam and Eve addressed the Garden assembly. From the inaugural mount they spoke to the people concerning their plans for the rehabilitation of the world and outlined the methods whereby they would seek to redeem the social culture of Urantia from the low levels to which it had fallen as a result of sin and rebellion. This was a great day, and it closed with a feast for the council of men and women who had been selected to assume responsibilities in the new administration of world affairs. Take note ! women as well as men were in this group, and that was the first time such a thing had occurred on earth since the days of Dalamatia. It was an astounding innovation to behold Eve, a woman, sharing the honors and

responsibilities of world affairs with a man. And thus ended the fourth day on earth.

The fifth day was occupied with the organization of the temporary government, the administration which was to function until the Melchizedek receivers should leave Urantia.

The sixth day was devoted to an inspection of the numerous types of men and animals. Along the walls eastward in Eden, Adam and Eve were escorted all day, viewing the animal life of the planet and arriving at a better understanding as to what must be done to bring order out of the confusion of a world inhabited by such a variety of living creatures.

It greatly surprised those who accompanied Adam on this trip to observe how fully he understood the nature and function of the thousands upon thousands of animals shown him. The instant he glanced at an animal, he would indicate its nature and behavior. Adam could give names descriptive of the origin, nature, and function of all material creatures on sight. Those who conducted him on this tour of inspection did not know that the world's new ruler was one of the most expert anatomists of all Satania; and Eve was equally proficient. Adam amazed his associates by describing hosts of living things too small to be seen by human eyes.

When the sixth day of their sojourn on earth was over, Adam and Eve rested for the first time in their new home in "the east of Eden." The first six days of the Urantia adventure had been very busy, and they looked forward with great pleasure to an entire day of freedom from all activities.

But circumstances dictated otherwise. The experience of the day just past in which Adam had so intelligently and so exhaustively discussed the animal life of Urantia, together with his masterly inaugural address and his charming manner, had so won the hearts and overcome the intellects of the Garden dwellers that they were not only wholeheartedly disposed to accept the newly arrived Son and Daughter of Jerusem as rulers, but the majority were about ready to fall down and worship them as gods.

4. THE FIRST UPHEAVAL

That night, the night following the sixth day, while Adam and Eve slumbered, strange things were transpiring in the vicinity of the Father's temple in the central sector of Eden. There, under the rays of the mellow moon, hundreds of enthusiastic and excited men and women listened for hours to the impassioned pleas of their leaders. They meant well, but they simply could not understand the simplicity of the fraternal and democratic manner of their new rulers. And long before daybreak the new and temporary administrators of world affairs reached a

virtually unanimous conclusion that Adam and his mate were altogether too modest and unassuming. They decided that Divinity had descended to earth in bodily form, that Adam and Eve were in reality gods or else so near such an estate as to be worthy of reverent worship.

The amazing events of the first six days of Adam and Eve on earth were entirely too much for the unprepared minds of even the world's best men; their heads were in a whirl; they were swept along with the proposal to bring the noble pair up to the Father's temple at high noon in order that everyone might bow down in respectful worship and prostrate themselves in humble submission. And the Garden dwellers were really sincere in all of this.

Van protested. Amadon was absent, being in charge of the guard of honor which had remained behind with Adam and Eve overnight. But Van's protest was swept aside. He was told that he was likewise too modest, too unassuming; that he was not far from a god himself, else how had he lived so long on earth, and how had he brought about such a great event as the advent of Adam? And as the excited Edenites were about to seize him and carry him up to the mount for adoration, Van made his way out through the throng and, being able to communicate with the midwayers, sent their leader in great haste to Adam.

It was near the dawn of their seventh day on earth that Adam and Eve heard the startling news of the proposal of these well-meaning but misguided mortals; and then, even while the passenger birds were swiftly winging to bring them to the temple, the midwayers, being able to do such things, transported Adam and Eve to the Father's temple. It was early on the morning of this seventh day and from the mount of their so recent reception that Adam held forth in explanation of the orders of divine sonship and made clear to these earth minds that only the Father and those whom he designates may be worshiped. Adam made it plain that he would accept any honor and receive all respect, but worship never.

It was a momentous day, and just before noon, about the time of the arrival of the seraphic messenger bearing the Jerusem acknowledgment of the installation of the world's rulers, Adam and Eve, moving apart from the throng, pointed to the Father's temple and said: "Go you now to the material emblem of the Father's invisible presence and bow down in worship of him who made us all and who keeps us living. And let this act be the sincere pledge that you never will again be tempted to worship anyone but God." They all did as Adam directed. The Material Son and Daughter stood alone on the mount with bowed heads while the people prostrated themselves about the temple.

And this was the origin of the Sabbath-day tradition. Always in Eden the seventh day was devoted to the noontide assembly at the temple; long it was the custom to devote this day to self-culture. The forenoon was devoted to physical improvement, the noontime to spiritual worship, the afternoon to mind culture, while the evening was spent in social rejoicing. This was never the law in Eden, but it was the custom as long as the Adamic administration held sway on earth.

5. ADAM'S ADMINISTRATION

For almost seven years after Adam's arrival the Melchizedek receivers remained on duty, but the time finally came when they turned the administration of world affairs over to Adam and returned to Jerusem.

The farewell of the receivers occupied the whole of a day, and during the evening the individual Melchizedeks gave Adam and Eve their parting advice and best wishes. Adam had several times requested his advisers to remain on earth with him, but always were these petitions denied. The time had come when the Material Sons must assume full responsibility for the conduct of world affairs. And so, at midnight, the seraphic transports of Satania left the planet with fourteen beings for Jerusem, the translation of Van and Amadon occurring simultaneously with the departure of the twelve Melchizedeks.

All went fairly well for a time on Urantia, and it appeared that Adam would, eventually, be able to develop some plan for promoting the gradual extension of the Edenic civilization. Pursuant to the advice of the Melchizedeks, he began to foster the arts of manufacture with the idea of developing trade relations with the outside world. When Eden was disrupted, there were over one hundred primitive manufacturing plants in operation, and extensive trade relations with the near-by tribes had been established.

For ages Adam and Eve had been instructed in the technique of improving a world in readiness for their specialized contributions to the advancement of evolutionary civilization; but now they were face to face with pressing problems, such as the establishment of law and order in a world of savages, barbarians, and semicivilized human beings. Aside from the cream of the earth's population, assembled in the Garden, only a few groups, here and there, were at all ready for the reception of the Adamic culture.

Adam made a heroic and determined effort to establish a world government, but he met with stubborn resistance at every turn. Adam had already put in operation a system of group control throughout Eden and had federated all of these companies into the Edenic league. But trouble, serious trouble, ensued when he went

outside the Garden and sought to apply these ideas to the outlying tribes. The moment Adam's associates began to work outside the Garden, they met the direct and well-planned resistance of Caligastia and Daligastia. The fallen Prince had been deposed as world ruler, but he had not been removed from the planet. He was still present on earth and able, at least to some extent, to resist all of Adam's plans for the rehabilitation of human society. Adam tried to warn the races against Caligastia, but the task was made very difficult because his archenemy was invisible to the eyes of mortals.

Even among the Edenites there were those confused minds that leaned toward the Caligastia teaching of unbridled personal liberty; and they caused Adam no end of trouble; always were they upsetting the best-laid plans for orderly progression and substantial development. He was finally compelled to withdraw his program for immediate socialization; he fell back on Van's method of organization, dividing the Edenites into companies of one hundred with captains over each and with lieutenants in charge of groups of ten.

Adam and Eve had come to institute representative government in the place of monarchial, but they found no government worthy of the name on the face of the whole earth. For the time being Adam abandoned all effort to establish representative government, and before the collapse of the Edenic regime he succeeded in establishing almost one hundred outlying trade and social centers where strong individuals ruled in his name. Most of these centers had been organized aforetime by Van and Amadon.

The sending of ambassadors from one tribe to another dates from the times of Adam. This was a great forward step in the evolution of government.

6. HOME LIFE OF ADAM AND EVE

The Adamic family grounds embraced a little over five square miles. Immediately surrounding this homesite, provision had been made for the care of more than three hundred thousand of the pure-line offspring. But only the first unit of the projected buildings was ever constructed. Before the size of the Adamic family outgrew these early provisions, the whole Edenic plan had been disrupted and the Garden vacated.

Adamson was the first-born of the violet race of Urantia, being followed by his sister and Eveson, the second son of Adam and Eve. Eve was the mother of five children before the Melchizedeks left--three sons and two daughters. The next two were twins. She bore sixty-three children, thirty-two daughters and thirty-one sons, before the default. When Adam and Eve left the Garden, their family consisted of four generations numbering 1,647 pure-line descendants. They had forty-two children after

leaving the Garden besides the two offspring of joint parentage with the mortal stock of earth. And this does not include the Adamic parentage to the Nodite and evolutionary races.

The Adamic children did not take milk from animals when they ceased to nurse the mother's breast at one year of age. Eve had access to the milk of a great variety of nuts and to the juices of many fruits, and knowing full well the chemistry and energy of these foods, she suitably combined them for the nourishment of her children until the appearance of teeth.

While cooking was universally employed outside of the immediate Adamic sector of Eden, there was no cooking in Adam's household. They found their foods--fruits, nuts, and cereals--ready prepared as they ripened. They ate once a day, shortly after noontime. Adam and Eve also imbibed "light and energy" direct from certain space emanations in conjunction with the ministry of the tree of life.

The bodies of Adam and Eve gave forth a shimmer of light, but they always wore clothing in conformity with the custom of their associates. Though wearing very little during the day, at eventide they donned night wraps. The origin of the traditional halo encircling the heads of supposed pious and holy men dates back to the days of Adam and Eve. Since the light emanations of their bodies were so largely obscured by clothing, only the radiating glow from their heads was discernible. The descendants of Adamson always thus portrayed their concept of individuals believed to be extraordinary in spiritual development.

Adam and Eve could communicate with each other and with their immediate children over a distance of about fifty miles. This thought exchange was effected by means of the delicate gas chambers located in close proximity to their brain structures. By this mechanism they could send and receive thought oscillations. But this power was instantly suspended upon the mind's surrender to the discord and disruption of evil.

The Adamic children attended their own schools until they were sixteen, the younger being taught by the elder. The little folks changed activities every thirty minutes, the older every hour. And it was certainly a new sight on Urantia to observe these children of Adam and Eve at play, joyous and exhilarating activity just for the sheer fun of it. The play and humor of the present-day races are largely derived from the Adamic stock. The Adamites all had a great appreciation of music as well as a keen sense of humor.

The average age of betrothal was eighteen, and these youths then entered upon a two years' course of instruction in preparation for the assumption of marital responsibilities. At twenty they were eligible for marriage; and after marriage they

began their lifework or entered upon special preparation therefor.

The practice of some subsequent nations of permitting the royal families, supposedly descended from the gods, to marry brother to sister, dates from the traditions of the Adamic offspring--mating, as they must needs, with one another. The marriage ceremonies of the first and second generations of the Garden were always performed by Adam and Eve.

7. LIFE IN THE GARDEN

The children of Adam, except for four years' attendance at the western schools, lived and worked in the "east of Eden." They were trained intellectually until they were sixteen in accordance with the methods of the Jerusem schools. From sixteen to twenty they were taught in the Urantia schools at the other end of the Garden, serving there also as teachers in the lower grades.

The entire purpose of the western school system of the Garden was socialization. The forenoon periods of recess were devoted to practical horticulture and agriculture, the afternoon periods to competitive play. The evenings were employed in social intercourse and the cultivation of personal friendships. Religious and sexual training were regarded as the province of the home, the duty of parents.

The teaching in these schools included instruction regarding:

1. Health and the care of the body.
2. The golden rule, the standard of social intercourse.
3. The relation of individual rights to group rights and community obligations.
4. History and culture of the various earth races.
5. Methods of advancing and improving world trade.
6. Co-ordination of conflicting duties and emotions.
7. The cultivation of play, humor, and competitive substitutes for physical fighting.

The schools, in fact every activity of the Garden, were always open to visitors. Unarmed observers were freely admitted to Eden for short visits. To sojourn in the Garden a Urantian had to be "adopted." He received instructions in the plan and purpose of the Adamic bestowal, signified his intention to adhere to this mission, and then made declaration of loyalty to the social rule of Adam and the spiritual sovereignty of the Universal Father.

The laws of the Garden were based on the older codes of Dalamatia and were promulgated under seven heads:

1. The laws of health and sanitation.
2. The social regulations of the Garden.
3. The code of trade and commerce.

4. The laws of fair play and competition.
5. The laws of home life.
6. The civil codes of the golden rule.
7. The seven commands of supreme moral rule.

The moral law of Eden was little different from the seven commandments of Dalamatia. But the Adamites taught many additional reasons for these commands; for instance, regarding the injunction against murder, the indwelling of the Thought Adjuster was presented as an additional reason for not destroying human life. They taught that "whoso sheds man's blood by man shall his blood be shed, for in the image of God made he man."

The public worship hour of Eden was noon; sunset was the hour of family worship. Adam did his best to discourage the use of set prayers, teaching that effective prayer must be wholly individual, that it must be the "desire of the soul"; but the Edenites continued to use the prayers and forms handed down from the times of Dalamatia. Adam also endeavored to substitute the offerings of the fruit of the land for the blood sacrifices in the religious ceremonies but had made little progress before the disruption of the Garden.

Adam endeavored to teach the races sex equality. The way Eve worked by the side of her husband made a profound impression upon all dwellers in the Garden. Adam definitely taught them that the woman, equally with the man, contributes those life factors which unite to form a new being. Theretofore, mankind had presumed that all procreation resided in the "loins of the father." They had looked upon the mother as being merely a provision for nurturing the unborn and nursing the newborn.

Adam taught his contemporaries all they could comprehend, but that was not very much, comparatively speaking. Nevertheless, the more intelligent of the races of earth looked forward eagerly to the time when they would be permitted to intermarry with the superior children of the violet race. And what a different world Urantia would have become if this great plan of uplifting the races had been carried out! Even as it was, tremendous gains resulted from the small amount of the blood of this imported race which the evolutionary peoples incidentally secured.

And thus did Adam work for the welfare and uplift of the world of his sojourn. But it was a difficult task to lead these mixed and mongrel peoples in the better way.

8. THE LEGEND OF CREATION

The story of the creation of Urantia in six days was based on the tradition that Adam and Eve had spent just six days in their initial survey of the Garden. This circumstance lent almost sacred sanction to the time period of the week, which had been

originally introduced by the Dalamatians. Adam's spending six days inspecting the Garden and formulating preliminary plans for organization was not prearranged; it was worked out from day to day. The choosing of the seventh day for worship was wholly incidental to the facts herewith narrated.

The legend of the making of the world in six days was an afterthought, in fact, more than thirty thousand years afterwards. One feature of the narrative, the sudden appearance of the sun and moon, may have taken origin in the traditions of the onetime sudden emergence of the world from a dense space cloud of minute matter which had long obscured both sun and moon.

The story of creating Eve out of Adam's rib is a confused condensation of the Adamic arrival and the celestial surgery connected with the interchange of living substances associated with the coming of the corporeal staff of the Planetary Prince more than four hundred and fifty thousand years previously.

The majority of the world's peoples have been influenced by the tradition that Adam and Eve had physical forms created for them upon their arrival on Urantia. The belief in man's having been created from clay was well-nigh universal in the Eastern Hemisphere; this tradition can be traced from the Philippine Islands around the world to Africa. And many groups accepted this story of man's clay origin by some form of special creation in the place of the earlier beliefs in progressive creation--evolution.

Away from the influences of Dalamatia and Eden, mankind tended toward the belief in the gradual ascent of the human race. The fact of evolution is not a modern discovery; the ancients understood the slow and evolutionary character of human progress. The early Greeks had clear ideas of this despite their proximity to Mesopotamia. Although the various races of earth became sadly mixed up in their notions of evolution, nevertheless, many of the primitive tribes believed and taught that they were the descendants of various animals. Primitive peoples made a practice of selecting for their "totems" the animals of their supposed ancestry. Certain North American Indian tribes believed they originated from beavers and coyotes. Certain African tribes teach that they are descended from the hyena, a Malay tribe from the lemur, a New Guinea group from the parrot.

The Babylonians, because of immediate contact with the remnants of the civilization of the Adamites, enlarged and embellished the story of man's creation; they taught that he had descended directly from the gods. They held to an aristocratic origin for the race which was incompatible with even the doctrine of creation out of clay.

The Old Testament account of creation dates from long after the time of Moses; he never taught the Hebrews such a distorted story. But he did present a simple and condensed narrative of creation to the Israelites, hoping thereby to augment his appeal to worship the Creator, the Universal Father, whom he called the Lord God of Israel.

In his early teachings, Moses very wisely did not attempt to go back of Adam's time, and since Moses was the supreme teacher of the Hebrews, the stories of Adam became intimately associated with those of creation. That the earlier traditions recognized pre-Adamic civilization is clearly shown by the fact that later editors, intending to eradicate all reference to human affairs before Adam's time, neglected to remove the telltale reference to Cain's emigration to the "land of Nod," where he took himself a wife.

The Hebrews had no written language in general usage for a long time after they reached Palestine. They learned the use of an alphabet from the neighboring Philistines, who were political refugees from the higher civilization of Crete. The Hebrews did little writing until about 900 B.C., and having no written language until such a late date, they had several different stories of creation in circulation, but after the Babylonian captivity they inclined more toward accepting a modified Mesopotamian version.

Jewish tradition became crystallized about Moses, and because he endeavored to trace the lineage of Abraham back to Adam, the Jews assumed that Adam was the first of all mankind. Yahweh was the creator, and since Adam was supposed to be the first man, he must have made the world just prior to making Adam. And then the tradition of Adam's six days got woven into the story, with the result that almost a thousand years after Moses' sojourn on earth the tradition of creation in six days was written out and subsequently credited to him.

When the Jewish priests returned to Jerusalem, they had already completed the writing of their narrative of the beginning of things. Soon they made claims that this recital was a recently discovered story of creation written by Moses. But the contemporary Hebrews of around 500 B.C. did not consider these writings to be divine revelations; they looked upon them much as later peoples regard mythological narratives.

This spurious document, reputed to be the teachings of Moses, was brought to the attention of Ptolemy, the Greek king of Egypt, who had it translated into Greek by a commission of seventy scholars for his new library at Alexandria. And so this account found its place among those writings which subsequently became a part of the later collections of the "sacred scriptures" of the Hebrew and Christian religions. And through identification

with these theological systems, such concepts for a long time profoundly influenced the philosophy of many Occidental peoples.

The Christian teachers perpetuated the belief in the fiat creation of the human race, and all this led directly to the formation of the hypothesis of a one-time golden age of utopian bliss and the theory of the fall of man or superman which accounted for the nonutopian condition of society. These outlooks on life and man's place in the universe were at best discouraging since they were predicated upon a belief in retrogression rather than progression, as well as implying a vengeful Deity, who had vented wrath upon the human race in retribution for the errors of certain onetime planetary administrators.

The "golden age" is a myth, but Eden was a fact, and the Garden civilization was actually overthrown. Adam and Eve carried on in the Garden for one hundred and seventeen years when, through the impatience of Eve and the errors of judgment of Adam, they presumed to turn aside from the ordained way, speedily bringing disaster upon themselves and ruinous retardation upon the developmental progression of all Urantia.

[Narrated by Solonia, the seraphic "voice in the Garden."]

PAPER 75
THE DEFAULT OF ADAM AND EVE

AFTER more than one hundred years of effort on Urantia, Adam was able to see very little progress outside the Garden; the world at large did not seem to be improving much. The realization of race betterment appeared to be a long way off, and the situation seemed so desperate as to demand something for relief not embraced in the original plans. At least that is what often passed through Adam's mind, and he so expressed himself many times to Eve. Adam and his mate were loyal, but they were isolated from their kind, and they were sorely distressed by the sorry plight of their world.

1. THE URANTIA PROBLEM

The Adamic mission on experimental, rebellion-seared, and isolated Urantia was a formidable undertaking. And the Material Son and Daughter early became aware of the difficulty and complexity of their planetary assignment. Nevertheless, they courageously set about the task of solving their manifold problems. But when they addressed themselves to the all-important work of eliminating the defectives and degenerates from among the human strains, they were quite dismayed. They could see no way out of the dilemma, and they could not take counsel with their superiors on either Jerusem or Edentia. Here they were, isolated and day by day confronted with some new and complicated tangle, some problem that seemed to be unsolvable.

Under normal conditions the first work of a Planetary Adam and Eve would be the co-ordination and blending of the races. But on Urantia such a project seemed just about hopeless, for the races, while biologically fit, had never been purged of their retarded and defective strains.

Adam and Eve found themselves on a sphere wholly unprepared for the proclamation of the brotherhood of man, a world groping about in abject spiritual darkness and cursed with confusion worse confounded by the miscarriage of the mission of the preceding administration. Mind and morals were at a low level, and instead of beginning the task of effecting religious unity, they must begin all anew the work of converting the inhabitants to the most simple forms of religious belief. Instead of finding one language ready for adoption, they were confronted by the world-wide confusion of hundreds upon hundreds of local dialects. No Adam of the planetary service was ever set down on a more difficult world; the obstacles seemed insuperable and the problems beyond creature solution.

They were isolated, and the tremendous sense of loneliness which bore down upon them was all the more heightened by the early departure of the Melchizedek receivers. Only indirectly, by

means of the angelic orders, could they communicate with any being off the planet. Slowly their courage weakened, their spirits drooped, and sometimes their faith almost faltered.

And this is the true picture of the consternation of these two noble souls as they pondered the tasks which confronted them. They were both keenly aware of the enormous undertaking involved in the execution of their planetary assignment.

Probably no Material Sons of Nebadon were ever faced with such a difficult and seemingly hopeless task as confronted Adam and Eve in the sorry plight of Urantia. But they would have sometime met with success had they been more farseeing and patient. Both of them, especially Eve, were altogether too impatient; they were not willing to settle down to the long, long endurance test. They wanted to see some immediate results, and they did, but the results thus secured proved most disastrous both to themselves and to their world.

2. CALIGASTIA'S PLOT

Caligastia paid frequent visits to the Garden and held many conferences with Adam and Eve, but they were adamant to all his suggestions of compromise and short-cut adventures. They had before them enough of the results of rebellion to produce effective immunity against all such insinuating proposals. Even the young offspring of Adam were uninfluenced by the overtures of Daligastia. And of course neither Caligastia nor his associate had power to influence any individual against his will, much less to persuade the children of Adam to do wrong.

It must be remembered that Caligastia was still the titular Planetary Prince of Urantia, a misguided but nevertheless high Son of the local universe. He was not finally deposed until the times of Christ Michael on Urantia.

But the fallen Prince was persistent and determined. He soon gave up working on Adam and decided to try a wily flank attack on Eve. The evil one concluded that the only hope for success lay in the adroit employment of suitable persons belonging to the upper strata of the Nodite group, the descendants of his onetime corporeal-staff associates. And the plans were accordingly laid for entrapping the mother of the violet race.

It was farthest from Eve's intention ever to do anything which would militate against Adam's plans or jeopardize their planetary trust. Knowing the tendency of woman to look upon immediate results rather than to plan farsightedly for more remote effects, the Melchizedeks, before departing, had especially enjoined Eve as to the peculiar dangers besetting their isolated position on the planet and had in particular warned her never to stray from the side of her mate, that is, to

attempt no personal or secret methods of furthering their mutual undertakings. Eve had most scrupulously carried out these instructions for more than one hundred years, and it did not occur to her that any danger would attach to the increasingly private and confidential visits she was enjoying with a certain Nodite leader named Serapatatia. The whole affair developed so gradually and naturally that she was taken unawares.

The Garden dwellers had been in contact with the Nodites since the early days of Eden. From these mixed descendants of the defaulting members of Caligastia's staff they had received much valuable help and co-operation, and through them the Edenic regime was now to meet its complete undoing and final overthrow.

3. THE TEMPTATION OF EVE

Adam had just finished his first one hundred years on earth when Serapatatia, upon the death of his father, came to the leadership of the western or Syrian confederation of the Nodite tribes. Serapatatia was a brown-tinted man, a brilliant descendant of the onetime chief of the Dalamatia commission on health mated with one of the master female minds of the blue race of those distant days. All down through the ages this line had held authority and wielded a great influence among the western Nodite tribes.

Serapatatia had made several visits to the Garden and had become deeply impressed with the righteousness of Adam's cause. And shortly after assuming the leadership of the Syrian Nodites, he announced his intention of establishing an affiliation with the work of Adam and Eve in the Garden. The majority of his people joined him in this program, and Adam was cheered by the news that the most powerful and the most intelligent of all the neighboring tribes had swung over almost bodily to the support of the program for world improvement; it was decidedly heartening. And shortly after this great event, Serapatatia and his new staff were entertained by Adam and Eve in their own home.

Serapatatia became one of the most able and efficient of all of Adam's lieutenants. He was entirely honest and thoroughly sincere in all of his activities; he was never conscious, even later on, that he was being used as a circumstantial tool of the wily Caligastia.

Presently, Serapatatia became the associate chairman of the Edenic commission on tribal relations, and many plans were laid for the more vigorous prosecution of the work of winning the remote tribes to the cause of the Garden.

He held many conferences with Adam and Eve-- especially with Eve--and they talked over many plans for improving their methods. One day, during a talk with Eve, it occurred to Serapatatia that

it would be very helpful if, while awaiting the recruiting of large numbers of the violet race, something could be done in the meantime immediately to advance the needy waiting tribes. Serapatatia contended that, if the Nodites, as the most progressive and cooperative race, could have a leader born to them of part origin in the violet stock, it would constitute a powerful tie binding these peoples more closely to the Garden. And all of this was soberly and honestly considered to be for the good of the world since this child, to be reared and educated in the Garden, would exert a great influence for good over his father's people.

It should again be emphasized that Serapatatia was altogether honest and wholly sincere in all that he proposed. He never once suspected that he was playing into the hands of Caligastia and Daligastia. Serapatatia was entirely loyal to the plan of building up a strong reserve of the violet race before attempting the world-wide upstepping of the confused peoples of Urantia. But this would require hundreds of years to consummate, and he was impatient; he wanted to see some immediate results--something in his own lifetime. He made it clear to Eve that Adam was oftentimes discouraged by the little that had been accomplished toward uplifting the world.

For more than five years these plans were secretly matured. At last they had developed to the point where Eve consented to have a secret conference with Cano, the most brilliant mind and active leader of the near-by colony of friendly Nodites. Cano was very sympathetic with the Adamic regime; in fact, he was the sincere spiritual leader of those neighboring Nodites who favored friendly relations with the Garden.

The fateful meeting occurred during the twilight hours of the autumn evening, not far from the home of Adam. Eve had never before met the beautiful and enthusiastic Cano--and he was a magnificent specimen of the survival of the superior physique and outstanding intellect of his remote progenitors of the Prince's staff. And Cano also thoroughly believed in the righteousness of the Serapatatia project. (Outside of the Garden, multiple mating was a common practice.)

Influenced by flattery, enthusiasm, and great personal persuasion, Eve then and there consented to embark upon the much-discussed enterprise, to add her own little scheme of world saving to the larger and more far-reaching divine plan. Before she quite realized what was transpiring, the fatal step had been taken. It was done.

4. THE REALIZATION OF DEFAULT

The celestial life of the planet was astir. Adam recognized that something was wrong, and he asked Eve to come aside with him in the Garden. And now, for the first time, Adam heard the entire story of the long-nourished plan for accelerating world improvement by operating simultaneously in two directions: the prosecution of the divine plan concomitantly with the execution of the Serapatatia enterprise.

And as the Material Son and Daughter thus communed in the moonlit Garden, "the voice in the Garden" reproved them for disobedience. And that voice was none other than my own announcement to the Edenic pair that they had transgressed the Garden covenant; that they had disobeyed the instructions of the Melchizedeks; that they had defaulted in the execution of their oaths of trust to the sovereign of the universe.

Eve had consented to participate in the practice of good and evil. Good is the carrying out of the divine plans; sin is a deliberate transgression of the divine will; evil is the misadaptation of plans and the maladjustment of techniques resulting in universe disharmony and planetary confusion.

Every time the Garden pair had partaken of the fruit of the tree of life, they had been warned by the archangel custodian to refrain from yielding to the suggestions of Caligastia to combine good and evil. They had been thus admonished: "In the day that you commingle good and evil, you shall surely become as the mortals of the realm; you shall surely die."

Eve had told Cano of this oft-repeated warning on the fateful occasion of their secret meeting, but Cano, not knowing the import or significance of such admonitions, had assured her that men and women with good motives and true intentions could do no evil; that she should surely not die but rather live anew in the person of their offspring, who would grow up to bless and stabilize the world.

Even though this project of modifying the divine plan had been conceived and executed with entire sincerity and with only the highest motives concerning the welfare of the world, it constituted evil because it represented the wrong way to achieve righteous ends, because it departed from the right way, the divine plan.

True, Eve had found Cano pleasant to the eyes, and she realized all that her seducer promised by way of "new and increased knowledge of human affairs and quickened understanding of human nature as supplemental to the comprehension of the Adamic nature."

I talked to the father and mother of the violet race that night in the Garden as became my duty under the sorrowful circumstances. I listened fully to the recital of all that led up to the default of Mother Eve and gave both of them advice and counsel concerning the immediate situation. Some of this advice they followed; some they disregarded. This conference appears in your records as "the Lord God calling to Adam and Eve in the Garden and asking, 'Where are you?'" It was the practice of later generations to attribute everything unusual and extraordinary, whether natural or spiritual, directly to the personal intervention of the Gods.

5. REPERCUSSIONS OF DEFAULT

Eve's disillusionment was truly pathetic. Adam discerned the whole predicament and, while heartbroken and dejected, entertained only pity and sympathy for his erring mate.

It was in the despair of the realization of failure that Adam, the day after Eve's misstep, sought out Laotta, the brilliant Nodite woman who was head of the western schools of the Garden, and with premeditation committed the folly of Eve. But do not misunderstand; Adam was not beguiled; he knew exactly what he was about; he deliberately chose to share the fate of Eve. He loved his mate with a supermortal affection, and the thought of the possibility of a lonely vigil on Urantia without her was more than he could endure.

When they learned what had happened to Eve, the infuriated inhabitants of the Garden became unmanageable; they declared war on the near-by Nodite settlement. They swept out through the gates of Eden and down upon these unprepared people, utterly destroying them--not a man, woman, or child was spared. And Cano, the father of Cain yet unborn, also perished.

Upon the realization of what had happened, Serapatatia was overcome with consternation and beside himself with fear and remorse. The next day he drowned himself in the great river.

The children of Adam sought to comfort their distracted mother while their father wandered in solitude for thirty days. At the end of that time judgment asserted itself, and Adam returned to his home and began to plan for their future course of action.

The consequences of the follies of misguided parents are so often shared by their innocent children. The upright and noble sons and daughters of Adam and Eve were overwhelmed by the inexplicable sorrow of the unbelievable tragedy which had been so suddenly and so ruthlessly thrust upon them. Not in fifty years did the older of these children recover from the sorrow and sadness of those tragic days, especially the terror of that

period of thirty days during which their father was absent from home while their distracted mother was in complete ignorance of his whereabouts or fate.

And those same thirty days were as long years of sorrow and suffering to Eve. Never did this noble soul fully recover from the effects of that excruciating period of mental suffering and spiritual sorrow. No feature of their subsequent deprivations and material hardships ever began to compare in Eve's memory with those terrible days and awful nights of loneliness and unbearable uncertainty. She learned of the rash act of Serapatatia and did not know whether her mate had in sorrow destroyed himself or had been removed from the world in retribution for her misstep. And when Adam returned, Eve experienced a satisfaction of joy and gratitude that never was effaced by their long and difficult life partnership of toiling service.

Time passed, but Adam was not certain of the nature of their offense until seventy days after the default of Eve, when the Melchizedek receivers returned to Urantia and assumed jurisdiction over world affairs. And then he knew they had failed.

But still more trouble was brewing: The news of the annihilation of the Nodite settlement near Eden was not slow in reaching the home tribes of Serapatatia to the north, and presently a great host was assembling to march on the Garden. And this was the beginning of a long and bitter warfare between the Adamites and the Nodites, for these hostilities kept up long after Adam and his followers emigrated to the second garden in the Euphrates valley. There was intense and lasting "enmity between that man and the woman, between his seed and her seed."

6. ADAM AND EVE LEAVE THE GARDEN

When Adam learned that the Nodites were on the march, he sought the counsel of the Melchizedeks, but they refused to advise him, only telling him to do as he thought best and promising their friendly co-operation, as far as possible, in any course he might decide upon. The Melchizedeks had been forbidden to interfere with the personal plans of Adam and Eve.

Adam knew that he and Eve had failed; the presence of the Melchizedek receivers told him that, though he still knew nothing of their personal status or future fate. He held an all-night conference with some twelve hundred loyal followers who pledged themselves to follow their leader, and the next day at noon these pilgrims went forth from Eden in quest of new homes. Adam had no liking for war and accordingly elected to leave the first garden to the Nodites unopposed.

The Edenic caravan was halted on the third day out from the Garden by the arrival of the seraphic transports from Jerusem. And for the first time Adam and Eve were informed of what was to become of their children. While the transports stood by, those children who had arrived at the age of choice (twenty years) were given the option of remaining on Urantia with their parents or of becoming wards of the Most Highs of Norlatiadek. Two thirds chose to go to Edentia; about one third elected to remain with their parents. All children of prechoice age were taken to Edentia. No one could have beheld the sorrowful parting of this Material Son and Daughter and their children without realizing that the way of the transgressor is hard. These offspring of Adam and Eve are now on Edentia; we do not know what disposition is to be made of them.

It was a sad, sad caravan that prepared to journey on. Could anything have been more tragic ! To have come to a world in such high hopes, to have been so auspiciously received, and then to go forth in disgrace from Eden, only to lose more than three fourths of their children even before finding a new abiding place !

7. DEGRADATION OF ADAM AND EVE

It was while the Edenic caravan was halted that Adam and Eve were informed of the nature of their transgressions and advised concerning their fate. Gabriel appeared to pronounce judgment. And this was the verdict: The Planetary Adam and Eve of Urantia are adjudged in default; they have violated the covenant of their trusteeship as the rulers of this inhabited world.

While downcast by the sense of guilt, Adam and Eve were greatly cheered by the announcement that their judges on Salvington had absolved them from all charges of standing in "contempt of the universe government." They had not been held guilty of rebellion.

The Edenic pair were informed that they had degraded themselves to the status of the mortals of the realm; that they must henceforth conduct themselves as man and woman of Urantia, looking to the future of the world races for their future.

Long before Adam and Eve left Jerusem, their instructors had fully explained to them the consequences of any vital departure from the divine plans. I had personally and repeatedly warned them, both before and after they arrived on Urantia, that reduction to the status of mortal flesh would be the certain result, the sure penalty, which would unfailingly attend default in the execution of their planetary mission. But a comprehension of the immortality status of the material order of sonship is essential to a clear understanding of the consequences attendant upon the default of Adam and Eve.

I. Adam and Eve, like their fellows on Jerusem, maintained immortal status through intellectual association with the mind-gravity circuit of the Spirit. When this vital sustenance is broken by mental disjunction, then, regardless of the spiritual level of creature existence, immortality status is lost. Mortal status followed by physical dissolution was the inevitable consequence of the intellectual default of Adam and Eve.

2. The Material Son and Daughter of Urantia, being also personalized in the similitude of the mortal flesh of this world, were further dependent on the maintenance of a dual circulatory system, the one derived from their physical natures, the other from the superenergy stored in the fruit of the tree of life. Always had the archangel custodian admonished Adam and Eve that default of trust would culminate in degradation of status, and access to this source of energy was denied them subsequent to their default.

Caligastia did succeed in trapping Adam and Eve, but he did not accomplish his purpose of leading them into open rebellion against the universe government. What they had done was indeed evil, but they were never guilty of contempt for truth, neither did they knowingly enlist in rebellion against the righteous rule of the Universal Father and his Creator Son.

8. THE SO-CALLED FALL OF MAN

Adam and Eve did fall from their high estate of material sonship down to the lowly status of mortal man. But that was not the fall of man. The human race has been uplifted despite the immediate consequences of the Adamic default. Although the divine plan of giving the violet race to the Urantia peoples miscarried, the mortal races have profited enormously from the limited contribution which Adam and his descendants made to the Urantia races.

There has been no "fall of man." The history of the human race is one of progressive evolution, and the Adamic bestowal left the world peoples greatly improved over their previous biologic condition. The more superior stocks of Urantia now contain inheritance factors derived from as many as four separate sources: Andonite, Sangik, Nodite, and Adamic.

Adam should not be regarded as the cause of a curse on the human race. While he did fail in carrying forward the divine plan, while he did transgress his covenant with Deity, while he and his mate were most certainly degraded in creature status, notwithstanding all this, their contribution to the human race did much to advance civilization on Urantia.

In estimating the results of the Adamic mission on your world, justice demands the recognition of the condition of the

planet. Adam was confronted with a well-nigh hopeless task when, with his beautiful mate, he was transported from Jerusem to this dark and confused planet. But had they been guided by the counsel of the Melchizedeks and their associates, and had they been more patient, they would have eventually met with success. But Eve listened to the insidious propoganda of personal liberty and planetary freedom of action. She was led to experiment with the life plasm of the material order of sonship in that she allowed this life trust to become prematurely commingled with that of the then mixed order of the original design of the Life Carriers which had been previously combined with that of the reproducing beings once attached to the staff of the Planetary Prince.

Never, in all your ascent to Paradise, will you gain anything by impatiently attempting to circumvent the established and divine plan by short cuts, personal inventions, or other devices for improving on the way of perfection, to perfection, and for eternal perfection.

All in all, there probably never was a more disheartening miscarriage of wisdom on any planet in all Nebadon. But it is not surprising that these missteps occur in the affairs of the evolutionary universes. We are a part of a gigantic creation, and it is not strange that everything does not work in perfection; our universe was not created in perfection. Perfection is our eternal goal, not our origin.

If this were a mechanistic universe, if the First Great Source and Center were only a force and not also a personality, if all creation were a vast aggregation of physical matter dominated by precise laws characterized by unvarying energy actions, then might perfection obtain, even despite the incompleteness of universe status. There would be no disagreement; there would be no friction. But in our evolving universe of relative perfection and imperfection we rejoice that disagreement and misunderstanding are possible, for thereby is evidenced the fact and the act of personality in the universe. And if our creation is an existence dominated by personality, then can you be assured of the possibilities of personality survival, advancement, and achievement; we can be confident of personality growth, experience, and adventure. What a glorious universe, in that it is personal and progressive, not merely mechanical or even passively perfect!

[Presented by Solonia, the seraphic "voice in the Garden."]

THE SECOND GARDEN

WHEN Adam elected to leave the first garden to the Nodites unopposed, he and his followers could not go west, for the Edenites had no boats suitable for such a marine adventure. They could not go north; the northern Nodites were already on the march toward Eden. They feared to go south; the hills of that region were infested with hostile tribes. The only way open was to the east, and so they journeyed eastward toward the then pleasant regions between the Tigris and Euphrates rivers. And many of those who were left behind later journeyed eastward to join the Adamites in their new valley home.

Cain and Sansa were both born before the Adamic caravan had reached its destination between the rivers in Mesopotamia. Laotta, the mother of Sansa, perished at the birth of her daughter; Eve suffered much but survived, owing to superior strength. Eve took Sansa, the child of Laotta, to her bosom, and she was reared along with Cain. Sansa grew up to be a woman of great ability. She became the wife of Sargan, the chief of the northern blue race, and contributed to the advancement of the blue men of those times.

1. THE EDENITES ENTER MESOPOTAMIA

It required almost a full year for the caravan of Adam to reach the Euphrates River. Finding it in flood tide, they remained camped on the plains west of the stream almost six weeks before they made their way across to the land between the rivers which was to become the second garden.

When word had reached the dwellers in the land of the second garden that the king and high priest of the Garden of Eden was marching on them, they had fled in haste to the eastern mountains. Adam found all of the desired territory vacated when he arrived. And here in this new location Adam and his helpers set themselves to work to build new homes and establish a new center of culture and religion.

This site was known to Adam as one of the three original selections of the committee assigned to choose possible locations for the Garden proposed by Van and Amadon. The two rivers themselves were a good natural defense in those days, and a short way north of the second garden the Euphrates and Tigris came close together so that a defense wall extending fifty-six miles could be built for the protection of the territory to the south and between the rivers.

After getting settled in the new Eden, it became necessary to adopt crude methods of living; it seemed entirely true that the ground had been cursed. Nature was once again taking its course. Now were the Adamites compelled to wrest a living from unprepared soil and to cope with the realities of life in the face of the natural hostilities and incompatibilities of mortal existence. They found the first garden partially prepared for them, but the second had to be created by the labor of their own hands and in the "sweat of their faces."

2. CAIN AND ABEL

Less than two years after Cain's birth, Abel was born, the first child of Adam and Eve to be born in the second garden. When Abel grew up to the age of twelve years, he elected to be a herder; Cain had chosen to follow agriculture.

Now, in those days it was customary to make offerings to the priesthood of the things at hand. Herders would bring of their flocks, farmers of the fruits of the fields; and in accordance with this custom, Cain and Abel likewise made periodic offerings to the priests. The two boys had many times argued about the relative merits of their vocations, and Abel was not slow to note that preference was shown for his animal sacrifices. In vain did Cain appeal to the traditions of the first Eden, to the former preference for the fruits of the fields. But this Abel would not allow, and he taunted his older brother in his discomfiture.

In the days of the first Eden Adam had indeed sought to discourage the offering of animal sacrifice so that Cain had a justifiable precedent for his contentions. It was, however, difficult to organize the religious life of the second Eden. Adam was burdened with a thousand and one details associated with the work of building, defense, and agriculture. Being much depressed spiritually, he intrusted the organization of worship and education to those of Nodite extraction who had served in these capacities in the first garden; and in even so short a time the officiating Nodite priests were reverting to the standards and rulings of pre-Adamic times.

The two boys never got along well, and this matter of sacrifices further contributed to the growing hatred between them. Abel knew he was the son of both Adam and Eve and never failed to impress upon Cain that Adam was not his father. Cain was not pure violet as his father was of the Nodite race later admixed with the blue and the red man and with the aboriginal Andonic stock. And all of this, with Cain's natural bellicose inheritance, caused him to nourish an ever-increasing hatred for his younger brother.

The boys were respectively eighteen and twenty years of age when the tension between them was finally resolved, one day, when Abel's taunts so infuriated his bellicose brother that Cain turned upon him in wrath and slew him.

The observation of Abel's conduct establishes the value of environment and education as factors in character development. Abel had an ideal inheritance, and heredity lies at the bottom of all character; but the influence of an inferior environment virtually neutralized this magnificent inheritance. Abel, especially during his younger years, was greatly influenced by his unfavorable surroundings. He would have become an entirely different person had he lived to be twenty-five or thirty; his superb inheritance would then have shown itself. While a good environment cannot contribute much toward really overcoming the character handicaps of a base heredity, a bad environment can very effectively spoil an excellent inheritance, at least during the younger years of life. Good social environment and proper education are indispensable soil and atmosphere for getting the most out of a good inheritance.

The death of Abel became known to his parents when his dogs brought the flocks home without their master. To Adam and Eve, Cain was fast becoming the grim reminder of their folly, and they encouraged him in his decision to leave the garden.

Cain's life in Mesopotamia had not been exactly happy since he was in such a peculiar way symbolic of the default. It was not that his associates were unkind to him, but he had not been unaware of their subconscious resentment of his presence. But Cain knew that, since he bore no tribal mark, he would be killed by the first neighboring tribesmen who might chance to meet him. Fear, and some remorse, led him to repent. Cain had never been indwelt by an Adjuster, had always been defiant of the family discipline and disdainful of his father's religion. But he now went to Eve, his mother, and asked for spiritual help and guidance, and when he honestly sought divine assistance, an Adjuster indwelt him. And this Adjuster, dwelling within and looking out, gave Cain a distinct advantage of superiority which classed him with the greatly feared tribe of Adam.

And so Cain departed for the land of Nod, east of the second Eden. He became a great leader among one group of his father's people and did, to a certain degree, fulfill the predictions of Serapatatia, for he did promote peace between this division of the Nodites and the Adamites throughout his lifetime. Cain married Remona, his distant cousin, and their first son, Enoch, became the head of the Elamite Nodites. And for hundreds of years the Elamites and the Adamites continued to be at peace.

3. LIFE IN MESOPOTAMIA

As time passed in the second garden, the consequences of default became increasingly apparent. Adam and Eve greatly missed their former home of beauty and tranquillity as well as their children who had been deported to Edentia. It was indeed pathetic to observe this magnificent couple reduced to the status of the common flesh of the realm; but they bore their diminished estate with grace and fortitude.

Adam wisely spent most of the time training his children and their associates in civil administration, educational methods, and religious devotions. Had it not been for this foresight, pandemonium would have broken loose upon his death. As it was, the death of Adam made little difference in the conduct of the affairs of his people. But long before Adam and Eve passed away, they recognized that their children and followers had gradually learned to forget the days of their glory in Eden. And it was better for the majority of their followers that they did forget the grandeur of Eden; they were not so likely to experience undue dissatisfaction with their less fortunate environment.

The civil rulers of the Adamites were derived hereditarily from the sons of the first garden. Adam's first son, Adamson (Adam ben Adam), founded a secondary center of the violet race to the north of the second Eden. Adam's second son, Eveson, became a masterly leader and administrator; he was the great helper of his father. Eveson lived not quite so long as Adam, and his eldest son, Jansad, became the successor of Adam as the head of the Adamite tribes.

The religious rulers, or priesthood, originated with Seth, the eldest surviving son of Adam and Eve born in the second garden. He was born one hundred and twenty-nine years after Adam's arrival on Urantia. Seth became absorbed in the work of improving the spiritual status of his father's people, becoming the head of the new priesthood of the second garden. His son, Enos, founded the new order of worship, and his grandson, Kenan, instituted the foreign missionary service to the surrounding tribes, near and far.

The Sethite priesthood was a threefold undertaking, embracing religion, health, and education. The priests of this order were trained to officiate at religious ceremonies, to serve as physicians and sanitary inspectors, and to act as teachers in the schools of the garden.

Adam's caravan had carried the seeds and bulbs of hundreds of plants and cereals of the first garden with them to the land between the rivers; they also had brought along extensive herds and some of all the domesticated animals. Because of this they possessed great advantages over the surrounding tribes. They

enjoyed many of the benefits of the previous culture of the original Garden.

Up to the time of leaving the first garden, Adam and his family had always subsisted on fruits, cereals, and nuts. On the way to Mesopotamia they had, for the first time, partaken of herbs and vegetables. The eating of meat was early introduced into the second garden, but Adam and Eve never partook of flesh as a part of their regular diet. Neither did Adamson nor Eveson nor the other children of the first generation of the first garden become flesh eaters.

The Adamites greatly excelled the surrounding peoples in cultural achievement and intellectual development. They produced the third alphabet and otherwise laid the foundations for much that was the forerunner of modern art, science, and literature. Here in the lands between the Tigris and Euphrates they maintained the arts of writing, metalworking, pottery making, and weaving and produced a type of architecture that was not excelled in thousands of years.

The home life of the violet peoples was, for their day and age, ideal. Children were subjected to courses of training in agriculture, craftsmanship, and animal husbandry or else were educated to perform the threefold duty of a Sethite: to be priest, physician, and teacher.

And when thinking of the Sethite priesthood, do not confuse those high-minded and noble teachers of health and religion, those true educators, with the debased and commercial priesthoods of the later tribes and surrounding nations. Their religious concepts of Deity and the universe were advanced and more or less accurate, their health provisions were, for their time, excellent, and their methods of education have never since been surpassed.

4. THE VIOLET RACE

Adam and Eve were the founders of the violet race of men, the ninth human race to appear on Urantia. Adam and his offspring had blue eyes, and the violet peoples were characterized by fair complexions and light hair color--yellow, red, and brown.

Eve did not suffer pain in childbirth; neither did the early evolutionary races. Only the mixed races produced by the union of evolutionary man with the Nodites and later with the Adamites suffered the severe pangs of childbirth.

Adam and Eve, like their brethren on Jerusem, were energized by dual nutrition, subsisting on both food and light, supplemented by certain superphysical energies unrevealed on Urantia. Their Urantia offspring did not inherit the parental

endowment of energy intake and light circulation. They had a single circulation, the human type of blood sustenance. They were designedly mortal though long-lived, albeit longevity gravitated toward the human norm with each succeeding generation.

Adam and Eve and their first generation of children did not use the flesh of animals for food. They subsisted wholly upon "the fruits of the trees." After the first generation all of the descendants of Adam began to partake of dairy products, but many of them continued to follow a nonflesh diet. Many of the southern tribes with whom they later united were also nonflesh eaters. Later on, most of these vegetarian tribes migrated to the east and survived as now admixed in the peoples of India.

Both the physical and spiritual visions of Adam and Eve were far superior to those of the present-day peoples. Their special senses were much more acute, and they were able to see the midwayers and the angelic hosts, the Melchizedeks, and the fallen Prince Caligastia, who several times came to confer with his noble successor. They retained the ability to see these celestial beings for over one hundred years after the default. These special senses were not so acutely present in their children and tended to diminish with each succeeding generation.

The Adamic children were usually Adjuster indwelt since they all possessed undoubted survival capacity. These superior offspring were not so subject to fear as the children of evolution. So much of fear persists in the present-day races of Urantia because your ancestors received so little of Adam's life plasm, owing to the early miscarriage of the plans for racial physical uplift.

The body cells of the Material Sons and their progeny are far more resistant to disease than are those of the evolutionary beings indigenous to the planet. The body cells of the native races are akin to the living disease-producing microscopic and ultramicroscopic organisms of the realm. These facts explain why the Urantia peoples must do so much by way of scientific effort to withstand so many physical disorders. You would be far more disease resistant if your races carried more of the Adamic life.

After becoming established in the second garden on the Euphrates, Adam elected to leave behind as much of his life plasm as possible to benefit the world after his death. Accordingly, Eve was made the head of a commission of twelve on race improvement, and before Adam died this commission had selected 1,682 of the highest type of women on Urantia, and these women were impregnated with the Adamic life plasm. Their children all grew up to maturity except 112, so that the world, in this way, was benefited by the addition of 1,570 superior men and women. Though these candidate mothers were selected from all the surrounding tribes and represented most of the races on earth,

the majority were chosen from the highest strains of the Nodites, and they constituted the early beginnings of the mighty Andite race. These children were born and reared in the tribal surroundings of their respective mothers.

5. DEATH OF ADAM AND EVE

Not long after the establishment of the second Eden, Adam and Eve were duly informed that their repentance was acceptable, and that, while they were doomed to suffer the fate of the mortals of their world, they should certainly become eligible for admission to the ranks of the sleeping survivors of Urantia. They fully believed this gospel of resurrection and rehabilitation which the Melchizedeks so touchingly proclaimed to them. Their transgression had been an error of judgment and not the sin of conscious and deliberate rebellion.

Adam and Eve did not, as citizens of Jerusem, have Thought Adjusters, nor were they Adjuster indwelt when they functioned on Urantia in the first garden. But shortly after their reduction to mortal status they became conscious of a new presence within them and awakened to the realization that human status coupled with sincere repentance had made it possible for Adjusters to indwell them. It was this knowledge of being Adjuster indwelt that greatly heartened Adam and Eve throughout the remainder of their lives; they knew that they had failed as Material Sons of Satania, but they also knew that the Paradise career was still open to them as ascending sons of the universe.

Adam knew about the dispensational resurrection which occurred simultaneously with his arrival on the planet, and he believed that he and his companion would probably be repersonalized in connection with the advent of the next order of sonship. He did not know that Michael, the sovereign of this universe was so soon to appear on Urantia; he expected that the next Son to arrive would be of the Avonal order. Even so, it was always a comfort to Adam and Eve, as well as something difficult for them to understand, to ponder the only personal message they ever received from Michael. This message, among other expressions of friendship and comfort, said: "I have given consideration to the circumstances of your default, I have remembered the desire of your hearts ever to be loyal to my Father's will, and you will be called from the embrace of mortal slumber when I come to Urantia if the subordinate Sons of my realm do not send for you before that time."

And this was a great mystery to Adam and Eve. They could comprehend the veiled promise of a possible special resurrection in this message, and such a possibility greatly cheered them, but they could not grasp the meaning of the intimation that they

might rest until the time of a resurrection associated with Michael's personal appearance on Urantia. And so the Edenic pair always proclaimed that a Son of God would sometime come, and they communicated to their loved ones the belief, at least the longing hope, that the world of their blunders and sorrows might possibly be the realm whereon the ruler of this universe would elect to function as the Paradise bestowal Son. It seemed too good to be true, but Adam did entertain the thought that strife-torn Urantia might, after all, turn out to be the most fortunate world in the system of Satania, the envied planet of all Nebadon.

Adam lived for 530 years; he died of what might be termed old age. His physical mechanism simply wore out; the process of disintegration gradually gained on the process of repair, and the inevitable end came. Eve had died nineteen years previously of a weakened heart. They were both buried in the center of the temple of divine service which had been built in accordance with their plans soon after the wall of the colony had been completed. And this was the origin of the practice of burying noted and pious men and women under the floors of the places of worship.

The supermaterial government of Urantia, under the direction of the Melchizedeks, continued, but direct physical contact with the evolutionary races had been severed. From the distant days of the arrival of the corporeal staff of the Planetary Prince, down through the times of Van and Amadon to the arrival of Adam and Eve, physical representatives of the universe government had been stationed on the planet. But with the Adamic default this regime, extending over a period of more than four hundred and fifty thousand years, came to an end. In the spiritual spheres, angelic helpers continued to struggle in conjunction with the Thought Adjusters, both working heroically for the salvage of the individual; but no comprehensive plan for far-reaching world welfare was promulgated to the mortals of earth until the arrival of Machiventa Melchizedek, in the times of Abraham, who, with the power, patience, and authority of a Son of God, did lay the foundations for the further uplift and spiritual rehabilitation of unfortunate Urantia.

Misfortune has not, however, been the sole lot of Urantia; this planet has also been the most fortunate in the local universe of Nebadon. Urantians should count it all gain if the blunders of their ancestors and the mistakes of their early world rulers so plunged the planet into such a hopeless state of confusion, all the more confounded by evil and sin, that this very background of darkness should so appeal to Michael of Nebadon that he selected this world as the arena wherein to reveal the loving personality of the Father in heaven. It is not that Urantia needed a Creator Son to set its tangled affairs in order; it is rather that the evil and sin on Urantia afforded the Creator Son a more striking background against which to reveal the matchless love, mercy, and patience of the Paradise Father.