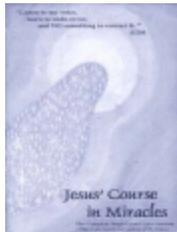




There are now three editions of the **HLC** available as printed books and a fourth on-line as printable downloadable files. For those in Australia and New Zealand, there is a fifth.

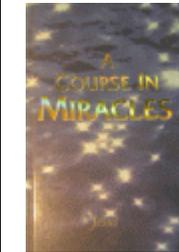
While all claim derivation from the **HLC**, the similarity ends there. To help shoppers sort the facts from the fiction and determine which might best suit their needs, we've done this little "consumer report" comparison of the two new and three older editions which include the **HLC** text.

They are in order of their first publication:



1) **CIMS(1) "JCIM"** (2000)

The Course in Miracles Society's (CIMS) publication of the Endeavor Academy (EA) volunteers' paper capture of the *Hugh Lynn Cayce* manuscript.



2) **Blue Sparkly** (2002)

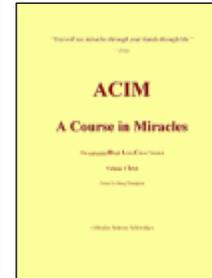
Produced by the Thetford Foundation in Australia in 2002, it is based on the same EA text file as **CIMS(1)** but has more proofreading and is somewhat more accurate. It also includes the *Workbook*, *Manual for Teachers*, and *Use of Terms* based on the *Urtext*.

We don't have a complete electronic copy so can't do a comparative evaluation, as with the others. We did check page 197, as with the others, and it is identical, same errors and same corrections as **CIMS(1)**. We also did additional spot-checking and found that some errors were fixed and some were not. Funded by donations, the **Blue Sparkly** is given away free, only shipping is charged where applicable, but only in Australia and New Zealand due to one of the oddest twists left over from the copyright lawsuits. However, if you know anyone in New Zealand ... or if you shop on E-bay or used book stores, you might land a copy. Hurry though, it is rapidly becoming a collector's item in North America.



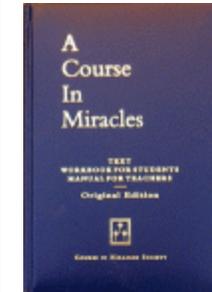
3) **ACIM 1972** (2005)

This is a downloadable and printable modification of the same EA transcript, done by Tom Fox, a founding Director of the Course in Miracles Society.



4) **Corrected HLC** (2006)

This is available as a printed book and downloadable file with Concordance produced by Doug Thompson, also a founding Director of the Course in Miracles Society. Proofreading and editorial decisions involved an editorial board including Robert Perry, Lee Flynn, and Deborah Maltman with help from Gerald Merrick, and Raphael Greene.



5) **CIMS(2) "Original Edition"** (2007)

Produced by Tom Whitmore and Peggy Howland, also founding Directors of the Course in Miracles Society, under the imprimatur of CIMS. It is a printed book with *Text*, *Workbook*, and *Teachers Manual* without the *Clarification of Terms*. The *Text* purports to be the **HLC**, the other volumes are of mixed origin.

The differences between the five editions are quite dramatic and illustrate the rather different processes undertaken by those who produced them. Let's take a look at how they stack up! In this review we will look only at the *Text* volume.

On the next page we have the five editions compared side by side against Raphael Greene's "**HLC** replica." Column one shows **CIMS(1)** (**JCIM**) and **Blue Sparkly** (identical). Column 2 represents t **ACIM 1972**, Column 3 is the **Corrected HLC** and Column 4 is the **CIMS(2) "Original Edition."** Colors indicate editing changes, pink is the new, green is the original manuscript. No "evaluation" of changes is made here, they are just marked. This material is from page 197.

<p>1)&2) Endeavor Academy/CIMS <i>CIMS(1) [JCIM]</i> (2000)</p>	<p>3) Tom Fox <i>ACIM 1972</i> (2005)</p>	<p>4) Thompson, Perry, Flynn, Maltman <i>“Corrected HLC”</i> (2006)</p>	<p>5) Tom Whitmore <i>CIMS(2) “Original Edition”</i> (2007)</p>
<p>["CIMS(1) JCIM" (2000)] vs [replica] -</p> <p>When your will is NOT mine, it is not our Father's. This means that you have imprisoned YOURS, and have not LET it be free. Of yourselves you can do nothing [H] because of yourselves you ARE nothing. I am nothing without the Father, and YOU are nothing without ME because, by denying the Father, you deny YOURSELF. I will ALWAYS remember you, and in MY remembrance of you lies your remembrance of YOURSELF. In our remembrance of EACH OTHER lies our remembrance of God. And in this remembrance lies your freedom because your freedom IS in Him. Join, then, with me in praise of Him AND you whom [H] [he] created. This is our gift of gratitude to Him, which He will share with ALL His creations, to whom He gives equally whatever is acceptable to Him. BECAUSE it is acceptable to Him it is the gift of freedom, which IS His Will for all His Sons. By OFFERING freedom [H] YOU will be free.</p> <p>Freedom is the only gift you can offer to God's Sons, being an [ACKNOWLEDGMENT] [acknowledgment] of what THEY are and what HE is. Freedom is creation because it is love. What you seek to imprison you do NOT love. Therefore, when you seek to imprison anyone, including YOURSELF, you do not love him, and you cannot identify WITH him. When you imprison yourself, you are losing sight of your true identification with me and with the Father. Your identification IS with the Father and with the Son. It CANNOT be with one and not the other. If you are part of one, you must be part of the other because they ARE One.</p> <p>The Holy Trinity is holy BECAUSE It is One. If you exclude YOURSELF</p>	<p>["1972 Edition" (2005)] vs [replica] -</p> <p>When your will is NOT mine, it is not our Father's. This means that you have imprisoned YOURS, and have not LET it be free. Of yourselves you can do nothing [H] because of yourselves you ARE nothing. I am nothing without the Father, and YOU are nothing without ME because, by denying the Father, you deny YOURSELF. I will ALWAYS remember you, and in MY remembrance of you lies your remembrance of YOURSELF. In our remembrance of EACH OTHER lies our remembrance of God. And in this remembrance lies your freedom because your freedom IS in [H] [him]. Join, then, with me in praise of [H] [him] AND you whom he created. This is our gift of gratitude to [H] [him], which [H] [he] will share with ALL [H] [his] creations, to whom [H] [he] gives equally whatever is acceptable to [H] [him]. BECAUSE it is acceptable to [H] [him] it is the gift of freedom, which IS [H] [his] [will] for all [H] [his] [sons]. By OFFERING freedom [H] YOU will be free.</p> <p>Freedom is the only gift you can offer to God's Sons, being an [ACKNOWLEDGMENT] [acknowledgment] of what THEY are and what HE is. Freedom is creation because it is love. What you seek to imprison you do NOT love. Therefore, when you seek to imprison anyone, including YOURSELF, you do not love him, and you cannot identify WITH him. When you imprison yourself, you are losing sight of your true identification with me and with the [H] [father]. Your identification IS with the Father and with the Son. It CANNOT be with one and not the other. If you are part of one, you must be part of the other because they ARE [H] [one].</p> <p>The Holy Trinity is holy BECAUSE [H] [it] is [H] [one]. If you exclude YOURSELF</p>	<p>Corrected HLC (CHLC) (2006) vs [replica] </p> <p>9. When your will is NOT mine, it is not our Father's. This means that you have imprisoned YOURS, and have not LET it be free. Of yourselves you can do nothing because of yourselves you ARE nothing. I am nothing without the Father, and YOU are nothing without ME because, by denying the Father, you deny YOURSELF. I will ALWAYS remember you, and in MY remembrance of you lies your remembrance of YOURSELF. In our remembrance of EACH OTHER lies our remembrance of God. And in this remembrance lies your freedom because your freedom IS in Him. Join, then, with me in praise of Him AND you whom [H] [he] created. This is our gift of gratitude to Him, which He will share with ALL His creations, to whom He gives equally whatever is acceptable to Him. BECAUSE it is acceptable to Him it is the gift of freedom, which IS His Will for all His Sons. By OFFERING freedom, YOU will be free.</p> <p>10. Freedom is the only gift you can offer to God's Sons, being an acknowledgment of what THEY are and what HE is. Freedom is creation because it is love. What you seek to imprison you do NOT love. Therefore, when you seek to imprison anyone, including YOURSELF, you do not love him, and you cannot identify WITH him. When you imprison yourself, you are losing sight of your true identification with me and with the Father. Your identification IS with the Father and with the Son. It CANNOT be with one and not the other. If you are part of one, you must be part of the other because they ARE One.</p> <p>11. The Holy Trinity is holy BECAUSE It is One. If you exclude YOURSELF (198)</p>	<p>["CIMS(2) Original Edition"] vs [replica] </p> <p>³³ When your will is NOT mine, it is not our Father's. This means that you have imprisoned YOURS [H] and have not LET it be free. Of yourselves you can do nothing because of yourselves you ARE nothing. I am nothing without the Father, and YOU are nothing without ME because [H] by denying the Father [H] you deny YOURSELF. I will ALWAYS remember you, and in MY remembrance of you lies your remembrance of YOURSEL [H] [H]. In our remembrance of EACH OTHER lies our remembrance of God [H] [and] in this remembrance lies your freedom because your freedom IS in Him. Join [H] then [H] with me in praise of Him AND you whom [H] [he] created. This is our gift of gratitude to Him, which He will share with ALL His creations [H] to whom He gives equally whatever is acceptable to Him. BECAUSE it is acceptable to Him [H] it is the gift of freedom, which IS His Will for all His Sons. By OFFERING freedom, YOU will be free.</p> <p>³⁴ Freedom is the only gift you can offer to God's Sons, being an [ACKNOWLEDGMENT] [acknowledgment] of what THEY are and what HE is. Freedom is creation because it is love. What you seek to imprison you do [not] [NOT] love. Therefore, when you seek to imprison anyone, including [yourself] [YOURSELF], you do [NOT] [not] love him, and you cannot identify [with] [WITH] him. When you imprison [YOURSELF] [yourself], you are losing sight of your true identification [WITH] [with] me and with the Father. Your identification [is] [IS] with the Father [AND] [and] with the Son. It CANNOT be with one and not the other. If you are part of one, you must be part of the other because they ARE [H] [one].</p> <p>³⁵ The Holy Trinity is holy BECAUSE [H] [it] is [H] [one]. If you exclude YOURSELF</p>

Overview of the four column Comparison

Here we have one page (197) of the five editions compared and we can see several representative features. 1) The *CIMS(1)* characteristically corrects an original capitalization inconsistency, [H/he] which is one of Helen's most common typos. Also typical, it makes some "proofing" errors, in failing to catch the omitted emphasis and the dropped comma, while interpolating a comma, apparently inadvertently. 2) *Blue Sparkly* in this case, and more often than not, is identical to *CIMS(1)*.

3) "**ACIM 1972**" does not correct **CIMS(1)** typos, but it does introduce new ones. The original capitalization convention found in all other editions and versions is gone and an entirely new one introduced without explanation.. 4) The "**Corrected**" **HLC** corrects all the mistakes including the original manuscript capitalization inconsistency. 5) In the **CIMS(2)** "**Original Edition**" characteristically makes many changes to emphasis, punctuation and capitalization, subtly or dramatically altering the meaning for no stated reason, while failing to catch or correct many of the typographical errors from **CIMS(1)**. These are edited samples of Raphael Greene's work only. The complete data is available from: <http://www.execulink.com/~dthomp75/2007/REVIEW/GUIDETOP.htm>

Detailed comparisons...

1&2) **CIMS(1)** and **Blue Sparkly**

Briefly, let's look at what this four column comparison reveals. On the left panel we find the text of **CIMS(1)**. This is the text that **Blue Sparkly** and all the later editions of the **HLC** started with. It was this that they proofed (or maybe didn't always proof) against the original manuscript and then edited. On this, and most pages, **Blue Sparkly** is identical to **CIMS(1)**. Where they differ, **Blue Sparkly** has generally caught a typo in **CIMS(1)**.

The first discrepancy from the manuscript shown here is that a comma was added in the first paragraph after the word "nothing." That comma remains into **ACIM 1972** but is dropped in the **CHLC**. Remember it was not part of the original **HLC** manuscript so would only be kept by later editors if it were judged to be a genuine *correction* of a previous error, or if it were not noticed!

In the **CIMS(2)** "**OE**" the comma is also gone but so is the previous comma, the next two and several more commas on this page. By the end of the book a couple of thousand go missing in this edition.

The next difference from the original manuscript is the change of "he" to "He" in a sentence in which all other personal pronouns referring to God are capitalized. Clearly this is Helen's typing error, failing to capitalize the H. It is corrected here and the correction is kept in all subsequent editions except for **ACIM 1975** which drops all the capitalized pronouns.

The next error again deals with commas, this time the **CIMS(1)** and **Blue Sparkly** omit a comma before "YOU will be free." The comma remains missing in **ACIM1972** but is restored in the **CHLC** and **CIMS(2)** "**OE**". The next error is one of emphasis, where the copyist mistakenly put emphasis (all caps) on the word "acknowledgment."

The only edition to catch and correct this mistake is the **CHLC**.

So that is the story of the first batch of errors deriving from the EA paper capture of 2000. We can see that the proofing is of inconsistent quality with only one edition catching all the errors and introducing no new unexplained changes.

3) **ACIM 1972**

Onto the second panel we see that **ACIM 1972** corrects none of the mistakes flagged in **CIMS(1)** but does proceed to remove the capitalization on words relating to the deity. The only difference here is the introduction of lower case to everything. There is no evidence here of proofreading or anything other than a search and replace for capitalized pronouns.

4) **The Corrected HLC**

Onto the third panel, and the **Corrected HLC**. All the errors are fixed, those in the **CIMS(1)** source and Helen's capitalization typo. While not visible here, significant changes are documented.

5) **CIMS(2)** "**Original Edition**"

As noted, two of the three original copyist errors are corrected, and the Scribal error correction by the EA copyists is preserved. A minor typo is introduced when the last letter of "YOURSELF" is not emphasized.

The third and most obvious **CIMS(1)** error, that of emphasis on "acknowledgment" slipped through the proofreading, however. Then, quite astonishingly, while NOT removing the emphasis that did not belong, they proceed to remove the emphasis from three subsequent emphasized words and ADD emphasis to three words not emphasized in the **HLC**, subtly but decisively changing the meaning of the passage – with no explanation.

Finally, after re-working the emphasis and thus the meaning of the paragraph, the editors go on to remove the capitalization from two pronouns referring to divine persons although elsewhere they

generally preserve such capitalization, even correcting the manuscript's omission of capitals.

In each case we have an illustration of what is quite typical for each edition. **CIMS(1)** and **Blue Sparkly** have a smattering of mostly minor errors but are otherwise substantially faithful to the original manuscript, changing only the *most obvious* typos and spelling mistakes while introducing rather few inadvertent copying errors. No changes of punctuation or emphasis are introduced except rarely and apparently by accident.

ACIM 1972 appears to do no proofing on the **CIMS(1)** document, reproducing its errors with a different capitalization convention and a number of new errors.

The **Corrected HLC** corrects the mistakes both in the original and in the **CIMS(1)** document it is based on. It goes further than **CIMS(1)** in that it corrects a number of grammar problems such as disagreement in number or case shifts with reference to the earlier material not available to the proofers of 2000.

CIMS(2) "**OE**" corrects some errors and misses other errors. While catching some of the errors and omissions caught in **CHLC** it proceeds to adjust the punctuation and emphasis extensively. Commas are removed and moved, and the words which are emphasized are largely different in this edition than in the original or any other. The originality here is high.

The FIP editions which remove nearly all the emphasis have been criticized for that, since the emphasis often makes the meaning clearer. The idea of reassigning the emphasis is wholly original to the **CIMS(2)** "**Original Edition**". however.

We have compared one page; there are 865 more to go. These do illustrate many of the most characteristic differences.

For much more detailed information see: <http://www.execulink.com/~dthomp75/2007>

FIP Second Edition compared to the HLC editions

PINK = departure from HLC manuscript

33 changes, 1 sure correction

FIP Second Edition

GREEN = original HLC manuscript which has been altered in any edition

1 sure correction

Corrected HLC

21 changes, 1 sure correction

CIMS(2) "Original Edition"

7. If your will were not mine it would not be our Father's. This would mean you have imprisoned yours, and have not let it be free. Of yourself you can do nothing, because of yourself you ARE nothing. 4 I am nothing without the Father and you are nothing without me, because by denying the Father, you deny yourself. 5 I will always remember you, and in my remembrance of you lies your remembrance of yourself. In our remembrance of each other lies our remembrance of God. And in this remembrance lies your freedom because your freedom is in Him. Join, then, with me in praise of Him and you whom He created. This is our gift of gratitude to Him, which He will share with all His creations, to whom He gives equally whatever is acceptable to Him. because it is acceptable to Him it is the gift of freedom, which is His Will for all His Sons. 11 By offering freedom you will be free.

8. Freedom is the only gift you can offer to God's Sons, being an acknowledgment of what they are and what He is. Freedom is creation, because it is love. Whom you seek to imprison you do not love. Therefore, when you seek to imprison anyone, including yourself, you do not love him and you cannot identify with him. When you imprison yourself you are losing sight of your true identification with me and with the Father. Your identification is with the Father AND with the Son. It cannot be with One and not the Other. If you are part of One you must be part of the Other, because They are One.

10 The Holy Trinity is holy BECAUSE It is One. If you exclude yourself

9. When your will is NOT mine, it is not our Father's. This means that you have imprisoned YOURS, and have not LET it be free. Of yourselves you can do nothing because of yourselves you ARE nothing. I am nothing without the Father, and YOU are nothing without ME because by denying the Father, you deny YOURSELF. I will ALWAYS remember you, and in MY remembrance of you lies your remembrance of YOURSELF. In our remembrance of EACH OTHER lies our remembrance of God. And in this remembrance lies your freedom because your freedom IS in Him. Join, then, with me in praise of Him AND you whom He created. This is our gift of gratitude to Him, which He will share with ALL His creations, to whom He gives equally whatever is acceptable to Him. BECAUSE it is acceptable to Him it is the gift of freedom, which IS His Will for all His Sons. By OFFERING freedom, YOU will be free.

10. Freedom is the only gift you can offer to God's Sons, being an acknowledgment of what THEY are and what HE is. Freedom is creation because it is love. What you seek to imprison you do NOT love. Therefore, when you seek to imprison anyone, including YOURSELF, you do not love him, and you cannot identify WITH him. When you imprison yourself, you are losing sight of your true identification with me and with the Father. Your identification IS with the Father and with the Son. It CANNOT be with one and not the other. If you are part of one, you must be part of the other because they ARE One.

11. The Holy Trinity is holy BECAUSE It is One. If you exclude YOURSELF (198)

33 When your will is NOT mine, it is not our Father's. This means that you have imprisoned YOURS and have not LET it be free. Of yourselves you can do nothing because of yourselves you ARE nothing. I am nothing without the Father, and YOU are nothing without ME because by denying the Father, you deny YOURSELF. I will ALWAYS remember you, and in MY remembrance of you lies your remembrance of YOURSEL. In our remembrance of EACH OTHER lies our remembrance of God. And in this remembrance lies your freedom because your freedom IS in Him. Join then with me in praise of Him AND you whom He created. This is our gift of gratitude to Him, which He will share with ALL His creations to whom He gives equally whatever is acceptable to Him. BECAUSE it is acceptable to Him it is the gift of freedom, which IS His Will for all His Sons. By OFFERING freedom, YOU will be free.

34 Freedom is the only gift you can offer to God's Sons, being an {ACKNOWLEDGMENT} [acknowledgment] of what THEY are and what HE is. Freedom is creation because it is love. What you seek to imprison you do {not} [NOT] love. Therefore, when you seek to imprison anyone, including {yourself} [YOURSELF], you do {NOT} [not] love him, and you cannot identify {with} [WITH] him. When you imprison {YOURSELF} [yourself], you are losing sight of your true identification {WITH} [with] me and with the Father. Your identification {is} [IS] with the Father {AND} [and] with the Son. It CANNOT be with one and not the other. If you are part of one, you must be part of the other because they ARE {o} [O]ne.

35 The Holy Trinity is holy BECAUSE {i} [I]t is {o} [O]ne. If you exclude YOURSELF

FIP vs. HLC, how do they compare?

The same segment as compared previously is compared again, this time our purpose is to see how the later FIP editions compare. The centre column is The "Corrected HLC" which has one change from the HLC manuscript on this page, "He", being a reference to a person of the Trinity, is capitalized and highlighted in pink. The other green highlighting in the centre panel is just to show which words were altered in the others. On the left we see *FIP Second Edition*, which claims to be

“substantially unchanged,” with pink showing words which were changed or added and green showing characters which were omitted. On the right we have the **CIMS(2)“Original Edition”** showing what was changed from the *HLC*. Pink is what **OE** has, Green is what is actually in the original *HLC* manuscript. We can see here that both FIP and CIMS introduce extensive modifications of the “original” manuscript which go far beyond the correction of typos.

How do they compare to FIP?

In the *Preface* to the 1996 FIP *Second Edition* we read the following words, attributed to Helen:

Only a few minor changes have been made, Chapter titles and subheadings have been inserted in the Text, and some of the more personal references that occurred at the beginning have been omitted. Otherwise the material is substantially unchanged.

I think we are all aware now of what a profound understatement that was. Much of the first five chapters was rather extensively re-written with rather few portions not changed in some way which significantly impacted on meaning. I’m not talking about spelling matters or whether or not to use a comma or a semi-colon.

It was partly to correct what was seen as excessive and unwarranted alteration of the material that the Course in Miracles Society was founded back in 2000 and proceeded to publish an earlier version of the Course (*HLC*), one with fewer changes from the original dictation.

In the Foreword to the *CIMS Second Edition*, sub-titled “**Original Edition**” we find very similar language to Schucman’s being used:

“The only changes that have been made to the edition of the Course as completed by **Shucman** and Thetford have been to correct obvious typographic errors and misspellings, to modernize and render consistent punctuation and capitalization, and to format the material for print publication. Apart from the simple paragraph numbering which we include for ease of reference and navigation, **nothing has been added to or omitted from the main body of the work.**”

We have two similar statements, both of which are encouraging: “*the material is substantially*

unchanged” does imply some changes, but not many and not significant. “*Nothing has been added to or omitted*” is even more sweeping and definitive. Not just “*not many changes*,” not just “*no important changes*”, but “*no changes at all*” is what most would understand those words to mean. For those concerned about unwarranted fiddling with the Course, which included all the founders of CIMS, this is encouraging indeed!

We have seen on the preceding pages how the claim made by the Course in Miracles Society for its highly “original edition” of the *HLC* is not what most might expect. Quite a few changes were in fact made, apparently this was not known to the author of the *Foreword*. Some of those changes are corrections and are praiseworthy, some are simply punctuation changes which often have little impact on meaning, and many of which are probably not very significant. But there are corrections which involve the insertion of whole sentences from earlier versions, and there are adjustments of emphasis and punctuation by the thousands, many of which have subtle or major impact on the meaning of the text.

CIMS has not made *as many* changes as did FIP, and it has not engaged in *as much* rewriting or changing the wording, as did FIP, but the extent and nature of its re-working of the *HLC* is as highly reminiscent of FIP as is its claim to have not done so! To illustrate this in the same pattern as just used to contrast the five *HLCs*, I’ve set the same segment of chapter 8 from FIP’s Second Edition alongside both the *Corrected HLC* which has only one change from the original manuscript, and the “**Original Edition**” which has **22 changes from the original manuscript, only one of which is a “correction of an typo”** in the original manuscript. (above)

FIP has 34 changes in the same 291 word segment!! 30 % more than CIMS. Many of those are also changes to punctuation and emphasis, but FIP also shifts case and number, more substantially re-working the grammar. In contrast, the *CHLC* has one change, and that an obvious correction.

The Scholar’s challenge

We could, and will one day, continue this exercise to compare earlier versions of the course, and we will see in this process exactly which changes were made by the editors at each stage. The changes introduced after 1975 are not the ones which are really of most concern to ACIM scholarship. They are of interest to quality conscious consumers though. The worthy changes will survive the test of time, mistakes will be corrected.

The important changes are those in which Helen and Bill participated because we know enough about the changes they made to know that while they frequently made typing mistakes and copying errors just like other mortals, and never managed adequate proofreading, a pattern unfortunately copied by many, they also, sometimes, made **corrections** of previous errors as they copied. It is thus necessary to find and then evaluate every single editing change made by either of them. It’s no more complicated than building the Great Wall of China to do this; just one brick on another. There are a lot of bricks to be counted though! In this example we see fifty or so “editing changes,” most of which Helen was involved with. Only one is an unambiguous “correction of error”, and that error is rather minor, the omission of a capital on the pronoun “he” when it refers to a person of the Trinity. None of the other changes made in either editing of the *HLC* are obviously ‘corrections of error.’ Yet, some of them **might** be correction of error, and in-depth study may one day reveal some evidence to that effect.

Different Reference schemes

The *CHLC* and *CIMS(2)* “*OE*” both come with reference systems. The reference system for the *CHLC* spans all six volumes. This is a simplified version of the familiar *FIP Second Edition* reference system and is compatible with it. It follows the natural structure of chapters, sections and paragraphs which have long been used for ACIM reference, but simplifies the more frustrating inconsistencies in the FIP system.

In addition to numbering chapters, sections and paragraphs in a familiar but simplified manner. The *CHLC* includes original manuscript page numbers in bold bracketed numbers right in the text. This makes reference to the original manuscript, should the reader have any doubts as to the accuracy of any passage, a snap. Anyone who has ever tried to locate a reference in the photocopies without a page number knows such cross-referencing can be rather cumbersome and will welcome having the original page numbers printed right there in the book. They are also included in the Concordance references. This isn’t going to be of interest to all readers, but it’s a major boon for the serious student.

The *CIMS(2)* “*OE*” is notable for several things, but while we are on notation, we should mention that the originality of “*OE*” doesn’t stop with revising the text, it is also original when it comes to numbering paragraphs, sort of, without reference to section number. The paragraph numbering starts at the beginning of the chapter and restarts at the next chapter, not at the next section as all previous ACIM referencing systems have done. The result is easier to write because there is one less tier, but introduces three problems, one of design, one of implementation and one of compatibility. The design and compatibility problems are the more difficult to mend.

You can’t easily take a reference from another edition and apply it here, or vice versa. **It’s not compatible with other editions, not just because it**

uses different paragraph numbers, but because it uses different paragraph break points!

Given that most copies of ACIM don’t use either this system or the one previously discussed, for either to be really useful or widely adopted it has to be easily adapted to editions which don’t have it already printed in the margins. And that is still most copies of ACIM extant, they have NO reference system printed in the margins.

If you want to use one with those systems you have to count sections and paragraphs or, with the “*OE*”, just paragraphs.

This is something I’ve done a lot of, taking the Concordance references to look up in my *Blue Sparkly*. It’s quite simple. The Concordance references are in the form of Chapter, Section, and Paragraph.

In the Table of Contents you locate the chapter, then count the section entries until you get to the right one. *Blue Sparkly* and *CIMS(1)* don’t number the sections, but I can count! Read off the page number and turn to that page. Start counting paragraphs, there are rarely more than 12 in any section. Just getting to the section break, which is in the Table of Contents of every edition, gets you to within a page or so of the line being referenced.

With the *CIMS(2)* “*OE*” system, its similar for section one but as soon as one moves deeper into the chapter, one has to count paragraphs page after page after page! And then something else happens with the *CIMS(2)* “*OE*” references.

Watch this: with paragraph numbers only, to take a reference such as T: 8:119 in “*OE*” (which means Text, chapter 8, paragraph 119) and apply it to, say, *Blue Sparkly* or any other edition for that matter, we have to go to the start of chapter 8 and then count each paragraph, ignoring section breaks, until we get to the 119th paragraph. It doesn’t *sound* complicated. .

Problem one, that’s a lot of counting and easy to make a mistake counting that many paragraph breaks across no less than **25 pages!!** It’s inconvenient and clumsy, but workable except for problem two.

Problem two: **there aren’t 119 paragraphs in chapter 8 of any version. There are only 117.** The “*OE*” puts paragraph numbers into the middle of what all other editions treat as whole paragraphs wherever the paragraph includes an indented quote or epigraph, as in this example from Chapter 8: in the actual 117th and last paragraph.

This is the way, and the *only* way, to have His answer because His answer is all you *can* ask for and want. Say, then, to everyone,

¹¹⁹ *Because I will to know myself, I see you as God’s Son and my brother.*

By the by, note that the italicized words in this paragraph aren’t capitalized in the original manuscript, but they are set in quotation marks. Not so in “*OE*”. But look at the paragraph number 119, after the comma, in the middle of the paragraph! No other edition puts a paragraph break or number in this location. This is indeed “original!” This occurs twice in chapter 8 and each time the synchronization of “*OE*” paragraph numbers with all other editions, and indeed the original manuscript itself, is broken, and so is the possibility of readily translating an “*OE*” reference to any other extant edition. We’ll never find **T:8:119** in another edition, including the original manuscript, by counting paragraphs because there are only 117 paragraphs in the chapter! Perhaps worse, **T:8:117 in “*OE*”** is actually paragraph 115! That is, the lower references will get you to an identifiable paragraph, but it will be the wrong one!

Confiscated commas

Perhaps the first thing one might notice about “*OE*” other than that it appears to be a FIP edition at first glance, is that the “all caps” emphasis used by Helen herself and all the other editions of

the *HLC* to date, is gone and italics are used for emphasis instead. This is a major aesthetic contribution from Tom Whitmore, who has been talking about this need for years, copying the FIP practice. Congratulations Tom! This is a long overdue “modernization” and we can hope other ACIM publishers will follow suit.

Also distinctive about the “*OE*” is the disappearing commas. Where *ACIM 1972* zaps the caps, “*OE*” cleanses the commas. Where they are not gone entirely, they’ve often moved down the block. Most are just gone gone. Nearly every second comma before a conjunction is gone. While most style guides for prose advise against using commas before conjunctions, they advise against ALL use of such commas, not just half of them. Unfortunately, while this *usually* has minimal impact on meaning or readability, *sometimes* the impact of fiddling with commas is considerable, as in the following example from p 669:

“Christ is within a frame of holiness whose only purpose is that He may be made mani-

fest to those who know Him not, that He may call to them to come to Him...”

That’s how it reads originally. “*OE*” moves the comma, such that the sentence becomes:

“Christ is within a frame of holiness whose only purpose is that He may be made manifest to those who know Him, not that He may call to them to come to Him...”

Is this a mistake? Or is this intended? It illustrates that simply moving a comma by one word can reverse meaning. Why go to all the bother of removing the commas in the first place? Helen intentionally went ‘heavy on the commas’ in order to make the sometimes difficult prose of ACIM easier to read. What benefit is there in removing them? None of the changes in the “*OE*” are documented so no explanations are at hand.

While there are many such examples, here’s just one more from chapter 8, on page 194 of the manuscript. The original *HLC* reads thus:

“Through His power and glory all your wrong decisions are undone COMPLETELY releasing you

AND your brothers from EVERY imprisoning thought ANY part of the Sonship has accepted.”

With the addition of one comma and the movement of another, the sentence is re-written in “*OE*” thus:

“Through His power and glory, all your wrong decisions are undone, COMPLETELY releasing you AND your brothers from EVERY imprisoning thought ANY part of the Sonship has accepted.”

A quick check with both the earlier Urtext and later FIP versions show that all have the one comma in the same place, *after* the word “completely.” While the difference in meaning is less dramatic than in the previous example, we have to wonder why the change was made at all. On what basis did the “*OE*” editors conclude there was an error here that needed fixing?

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