

AMPRINISTICS: AN INTRODUCTORY PAMPHLET

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amprinistics

An Introductory Pamphlet

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### AN INTRODUCTORY PAMPHLET

The purpose of this pamphlet is to inform you about Amprinistics and The Amprinistics Society.

Most people, when they first hear - or read - the word Amprinistics, immediately formulate certain questions, and we are therefore incorporating the more usual ones - and their correct answers - in this pamphlet.

This document is to be regarded as a completely definitive and officially authentic statement about the subject of Amprinistics, as well as its principles, objectives and organisation, so far as these can be covered in a few pages.

If, after reading this pamphlet, you feel that you know what Amprinistics is about, that you know what you may expect from Amprinistics, and that you know what you can - or should - do about Amprinistics, our purpose, in writing this for you, will have been well served.

There are, in the following pages, statements which are intended to challenge you in your attitudes toward life and living, and it is realised that you, in turn, may wish to challenge those statements: in that our assertions upon Amprinistics, and our challenge to you, are honourably offered, we expect any challenge you may offer to us and to Amprinistics, to be also an honourable one, in the form of an open enquiry and a willingness to learn.

May your interest increase as you read the ensuing pages, and may you decide - after reading them - that here is an endeavour which is worthy of your further enquiry, as well as of your honourable challenge.

Here are the most commonly-asked questions about Amprinistics, with our correct answers to those questions:-

Q. WHAT IS THE MEANING AND DERIVATION OF THE WORD AMPRINISTICS?

A. The word Amprinistics was formed from the two words AMPLIATIVE and PRINCIPLE; the dictionary-given definition of the former (ampliative) is:- "extending a simple concept"; the dictionary-given definition of the second word (principle) is:- "beginning" and/or "fundamental truth as basis of reasoning". The word Amprinistics is held to mean, therefore: "Extending a simple concept of beginning". (Note: Journalists have commented, quite fairly, that Amprinistics is a new word in the language, meaning "the practice of extending a simple concept of beginning").

Q. BEGINNING OF WHAT?

A. Beginning of appreciation, of response and responsibility; the beginning, in fact, of BEING - your Being AND of all others as Beings. Also the beginning of agreement, and because that was the primary agreement, it is known in Amprinistics as Original Agreement. In that ANY agreement, to have any value, is binding upon all parties to it - and is therefore implicit with its own laws - Original Agreement, being the very first, and therefore the most binding, agreement made by every living Being, contains the most powerful - and indeed, PERMANENT - law: NATURAL LAW, in fact. Because, therefore, Original Agreement contains the laws to which we are, inevitably, ALL subject, one could say that 'Original Agreement is a way of describing God', or that 'To speak of God is a way of saying Original Agreement'.

Q. WHAT IS ALL THIS TO DO WITH ME (THE READER)?

A. You are a human being, therefore you are - in common with all others - subject to the laws of Being, so that, if you deny your subjection to those laws, you thereby become, to some corresponding degree, less than human: in other words, you are as human as you are fulfilling your human obligations. It is because of the fact that the majority of people are not fulfilling their responsibilities to themselves and to each other, that we live in a less than satisfactory world; Amprinistics reveals the precise nature of the real responsibilities of human beings, as well as revealing that

those responsibilities were not fully known prior to Amprinistics. Further, it is found that when people are fully aware of what their obligations really are - as distinct from what they have been told, or have believed - they will, to a man, happily and comfortably fulfill those obligations, and consider themselves to be pleasurably and gainfully occupied in so doing.

Q. DOES THE RECOGNITION OF THOSE OBLIGATIONS MEAN ENSLAVEMENT; IN OTHER WORDS, DOESN'T IT MEAN THAT I AM ENSLAVED IF I HAVE NO CHOICE CONCERNING THEM?

A. The short answer is: DEFINITELY NOT! Why? Because real freedom is only found in carrying out the strict letter of the law: here we refer, of course, to Natural Law, but the same statement can easily be seen to be true of any kind of law, whether it be the law of the land, group law, or family law - or even the laws governing the playing of a game such as football! So, then, it is freedom with law, and not, as has previously been - quite fallaciously - considered, "freedom from the law's effects". On the last point: a very good reason for wanting to learn about your obligations as a human being, would be: BECAUSE IT IS RIGHT FOR YOU TO KNOW AND FULFILL THOSE OBLIGATIONS, rather than TO ENABLE YOU TO AVOID THE CONSEQUENCES OF NOT FULFILLING THEM!

Q. WHAT DOES AMPRINISTICS DO?

A. Amprinistics helps a person to extend the range of his (or her) perceptions, abilities, awareness, intelligence, AND, therefore, his or her influence. N.B. The word 'influence' has been much maligned and misused: there is certainly nothing wrong with being influential. It is, in fact, extremely valuable to be influential in the right direction; such is the power of Amprinistics to produce correct progress in any person who is capable of making use of the principles therein, (for example, anyone who is able to understand the message of this pamphlet), that Amprinistics can be guaranteed to increase the responsibility-level, and therefore to ensure that the increase of influence will be used in the right ways.

Q. HOW DOES AMPRINISTIC BRING ABOUT IMPROVEMENT FOR AN INDIVIDUAL?

A. First, by acknowledgement of the fact that the individual does already have great inherent abilities, awareness and intelligence (always much more than the average person thinks he possesses!). Then, the individual is asked to work upon the special Amprinistics exercises, which allow him or her to discover just how much he or she can achieve; this is followed by further exercises which produce extensions upon the new level of ability, and so on, progressively. During this time, the individual receives instruction concerning the basic principles of Amprinistics, i.e., the principles upon which the exercises are based; that instruction continues until the person has obtained a thorough grasp of these basic principles, after which time he or she is completely able to ensure his or her own progress, entirely without further external guidance. In other words, all the guidance which anyone requires, is to be found in Natural Law, so - in order to make real progress it is only necessary to know Natural Law and comply with the directives therein. That progress is potentially infinite, once a person has learned - and mastered - the comparatively simple methods by which to find the directives (laws) contained in Original Agreement, i.e., the methods, taught only in Amprinistics, of finding, recognising, and applying, the natural laws by which his or her Being is IN BEING!

Q. DOES AMPRINISTICS CONFLICT WITH ANY RELIGIOUS BELIEF, OR WITH ANY OTHER ACTIVITY WITH WHICH I AM INVOLVED, I.E. IS AMPRINISTICS AGAINST ANYTHING?

A. The short answer is: NOTHING. In that Amprinistics will show you exactly in what ways your beliefs and activities are good and valid, you will be enabled to make a very precise and correct assessment of their value to you. Amprinistics points out the good in all activities, in all people, in all organisations, and in all beliefs, for the very sound reason that there is good in all things; therefore Amprinistics does not conflict with anyone or anything.

Q. WHO, THEN, IS AMPRINISTICS FOR?

A. Amprinistics is FOR everyone: it includes everyone (and every possible type of group) and it can benefit any individual of whatever age, condition, religion, belief or persuasion - providing that the individual is prepared to co-operate.

Q. IS AMPRINISTICS A PSYCHO-THERAPY, OR IS IT AN EDUCATIONAL ACTIVITY?

A. Amprinistics is defined as an educational activity.

Q. IS AMPRINISTICS A FAITH, AND DO I HAVE TO BELIEVE IN IT IN ORDER TO BENEFIT FROM IT?

A. Amprinistics is NOT a Faith, and, far from just believing in it, you are invited - even required - to CHALLENGE it whole-heartedly. If, in challenging Amprinistics, you are prepared to make a thorough examination of the subject, you will then discover the truth, concerning life and living, which only Amprinistics reveals: as that truth is not available to anything like the same degree from a study of any other subject, you are in no position to pass judgement upon Amprinistics without a very thorough study and examination of Amprinistics.

Q. WHAT DO I HAVE TO DO TO GET THE BENEFITS OF AMPRINISTICS?

A. Be prepared to make a systematic study of the principles of Amprinistics, preferably under the personal supervision of a trained representative of The Amprinistics Society, to put those principles into practice in your own life, AND to do everything you can to persuade ALL your friends, relatives and acquaintances - past, present and future - to do the same.

Q. WHAT ARE PEOPLE CALLED IN AMPRINISTICS?

A. A person making progress with Amprinistics is called a Progressor, and the person guiding that progress is called a Predicate: to assert or affirm), his or her job being to make a highly reasoned - and therefore very comforting - assertion or affirmation of the truth of any

situation. People in general who take part in Amprinistics activities, are known as Amprinisticists.

Q. CAN AMPRINISTICS REALLY BRING ABOUT BETTERMENT, IN TERMS OF INCREASED INTELLIGENCE; ABILITIES AND SECURITY?

A. YES!

Q. IS IT AN ARDUOUS OR UNCOMFORTABLE TASK TO OBTAIN BENEFIT FROM AMPRINISTICS?

A. On the contrary, it is most enjoyable, since it is wholly concerned with the development and extension of what you are already able - comfortably and pleasurably - to do.

Q. DOES AMPRINISTICS OPERATE AT THE EXPENSE OF ANYTHING OR ANYONE?

A. NO!

Q. DOES ONE HAVE TO HAVE A HIGH LEVEL OF EDUCATION IN ORDER TO BENEFIT FROM AMPRINISTICS?

A. Not necessarily; whilst a highly educated person might conceivably make slightly faster progress, the essential result is exactly the same for every Progressor. The benefits are, in fact, very rapidly obtained, in an easy and very comfortable progression, no matter what the prior educational standard of the Progressor.

Q. IS AMPRINISTICS EXPERIMENTAL?

A. Amprinistics is very definitely NON-experimental. Because Amprinistics is correctly based upon the fundamental TRUTH about life, its technology is completely predictable, and is found to produce results which are far in advance of any results hitherto produced by other technologies whose aim, also, has been the furtherance of Man's success in life.

We repeat: the technology of Amprinistics is perfectly stable in results, application and predictability; because of this, there will be no sudden changes in the technology - only obviously logical extensions. Further, so stable are

quantities of techniques which can be guaranteed to produce the very highest-level results for Progressors.

Q. WHAT DOES AMPRINISTICS ACTUALLY TEACH?

A. That every person is capable of the highest and most valuable forms of endeavour, and that such capability is comparatively easily discoverable by any individual within himself or herself.

The originator of Amprinistics is a man named Harold (Harry) Thompson, who previously made extensive studies in the field of the human mind.

It was in 1962 that Harry Thompson made the observation which led directly to the development of Amprinistics. That observation, although it is not a secret in any way, is not presented here, simply because the average person is not immediately capable of appreciating its meaning without a certain amount of preparation; it is sufficient to say that the observation was made, and that its significance was realised. It is fair to point out that there are many previous instances of great discoveries resulting from observations of simple happenings; for example: Newton observed an apple falling from a tree, and as a result was able to formulate the laws of gravity, which have - in extension - resulted in, amongst other things, the present space-age; another example is in the observation, by James Watt, of the power contained in steam when a kettle boiled: from that observation came the exploitation of the power of all types of combustion. The important point about such observations, however, is that the observer was, in each case, capable of "extending upon the simple concept" and thus was able to see the possible outcome of an application of the principle he had observed.

So it was with Thompson when he made his observation.

An immediate result of Thompson's observation was his realization that we are all subject to certain laws, as well as a realization of the exact nature of those laws, and that we make progress in our lives to the extent to which we appreciate and acknowledge the fact of our subjection to those laws.

These laws exist in what Thompson has termed "Original

Agreement", and this term stems from the fact that the beginning of Beingness was a moment of agreement - NOT, as has previously been supposed, a moment of decision or postulation - so, "Original Agreement" was the very first, and is the most binding agreement in existence.

Now, every kind of agreement carries with it a law or rule of some kind: for example, if you enter into a hire-purchase agreement, its law is that the goods must be paid for; likewise, if you agree to meet someone at a particular place, the law inherent in that agreement is - for both parties - "Be there".

Original Agreement is, in fact, THE agreement which contains the laws by which we all have our Being; the laws to which we are all - inevitably - subject, which are absolute, constant and permanent, and which we are therefore obliged to fulfill. Original Agreement can easily be seen to be fundamental to everyone, in that it contains all those factors of existence which are common to everyone; for example, it is commonly agreed that we exist, that we communicate, that health, wealth (adequacy of), wisdom, happiness, life, support, etc., are all worth having. It is recognised, of course, that certain people may declare that they do not agree with some of these things: e.g., some might say that "wealth is not a good thing"; this, however, would stem from some specially adopted idea whose purpose could be seen to promote particular types of action - what is called, in Amprinistics, an 'operative agreement'. It is important to recognise that the acceptance of any form of agreement immediately places one in subjection to the directives or laws which are inherent in that agreement. The distinction is here made, however, that Original Agreement carries with it Natural law, by which all beings are irrevocably bound, and that operative agreements - because their inherent laws may only coincide to some degree with Natural Law - are capable of modification. As an example of this: if a person is proceeding upon the quite common operative agreement that "he should keep himself to himself and mind his own business", the directive in such an agreement would be likely to actually prevent him from giving help

to someone urgently in need of help: it is usually only necessary to point out to such a person that he is under an obligation to support life, to enable him to recognise his responsibility to himself and all others - and thus to release himself from that operative agreement and to conform to Original Agreement, which directs: GIVE SUPPORT!

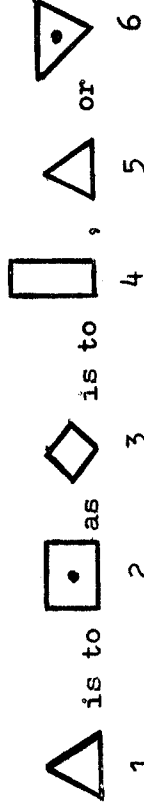
It is very obvious that the simple task of Amprinistics is to bring to as many people as possible a full knowledge and awareness of Original Agreement, and of the directives contained therein, so that they may have a completely clear understanding of their responsibilities to each other, and, indeed, to all Beings.

The term 'Natural Law' has been in use for a very long time, but it has never before been satisfactorily defined or explained; now, for the first time, it is possible to teach the full meaning of the term in all its extensions; Amprinistics accomplishes that teaching.

A very fundamental truth is contained within the Amprinistics Axiom: "To the degree that source is appreciated, progress is achieved", and its co-axiom: "To the degree that source is not appreciated, progress is retarded". From this it will be seen that if a person really does appreciate the truth of a situation, he or she is capable of infinite progress in and from that situation. For example: if a motor-car's engine refuses to function because the fuel tank is empty, real progress comes from replenishing the tank, whereas very little (but some!) progress will result from pushing the car along the road; conversely, if you have been trying for a particular result in any project you have undertaken, and have - in any degree - not achieved that result, you can take it for certain that the source of success for that project has not been fully appreciated. It is, then, quite evident that, if one is able to recognise and define the truth or source of any situation, the best of endeavour, one is immediately possessed of the means to achieve that project. So - all that is necessary to ensure progress is to have a

workable system of producing first-class definitions - because a correct definition reveals the source or principle of that which is defined: Amprinistics, by reason of its fully developed technology, guarantees that any reasonably ordinary individual can be very quickly trained to make correct definitions of any subject - or any factor of any subject - and to make full use of those definitions. Incidentally, when people find a better way of doing something, the tendency is that they will use that better way!

As an example of a valuable definition, Harry Thompson has defined Intelligence thus: "Intelligence is the transference of connectedness, in observance of original agreement, resulting in progressive resolve". It is a discovery of Amprinistics that a thorough understanding of such a definition yields methods whereby to obtain an increase of the item defined: in this case, Intelligence! I quote here the kind of question one might find in an Intelligence Test paper:-



To apply the definition to this example: the connectedness between 1 & 2 is in the fact that they are both geometrical forms, and that the square has a dot in its centre; if the same connection is applied to the remaining forms, it can easily be seen that No. 6 is in correspondence with No. 3. The original agreement here is in the fact that Nos. 1 & 2 are agreeing to be as they are, and therefore the same agreement can be seen at Nos. 3 & 6; the progressive resolve occurs when the correct answer to the question - and to all similar questions - is revealed at the moment of realization that Nos. 1 & 2 are connected and agreeing, and that the connection and agreement can be transferred to Nos. 3 & 6!

A universally true definition of Intelligence has been sought for many years by many learned men, since it has been considered - very rightly - that such a definition would be most valuable in producing accurate assessment of Intelligence: a liability of intelligence-tests up to this time having been that they have been capable of producing inaccurate - even spurious results which

therefore could not be relied upon to give accurate assessment of Intelligence Quotient.

In order to make valuable definitions, it has been established by Thompson, in the course of his development of Amprinistics, that the most correct and truthful use of language is essential. The beginner in Amprinistics is therefore first given the task of 'sorting out' the language, so as to be able to instantly recognise correct usage. Such correct usage is now known to be possible only in what Thompson has described as PRIMARIES. A Primary is capable of being stated in several ways, e.g. the universally agreed-upon 'good things of life', such as Health, Intelligence, Activity, Love, Happiness, etc., are Primaries; as another example: there are certain concepts, such as Dependence, which are commonly regarded as having opposites, i.e. in this case Independence, where a moment's reflection will show that it (Independence, in the strictest sense) is virtually impossible: although a person might say he or she is independent, his or her statement can be seen to be much less than completely true, in that there is dependence upon, for example, food, air, clothes, people, support, etc., etc. Another way of saying this is to point out that, where two opposite ideas of any concept are current, one of those can, upon examination, be seen to contain more truth than the other: the one containing the most truth is, therefore, the Primary. There is actually a very accurate method of measuring a Primary, so that there is no question of it being a 'matter of opinion' as to whether a word is a Primary or not: that method of measuring a Primary is one of the more important subjects taught in an Amprinistics Training Course.

There are, of course, considerable quantities of Primaries in a language, and it is only after a beginner has learned how to measure a Primary, and has then recognised many of them - with complete certainty - in his or her own language, that he or she is encouraged to the advanced exercise-progressions in Amprinistics.

It is perhaps as well to emphasize that the benefits of Amprinistics begin to appear as soon as you have obtained some understanding of Original Agreement, in terms of

the laws therein: in other words, as soon as you realize that Original Agreement points the way for you, that is when you can really make progress along that way. The exercises in Amprinistics are necessary to enable you to find out just what are the implications and extensions of Original Agreement, and when you have done sufficient practice in those exercises, you will then be able to make the very fullest use of your knowledge in every possible way, for your own and everyone else's benefit.

That benefit comes, very largely, from the making of correct definitions - truthful statements - about the most worthwhile things in life, and from deriving from those definitions extremely workable techniques or methods which will enable you to improve upon that which you have defined. In order to make such definitions, it is necessary to observe and comply with Harry Thompson's Law of Definition; that law is: "A valid definition is made entirely in terms of Primaries, and will include not less than two Primaries". (N.B. It is recognised that many statements - concerning definitions - are to be found in the field of Logic, notably that "a valid definition will not contain the word or term being defined"; Thompson's Law of Definition, however, is not to be found in any other context than in Amprinistics, and is hereby claimed as an original discovery).

A comparatively short period of study of the principles and techniques of Amprinistics - a period of only a few months, for most people - really does place the Progressor in the very comfortable and secure position of being able to make truthful and accurate statements about any subject, at the level of first-class definition, so that he or she will then be able to translate those definitions into very worthwhile, useful and responsible techniques for his or her own - or others' benefit.

To repeat: EVERY individual is capable of the highest and most valuable forms of endeavour - performed with the greatest responsibility - and such capability and responsibility is, by the methods of Amprinistics, comparatively easily discoverable by any reasonable person within himself or herself: all that is required is a

willingness to learn, and to expend the necessary time and effort to do so.

YOU, as well as every other living person, are included in this invitation to make use of all that Amprinistics can give.

Q. WHERE CAN I GET THE BENEFITS OF AMPRINISTICS?

A. Probably quite near your own home, and, shortly, even in your own home. We are training people, throughout the world, to operate as professional Predicators; it may be that there is at least one such person in your vicinity, or that there will soon be one near you. Professional Predicators will offer several types of service, including training to professional-Predicator standard, plus individual tuition, and regular meetings - called Mutual Progressives - at which people meet together to receive information about Amprinistics and to support each other in their progress in and with Amprinistics.

All such services are continuously available at the Headquarters of The Amprinistics Society, and you can have information as to when you may attend, or about the name and address of your nearest representative of the Society, by writing to The Secretary, at 43 Chester Place, County Durham, England.

We expect that we shall fairly soon be producing home-courses in Amprinistics, in the form of disc or tape-recordings - with printed texts - and that we shall also be publishing books, pamphlets, etc., upon the various applications of Amprinistics to all kinds of human endeavour.

Q. HOW MUCH DOES AMPRINISTICS COST?

A. There is no actual charge for attendance at a Mutual Progressive meeting, so that you may have all the benefits of Amprinistics without payment of a fee of any kind. However, if you do accept the benefits of Amprinistics, it is only proper that you should share them with everyone else, so - as the administration, staffing and expenses of The Amprinistics Society and its representatives must be



supported - you are invited to contribute to the Society's funds, to the degree that YOU know you are benefitting from Amprinistics, to the degree that you realise that those benefits are not, and never have been, available to you elsewhere under any guise whatsoever, and to the degree that you can comfortably afford. If, however, you wish to receive individual attention from a fully trained Predicator, or if you wish to become such a trained Predicator yourself, substantial fees are charged, and details of those fees will be sent to you upon request. Incidentally, in such Courses where a fee is charged, that fee only becomes payable after you have signed a declaration that you are completely satisfied that you are benefitting from Amprinistics, and that those benefits are not available elsewhere.

Q. CAN I BECOME A MEMBER OF THE AMPRINISTICS SOCIETY?

A. Certainly, and, in fact, you are automatically placed upon the register of members, as an Associate Member, if you attend any Mutual Progressive meeting, if you write to us for kind of Course in Amprinistics, if you contribute to the information, if you make any form of contribution to the Society's funds or activities, or if you accept the professional help of a trained Predicator. Ratification of your membership as a full Member of The Amprinistics Society occurs only when you state in writing, to the Secretary, that you are satisfied that you are receiving the benefits of Amprinistics, that those benefits have occurred as a result of your activities in Amprinistics, that those benefits - by their very nature - are obviously not available, and never have been available, to you from any other source, and that you wish to become a full Member of The Amprinistics Society with complete acceptance of the obligations of a Member.

Q. WHAT ARE THE OBLIGATIONS OF A MEMBER OF THE AMPRINISTICS SOCIETY?

A. WHEN you become a full Member of The Amprinistics Society, you will know that you must make full use of the technology of Amprinistics for the benefit of yourself and your fellows, i.e., for all Mankind, and that you must do everything

possible to make Amprinistics available to all other living beings, by giving every possible kind of support - financial, material and spiritual - to The Amprinistics Society for the rest of your life.

Q. WHAT ARE THE AMPRINISTICS SOCIETY'S OBLIGATIONS TO ITS MEMBERS?

A. To make all the benefits of Amprinistics available to those members, and to give all possible support to its members in their efforts to disseminate Amprinistics to all other beings.

Q. HOW CAN I RECOGNISE A PROFESSIONAL PREDICATOR IN AMPRINISTICS?

A. Such a person will hold a Certificate bearing the signature of Harry Thompson or Edgar Watson - or both - stating that he or she has successfully completed an approved Course of Training and is therefore recognised as a qualified Predicator. If such a person has passed the final examination for Predicators, he or she will hold a Certificate - similarly signed - stating that he or she is a Fellow of The Amprinistics Society, and he or she will be entitled to suffix his or her name with the initial letters of that qualification, i.e., F.A.S. There are two Founding Fellows of The Amprinistics Society, and they are: Harry Thompson and Edgar Watson, their suffixes being F.F.A.S.; as these are the only possible awards of Founding Fellowships, no other person will carry that qualification.

Q. WHAT DOES ALL THIS MEAN?

A. It means that Amprinistics is offering the priceless gift of a new stability to Mankind - NOT by invoking belief or faith, but by the application of precise scientific method. If you feel that Man is in need of stability, it is up to you find out if Amprinistics does indeed have the power to make that gift, to then accept it for yourself and to ensure that others accept it also.

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We do hope we have now answered your immediate questions about Amprinistics and that you now have some considerable

understanding as to what Amprinistics is about, that you now know what you may expect from Amprinistics, and that you now know what you must do about Amprinistics: if you do have that understanding, we put it to you that - in order to make the progress which you can make with Amprinistics - you really have no alternative but to get on with it.

We have copies of this pamphlet for any of your friends, if you - or they - will let us have their names and addresses.

This pamphlet has taken time and money to produce: if it really has shown you that there is value in our work, and if you feel that something worthwhile has happened to you as a result of reading these pages, you are invited to make an equally worthwhile contribution to the work of Amprinistics.

Edgar Watson.

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