

A Review of the work and aspirations of

THE ASHKIR-JOBSON TRIANION

— and some reflections by —

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*I will proceed to do a marvellous work
among this people, even a marvellous work
and a wonder: for the wisdom of their
wise men shall perish, and the understanding
of their prudent men shall be hid.*

ISAIAH XXIX; v. 14.

FOREWORD.

(by MISS ESTELLE W. STEAD)

SOME years ago I read an article in a provincial paper describing results obtained through a mechanical means of communication called the Reflectograph, for which wonderful things were claimed. I was interested, but, I confess, rather sceptical. At a sitting a few days later, my father told me that he had been with me as I read the article and it was he who had impressed me to read it. He and many others, he said, in the Spirit World had been helping to bring this invention through to our side and they hoped it might be the foundation for great progress along this particular line of research. He asked me to get in touch with Mr. Kirkby and find out more about it.

I wrote Mr. Kirkby and he replied saying father had manifested in their circle, that he had expressed his keen interest, and had promised his support and help in the work that Mr. Jobson and his band of workers on both sides were doing to perfect a mechanical means of communication. What they have achieved and are doing is told in this little booklet.

Since Mr. Kirkby and Mrs. Singleton moved to London I have had the great privilege of being present at several of the test and experimental sittings carried on in connection with the work. I am now quite conversant with the Reflectograph; have seen it worked many times, and have received convincing messages through it.

I have seen the filmy cloud of ectoplasm issuing from Mrs. Singleton, sitting in deep trance. Have watched it develop into a rod and gradually form into a beautiful hand and arm. I have watched the fingers of this hand pressing the keys of the Reflectograph and seen the corresponding letters flashed up on the screen. I have held the hand in mine, and at the same time have seen both Mrs. Singleton's hands tightly bound to the arms of her chair.

As to this latest wonderful development—The Communigraph, as it is called—I have watched this built up step by step from the crude little model of some months ago into the beautiful instrument perfected to-day. I have listened to Mr. Jobson's voice giving instructions and directions through Mrs. Singleton in trance; at times admonishing, but generally encouraging the workers on this side to carry on, and assuring them what they are attempting will be accomplished.

Although the Communigraph is only in its infancy, and the bands on both sides are still working steadily for further improvement, definite proof has already been given that it can be worked in the manner claimed—that is through the power given off by an ordinary "family" circle. For those who understand, it is unnecessary to state that this is not likely to be achieved at the first sitting—nor, perhaps, at the eighth or twentieth—but it has definitely been proved that, with time and patience, a group of sympathetic, sincere sitters, meeting in harmony and love, will see the letters flashing on the table-screen, and in this way can receive messages from their loved ones in the Beyond, and convincing proof of communication.

It is impossible to say if there is a great future for these instruments, but if love, self-sacrifice, faith, courage in overcoming difficulties, the close co-operation of workers on both sides of the Veil, mean anything—and we know these things mean a great deal, if not everything—then the power and love united to create these instruments should show wonderful result in bringing comfort to sorrowing humanity and giving to the earnest seeker very definite proof of the wonders of the great Laws of Nature.

I will conclude with words spoken by Sir Arthur Conan Doyle, who before his passing had very definite proof of the value of the Reflectograph and expected great things to result from it. Writing of the progress being made in Psychic Research he said :—

"A tremendous new vista of knowledge will open shortly to the human race which will finally break down its apathy, and it will be accompanied with such striking mechanical proof that the "last ditchers" will be unable any longer to deny the truths which we Spiritualists have been preaching for all these years."

Well—Time will prove !

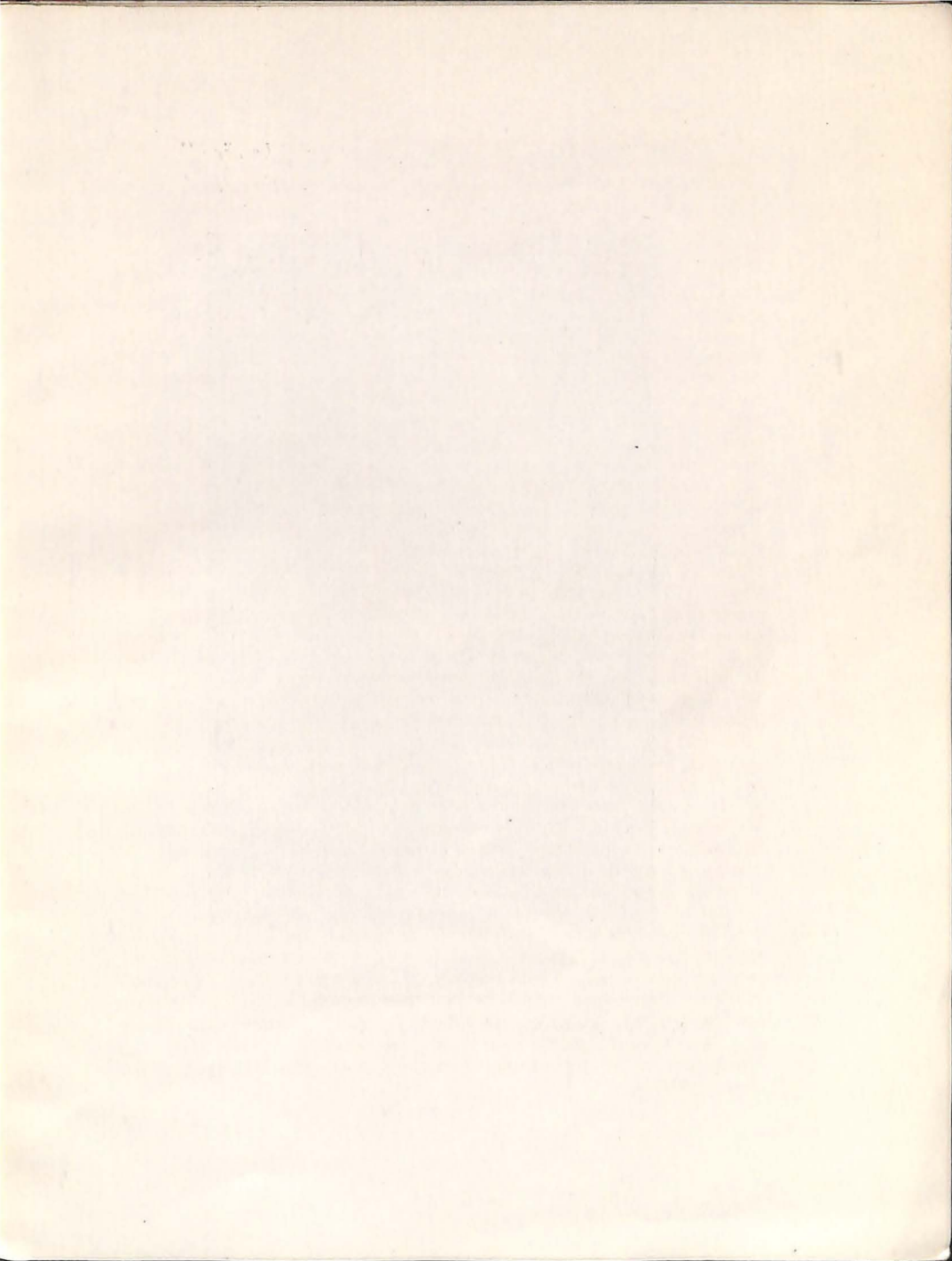
E. W. STEAD.
1st June, 1931.

PART I

A BEAM of curious silvery light stabbing into the gloom of a sanctuary illumined by the ruby glow of its solitary lamp. A bundle of rays,—sometimes firm and well defined, then subdued and evasive to the sight—like the oblique shafts of the evening sun striking from behind the clouds in a distant landscape. Thus appeared the first visible psychic rod—feeling its way slowly forward, from side to side, tentatively reaching out for the keys of that strange machine—the outcome of the compact. A ray of what appeared to be light—yet was not light. Shimmering,—delicate; a simple sight, yet more wonderful than all the wonders of the world. A sight pregnant with meaning and revelation! The first obstacle had been successfully negotiated by hard work, self-sacrificing endeavour, and constant training of human workers, linked up with the great self-imposed mission of their spiritual colleague; all striving together with spirit guides drawn from many races of the earth,—impelled and supported by the Christ spirit of the Great Master who shall reign until he hath “put all enemies under his feet; even unto that last enemy, which is death.” It had taken long to find the right units who were of the requisite calibre to augment the original little band of explorers under George Jobson. Those having scientific quality are generally found to be profoundly ignorant of the delicate conditions entailed, and of sympathetic understanding. Psychic investigation which is to make headway requires modern knowledge and appliances; but it needs most of all disciplined workers, taught to examine, meditate, absorb, assimilate, *and pray*: Then shall “all these things be added,”—even (who knows?), in some new era of research, the scientific physico-chemical interpretation which, like the mystery of life, is one of the trees around which man cannot yet stretch his arms. No effort of scientist or explorer could produce the strange power which works the Reflectograph to-day. Faith, and properly directed knowledge pressing forward in quiet and expectant intensity: that is all we human workers can contribute in the production of the necessary power. The rest must be left to guides inspired by the unseen brotherhood who have more complete knowledge and insight than earthly man: made lower than the angels that, in God’s good time, he might be crowned with glory and might. How difficult is it to tongue adequately the story of the wonderful development of The Jobson-B.K.K. Reflectograph; of how the ectoplasmic rod slowly took form and evolved into the materialised hand which can now be seen and examined by all sitters. On many occasions both hands have formed, and the face materialised—from which have come messages spoken to the sitters. Here, indeed, is proof most perfect

of the greatest tidings ever made known to mankind; evidence more trenchant and vital to re-belief in religion and God, in a modern world, than all the beautiful sermons that ever rang within a cathedral's walls. Here is the clarion call to all men—believers or unbelievers! Within the narrow compass of the acorn lie secreted all the rudiments of the mighty oak. Here in the Reflectograph and Communigraph might be that which presages a great new World-wisdom. Spiritualistic phenomena is not new, but the truths to which it is the threshold have always been fiercely opposed. Human ignorance has ever decried hardly won truths, and, to a large section of mankind in all ages, lack of knowledge has never acted as any deterrent in the matter of criticising and condemning that which it has neither the ability nor the appetite for studiously investigating. Upon such obstinate minds the waves of truth will ever beat in vain; nor can they fathom the simple words of the Master:—“*Except ye become as little children.*” More tolerant and comprehensible are those honest, mistaken critics who turn the cold light of “rationalism” (as it is miscalled) on all Spiritualistic evidence, endeavouring to explain away its forms of mediumship and phenomena as products of some mysterious strata of the human mind explainable only in a technical jargon with which ordinary people are not familiar; but these explanations (only partly admissible since the advent of The Reflectograph) have completely disintegrated, and become untenable, in the face of the powerful evidence given with the Communigraph. This wonderful instrument of George Jobson's mind seems almost to form the missing link between the subliminal products of the medium's own mental provinces and the mind manifestations of the post-carnate spiritual entity,—for what part or action of that “lingering memory-factor” of Doctor Broad's and similar theories could be responsible for moving an inanimate wooden ball to the correct letter contacts on the Communigraph *dias without any visible agent* and, by pressing the ball downwards against appreciable static resistance, so spelling out an intelligent message probably foreign to the expectancy of any of the sitters. Those who think deeply are not easily convinced, and the large and rapidly growing number of prominent thinking men and women of all classes and occupations who have been able to secure definite proof in the matter of the life hereafter as the result of evidence received through these instruments is testimony of the highest importance. Not to all men does this new revelation appeal. Among mankind are still those simple souls who are content to leave their departed in the arms of a Loving Father; and if they instinctively

can embrace so deep a conviction that their beloved who have passed on are far away in some realm of blessedness (or oblivion) surely this will dry their tears and bring a deep consolation understood and shared by those who have passed to that Higher Life. God knows, we workers in an extended field are not antagonistic to truths they hold dear. We, too, believe that death is merely a state of sleep—a soft sweet repose in which our nature rests after the toils, the pains, and the miseries of this life. For the space of a moment we are deprived of sensibility and motion, and this old body—feeble, sensual, and gross—refined from its earthly nature, put on a glorious immortality; and this mind—so limited in its faculties, and contracted and weak that it could not perceive many things which were true, is now pure as light and boundless as infinity; communes with angels, and expands to the Infinite Source of all power, wisdom and glory. Followers of the risen Lord in olden times were men and women like ourselves; yet judging from those stalwarts and martyrs (who strove and suffered terribly for the faith), they seem to have been in that remote past more God-conscious than we; to have possessed more mystic faith, sincerity, love and strength of character than is common in our present day when education, and a high standard of scientific knowledge and worldly acumen, render that demand for “tangible proof” so very insistent. The ever-rolling stream rolls on! Everything evolves and changes, and religion is no exception. God unfolds his mighty plan, and gives to mankind new revelation in the measure of an increasing capacity to understand. In this new age we seem to hear the sweet music of an invisible sea beating ceaselessly on an unknown shore. Pioneers on both sides of the veil press on, ever eager to dip deeply and more deeply still into the cosmic reservoir of knowledge bringing to mankind a spiritual strength which refines the mind, and purifies the body, tastes and passions. By combining wider spiritual knowledge and wider insight into truth with that ever-willing co-operation of the workers in the Beyond who possess wider knowledge and understanding than we do, what may be the future religion of the World indeed? Peradventure the divine knowledge will not be given to “the wise and prudent man” steeped in earthly lore and science. History has taught that humble, simple minds of meek and lowly disciples might well be the chlorophyll destined to change the non-living soil of our materialistic learning, energised by the divine radiance, into the rich verdure of truth—and man’s initiation into the higher planes of spiritual knowledge. And the close bond of understanding between the two worlds working together in brotherhood will assuredly in due time herald a grand new Eastertide; and Christ risen indeed in the hearts of all his people; and thus shall “the last enemy” be destroyed.



*And when 'twas said—in ignorance : “he died,”
Then this great work shall testify—they lied.*



GEORGE JOBSON

Spirit Leader of The Ashkir-Jobson Trianion.

THE MAN.

TO the County of Lincolnshire falls the honour of being the birthplace of a genius and inventor whose name will one day be a household word; whose pioneer work shall ring through the ages: George Jobson,—who, with a thorough groundwork of English engineering training and scientific experience, left his home town of Horncastle to travel in many climes, and to work in America on what was then one of the greatest marvels the world had ever seen,—the telephone invented by Graham Bell.

Mr. Jobson was one of the first to introduce the telephone into this country, an early model of which, constructed by him, is now lodged in Lincoln museum.

This man was right in the forefront, too, in the introduction to his own countrymen of many other, what were considered at that time, wonders connected with wireless telegraphy, X-ray photography, and early automobiles.

Gifted man that he was in matters appertaining to *this* life and progress, that knowledge paused there for the Great Exploration he was yet to make,—beside which every other form of wisdom pales into obscurity. Till then he had only loved and set his heart (like many another) upon temporal things more uncertain and perishable than his physical frame.

An ambitious man,—a man determined to know, and to beat new tracks! it was only deserving that his labours on the earth plane should have had such fitting culmination as that which originated the marvellous work some details of which are disclosed briefly in the following pages.

Nature is a close and stubborn holder of secrets to the bigoted materialist, but she can be wooed successfully by those who have the rare combination of great knowledge and meekness of soul possessed by George Jobson. Such as these are the men who, after a few years' imprisonment in the flesh, become spirit missionaries to mankind, sent by the great Creative Spirit whose thoughts they were. This assuredly is their goal; the sure reward and heaven which meets human virtue and a well-spent life.

THE COMPACT.

THE great man was stricken; completely paralysed and helpless in body, but with all the old vigour and physical energy concentrated, as he lay on his last bed, in active mental reflections;—his great swan song, bringing to him sweet and wonderful distant music at the last!

This "life hereafter" business! Could it be true? His scientific mind rebelled, as so many before him. But his longing and dire need broke down resistance, and set aflame the determination to wrest facts and definite evidence from the experience of other men if that should be possible.

So he advertised, and in response to his "S.O.S." call came answer from a man who was of just the right calibre to combine most effectively with the other's nature. This was Mr. B. K. Kirkby; a man of simple force of character, mildness of manner, and entirely non-provocative, though possessing powerful convictions (amounting to definite knowledge and proof of the life hereafter) which other men might have misused in flamboyant assertion and argument.

A compact was formed—one of many hundreds of similar successful pacts—to communicate, if at all possible, from the other side as soon as opportunity should present itself.

The call sign was to be "B.K.K."

These letters were given within three months of the passing of George Jobson to Mr. Kirkby through a strange medium! also other information of a startling character, and an injunction reminiscent of the Great Master to his would-be disciples:—"Give up all thou hast, and follow me!"

One of less faith would have hesitated, and lost time in cautiousness, but the spirit guides knew their man. Fortunately for the world, Mr. Kirkby took this command literally and completely, thus launching the great project and memorial.

THE FULFILMENT.

DETAIL by detail, step by step, was the great work given. Each piece devised and put in with love and prayer—at last the machine was made; mechanically perfect. The compact was bearing fruit,—the promises of the spirit world running true to form.

Would it work? Now followed the great trial period.

The story of enormous obstacles which had to be overcome; a thousand and one difficulties—domestic, social and mechanical; the fight against bitter prejudice; the open hostility; then, at last, the final triumph! all will fill a large volume in the telling when the right time comes. Present space permits only the bare facts to be related: how after nearly three years of waiting and praying and selfless effort, the first key was struck,—the first letter appeared.

Shortly afterwards followed the signal letters,—“B. K. K!” The worst was over; the period requiring superhuman patience and faith and zeal was well-nigh passed. What complete vindication of the great leader’s promise:—

“I will not fail you nor forsake you !”

And what of the others? Of the medium, Mrs. L. E. Singleton whose purity, self-sacrifice of health and comfort, and high spiritual temper has made her so eminently fitted to act as the trance medium for the production of the necessary psychic force for moulding the materialised hand? of Ethel,—the spirit of love unfolding into a beautiful flower in this work she so loves? of Karahnuta the noble African Zulu chief,—set as a guardian to protect the medium and counsel the workers? of that great army of noble guides drawn from so many races of the earth to form a great band to bring the project to success, and thus prove to all men that previous great happenings, which in darkness and error had been called “miracles,” were all *natural* processes brought about by greater knowledge and consciousness of God?

Those who have had no education in these matters will be unable to follow this tribute, and theirs is the grievous loss.

THE ASHKIR-JOBSON TRIANION.

IN the early spring of 1930 came about a joining of hands of three people brought together by spirit guides to form a band of experimenters and workers for carrying out an organised syllabus of test work. This band is composed of George Jobson—the inspiring genius of the Reflectograph, Mr. B. K. Kirkby—his steward and partner in the flesh, and Mr. A. J. Ashdown—one of the foremost workers in scientific psychic research in Great Britain, and whose work in scientific instruments is known in practically every Government research laboratory and University in the world, in the nature of testing instruments of his particular invention and design furnished to the British Admiralty, War Office, Air Ministry, General Post Office, H.M. Office of Works; H. M. Stationery Office; National Institute of Medical Research; National Physical Laboratory, and privately to members of the British Astronomical Society; also to the Government and Research Departments of practically every civilised State.

This research body is called THE ASHKIR - JOBSON TRIANION.

Certain aspects connected with the Jobson-B. K. K. Reflectograph were studied, and the "force matter" which manifests in the various mechanical phenomena by which the Reflectograph is operated is now being closely investigated with various rays and instruments, photography, anemometer and vibratory tests, etc.

The hour is yet early in the work of the Trianion. Far-reaching and intensive research work is promised when other urgent work has been sufficiently developed.

So great had been the success of the Reflectograph as the outcome of preparatory work extending over three years that the call for some allied apparatus for world distribution became insistent.

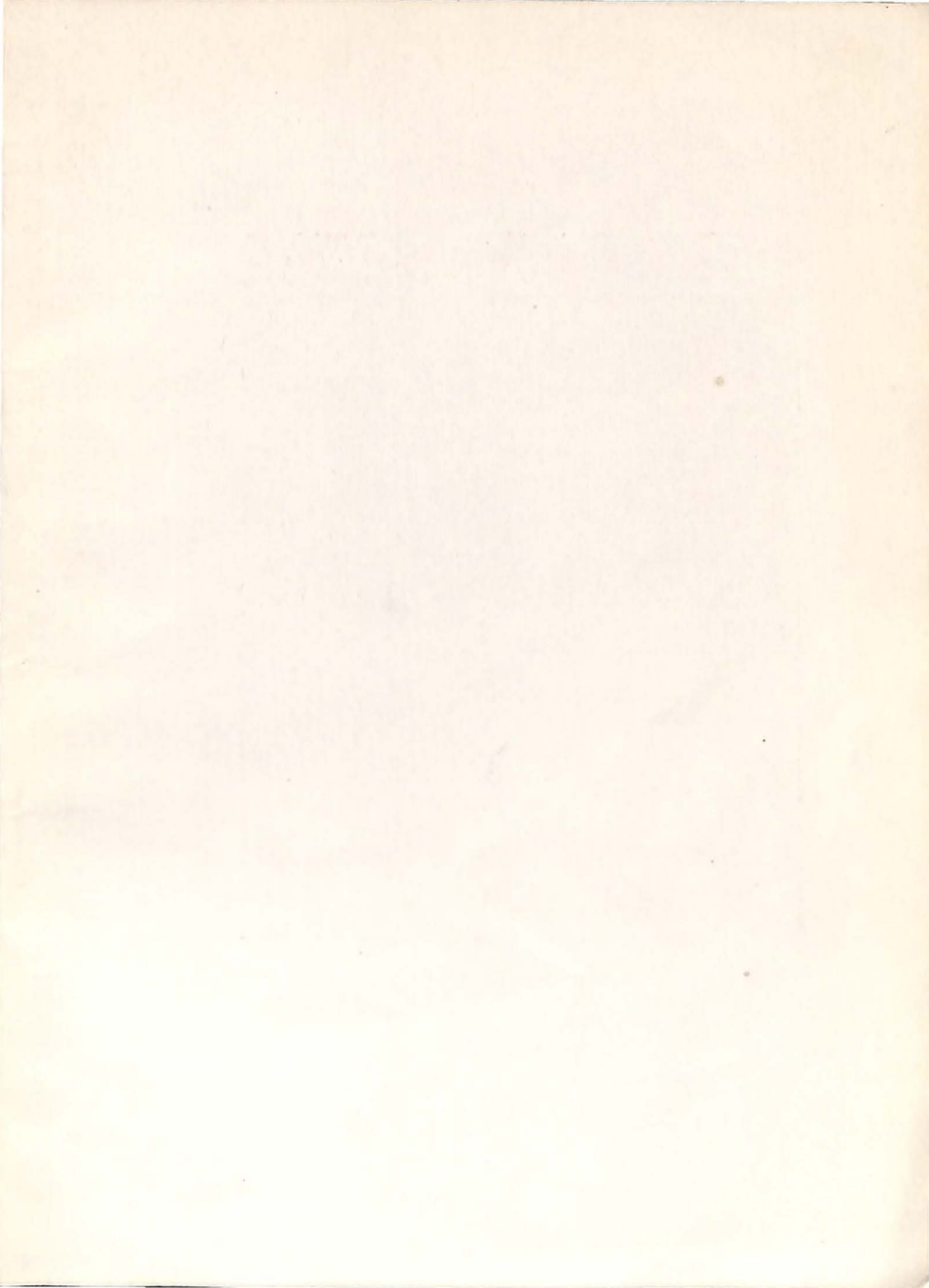
It would, to the successful collaborators in the development work on the Reflectograph, George Jobson and B. K. Kirkby, have been the simplest expedient to make copies of the original Reflectograph—even though of a more portable kind than the original, which is rather bulky.

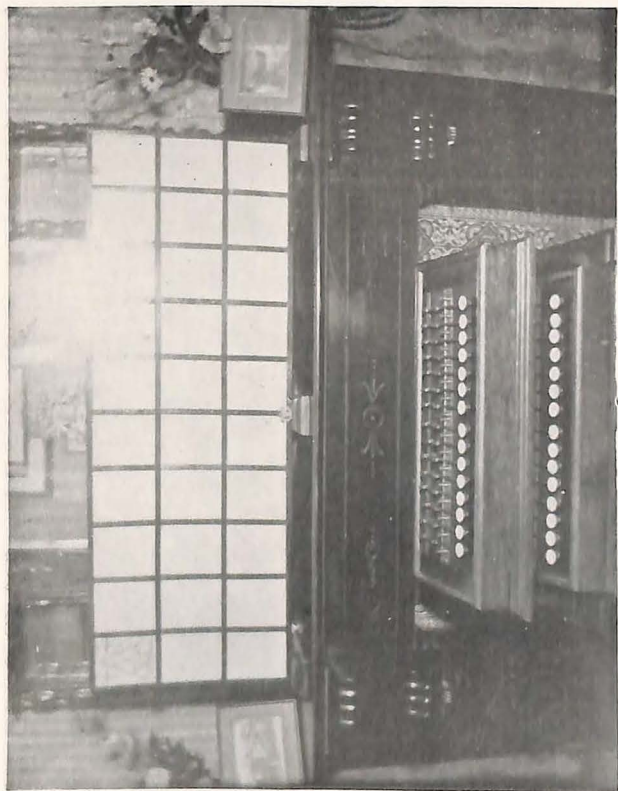
But this was not to be, and details of the present Communigraph were given in trust to Mr. A. J. Ashdown through the control of Mr. Jobson, resulting in an apparatus which has already had a very successful advent, and for which is foretold distribution which will be world-wide, for, instead of being operated by a psychic rod forming the materialised hand (which entails a powerful physical medium in trance condition) the Communigraph is worked by an invisible force drawn from the members of any circle of ordinary sitters gathered round in reverence and earnest seeking, none of whom need have outstanding psychic power of mediumship.

The Ashkir-Jobson Trianion invites application for associate membership in any part of the world, and associates who are appointed will be kept in close touch with activities in a bi-monthly (or more frequent, if special information comes to light) circular from headquarters.

Each is supplied with one of the special emblems, and is entitled to purchase from the Trianion or its licensees the Ashkir-Jobson Communigraph, and such other special instruments developed in the Trianion laboratories as are not available to outside persons or centres.

These instruments are furnished with little profit to the Trianion, which is not a trading concern, though it possesses and controls valuable fundamental patents placed in its trust, and has extended a sole licence to a large London firm of engineers to manufacture and sell its products. The subscription made by the associate branches on enrolment is for the support of the necessary work of the Guild required on the instruments after they leave the workshops and before they are consecrated to the service of higher communication. As an example of this—each Ashkir-Jobson Communigraph as it comes raw from the manufacturer is taken into the Beacon sanctum where it is consecrated, and special sittings are commenced by the Wardens and their assistants to ascertain the identity of the spirit operator (frequently chosen by spirit guides from relatives or special friends of members of the branch who will use it), and to help in the training of the operator, so that the Communigraph reaches its destination ready for the sittings, the chosen operator having already some knowledge of its working. This preparatory work frequently takes several weeks of earnest application and trial.





THE REFLECTOGRAPH.

THE JOBSON B.K.K. REFLECTOGRAPH

“COMMUNICATION with the so-called dead”: how glibly the words roll from the tongue—yet what an expansion of human knowledge is implied. It is a branch of human exploration against which the boon of wireless telegraphy and the much-vaunted claims of television (which are merely the logical evolution of natural laws of physics) sink into non-importance.

There is no “sub-conscious element” with the Reflectograph; no validity in the feeble time-worn excuses of the pseudo-scientific or dogmatic blind sceptic. The Reflectograph is an instrument which is operated from the Beyond, and spells the spirit messages letter by letter when they are transmitted from the keyboard to the large alphabetical squares which light up clearly in view of all the sitters.

No earthly finger touches the keys, and yet fingers do touch them!—fingers of a form of “force-matter” which at present can only be conceived by the metaphysician; vibrant with life—of clear form—visible—and yet of structure and possessing energy of a character so far completely beyond the ken of our scientists and physicists.

The keyboard, or manual, of The Reflectograph is placed immediately in front of the cabinet in which, securely bound hands and feet, is seated the medium (Mrs. Singleton) in deep trance.

After the opening hymn on the gramophone and invocation by Mr. Kirkby, there is a pause during which the spirit guides are building up the power, and the materialised hand of Ethel, the spirit operator of The Reflectograph, is forming. This hand plays over the keys and, after a few trial letters, the bell controlled by one of the keys rings out to signify that a start is being made.

Then, under the dictation of the spirit communicating, the keys are pressed letter by letter at a rapid rate, and these close the electrical contacts and light up the letters on a large screen, placed against the wall away from the cabinet and in clear view of all the sitters.

The bell rings between each complete word, and at the end of each message the blue star on the screen lights up to indicate that that particular message is finished, and that interlocation and conversation with the sender can be carried on.

In the Reflectograph is proof complete and irrevocable of the reality of psychic phenomena. With it comes the proof of human survival; nay, more; proof of a great inspiring knowledge:—that when those who have lived active useful lives “pass over,” they are able to continue the work and ministry they love in the limitless breadth and length of learning and opportunity revealed in the Beyond.

To those who wish to prove the reality of the Life Beyond, with all its great consolation, and lofty ethical value on human conduct and life, a visit to the laboratories where the Reflectograph is demonstrated is nothing less than a duty.

As for the “honest sceptic,” he is on dangerous ground when he criticises, in future, without having seen this work.

To sympathetic earnest investigators is presented three forms of psychic phenomena:—

- (a) Spirit messages on the Reflectograph from friends or relatives—in the discretion of the guides.
- (b) An actual view of the materialised hand of Ethel; the spirit operator, and gallant little worker.
- (c) A spoken message by one of the guides (in many instances from George Jobson himself) to the sitters, through Mrs. Singleton in trance.

In ordinary sittings the truth and inspiration which the Reflectograph gives has a value against which the contribution charged appears ridiculous and paltry. What price in money can adequately set against Conviction in this most important knowledge in the world?

It may, however, be mentioned for those investigators who like to carry out special tests in their own way, that these are not debarred as long as *it is explained clearly beforehand* what the tests are to be, and the sanction of the spirit guides is obtained. In the event of these special test conditions being carried through with success, the investigators must sign a statement indicating what the conditions were—and their satisfactory fulfilment.

Furthermore, it is within the right of the wardens to charge such a contribution to the carrying on of the work for these special tests as will test also the bona fides of these hypercritical enquirers.

THE ASHKIR-JOBSON COMMUNIGRAPH.

THE Ashkir-Jobson Communigraph is a circular table with a large chamber lying under its surface containing the important mechanical units.

The chief parts of the Communigraph are the glass screen with normally invisible letters, which shine out successively in a deep red glow when contact is made by means of a pendulum ball pressing against studs embedded in a circular table called the dias. This ball is suspended from a rotating counterbalanced arm. Its pivoted stem has an extremely free working but limited movement, so that when the ball is rotated round the dias until it is directly over the desired letter-contact (or stud) it is moved downwards, and completes the electrical circuit for illuminating the letter, thus spelling out the message word by word. A panel in the centre of the screen can be lighted from a switch under the surface of the table, for purposes explained later.

There are thirty-one contacts round the dias consisting of the full letters of the alphabet with the additional signs; "yes," "no," interrogation, star (for indicating that a word is finished) and the bell which rings to signal the commencement and finishing of a complete communication.

The most vital and intrinsic part of the Ashkir-Jobson Communigraph is the Vibrator or "Soul" which is dealt with fully later on. This vibrator also acts as the time measurer, giving signals every 45 seconds when the central panel light is on, and every $37\frac{1}{2}$ minutes during the sitting. In order that the sudden buzzer note shall not startle the sitters the central panel can be arranged to light up just before the signal sound—and extinguished immediately afterwards.

The Ashkir-Jobson Communigraph is quite unlike any other instrument assembly or machine, for whereas they work on ordinary mechanical principles, such are only of minor importance in this—as in all spirit communicators. The apparatus can no more give out helpful communications than could a typewriter if it had no human operating part or master mind inditing its messages.

Training and service of the spirit operator entails such loving selfless effort and co-operation on the part of helpers in the Beyond, that successful message-work must have a sympathetic attitude from those who sit. This is imperative to the ultimate working of the organised whole—i.e., sitters, guides, controls and instrument.

The Ashkir-Jobson Communigraph is supplied only to Certified Branches of the Ashkir-Jobson Trianion.

THE ASHKIR-JOBSON VIBRATOR.

VIBRATION;—the breath of life in the sacred link which binds the two worlds. To music is commonly attributed a great psychological influence on human emotion. In those even of coarsened nature, the pealing of the church bell—the strains of a long forgotten hymn—a patriotic song will be sufficient to stir up slumbering powers of noble thinking and lofty inspirations.

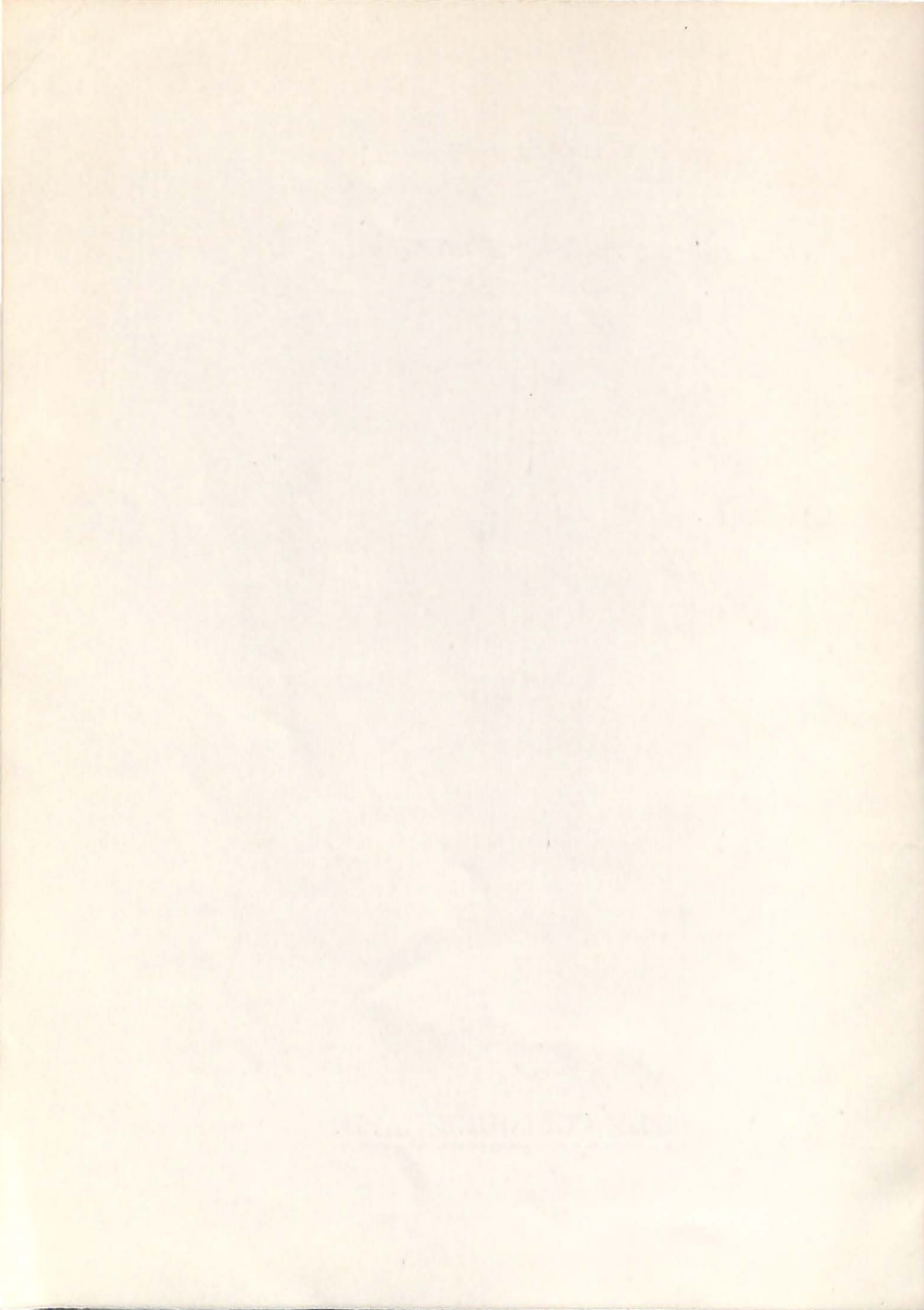
But what is its value in psychic work? Is it purely a matter of psychological influence? Singing and the playing of gramophone records have been considered a valuable factor in all circles sitting for phenomena; sometimes giving benefit,—sometimes causing detriment to the work, for harmony must dwell with the sitters too, and this cannot be present if anyone is jarred by unwelcomed airs, or what they consider uncongenial music.

The Ashkir-Jobson Trianion has been endowed with unique opportunities for research in this regard. Tests were made in many ways, and then came discoveries which bid fair to have the greatest influence on psychic development. The result of these researches by the Trianion, taken in order, were:—

1. That musical sound sets up oscillations which could seemingly be transformed in some peculiar way beneficial to the production of the psychic "force matter," as we might call it.
2. That only certain parts of the musical context are potent. In ordinary singing for instance, the stimulus is intermittent in psychic value, gaps occurring which have to be bridged over.
3. That gramophone and wireless music gives anything but the aesthetic delights to "spirit entities" that it gives to us, to them being only a vibratory disturbance.
4. That harmony so sweet to us, sometimes causes disagreeable reaction to them.
5. That a long sustained note is much more potent,—a discovery which probably accounts for the deep droning monotonous chanting of the priests in Eastern temples.
6. That the sound given off by a tuning fork in constant resonance, is the most powerful musical influence that can be brought to bear, with the single exception of the double-diapason note of a large church organ pipe.



THE COMMUNIGRAPH.



The value of the tuning fork vibration lies apparently in its large air displacement in relation to the small amount of sound emanated. One of frequency of lower "A" gave the note most appreciated.

The furnishing of an "A" tuning fork does not present any great difficulty ; but to keep it ringing?—that is a different story! One of the three members of the Trianion is a trained physicist and inventor whose special work in scientific instruments is used in every part of the world, and he was able to state authoritatively that the only way to keep a tuning fork oscillating was electrically, and it had been shown even this could not be done for much greater frequencies than 50 periods per second.

The "A" tuning fork gives 214 complete beats per second !

Now came proof of that tremendous re-discovered influence which will certainly be an every-day incident in the civilised world of the near future: the power of co-operation between expert workers and scientists *on both sides*. George Jobson, the leader of The Ashkir-Jobson Trianion, was in earth life an acknowledged genius and great inventor of his time; and was able to bring not only his own extended knowledge to bear, but the great knowledge of those masters in this branch of physics with whom he could link up on his side.

Under his control, Mr. Ashdown was guided to an amazing solution of the tuning fork difficulty, the outcome of which is the Ashkir-Jobson Vibrator. This vibrator forms the crucial factor in The New Communigraph, but permission has been given to distribute it, as a separate unit, to those centres which are sitting for ordinary development, materialisations, trumpet circles, etc.

The fork is set into oscillation by winding up a clockwork mechanism, and tuning in by the controlling handle. The vibrator then sends out sonorous sustained vibration of great power but with little sound, thus causing strong waves to be generated into the surrounding atmosphere for about 2 or 3 hours.

An extremely interesting point is the extraordinary accuracy with which the mechanism keeps the fork oscillating. It makes some three millions of beats in one winding, and if it misses but one, what is called the "detent" fouls the dividing bars, bringing the whole mechanism to a dead stop. It follows that the clockwork which gives to the fork its impulses receives from it, in turn, *absolute control and perfect time registration.*

This extreme accuracy in timing is taken advantage of in a very special way. It is well-known that one difficulty in sitting in circles is to measure the time. This the vibrator does for the sitters. At definite intervals it gives out a clear sound signal to the circle, by which the leader is able to judge how long the sitting has continued. A deep red light first appears so that the members of the circle shall not be alarmed by the suddenness of the sound. Hence complete equanimity is preserved.

The technical value of the vibrator is best explained by quoting George Jobson's words at a recent test sitting:—

"Imagine a mist," he says, "rising over a lake, or even a cloud of steam; the mist of the various mental temperaments of the sitters. The vibrator is like a nozzle forcing a blast of compressed air into the mist. It makes a hole, and it is through that hole that we approach. This vibrator gives just the vibration we want, and there is another advantage: that there are many sitters who could not endure the singing and gramophone music common in most circles, and yet are temperamentally unsuited to sitting in complete silence for an hour or more. The vibrator will be very valuable, also, for direct-voice and every kind of seance which is held."

The vibrations set up by the Ashkir-Jobson Vibrator have been described as "carrier waves," and can be somewhat likened to a warp of coarse threads on which the weft of delicate psychic vibrations can be woven.

The directions for using the Vibrator are quite simple, as detailed below:—

1. Wind up the machine fully with key provided.
2. Turn back knob at side until instrument starts to run; then in forward direction carefully, little by little until a whirring sound is heard showing that the detent is entering.
3. Now *most gently* continue to turn this control in extremely small fractions at a time until suddenly the whirring gives place to a humming sound when the correct vibration is set up.
4. Giving this a little time to settle down,—turn the knob back a small fraction. If too far, the sound ceases, and the "bringing in" process has to be repeated as detailed in notes 2 and 3.

DIRECTIONS FOR USING THE COMMUNIGRAPH.

HOW shall it be possible to give *Directions* for sitting round the ASHKIR-JOBSON COMMUNIGRAPH? They would first have to be a homily on behaviour and conduct such as would apply to *all* circles sitting for psychic development and manifestations.

So much depends on the sitters themselves! It is not merely a question of "conditions," but of the right kind of conditions in their everyday lives.

The Communigraph has been produced with exquisite skill; all that craftsmanship and mechanical ingenuity *can* do towards perfection. But it is not a typewriter, a telegraph machine, or a gramophone; it is simply a single factor in one great and holy organisation for bridging the gulf between ourselves incarnate and friends discarnate.

In general—the Communigraph should stand firm and level. Set the beam and its ball by means of the screw to the centre piece under the table screwing up firmly. See that the ball rotates freely with the slightest touch, and, at the same time, that the contact point runs round concentrically over the tops of the metal letters set in the dias, at about one to two millimetres distance.

The leader of the circle should take his place at the head of the table (the opposite side to the Trianion nameplate). He will then have under his hand, in easy reach, the switch placed on the under-side of the table for putting on the centre light. This is used at the commencement and end of the sitting, and for any unusual interruption requiring switching on of a dull light. The controller head of the mechanical vibrator (which requires delicate setting and occasionally slight adjustment during the circle) will also be convenient. This vibrator should be started as explained in the special notes given under that heading.

Other mechanical parts are the electric chimes which give indication that a word is finished, and the "dimmer" (as it is called) which will increase or dim the brightness of the letters according to desire.

Do not allow unauthorised persons to interfere with the Communigraph in any way—nor stand any object (unless it be a light flower vase) on its surface. It should be regarded in the same way as a dedicated vessel, and treated reverently.

The table has adjustable screw castors for setting it exactly level, and care should be taken that it does not rock.

For the purpose of judging the duration of each circle, the vibrator when working gives out a short note or "warning" at intervals of $37\frac{1}{2}$ minutes; this gives two in a period of one hour and a quarter, which is considered a suitable time for each sitting, although this time can be extended to three "warnings" at the discretion of the leader, particularly at the commencement. During the time the panel light is on, however, these warnings will be sounded each 40 seconds, as referred to earlier, acting also as a reminder if the panel has inadvertently been left switched on.

The interior of the vibrator and the electric chimes should not be interfered with by any unqualified person. Both are made removable, and can be returned for adjustment if operating unsatisfactorily. The makers work under our secret directions, and will not assume responsibility if any part has been tampered with.

The sitters should place themselves—in the discretion of the guides—positive and negative as usual with table phenomena.

None but well-balanced sincere persons should be invited into the circles; those only who will maintain sympathy, restraint, and implicit obedience to the circle leader. Any highly sceptical, supercilious, exacting persons—or those under the influence of excessive emotion—should not be invited to take part in these sittings.

Do not attach importance to any "tappings" or knocks during the sitting unless they are manifestly of psychic origin, as stray sounds can originate within the Communigraph itself which have no bearing on the legitimate operations in establishing communications.

It is recommended that the special invocation which has to be repeated be written on a piece of thin paper of such size that it can be placed over the red panel; thus the central light can shine through and illuminate the words, making them readable.

Messages should be carefully recorded, as well as all progress and phenomena occurring during each sitting.

All sittings should be made in complete darkness at the commencement, until the power, by repeated sittings, and the establishment of good conditions, is strengthened. Later it will be possible to conduct the sittings in deep-red light, as is done with the Jobson-B. K. K. Reflectograph.

All should sit with hands on knees, palms turned upwards.

It greatly assists in the building up of suitable conditions and environment to have one special room set apart for the work; also to start always in the same way, with the same opening hymn (or gramophone record) and procedure. Music can be indulged in if desired, though the vibrator makes this non-imperative, and many sitters prefer to sit quietly. Light conversation can also be carried on during the period of waiting, but all should carefully refrain from anything in the way of argument or controversy.

Development is very greatly impeded by unpunctuality, and the circle leader should see that his band are ready to start *on the instant*. Also if any member of the circle is consistently unpunctual, irregular in attendance, or shows the least signs of declining interest and zeal (appearing to begrudge time spent in circle), he or she should be ordered by the circle leader to cease attendance altogether, for not only is the effort and time of the other sitters completely wasted by having such members in their midst, but attitude of this kind is both discouraging and insulting to the spirit guides and helpers who set so magnificent an example to us by their great love and willing service.

All standing, the light should be put out, and the central panel of the Communigraph switched on. The vibrator then gives warning time signals every 40 seconds during the special invocation referred to later. After the invocation, and all are seated again, guides and friends can be greeted, and the panel light switched off.

Interruptions by any member of the circle are severely to be deprecated, in their own interests and those of the operator and communicators. Questions should only be put after the star has been shown to indicate that the particular message is finished.

IT is the usual procedure for the spirit "operator" to pass the ball round the contact table first, making one or two practice letters. When ready for sending the first communication, the chime is rung, and the star shown. *All this should be explained aloud to the sitters, guides and helpers on both sides, after the special invocation referred to below.*

The following notes on the Communigraph were dictated by a guide from a high plane to the members of The Ashkir-Jobson Trianon (at their headquarters in London) on the occasion of the dedication of the instrument, and the latter part explains the

procedure which should be carried out faithfully at each circle as directed :—

“You have in your new instrument an exact plan of the great scheme of all life. All is perpetual motion.

“The sound given by the vibrator is the pulsating breath of life working in perfect harmony in the divine scheme of all being. That is why those who are tuned up to these high vibrations will have perfect success, while to the others it will be worthless.

“You have somewhat of a replica in this Communi-graph of the way in which the higher scale of beings sends down its wave lengths to the lower scale of beings; the wave length of Love, Duty and Service.

“Each lettered spot indicated on your instrument represents various planets, all working and revolving the same yesterday, to-day, and forever; the sphere or ball then working round the Grand Centre of all. The power descends to ascend, to reflect and connect all minds from the highest to the lowest, and the lowest to the highest.

“Rest assured all this has been planned by a great architect and master mind, to work in perfect harmony with the power called Life Force.

“Before using the instrument, the sitters must stand round holding their hands with points of fingers of all in contact for three minutes, at a distance of five inches above the table. Then repeat these words all together:—

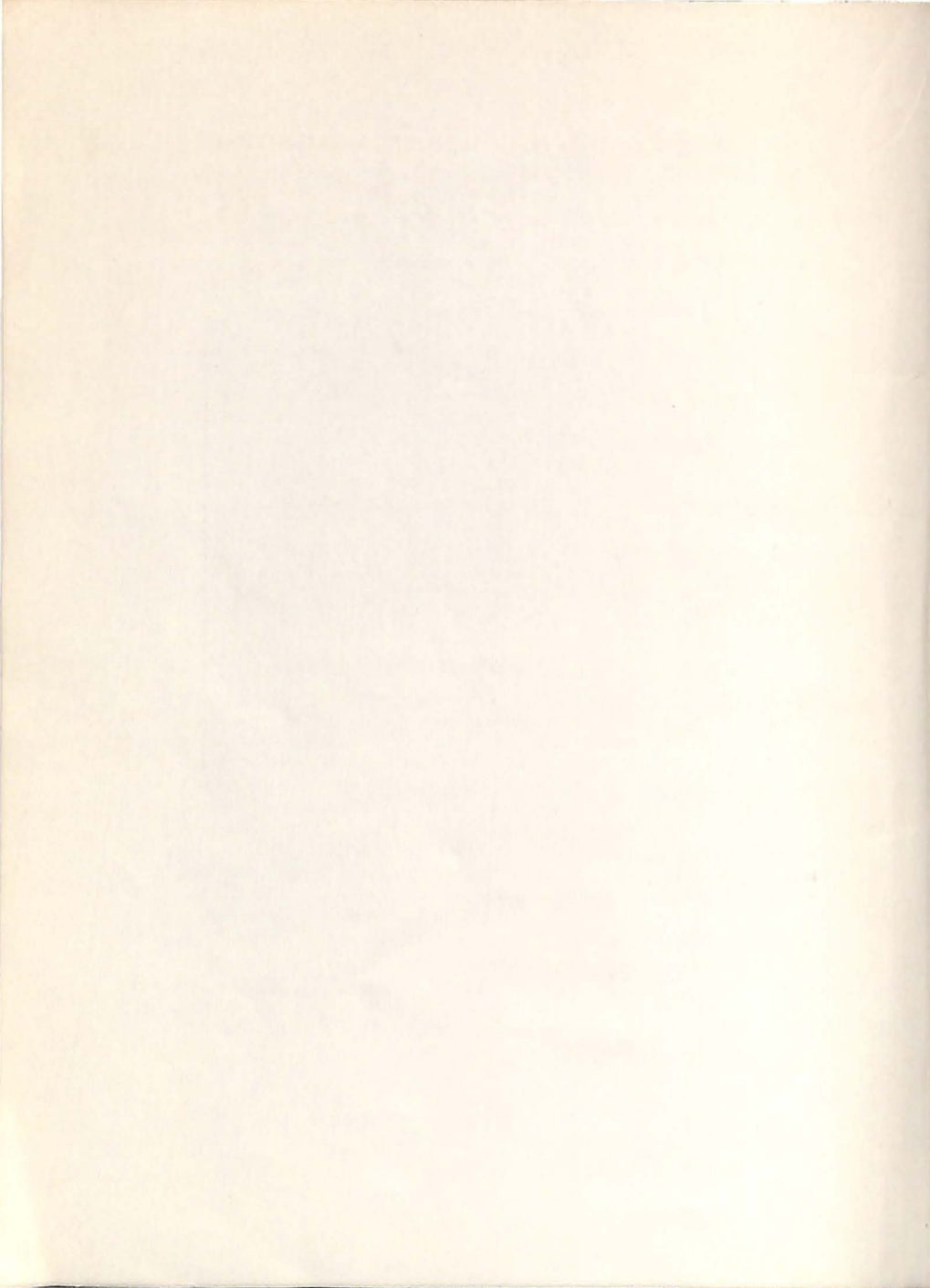
“I AND MY FATHER ARE ONE. MAY THE BREATH OF GOD BREATHE ON THIS WORK, AND SO SET UP THE NECESSARY VIBRATION FORMING THE LINK BETWEEN THOSE WE WISH TO LOVE AND SERVE; TO THE GLORY OF GOD, AND THE ADVANCEMENT OF SPIRITUAL TRUTH.
FOR LOVE'S SAKE. AMEN.”

At the conclusion of the sitting the guides and helpers should be thanked for their co-operation. The centre panel light can then be switched on again, and a closing prayer given by the leader.

After an interval of about one minute the leader can switch on the normal lighting of the room (giving warning to all members to shade their eyes momentarily), and extinguish the centre panel.



THE MECHANICAL VIBRATOR.



THE ASHKIR-JOBSON ILLUMINATED WRITING PAD.

AMONG the minor productions of the Trianon is this useful expedient for taking notes in a darkened room. It is a square of opaque glass set within a hollow frame. Behind the glass and totally enclosed is a tiny red lamp which can be switched on. This is placed on a swivelling arm, and its light is deflected to pass through the opaque glass which forms a writing surface. Paper from a small reel passes over the glass, and on this the message can be written with pen or pencil.

Advantages are that only sufficient light is passed to permit seeing the writing, and the very disturbing influence to the seance arising from using a pocket lamp in a darkened room is avoided; not to mention the difficulty of holding such lamp in position. Further, no shadow is thrown by the pencil or hand, the light coming from underneath.

Another use is that of illuminating hymn sheets, or scrolls containing words which have to be read, the sheets being held over the glass so that the light strikes through.

The block could also be employed in certain instances for the satisfactory illumination of materialisations instead of the luminous slate, and in all cases where other sources of light would prove too harsh.

THE ASHKIR-JOBSON SCRYING GLOBE.

SCRYING (or crystal gazing), though somewhat despised by the erudite, has an unquestionable value in certain aspects of psychic development. Crystals of suitable size which are hewn and finished from the rock require great expertness in craftsmanship and selection of materials, and are very costly, while the cast-glass variety obtainable in novelty shops are useless on account of surface marks and ripples. The Trianon has therefore developed a useful alternative taking the form of a strong clear glass spherical globe of 4" diameter filled with pure distilled water, providing a large crystal at the cost of a small one.

Actually this globe was developed within the Wimbledon laboratory for quite a different purpose. It was revealed that when an enclosed ray of red light is applied at the base of the globe, diffraction over a large area of the spherical surface takes place, and the resulting soft coloured ray is peculiarly suitable for illuminating ectoplasm. The special stand with the red light and battery can also be furnished with the globes if required.

GENERAL NOTES.

THE author of this little booklet has accomplished this part of the task—inadequately, it is true—of explaining the various productions of the Ashkir-Jobson Trianion Guild and a few of its activities.

Regarding its deeper work, the first step to fulfilment has scarcely been taken, and the time has been all too short to lay even the foundation stone of its mighty work, the complete fruition of which has been confidently prophesied by the beloved leader, George Jobson. We cannot progress in this exploration with giant strides, and in this respect we learn humility, and how limited are the powers of human understanding; worthless our erudition.

Each step is pregnant with great possibilities. The value of the work is universal, and, as time goes on, so will new workers be enrolled, and other groups will be able to turn their tributaries into that great flowing river which belongs not alone to the Trianion, nor any other body of workers however great the value of their pioneering efforts; not to the nation, nor to any nation; not to the physical world even,—but to God alone who graduates understanding and knowledge according to man's evolution, and according to the sincerity and meekness of his approach.

Not only has every promise given by our leader been honoured to the full, but the spiritual gifts have been of a magnitude and value impossible to tell, and understood only by those similarly favoured.

After working in secret for some years, the time has come to give to the world the great benefits of this new form of inter-communication: to entrust it to those who will use it in fortitude, sincerity and love; and who in turn will extend its benefits unselfishly to others in the true spirit of service; in fine, those who will faithfully follow out the ideal of that great pioneer, W. T. Stead, in his motto:—

“The union of all who love in the service of all who suffer.”

THE foundations of the old science are shifting, and the structure begins to crack. Man's space and time are proved to be relative notions; the indivisible atom becomes a system; matter a quality of electricity; and—most striking of all—thought becomes tangible and constructive. "Thoughts are things"; that is what the philosopher has said for years,—and a mocking science—chastened by steady erosion of its dogma—is destined to prove it! If the potent thoughts and desires of Man, in his evolution from lowly origin, can build a complete structure and make it so beautiful and fitted to his world, may they not be equally real and effective, after all, in that thing which man has through all ages desired most: *Survival after death*? If thought can evolve from its early crudities God, who is All Living, All Love, All Beneficence, All Power and Wisdom, may it not have created also the beautiful philosophical heaven for the Christian, the happy hunting ground for the Redskin, Valhalla for the Viking rover even, or whatever eternal bliss is yearned for?

But it is usual to think these things the reverse way round: to contemplate a Mind possessing Supreme Power; magnificent; exalted beyond man's contemplation and praise: one who keeps the wheels grinding slowly, but grinding exceedingly small.

As I write these words—a storm rages; a spectacle so grand and awesome as to claim the most earnest consideration. Peal after peal of thunder causes man-constructed walls to quiver and reverberate. Yet we who are no longer dominated by those conditions under which ignorance thrived and superstition triumphed know that the tempest which has terrorised ancient and barbaric peoples is actually petty and local; is a process in Nature, not sent to punish the sins of man, but to act beneficently, and clear vapours in the air we are in the necessity of breathing; a process whose scientific explanation forms a platitude for our school children.

But it is the law of God; and His law too, that we His children should have understanding to make us grow up. To develop, even, our immature notions of Him; and while we may never completely fathom His mysteries, we can rest more satisfied in admiration of their harmonious catenation, and thus beget our deeper knowledge of His Infinite Power and Immanence in whatever way we have been taught to interpret it. We learn slowly that He belongs to no set creed, all we His creatures being one with Him and He with us.

Nathless, in becoming wiser, let us not be too ignorant to perceive our own insignificance, but at all times acknowledge our incapacity, and acquire a confidence in Him who will send us happiness and knowledge and good sufficient for our present condition, and all creation, until the spheres shall cease to roll, and the defined periods of time be lost in eternity. Let us ever lay to heart the lesson given us by truly great scientists, and able leaders, who have not been ashamed to confess how little they know of His Laws. No doubt it is for the wisest reasons that God has concealed from our penetration as yet many great mysteries such as the immediate connexion between matter and mind.

How incongruous are some attempts of self-styled investigators: imposing their special tests! How little they understand this great truism: that if we would find, we must seek diligently, *and humbly*. The spirit must come down to our level; we cannot go up to his. Could we have gauged the artistic ability of Rembrandt by asking him to tar a gatepost, or judge the incomparable Shakespeare on the standard of doggerel advertising a pill? Critics of this type, rather than misuse their great talents, might well pray that there should be taken from them their intellectual uncertainty, and to them be given again for a season that simple faith of a child; the willing receptive mind even, and pure heart that seeks to glorify the Father of mercy and loving kindness; for an upright man who, however unlettered and deficient in learning, finds cause to bless the Creator in his works, is wiser than the eminent scientist or philosopher who is so intent on explaining and investigating those facts of nature which lie just below the surface that he loses sight of real knowledge which is humanity's most rare and precious birthright.

The period of our time here is short. Contracted is the scientific mind which cannot rise above the outward and visible signs, and take a higher flight beyond its confines. For in the great access of power this brings, combined with that learning for which some of these investigators have become deservedly renowned, they might grow to know what the united intellect of centuries has never yet discovered. As it is, those who try to unravel the mystery of psychic phenomena with the attitude of a detective exposing a misdemeanour are brought to a sudden realisation of their own ignorance of spirit forces. Should, for instance, a net be placed around a materialising medium; such barrier is one in our scale of relationships and understanding only, and not necessarily an obstacle to phenomena. Let it, peradventure, be placed there to "show up" the medium,

then assuredly has a terrible barrier been erected, by the mental state of narrow hostility and ignorance, more potent than a foot of armour plate.

Nor are many prominent Spiritualists, who have long been looked up to in the Movement, themselves without blame. On the one hand, we see the leaders ever touting for scientific recognition; on the other,—vain researchers are to be found ignoring the lessons of history; perpetrating the same mistakes that have been made before, and asserting for truth discoveries which are only within the probability of conjecture.

The true researcher in any branch of learning can remain meek and humble and still cultivate the power of the intellect. By maintaining a standard of restraint and sweet reasonableness, we render our gifts more acceptable to Him, and ourselves more amiable to our fellow creatures; and as our present knowledge is both transitory and imperfect, let us not make it our chief object, but seek for the living wisdom that shall instruct us in His paths.

Like the great leader of the Trianion, Mr. George Jobson—we may arrive unexpectedly at the end of this earthly journey; right in the midst of a thousand schemes and projects—perhaps on the eve of some important transaction—the cold hand of death might press on our earthly eyelids. What hope have we then in modern thought unless it be that glorious hope of continuity of life given by religious dispensation? Then are we able courageously to contemplate this image of death from which we gain essential advantages, and are able to receive the messenger without dread, while finding those doctrines in our earthly pilgrimage which are a consolation to us in misfortune,—a friend and faithful councillor in prosperity, and a shield against every temptation.

Let us not be uncaring and indifferent, but often in our busy lives find time to reflect on our wise and merciful creator, and while rejoicing in the blessings of life—ever bear in mind the source from which they flow. From time to time also, we derive strength in contemplating the soul, whose desires cannot rest short of Eternity, when it shall know more of the Everlasting God. Let us, too, live that our names shall be revered when living, and, when our earthly toil is ended, our presence shall again be welcomed and blessed in the higher ministry ensured to us.

The midnight darkness yields to the silvery light of the moon, which in turn will be lost in the glory of the morning sun.

And if now we can admire the greatness of God when we know so small a part of His Works, thus seeing the superintending providence which loves us in the degree in which we love one another, how greatly shall we be able to adore Him by more fully penetrating into his secrets.

Nor let us cease to heed the great truth that, by again dispensing to less fortunate beings those benefits which the goodness of God has enabled us to obtain, we render our highest symbol of gratitude for what superior perfection we possess, and if we are neither able nor fortunate enough to discover some new truth, let us at least attempt to make all those brethren within our circle of influence more happy and contented by exerting ourselves in their welfare.

The day of narrow creeds and bigotry is passing away; with it, also, that terrible storm cloud of empty "materialism." As surely as we know that the galaxy was not made in six days, so has man's deeper understanding taught him that nothing is effected by blind chance; nor in fortuitous events can there be the order, constancy and control shown in the works of nature.

All things progress! Is not this continual change the sign by which we know that the present world is not the abode for which we are destined?

Man was made to stand erect, with head held high above the earth, and nothing can subdue him. With the knowledge yet to be given to our children as a heritage in the new dawn, thoughts of death can never destroy his refined pleasures, nor impede his useful efficiency; for he will know that when the last sleep comes, it is merely the quitting of a world where everything is perishable for one where all leads up to eternal glory. Naturally will man always experience moments of doubt and sorrow in this veil of tears; but there, grief will be no more, and, on the testimony of those who have communicated from the other side, will peace, order, beauty and justice render the future abode more happy than we can now conceive to be possible, in this world of boundless progress.

No weakness will detain, no earthly obstacle will impede us on our flight upwards—ever upwards. Meanwhile we can contemplate that One, Eternal and Omniscient, who established the foundations of the universe with wisdom,—yet is ever nigh unto us.

PRAYER.

Thou art everywhere present, O eternal God; yes, Thou art here and Thou art afar off. Thy Presence fills all the mighty universe. How insignificant are we thy children!

To Thee, Eternal Spirit, a million suns are as the spume of a wave in the great sea of creation; a million years but an evening gone,—and the starry heavens in Thy sight as a falling dew-drop.

We, Thy children, made in Thine image, are permitted to see Thy boundless wisdom and immeasurable goodness, and by the special knowledge it has pleased Thee to give us—to dwell with rapture upon the certainty of a future life.

Inspire in us the desire to apply ourselves diligently as humble instruments in the fulfilment of Thy great designs. Strengthen us that we may each be ready, as the men of old, to suffer for the faith that is in us.

And in the little part to which Thou hast seen fit to appoint us, let not our pride demand a blessing, but help us to render Thee glad service without question of result.

Teach us to understand how great is our privilege to strive with Thee; even to strive and to appear to fail,—for in our greater consciousness we know that the seed, pressing up in darkness, shall find the light, and bear fruit in due season.

As did the martyrs of old, dear Father, teach us to pray:—

*“In darkness or light, in joy or pain:
God give us strength to suffer—and attain.”*

And in our day by striving, the more enlightened we become: the more gifted to penetrate further into the mysteries of Thy Wisdom, and exalt our knowledge of Thy Majesty and Power.

Grant that all mankind may, in Thy good time, be alive to manifest the ecstasy of Thy Love which is the inheritance of us all, and thus in the Living Fountain of Joy and Excellence our peace may be perfect.

AMEN.

Ashkir



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