

## Behind the Scenes In Recording Studio

By Van Phillips, in Britannia and Eve (November, 1931)

The gramophone's faithful reproduction of music no longer seems a marvel. Records of different kinds are so easily obtainable that we have come to accept them as commonplace—like bread or matches. Yet there is a most fascinating industry behind the recording of a singer, or of the music of a mighty orchestra.

In the recording rooms of the larger companies there are three or four separate studios, in all of which recording of different kinds may be going on simultaneously. Each company has the exclusive use of one or more concert halls, for the recording of large orchestral or choral works. The working day is usually made up of two sessions of three hours, one in the morning and the other in the afternoon. A privileged visitor may see in one day a half dozen of the most famous artists under the most informal and interesting working conditions.

The Columbia Studios in Westminster, London, are among the largest. They are situated in what appears to be an ordinary office building, but which is quite different on the inside. There one hears strangely disordered and intermingled sounds of music. Over the door of the first studio a red light is glowing. Beneath it is a sign reading:

**Silence. Recording in progress. Do not enter while light is on.**

When the light goes on, the visitor may enter through the door of heavy swinging doors. The room is bare except for a grand piano, a microphone, and eight or ten chairs. There are long grey hangings, stretching from ceiling to floor against the walls. These are called "dampers," and may be drawn to give more or less "room tone," as desired. In this first studio two well-known figures are recording, Layton and Johnstone, both famous American songsters and prime favorites among record buyers. There is a third figure present, a man holding open the door of the little recording room at the far side of the studio.

"I'm sorry," he says. "We'll have to have one more of that Chipped wax." This means that a flaw has been found in the surface of the wax after recording, although it could not be seen before. It is useless to send it to the factory for production purposes, however good the performance of the artists may have been.

"Well, can you beat that," says Johnston. "The best one this morning, too!"

"Let's hear it anyway," says Layton. "The playback might give us some ideas."

The recording room walls are crowded with mazes of electrical apparatus and wires. The recording operator has a large disc of what appears to be yellow candy. It is larger in circumference than a record, and about an inch and a half in thickness.

"There's the chip—see?" and the operator points to an almost invisible pinpoint on the wax. Irreverently the operator jabs two small files in the grooved surface.

"The last note was a little too heavy, Mr. Johnstone," he says, "the high one, and the piano was a little too loud in your solo, Mr. Layton."

He can tell simply by looking at the grooves whether there are any dangerous places—that is, places that will "blast" in playing the finished record. A recording operator of long experience can even distinguish between various kinds of music—piano, orchestral, vocal, etc.—by the appearance of the grooves. As he plays the newly made record over a lock knocking is heard as the needle passes over the first of the small holes which he made. Layton and Johnstone look significantly at each other, realizing that this and the next hole represent the places where the piano was too loud and the last note too high.

Upstairs in the next studio the visitor comes across a fine, solid fanfare of brass. No warning sign is up. Evidently this is a rehearsal.

The room is large and high. A well-known and popular dance orchestra is preparing to record a number. They play different parts over and over again until the conductor considers the number sufficiently well done to record. A buzzer sounds—one long ("Ready?") two short ("Get set!"), and then a red flashes ("Go!")—and the band starts. When the number is finished perfect silence is maintained until a final buzz or buzzer sounds. There are three separate microphones—one in front of the orchestra, one at the piano, and one before the chorus. The studio manager very carefully adjusts each one so as to get the proper balance of sound required to mix the principal musical components on the record.

Records are made of successful shows at the theatres. Many of the London theatres have proved to be excellent studios. But in spite of the fact that theatre recording has become an accepted thing, it always seems strange to see famous theatrical stars singing away on the stage in an empty theatre—not to be crowded with a little black box on a pedestal.

Electricity has brought almost limitless possibilities into the field of recording outside the studio. Animals at the Zoo, New Year's Eve at St. Paul's, Beatrice Harrison and her famous nightingales, the Trooping of the Colours—all these have been unobtainable by the studio.

Today any music, speech or sound acoustic (or "horn") recording of six or seven years ago.

It is not content with just contrasting trim, so chooses a plaided woolen in red and brown mixture for its waistcoat bodice. The skirt is plain matching shade brown woolen.

It's just as snappy as can be, and so smartly appropriate for the football games.

Style No. 3337 may be had in sizes 14, 16, 18, 20 years, 36 and 38 inches bust. Size 16 requires 2 1/4 yards of 35-inch material for skirt with 2 1/4 yards of 35-inch material for waist.

Brown diagonal woolen skirt is stunning with the waistcoat of almond green woolen with the revers and belt made of the brown woolen.

In dark green monotone tweed, Spanish tile sheer woolen and with the skirt of black and the blouse of vivid green woolen it's most attractive.

It's so wearable and so easily fashioned and you'll love it.

HOW TO ORDER PATTERNS. Write your name and address plainly, giving number and size of such patterns as you want. Enclose 30c in stamps or coin (coin preferred); wrap it carefully for each number, and address your order to Wilson Pattern Service, 73 West Adelaide St., Toronto.

Warnings in Esperanto. Cannes, France—Cannes has introduced a novelty for motorists. New signs recently erected in the town are printed in Esperanto as well as in French. They often work out a good deal longer than the old French notices did. For example, the motorist is warned to dim his headlights both by "pharens interdi" and "malpermesita lanternoj."

Fish Demand Good. The Canadian fresh fish market has been fairly satisfactory and demand from the United States is good. Exporters in every line are endeavoring to reduce stocks wherever possible regardless of prices prevailing.

Friction Magnetizes Topaz. Heat or friction will render a true topaz electric. It will then, like amber, readily pick up small bits of paper.—Gas Logic.

## What New York Is Wearing

BY ANNEBELLE WORTHINGTON

Illustrated Dressmaking Lesson Furnished With Every Pattern.



3337

Here's a jaunty dress for the college girl.

It is not content with just contrasting trim, so chooses a plaided woolen in red and brown mixture for its waistcoat bodice. The skirt is plain matching shade brown woolen.

It's just as snappy as can be, and so smartly appropriate for the football games.

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## Sunday School Lesson

January 17. Lesson III—Jesus and Nicodemus—John 3: 1-16. Golden Text—God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.—John 3: 16.

ANALYSIS  
I. A SATISFIED SEEKER, 3: 1, 2.  
II. AN UNHEARD-OF CONDITION, 3: 3-12.  
III. GOD'S GIFT FOR ALL, 3: 13-17.  
IV. HOW CHRIST JUDGES MEN, 3: 18-21.

INTRODUCTION—Jesus' first visit to Jerusalem created something of a sensation. Many "believed" on his name (2: 23), that is, believed that he was the Messiah, without any moral change. Jesus placed little confidence in them, 2: 24. In the case of one of them, however, he made an exception. I. A SATISFIED SEEKER, 3: 1, 2. Nicodemus, a member of the Sanhedrin, is taken as an example of that imperfect faith. He knew about Jesus. The tremendous influence and the personality of the young preacher had perhaps because he did not wish to hope of persuading him to give up his revolutionary theories and associate himself with the regularly organized channels of religion. He would be less dangerous there. So the Roman Catholics thought about Francis of Assisi. Nicodemus was not the "anxious enquirer." He came to discover whether he could come to some understanding with this popular Pharisee which would keep the Pharisees still in their loved position of religious leadership.

He came to Jesus by night (v. 2) that he might be less conspicuous. He was perhaps because he did not wish to compromise either himself or his brother Pharisees until he was sure of this new movement. He began with a diplomatic, if somewhat, patronizing speech. He has been accused of cowardice, but surely, unfairly. If it was by night that he came, at least he came to learn for himself. It is true that he feared Jesus without expressing any personal interest in him, but he defended him. He was satisfied with his own religion, but he was open-minded enough to seek further knowledge.

II. AN UNHEARD-OF CONDITION, 3: 3-12. Jesus never wasted his time on sham. With Nicodemus he went at once to the heart of the matter, and his associates were concerned about this new preacher's possible connection with the Messianic kingdom. Their own fitness for that kingdom was at stake. They were not orthodox children of Abraham? They connected Jesus with the kingdom because they saw external things. The truth of his utterances had not gripped them.

Jesus shattered this complacency with one sentence, "Except a man be born again he cannot see the kingdom of God," v. 3. As mere physical birth does not grant a new Canadian citizenship, neither did his Jewish birth make Nicodemus a member of the new kingdom. A spiritual as well as a physical qualification was necessary. To be a member of the kingdom of love and brotherhood, one had to be loving and brotherly. The Pharisees' religion was not love, but law. Jesus in speaking of a new birth, borrowed his figure from the religious and political language of his day. A pagan, upon embracing the Jewish religion, was said to be "re-born" in the new faith. The same term was used in the mystery religions which flourished in Ephesus where John was writing his Gospel. To be "born again" is not to experience some magical change; it is to commit ourselves so unreservedly to the Jesus way of living that the spirit that was in him will be in us also, changing our characters and our attitudes. We shall become so different from our old self-considering selves—actually living a new life—that we can be spoken of as having been "re-born," "born from above."

Verses 5 refers to the Pharisees' refusal to submit to John's baptism of repentance. Unrepentant, they are not fit for the Christian brotherhood. Just as the wind is known only by its effects, said Jesus (v. 8), the presence of the Spirit is recognized by the changed character of a man. The persistent incredulity of Nicodemus (v. 12) convinced Jesus that nothing was to be gained by continuing the conversation. John has now finished with Nicodemus, and dismisses him. He goes on with his discourse on God's Gift.

III. GOD'S GIFT FOR ALL, 3: 13-17. Verses 14-17 are probably reflections of the author rather than the words of Jesus. They discuss the very truths which Jesus suggested Nicodemus could not understand. Not for the select few—the Jews—but for all who accept it, is God's gift of salvation provided. The Son of Man, rejected by the Jews, will bring salvation through his sacrifice, vs. 4, 15. For this express purpose did God send his "only begotten"—literally one who is like no other son, v. 6. Eternal life is for "whosoever believeth." "Believeth" here is not an intellectual assent to a creed. It is a personal loyalty and devotion to a person. To be "saved," to "have eternal life," and "to be like Jesus" means the same thing.

IV. HOW CHRIST JUDGES MEN, 3: 18-21. The Jews thought Messiah was coming to punish the unbelievers. But if judgment is not the motive of the Christ's coming, it is the inevitable consequence. His coming compels men to take sides. The stand they take shows them up in their true colors. If our deeds are evil, we shun the light because it shows up our true character. The man who has nothing to hide welcomes the investigation. He who avoids the light thereby proclaims that his deeds are evil.

Buffalo Meat Feature of Many New Menus. Two delicacies have been added to the Canadian New Year menus, and the Mounted Police will benefit from the recent slaughter of 1,500 buffalo under government supervision in Wainwright National Park, where the Canadian Government maintains the largest herd of buffalo in the world, says a recent news item from the Canadian National Railways.

Buffalo tail soup and buffalo steaks graced many a table in Canada on New Year's Day. The Canadian National Railways have distributed thirty cars of buffalo meat to various markets throughout the Dominion. The hides will be used mostly to make coats and rugs for Canada's famous red-coated police force, which still performs yeoman service in the far stretches of the northland, in many cases within the Arctic Circle.

The heads, in many instances, will be sold by the government to clubs, hotels and individual citizens as wall trophies.

The slaughter of the animals was necessary because there is only sufficient pasturage within the park to feed about 6,000 head of buffalo and also in order to maintain the quality of the stock, says the bulletin.

Insist on yourself; never imitate. Your own gift you can present every moment with the accumulative force of a whole life's cultivation; but of the adopted character of another you have only an extemporaneous half-possession.—R. W. Emerson.

## So They Say:

"Children do really hate their parents in their struggle for independence."—George Bernard Shaw.

"Governments will do nothing unless driven by public opinion."—William E. Borah.

"The State should be our servant; we should not be slaves of the State."—Albert Einstein.

"You can't be knightly when they poison gas."—Sinclair Lewis.

"When competition becomes intense, then business runs to the government."—Merle Thorpe.

To own one's own home is a physical expression of individualism, of enterprise, of independence, and of the freedom of spirit.—Herbert Hoover.

"The psychology of a child is more baffling than that of men and women."—A. A. Milne.

"I would not have missed the experience of visiting Russia for a million dollars, but I would not take a million dollars to go back again."—S. L. Rothafel (Rox).  
"The systems of government in use are largely those of the eighteenth century."—John Macfeld.

"Man does not make rules of life and then live according to those rules; he lives and then he makes rules of life."—Clarence Darrow.

"Punishment is not only meant to act as a deterrent to the criminal himself, but as a deterrent to others."—Sir Henry A. McCordie.

To abolish war effectively we must convince, by some means, to lessen the intense economic tension."—William G. McAdoo.

"Capitalism is unable to pay war debts, social relief, profits, dividends and prepare for another war."—George Lansbury.

"Such a thing as a model performance of a play to-day is quite impossible."—George Bernard Shaw.

"One of the contemporary general ideas which are completely false is that human nature changes; that human beings have less feeling, sentiment, whatever you like to call it, than they ever had; that we, all of us, everywhere, are any more material than we ever were."—Hugh Walpole.

"None has yet learned to grow wheat without chaff. For every masterpiece of literature, painting or music produced, miles of paper have been 'wasted.'"—Will H. Hays.

"Never forget that 99 times out of 100 the issue is not between right and wrong, but between right and right."—Sir Arthur W. Lewis.

"To-morrow's brand of civilization is to be built out of the stuff of to-day's youth."—Fannie Hurst.

"Everybody must realize that even the most widely accepted theory, if overstrained, is bound to collapse in practice."—Adolf Hitler.

"They have no white-collar complexities in Russia; what seems important to us is not important to them at all."—J. P. McEvoy.

"There is a sense in which wages may become a dose if they weaken a man's initiative."—Henry Ford.

After a few years it was found that the labor cost of producing cocoons in the United States was too great to make the industry commercially profitable. This information was not obtained, however, until a sharp nurseryman on Long Island had cleaned up a fortune, much of which he lost when the collapse came.

After selling supplies of mulberry trees to nurserymen in other localities, the Long Island man, having accumulated a stock of many thousands, spread the news that there was a shortage in mulberry trees and offered to buy all that were offered at a half dollar each. He bought few at that price, however, as the quotations began soaring, and when the price reached a dollar he began unloading.

In some localities a twig that would take root when planted sold for \$1 and trees a year old were grabbed at \$5 each. Speculators and farmers in Pennsylvania bought \$300,000 worth of mulberry trees in a few days. There was hardly a farmer's home that did not have a grove of mulberry trees. Children were used in feeding the silkworms. The Long Island nurseryman who had made a killing sent an agent to France who paid \$80,000 for a million trees. They reached the United States after the market had broken.

Though the great expectations were not realized, the silk industry got a footing in New England, which made fortunes for many and caused several towns in Connecticut to become prosperous. The names of Corticelli, Belding, McCallum, Cheney and Skinner became known to all users of silk.

Sericulture had been introduced into the United States when they were still colonies, but the silk industry had not been particularly successful and the production of the cocoons was more profitable in China, Japan and other Oriental countries than in America. In colonial times bounties were paid by several localities for the production of the cocoons, but in spite of this encouragement the Orient, because of its cheap labor, practically monopolized the silkworm industry.

Only a foolish man will refuse to laugh at his wife's jokes.

## The Conquest of Space

The Atlantic, in the time of Columbus, was a sea of unknown terrors, extending to the very brink of the ocean, and by the cables that lie beneath it, and through the ether above, we transfer our thoughts and orders from continent to continent almost instantaneously.

We have acquired, as a result, a planetary, instead of a provincial outlook, whole earth is our home. It is but a single step from this, to the acquisition of an interplanetary mind, and an extension of our concept to include the solar system.

If we can grasp standards beyond those merely terrestrial, envision millions, instead of thousands of miles, and appreciate the immensity, but perfect harmonies of the solar system, an understanding of the conquest of space will soon follow. We will perceive then that an interplanetary journey can be achieved through the medium of the same law of physics and chemistry that gave us the airplane and motor car. We will see that a journey to the moon may be planned with the exactitude of an airplane flight around the earth. There is nothing, in short, of the mystic, or the supernatural, in our reaching out to the untrodden heavens.—David Lasser, in "The Conquest of Space."

The Silk Worm Industry In North America

W. B. Holland in the Miami Herald gives an interesting survey of this ever-growing industry. He writes: "Something more than a century ago the United States of America was considerably excited over the tremendous profits believed to be possible in raising silkworms and putting them at their tasks of producing cocoons from which silk could be spun. Congress discussed the subject for some years, and then Richard Rush, Secretary of the Treasury, was authorized to prepare a book telling how to grow and handle silk worms and make them valuable citizens."

Dr. Pascalis in 1830 wrote an article for the American Journal of Science following closely on the publication of the manual prepared by Secretary Rush, which attracted wide attention and started a boom in the cultivation of mulberry trees, which were necessary to enable silkworms to grow and construct the cocoons that were needed if silk were to be manufactured. The whole country went wild on the silk question. Speculation became rife and conditions were much like the California gold rush and the Colorado silver excitement.

Churches took up the study of sericulture and many of them began growing silkworms in order to build new edifices or pay for old ones. One good deacon in New England, at a weekly prayer meeting, expressed gratification that the Lord, "seeing our great need for a church building, has kindly prepared a way for us to get it."

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## MUTT AND JEFF—By BUD FISHER

