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SALT LAKE CITY, - AUGUST 8, 1903.

AN IMPORTANT DECISION.

The decision of Judge Lewis in the habeas corpus cases is reported in another part of this issue of the "News." He denies the petition for the writ, on the ground that the Revised Ordinances of the city, of 1892, were duly passed by the City Council, as shown in the vote overruling the veto of the Mayor. This sets at rest the important question which has been touched upon in these columns, and which occasioned some dubiety and anxiety in the public mind. For it, as claimed by counsel for the petitioners, the revision of 1892 was not legally passed by the council, no end of trouble might arise from the getting aside of proceedings that have been taken under their authority. Judge Lewis has given a clear, concise and rational opinion on that important question, and has shown a judicial mind that is gratifying to his supporters for the position he occupies. The decision is of import to the city and we are glad to see this matter so promptly settled so far, in the public interest. It is probable, however, that the case will be appealed to the supreme court as we intimated yesterday, and there is no doubt that the subject will be thoroughly treated by that tribunal.

THAT BRIGHAM CITY EPISODE.

Several prominent newspapers in different parts of the country have commented upon an alleged condition of affairs in Brigham City, Utah, and taking the reports published in this city as a basis, have discussed gravely on the interference of the "Mormon" Church in business and political affairs. The facts in the case were given in the Deseret News at the time, but the rumors first sent out were those that suited the popular notions about "Mormon" Church domination, and therefore they were preferred, in most instances, to the plain, unvarnished truth.

As we have stated in these columns, the people of Brigham City own a building called the Opera House. The Church is not the owner nor the possessor of the building. It is used for amusement purposes, dancing included. A dispute arose between the managers of the house and the musicians, and some of the latter decided to erect a dancing pavilion and run it themselves, but before doing so asked counsel of the Stake Presidency. After investigating the whole matter, they were advised against their project. However, they proceeded with their design and of course there was a rupture between them and the Stake authorities, and this was magnified and exaggerated out of all due proportions, and the story went out that not only the musicians but a large number of the members of the Church at that place were threatened with excommunication. So much was made out of a very small matter, that the press of the country imagined from dispatches and newspaper articles, that there was a tremendous split in Mormonism, and that the Church was trying to force people to patronize one of its dancing halls.

The whole affair was but of local importance, and of small moment at that, but had to be noticed by the Presidency and High Council of the Stake because of the action of the musicians in seeking their counsel as to this matter. Of course, all the stories about excommunication and compulsion and the rest of it were untrue, and the comments of the press concerning them were absurd. But the whole difficulty, such as it was, has now been settled, and we give the particulars, because of the sensational reports that have been published concerning it. The brethren who figured in the difficulty and who were the chief cause of the controversy, have made satisfaction and the trouble is ended. This will fully appear from the following documents which we are permitted to publish:

"Brigham City, Utah,
August 3, 1903.

"We hereby certify, and confess to all concerned, that our presence at the meetings of the High Council held March 27th, and May 1st, 1903, and the part we took in the deliberations of these meetings would give every impression that we came to these meetings for counsel, and for this reason the High Council and Stake Presidency were fully justified in the action they took and have taken in advising the Latter-day Saints to sustain and honor their decisions. And we hereby express our regrets for the part we have taken in causing misunderstanding and division among the people.

Signed: CHRIS CHRISTENSEN,
"C. O. ANDERSON."

In consideration of the foregoing acknowledgment, the Stake Presidency have issued the following address: "Brigham City, Utah, August 3rd, 1903. To the Latter-day Saints of Box Elder Stake of Zion:

"In view of the statement made and published by Elders Chris Christensen and C. O. Anderson, regarding the summer dancing pavilion matter, we hereby withdraw our objections to the Saints patronizing the pavilion as long as proper decorum and order is

observed in and about said pavilion.
"CHARLES KELLY,
"LUCIUS A. SNOW,
"OLEEN S. STORL,
"Presidents of Stake."

It is too much to expect that the papers which publish the baseless rumors and unjustifiable comments about this little local disturbance will now give the truth of the matter. But they should all understand that the "Mormon" Church has not attempted to interfere with any one's private business and that politics has no connection with the small dispute between the individuals who figured in this affair.

DOES IT EXIST IN UTAH?

The discovery of radium, its properties and effects have been noticed in these columns, and some comments have been made as to the reality of the individualistic particles thrown off by the radiating energy of that metal, in opposition to the notion that by any process they could possibly be reduced to nonentity. We now recur to the subject, not for the purpose of further demonstrating the impossibility of energy proceeding from nothingness or vacuity, but to direct attention to the value of the metal from which radium is obtained, and the probability of its existence within the borders of our State.

Radium is so rare that it commands as much as \$175,000 an ounce in the market, and the supply is unequal to the demand. It is found principally in uranium, and the form in which it is usually obtained is commonly called pitch-blende. That exists usually in veins of gold, silver, iron or granite. Large quantities are seldom obtained. In North Carolina, Connecticut and Colorado pitch-blende occurs, also in some parts of Europe. Uranium has also been found in slag from blast furnaces in some iron works. It may exist in places and substances not yet disclosed.

Radium can be extracted from uranium, only in very small quantities, and hence its enormous value in consideration of its wonderful powers of radiation, which are expected to supersede the X-rays, especially in certain diseases and operations. We are of the opinion that pitch-blende may probably be found in Utah. If so, a very valuable addition will be made to our varied mineral resources, and to their immense wealth.

It may be worth while for our enterprising scientists and mining experts to investigate in this direction. For the production of pitch-blende in quantities, means the increase of radium to an extent which will reduce its cost and so add to the benefits it will accrue to the world. Miners, keep a sharp lookout for pitch-blende!

NEW COMMANDING GENERAL.

After long and distinguished service Lieutenant-General Nelson A. Miles retires, under the operation of the statute, from the command of the army, and is succeeded by Lieutenant-General Samuel H. M. Young, who will be commanding general of the army only until the 15th of the present month, when he will become chief of the general staff of the army, the grade of Lieutenant-general ceasing to be, on that date.

General Young, like General Miles, came up from the ranks and is not a West Pointer. He was born in Pittsburg, Pa., in 1840. In the volunteer service during the Civil war he achieved distinction. He enlisted as a private in company K, Twelfth Pennsylvania Infantry, April 25, 1861, receiving his discharge August 5, same year. September 6 he was made captain in the Fourth Pennsylvania cavalry; a major, September 20, 1862; Lieutenant-colonel, October 1, 1864; colonel, December 29, 1864; brevet brigadier-general, April 9, 1865; honorably mustered out, July 1865. May 1, 1866, he was appointed second lieutenant. Twelfth United States infantry; made captain, Eighth cavalry, July 23; major, Third cavalry, April 2, 1868; Lieutenant-colonel, Fourth cavalry, August 16, 1892; colonel, Third cavalry, June 19, 1897; brigadier-general, January 2, 1900; major-general, February 2, 1901.

In the war with Spain he commanded the Second brigade of the cavalry division of the Fifth corps, operating in Cuba. In 1899 he was detailed to the Philippines, serving there until 1901, when he returned and was assigned to the command of the Department of California. From this position he was relieved and ordered to take the presidency of the war college at Washington.

No greater compliment could be paid an American army officer than that paid General Young in his selection to be chief of staff of the army, under the reorganization law. It is a new departure in this country and the working out of the new system has been entrusted to what are believed to be the ablest men in the army. All look to see the chief cause of the controversy, have made satisfaction and the trouble is ended. This will fully appear from the following documents which we are permitted to publish:

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sixty years ago could have been had for nothing, because deeply covered with sand, is now worth many dollars an acre, and is utilized for vineyards, German and Jewish colonists have planted the finest orchards, and in the neighborhood of their settlements, grain fields are greening the eye of the tourist. Where formerly were only desolation, the Lord always goes with His children, and wherever industry is brought to bear upon the land, His blessings are added, and as a consequence the early and late rains, as the fall and spring showers are called, are descending more copiously and regularly, than during the time when the land was desolate. Railways are now conveying passengers to the principal cities. All this has taken place since the dedication of the land by one of the servants of the Lord. Before that time, hardly anybody thought of the redemption of Palestine. Since that time the redemption has been going on gradually, and is still continuing.

The change that has come to the city of Jerusalem within the last years is representative of what is taking place all over the country. Jerusalem is no longer confined within the ancient walls. It has extended far to the north and west, and now covers an area outside of the walls greater than the area of the old city within. This building activity has also caused some curious changes in topography. The upper Hinnom valley has been filled in, and within the walls the old "Pool of Bethesda" has received similar treatment. One who has seen these changes understands better how in antiquity the Tyrophen and other valleys within the limits of the ancient city were filled up with debris in a similar manner, so that the present walls and houses rest at places on or in rubble over a hundred feet in depth.

The population of Jerusalem today is about double what it was only twelve years ago, the increase being attributable almost entirely to the influx of Jews. It is difficult to ascertain exactly what the population of the city is or how large a part of it is Jewish. Well informed citizens now claim that there are about 100,000 Jews in the city, which would support this estimate. If this figure be correct, then the Jews of Jerusalem are more than twice as numerous as all the other inhabitants, Moslems and Christians, combined.

The Jews outside Jerusalem, Hebron, Tiberias, and Safed, are scattered in agricultural colonies established on the Philistine and Sharon plains, and other places. These colonies are benevolent attempts to provide for the Jewish exiles, and to restore Palestine to the Jews by bringing them back to agriculture and manual labor. The best known and most prosperous of them is Zikron-Jacob at Sammarin, in the foothills of Mount Carmel. This is a foundation of Baron Rothschild, who established it in memory of his father, Jacob.

The Germans of the Temple Colony, Wuttenbergers, in the face of great obstacles, have not only built up settlements at Haifa, Jaffa, and Jerusalem, but are extending their activities and have made a further purchase of a large additional tract of land on the plain of Sharon, north of Lydda.

In this way, the redemption of the country is being accomplished. It would be misleading to say that Palestine now is a country in which milk and honey flow; it is still to a large extent a ruin. But the possibilities are there. And in the hands of industrious laborers, and under a rational government, it will still become one of the most beautiful spots of the Old World.

DIVINE MOTHERHOOD.

The Hindu doctrine of the motherhood of God is explained in a recent book by the Hindu philosopher Swami Abhedananda, of which a few extracts are given in Literary Digest. That doctrine, in one form or another, is common to all the ancient religions. And, curiously enough, even Christianity has not been able to entirely free itself from the idea of a divine female element, for all the Catholic world pays homage to the "Mother of God," thereby investing a woman with divine attributes. Protestantism, it is true, has discarded this idea entirely, and in that respect it coincides with Mohammedanism, thanks to which religion the eastern woman is very much like a serf. But the greater part of Christendom has not been able to emancipate itself from the great truth proclaimed by heart and reason alike: "I've a mother there." The truth may be a very imperfectly understood, but its force is felt nevertheless.

The Hindu author mentioned says the idea of the Yeda is that God is the mother and the father of all, and this is in harmony with the scientific doctrine that traces the universe back to the state of eternal energy. Science, he argues, has disproved the old theory of creation out of nothing through the fiat of an extrac cosmic God, and has shown that something can never come out of nothing. "Science teaches that the universe existed in a potential state in that energy which is not unintelligent, but intelligent. Wherever we cast our eyes either in the external or internal world, we find the expression, not of a fortuitous or accidental combination of matter and mechanical forces, but of regular laws guided by definite purpose. This universe is not a chaos but a cosmos, a harmonious whole. It is not an aimless chain of change which we call evolution, but there is an orderly hidden purpose at every step of evolution. Therefore that energy is intelligent. We may call this self-existent, intelligent, eternal cosmic energy the Mother of the universe. She is the source of infinite forces and infinite phenomena."

All of which seems to us to be another way of expressing the Moslem cosmic philosophy: "And the earth was without form, and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters."

"Concerning the divine mother of the universe, the Big Waa thus proclaims her being and attributes:
"I am the Queen of the universe, the giver of all wealth and fruits of works.

I am intelligent and omniscient. Although I am one, by my powers I appear as a hundred. I cause wars for protecting men. I kill the enemy and bring peace on earth. I stretch out heaven and earth. I have produced the Father. As the wind blows by itself, so I produce all phenomena by my own will. I am independent and responsible to none. I am beyond the sky, beyond the earth. My glory is such a blind heat, universe; such am I by my power."

Our Hindu author claims that the doctrine of a divine mother has had a wonderful influence upon Hindu women. They think of themselves, he says, as part of this mother, and one with her. They therefore look upon all men and women as, in one sense of the word, their own children. For this reason their pure love flows toward all. They have no room for impure thoughts or feelings. He then continues:

"Her (the Hindu woman's) ideal God in human form is her own child. She worships the incarnation of God as her most beloved child. Just as Mary was the mother of Jesus, so the Hindu women in India often look upon themselves as the mother of Krishna, the Hindu Christ, or of Rama, another incarnation. Christian mothers, perhaps, will be able to appreciate this to a certain extent. If a Christian mother thinks that she is Christ's mother and loves Him as she loves her own child, the effect will be wonderful. She will then understand what divine motherhood is. The Hindu thinks this the easiest way for women to attain to the love which makes them unselfish and divine. A mother can sacrifice everything for her child; she naturally loves the child without seeking any return, though there are mothers who do not possess pure, unselfish, motherly love. A true mother, however, loves her child above everything. If such a child be an incarnation of God Himself, how easy it will be for the mother to attain to the highest goal of religion."

There is in all this easily discernible some great truths, echoes, no doubt, from the ancient time when man was "walking with God," though the meaning of it is indistinct and enigmatical. It is easier to comprehend in the light of modern revelations.

A PEACE MAKER.

There seems to be universal satisfaction at the result of the election of pope. Pius X is by all regarded as the cardinal best fitted for the exalted position.

A special Rome dispatch says the new pope, being of peasant origin and democratic traits, is peculiarly well fitted for the papal office at the beginning of the "people's century." No man, we are told, knows the people better than he does, for he has constantly studied them. The dispatch further says:

"Politically as well as religiously, Pius X will preach the gospel of peace. Theoretically he is likely to adhere to the traditional claim of the church in Italy holds to the former papal states; practically he is expected to cultivate relations with the Quirinal that will impose no handicap on the Vatican in seeking the spiritual adhesion of the Italian people. From other governments the new pope is reputed to want nothing but religious liberty. Pius X is said to be a believer in the power of religion to bring about peace. He is persuaded that the promotion of religion belongs to the realm of spiritual affairs. The pope is anxious to be a great missionary pope, yet holds that the winning of the circumference of the church can be successfully accomplished only by strengthening its center. In other words, Pius X is disposed to reinforce the Catholic assault on the heathenism of civilization while moving off fresh forces against the heathenism of savagery."

The cloven breath off proclaims the cloven foot.

One cannot hope to escape the heat by taking to the shady side of life.

Investigation of hoodlums continues at St. Louis. The exonerated may be expected later on.

The beggars of the large cities have formed a trust. The organization hedges description.

A man made suddenly rich becomes a leading citizen simply because he has so many running after him.

Blanche Walsh having secured a divorce has completed her histrionic studies and become a full fledged actress.

It augurs well that the country watched the recent spasms in Wall street and was in no way excited or affected by them.

The story from Colorado that pieces of ice ten inches in length fell during the recent storm there is too good to be true.

One of Massachusetts' crack summer resorts is "Calf Island," a case of one England is Coves. A whale of like mother like daughter.

The Red Cross reformers threaten to carry their troubles to Congress. They should remember that Congress has troubles of its own.

It costs fifty-five million dollars annually to replace the worn-out ties on the railroads of the country. That is quite a tidy sum.

It is rumored that Ambassador Tower will be transferred from Berlin to Paris. In the latter place he could not hope to tower above the Eiffel tower.

In Mississippi Senator Money has been nominated for the United States senate over his competitors. It isn't the first senatorial contest in which money has won.

The petty officers of the receiving ship Columbia refuse to mess with the chief carpenter's mate, a colored man. Do not sailors expect that a tar will be black?

A Chicago labor agitator wants "neutral police." The way to secure them is for the agitators to observe the laws of neutrality and cease to try and stir up strife.

General Miles never appeared to better advantage than in his farewell address to the army. It is a splendid address, a fitting climax to a long, honorable and distinguished career.

"Deliver us from sentimental notions of pity for convicts! Deliver us from the silliness of 'scientific penology,' excess of this stuff produces results like that of Tracy last year, and that of the present affair in California," says the Oregonian. So say we, all of us.

The trip of the Love special train

from New York to Los Angeles, which broke all transcontinental records, recalls the famous trip from Los Angeles to New York described in "Captains Courageous." What an inimitable description that is!

Tolstoi declares that the only effective means of securing true liberty is the adoption of a religious conception of life. And this is true. For, the corruption of government and all its attendant evils are due to immoral selfishness. There is no true liberty except that which is enjoyed under devotion to morality, and duty. Those who commit sins, or are governed by their selfish desires, are slaves. And only true religion can free them from the chains of sin.

ONRELIGIOUS TOPICS.

Chicago Inter-Ocean.

The initiator who goes out to combat the forces of the world with appeals to the intellect alone, is as helpless as the political speaker who tries to win votes with tables of industrial and commercial statistics. He may convince the mind, but he will not stir the soul to action. Emotion is not hysteria, and faith may be reached without gymnastics. But faith, we are told, "is the evidence of things unseen." It cannot be produced by arguments addressed to the senses alone. It must proceed in part from a stirring of the emotions, away from evil and toward good. More intellectual assent is not faith, nor will the most complete assent to abstract truth move to right living unless the feelings also be touched. When the emotions can no longer be stirred religion ceases. Then, humanly speaking, the soul is dead, for it is no longer accessible to human incitements.

Boston Transcript.

The world has reason to be grateful that Leo XIII lived and served as he did. The prophecies of boasts and anti-christs and triumphs have no terrors for such as he was. His way was not our way, but perhaps it was the way in which he could work best toward the horizon of his broad and beneficent purposes. Our fear is that we shall not soon again see his equal, either as his successor or otherwise.

The Watchman.

It is very easy to deny the influence of any particular church in our politics, but it is not too much to say that today the majority of American cities are under the control of Roman Catholics. The influence is less obtrusive than it was twenty-five years ago, but it is immensely more effective. And in the national government since the war with Spain the influence of Romanism has advanced by leaps and bounds. The acquisition of Porto Rico and the Philippines, the American dominance in Cuba, made it very easy for the Washington government to give Romanism an official recognition it has never had from before. And beyond this, the genius of Romanism falls in subtly with a very strong tendency of our times. Men crave the voice of authority and the note of certainty. We call this the "age of authority," and of inquiry, and investigation, but it is also the age of credulity and superstition. Any man or woman who speaks with sufficient positiveness can gain a hearing and a following.

Kansas City Star.

After hearing all sorts of philippics launched against the fashionable temples of worship by Christians who insist on more of the simplicity preached and practiced by Jesus of Nazareth, it is a relief to make the honest searcher for truth low in his mind to learn that the Rev. George L. McNeill of Warsaw, Ind., pronounces "the misdeeds of churches as at present conducted a disgrace to the cause." "The gospel," he says, "is defaced by the dollar sign or a blue label." Now, what's to be done? Is the deterioration of the churches which is so much complained of by the preachers due to faults of the ministers themselves, or is the inability of the clergy to make the church a prevailing force for good attributable to some inherent weakness in the Christian system? There is not so much cause for concern about the churches that display the dollar mark, since the rich can take care of themselves, but it would be a somewhat serious matter if it should be found that the power of Christ unto salvation does not prevail in the meekness, since religion means—or ought to mean—much to the poor.

New York Observer.

This whole question of, How much Bible? cannot be settled as a matter of criticism alone for rationalistic scholarship has often in the past gone astray—nor by blind faith, caprice or fancy—for then there would be as many Bibles as there are men—but by the educated Christian consciousness which pays regard to the consensus of the ages, humbly trusts itself to the guidance of the Holy Spirit, and notes the work that the 'whole Bible' has actually accomplished in the world thus far.

We do not believe that a soul that humbles itself under the directing wisdom of God will have much difficulty with any part of the Bible, which is essentially God's Book from Genesis to Revelation. Copyists' errors there may be, but that does not compel us to adopt all the critics' errors that may be put forth in the name of a claimant scholarship. Better than all this quibbling about certain portions of Scripture, which are too coarse forsooth for the taste of some overnice critical spleen, or which are repugnant to the taste of some of the heathen, whole-souled acceptance of the entire Bible as substantially the Word of God.

RECENT PUBLICATIONS.

"The United States: Her industries," by O. P. Austin, is the leading article in The National Geographic Magazine for August. "The Introduction of Manago," is another article of much interest. Other papers are devoted to "The Railroad and Forestry," and "The Peary Arctic Expedition"—Corcoran Building, Washington, D. C.

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Grand Ball Saturday Night.

TIME CARD.

Leave Salt Lake: No. 2 10:30 a.m. No. 4 1:30 p.m. No. 6 4:30 p.m. No. 8 7:30 p.m. No. 10 10:30 p.m. No. 12 1:30 a.m. No. 14 4:30 a.m. No. 16 7:30 a.m. No. 18 10:30 a.m. No. 20 1:30 p.m. No. 22 4:30 p.m. No. 24 7:30 p.m. No. 26 10:30 p.m. No. 28 1:30 a.m. No. 30 4:30 a.m. No. 32 7:30 a.m. No. 34 10:30 a.m. No. 36 1:30 p.m. No. 38 4:30 p.m. No. 40 7:30 p.m. No. 42 10:30 p.m. No. 44 1:30 a.m. No. 46 4:30 a.m. No. 48 7:30 p.m. No. 50 10:30 p.m. No. 52 1:30 a.m. No. 54 4:30 a.m. No. 56 7:30 p.m. No. 58 10:30 p.m. No. 60 1:30 a.m. No. 62 4:30 a.m. No. 64 7:30 p.m. No. 66 10:30 p.m. No. 68 1:30 a.m. No. 70 4:30 a.m. No. 72 7:30 p.m. No. 74 10:30 p.m. No. 76 1:30 a.m. No. 78 4:30 a.m. No. 80 7:30 p.m. No. 82 10:30 p.m. No. 84 1:30 a.m. No. 86 4:30 a.m. No. 88 7:30 p.m. No. 90 10:30 p.m. No. 92 1:30 a.m. No. 94 4:30 a.m. No. 96 7:30 p.m. No. 98 10:30 p.m. No. 100 1:30 a.m. No. 102 4:30 a.m. No. 104 7:30 p.m. No. 106 10:30 p.m. No. 108 1:30 a.m. No. 110 4:30 a.m. No. 112 7:30 p.m. No. 114 10:30 p.m. No. 116 1:30 a.m. No. 118 4:30 a.m. No. 120 7:30 p.m. No. 122 10:30 p.m. No. 124 1:30 a.m. No. 126 4:30 a.m. No. 128 7:30 p.m. No. 130 10:30 p.m. No. 132 1:30 a.m. No. 134 4:30 a.m. No. 136 7:30 p.m. No. 138 10:30 p.m. No. 140 1:30 a.m. No. 142 4:30 a.m. No. 144 7:30 p.m. No. 146 10:30 p.m. No. 148 1:30 a.m. No. 150 4:30 a.m. No. 152 7:30 p.m. No. 154 10:30 p.m. No. 156 1:30 a.m. No. 158 4:30 a.m. No. 160 7:30 p.m. No. 162 10:30 p.m. No. 164 1:30 a.m. No. 166 4:30 a.m. No. 168 7:30 p.m. No. 170 10:30 p.m. No. 172 1:30 a.m. No. 174 4:30 a.m. No. 176 7:30 p.m. No. 178 10:30 p.m. No. 180 1:30 a.m. No. 182 4:30 a.m. No. 184 7:30 p.m. No. 186 10:30 p.m. No. 188 1:30 a.m. No. 190 4:30 a.m. No. 192 7:30 p.m. No. 194 10:30 p.m. No. 196 1:30 a.m. No. 198 4:30 a.m. No. 200 7:30 p.m. No. 202 10:30 p.m. No. 204 1:30 a.m. No. 206 4:30 a.m. No. 208 7:30 p.m. No. 210 10:30 p.m. No. 212 1:30 a.m. No. 214 4:30 a.m. No. 216 7:30 p.m. No. 218 10:30 p.m. No. 220 1:30 a.m. No. 222 4:30 a.m. No. 224 7:30 p.m. No. 226 10:30 p.m. No. 228 1:30 a.m. No. 230 4:30 a.m. No. 232 7:30 p.m. No. 234 10:30 p.m. No. 236 1:30 a.m. No. 238 4:30 a.m. No. 240 7:30 p.m. No. 242 10:30 p.m. No. 244 1:30 a.m. No. 246 4:30 a.m. No. 248 7:30 p.m. No. 250 10:30 p.m. No. 252 1:30 a.m. No. 254 4:30 a.m. No. 256 7:30 p.m. No. 258 10:30 p.m. No. 260 1:30 a.m. No. 262 4:30 a.m. No. 264 7:30 p.m. No. 266 10:30 p.m. No. 268 1:30 a.m. No. 270 4:30 a.m. No. 272 7:30 p.m. No. 274 10:30 p.m. No. 276 1:30 a.m. No. 278 4:30 a.m. No. 280 7:30 p.m. No. 282 10:30 p.m. No. 284 1:30 a.m. No. 286 4:30 a.m. No. 288 7:30 p.m. No. 290 10:30 p.m. No. 292 1:30 a.m. No. 294 4:30 a.m. No. 296 7:30 p.m. No. 298 10:30 p.m. No. 300 1:30 a.m. No. 302 4:30 a.m. No. 304 7:30 p.m. No. 306 10:30 p.m. No. 308 1:30 a.m. No. 310 4:30 a.m. No. 312 7:30 p.m. No. 314 10:30 p.m. No. 316 1:30 a.m. No. 318 4:30 a.m. No. 320 7:30 p.m. No. 322 10:30 p.m. No. 324 1:30 a.m. No. 326 4:30 a.m. No. 328 7:30 p.m. No. 330 10:30 p.m. No. 332 1:30 a.m. No. 334 4:30 a.m. No. 336 7:30 p.m. No. 338 10:30 p.m. No. 340 1:30 a.m. No. 342 4:30 a.m. No. 344 7:30 p.m. No. 346 10:30 p.m. No. 348 1:30 a.m. No. 350 4:30 a.m. No. 352 7:30 p.m. No. 354 10:30 p.m. No. 356 1:30 a.m. No. 358 4:30 a.m. No. 360 7:30 p.m. No. 362 10:30 p.m. No. 364 1:30 a.m. No. 366 4:30 a.m. No. 368 7:30 p.m. No. 370 10:30 p.m. No. 372 1:30 a.m. No. 374 4:30 a.m. No. 376