

First Of Maui Draft Will Leave Tomorrow

(Continued from Page One.)

- 92 Antonio Gonzales Codozo, Punene.
106 Henry Kamaka, Wailuku.
107 Salvador Monding, Punene.
124 Tomofune Tanaka, Camp 1, Punene.
155 Maximo Tolentino, Kahului.
179 Cory Coville Pogue, Wailuku.
200 Yasuto Uyeraki, Punene.
322 Han Long Young, Wailuku.
332 Hajime Matsumoto, Camp 3, Punene.
377 Yuan Ku Ua, Waihee.
384 Saburo Tengan, Punene.
388 Pilihi Malisa, Kahului.
414 Loretino Caballero, Waikapu.
415 Vincent Cabanis, Wailuku.
484 Isidru Cibalo, Wailuku.
542 Domingo Oga, Waihee.
552 Marcelo Manzano, Waihee.
727 Manuel Moniz, Wailuku.
744 Mosuta Hata, Wailuku.
801 Abdon Robelis, Waihee.
814 Hilario Sabados, Wailuku.
825 Epefano Dial, Kahului.
851 Elias Balsita, Kahului.
907 Francisco Santiago, Wailuku.
950 Paulo Folloso, Wailuku.
1019 Anselmo Castillo, Waikapu.
1045 Robert Pupule, Kahakuloa.
29 Frank Burns, Haiku.
91 Alexander Harris, Paia.
191 Martin Galicia, Ulumalu, Haiku.
282 Yong Ho Yee, Huelo.
482 Frank Franco, Kula.
503 Ping Kui Chong, Waiakoa, Kula.
520 Megil Lapujolphy, Hamakua piko.
522 Pedro Melsa, Haiku.
569 Fumin Elouates, Paia.
591 Nakashima Itaro, Kahoia, Paia.
615 Joe Perreira, Makawao.
637 George Nunes, Paia.
657 Harmon Galasso, Hamakua piko.
680 Naosaku Uzie, Paia.
681 Andres Epeponio, Paia.
686 Toshio Isaac Seo, Haiku.
790 Felix Tatoy, Paia.
792 Augustine Dolim, Paia.
849 Joe Perreira, Kaunakakai.
883 Iwakichi Umemo, Huelo.
892 Shinzo Uradomo, Waiakoa, Kula.
912 Milicio Balsio, Keahua, Paia.
925 Augustine Parlarca, Hamakua piko.
944 Fabian Espino, Paia.
979 Domingo Suriano, Haiku.
39 Robert Naeole, Kekaa Landing.
41 Mariano Pantalita, Kiawe Camp, Lahaina.
75 Hugo K. Bruss, Lahaina.
104 Koichi Taniguchi, Puukohi.
122 Lee Chang Mueng, Puukohi.
153 Joseph Nakoa, Lahaina.
169 Goichi Omoto, Lahaina.
171 Paulino Noniya, Waihi, Lahaina.
178 John Kaleo, Lahaina.
197 Pedro Cascon, Kiawe Camp, Lahaina.
269 Tomas Bactentos, Lahaina.
338 Arthur Banham, Lahaina.
323 Megil Gospel, Kiawe Camp, Lahaina.
361 Amando Caminale, Puukohi.
283 Lim Doo Hak, Olowalu.
428 Lape Rayez Marino, Kaunapali.
440 Sotero Fabla, Puukohi.
643 Agapito Godunez, Lahaina.
671 Basilio Cuilistino, Olowalu.
679 Enrique Castillo, Lahaina.
693 Pedro Laspono, Waihi, Puukohi.
696 Francisco Ruffin, Olowalu.
800 Lorianzo Mercado, Puukohi.
833 Miguel Revilla, Lahaina.
835 Maximo Nunes, Olowalu.
910 Napa Kimokeo, Lahaina.
934 Selestino Panindin, Puukohi.
989 Juan Sarcado, Lahaina.
1052 Francisco Ariola, Lahaina.
616 Sung Pung Sung, Lahaina.
Those Who Go Wednesday
7 Marciano Adviencola, Kipahulu.
59 Martin Sartaguda, Hana.
78 John Healy, Puukoa, Moloiki.
83 Potinciano Sauro, Hana.
96 Robert Kalinoo Kamah, Keanae.
112 Meximo Lumapquido, Hana.
159 Meximo Atay, Hana.
180 George Kanawai Pillani, Hana.
207 Claudio Tavibillo, Hana.
218 Ciriaco Sahaylongson, Hana.
242 Ciriaco Valencio, Kipahulu.
255 Felmino Alicumindras, Hana.
258 Elchiro Sakaio, Keanae.
262 Simcon Cabigas, Hana.
289 Candido Caluma, Hana.
333 Paele Kukahiko, Kaupo.
367 Joseph K. Kamai, Kipahulu.
371 Gonsalo Gusarim, Hana.
379 Thomas Elfanal, Kipahulu.
458 Jose Dohelunson, Hana.
483 Fernando Robas, Hana.
515 Santiago Peresa, Kipahulu.
517 Jacinto Nacional, Hana.
559 Pupuka Kahuhu, Hana.
568 Matlo Buhisan, Hana.
795 Antonio Mamalias, Hana.
746 Manuel Estrello, Hana.
848 Saturnino Sallinas, Hana.
993 Enareisco Platiro, Hana.
1062 Juanito Omevares, Hana.
1065 Coledone Cabison, Kipahulu.
1069 Jose Bayan, Hana.
1165 Pelepe Perollin, Waikapu.
1120 Manuel Tavarez Robello, Makawao.
1127 Ben Kekool, Kaupo.
1140 Desgarcia, Cabigas, Hana.

American Woman Is Honored By Britain

(Associated Press Correspondence.) Berne, Switzerland, May 31.—For her continued work while in Berlin in behalf of British civilians interned in Ruhleben, Miss Geraldine M. De Courcy of Mississippi, employed in the passport department of the United States Legation of Berne and similarly employed at the Embassy in Berlin until the breach of diplomatic relations between the United States and Germany, has been signally honored by the British government. She has been given a silver service, consisting of a large and suitably engraved loving cup, for "having distinguished herself in the service of British prisoners in Germany". The cup has been delivered to the State Department in Washington, and will be given to Miss De Courcy as soon as Congress gives its necessary permission. The honor is the more striking because Miss De Courcy is the only woman to be thus distinguished, just as she was the only woman permitted by the German government to visit Ruhleben, see the prisoners and attend to their wants. She carried on the work tirelessly for eighteen months, went to the camp on nearly every occasion when Ambassador Gerard visited it and often when he did not, and made herself very popular among the prisoners of war.

RABBITS FOR FOOD IN ENGLAND

(Associated Press.) London, May 22.—Rabbit breeding in England has been undertaken by the government in an effort to relieve the shortage of meat due to the war. The National Utility Rabbit Association, it was announced recently, has established a central breeding station and stud exchange in Vauxhall, London. The first club started in London under auspices of the association is at the Royal Mews Buckingham Palace. The primary object is to build up as quickly as possible a large supply of the best pedigree stock, which will be sent to provincial breeding centers. These in turn will supply breeding stock to smaller stations. Each of the larger provincial centers will have one hundred breeding does while the smaller stations will keep on hand about twenty each. It is the hope of officials that all allotment societies, food production organizations, women's institutes and many factories, munitions works, schools and summer camps will form rabbit clubs to be affiliated to the national association.

The Size Made Si Sigh

SI—Gosh! my watermelons are twice as large as yours. Hank—There you go, Si, mistaking my strawberries for watermelons.

Can You Beat It

First Scout—Perseverance always conquers. Second Scout—How about the hen who sets on a china egg?

- 1147 Diego Puzos, Lahaina.
1152 Faustino Mongota, Hana.
1186 Quintin Abihay, Kahului.
1297 Nicolas Baleraso, Keawe Camp, Lahaina.
1210 Jos. Nunes Souza, Lahaina.
1212 Garvino Garbunil, Hana.
1213 Kim Sung Chung, Waihee.
1214 Bunji Kanda, Kahului.
1231 Alfonso Hulco, Punene.
1235 Sempel Ito, Kahului.
1240 John Hoopii, Kihui.
1246 Leonis Vellaviano, Wailuku.
1250 Matsuchi Imamura, Pauwela.
1270 Francisco Salegua, Kihui.
1272 Ernest Wicke, Kahului.
1275 Robert Wilhelm, Huelo.
1279 Lee Jar Mon, Kailua.
1285 John M. Villada, Kahului.
1305 Jose Erson, Waihee.
1316 Migal Corioso, Keahua.
1326 ... Punene.
1329 Nicolas Delos Santos, Hana.
1365 Carlos Barcalso, Waihi, Puukohi.
1374 Alberto Baloya, Puukohi.
1375 Manuel Miguel, Waiakoa, Kula.
1382 Kakube Watanabe, Lahaina.
1393 Lenall Micill, Puukohi.
1421 Peter Aipalena, Kaupo.
1426 Marino Ernandis, Punene.
1439 Telesforo Anchita, Punene.
1458 Pacida Larobes, Lahaina.
1465 John Cambra, Wailuku.
1468 Max Satoru Sida, Wailuku.
1472 Kamejo Watanabe, Wailuku.
1479 Manuel Robello Medeiros, Wailuku.
1481 Mariano Arellano, Kahului.
1490 Gilbert Keonini, Lahaina.
1501 Walter Pupuli, Hana.
1505 Yeluis Ishigawa, Lahaina.
1512 Anberto Clemente, Wailuku.
1517 Francisco Gonisha, Keahua.
1529 Iori Pamaling, Hana.
1526 Raymelo Bantala, Olowalu.
1533 Flaviano Kimbano, Kaeleku.
1544 Placido Gempereza, Olowalu.
1546 Kame Miyasato, Lahaina.
1555 Vintara Ballar, Puukohi.
1557 George Nieper, Kaunakakai.
1582 Koichi Shizeta, Punene.

In The Churches

WAILUKU UNION CHURCH

Rowland B. Dodge, Minister. Miss Mary E. Hoffmann, Organist. Mrs. George N. Weight, Jr., Director of the Choir. Bible School at 10:00 a. m. Organ Recital 7:00 p. m. Preaching service 7:30 p. m. Sunday service at the Wailuku Union Church will be held in memory of Captain Wm. K. Scholtz, who died recently in Honolulu. To this service...

MAKAWAO UNION CHURCH

A. Craig Bowdish, minister. 10:00—Sunday school. 11:00—Morning service concerning "Modern Thrift" by request of the National War Saving Committee.

THE SOURCE OF MORAL POWER

"Back to Christ", or The Source of Moral Power was the underlying thought of the sermon at the Makawao Union Church on Sunday, June 16. During the past half century among thoughtful people there has sprung up a movement to get back to the primitive Christ, to cut through the traditions that have accumulated, to go back to the original sources to know what they say about him who taught as no other man ever taught. The desire is to restore the same spirit as that in which Jesus' disciples lived and worked while they were with him and after he left them.

When the words and teachings of Jesus were taken to other races and lands, they were often only partially understood and sometimes misunderstood. There were many interpreters with different lines of emphasis which greatly changed the message in the course of the centuries. Early in the last century Strauss wrote his "Life of Jesus" in which he denied the greatness and deep spirit of Jesus. This set men to thinking anew as to the fact of Jesus in the world. A few years later Darwin's "Origin of Species" appeared. This book gave a radically different emphasis to men's thinking. For a time men were inclined to think that evolution was in the spiritual side of life as Darwin had shown it to be in the physical. Men argued that the Christ was the crowning act of evolution and soon all men would naturally become like him. But this was seen to be a wrong conclusion. Through the past century the "historical method" of investigating has grown up. Men of all kinds have used it. It has been found that records and facts are used very much according to the spirit and desire of the investigator.

The greatest result in this "Back to Christ" movement is the reverent investigation of all the records concerning the Christ and realizing anew the spirit in which he did his work. The most valuable thing about his life and death is the love he expressed and his truly friendly attitude toward God and men. It is this love and friendliness which is the most precious heritage to men.

JOHN THE BAPTIST

By Rev. J. Charles Villiers, (Church of the Good Shepherd.) Our knowledge of John the Baptist is not, perhaps, as great as it might be, even though the details of his history are given but meagerly in the Gospels. Men have been known who confused him with St. John, the Apostle. The two men were not only different entities, but men who were different in mental habits and in their personalities. John the Baptist, as the forerunner of Jesus, was a prophet of righteousness, while St. John the Apostle, as the messenger of Jesus, was a preacher of love. Of course, righteousness and love are, though not identical, more closely correlated than some men are wont to suppose. It may be that we have all known men who though they were righteous, were not altogether lovable men. And if confession is to be made we have known other men who while they were lovable men were not altogether righteous men, certainly not righteous over-much. Both classes of men seem to have been present to the mind of St. Paul when he wrote in his letter to the Romans: "For scarcely for a righteous man will one die, yet, peradventure, for a good man someone would even dare to die." The good man of whom the apostle was thinking was the man in whose life both righteousness and love are harmoniously blended. Such a man was John the Baptist, I believe. And one reason for so believing is the fact of his great humility.

In saying this one must not confuse humility with 'milk and water' mildness. John the Baptist was anything but a 'mild' man, who suffers injustice and wrong, not because he is too good to resent and resist it, but because he is too inert, too lazy, too lacking in force of character to do so. Now there wasn't a lazy bone in the body of John the Baptist. He was a man of ascetic habits, but he did not practice asceticism to the extent of physical or mental enervation, but only to the extent of keeping himself "fit" for life's duties. He did not live to eat. He ate to live. Under-eating there may be, and, doubtless is in many a home in Europe today. But, generally speaking, men more frequently over-eat and unfit themselves physically, mentally, and morally, for the duties of life by over-eating than they do by under-eating. Excess in either direction is to be avoided. But abstemious habits tend to strength of body and sanity of mind. John the Baptist's chief diet was 'locusts and wild honey.' With such a diet he needed no one's pity. It was the food of the poor, the very poor, but he found in it that which satisfied his physical needs, for we have evidence that he did not lack in energy of body, or in sanity of mind. He lived a simple life, but he was no palefaced, emaciated ascetic. He was a strong, virile, red-blooded man, strong enough in body and in spirit to say 'NO', to any temptation to indulge in luxuries, or to yield to any appetite or passion, that would weaken his body or cloud his mind. Again, he lived much in the open country, for such the wilderness was. Not the uninhabited, but the sparsely populated district, away from 'the madding crowd'. For this reason the Baptist has been thought of as a lover of the cloister, as a sort of forerunner of the great monastic orders, without warrant, I think. He did not dwell in the wilderness because he was afraid of the busy haunts of men, and was only capable of dealing with public, and moral questions, after an academic fashion. He could and did meet men in the multitude. He could and did face, and withstand, the fiercest, and most malignant opposition. He was no lackadaisical drifter. He could beard the lion in its den, could meet the evildoer face to face, and frankly, but not coarsely, tell him the truth which he should be told, in language he could understand. The Baptist knew none of the fear some men have known who have withheld the truth lest by speaking it they should lose out in popularity. Our Lord calls the Baptist "a prophet, and more than a prophet". Why? Because of what he was in himself, in his message, and in his work. But what was a prophet? Some people have thought of the prophet as a sort of superior fortune-teller. A fortune-teller of future events he was, but he was no mere fortune-teller. His vision was that of a well balanced and sagacious mind. His knowledge of cause and effect was beyond the common knowledge of that law. What he had to say of the future, he said in the light of the past which he had of the fixed, unalterable, moral principles at work in the human family, that make it impossible for men to gather grapes of thorns or figs of thistles. He knew that it is impossible for men to escape the Divine order, or to suspend the Divine law. He knew that though we cannot always follow God, in our limited knowledge and understanding, as He threads His way through human history, yet his divine and decreative will is never self-contradictory. He is always true to man. He never manipulates man, never makes a puppet of him by coercing him, and yet his divine will is the determining factor of every human act and every human event. In the light of such truth John the Baptist did his work, and with such fidelity that Jesus said he was the greatest of all the prophets. The great lessons of his life are (1) that though the faithful soul may know discouragement, despondency, and even doubt, it will still be loyal to the cause it serves. Never for a single moment did John the Baptist forget or forsake the cause to which duty called him. (2) His life teaches us also, that greatness and vain pride are not true affluities, but that greatness and humility are.

If John the Baptist were alive today, what would be his message to our age? Much the same as was his message to the age in which he lived. He would call upon us to repent, and bring forth fruits meet for repentance. He would tell us that religion and righteousness must ever go hand in hand together; that without true religion, righteousness would perish from the earth, and without righteousness, religion is but a sham and mockery.

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