

# ALUMNI ESSAY AT ST. DUNSTON'S UNIVERSITY

(Continued from Page 9)

an emotion expressed by him that we ourselves have felt. We may have been pondering over some difficulty; and St. Thomas makes it clear for us. Our minds are linked to those of the past, and we can be benefited in our problems by turning to the pages of literature. I tell you that, if we would only search it out, the cure for every evil, the plain proof of every problem, the solution of every difficulty is to be found in the pages of literature.

If we have a noble thought we should not keep it to ourselves, for that would be selfishness; we should send it forth so that other men may gain benefit from it, and enjoy it also. Many great thoughts have been spoiled in the transmission from one mind to another. The two means we have for giving out our thoughts are by speaking and by writing. When we talk, we can make ourselves clear by elaborate explanation and repetition; but when we write we can do this, for if we use a great deal of explanation and repeat too often, we grow tiresome, and the thought that we wished to express loses all its force. To know, therefore, how to express ourselves by writing is of prime importance. From literature we obtain rules for writing, and we note, whilst reading the great authors, how they expressed themselves, and in what way they made themselves clear. We take these rules and the numerous examples given for each, and we assimilate them, and we learn then how to express ourselves so as to have the greatest clearness and force. Moreover, from literature we acquire an individual beauty of expression that no rules can form in us. When we have acquired this happy mode of expression, we can put forth to good advantage, not only our noble thoughts, but we may even express ordinary thoughts so that they become delightful and beneficial to others.

If a person depends upon his own mind to furnish him with material to write, he will soon find that he is repeating himself again and again. Man's mind is not rich a productive soil; it is a waste that must be cultivated and fertilized before it will produce anything worth while. We study literature, both ancient and modern, and our minds become stored with their treasures; they become fruitful in resources according to the number of ideas that have been collected and thoroughly digested. Literature provides material for the memory and the imagination; the memory is stored with facts and ideas; the imagination is given shadows which it presently forms into concrete things, and both the memory and the imagination working together and stimulated by the study of literature produce new ideas.

It is true that men are not born with better moral and spiritual faculties as the ages pass; the advancement along these lines that the parents have attained is not transmitted to any great extent to their children; there may be certain tendencies passed down, but there is no active principle. Each man must advance along these lines by his own exertions; he must make use of the graces that are given to him by God. But, nevertheless, the past ages help us to live, morally and spiritually. The experiences of some good and holy men are written, and they are passed down to us; we read and study these writings, and we learn how to avoid the evils that ruin men's souls, or if we cannot avoid

them, we learn how to fight against them, and how to overcome them. Preachers acquire a great deal of knowledge from books; they have acquired their knowledge to a great extent from literature; they preach to multitudes instructing them how to live rightly and how to attain God's kingdom. In this way literature helps many who never think they owe anything to it. Literature has saved many a man from sin, and it has raised others from the path that leads to eternal ruin by the encouragement and assurance of God's mercy that it contains.

Man in the primitive state has only the pleasures of the senses; but his struggle for existence is so great that the senses are kept under control. As man advances in the social scale, however, the struggle for existence becomes less, and consequently the senses become stronger; there then comes into being a necessity for man to find something that will control the senses and keep them in subjection. The development of the intellect is the best means that can be found for this. The development of the intellect is accomplished by literature. Literature trains the mind to noble ideals; it places before the mind examples of true greatness, and encourages and helps it to seek new beauties. It opens to the mind in fact a vast territory upon which it may wander, ever advancing, ever becoming nobler and more exalted yet never reaching the limit.

The faculty of speech is a great gift to man, yet if one has no thoughts to express, such a gift is worse than useless, for it may become a nuisance to those who will have to listen to continual chatter. Most men can express themselves well if they have anything to say; it is the lack of subject matter that is the cause of much useless talk. A man that has something worth while to say can always get an audience; he can enliven a social gathering, and moreover, he can raise the general tenor of the conversation; he can talk to an audience without disgracing himself; and he can at all times defend his own principles. From the study of literature man acquires numerous facts about all subjects: politics, religion, history, social uplift, art, all treated upon in literature, and he can become conversant with all of them and have an abundance of material upon which to draw when speaking. He can in his conversation pass on these facts that he has learned from literature to his fellow men, and thus broaden their minds. Of course, he must always be rooted in his conversation, and as I pointed out before, he will be modest, for he will not pride himself upon his literary attainments, unless he has pursued literature for the main purpose of appearing wise, and has not drunk deeply of the great font. We see, then, that from literature man obtains material for conversation, and having this material he is welcome wherever he may go; life is made pleasant for him.

Now come to perhaps the greatest advantage that is acquired from literature. You need never be lonesome if you read literature, for it has within it that which will be a solace for every trouble, will lessen every pain and augment every joy. Friends may desert you, enemies may plot against you, but there is always one comfort left—your books. It is said that a true friend is one of God's greatest gifts to man. A friend, however, brings to you certain responsibilities, and, for the enjoyment he gives, exacts a certain recompense. To a friend you must be considerate, taking care

not to hurt his feelings or to inconvenience him in any way. You cannot exhibit all your moods and feelings before him, for if you do, you will soon find that you have no friend. Literature on the other hand asks no recompense for the pleasure that it gives. You pick up a book; perhaps it does not please you at that moment, so you throw it to one side; it remains ready to serve you and to give you pleasure when you are not subject to any moods or changes; it is ever the same. It does not come to you when you would rather be alone, as a friend may do; and, when friends are far away, it is there to delight you. There need be no tiresome minutes to a student of literature. He can always have his pleasure; his imagination is boundlessly supplied with material upon which it may work, and even a way from his books he can revel in the scenes among the delights that they have presented to him.

Never was a greater advantage to be gained from literature than in this present age. The people of the twentieth century seem to be going mad in their rush for pleasure. The value of everything is reckoned according to the amount of pleasure that it can give. There is no thought of God, of eternity, of human uplift; we are concerned only with the constant struggle for pleasure. Nor does this desire stop with licit pleasure, it leads on from pleasure to pleasure until, too often, it satiates itself in pleasures that are sinful, pleasures that ruin the mind and body, and prepare the soul for eternal misery. There may be different ways of overcoming this evil, but one of the greatest is the study of literature. Literature gives pleasure enough to satisfy all cravings and, while it gives pleasure, it develops the mind, making it strong; and it shows the mind what is of true value in the world. It has no delusions about it; everything is simple and plain. Every man that can read is able, from the study of literature, to reap its benefits. All men may not reap these benefits to the same degree, but all can become better individuals and better citizens, and so train themselves that they may never feel ashamed in any position in which they may find themselves.

The professor ceased. His students had forgotten the passing of time. The bell had rung for the dismissal of class, but none of them had heeded it. They, who forty minutes before had been a sleepy class, were now all attention to the words of the professor, and they all started as he said: "Coffee, do you know why you should study literature?" There was fervour in Collier's words as he answered: "Indeed I do, from now on I am going to study literature, you can be sure of that."

And he expressed the sentiments of the entire class. "Fred's been g'um since he was arrested for autosuggestion." "Autosuggestion?" "Yes, he asked a girl to go rid."

## Sunday School Lesson

Golden Text: Watch ye, stand fast in the faith, quit you like men, be strong.—1 Cor. 16:13.

### A DESPISED PROPHET: A RUINED PEOPLE

Sunday June 3

Jeremiah was God's messenger to Judah during the years of the decline and fall of that kingdom, and his experience was like that of Jesus; his message was rejected, and he was persecuted. Like Moses, he had been unwilling at first to accept God's commission, but also like Moses, he had faithfully fulfilled his mission in the face of great obstacles. To the end he continued to speak boldly for God, but his message fell on deaf ears. See Jer. 1:6 and Ex. 4:10-14.

God knew that the people of Jerusalem generally would not heed the warnings which He sent them through Jeremiah, but God always does all that He can do to save men. He was willing to pay any price to redeem lost sinners, and for the same reason—that because of His great love—He sent prophets after prophets to warn the people of Israel and Judah of the destruction that would certainly come upon them if they did not repent. (See Jer. 2:13, 25, 26-28, and 29:5.) The patience and perseverance of God are wonderful.

And it is safe to assume that God never wastes effort, and therefore, while the Jews as a people rejected Jeremiah's message, we may rest assured that many individuals did heed it and profit by it. (See Isa. 55:11 and Ezek. 6:9.)

When Jesus looked down upon Jerusalem from the Mount of Olives, just before His death he wept because He knew what a terrible fate its inhabitants were bringing upon themselves by rejecting His message. He cried, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not.

In like manner God lamented over the Jerusalem that was in the time of Jeremiah, and would have saved it if the people could have been persuaded to give up their idolatry and obey the law of God.

Jeremiah appealed to the people constantly with many arguments to save themselves by submission to God. God put the arguments into his mouth and he uttered them boldly. Speaking as the mouth-piece of God, he exclaimed:

"Hath any nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate." (Chap. 13:1-14.)

For My people have committed two evils; they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Chap. 2:11-13.)

"Run ye to and fro through the streets of Jerusalem, and see now: not to hurt his feelings or to inconvenience him in any way. You cannot exhibit all your moods and feelings before him, for if you do, you will soon find that you have no friend. Literature on the other hand asks no recompense for the pleasure that it gives. You pick up a book; perhaps it does not please you at that moment, so you throw it to one side; it remains ready to serve you and to give you pleasure when you are not subject to any moods or changes; it is ever the same. It does not come to you when you would rather be alone, as a friend may do; and, when friends are far away, it is there to delight you. There need be no tiresome minutes to a student of literature. He can always have his pleasure; his imagination is boundlessly supplied with material upon which it may work, and even a way from his books he can revel in the scenes among the delights that they have presented to him.

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and know, and seek in the broad places, if ye can find a man, if these be any that executeth judgment, that seeketh the truth, and I will pardon it." (Chap. 5:1.) See also Ezekiel 22:30. I sought for a man among them that would make up the hedge and stand in the gap before Me for the land, that I should not destroy it, but I found none." This lament by God over the fact that there was not one among the people who could, so to speak, champion their cause and defend them from the punishment which they deserved recalls the time when Moses did that very thing. (See Ex. 32:30-32 and Num. 14:11-20.) It also recalls the prayer of Abraham for Sodom (Gen. 18:23-33), and it also points forward to the fact that God Himself provided a Man who could act as champion for the whole human race and could protect all who are willing to take their stand behind Him from the wrath of God.

Jeremiah wanted to act as representative of the people and save them from the punishment which they so richly deserved. He even ventured to complain to God about the great suffering which had come upon them, but for some reason God would not accept him as an intercessor—perhaps because the people themselves had rejected him, and therefore he could not appear before God as their representative. He could not stand as the representative of those who refuse to accept Him as such. The atonement for sin which He made is abundantly sufficient for all and every sinner who seeks forgiveness. His name can be fully justified. But the sinner who rejects Christ has no claim.

Lord God, surely Thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace, whereas the sword reached unto the soul. But God answered: "This people hath a revolting and a rebellious heart; they will not hear My voice, though I should speak unto them as an angel, though I should stand before them face to face, yet they will not believe Me." (Chaps. 7:16; 11:14 and 14:11.)

Jeremiah pleaded that the people were deceived by false prophets who pretended that they spoke for God, but God would not accept that plea. (See Chap. 14:16.) As Jesus afterwards said, "any one who really wants to know and do the will of God, and who seeks guidance from God, will know whether a message comes from God or not; for He is able to give convincing force to His message in the minds of those who are anxious to do His will." (See John 7:16, 17.)

In all ages people have been deceived by false teachings about God, and never more so than now. But there is no excuse for the acceptance of false teachings; for God Himself is always seeking to reveal Himself to humble-hearted and humble-minded truth seekers. The carnal mind (Man's natural mind) is subject to the law of God; it is not subject to the law of God; neither indeed can it be. Therefore "the preaching of the cross is to them that are perishing foolishness. The natural man receiveth not the things of the spirit of God." (Rom. 8:7; 1 Cor. 2:14 and 2:14.) And because of this anti-godly nature of the mind, which is greedily false teaching which is plausibly presented, and which gives those who accept it a sense of supreme intelligence and superior knowledge. Vanity is one of the chief deceivers of men. It is a great promoter to skepticism and also of faddist religion.

Jeremiah gave the same reason for the rejection of his message that Paul afterwards gave for the rejection of the Gospel. He said: "The heart is deceitful above all things, and desperately wicked; who can know it?" (Chap. 17:9.)

Three companies of captives were taken from Jerusalem to Babylon during the reign of Nebuchadnezzar. (See Jer. 52:28, 30.) And Jeremiah, while prophesying evil to the Jews in Jerusalem, who were in rebellion against Nebuchadnezzar, sent a message of comfort to those who had been taken away in the earlier raids by the Babylonians, telling them to make themselves at home in Babylon and be good citizens there, for their captivity was to last for 70 years, and then they or their children would be allowed to return. (See Chap. 29:1-14.)

Jeremiah taught that Nebuchadnezzar was doing the will of God in conquering all the nations in that part of the world, and therefore all the nations that refused to submit to him would be punished. (See Chap. 25:9; 27:1-8; and 43:10-13.)

Jeremiah also foretold the coming of Christ, but not so plainly as Isaiah had spoken of it. (See Chap. 23:6-8, etc.)

Joshiah was the last of the good kings of Judah and was one of the very best. In his days the people enjoyed peace and prosperity. But he lost his life by interfering in a war between Egypt and Assyria, in spite of a warning which he evidently did not accept as coming from God. Three of the sons of Josiah—Jehoiakim, Jehoiachin and Zedekiah reigned after him; also one of his grandsons—Jehoiachin.

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### Child Welfare

Articles on Child Welfare, Published by the Canadian Red Cross Society, Will Appear Weekly in This Column, Furnished by the Local Branch in This City.

### TONSILS AND ADENOIDS.

Give the Child a Better Chance.

Is Your Child Handicapped?

Does your child's nose run, or is it sore? Does the child snuffle? Are the eyes red? Are there fever sores or eczema around the nose and mouth?

Does the child seem dull? Does it stand and look at you with open mouth?

Does it put its hands to its head as though it had earache? Does it take cold easily?

Does the child sleep with its mouth open? Does it snore?

If the answer to any of these is Yes, ask the doctor if the child has adenoids or large tonsils.

**Tonsils.** Tonsils often become diseased and stick out into the throat. Sometimes they do not get any larger but become diseased and contain little cups filled with infection. These diseased tonsils often hold poisonous germs which may cause throat trouble or may be carried to other parts of the body and cause sickness.

**Adenoids.** Adenoids look like a little head of cauliflower, colored red. They grow in the back part of the throat where the nose and throat join, and can be seen only by the doctor with a special mirror. They stop up the nose and make the child breathe through its mouth.

When the child breathes through the mouth, much dust and many germs get into the body.

Adenoids should always be removed.

**Earache.** Earache often means that the child has adenoids. Earache always means that the child is in danger of getting deaf. Also the child is always in danger of getting a running ear, and there is danger of the disease reaching the brain. A running ear should always be treated by an ear doctor; it will not get well without good care.

**Large Glands.** Often poison gathers in the nose, throat or ears. The glands of the neck try to carry this poison away. This overwork makes the glands enlarge and lumps of them form.

**Other Diseases.** Diseased tonsils and adenoids hold poisonous germs which frequently are carried to other parts of the body and cause sickness. Rheumatism and heart disease often come in this way. These germs also cause stomach, bowel or lung diseases.

A child with adenoids and diseased tonsils can get diphtheria, scarlet fever, measles, and whooping cough very easily. Such a child will have the disease worse than a child who has had adenoids and diseased tonsils removed.

**Stupid Children.** Often children who seem stupid and who do not learn rapidly can be made healthy and normal by the removal of diseased tonsils and adenoids.

It is wrong to blame children for backwardness when they cannot hear, see or smell properly or are suffering from pains from diseased tonsils or adenoids.

**Have Them Removed.** Adenoids and diseased tonsils can be removed at any time of the year. Don't wait, thinking they will get better. It is dangerous. The child may lose its hearing if you put it off.

Watch carefully for the danger signals—mouth breathing and earache.

Always go to a good doctor at once.

### IN MEMORIAM

MRS. (DR.) VESEY.

The news that Mrs. (Dr.) Vesey had passed away came as a great shock to many friends in the Canora district and elsewhere. It was known that she had been in delicate health for a considerable time and but few anticipated that the end would have come so soon. It was only at the end of last week that her condition gave rise to seriousness, but she passed away on the forenoon of Monday, the 14th inst. Mrs. Vesey, who was only in her twenty-fifth year, was born in Adair, Oklahoma, on November 19, 1898. She came to Canora when she was eleven years old with her mother, Mrs. Belew, who resides in Melfort, Sask. A little over six years ago she came to Canora, and on August 13th, 1920, she married our esteemed townsman, Dr. E. M. Vesey. Since her marriage she acted as secretary of the Hospital Aid. She is survived by her mother and sister, Mrs. Elmer Rush, Kelowna, B.C., both of whom were present at the funeral, and by her brother, Melvin Belew, of Los Angeles. A maternal uncle, Mr. J. B. Fitzpatrick, of Lake Lenore, Sask., was also able to be present on Wednesday.

The funeral took place from the family residence in Coronation Park on Wednesday afternoon to Canora cemetery, and was one of the largest ever held in Canora. Out of respect the public and high schools were closed for the afternoon. The house was thronged with sympathetic friends, several of whom came from Buchanan and Preeceville, and many were obliged to remain outside. The service was conducted by the Rev. W. A. Macdonell, assisted by the Rev. G. H. Hofflinger, of Buchanan. Mr. Macdonell took for his text: "He will stop up the nose and make the child breathe through its mouth."

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## DISCUSSION ON ESTIMATES CONTINUED IN LEGISLATURE

(Continued from Page 11)

PREMIER BELL moved the House into committee on second reading of an Act to provide for the appointment of Magistrates. (Mr. E. T. Higgs in the chair.)

THE PREMIER explained that at present it is difficult to get two magistrates to act together on a case. The bill proposes to give to one magistrate the jurisdiction of two, so as to act over this inconvenience.

HON. MR. COX believed it would be better to stick to two. Some magistrates don't know very much about law anyway.

HON. MR. JOHNSTON said he had been a great mistake to abolish the office of Stipendiary Magistrate for the County. This bill was to remedy matters to some extent by giving them the same jurisdiction, without the stipend.

He trusted that when appointments are made the selection will be different from the way magistrates are appointed today. Every man with political influence wants a "P" after his name, and the Department of Justice is not contented at all. If every Tom, Dick and Harry is going to be appointed under this Act as well it will spoil it. A magistrate the other day lined a man at Georgetown \$5 without ordering what was to be done in case he did not pay his fine. Another man was taken up before Mr. Shaw for non-payment of poll tax, and a whole day was spent looking for another magistrate to act in accordance with the present law. No lawyer was the other magistrate (who was a merchant) put on the case than a num-

ber of people were in his store canvassing him how to give his judgment, and we had a deuce of a job to get judgment at all, because the magistrates were divided on the case." (Laughter.) Mr. Shaw, who is able to do this work himself, is one of the most excellent magistrates in the Province.

HON. MR. COX: I have a good many cases in magistrates courts, and I maintain that the two magistrates give fair judgment. In my younger days we had a tremendous lot of trials. (Laughter.)

MR. HESSIAN: What was the nature of the trials? Were you the magistrate or the litigant?

HON. MR. COX: If you have two good-natured magistrates on the job it works out all right. We had twenty Indians up before us at one time and they were going to cut each others' throats, and I said, "Now, you people have got to be friends, or I will put you all in jail," and that settled it. (Loud laughter.)

MR. J. D. STEWART agreed with the Attorney-General. There are cases where miscarriage of justice has occurred simply through lack of knowledge of the law on the magistrate's part. It is very important that everything should be done in a proper legal way.

The bill was passed with amendments.

The House adjourned until the afternoon, when His Honor, the Lieutenant Governor made his appearance and after assenting to the bills passed during the session (a full list of which has already appeared in The Guardian) formally prorogued the Legislature.

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