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Sixth Year

**OUR ENDOCRINE
GLANDS**

By C. C. Zain

While everyone knows something of the control exercised over the human body by the nervous system, there are few, indeed, who know anything of the marvelous control exercised over it by the glands of internal secretion. Yet these glands, through their secretions, which are called endocrines, or hormones, dominate the body and give direction to its activity in a most startling way.

For instance, they determine the size, shape and texture of the body; make for intelligence or its lack; give courage or cowardice; imbue with ambition or saturate with laziness; prompt to moral actions or those immoral; and in general force the given outlook upon life. This, the recent findings of scientific men, is more than amazing. But of still greater importance to man than the knowledge that he appears and acts as he does because of certain glandular secretions is the knowledge that through the control of endocrine secretions he may learn to determine his appearance and actions, and perhaps, when more is known, also the length of his life.

In addition to the glands within the human body that have an outlet, there are others, just beginning to attract attention, which secrete chemical compounds directly into the blood. These are called ductless glands, or endocrine glands, and it is the substance which they secrete that is called endocrine.

We are accustomed to comparing the nervous system to telegraph wires over which messages are sent. With equal force we may compare the endocrine system to a postal service, the blood stream acting as the common carrier. A certain endocrine has affinity for certain functions of the body only, and when posted in the blood it is carried to these functions, to which it delivers strict orders for the performance of specific work.

The endocrines, then, are chemical messengers which move quickly from one portion of the body to another and thus exercise a tremendous control over the various functions of the body.

One of the commonest examples of such control is that exercised by adrenalin, which is a secretion of the adrenal glands. Each adrenal sits like a cocked hat astride one of the kidneys. Each also is double, consisting of a cortex and a medulla. Adrenalin is the secretion of the medulla, and has control of the body's emergency energies.

Now the pancreas, or sweetbreads, which lie within the abdomen close to the solar plexus, in addition to their external secretion that plays so important a part in digestion, also have an internal secretion called insulin. The liver is the principal fuel bin of the body, and sugar is the fuel. As stored it is glycogen, or animal starch, but when released it becomes blood sugar. It is the function of insulin to store up and hold this sugar fuel. When there is a deficiency of insulin the body becomes incapable of storing, retaining, or burning up for energy, its sugar. The result is the disease called diabetes.

I have first explained the action of insulin because before fuel can be released, which is a function of adrenalin, it must previously have been stored. Reserve energies, to be used in fighting or in flight, are needed in time of danger; and to meet

such requirements strong emotional excitement, such as fear and anger, or the stress of pain or intense exertion, causes adrenalin to be secreted into the blood. Its function is to meet emergencies. It causes the liver to discharge its stored sugar into the blood and the activities of the alimentary canal to cease. The skin becomes moist and greasy, the hair tends to stand erect, the pupils dilate, and more blood is squeezed from the blood lakes of the liver and spleen. Adrenalin in the blood also causes it to clot readily, so that a person or an animal wounded while in a passion or under stress of excitement has a much better chance of recovery than if not so aroused.

This secretion also explains the athlete's second wind, by which, after he has reached a state of exhaustion, he suddenly becomes refreshed and apparently possessed of more energy than he had at the start. Exhaustion brought on by great exertion is an emergency, and to meet the demand for more energy adrenalin is secreted into the blood. This causes sugar to be released from the liver as a new fuel supply, restores the original tone of the nerves and muscles, and reinforces the activity of the brain.

As the controller of emergency energy, adrenalin is secreted under fear and anger and other emotions arising from a realization that an emergency must be met. The emergency may be real, or it may be so construed from the commonest situations, and the effect is the same. A person who, over the merest trifles, gets angry a dozen times a day, each time secretes adrenalin, and each time reserve fuel is poured into his blood, digestion ceases, the temperature rises, and the heart beats increase. A person who worries, similarly, and quite as futilely, secretes adrenalin. Worry is the fear that some situation will not adequately be met. It calls upon the precious reserve energies of the body when these are not needed, and as a consequence when they are needed in time of stress there are none to fall back upon.

No one, with a limited gas supply, would think of continuously flooding his engine with gas while his car remained parked at the curb. Yet people who often get angry, people who worry, people who have anxiety about various things; in fact, all who have the habit of responding to their surroundings as if an emergency must be met, are squandering their reserve energies in no less foolish a manner.

The insulin secreted by the pancreas endeavors to stem this tide of extravagance. But the repeated secretion of adrenalin overcomes such effort, and when the worry or overwork is excessive and long sustained the insulin becomes insufficient to counteract the adrenalin. Fuel is no longer stored up, retained, or burned for energy. While not the only cause, for over-eating may put a strain upon the

pancreas that impairs its activity, yet it is well recognized that worry is a common cause of diabetes.

A still more common effect of worry, anger, or a jazz environment, is to place such a strain on the adrenals, through excessive calls upon them, that they no longer secrete adrenalin in normal quantities. The person so afflicted has no reserve energy, not because it is not present, for the pancreas may be functioning normally, but because there is insufficient adrenalin to cause the reserve fuel to be poured into the blood. He has the fuel, but it is locked up and he has lost the key. Because adrenalin is the great fatigue antidote, he easily becomes tired and discouraged, life no longer seems attractive to him, and he worries, perhaps weeps, on the least provocation. He suffers from a nervous breakdown, or becomes a neurasthenic.

As a matter of fact, those who suffer nervous prostration have unimpaired nervous tissue, as examination shows. The disturbance primarily is in the mind, and there is nothing whatever the matter with their nerves. There is a conflict of desires, conscious or unconscious, and this produces emotional stresses that cause endocrine secretions to find their way into the blood, and thus produces definite physical symptoms. When the supply of adrenalin becomes deficient, due to excessive calls upon it, the person is easily fatigued, has no reserve power, is mentally unstable, and is said to be nervous.

A prodigious amount of work, either physical or mental, may be accomplished every day, one day after another, without impairing the health, if there is freedom from the mental states that cause excessive endocrine secretion. Strain, worry, and driving oneself to a task, cause undue endocrine activity, and may be overcome by cultivating interest in the work. Work that can be done at all can usually be better done without prolonged strain, even as an athlete permits his muscles to be quite relaxed until the moment of supreme effort; and when there is sufficient interest in a task it is work no longer, but play, with a far more valuable endocrine reaction.

Too many Americans are the victims of "nerves," not because of the amount of work they do, but because they have cultivated adrenalin deficiency through constantly holding the thought, "hurry." Much the same may be said of the present high speed jazz life. It is not the speed that damages, but the constant excitement. Or to state it in another way, it is not the strain of meeting present standards of living, but the mental attitude with which such requirements are met, that determines whether the person thrives or becomes a nervous wreck.

The activity of the other endocrine glands, as well as the adrenals, I believe, is largely determined by the mental attitude. Appropriate thinking stimu-

lates a gland, or glands, to secrete their endocrines. These, in turn, have so great an influence on the body that I will here be able merely to touch upon it. Very few people know how to think, or know the result of a given kind of thinking. If they did, nervous breakdowns and failures in life would be much less numerous. Explicit instructions on how to think for any particular result is given in Courses V and IX.

After the gland of energy storage and the gland of emergency energy, which we have just considered, it seems appropriate that we should next take up the gland of energy production. This is the thyroid. United by a connecting strip, it consists of two masses of glandular tissue close to the larynx, lying either side of the neck above the windpipe. Its enlargement is known as goitre.

The endocrine secreted by the thyroid is an iodine compound called thyroxin. It has a direct effect upon the combustion and construction of the cell life of the body. The more thyroxin present the faster one lives, the less thyroxin present the slower one lives. Life is possible without it, but only a dull vegetative kind of life. Quick response to environment, sensibility, quick actions and quick thinking all depend upon the thyroid gland.

It also has a marked influence over the skin, the hair, the perspiration, the convolutions of the brain, and the bones of the skull and extremities. Insufficient thyroid causes a person to become clumsy, the skin to become dry and rough and to peel in sheets, the hair to become shaggy and coarse, the temperature to drop, ambition to disappear, the mind to become dull, and the body to become bloated and flabby. This follows the diminution of energy production and the control exercised by the thyroid over the various functions. If, however, a person so afflicted is fed thyroxin, he soon becomes physically and mentally normal.

Thyroid deficiency in a child produces a condition in which it fails to grow. Except the skull, the bones and cartilage fail to develop; the abdomen projects; the skin is rough, dry and bloated; the temperature is low; the hair is thin; the nose is flattened; and the hands and feet are broad and clumsy. Such dwarfish children are called cretins. They are always mentally deficient, and often hopelessly idiotic. Yet a cretin, fed on thyroxin, after a time, begins to get warm, and before long the coarse rough hair becomes long and silky, the face becomes normal in proportion and appearance, the skin becomes soft and moist, and there is a remaking of the whole body, accompanied by a thrifty growth. Furthermore, the mind becomes keen, alert, and active. Many a dullard is due to thyroid deficiency, and many a moron is now being made into an intellectual citizen by supplying him with the necessary thyroxin.

Thyroxin is an antidote to toxins and poisons, resists infection of any kind, and also acts as a differentiator. For instance, if the thyroid be removed from a tadpole, it grows to large size, but never becomes a frog. It still remains in the tadpole stage. On the other hand, a tadpole less than a day old may be transformed into a frog by feeding with thyroxin. It will be a miniature frog, but a frog none the less.

Now, it must be true of the endocrine glands as of the mind and muscles, that under normal conditions they are strengthened by a reasonable amount of exercise. I have already pointed out that excessive calls upon the adrenals bring about a depletion of adrenalin with dire results to the whole body. It is also probably true that if there is not a normal amount of stress and strain placed upon the body the adrenals fail to function sufficiently to properly meet emergency when it does arise. It is well occasionally to call upon the reserve energies, as mountain climbers and other outdoor men know, to keep them responsive. In fact, a high degree of efficiency requires that all the ductless glands be strong and secrete their endocrines in proper amounts.

As the activity of the various glands is controlled almost exclusively by mental states, proper endocrine secretion depends upon proper thoughts and emotions. In the case of the thyroid, because the thyroid is an accessory sex gland, it depends to a great extent upon the feelings of love and affection. The feeling of love for a child or for a parent, and the affection felt for a friend, as well as the pure love between man and woman, tend to stimulate the thyroid gland to healthful activity. This, in turn, gives symmetry to the features and beauty to the hair and skin, brings alertness and keenness to the mind, resists infection and contagious diseases, speeds up the activity of the whole body, gives grace to the movements, and makes life buoyant, happy, efficient, and worth the living. For nineteen hundred years we have had the teaching, "Love thy neighbor," but only now do we perceive that there is a sound physiological as well as a moral basis for it.

Not only is there a gland of energy production, the thyroid, but also a gland of energy use. It is the pituitary gland, about the size of a pea, situated a little behind the nose, in a small bony case at the base of the brain. Like the adrenal, it is really two glands, each with a function of its own.

The front pituitary has direct control of the judgment and reason, of the growth of the skeleton and supporting tissues, and of intellectual effort. An excess of front pituitary secretion during growth gives great length to the long bones, in extreme cases producing giants. Deficiency of front pituitary secretion during growth gives shortness to the long bones, and in extreme cases produces dwarfs.

It is the gland of energy transformation, and for continued effort its secretion must be present in normal amounts. It also may be called the gland of intellect, since self-control and constructive intellectual work seem impossible without its aid. Yet, strange as it may seem, authorities are agreed that the normal function of the front pituitary is impossible without also a normal secretion of the interstitial cells of the reproductive gland. Intellectual effort tends to give the front pituitary proper stimulation.

Courage is also related to the front pituitary in the sense that its activity assures calmness, self-control, and a reasoned course of conduct. But in order to maintain courage it must be supplemented by an adequate amount of the secretion of the adrenal cortex. As I mentioned, the adrenal produces two secretions. Adrenalin controls emergency energy, and the secretion of the cortex tends to promote masculinity and gives instinctive courage. If the adrenal cortex is active, there is pugnacity and aggressiveness, and no feeling of fear. If the secretion of the cortex is moderately weak, fear will be experienced, but the front pituitary may be active enough to prevent panic. If, however, there is a marked deficiency of the secretion of the adrenal cortex, the person or animal will act cowardly in spite of will and reason. To cultivate thoughts of courage is to increase the activity of the adrenal cortex.

The back pituitary, also, has an important function. Among other things it controls the imagination, sympathy, tenderness, and the material instinct. Its excessive secretion leads to delusion. Yet invention and art find imagination most useful. Feelings of sympathy, and reliance upon the intuition, tend to give it proper exercise.

Close to the thyroid are four little glands, each about the size of a grain of rice. These are the parathyroids, which are of great importance to life, for they control the amount of lime in the blood and cells, and the steadiness of nerve and muscle. Insufficient secretion on their part causes the bones to soften, the nails to become brittle, the teeth to fail, and the person to become excessively nervous and excitable. A calm, self-confident outlook upon life tends to promote a normal parathyroid action.

A gland with a very different function is situated in the chest astride the windpipe and covering the upper portion of the heart. It is the thymus gland, the gland of childhood. Its normal activity early in life prevents the undue hastening of maturity. As maturity is reached, a healthful life demands that its activity almost wholly cease. If it does not, the person, though grown, continues childish in his attitude toward life. He is unstable, and has neither the stamina nor the physique to meet the ordinary demands of environment. Instead of facing dis-

agreeable facts and duties, he tries to avoid them by shiftlessly wandering about, by retreating into a realm of day dreaming, or by becoming addicted to drink or drugs. Seeking the line of least resistance and avoiding hard realities promotes an abnormal activity of the thymus gland.

With an activity similar to the thymus in that it prevents precocious maturity, the pineal gland is of singular interest to occult students, for it is generally believed that those who travel in their astral bodies make their exit from the physical by way of this gland, which they call the pineal doorway. It is a small cone-shaped gland in a tiny cave at the base of the brain, behind and above the larger pituitary. It is the remnant of a third eye, which was an important organ in certain animal ancestors, and which still exists with but a transparent scale over it in our common horned lizard. Insufficient pineal activity in children causes undue hastening of maturity, and in adolescence prevents proper brain development. In adult life it is usually inactive, but there is considerable evidence to indicate that clairvoyant vision is facilitated by an active pineal gland. Certainly, if there is a physical organ of clairvoyance, it is this vestigial third eye. Alertness to psychic impressions tends to increase the activity of the pineal gland.

While I have by no means enumerated all the ductless glands, yet there is only one more set about which enough is known to warrant even a brief discussion. These are the glands that have attained so much notoriety in connection with rejuvenation, and are responsible for carloads of monkeys being shipped out of India at present over the protest of the natives. The most important glands in their influence upon the normal action of the other glands, as well as the most important in retaining youth and vigor, are the interstitial, or sex, glands. Marvelous results have been obtained in renewing the youth of aged men and women by gland transplantation. Sterile men and women have thus been able to enjoy the blessing of children, and worn-out bodies have been given new life.

The secretions of these interstitial glands do more than merely stimulate, for their chemical action extends to all the cells of the body, tending to restore all the tissues, including those of the skin, muscle, nerve, and bone. But up to the present time rejuvenation when obtained through transplanted glands lasts only for a few years, nor is transplantation successful when repeated indefinitely. Were it otherwise, youth and vigor might be indefinitely prolonged.

The reason of this probably is that before the transplantation of goat glands or monkey glands the other glands of the body have become so depleted that the interstitials are not able to completely restore them. With a better understanding of these

other glands there is reason to suppose that youth may be kept and life prolonged to several times the length at present.

But perhaps of even more importance than transplantation is the preservation of the interstitials so that transplantation becomes unnecessary. Their effect upon the other glands is to give them tone and strength and thus prevent the depletion that leads to senility. If we are to believe the sacred writings of various lands, men once lived to a much greater age than now. The ancients placed great stress upon pure affectional relations as a means of preserving youth and lengthening life. It is possible that their understanding of this subject led to a preservation of the interstitial glands, and through them to a strengthening of the other ductless glands of the body. If such was the case, it but supplements the findings of psychoanalysts that the repression and stifling of the love life is freighted with dire results. On the other hand, it affords a warning to all and sundry who give way to passion and profligate living. It points, in fact, not to base expression, and not to cold repression, but to the sublimation and spiritualization of the affections, as the true pathway to longevity and the regeneration and rejuvenation of mind and body.

No doubt the ductless glands are the agents through which changes in the astral body, caused by vibrations reaching it from the planets, are so quickly reproduced in the physical body. They doubtless also play an important part not merely in clairvoyance, as I have mentioned, but in all classes of psychic phenomena, including the production of that mysterious substance, the ectoplasm. But in a paper of this kind, meant for general distribution, I must confine myself to matters more widely recognized, such as the power of the mind to alter the form and functions of the body. Mental and emotional states, wisely directed, are the most powerful of all agents—even more powerful than planetary influence—to affect human life and destiny, and they bring about their results in large measure by stimulating the endocrine glands.

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79. Samson, Rebekah, Sea Serpent, Holy Grail.

80. Passion Cup, Virgin, Crucifixion, Santa Claus.
81. Slain Gods, Eucharist, Scapegoats, Dragon, Altar.
82. Harp, Eagle, Sea Goat, Dolphin, Savior.
83. The Ethics of Stellar Religion.
84. 7th Degree. How to Use Talismans. NOT SOLD.

Course VIII—Horary Astrology (Hermetic System)

This Course is embraced in 7 lessons. The first three of these lessons are equally essential for the mastery of any branch of astrology, and should be studied by all who expect to take up Natal Astrology. The last lesson of the Course is especially important. It teaches how to select the best time to start anything under the Sun. The success of any venture depends to a great extent upon its being commenced at the proper time.

Before taking up this Course—the first in which mathematics appear—we advise the student to study lessons 41, 42, 46, 47, 5 and 61. With this preparation no difficulty will be experienced in mastering Course VIII.

Raphael's Ephemeris for 1920 is essential for this Course. Price 35 cents.

86. How to Erect a Horoscope.
87. Strength and Aspects of the Planets.
88. First Steps in Judging Any Horoscope.
89. Doctrine of Horary Astrology.
90. Questions Relating to First Six Houses.
91. Questions Relating to Last Six Houses.
92. How to Select the Best Time for Starting Any Undertaking.
85. 8th Degree. Value of Totems. NOT SOLD.
36. Examples of Erecting a Birth-Chart (Supplementing No. 86). For those who have difficulty with this part of the work.

Course IX.—Mental Alchemy

This Course is embraced in 7 lessons that show the specific kind of thinking that causes each disease, each variety of failure, and each difficulty in life. It also indicates the particular kind of thinking that should be used to cure any of these conditions, and how and why a specific thought should be used in a given case to produce desired results. The most practical set of instructions ever issued.

95. The Inner Nature of all Disease.
96. How to Find the Thought-Cause.
97. How to Find a Mental Antidote.

98. How to Apply a Mental Antidote.
99. Just How to Heal Yourself.
100. Just How to Attain Realization.
101. Just How to Give Absent Treatments.
93. 9th Degree. Personal Cycles. NOT SOLD.

Course X.—Natal Astrology (Hermetic System)

This Course is divided into two sections. Before taking up this Course we advise the student to study lessons 41, 42, 46, 47, 86, 87 and 88. With this preparation and Raphael's Ephemeris for 1920 (price 35 cents), no difficulty will be experienced in mastering Course X.

Section I. Delineating the Horoscope.

103. First Eighteen Decanates Analyzed.
104. Last Eighteen Decanates Analyzed.
105. Stature, Temperament, Disposition, Mental Ability.
106. Vitality, Health, and Disease.
107. Business, Finances and Vocational Selection.
108. Friends, Enemies, Hopes and Associations.
109. Love, Marriage, and Partnership.
110. How to Delineate a Horoscope.

Section II. Predicting Time of Events.

19. Hermetic System of Directing.
111. Major Directions of Sun and Angles.
112. Major Directions of Moon.
113. Major Directions of Planets.
114. Minor Directions of Sun and Angles.
115. Minor Directions of Moon and Planets.
116. Transits, Revolutions, and Cycles.
117. Rectifying the Horoscope.
94. 10th Degree. How to Travel in the Astral. NOT SOLD.

Course XI.—Divination and Character Reading

Seven lessons giving complete and practical instructions on divination and instantaneous character-reading.

118. Doctrine of Divination.
119. Tea-cup and Coffee-cup Divination.
120. Divining Rod and Other Divination.