

TYPOLOGY*

DR. RÖGER SCHMIDT, M.D.

Definition: Typology is the study of the morphology of human types based on the ensemble and details, both static and dynamic, of the exterior form, by which the predispositions, tendencies and reactions of the individuals, in any sphere of their activities, are generally determined.

If the term 'temperament' has not been included in that definition, it is because the world-old notion of temperaments allows a rather vague signification and has been discredited by modern medicine. And yet it is inseparable of typology. It even constituted the unique fundamental principle of medicine up to the nineteenth century. Modern medicine has lost interest of the study of the human ground and, since Pasteur, fixed its attention to what is still considered as the causal agent of diseases: the bacteria. Some modern investigators, however—most of them Europeans—as Carton, Sigault, MacAuliffe, Encausse, Thooris, Brissaut, Vannier, Allendy, have worked on that fascinating subject again in the light of the actual conceptions and knowledge. I have to cite as the only authority on the matter in America (to my knowledge), our eminent colleague, Dr. P. Rice.

It is useless to insist on the importance and interest of the knowledge of the temperaments which permits: (a) on the prophylactic point of view, to reduce or even suppress the external conditions increasing the pathogenical tendencies of the individual and to reinforce on the contrary his favourable dispositions; (b) on the hygienical point of view, to associate the therapy of the ground to the aetiological therapy in infections as well as diathetic diseases; (c) on the social point of view to direct the studies of apprenticeship in conformity with the individual aptitudes, giving a logical and synthetic basis to professional orientation; (d) on the eugenical point of view to act on the actual fatalities of the laws of heredity by realizing in the human field the most suitable selection for the evolution of the species.

It is impossible to span even briefly the subject of typology because it is the study of the human being considered physically, physiologically, psychologically.

That study has been performed from the oldest antiquity and was considered as the supreme knowledge resumed by the Sphinx in the words: Know Thyself.

As fervent believers and champions of the law of similars, you will forgive me if I speak on a matter which seems to have nothing to do with Homoeopathy. Yet typology is based on another aspect of the law which is the foundation of Homoeopathy, namely, the law of analogy. We will examine broadly, to-night, typology in its relation with the universe and its

* Read before the S. F. County Homoeopathic Medical Society, March, 1936.

genesis, without going into the technique of the determination of the temperaments.

If the ancients have not been able to give us an exact, stable, and scientific notion of the temperaments, it is because they did lack the modern procedures of analysis in the sciences of anatomy, physiology, embryology, biology, pre-history and geology, in order to bring the necessary accuracy in the description of the temperaments.

We have to remember that the temperament is the mental tendency, innate or acquired, to express one or more of the four fundamental instincts, and consecutively to develop its corresponding anatomical apparatus with its physiological characteristics. These four prevalent instincts are:

(1) the material, nutritive, reproductive, abdominal instinct, urging the nutrition in order to develop, corresponding to the lymphatic temperament (L); (2) the vital or thoracic instinct of respiration, corresponding to the sanguine temperament (S); (3) the psychic, cerebral instinct which urges the human being to think, to reason, to reflect, to understand, to seek, corresponding to the nervous temperament (N); (4) the motive, unifying instinct which makes him move and decide according to his aptitude, his tastes, his intellectual and physiological possibilities, and corresponds to the bilious temperament (B).

The four anatomical predominant apparatus corresponding to these four chief instincts are:

(1) the *digestive* apparatus, composed of the organ of absorption (stomach, intestines), the abdominal glands of transformation: (liver, pancreas, spleen), of elimination: (kidneys, bladder), or reproduction: (genitals); the totality of which constitutes an abdominal factory which builds and maintains the body; (2) the *respiratory* apparatus composed of the heart, vessels and pulmonary organs which absorb the life and oxygen of the atmosphere and bring it to the tissues; (3) the *nervous* system, cerebral, spinal and autonomic, together with the ductless glands, which coordinates, regularizes, protects and maintains the economy; (4) the *osteo-muscular* system which supports the edifice and permits motion.

Therefore the human being is a synthesis of material energies, of vital force and intellectual powers grouped in a unit of individual consciousness. The human entity, real microcosm, is grouping together in itself a directing spirit, an animating life and executing body. This trinity of forces is found everywhere in the human organism: the head directs, the thorax animates, the abdomen performs the nutritional acts. The head shows three levels: the superior directs and sees, the intermediary animates and respire, the inferior obeys and masticates. The limbs have three segments: the thigh and arm direct the movement of the limb, the forearm and leg animate the extremities, the hand and foot perform the decided gesture, and so on.

There are four types of men in the white race:

(1) the lymphatic, with a long voluminous abdomen, thick limbs, soft

flesh the contact of which is cold and flabby, strong jaw. His spirit is calm and placid: (2) the sanguine, a thick set, strong individual with a big thorax, a large and colourful face, with exuberant gestures and enthusiastic spirit: (3) the nervous type, with a large cranium, a thin lean body, poor musculature, a grayish complexion, a pensive and anxious look; (4) the bilious type with a rectangular face animated by a fiery dominating look, with a brown skin, and a salient and firm musculature.

The ancients asserted that everything in the cosmos was built or expressed by the quaternary. Here are a few examples of it: The four cardinal points; North, South, East, West.

The four constitutive *elements* of nature: Earth, symbol of the solid dry matter; Water, symbol of the liquid state of matter; Air, symbol of the volatile gaseous state of matter; Fire, symbol of the ethereal, immaterial energy directing everything and of the vibrational energy of the atoms.

The four fundamental *qualities*: Warm, attribute of the b. & s. temper; Cold, attribute of the nervous and lymphatic temperaments; Dry, attribute of the nervous and bilious temperaments; Wet, attribute of the lymphatic and sanguine temperaments.

The four different *humours*: the bile of the bilious, the atrabile of the nervous, the blood of the sanguine and the pituite, phlegm of lymph of the lymphatic. The distinction by analogy of these humours seems actually obsolete. Nevertheless isn't it curious that the recent discovery of the four blood-groups of the adults reveals that fourfold differentiation:

According to Moss's classification, group No. 1, or universal receptors could be attributed to the lymphatic; group No. 2 to the sanguine; group No. 3 to the nervous, and group No. 4, or universal donors, to the bilious.

Eden emphasized that the individual classification with the group of donors was not immutable—which seems to be correct as we know that the temperaments are changing with the age and under other factors. In the first months of life, the temperaments are generally unexpressed as the infant is built on a neutral type. It is nevertheless prudent to make the verification of his blood-group before transfusion. We have not to forget that the blood of the child may belong to a different group than the mother—one of the causes of those pregnancy accidents which cease after delivery. Furthermore, the children of the same mother may belong to different blood-groups showing that the temperament is an individual matter.

The quaternary was symbolized by the famous Sphinx, that wonderful allegorical and synthetical expression of the fourfold constitution of the human being. It exemplifies the genesis of the temperaments: the body of the bull represents the nutritional matter, the inertia of the lymph, the depravity of sensuality and its opposite the virtue of mastership—corresponding to the lymphatic temperament; the wings of the eagle exemplifies the vital force, the blood, the feelings with its passionate excesses typical of the sanguine temperament; the human head symbolizes the immaterial

spirit, the seat of thinking, the terrestrial knowledge, the nervous temperament; the claws and the limbs of the lion typifies the devouring fire, the active and unifying energy of the bilious temperament.

The moral and spiritual meaning of these symbolic attributes are the following: the human head: To Know; To Will with the authority of the lion; To Dare with the powerful wings of the eagle: To Keep Silence with the massive and concentrated force of the bull.

We will now consider *the genesis of the normal hierarchical order of the temperaments*:

The study of *geology* demonstrates progressive steps or periods in the history of the earth. The primary period, characterized by the exuberances of life in wet medium, the apparition of fishes and of the luxurious vegetation of the carboniferous structure, may be connected with the lymphatic temperament; the secondary period with its aerial fauna matches with the sanguine; the unfoldment of the nervous system of the mammals during the tertian period to the nervous temperament; and during the quaternary or bilious period comes the human being which synthesizes the whole.

If we consider now *embryology*, we observe that the chronological unfoldment of the embryo follows that same sequence of L. S. N. B. First the digestive tract out of the internal layer of entoderm, then the respiratory apparatus developing out of the cephalic intestine. The medullary plates of the ectoderm appears later around the third or fourth week. Finally the budding of the limbs towards the fifth week and the ossification process begins only in the third month.

The foetus and infant is going through these same four steps of temperament. By its placentary roots, living in the amniotic fluid he lives the lymphatic period. With the first breath he passes to the aerial life of the sanguine; the brain, nerves and senses development brings him through the nervous period up to the bilious where he exercises the quadruped and the biped gait.

Up to the age of two or three years the child is chiefly abdominal; from that age until seven the thorax enlarges. Then the cerebral sphere unfolds during the time of prepuberty and the musculature last during adolescence.

As the year is divided in four *seasons*, the human life has its four seasons too, always in the same sequence: the latent lymphatic stage of infancy corresponds to the winter; the sanguine adolescence is compared to the spring; the nervous intellectual blooming of the adult takes place during the summer of his life, whereas the bilious old age synthesizes, unifies, as the autumn gather its fruits.

The same hierarchical order is exemplified further in the successive sequence of the main *races*: the black lymphatic primitive race with its typical predominance of the thick lips and paws and big abdomen, its childish indolence and greediness; the red, sanguine Atlantean race with its predominant thorax and intermediary part of the face; the nervous yellow

race which have produced such strange minute works; the bilious white race dominating, organizing, colonizing.

I cannot resist quoting the chart Dr. Carton gives in his remarkable book on the temperament of the quaternary temperaments in the social body, showing how the society should be balanced according to the natural hierarchy of the temperaments B. N. S. L.:

<i>Bilious</i>	<i>Nervous</i>	<i>Sanguine</i>	<i>Lymphatic</i>
Directive Unity	Mind	Life	Matter
Body	Arm	Forearm	Hand
Authority	Guide	Exchange	Execution
Power	Knowledge	Distribution	Production
Protection	Instruction	Communications	Realization
Chiefs	Intellectuals	Business men	Manuials
Wisdom	Science & Religion	Industry	Agriculture
Government	Councils	Corporation	Assembly
Unity	Duality	Triplicity	Multiplicity
King	{ Professors Priests Judges Educators Artists	{ Agriculturists Manufacturers Financiers Tradesmen	{ Peasants Workers Employees Soldiers Servants
President			

Such a state was established in accordance to the natural hierarchical laws of nature in the *Hindoo civilization*, composed of four castes. The Kshatriyas or the king and military chiefs whose task was to govern, to protect. The Brahmanas or religious caste who taught the Vaisyas composed of tradesmen, agriculturists, merchants, lenders, who had to take care of, and nourish the Sudras, composed of workers and servants. So the primitive hierarchical order of that organized nation was B. N. S. L. What caused its decay was the usurpation and supremacy of the Brahmanas over the Kshatriyas disordering the social organism: N. B. S. L.

This example brings some light on the sore question of the uncertain balance of national and social conditions of today. What is true for the big organism of a nation, is true too for the individual body. In the human being the four temperaments coexist in indefinitely various proportions, due to inequalities of development resulting from the exercise of the individual freedom in the fatalities of evolution. The medical work consists in making a correct diagnosis of the excesses or lack of this or that temperament, and, knowing the genesis and normal order of them, to restore the balance. This constitutes the basis of the typological therapeutics.

Conclusion: We have examined so far only this part of typology which includes the genesis of the hippocratic temperaments, its hierarchical order and its relation with many other factors. We have pointed out briefly the usefulness and great value of that science as an individualizing factor

(Continued on page 304)

dose according to the susceptibility of the patient.

If we can administer medicine of the new method according to the directives of Hahnemann, we can easily avoid medicinal aggravation. Thus it becomes easier and safer for us as well as for our ailing patients to materialise the rapid and gentle ideal of cure by the medicine of the new scale than by that of the old centesimal scale of potencies.

TYOLOGY

(Continued from page 294)

as well as its prophylactic, hygienic, social and eugenic applications.

This might be considered as an introduction to typology itself. But if you look in the literature, you will be in the position of a physician ignoring but interested in Homoeopathy and starting to work with enthusiasm in our complicated materia medica. Typology, in its actual state, appears to the student as a virgin black forest with its deep beauty and intricate mysteries.

Different schools have worked on the subject on different angles:

Those considering typology in its morphological aspect, describing the humoural types B. N. S. L.; the functional aspect, already mentioned: muscular, cerebral, respiratory and digestive; the hermetic aspect delineating the planetary types; the modern physiological aspect describing the Neuro-splanchnic types (vago-tonic and sympathico-tonic) and the numerous Endocrinous types according to the hyper or hypo-function of the endocrines.

All these aspects are interesting and important and have their appropriate place in typology, but what we need is an intelligent, total and synthetic picture with a simple but complete technique to give to the practitioner the possibility of using fully that vital knowledge.

—Pacific Coast Journal of Homoeopathy, Vol. XLVII, No. 2