When I saw Peter Tumminello's book I was excited to see someone combining crystal healing with homeopathy. In the early 1980s I had taken classes in crystal energy healing. Clients reported good results. I abandoned the practice at a life-changing point that included the theft of my crystals, concluding that it was time to move on.

Tumminello has extensive experience and expertise with homeopathy and crystals. He has had a full-time practice in Australia for over 30 years, using homeopathy and natural medicines. He initially studied naturopathy, but soon became focused on homeopathy. Tumminello was the co-founder of the Sydney College of Homeopathic Medicine and its principal for nine years. Additionally, he became a qualified gemologist to further understand the nature of crystalline substances.

He has created a thorough analysis and conducted provings of the many types of gemstones and crystals that exist in nature and distilled them into a system that is complementary to Scholten's periodic table, bridging the gemstone structure to the other minerals. This system provides another analytical tool. He sees correspondences between the physical particulars, physical generals, mental and spiritual realms. Tumminello includes cases to give a sense of how different people may resonate with the different structures. He further explains how remedies from other kingdoms fit into the crystalline structure. Appendix 2 lists individual remedies that belong to the various structures. Besides gemstones and crystals, he includes elements and minerals, organic compounds, plants, nosodes and a few animal remedies.

Gemstones may take a variety of external forms. However, there are only seven basic and distinct inner crystalline structures, and each structure has a system. There is an eighth category, called amorphous, just for those “wild cards” that may not conform to the other structures.

Walter von Holst, a German mineralogist and expert crystal healer, developed a theory that each structure conforms to a different shape. There are eight basic structures: cubic is represented by a square, tetragonal is a rectangle, hexagonal a hexagon, trigonal a triangle, orthorhombic a rhombus, monoclinic a parallelogram, and triclinic is represented by a trapezium. The amorphous is shown as a circle.

As I was reading, I found it useful to look back at the first chapters where the basic structures were described and review the illustrations of the different shapes as well as the periodic table in Appendix 1. The figures showing the basic structures enclosed by a circle and a circle inside the shape were of particular interest. The exterior circle represents the relationship to the exterior world and the interior circle indicates the qualities of the relationship to self. It was illuminating to see where the points of the different shapes touched the inner and outer circles and realize that each shape has a different number of points that touch the circles. How the points touch the two circles and how many points touched the circles correspond to the state of the individual supported by that particular structure.

For example, let’s consider the cubic system. When a circle is drawn around a square and another is drawn inside it, there is a feeling of balance. The same number of points of the square touch both the outer circle and the inner circle and they touch in the same places. People benefitting from a cubic remedy strive for the quality of balance in their relationships with the world and with the self (p. 36). The orthorhombic structure is an interesting contrast to the cubic. Only two points of the rhombus touch the outer circle, while four points come in contact with the inner circle. This configuration indicates that there is more attention paid to the inner feelings and self than the outer world. The two opposing points that sharply touch the outer circle at top and bottom generate conflict in the person’s experience. The point touching the top represents the mental realm while the point touching the bottom represents the material sphere. The contrast between the strong focus of the inner world and the extreme experience of the external world indicates tension and division instead of the balance experienced in the cubic system (p. 178-179).

I printed out the basic shapes on flash cards and began showing them to clients and asking how they felt about them.
I looked through some of my cases and compared the remedies I had given them with how the remedies were categorized in Appendix 2. I will pay attention to how my clients do on the chosen remedies based on the picture of the structure.

I found it useful to look up images online of the different gemstones mentioned in the book. I cross-referenced the listed color affinities to the color codes in Urlich Welte’s *Colors in Homeopathy*. I recommend anyone ordering the book also purchase the *Keys to the Gems: Colour and Crystal Structure* chart. It is an easy cross-reference of the different structures. I felt that I was at a disadvantage not having read Tumminello’s previous book, *Twelve Jewels of Homeopathy* prior to reading *Psyche and Structure*.

*Psyche and Structure* serves as a thorough foundation bringing depth and understanding to the mineral world, as well as new ways of understanding ourselves and our clients. I look forward to a repertory of Tumminello’s crystals and minerals.

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