

**HUMAN ANALYSIS:
CLASSIFICATION OF HUMAN
BEINGS (IN THE ORDER OF THEIR
BIOLOGICAL EVOLUTION)**

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Human Analysis: Classification of Human Beings (in the order of their biological evolution) by
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ELSIE LINCOLN BENEDICT

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Classification of Human Beings

(In the order of their Biological Evolution)

Second Edition

UNIV. OF
CALIFORNIA

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Human Analysis

Classification of Human Beings

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Introduction

In every human being there are five complete systems or departments. Every person is born with one or two of these systems more highly developed than the others. When one system predominates far above the other four, that person is an extreme type. When all systems are practically equal and even in their development, that individual is called a balanced type. But this rarely happens. The majority of human beings approximate a somewhat balanced type, but the practiced eye can see, even in these cases, which system predominates.

For the purpose of emphasis reference herein will be made to extreme types. Combinations will be referred to later.

This classification is the latest scientific result of forty years of research by the Anthropological Departments of the great universities, and is the most comprehensive and accurate in existence. Since the beginning of time man has been trying to study himself, and although he has classified himself according to many phases of his nature, the only scientific classification—that according to his biological evolution—was never made until the past ten years. It is the one referred to in these lessons, and has been so thoroughly tested upon thousands of people that its authenticity and effectiveness are now recognized by scientists everywhere.

This classification can be approached from any angle of the individual's nature, and it will stand the test. It deals with the **fundamental tendencies** and not with superficialities. The fundamental tendencies of any given individual can be determined on sight by this classification.

Remember, we say **fundamental** or **natural tendencies**. The individual may have grown up in an environment which necessitated the crushing down or repressing of his natural tendencies, and to the casual observer the result of this environment may pass as the real individual. But the human analyst who knows this classification will know in spite of the veneer what the real predilections, preferences and leanings of the individual are. In other words, society, conventionality, tradition, parental training, religious teachings, social etiquette, etc., may have given him sets of rules which he obeys in reacting to situations which arise, but his

natural preferences, if left to themselves, might dictate an entirely different reaction. By knowing human analysis you can know what these natural reactions would be.

By knowing this you know the problems which arise in that individual's life, for you know the situation from which every problem arises—instinct thwarted by some kind of outside influence. You know what his natural instincts in any given instance would be. You know also the response which custom and conventionality demand that he make to that situation. In brief, you know (when you know his type) the thing he would prefer to do. Also you know the thing the world in general makes him do, and here his problems arise.

But at this point comes the most important fact which science has discovered: That every human being is almost certain to do what he wants to do MOST of the time. So when you know what his type prefers to do, you know, with absolute certainty, what he is doing most of the time. The inborn tendency is never obliterated and seldom controlled to any great extent, and then only in cases where the individual recognizes the power of the human mind over these inborn trends. Inasmuch as a knowledge of mental control is possessed today by but few, most of the people of the earth are in the class of those who are uncontrolled or only partially controlled by the rules, regulations and laws of their particular environment.

In other words, more than 99% of all the people you meet are following their natural bent in reacting to all of life's emergencies, and human analysis shows you at a glance what those natural bent are. The quick, alert, impulsive man or woman is acting quickly, alertly and impulsively in every situation where some powerful restraining influence is not exerted. The slow, patient, mild, painstaking individual is going to be slow, patient, mild and painstaking in spite of all goads.

Human analysis is that science which has proven that you can recognize the slow man and the quick man on sight, from the shape of his body, face and head. A certain kind of body, face and head indicates certain tendencies. It is neither the cause nor the effect of those tendencies, but it always GOES WITH those tendencies. We do not know why this is so. We only know it is so, and are enabled to know vastly more of other human beings and their natures in an incredibly short time because of this.

Some of the old attempts at character analysis classified people according to their religious, political, social or other external and acquired characteristics. Some people were classified as "Idealistic," some as "Instinctive," etc. In beginning these lessons cast aside these classifications, for no real understanding of people can be gained from them and they are basically unscientific. As a matter of fact every human

being is an "idealist" who has any ideal at all, and this includes everybody. Everyone has some kind of an ideal. It may be to achieve a fortune or preach the gospel or have four meals a day. Whatever it is, it is an ideal to him. Also everyone is "instinctive." The instinctiveness does not necessarily mean that he is low, for his instinct may be that of altruism,—the highest instinct known—in which case the "instinctive" individual would be higher and finer than the "idealistic" individual whose ideal was to get four meals a day.

Nothing is more unsafe than to attempt to judge or classify people according to their ideas, religious faith, ideals, opinions on public questions, attitude toward classes, manner of speaking, beliefs of all kinds, because these are not a part of the individual by nature. They are the impress left on him by his environment. Born in another environment, brought up in any other religious belief, he would have taken on that other belief as readily and completely as he has taken on his present one. Idealism is a matter of training, chiefly by the parents; religion is a matter of early teaching; education is a matter of early advantage; political leanings are the result of having had a Republican or Democratic or Socialist father; manner of speech is the result of early family surroundings; attitude toward rich and poor, and people who are in another class from us, is a result of early environment.

But the real individual is always there, filled with his natural tendencies, always bending toward them, always tending to do what he has a natural desire to do. This means that regardless of everything, he will do it whenever possible.

This means that unless he gets into an environment, into a work, into a marriage which will permit of his doing what he wants to do, he will be miserable, unsuccessful, sometimes criminal.

Human beings change very little as to inborn trends. The problem of life is to take every individual as he was born, accept him as that particular kind of mechanism, and help him to find the work, the environment, the friends, the marriage where his inborn tendencies are needed.

The Alimentive Type

In the scale of life the first creatures were adapted only for nutrition. As life evolved, other functions were developed.

In human life those individuals whose stomachs are the predominant system are called

Alimentives

In these individuals the entire digestive and nutritive system is more highly developed than any other system in the body. The first impression you get of this type is that he is fat.

Physical Signs

The head is small in comparison with the body proportions, cheeks are round, full and often bulging, giving the head and face the shape of a pear with the large end down. This individual has a double, triple or quadruple chin.

Hair may be medium fine to coarse.

The body is modeled upon the circle. In men the largest part is around the girth, in women around the hips. The limbs are round, plump, and slightly short in proportion to the trunk, which is long and large at the abdomen.

The shoulders are usually sloping.

Hands and feet are well covered with flesh and often "pudgy," with dimples where knuckles ought to be.

The health of this type is usually good up to 40. After that it begins to pay the price of overeating and develops several kinds of diseases.

Diseases

Pneumonia and Diabetes are the two most frequent maladies affecting this type, with Apoplexy next if the individual combines the Thoracic type with the Alimentive. This type is short lived.

According to the death statistics of the U. S. Insurance Companies, the extremes of this type (those from 30 to 70 pounds overweight) die before 50. Really fat persons seldom live to be 80. Most of those who pass the 80-year mark are thin.

Movements

The movements of this type are slow and deliberate, owing to the difficulty of moving so large a body quickly. They "waddle" in their walk, "spill over" their chairs, are ponderous in arm and leg movements, and never see things that go on behind them because it is so much trouble to turn the head.

Voice

The voice is usually medium in pitch.

The Keynote of This Type

The keynote in the life of this type is **enjoyment**. And the things he enjoys most are "the good things of life"—plenty of rich food, a car to ride in, a warm room, a soft bed, servants to wait on him, good cigars—"the best of everything" without effort on his part. He loves ease and comfort, and is much upset when anything interferes with it. He cannot lose sleep without being "all in"; he cannot miss a meal without feeling inconvenienced. He rides on street cars if he does not have a car, and makes as little effort through life as possible.

Clothes

When the Alimotive is rich (as he often is when the Mental is combined with the Alimotive) he will wear the most expensive and extravagant clothes which his class will permit. But otherwise he will usually be seen with baggy trousers, creased sleeves, a comfortably soft collar, and gloveless. Comfort is his aim, and to attain it he will wear an old pair of shoes long past their stage of usefulness to save breaking in a new pair.

Food

Watch the table of any extremely fat man in a restaurant, and you will know why he is fat. He orders, first of all, plenty of meat; he will often have lots of butter, olive oil, mayonnaise dressing and whipped cream. He will have a large amount of bread and cake, and usually a rich, creamy dessert—all fattening foods.

Speech

This man is seldom a brilliant talker, for he is too indifferent to store his mind with book knowledge. He is a "jollier"; often makes jokes which seem cheap and tawdry to the mental types. A large part of his conversation deals in stories.

He seldom worries about anything outside his own physical comfort, and the reformer who risks income, future and money for a political or religious or social cause is a mystery to him. Few fat men are found in groups of extreme radicals.

Friends He Prefers

This man prefers people like himself. This is more or less true of all of us, but there are types which take a lively interest in those who differ from them in type. But not the Alimotive. When in business, such as that of traveling salesman, it becomes necessary for him to get the good-will of other types of men, he spends his time

in attacking them from what is known to be man's most vulnerable angle—his vanity. So he flatters, "jollies," cajoles and wins his orders by sheer geniality. He is so harmless, good-natured and cheery, it seems impossible to refuse him. But when he is looking for real friends he will always choose people as near like himself as possible in order to be encouraged in his chief enjoyment—eating.

People He Most Dislikes

The type this man most dislikes is the grouch. He ridicules those who go on a diet. He refuses to believe a word about fat men dying young; reminds you how good he feels, and gayly and persistently eats his own way to the grave. He is not happy with mental people, and will have none of their "isms."

(Remember in this lesson we are speaking only of the extreme Alimentive, and not a combination of Alimentive with anything else. When the Alimentive is combined with the mental, the man will talk seriously, provided it is on a subject which will further his own future business or other personal interests.)

Amusements and Recreations

The favorite "good time" of the Alimentive is attending a banquet or going out to a big dinner. No occasion is perfect to him unless it is attended by "refreshments," and then it must be good, heavy, substantial viands to fully please him.

This man's only outdoor recreation, if he had his way, would be automobiling in good company and in a large car. He hates all kinds of physical activity, so all other forms of recreation, such as walking, hiking, tennis, even bicycling, are distasteful to him. In small towns he is the permanent warmer of a chair at the corner store, on the hotel piazza and other convenient places.

He likes the movies because they call for no effort and furnish a comfortable seat. In films he prefers the "funnies," and the more these show slapstick situations and pie-throwing, the better he likes them. To him humor is confined chiefly to "jokes," the obvious and comic. Nothing subtle reaches him, and, as for a problem picture or play, he snores through it all.

He likes musical comedies, especially if they contain plenty of chorus girls without plenty of clothes. You seldom see him at grand opera, never at serious dramas (unless dragged there by someone else), but he seldom misses a circus.

Physical Habits

Physical habits are always largely a matter of upbringing and tradition, but each type betrays its natural tendencies in spite of this. The extreme Alimentive is too indolent to keep himself immaculate.