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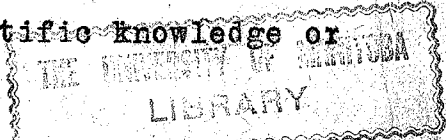
TITLE *Intellect and intuition*.....

Thesis *M.A. 1915*.....

*Maxes of pure reason,
(in connection with Major in Tucker & Bergson)*

INTELLECT and INTUITION.

In dealing with this subject it is not my intention to critically examine the psychological processes subsequent to and connected with the development of either Intellect or Intuition. I wish rather to examine these faculties as we see them existing in action and to determine so far as possible their relative functions. In the present age the tendency is to over-emphasize the capacity of the intellect as an instrument of Reason. While we do not wish to suggest that man can not know and understand the problem directly connected with life, it is necessary to search for the solution by the proper means else our quest is sure to result in failure and discouragement. It is not reasonable for man to be constrained by the suggestions of his life in action to believe in the existence of spheres of knowledge and to have these closed to him as a thinking intelligent Being. Yet such is the case if we are shut up to scientific knowledge or to the conclusion of the intellect.



Intellect may be defined as a form of consciousness by which the mind is enabled to grasp reality outside of it but which limits both the extent and the character of the view which the mind takes. Just as the eye limits the light it admits and images of objects it receives so the intellect has been formed by concentrating of consciousness on a few things to the exclusion of others. It is fashioned for the needs of human action to be a light for our conduct, to make ready for our action on certain things, to foresee the events favorable or unfavorable that may follow our present action. It thus selects in a given situation what is like something already known, applying the principle that like produces like. Science excels in this faculty. But science is able only to work on what repeats itself. Anything that does not present some aspect of this repetition is outside the sphere of science.

Intellect likes to deal with solids and dislikes that which is fluid or flows. It seems to feel that it has a category in which to class everything, a frame or garment with which to surround every object presented to it, and in doing this it professes to "know" that object. When objects cannot be so grouped it is because Intellect has not found the proper category. Now

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that which flows as "life cannot be measured, hence intellect cannot deal with life.

The nearest intellect can get to a flow is that which might be represented by the cinematograph. Just as the cinematograph can represent successive phases of a moving object in such rapid succession that by the persistence of vision it appears to the observer to be a continual sequence, so the intellect can pass over objects placing each in juxtaposition to the others to such an extent that they appear causally related. But science deals with these objects individually analyzing each part by part and the change from one object to another is a change from state to state, and not a flow. It deals with the states as they exist and not with the transition. The objects are to all purposes of science fixed, and movement signifies that one object replaces another, a succession of states rather than a continuous change. Its aim is construction. How can it put objects together so as to serve a purpose? How can it unify the material of the universe? This constructive activity is exercised exclusively on inert matter even to the extent that if it makes use of organic matter it treats it as inert without taking into consideration the life which animated it. Of inert matter it deals only with that which is solid. The rest escapes by its very fluidity.

The intellect in dealing with inert matter can regard each part as cut up into an infinite number of parts, but each part or element into which it is broken up is considered as a separate unit, e. g. a drop of water is broken in thought into innumerable molecules and each in turn into three atoms but each part becomes a unit. Thus in each part we postulate discontinuity with other parts. Hence in this we see clearly that intellect proceeds with the belief that discontinuity of matter is a fixed principle.

Now the important consideration of a mobile object to the intellect is whether it is going and where it is at any moment of its passage. That is, it is concerned with what will be its future position or what is its actual position and not with its progress or movement from position to position or from state to