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expresses a particular stage in the descent from the abstract to the concrete. Thinking, therefore, consists in all cases in advancing from the concrete to the abstract, or in going back from the abstract to the concrete by the way we came. Suppose, for example, that we begin with the conception "gold." In accordance with the Socratic demand for definition, we ask, "What is 'gold'?" Now of course we may easily give an answer that shall indicate the actual process of knowledge. If we know nothing about "gold" but its superficial properties, by classifying it among the metals we distinguish it from things that are not metals. But the doctrine of syllogism does not contemplate this view of the case. Assuming that "gold" is already known by simple apprehension to be a "metal," it formulates that knowledge in the proposition, "gold is a metal." As the term "metal" is more abstract than the term "gold," we have here brought a relatively concrete conception under a conception relatively abstract. We may now suppose a second question to be asked, viz., "What is a 'metal'?" the answer to which may be that "a metal is a substance." Here again a conception is put under another more abstract than itself. Thus we obtain the syllogism :

A metal is a substance ;  
Gold is a metal ;  
Therefore, gold is a substance.

The syllogism thus rests upon the purely quantitative relation of whole and part. Now the imperfection of this doctrine is not far to seek. Put forward as an account of the process of thought, it completely fails to formulate that process as it really is. To bring an individual under an abstract notion adds nothing to