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The present work is titled an "outline" or "sketch" of the history of general logic. Nevertheless, it is *not*, as one might expect from the title, a continuous, if abbreviated or condensed, narrative history of logic such as one finds, e.g., in the text of Kneale & Kneale (*The Development of Logic*). It is instead better — i.e. more accurately — viewed as a collection of disparate essays on various aspects and phases of the history of general logic, where by "general" is meant in this context traditional or classical logic, i.e. syllogistic logic or the logic of terms.

The first section, roughly 30% of the nearly 400 pages of text, is devoted (according to its title) to the history of "the logic of the ancients", with the focus, however, being entirely on Aristotle. The second section, of roughly 40%, examines several topics in the history of logic in Poland, including in particular, logic in the school program of the Public Education Commission of the mid-18th century; from thence, attention shifts to recent times and consideration of the character and

structure of science according to Tadeusz Czeżowski's classification of types of reasoning as found in contemporary Polish philosophy, in which the ideas of Twardowski and Łukasiewicz are considered, and on Leon Petrażycki's views on logic and on his efforts to "reform" logic.

The remainder of the book is a section dealing with the history of the history of logic, in particular on Jan Łukasiewicz's work on history of logic, John Corcoran's critique of Łukasiewicz's work on Aristotelian logic, in which Corcoran is labelled "the chief opponent" of Łukasiewicz's interpretation of Aristotelian syllogistic (referring to Corcoran's efforts to see a Gentzen-style natural deduction system in Aristotelean syllogistic), and, finally, an examination of the work of Izydora Dąmbska's view of the place of the history of logic in the development of science.

For all of its nearly 400 pages of text, then, this book is far from being an outline or sketch of "general" logic, but is instead clearly a reflection of the specific interests of its author.