

## EDITORIAL PREFACE

When my colleague Roger Vergauwen from the Catholic University of Louvain proposed to edit a special issue of this journal, together with Evgeny A. Zaytsev from the Russian Academy of Sciences, devoted to the work of N. A. Vasil’ev, I agreed immediately. Now that the end result is lying here in front of me, I know that it has been a wise decision. There are several reasons why this issue really adds to the study of philosophy, metaphysics and ontology in particular, and logic at the end of the 19th, beginning of the 20th century.

In the first place this issue presents for the very first time an English translation of an important paper (if not a key-paper) of N. A. Vasil’ev, *Imaginary (Non-Aristotelian) Logic*, that was only available in Russian up to now. To perform such a task successfully it is imperative that the translators need to be not only at home both in the Russian and in the English language but also be familiar both with ‘classical’ logic (in the historical sense, i.e., primarily Aristotle’s views on logic) and with modern up-to-date developments, such as paraconsistent, relevant/relevance and many-valued logics. Judging from the quality of the translated text, it will be clear to the reader that these conditions have been met.

In the second place, and equally important, the reader is offered an extensive paper, *The Worlds of Logic and the Logic of Worlds*, by both authors on Vasil’ev’s thinking about metaphysics-ontology and logic. Of course, logicians such as Richard Routley/Sylvan, Graham Priest and others have already paid attention to his work, but the novelty of the presentation of Vergauwen and Zaytsev is that they challenge one of the basic characteristics of Vasil’ev’s philosophy, usually attributed to him, viz. his psychologism. They argue - and, in my mind, convincingly so - that there really is no trace of psychologism to be found in the work of Vasil’ev. This leads to a fundamental reinterpretation of what Vasil’ev’s contribution has been to the development of the field of logic.

In the third place the paper contains a number of quite interesting and inspiring ideas. I just mention the connection between, on the one hand, Euclidean and non-Euclidean (or, as they were called, imaginary) geometries



and absolute geometry, i.e., the common core to both Euclidean and non-Euclidean geometries, and, on the other hand, classical Aristotelian logic and non-Aristotelian, imaginary logics and, what Vasil’ev introduced as Meta-logic, i.e., the common core to both Aristotelian and non-Aristotelian logics. This parallel helps to explain a number of features of his thinking as is shown by the authors.

Finally, in the last part of the paper, Vergauwen and Zaytsev discuss the relevance and importance of Vasil’ev’s work today, mainly *contra* the view of Graham Priest who reduces its importance to virtually nil. As an intriguing illustration at the very end of the paper they show how one can deal with Cantor’s proof of the diagonal theorem from the perspective of Vasil’ev. I will not disclose their proposed solution here, but rather invite the reader to discover the remarkable universe of an important Russian logician.

The Editor

