The term “logic” is unscientifically by me employed in two distinct senses. In its narrower sense, it is the science of the necessary conditions of the attainment of truth. In its broader sense, it is the science of the necessary laws of thought, or, still better (thought always taking place by means of signs), it is general semiotic, treating not merely of truth, but also of the general conditions of signs being signs (which Duns Scotus called *grammatica speculativa*), also of the laws of the evolution of thought, which since it coincides with the study of the necessary conditions of the transmission of meaning by signs from mind to mind, and from one state of mind to another, ought, for the sake of taking advantage of an old association of terms, be called *rhetorica speculativa*, but which I content myself with inaccurately calling *objective logic*, because that conveys the correct idea that it is like Hegel’s logic.