

Just as Hartshorne speaks of “atheism” in many places as though it had to be “empirical atheism,” only to allow in at least some places that it may also be “logical” (in which case it’s equivalent to “positivism”), so he also speaks of “falsification” in many places as though it, too, had to be “empirical,” only to allow in at least some places that it can be “logical not empirical” (cf., e.g., *ZF*: 81).

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