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P — PAIN

P (in logic). (1) The predicate of a judgment.

(2) The major term of a conclusion, being the predicate of the major premise.

(3) In the mnemonic names for the moods of syllogism it signifies that the proposition denoted by the vowel after which this letter follows is, in the reduction to a direct mood, to be converted *per accidens*; as *Baralippton*, *Felapton*, *Darapti*. Such moods, from the Philonian point of view, are illogical. (C.S.P.)

Paganism [Lat. *paganismus*, from *paganus*, a rustic]: Ger. *Paganismus*; Fr. *paganisme*; Ital. *paganesimo*. A name applied to any non-Christian system that is polytheistic and unspiritual in its character and tendency.

The term paganism originated in the early period of Christianity as a name for heathenism which had its strongholds in the country as distinguished from the towns and cities. It came to be applied to all religions outside of Christianity except Judaism and, later, Mohammedanism. In current thinking the term carries with it the implication of a low degree of culture. (A.T.O.)

Pain and Pleasure [OF. *paine*, *plésir*]: Ger. (1) *Schmerz und Lust*; Fr. (1) *douleur et plaisir*; Ital. (1) *dolore e piacere*; for equivalents for (2) see PLEASANTNESS AND UNPLEASANTNESS. An antithesis of qualities which characterizes the affective aspect of consciousness. Cf. AFFECTION.

The pain (1) which attaches to organic conditions has recently been distinguished somewhat sharply from (2) so-called 'unpleasantness,' the former being considered, on the basis of considerable evidence, as a sensation (see PAIN SENSATION), the latter as a more general affective character attaching, with its

antithesis 'pleasantness,' to the mental life in all its phases. A similar distinction between (1) 'pleasure' and (2) 'pleasantness' is also made, but without the same amount of empirical evidence.

Theories of the general nature of the hedonic or pleasure-pain consciousness date from Aristotle. They deal, mostly without sufficient discrimination, with three relatively distinct problems: (1) psychophysical (the organic correlate of hedonic states); (2) psychological (the place of pleasure and pain in the development of conscious process); (3) genetic or biological (the origin and evolutionary significance of hedonic consciousness together with its organic correlate).

Terms which are to be met with in the discussions of the topic are hedonic (belonging to pleasure or pain), hedonics (the psychological theories of them), pleasure-pain and algedonics (terms suggested by Marshall as convenient for their double reference to both the hedonic qualities), hedonic consciousness (a supposed primitive consciousness or a purely abstract consciousness in which only hedonic differences are present).

Literature: see BIBLIOG. G, 2, e, and under EMOTION; also the textbooks of psychology (lists are given in VOLKMAN, DEWEY, BALDWIN, LADD, JODL). (J.M.B.)

Pain (aesthetic). Unpleasant aesthetic feeling. See PAIN AND PLEASURE (2).

Like aesthetic 'pleasure,' the word is employed in a wider sense to designate a total psychosis, whether simple or complex (e.g. an emotion), characterized by unpleasantness; and in a narrower sense as applying to the affective tone or aspect of such a psychosis. By certain authorities pain is regarded as