

Penal: see CRIMINAL (in law), PENOLOGY, and REWARD AND PUNISHMENT.

Penal Code: see CODE.

Penance [Lat. *paenitentia*, repentance]: Ger. *Busse*; Fr. *pénitence*; Ital. *penitenza*. In Roman Catholic theology, the atonement which one who has committed post-baptismal sin makes for it by repentance, amendment, and the performances of expiatory works; or the Sacrament in which pardon, on the fulfilment of the requisite conditions, is formally granted.

Penance is a central feature of the practice of the Romish Church. The theory on which it rests is ordinarily rejected by Protestants as savouring too much of Pelagianism. The Sacrament of Penance is closely associated with the practice of auricular confession which arose in connection with it.

Literature: BINGHAM, *Christ. Antiq.* (Oxford, 1855); HAGENBACH, *Hist. of Doctrines*; CRAMP, *Textbook of Popery*; PROBST, *Sakramente u. Sakramentalien* (1872). (A.T.O.)

Pendulum: see LABORATORY AND APPARATUS, III, B, (b).

Penitence [Lat. *paenitentia*, repentance]: Ger. *Reue*; Fr. *pénitence*; Ital. *penitenza*. In general usage employed as a synonym for repentance, but more strictly, either as the equivalent of penance or as a name for the state of mind produced by the act of repentance. (A.T.O.)

Penology [Lat. *poena*; Gr. *ποινή*, penalty, + *λόγος*, discourse]: Ger. *Strafenlehre*; Fr. *théorie des peines*; Ital. *teoria della pena, penologia*. 'The study of punishment for crime, both in its deterrent and in its reformatory aspect; (including) the study of the management of prisons' (*Cent. Dict.*).

The term and the study it describes are of recent origin. The definition quoted is made exact by inserting the word 'including.' Penology has obtained vogue chiefly through the Howard Association of England and the National Prison Association of the United States. The literature of CRIMINOLOGY (q.v.) includes many works on penology, and courses on the subject are given in many universities. Cf. REWARD AND PUNISHMENT, and SANCTION. (F.H.G.)

Pentateuch [Gr. *πεντάτευχος*, from *πέντε*, five, + *τεῦχος*, book]: Ger. *Pentateuch*; Fr. *Pentateuque*; Ital. *Pentateuco*. The first five books of the Old Testament, containing the Mosaic account of the creation and fall of man, the origin and captivity of the Hebrew race, their flight out of Egypt, the giving of

the law, and the establishment of the Theocratic Commonwealth at Sinai.

The Pentateuch is accepted by Jews and Christians as an inspired record, and the Mosaic law especially constitutes the authoritative basis of JUDAISM (q.v.).

Literature: for modern critical discussions of the Pentateuch and the questions involved see WELLHAUSEN, *Hist. of Israel* (Eng. trans., Edinb., 1885); KUENEN, *The Religion of Israel* (Eng. trans.); W. R. SMITH, *Old Testament in the Jewish Church*; W. H. GREEN, *Moses and the Prophets*. (A.T.O.)

Per accidens [Lat., translates *κατὰ συμβεβηκός*, meaning usually what is not necessary or not *per se*, that is, belonging to some other category than substance]. Boethius first applied the term to a conversion, in opposition to *ad se ipsam*, apparently by carelessness, as if this were *per se ipsam*. He means that the form of the proposition, namely, its quantity, has to be changed in the conversion, whether from universal to particular, or the reverse.

But logicians generally confine conversion *per accidens* to the conversion of the universal affirmative into the particular affirmative; as 'Any chimera is a living thing': hence, 'Some living thing is a chimera.' Some logicians follow an earlier phrase, and say that the universal affirmative is converted *particulariter* after Aristotle's *ἐν μέλει*. (C.S.P.)

Per se: see PERSEITY AND PER SE.

Perception [Lat. *perceptio*, from *percipere*, to perceive]: Ger. *Wahrnehmung* (*Anschauung*, see TERMINOLOGY, German); Fr. *perception*; Ital. *percezione*. (1) Cognition so far as it involves the presence of actual sensation as distinguished from mental imagery.

(2) Cognition of subjective process as such; the apprehension of the actual presence of this process in distinction from the ideal representation of it.

The first case is that of 'sense perception'; the second that of 'inner perception' or introspection. The second usage is not recommended.

The restricted application of the word as defined in the first sense is comparatively modern, and only gradually obtained recognition. The older writers use perception as a synonym for cognition in general. Wolff defines 'Mens percipere dicitur, quando sibi obiectum aliquod repraesentat' (*Psychologia*, § 24). Even now the wider usage occurs occasionally in writers on psychology. Perception, according to Locke, is 'by some called thinking in general' (*Essay*, Bk. II. chap. ix.