

of production. The Ricardian law of rent and the whole analysis of cost to producers is based upon the need of increasing quantity of production—more appliances at the old rate of speed. We are really putting two curves into the same figure, which are radically different in their principles of construction. It is too early to say how far this difficulty vitiates our analysis of the subject of consumer's rent.

Literature: IRVING FISHER, *Bibliog. of Mathematical Economics*, appended to the volume of Cournot; RAND, *Bibliog. of Economics*. Cf. the literature of ECONOMIC SCIENCE. (A.T.H.)

Marginal Utility: see FINAL UTILITY.

Marheineke, Philipp Konrad. (1780-1846.) Educated at Göttingen. Professor of theology at Erlangen, 1805; at Heidelberg, 1807; at Berlin, 1811, where he was pastor of Trinity Church.

Mark [AS. *mearc*, a bound]: Ger. *Merkmäl*; Fr. *marque*, *attribut*; Ital. *segno* (*contrassegno*), *nota*. To say that a term or thing has a mark is to say that of whatever it can be predicated something else (the mark) can be predicated; and to say that two terms or things have the same mark is simply to say that one term (the mark) can be predicated of whatever either of these terms or things can be predicated.

The word translates the Latin *nota*. It has many practical synonyms, such as quality, mode, attribute, predicate, character, property, determination, consequent, sign. Most of these words are sometimes used in special senses; and even when they are used in a general sense, they may suggest somewhat different points of view from mark. (C.S.P., C.L.F.)

A great oversight which had vitiated the entire discourse of logicians about marks, and had prevented them from fully understanding what marks are, was corrected by Augustus de Morgan when he observed that any collection whatever of individuals has some mark common and peculiar to them. That it is so will appear when we consider that nothing prevents a list of all the things in that collection from being drawn-up. Now, the mere being upon that list, although it has not actually been drawn up, constitutes a common and peculiar mark of those individuals. Of course, if anybody tries to specify a number of individuals that have no common and peculiar mark, this very specification confers upon their common and peculiar mark a new degree of actuality.

On the other hand, if two marks are common and peculiar to precisely the same collection of things, they may, for the ordinary purposes of formal logic, be looked upon as the same mark. For it is indifferent to formal logic how objects are marked, whether in a simpler or more complex way. We may, therefore, regard the two marks as constituting together a single mark. Marks, after all, are not the object of logical study; they are only fictitious aids to thought. (C.S.P.)

Market [AS. *market*]: Ger. *Markt*; Fr. *marché*; Ital. *mercato*. A place where prices are determined by competition and made to equalize demand with supply. An extension to modern conditions of the ideas of the mediæval market or fair.

It makes no difference whether the goods are actually exposed for sale, as in the mediæval markets, or largely bought and sold on the basis of warrants and telegraphic orders, as in the produce exchanges of to-day. The essential thing is that different buyers and sellers shall know something about one another's transactions, so that the individual buyer need not pay more than the prevailing rate, nor the individual seller be forced to accept less than the prevailing rate.

There may be different markets for the same article in the same place. The prices in the wholesale market may be determined by one set of conditions, and those in the retail market by another. (A.T.H.)

Marriage [Lat. *maritus*, husband, through Fr.]: Ger. *Ehe*; Fr. *mariage*; Ital. *matri-monio*. Any more or less permanent union of the sexes that is sanctioned by the community.

The earliest sanction is no more than a vague general approbation. Later sanctions have explicit legal expression, and assume the form of severe penalties for disobedience of legal prohibitions. The use of the term marriage by many ethnologists, including Westermarck (*Hist. of Human Marriage*), to designate any union of the sexes, sanctioned or not sanctioned, including the mating of animals, is erroneous. The correct use was indicated by J. F. McLennan in the correspondence with Charles Darwin, reproduced in McLennan's *Studies in Ancient History*, second series. McLennan held that polyandry was the first form of marriage, as distinguished from mere mating. Slowly and by many tentative experiments society has arrived at monogamous marriage of individuals not within the first and second degrees of

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