

and the opportunities for good life are, in great measure, determined.

Before we leave the early phase, when he was not yet an economist, we may pause a moment to consider the colour of his outlook on life as, at that time, it was already fixed in him.

Like his two colleagues, Henry Sidgwick and James Ward, in the Chairs of the Moral Sciences at Cambridge during the last decades of the nineteenth century, Alfred Marshall belonged to the tribe of sages and pastors; yet, like them also, endowed with a double nature, he was a scientist too. As a preacher and pastor of men he was riot particularly superior to other similar natures. As a scientist he was, within his own field, the greatest in the world for a hundred years. Nevertheless, it was to the First side of his nature that he himself preferred to give the pre-eminence. This self should be master, he thought; the second self, servant. The second self sought knowledge for its own sake; the first self subordinated abstract aims to the need for practical advancement. The piercing eyes and ranging wings of an eagle were often called back to earth to do the bidding of a moraliser.

This double nature was the clue to Marshall's mingled strength and weakness; to his own conflicting purposes and waste of strength; to the two views which could always be taken about him; to the sympathies and antipathies he inspired.

In another respect the diversity of his nature was pure advantage. The study of economics does not seem to require any specialised gifts of an unusually high order. Is it not, intellectually regarded, a very easy subject compared with the higher branches of philosophy and

pure science? Yet good, or even competent, economists are the rarest of birds. An easy subject, at which very few excel! The paradox finds its explanation, perhaps, in that the master-economist must possess a rare combination of gifts. He must reach a high standard in several different directions and must combine talents not often found together. He must be mathematician, historian, statesman, philosopher—in some degree. He must understand symbols and speak in words. He must contemplate the particular in terms of the general, and touch abstract and concrete in the same flight of thought. He must study the present in the light of the past for the purposes of the future. No part of man's nature or his institutions must lie entirely outside his regard. He must be purposeful and disinterested in a simultaneous mood; as aloof and incorruptible as an artist, yet sometimes as near the earth as a politician. Much, but not all, of this ideal many-sidedness Marshall possessed. But chiefly his mixed training and divided nature furnished him with the most essential and fundamental of the economist's necessary gifts—he was conspicuously historian and mathematician, a dealer in the particular and the general, the temporal and the eternal, at the same time.

III

The task of expounding the development of Marshall's Economics is rendered difficult by the long intervals which generally separated the initial discovery and its oral communication to pupils from the final publication in a book to the world outside. Before attempting this it will be convenient to trace briefly the outward course of his life from his appointment to a lectureship at St.