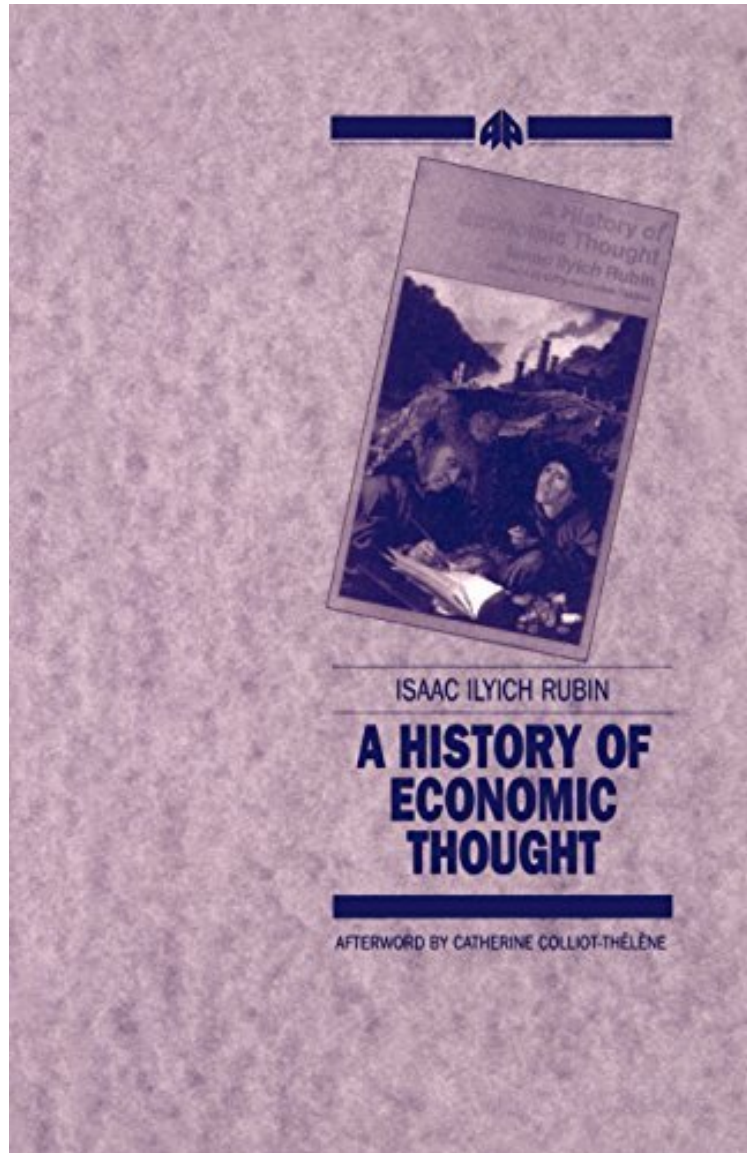


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History of Economic Thought

Isaac Ilyich Rubin, Catherine Colliot-Thelene
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A great book written by a fine Marxian scholar, and a very readable translation too. It stops just before Marx. Originally written as the core of a course on the history of economic thought, it was meant to be used in conjunction with selected readings. You will probably need to supplement this with other books on the topic (of which there are now masses!). It certainly gives a different perspective! I'm only giving it 4 stars because it stopped 150 years ago! Still essential reading from my point of view.

This is an important and unparalleled work which situated Marx's economic theory in relation to the economic theories that pre-date him - from mercantilism to John Stuart Mill. First published in 1929, the book dates from the fertile period of Marxist economic theory that produced the works of Preobrazhensky, Kondratiev and Bukharin. However as a review of pre-Marxist economics it stands out from the many books which dwell only on the contemporary industrialisation debates. This is a selective reading of economic thought, offering analysis of those elements in past economics that accord with the areas of interest to Marxism. Each section gives a brief analysis of a specific school of thought, with particular attention to the social and ideological climate within which it evolved. The book differs from orthodox accounts in not merely mentioning historical background but using it as a central explanation of the evolution of economic theories. As a counterpoint to Rubin, Catherine Colliot-Thelene has written a daring essay which locates a crucial flaw in the logical structure of Marx's Capital.

'...pioneering analysis...has no parallel in English.' Marxism Today' A vital study...' Tribune
About the Author
Isaac Ilych Rubin was born in Russia in 1886. He was an active participant in the Revolution and afterwards became a professor of marxist economics and a research assistant at the Marx-Engels Institute. He was arrested in 1930, apparently for having a close association with David Riazanov whom Stalin disliked. He was subsequently 'removed from among the living'.