

compatibilité entre le renforcement des institutions et l'élargissement de la communauté. Il demeure qu'après la lecture de cet ouvrage, on se sent désemparé par l'absence de débats véritables dans la plupart des milieux sur la philosophie et les buts de l'intégration. Serait-ce, comme l'écrivait en 1952 Georges Rigassi, qu'encore maintenant « l'idée de l'Union européenne n'est pas rentrée dans la conscience des peuples d'Europe » ou bien cette idée est-elle devenue tellement commune, voire dépréciée, qu'il n'est plus nécessaire de constamment la renouveler, par delà les contingences quotidiennes ?

FERRY DE KERCKHOVE
Université Laval

J.A.W. Gunn, *Factions No More: Attitudes to Party in Government and Opposition in Eighteenth-Century England*. London: Frank Cass, 1972, pp. xii, 275.

The constitution which eventuated from the struggles of the seventeenth century in England was almost, but not quite, unworkable. The duty to govern was still vested in the King; but the House of Commons could deprive the King (and his ministers) of the means with which to govern. The solution was for the King to select as ministers those men who could get business, especially money business, done in the House. But should he select them from one party — unless, of course, all parties were to be suppressed as dangerous to national integrity at home and to national strength abroad? If so, how was an opposed party to be regarded — as traitorous, as merely covetous, or as patriotic, doing its duty in the adversary process? After the electoral reforms of 1832 the complex role of organized parties would be evident, but in the long meantime — from about 1688 until at least 1800 — how parties, especially opposed parties, were to be regarded was a debatable question.

Professor Gunn is out to show that, contrary to conventional wisdom, Edmund Burke was not the first to wrestle earnestly with that question. He is out to show, also, that it must be kept separate from discussions about the merits of mixed governments and of the separation of powers. What he has done is to plunge again and again into the stream — sometimes a trickle, sometimes a torrent — of eighteenth-century polemics to retrieve notable examples of the attitudes prevalent at various periods. Undoubtedly, he makes his case: any student of English politics, or of the British

constitution, who ignores this book will do so at peril.

It is possible that a reader may complain that Professor Gunn's introduction is too terse, that the procession of extracts from 74 works has a dazing effect, and that the footnotes are located inconveniently at the end of the book. A reader may wonder if the argument could not have been presented better in a different kind of book, in a kind of political history with the changing views on factions, parties, and opposition as its central theme. If at any point Professor Gunn considered such a possibility, he was wise to reject it. The book he has produced has the merit — which the alternative would have lacked — of making readily available, as the end product of herculean research, the very words of the writers. They come to us with little of the twentieth century interposed. Professor Gunn's rebuttal against the criticism that his introduction is too restrained could be that anybody who wants more can turn to a political history of England. His comment on the complaint that his learned footnotes have been hived at the end could be that in our day publishers defer but little to the wishes of mere writers.

To propose in either Britain or Canada nowadays that government be conducted without parties would be comparable to suggesting that football be played without teams. But how many parties can the playing field of responsible government accommodate? How far ought those in the opposition go in opposing the government's legislative programme when they believe that it is wrong? Are separatist parties, whose declared aim is to end the game, to be regarded as genuine parties? Parties may be factions no more; but not all the basic questions have been answered. As Canadian politicians debate the unanswered questions in the 1970s, the views of their eighteenth-century forbears, as revived by Professor Gunn, may take on a very lively relevance.

JOHN STEWART
St Francis Xavier University

Gottfried Wilhelm Leibniz, ***The Political Writings of Leibniz***, trans. and ed. Patrick Riley. Cambridge: Cambridge University Press [Toronto: Macmillan of Canada], 1972, pp. viii, 206.

Cambridge University Press advances the claim that the texts in the series in which the book under review appears "are modern, critical editions of major texts in political thought." The editors, however, have

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