

Moreover, this judgment seems correct. While it is not clear exactly how much inequality the second principle permits, it is surely sufficiently egalitarian to exclude societies such as the United States.

This misunderstanding on Barry's part has important consequences for his treatment of specific issues. It permits him, for example, to see Rawls' discussion of the limits on disobedience in a just society as an argument against disobedience in contemporary America. On a more general level it allows him to treat Rawls as yet another apologist for "gross and pervasive inequalities of wealth and power." I find this completely unwarranted. Indeed Rawls' theory seems to me to provide an excellent basis for arguing against precisely those inequalities which Barry accuses him of defending.

—Robert Amdur
Columbia University

REGICIDE AND REVOLUTION: SPEECHES AT THE TRIAL OF LOUIS XVI, by Michael Walzer. Cambridge University Press, 1974 (Cambridge Studies in the History and Theory of Politics). Pp. vii, 219, \$12.50.

There is a timeliness in this book because it illuminates the distant background of the American doctrine of impeachment, but it also goes beyond mere timeliness for it examines the foundations of any society that most of us would call democratic. The author is not a historian but a political theorist. Historians, in their behavioristic way, do not nowadays discuss the actual merits of the arguments at the trial of Louis XVI. That would involve value judgments for which documentary evidence is impossible. Professor Walzer, not thus professionally inhibited, addresses himself directly to moral, legal, and ultimate political questions.

Half the book is made up of translations of speeches by Robespierre, Saint-Just, Condorcet, and others in the National Convention in November and December 1792 and January 1793. It is well to have these speeches available, but most readers will learn more from the other half, which is Walzer's introduction and analysis of the issues. Here the trial of Charles I of England is considered almost as fully as that of Louis XVI. The author emphasizes the parallelism of the two cases, and how they differ from all other ways of disposing of unwanted monarchs, such as baronial rebellion, deposition, assassination, secret murder, the plain shooting of Nicholas II and his family, or the exile of the Hohenzollern William II in 1919. The

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