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what I have labelled the 'neo-roman' tradition of civil liberty. The term refers to the continuing prominence in the culture of the mid-seventeenth century, when it was used to attack the ruling oligarchy of eighteenth-century Britain, and still later to defend the revolution mounted by the American colonists against the British crown. During the nineteenth century, however, the neo-roman theory increasingly slipped from sight. Some elements survived in the Six Points of the Chartist,¹ in John Stuart Mill's account of the subjection of the working-class to the middle-class, and in the

¹ The demands for annual parliaments and equal electoral areas appear in particular to reflect neo-roman priorities.