

Man" (1793). Another such precursor was the Mexican priest, Miguel Hidalgo (1753-1811), a great admirer of the liberal ideas of the encyclopedists and leader of the Mexican uprising of 1810.

In Latin America, as in all revolutionary movements of the period, freemasonry was important. Of this influence, the Mexican Joaquín Fernández de Lizardi (1771-1817) was a prime example. Lizardi was imprisoned and excommunicated for his defense of the Masons in his newspaper, *El Pensador Mexicano*.

The independence process in Brazil was different. The enlightenment influence here was not so close to Rousseau. Achievement of freedom from Portugal was by political evolution rather than violent revolution, and the moderating power of the executive under the Constitution of 1824 reflects the influence of Montesquieu and Benjamin Constant. José Bonifacio de Andrada y Silva (1763-1838), outstanding Brazilian thinker of the period, always advocated political moderation.

In the years 1825 to 1860, Latin American political thought was concerned with the adjustment of the new constitutions to the legal, social, and economic realities of the ex-colonies. The first charters were modeled after the liberal Spanish, French, and U.S. Constitutions. However, it was hard to impose the new liberalism upon the administrative centralization, trade monopolies, rigid social hierarchies, and the political absolutism which had characterized the rule of Spain. What was needed was a legal order that would harmonize the new constitutional principles with the old colonial system.

Political struggles in this period were mainly between liberals and conservatives. The first were backed by intellectuals and a nascent middle class, the second found support amongst the army, the church, and the landed aristocracy. The most important movements took place in Argentina and in Mexico and later transcended to other countries. In Argentina, where the main need was reorganization, the great liberal statesman, Bernardino Rivadavia (1780-1845), abolished ecclesiastical privilege, facilitated the acquisition of land by peasants, fostered immigration, and even tried to help the liberals in Spain in 1823. Although these reforms were interrupted by the long dictatorship of Rosas (1835-52), they were resumed as Juan Bautista Alberdi (1810-84) authored a liberal Argentine Constitution in 1853 under which the economic development of his country progressed along laissez-faire lines. Argentina's liberal political thinkers were romantics of the traditional school, with their eyes often closed to the country's social realities.

In Mexico the liberal movement, known as the Reform, was drastic and revolutionary. Armed and ideological conflicts between liberals and conservatives continued unabated from 1824 to 1867, with political power oscillating between the two. The liberals demanded an end to church and military privilege, civil liberties, and land reform. Their creed was expressed in the important constitution of 1857. Among the liberal philosophers of this period were Valentín Gómez Farías (1781-1858), the first to advocate the complete separation of church and state; Benito Juárez (1806-72), the most distinguished leader and statesman of the Reform; José María Luis Mora (1794-1850), a priest with pronounced liberal political ideas; the brothers Miguel (1812-61) and Sebastián (1827-89) Lerdo de Tejada, formu-