

Latin American environment, and a reaction against it set in at the turn of the century.

During the positivist era, two Argentine political theorists made important contributions in the field of international law. Carlos Calvo (1824-1906) formulated the principles of juridical equality and absolute domestic jurisdiction for all nations. He advocated abolishment of the use of force in the collection of international debts. This latter principle, since known as the Calvo clause, was developed and expanded by Luis María Drago (1859-1921). His "Drago Doctrine" was accepted by the Hague Conference of 1907.

The Mexican Revolution of 1910 and the institutional formulation of its principles in the Constitution of 1917 is still considered the most important political event of this century in Latin America. It has influenced the American Republics much as the French Revolution influenced 19th century Europe. Intellectuals paved the way for violent revolution. One of the most notable was Andrés Molina Enríquez (1865-1940). In his book, "Los Grandes Problemas Nacionales" (1908), he attacked the latifundia system and advocated restoration of the old Spanish ejidos (communal lands).

Since the Mexican Government supported positivism, the philosophical reaction against it was necessarily political. The return to idealism was led by young philosophers Antonio Caso and José Vasconcelos, who had been influenced by Bergson and William James.

The Mexican upheaval combined the economic demands of the rural masses and the urban proletariat with the political aspirations of the nascent middle classes. In the aftermath of the revolution these three elements allied to form a powerful, integrated political movement unprecedented in Latin American history. Their revolutionary constitution of 1917 combined socialist labor theory with traditional Spanish legal theory. In matters of religion, the 1917 constitution repeated the anticlerical philosophy of the constitution of 1857.

Twentieth century Latin American thought was characterized by new ideas that had greater flexibility than positivism. Reaction against the latter had begun in Europe in the late 1860's with neo-Kantianism and neo-Hegelianism. These philosophies, together with those of Boutroux, Bergson, Groce, and James, reached Latin America directly. The phenomenology of Husserl and the existentialism of Kierkegaard and Heidegger were transferred indirectly via the influence of Spain's "Generation of 1898." Among the Latin American thinkers who expounded the new idealism should be mentioned Alejandro Deustua (1849-1954) of Peru, Carlos Vaz Ferreira (1873- ) of Uruguay, Caso and Vasconcelos of Mexico, and Alejandro Korn (1860-1936) of Argentina. But perhaps the most notorious of the new idealists was the Uruguayan José Enríque Rodó (1871-1917), who denounced the materialistic civilization of the United States. He warned Latin America's youth against following Yankee leadership, lest they lose their own cultural values.

Socialism began to develop rapidly in the early 20th century, as mirrored by the appearance of Socialist clubs and publications in Argentina, Mexico, Colombia, Brazil, and Chile. Until the end of the 19th century, labor had been more influenced by anarchism. Michael Bakunin, the anarchist leader, had gained many proselytes among Spanish and Italian workers, who upon emigrating to the Latin