

The individualism of the eighteenth century was never more than a tactic. The philosophes were not philosophers. They were for initiative. For the initiative of the new knowledge in natural science, of the new economics bursting from medieval commerce, quattrocento banking, incipient industrialism, of the new politics with room for the entrepreneurs and workers that were allowing aside ~~at~~ medieval peasants and nobles, absolute monarchs and courtiers^t industrialism, of the new politics that tolerated initiative and industrialism, of the new politics that tolerated social mobility and permitted initiative to work and even prosper. As they favored initiative, so they opposed the believing that kept the old knowledge in and the new knowledge out, they opposed the social structures that blocked the new economics, they opposed the feudal and monarchical superstructures with their vested interests in things as they had been.

is not without an enormously intricate division of labor,
and it is the affective side of the developmental process
that unites individual contributions into a common achievement.

So we come to what today are named the sociology of
knowledge and the sociology of morals. The names are new,
but the reality is very old. Its traditional name is belief.