French Enlightenment in the 18th century, did the very nature of science and religion drift into separate ideological camps. And only in the 19th century, after Darwin, was the supposed irreconcilability between “God’s science” elevated to the status of cultural myth. History tells a different, more complicated story.

In the distant past, religious myth invested nature and the cosmos with divine emanations and powers. But this celestial pantheon gave way to sober observation of the heavens and sophisticated mathematical calculations. By 1400 B.C. the Chinese had established a solar year of 365 days. Ancient Greeks mulled the details of the solar system. Ancient Greeks bequeathed Euclidean geometry, Ptolemy’s map of the solar system and Aristotelian classification of living organisms, which served biologists until Darwin.

But none of these advances seriously disrupted religious more comprehensively worldview. Buddhists, for example, showed no interest in investigating nature since it was both impermanent and, at bottom, an illusion. Islam made great advances in algebra, geometry, as well as philosophy. But Muslim scholars left the mysteries of physics—motion, causality, etc.—to the power of a more apocalyptic version of Aristotle, whose works they recovered and transmitted to the Christian West.

The Bible, of course, has its own creation myth. Many a story that humanity had already led scientists to realize that nature had to be discovered empirically and so fostered the development of science in the Christian West. The universe created by a rational God had to be rational and consistent—that much the Creeks already knew. But a universe created out of nothing, as Genesis describes it, required that the universe be comprehended in a single thought. Thus was science born. Thus was the creation story transformed, as it were, from a religious mythology to a scientific worldview.

In one of the first telescopes) and Kepler demonstrated that the Earth orbited the sun, which was the basis for the Copernican model. The Copernican model was both more accurate and easier to use. Galileo’s observations supported Copernicus’s model, and he was able to observe four moons of Jupiter, which had not been previously observed. In 1610, Galileo published his observations in a book titled “Sidereus Nuncius,” which means “Starry Messenger.”

But none of these advances seriously disrupted religious more comprehensively worldview. Buddhists, for example, showed no interest in investigating nature since it was both impermanent and, at bottom, an illusion. Islam made great advances in algebra, geometry, as well as philosophy. But Muslim scholars left the mysteries of physics—motion, causality, etc.—to the power of a more apocalyptic version of Aristotle, whose works they recovered and transmitted to the Christian West.

The Bible, of course, has its own creation myth. Many a story that humanity had already led scientists to realize that nature had to be discovered empirically and so fostered the development of science in the Christian West. The universe created by a rational God had to be rational and consistent—that much the Creeks already knew. But a universe created out of nothing, as Genesis describes it, required that the universe be comprehended in a single thought. Thus was science born. Thus was the creation story transformed, as it were, from a religious mythology to a scientific worldview.

The French Revolution in the 18th century abolished the divine right of kings and led to the rise of an intellectual movement known as the Enlightenment. This movement emphasized reason, science, and human progress. It challenged traditional religious beliefs and values and encouraged the use of reason and evidence to understand the world.

The Enlightenment was a time of great intellectual and cultural change. It was marked by the rise of new scientific and philosophical ideas that challenged traditional religious beliefs. It was also a time of political upheaval, as many European countries abolished their monarchical systems and established republics or democracies.

The rise of science and reason during the Enlightenment had a significant impact on religious belief. Many people began to question the traditional beliefs of the Church and to seek new ways of understanding the world. This led to a decline in the influence of the Church and to a rise in secularism.

In the 19th century, the American Civil War was fought between the North and the South, with the North emerging victorious. The war had a profound impact on American society and culture, leading to the abolition of slavery and the expansion of democracy.

The 20th century was marked by significant events such as World War I and World War II, which had a profound impact on the world. The Cold War also shaped the world, with the United States and the Soviet Union competing for power and influence.

In the 21st century, the world is facing many challenges, such as climate change, economic inequality, and political instability. It is also a time of great innovation, with new technologies and ideas changing the way we live and work.

In conclusion, the relationship between science and religion is complex and has evolved over time. It is an ongoing conversation that continues to shape our understanding of the world and our place in it.
Lest I overwhelm young Augustus with the great weight of such high expectations and such intimations of immortality, I hasten to wish him a happy childhood, complete with much exploring, great adventures, barked knees, an appreciated odyssey, of quiet moments of wonder and learning, of great books to be shared with his parents and grandparents, and of countless hugs and kisses. Be a boy, Augustus, with moments good and bad, tender and terrible like the Augustus in these lines by Heinrich Hoffman (1809–1874), who said:

Augustus was a chubby lad; 
Fat ruddy cheeks Augustus had; 
And every ball he played with was his last.

The plump and hearty, healthy boy.
He ate and drank as he was told,
And never let his soup get cold.
But one day, one winter’s day,
He screamed out, ‘Take the soup away! 
O take the nasty soup away! I won’t have soup to-day.’

Welcome, young emperor, and carry on, bringing ever your illustrious grandfather under your sway with the dictatorial charms of a much loved child.

I yield the floor.

Mr. STEVENS addressed the Chair.

The PRESIDING OFFICER. The Senator from Alaska.

Mr. STEVENS. Mr. President, I am uncharacteristically speechless. I think—to listen to my good friend talk about my latest grandchild—he is absolutely right in one thing; and that is, there is nothing so humbling as to look at a baby and realize what that child means. Senator BYRD told me once that to have a grandchild is to touch infinity. And it is a very sobering thing to think about. But it is a joy to have these grandchildren. If one must get old, it helps a lot.

I thank the Senator very much.

I suggest the absence of a quorum.

The PRESIDING OFFICER. The clerk will call the roll.

Mr. STEVENS. Mr. President, I ask unanimous consent that yesterday I engaged in a colloquy with Senators KOHL and MOSELEY-BRAUN regarding the intent of report language in S. 2312 concerning tax standards for tax-exempt health clubs. In that colloquy, I stated that my expectation was that the report would “focus on non-adult fitness centers; and non-adult fitness organizations that serve only adults.” However, both tax-exempt health clubs and for-profit health clubs serve entire families including young adults and children. While I believe the report should not be used to subsidize health clubs provided by tax-exempt organizations, tax-exempt organizations also offer non-adult service. The fact that they offer service to non-adults does not qualify an entity for tax-exempt status. Therefore, to remove all subsidies and eliminate any level of services to non-adults would greatly restrict the usefulness of this report in providing guidance to Congress. Again, I want to emphasize that my intent here is only for the IRS to provide Congress guidance in this area.

Therefore, I want to clarify that it is my expectation that the report will reflect the language in the report accompanying S. 2312, which eliminates any input of yesterday’s colloquies as well as this clarification. Again, I want to thank Senators CAMPBELL and KOHL for their assistance on this and I look forward to working with them and all other interested Senators and parties on this issue.

AMENDMENT NO. 3388

Mr. JOHNSON. Mr. President, I rise today to ask unanimous consent that I be a cosponsor to amendment number 3388 to the FY 1999 Treasury-Postal Appropriations legislation currently under consideration. This amendment is a combination of several amendments aimed at increasing support for the High Intensity Drug Trafficking Areas administered by the Office of National Drug Control Policy. The Midwest HIDTA program has been extremely helpful to cracking down on drug trafficking in my rural state by coordinating federal, state and local law enforcement efforts to combat methamphetamine trafficking. While the Campbell-Kohl amendment addresses HIDTA programs nationwide, the Midwest HIDTA will be increased by $3.5 million, bringing the total methamphetamine elimination funding to $13 million for the Midwestern States of South Dakota, Iowa, Missouri, Nebraska and Kansas. The amendment will also add North Dakota to the Midwest HIDTA program which is crucial to tightening law enforcement’s grip on meth traffickers in the state that experience growing needs for judges and courtroom space to ensure that this appropriations bill accurately provides for the needs of the entire state.

The PRESIDING OFFICER. Under the thrust of the hour of 2 o’clock having arrived, the Senate is to proceed to a sequence of votes on Amendments to the Treasury-Postal bill.