

CHAPTER 4. AUTHORS WITH 1-999 BIRTHDATES



**For the earnest expectation of the creature
waiteth for the manifestation
of the sons of God.**

**Romans 8:19 King James Bible
Paul the Apostle (1st century)**

Hellenistic Jew turned Christian missionary

.....

**The wisdom from above is first pure,
then peaceable, gentle, and easy to be entreated,
full of mercy and good fruits,
without partiality and without hypocrisy.
And the fruit of righteousness is sown in peace
of them that make peace.**

**James 3:17,18 King James Bible
James (1st Century)**

.....

[A]s man of all creatures on earth
is the nearest of kin to the gods,
so should he be nourished in a manner most like the gods.

Gaius Musonius Rufus (1st century)

Roman Stoic philosopher

.....

[on early Christians' vegetarian diet]

They assemble before sunrise
and speak not a word of profane matters,
but put up certain prayers...and sit down together,
each one to a single plate of one sort of innocent food.

Titus Flavius Josephus (37-101)

Roman Jewish historian

.....

I, for my part, wonder of what sort of feeling,
mind or reason,
that man was possessed who was first
to pollute his mouth with gore,
and to allow his lips to touch
the flesh of a murdered being;
who spread his table
with the mangled forms of dead bodies,
and claimed as daily food and dainty dishes
what but now were beings endowed with movement,
with perception and with voice.

<>

Can you really ask what reason Pythagoras had
for abstaining from flesh?
For my part I rather wonder both by what accident
and in what state of soul or mind the first man did so,
touched his mouth to gore
and brought his lips to the flesh of a dead creature,
he who set forth tables of dead, stale bodies
and ventured to call food and nourishment
the parts that had a little before
bellowed and cried, moved and lived.
How could his eyes endure
the slaughter when throats were slit
and hides flayed and limbs torn from limb?
How could his nose endure the stench?

<>

It is certainly not lions and wolves
that we eat out of self-defense;
on the contrary, we ignore these

**and slaughter harmless, tame creatures
without stings or teeth to harm us,
creatures that, I swear, Nature appears to have produced
for the sake of their beauty and grace.
But nothing abashed us, not the flower-like tinting of the flesh,
not the persuasiveness of the harmonious voice,
not the cleanliness of their habits or the unusual intelligence
that may be found in the poor wretches.**



**But for the sake of some little mouthful of flesh
we deprive a soul of the sun and light,
and of that proportion of life and time
it had been born into the world to enjoy.**

*** * ***

**We ought not to treat living creatures
like shoes or household belongings,
which when worn with use we throw away.**

*** * ***

**The primitive people who first ate meat
likely did so out of extreme privation.
People in those days were reduced
to eating mud, bark, grass sprouts, and roots.
Finding acorns and buckeyes
would have been cause for celebration.
If these people could only speak to us today**

they would undoubtedly tell us
how fortunate we are to have such an abundance
of delicious vegetable foods at our finger-tips;
and how fortunate that we can fill our stomachs
without polluting ourselves with flesh.
They would be perplexed by the lust
that leads people to eat meat in these times of plenty.
They would ask, "Don't you think the good earth can sustain you?"
"Aren't you ashamed to mix the earth's
wholesome produce with blood and flesh?"
("The Eating of Flesh" *Moralia*)

Plutarch (c. 46-120)

Greek historian, biographer, essayist, philosopher

.....



Liberty is given by nature even to mute animals.

Tacitus (55-117)

Roman historian

.....

**When man diverted from the path [of goodness]
the animals followed him.**

*** * ***

If man now would rise to his original nature
and would not do evil any longer,
then the animals too would return
to their original gentle nature.

St. Theophilus (117-181)

Asia Minor Bishop of Antioch

.....

Sacrifices were invented by men to be a pretext for eating flesh.

(Stromata 7.6)

<>

Destroy not the work of God for the sake of food.
Whether ye eat or drink, do all to the glory of God,
aiming after true frugality.

For it is lawful for me to partake of all things,
yet all things are not expedient....

[N]either is the regimen of a Christian formed by indulgence....

[M]an is not by nature a gravy eater, but a bread eater....

If any righteous man does not burden his soul by eating of flesh,

He has the advantage of a rational motive....

The very ancient altar of Delos was celebrated for its purity,
to which alone, as being undefiled by slaughter and death,
they say that Pythagoras would permit approach.

Clement of Alexandria (c. 150-216)

Greek founder of the Alexandrian school of Christian theology

.....

Cattle and wild beasts pray, and bend their knees,
and in coming forth from their stalls and lairs look up to heaven.
Moreover the birds taking flight lift themselves up to heaven



and instead of hands, spread out the cross of their wings,
while saying something which may be supposed to be a prayer.

<>

How unworthy do you press the example of Christ as having come eating and drinking into the service of your lusts: I think that He who pronounced not the full, but the hungry and thirsty "Blessed," who professed His work to be the completion of His Father's will, I think that he was wont to abstain, instructing them to labor for that "meat" which lasts to eternal life, and enjoying in their common prayers petition, not for flesh food, but for bread only.

Tertullian (c. 160-235)

Carthage-born early Christian theologian and author

.....

For there is one spirit which pervades all the universe like a soul,



and which also makes us one with those animals. Hence, if we kill them and eat their flesh we shall be doing wrong and committing a sacrilege, because we are destroying our kin.

(Sextus Empiricus, Selections from the Major Writings of Scepticism, Man and God)

Sextus Empiricus (c. 160-210)

Roman physician and philosopher

.....

[W]hen we do abstain [from eating meat], we do so because "we keep under our body and bring it into subjection," and desire "to mortify our members that are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence"

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and we use every effort to "mortify the deeds of the flesh."

Origen Adamantius (c. 185-254)

Egyptian Christian scholar and theologian

.....

The unnatural eating of flesh-meats is as polluting as the heathen worship of devils, with its sacrifices and its unpure feasts, through participation in which a man becomes a fellow-eater with devils.

Clementine Homilies (2nd century)

Greek books on the Apostle Peter

.....

Are we to make true happiness one and the same thing with welfare or prosperity and therefore within the reach of the other living beings as well as ourselves?

* * *

There is certainly no reason to deny well-being to any of them as long as their lot allows them to flourish unhindered after their kind.



It is surely unsound to deny that good of life to animals only because they do not appear to man to be of great account.

* * *

If pleasure be the term, if here be the good of life,
it is impossible to deny the good of life
to any order of living things;
if the term be inner-peace, equally impossible;
impossible, too, if the good of life be to live
in accordance with the purpose of nature.

("On True Happiness" 4th Tractate of *The First Ennead*)

<>

[T]he animal, too, exists of necessity,
and is serviceable in many ways,
some obvious and many progressively discovered
—so that not one lives without profit to itself and even to humanity.
It is ridiculous, also, to complain that many of them are dangerous
—there are dangerous men abroad as well—
and if they distrust us, and in their distrust attack,
is that anything to wonder at?

("Providence" 2nd Tractate of *The Third Ennead*)

Plotinus (205-270)

Greek philosopher, "Father of Neoplatonism"

.....

He who abstains from anything animate...
will be much more careful not to injure those of his own species.
For he who loves the genus will not hate any species of animals.

* * *

But to deliver animals to be slaughtered and cooked,
and thus be filled with murder,
not for the sake of nutriment and satisfying the wants of nature,
but making pleasure and gluttony the end of such conduct,
is transcendently iniquitous and dire.

* * *

And is it not absurd, since we see
that many of our own species live from sense alone,
but do not possess intellect and reason;
and since we also see that many of them surpass
the most terrible of wild beasts in cruelty, anger, and rapine,
being murderous of their children and their parents,
and also being tyrants and the tools of kings
[is it not, I say, absurd]
to fancy that we ought to act justly toward these,
but that no justice is due from us to the ox who ploughs,
the dog who is fed with us,
and the animals who nourish us with their milk
and adorn our bodies with their wool?

* * *

It is demonstrated that brutes are rational animals, reason in most of them being indeed imperfect, of which, nevertheless, they are not entirely deprived. Since, however, justice pertains to rational beings, as our opponents say, how is it possible not to admit, that we should also act justly towards brutes?

* * *



[If animals could speak]
should we dare to kill and eat them?
Should we dare to commit these fratricides?
(On Abstinence from Eating Animal Food)
Porphyry of Tyre (c. 233-309)
Greek Neoplatonic philosopher

.....

It is not in great animals alone that we see unapproachable wisdom;
no less wonders are seen in the smallest.

<>

The steam of meat darkens the light of the spirit.
One can hardly have virtue if one enjoys meat meals and feasts.

<>

In the earthly paradise...no one sacrificed animals,
and no one ate meat.

<>

With simple living, well-being increases in the household,
animals are in safety, there is no shedding of blood,
nor putting animals to death.

The knife of the cook is needless,
for the table is spread only with the fruits
that nature gives, and with them they are content.

<>

The earth is the Lord's and the fullness
Thereof. Oh, God, enlarge within us the
Sense of fellowship with all living
Things, our brothers the animals to
Whom Thou gavest the earth as
Their home in common with us.
We remember with shame that
In the past we have exercised the
High dominion of man with ruthless
Cruelty so that the voice of the earth,
Which should have gone up to Thee in
Song, has been a groan of travail.
May we realize that they live not
For us alone but for themselves and
For Thee and that they love the sweetness
Of life even as we, and serve Thee in their
Place better than we in ours.

St. Basil of Caesarea (c. 329-379)

Asia Minor Bishop of Caesarea, brother of St. Gregory

.....

The debauchery in meat meals is an infamous injustice.

<>

All creation sings the glory of God in wordless strain.

The whole of the animal kingdom is smiling.

St. Gregory of Nazianzus (c. 329-389)

Asia Minor Bishop of Constantinople

.....



Fishes follow a divine law, whereas men contravene it.

Fishes duly comply with the celestial mandates.

<>

[W]e cannot fully know ourselves
without first knowing the nature of all living creatures.

St. Ambrose of Milan (c. 338-297)

Italian Bishop of Milan

.....

[I]f you wish to be perfect,
it is good not to drink wine and eat flesh.

<>

The eating of animal meat was unknown up to the big Flood,
but since the Flood they have pushed the strings
and stinking juices of animal meat into our mouths,
just as they threw quails in front of



the grumbling sensual people in the desert.
Jesus Christ, who appeared when the time had been fulfilled,
has again joined the end with the beginning,
so that it is no longer allowed for us to eat animal meat.

(Adversus Jovianum 1.18)

St. Jerome of Stridon (c. 340-420)

Italian Roman Catholic monk, translator of the Bible

.....

Holy people are most loving and gentle
in their dealings with their fellows,
and even with the lower animals:

Creature
QUOTES

for this reason it was said that
"A righteous man is merciful to the life of his beast."
Surely we ought to show great kindness and gentleness
to animals for many reasons, but, above all,
because they are of the same origin as ourselves.
St. John Chrysostom (c. 347-407)
Syrian Archbishop of Constantinople

.....

[It is good for people]...not to pollute their hands
and hearts by the slaughter of innocent cows and sheep.
Aurelius Clemens Prudentius (348-413)
Roman Christian poet and hymn writer

.....

[L]et all abstain entirely from the flesh of four-footed animals.
(*Rule of St. Benedict, Chapter 39*)
St. Benedict of Nursia (480-547)
Italian saint, founder of the Benedictine order

.....

[a prophecy made to a monastery monk on the Scottish isle of Iona]
A guest—a heron—will arrive from the north of Ireland,



buffeted by the wind on her long flight, tired and weary.
Her strength will be almost gone
and she will fall on the shore in front of you.
Take care how you lift her up, having pity for her,
and carry her to the nearby house.
Look after her and feed her there as a guest
for three days and nights.

Creature QUOTES

Afterwards, at the end of three days, when the heron is revived, she will no longer want to say as a pilgrim with us, but when her strength is recovered she will return to the sweet districts of Ireland from which she came.

St. Columba, Colum Cille (521-597)

Irish missionary monk

.....

There is not an animal on earth,
nor a flying creature flying on two wings,
but they are peoples like unto you.

(The Quran, Surah 6, Verse 38)

<>

Whoever is kind to the creatures of God is kind to himself.

(Hadith)

<>

A good deed done to a beast
is as good as doing good to a human being;



while an act of cruelty to a beast
is as bad as an act of cruelty to a human being.

(Mishkat Al-Masabih)

<>

All creatures of God form the family of God,
and he is the best loved of God who loves best His creatures.

Prophet Muhammad ibn 'Abdullāh (c. 570-632)

Saudi Arabian founder of Islam

.....

Animals have rights in themselves
because of their capacity to feel both pain and pleasure.

St. Ciarán of Saighir (5th century)

Irish bishop, patron of the Diocese of Ossory

.....

**Hast thou never learned in Holy Writ
that he who led his life after God's will,
the wild beasts and the wild birds
have become more intimate with him?**

(quoted in *God's Animals*, Ambrose Agius © 1970)

St. Guthlac of Crowland (c. 673-714)

English Christian saint

.....

And what is a merciful heart?

**It is the heart burning for the sake of the entire creation,
for men, for birds, for animals,...and for every created thing;
and by the recollection and sight of them
the eyes of a merciful man pour forth abundant tears.
From the strong and vehement mercy which grips his heart
and from his great compassion his heart is humbled
and he cannot bear to hear or see
any injury or slight sorrow in creation.**

**For this reason he continually offers up tearful prayer,
even for irrational beasts, for the enemies of the truth
and for those who harm him,
that they be protected and receive mercy.**



**And in like manner he even prays for the family of reptiles
because of the great compassion that burns in his heart
without measure in the likeness of God.**

St. Isaac the Syrian (c. 700)

Qatari Christian mystic, Bishop of Ninevah

.....



**You say, among other things,
that some eat wild horses
and many eat tame horses.
By no means allow this to happen in future,
but suppress it in every possible way with the help of Christ
and impose a suitable penance upon offenders.
It is a filthy and abominable custom.**

*** * ***

**We pray God that...you may achieve complete success
in turning the heathens from the errors of their ways.**

**(letter to St. Boniface in 732 regarding
pagan eating habits in Germany)**

**Pope Gregory III (c. 700-741)
Syrian Roman Catholic pope**

.....

**Do you not realize that if a person acts without compassion
toward irrational nature,
he will do the same toward his neighbor?**

**Stephen of Mar Saba (c. 710-784)
Palestine-born Christian saint**

.....

**I see shining fish struggling within tight nets,
while I hear orioles singing carefree tunes.
Even trivial creatures know the difference
between freedom and bondage.
Sympathy and compassion
should be but natural to the human heart.**

(Hsin yueh-fu shih)

**Tu Fu (712–770)
Chinese poet**

.....

**Never think of anyone as inferior to you.
Open the inner Eye and you will see
the One Glory shining in all creatures.**

**Dhul-Nun al-Misri (796-859)
Egyptian Sufi saint**

.....

Share thy water with the early birds



**For this is a worthwhile deed
The birds do no harm nor sin
But beware and fear thy kind.**

.....

Freeing an insect is kinder
Than giving money to the needy
There is no difference between releasing
The deformed black creature,
And the black prince of Kinda,
Ready to be crowned.

.....

Both deserve living, for their lives are precious
And seeking to live is a continual struggle.

<>

Neither eat the sea creatures,
for this is cruel.



Nor seek nor desire thy food
from the painful slaughtering of animals.

Abu'l Ala (973-1057)

Syrian Muslim poet and philosopher

.....

END OF CHAPTER 4. 1-999 BIRTHDATES



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P 1 "WHAT HAPPENS THERE? B&W VERSION" HORSES (*Equus caballus*)

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P 3 "SHEEP HARMONY" FAROESE EWE AND NEWBORNS (*Ovis aries*)

Location: Porkeri, Suðuroy, Faroe Islands

Photo by Erik Christensen, Porkeri/Flickr

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P 4 WILD HORSES IN WOODS—MARE AND FOAL (*Equus ferus caballus*)

Location: Erlebnispark Tripsdrill, near Cleebrohn, Germany

Photo by Robin Müller/Wikimedia User Brackenheim (Creative Commons 2.0 license)

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P 5 BALD EAGLE (*Haliaeetus leucocephalus*)

Location: Boundary Bay, British Columbia, Canada

Photo by Julie Scott — jscott7357/Flickr and © Julie-ry Photography and Jewellry

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P 6 EWE VIRGINIA (LEFT) AND LAMB LENNY (RIGHT) (*Ovis aries*)

Location: Animal Place Sanctuary, Grass Valley, California, U.S.A.

Photo by Marji Beach — rinalia/Flickr

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P 7 WILD COLT AT REST (*Equus ferus*)

Location: Pilssala Island, Jelgava, Latvia

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P 9 "BEAUTY AND THE BEAST" KAREL THE OX (*Bos taurus*)

Location: Archeon, The Netherlands

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P 10 FOXFACE RABBITFISH (*Siganus vulpinus*)

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P 11 CALIFORNIA VALLEY QUAIL (*Lophortyx californica*)

Photo by United States Fish & Wildlife Service Digital Library (Public Domain photo)

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P 12 GREAT BLUE HERON (*Ardea herodias*)

Location: George C. Reifel Migratory Bird Sanctuary, Delta, British Columbia, Canada

Photo by Rick Leche Photography/Flickr & © Rick Leche Nature & Avian Photography

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P 13 GOAT KID (*Capra aegagrus hircus*)

Location: Germany

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P 14 JUVENILE AMERICAN ALLIGATOR (*Alligator mississippiensis*)

Location: Noxubee National Wildlife Refuge, Mississippi, U.S.A.

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P 15 "WHITE HORSE CLOSER" ICELANDIC HORSE (*Equus caballus*)

Location: Akranes, Iceland

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P 16 HUMMINGBIRDS (*Selasphorus rufus*)

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P 17 AMERICAN LOBSTER (*Homarus americanus*)

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