

To the Testimonies of the early Fathers of the Church above cited in favour of the Catholic Doctrine of TRANSUBSTANTIATION; we cannot help adding that of St. Eutyches, Patriarch of Constantinople; explaining by a natural similitude the most inconceivable part of the Eucharistic Mystery; that is, the simultaneous presence of *the Word Divine Incarnate*, or the one whole Christ, God and Man, in so many places all over the world.—“As the Voice, says he, which proceeds from one “Man; and to which the air responds; is whole and entire in “his mouth; and penetrates whole and entire into the Ears of “them who hear it; so that one receives neither more nor less “than another; because, though the voice is a Body, being “nothing else than agitated air; it is, in such manner one and “indivisible, as that all equally hear it, although there should “be an audience of ten thousand persons: so, no one ought to “doubt that, *after the mysterious Consecration, and the holy “Fraction, the incorruptible, holy, immortal and life-giving “Blood of the Lord, being formed by Virtue of the Sacrifice “in the Consecrated Species*, impresses all its Virtue in each of “those who receive it; and is found whole and entire in them “all; as in the Case in the Example which we have adduced.” See Annals. B. III. page 333. Paris Edit.—This Father lived in the Sixth Century.

We conclude, for the present, with the following Remarks on God's Immensity and Omnipotence; calculated, we presume, to shew the possibility of a Mystery so impenetrably deep, yet so clearly revealed.

From the highest to the lowest; from Infinitude to Infinitude, God ascends, or descends.—Need we wonder then that He, **THE GREATEST**, should, in assuming our Nature, become as **THE LEAST**? That **THE ETERNAL**, as God, should be born, as **Man, a CHILD OF TIME**? **THE MIGHTIEST OF ALL A HELP-**