

**MORNING STAR AND CATHOLIC MESSENGER**  
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 McCABREY, Treasurer; Mr. T. FRYGILLIAM, Secretary.  
 NEW ORLEANS, SUNDAY, MARCH 8, 1863.

**EXERCISES FOR LENT.**  
 Immaculate Conception.—Besides the ordinary sermons,  
 on Sunday morning, in French, at 7 o'clock, and in En-  
 glish, at 10 o'clock, there will be sermons on Sundays,  
 Tuesdays, and Thursdays, in English, at 7 o'clock in the  
 evening; and in French on Mondays and Wednesdays,  
 at the same hour. On Fridays—The Way of the Cross.  
 St. Joseph.—The Lenten services in St. Joseph's Church  
 will take place on Sundays, Tuesdays, Thursdays, and  
 Fridays, at 7 o'clock, P. M. The exercises will consist:  
 on Sundays, of Vespers, sermon, and Benediction of the  
 Most Blessed Sacrament; on Tuesdays and Thursdays  
 of Recitation of the Rosary, with sermon and benediction,  
 and on Fridays, of the Way of the Cross. The services  
 will be conducted by the clergy of the church.  
 St. Joseph, Gretna.—On Sundays, at 3 P. M.—Stations  
 of the Cross; on Tuesdays, in the evening—Instruction  
 in English, by Rev. Father Couper, of Carrollton; on  
 Thursdays—Instruction in German by the Pastor. Benedic-  
 tion at the end of each service.  
 St. Theresa's Church.—Every Sunday and Wednesday  
 at 7 o'clock, P. M., there will be sermons, followed by the  
 Benediction of the Most Holy Sacrament. Every Friday  
 at 7 o'clock, P. M., the Way of the Cross will be per-  
 formed.  
 St. Patrick's Church.—The masses on week days are at  
 6, 9, and 7 o'clock. Exercises for Lent, Sunday evening  
 at 7 o'clock. Wednesday evening, Sermon at 7 o'clock,  
 to be followed by the Benediction of the Blessed Sacra-  
 ment. Friday evening, at 7 o'clock—The Way of the  
 Cross.

**CALENDAR OF THE WEEK.**  
 Sunday.....March 8—Second Sunday in Lent.  
 Monday.....March 9—St. Francis, Widow.  
 Tuesday.....March 10—St. Joseph, Worker.  
 Wednesday.....March 11—St. John of God, Religions.  
 Thursday.....March 12—St. Gregory, Pope and Doctor.  
 Friday.....March 13—Veneration of the Holy Shroud  
 of our Lord.  
 Saturday.....March 14—St. Raymond of Pennafort, Re-  
 ligions.

**NOVENA TO ST. JOSEPH.**—Persons wishing to  
 prepare themselves for making a novena on the  
 Feast of St. Joseph, should commence on Tues-  
 day, the 10th instant.

**DIOCESE OF NEW ORLEANS.—Confirmation.**—  
 On Tuesday of last week, His Grace, the Most  
 Rev. Archbishop, confirmed one hundred and  
 eighteen persons at the Church of the Nativity,  
 Carrollton.

That day, the mission given by the Re-  
 demptorist Fathers at this church terminated.  
 The same Rev. Fathers are now giving a mis-  
 sion at the Church of St. Joseph, Gretna.

**CHURCH OF ST. AUGUSTIN.—Erection of a New  
 Way of the Cross.**—On Friday next, 13th inst.,  
 the erection of a new way of the cross will take  
 place at the above named church. The cere-  
 mony, which will be a solemn one, commences  
 at half-past five o'clock. Rev. Father Reulon  
 preaches on the occasion, and a collection will  
 be taken up at the close to aid in defraying the  
 expenses of a new presbytery.

We direct the especial attention of merchants  
 and planters to Mr. B. J. Berkery's announce-  
 ment of his large stock of barrels and hoop-  
 poles, in our advertising columns.

We regret to learn that the "Ave Maria Al-  
 manac" for this year has not been distributed  
 so widely as was hoped and expected. A few  
 copies may still be had at this office.

Messrs. Blakely & Hogan, of Nos. 99 and 101  
 Canal street, need only point to their Fair rec-  
 ord to secure and increase the large custom so  
 well merited by their superior boots, shoes,  
 trunks, etc.

We are indebted to A. Simon, No. 85 Baronne  
 street, for favors. He has a large and varied  
 assortment of magazines and papers—the for-  
 mer approaching two hundred—many of them  
 splendidly illustrated.

The raffle for the fine horse, baronche, and  
 harness, for the St. Vincent's Infant Asylum,  
 will take place at the asylum, corner of Race  
 and Magazine streets, on Thursday next, 12th  
 inst., at 2 o'clock, A. M. Persons holding  
 tickets are invited to be present.

The raffle at St. Joseph's Hall, last week, for  
 a horse, and the voting for a banner, was the  
 occasion of a very pleasant reunion. The com-  
 petition for the banner was spirited, and re-  
 sulted in No. 6 carrying off the prize. It added  
 not a little to the fine appearance on the 4th,  
 and was universally admired.

The horse was drawn by No. 543, the holder  
 of which is connected with this office; and as  
 Fortune is not often charged with partiality to  
 the gentlemen of the press, we are glad of this  
 opportunity to do justice to her ladyship's dis-  
 crimination. She has made an impression which  
 columns could not display. There is an adage:  
 "Place a beggar on horseback and he'll ride to  
 the d—l." We hope it will not be verified in  
 this case; such a catastrophe would be a poor  
 period to a well-spent life—and that when our  
 friend does ride, he will have a pleasanter ren-  
 dezvous.

The particular attention of parties interested  
 is called to Mr. Charles D. Elder's advertise-  
 ment in another column. From his position, he  
 is enabled to meet the views of those whose  
 patronage he solicits, and his well-known  
 business capacities and tact cannot fail to ac-  
 complish successfully whatever he undertakes.

**MISSION IN THE CHURCH OF THE IMMACULATE  
 CONCEPTION, BARONNE STREET.—Opening on  
 Sunday, March 1st, at High Mass:**  
 Sermon at 4 o'clock, P. M.  
 Sermon at 7 o'clock, P. M.  
 On Monday, March 2, and on the following  
 week days:  
 First Instruction at 5 A. M.  
 Second Instruction at 9 A. M.  
 Third Instruction at 4 P. M.  
 Fourth Instruction at 7 P. M.  
 The same order of exercises for the following  
 weeks.

**The Rule of Faith—Continued.**

We find in the Acts of the Apostles a nar-  
 rative which seems to have been written  
 purposely against the delusion of those who  
 claim private infallibility in reading the  
 Scriptures. We read in the eighth chapter  
 of that Sacred Book that Philip, one of the  
 seven first deacons, was sent by "an angel  
 of the Lord" toward an Ethiopian who,  
 being a convert to the Jewish religion,  
 "had come to Jerusalem to adore, and he  
 was returning, sitting on his chariot and  
 reading Isaiah, the prophet. And the spirit  
 said to Philip: 'Go ahead, and join thyself  
 to that chariot.' And Philip, running thither,  
 heard him reading the Prophet Isaiah; and  
 he said: 'Thinkest thou that thou under-  
 standest what thou readest?'"

The question is plain, and goes to the  
 point. A Protestant, if there had been any  
 at the time, would have boldly answered:  
 "Certainly, I understand what I read." But  
 the good Ethiopian, who was no Protes-  
 tant, gives an answer full of truth and  
 good sense: "And he said: 'How can I un-  
 less some one show me,' and he desired  
 Philip to come up and sit with him."

However skillful a man may be in distort-  
 ing the meaning of the Scriptures, we do not  
 see how he can escape the consequence that  
 follows from that plain fact, so simply and  
 so clearly narrated.

But let us admit for a moment that ab-  
 surd supposition of private infallibility in  
 every reader of the Scriptures,—here arises  
 another insuperable difficulty.

How can a man who reads the Scriptures  
 know positively that the book he is actually  
 reading is a Scriptural book, that is, a book  
 inspired by the Holy Ghost? We, Catho-  
 lics, admit the infallibility of the Church;  
 we say that she is infallible in pointing out  
 to us the Scriptural books as well as in in-  
 terpreting them, and, therefore, as we re-  
 ceive from her with a complete certainty the  
 meaning of the sacred text, with the same  
 perfect certainty we receive from her hands  
 the canon of the Scriptures, that is, the list  
 of the books which she declares to have been  
 inspired by the Holy Ghost.

But as Protestants reject the infallibility  
 of the Church, they are compelled again to  
 rely on private infallibility in order to know  
 whether such a book is inspired or not. But  
 we have proved already that such a private  
 infallibility in the interpretation of the  
 Scriptures does exist neither naturally nor  
 supernaturally, and the same must be ap-  
 plied to the pretended infallibility ascribed  
 to every private man to pronounce whether  
 such a book was or was not inspired. Now,  
 if a man cannot know with an absolute cer-  
 tainty whether the book he is reading is  
 really Scriptural, it is evident that the whole  
 Protestant system is nothing more than  
 perfect nonsense.

Let us, for example, take the Gospels. It  
 is a well-known fact, that in the first century  
 there were about twenty-five or thirty  
 various gospels known, such as the gospel  
 of Nicodemus, the gospel of Joseph of Ari-  
 mathea, the gospel of the Nazarenes, and  
 many others. Among all those gospels, four  
 only are admitted as Scriptural, or inspired,  
 and all the others are rejected as apocry-  
 phal; and we must remark that this word,  
 apocryphal, is not used by way of contempt,  
 for those apocryphal gospels contain many  
 things interesting and edifying, and even  
 several of them have been, rightly or wrong-  
 ly, (we do not know nor do we care) ascribed  
 to some of the Apostles or of the first dis-  
 ciples of Christ. But when we call them  
 apocryphal, we mean only that they have a  
 mere human authority as any other histor-  
 ical book, but do not possess that permanent  
 authority, which is grounded on inspiration.

Now, why do Protestants, among so many  
 gospels, recognize only four gospels as Scrip-  
 tural? How do they know that those four  
 gospels are inspired, and the others are not?  
 The only reason which they can give is that  
 the four gospels were admitted without con-  
 tradiction by all Christians all over the  
 world, when Luther started his Protestant  
 system. But why were those four gospels  
 universally adopted at that time? Because  
 the Church had pronounced that those four  
 gospels were inspired. So that Protestants  
 can give no other good reason of their ad-  
 mitting the four gospels as inspired but the  
 authority of that same Church against whom  
 they are in rebellion.

The most learned among them could not  
 give any demonstration either linguistic, or  
 scientific, or historical, that those gospels  
 contain the genuine word of God. But  
 when no demonstration can be given there  
 is no other way of knowing the truth but  
 authority; and since we have seen that  
 such an authority cannot be found in private  
 infallibility, there remains only the au-  
 thority of the Church, which alone can give  
 us a full certainty that the four gospels are  
 inspired; and we must say the same of all  
 the other books contained in the canon of  
 the Scriptures.  
 But the Protestant system is so dreadfully

fraught with absurdities, that when we have  
 exploded one we meet with another.

Let us suppose that some learned men,  
 say one out of a million, could acquire by  
 long and profound studies a rational de-  
 monstration of the inspiration of such and  
 such a book; that demonstration would be  
 of no avail to the millions who have neither  
 time nor preparatory studies to enable them  
 to make for themselves the same demon-  
 stration, or even to understand it. They would  
 be compelled to rely on the authority of  
 those learned men; but that authority is  
 natural and fallible, and cannot give suffi-  
 cient ground to establish a rule of faith.

Therefore, the greatest number of men, we  
 may say the whole mass of mankind, will  
 have no means of possessing a rule of faith,  
 no means of acquiring a rule of faith, no  
 means of working out their salvation, since  
 "without faith," says St. Paul, "it is im-  
 possible to please God," and, therefore, to  
 be saved; and thence would follow the  
 blasphemous, impious, and immoral conse-  
 quence that there are men who are positively  
 excluded from the way of salvation, and  
 predestinated to eternal reprobation with-  
 out any fault of theirs.

The errors and inconveniences of the Protes-  
 tant system on the rule of faith are so  
 numerous, that we will have to come again  
 to the same subject, and continue that most  
 important discussion, which calls the serious  
 attention of every man who seeks the truth  
 with a pure intention and a sincere heart.

**The Pope and the Arabs.**

Our readers are probably all aware of the  
 famine in Algeria and of the hundreds of  
 deaths that have recently occurred there  
 from starvation. They will find, too, in  
 another column, the statement that our  
 Holy Father the Pope has recently con-  
 tributed the sum of a thousand dollars to  
 the relief of these poor sufferers.

This example ought to be pondered upon  
 by Catholics as an instructive instance of  
 Christian charity. It is an authoritative  
 exposition of the meaning of that virtue,  
 and of the extent which it may be carried  
 without imprudence.

It must be remembered that the Pope is  
 not only poor, not only dependent at pre-  
 sent himself on the charity of the faithful,  
 but heavily in debt. The Arabs, moreover,  
 are infidels. They have never contributed  
 anything to the necessities of Rome, and,  
 therefore, in strict justice, nothing is due  
 them, as, in fact, nothing is to be expected  
 from them.

Pius IX might very well excuse himself  
 from giving, by arguing that he has nothing  
 to give, that he cannot meet his own ex-  
 penses, that what he has is not really his  
 own so long as he is in debt. Of course it  
 would be more pleasant for him to be re-  
 lieved of the embarrassment of debt, and  
 more prudent, in a worldly sense, to pro-  
 vide for the emergencies that may assail  
 him at any moment. But real charity does  
 not look so far ahead for self. It is willing  
 to relieve another's evil which is certain, at  
 the risk of itself incurring one that is un-  
 certain, and considers a neighbor's life of  
 more importance than its own release from  
 debt. Consequently, Pius IX gave of his  
 poverty, considering his own danger less  
 grievous than the destruction of those who  
 were perishing.

Human benevolence, generally, gives of  
 its superabundance. It acts within the  
 bounds of strict prudence, and does not  
 compromise its own comfort or endanger its  
 future. It relies upon its own resources,  
 and will not permit its generosity to go so  
 far as to involve them. Charity, on the  
 contrary, looks principally to the necessities  
 of the moment and trusts the future to God.  
 Reliance on the providence of God is, there-  
 fore, an important element of real charity.

Viewed in this light, then, how many of  
 us practice real charity? How many follow  
 the example of our illustrious Pope? Many  
 give large amounts, but their gifts are not  
 as valuable in the sight of God as is the  
 widow's mite. She gives of her necessities,  
 they give of their superfluity. Her gift  
 proves her reliance on Providence for aid;  
 theirs shows reliance on their own re-  
 sources. Hers comes from grace; theirs  
 from good nature.

No Christian ought to hesitate in charity  
 because his own future is not assured very  
 far ahead. He knows that the necessities  
 demanding relief are actual, those which  
 he fears for himself may never exist. How  
 selfish to let our neighbor suffer now be-  
 cause we may possibly, after a while, be  
 reduced to suffering ourselves! God is  
 willing to help that person now, through  
 us, and he will be perfectly able to repay  
 us before it will be missed.

In the early days of Christianity the  
 brethren held their possessions in common.  
 The idea of permitting one to suffer while  
 another had plenty never occurred to them.  
 Now-a-days, little children cry for bread  
 and go to bed hungry, while wealthy

Catholics abound in luxuries. The most  
 painful sight on earth is that of a child pale  
 and wasted with the pangs of hunger, and  
 yet not old enough to understand why they  
 will not give it something to eat. Such  
 sights are to be seen even in New Orleans,  
 however. If each one would imagine how  
 his own child would look in such a situa-  
 tion, probably the Orphan Asylum and the  
 Society of St. Vincent de Paul would be  
 more generously supported, and the ex-  
 ample of the Holy Father more closely  
 followed.

**Death and Funeral of Father Turgis.**

Very few, probably, of the citizens of  
 New Orleans were not familiar with the  
 name and fame of Father Turgis. Many  
 who, in the street, sometimes passed with-  
 out a glance of recognition a coarsely-clad  
 and unassuming priest, had but little idea  
 that it was the man for whose character  
 they had once entertained such a profound  
 respect, and whose memory yet lingered in  
 the secret recesses of their hearts among the  
 images of those stirring events no longer  
 fresh, but still sacred. Each one knew  
 Father Turgis' name, but so completely  
 did he abstract himself from the arena of  
 public attention, that each one thought  
 himself the only one who remembered him.

The funeral obsequies which last Thurs-  
 day honored the interment of his mortal re-  
 mains astonished many with the extent and  
 magnitude of the esteem in which this un-  
 pretending, humble priest had been held  
 by the whole community. From the Ven-  
 erable Archbishop, who officiated in the  
 ceremony, to the youngest orphan, that  
 sadly followed her benefactor to his last  
 resting place, every class of the population  
 was represented. The wealthiest and the  
 poorest, the most distinguished and the  
 most unknown, all contributed to pay the  
 last tribute of their veneration to his mem-  
 ory. The subjoined details from the local  
 column of the Times will give an idea of the  
 character and extent of the demonstration:

The pall-bearers who acted on the occasion  
 were: Gen. Beauregard, Gen. Gibson, Col.  
 Numa Augustin, Major Leon Queyrouze, L. S.  
 Deloche, John Thibaut, O. DeArmas, T. Guyol,  
 Col. Breaux, (formerly of the Thirtieth Louisi-  
 ana), grand marshal; Capt. Knell, assistant.

The funeral cortege altogether was one of  
 the largest ever witnessed in this city; was  
 as large as that of Col. Chas. Drexel, of Gen.  
 Sidney Johnston, or of Gov. Allen. The procession  
 upon foot was many squares long, as it marched  
 along Rampart Canal, and other principal  
 streets; and in passing down Royal street, it  
 seemed to reach from Canal to the Cathedral.

The Rev. Isidore Turgis was a native of  
 France, and had attained to the age of  
 sixty-three years, of which number thirty-  
 eight had been spent in the priesthood.  
 Before coming to this country he had been  
 chaplain in the French army and fleet, and  
 in that capacity had passed through the  
 campaigns of the Crimea, Italy, and Cochin  
 China. This military experience had left  
 traces that could be detected in a certain  
 simplicity and straightforwardness of con-  
 duct which rather slighted the mannerisms  
 of an artificial society. But the warmth of  
 his charity and the delicacy of his piety  
 prevented any suspicion of sternness or  
 severity from attaching to him.

Having arrived in Louisiana during the  
 year 1860, he was assigned as Vicar of the  
 Cathedral, but he was not destined long to  
 enjoy relief from the clash of arms. The  
 great American war soon broke out, and  
 Father Turgis started for the scene of action  
 as chaplain of the Orleans Guards. His  
 services at Shiloh and Farmington are  
 matters of history, and it is in Gen. Beau-  
 regard's order of the day, after the former  
 of those actions, that his name receives such  
 honorable mention. Subsequently, upon  
 the coalition of his battalion with the Thir-  
 tieth Louisiana, he became chaplain of that  
 regiment, and remained in that capacity  
 until the termination of the war.

His devotion, his courage, and his  
 wounds secured to him the respect and ad-  
 miration of all who came within his sphere  
 of action. Many a poor soldier whose  
 wounds he staunch on the field of battle,  
 or over whose sick bed he watched in the  
 hospital, will remember his name with  
 blessings as long as life lasts.

But it was not only as a soldier-priest  
 that Father Turgis shone so pre-eminent.  
 It was not only soldiers who followed him  
 to his grave. A zeal so active as his could  
 not remain idle on any field of operations,  
 and it was his charitable labor in the walks  
 of peace that gathered around his remains  
 by far the larger portion of that vast  
 assemblage.  
 Besides the care of the chapel on Rampart  
 street, given to him after his return from  
 the war, he had charged himself with the  
 directorship of the Southern Hospital for  
 invalid soldiers, the administration of the  
 Asylum for Confederate Widows and Or-  
 phans, and of the House of the Good  
 Shepherd. Ardent, yet enduring in his at-  
 tachments, he could not forget the cause  
 which he had loved so well, and his chari-  
 table zeal was impressed with the patriotism  
 which had identified him with the Confed-

erate fortunes. His was not a nature to  
 wrap up the past in a fallen flag and bury  
 them together, nor to accept the parole of a  
 prisoner as a joy that should divorce him  
 forever from the memory of comrades who  
 had never surrendered.

Father Turgis spent his strength in min-  
 istering to the victims of the epidemic  
 which raged among his people during the  
 past summer, and it is thought that he  
 never fully rallied from the exhaustion re-  
 sulting from his fatigues at that time. Who  
 will say that such a death, though not sud-  
 den and violent, does not merit the martyr's  
 crown? He is gone, and his memory as a  
 patriot, priest, and martyr will long remain  
 in benediction among the people.

**The Mission.**

The mission which has been taking place  
 at the Jesuits' Church during the past week  
 has been, to all appearance, a great success.  
 The attendance has been crowded and the  
 attention of the people apparently most  
 earnest. One of the good Fathers engaged  
 in it has, we believe, been laboring under a  
 severe cold, which rendered the necessary  
 exertion of his voice quite fatiguing and  
 painful to him; still, an unflagging zeal  
 has hitherto borne him up, to the great edifi-  
 cation and instruction of the faithful.

It has never been our lot to hear more  
 logical, convincing and, at the same time,  
 interesting sermons than those of this mis-  
 sion. In fact, it seems almost a mystery  
 how a dry, controversial point can be treated  
 during a couple of hours, without any ap-  
 peal to the passions, or any resort to the  
 poetical embellishments of the imagina-  
 tion, yet with such interest as to chain the  
 unfaltering attention of a crowded and  
 mixed assemblage.

The sermon of Thursday evening could  
 be mentioned as a special instance of this  
 kind. Its object was to controvert the  
 Protestant acceptance of "the Bible as the  
 rule of faith."

The Rev. Father examined the history of  
 the sacred book for evidence of such a claim,  
 but in vain. It bears no external mark of  
 such a purpose. It was not written and  
 promulgated as a code complete and suffi-  
 cient in itself; on the contrary, many years  
 elapsed, and multitudes of Christians died  
 before the New Testament was completed,  
 and even centuries had passed before the  
 Church decided the vexed question of the  
 authenticity of certain books, and adopted  
 the volume as it now stands. Many of the  
 Apostles did not write one word of it, and  
 large portions are the production of authors  
 who were not of the Apostles. Besides,  
 many of the writings were for the settlement  
 of local questions, and some were for the  
 private edification of a pious servant man,  
 named Theophilus.

The interior evidences of such a claim  
 were equally wanting. It was nowhere put  
 forward in Holy Writ; on the contrary, it  
 is distinctly said that if all that our  
 Saviour said and did were written, the  
 books would cover the earth, and yet all  
 this, left unwritten, was equally divine  
 and equally a rule of faith with those  
 things which were recorded. The unfit-  
 ness of a book, and especially this book,  
 as a rule of faith, was manifest. In  
 the first place, it is written in the Greek  
 and Hebrew, languages of which nearly the  
 whole Christian world is utterly ignorant.  
 Therefore, this rule of faith must be taken  
 second-handed, and from a translation  
 which may be full of errors. Again, up to  
 the invention of printing, copies of the  
 Bible were very costly, beyond the reach of  
 nearly everybody. One such copy would  
 now cost about three hundred dollars, and  
 would be too expensive a rule of faith.  
 Even now, with printed copies, three-  
 fourths of Christendom cannot read, and to  
 them it is a hidden rule. Of the rest, a  
 great many read with such difficulty as to  
 make it a very arduous rule, and others  
 read so illogically as to make it a very  
 blundering rule. The Rev. Father then  
 expatiated on the difficulty for the most  
 astute intelligences, of understanding the  
 inspired writings, as compared with phys-  
 ical science, law, ethics, and theology.

Then came the insufficiency of a book to  
 this end. It could not reproduce nor pro-  
 mulgate itself. It had never converted a  
 single tribe of human beings without the  
 direct agency of living men.

This discourse occupied fully two hours  
 in its delivery and, though of a strictly  
 argumentative and logical character, evi-  
 dently retained the audience in rapt atten-  
 tion throughout. If many Protestants  
 attend these services, we cannot doubt that  
 the result of the Mission will be here, as it  
 has been elsewhere, fruitful in their con-  
 version. For those who have been unable  
 to attend, but yet would like to familiarize  
 themselves with the spirit of the lectures  
 and discourses delivered, we would state  
 that some of them have been printed in  
 book form, and the volume may be had on  
 application at the gate of the college yard.