

[Written for the TRUE WITNESS.]
SKETCHES OF IRELAND.

BY "TIERNAN-O'GEE."

ANCIENT IRELAND.

A few evenings ago we met a gentleman of whose acquaintance we are glad. Learning that we were known to the readers of the TRUE WITNESS as "Tiernan-O'gee" he good-humoredly chaffed us about our country, denying that it was known to fame in ancient days. We were then astonished for the gentleman was one of parts, and we imagined therefore that he ought to have known better, but taking up from an adjacent table a volume of ancient History compiled for the use of schools, and therein seeing that Ossian was termed a Caldonian Bard and that this text book for learners assumed all the vagaries of MacPherson we ceased to feel any surprise whatever at, the to us, curious notions held of Ancient Ireland by the well-informed—on every subject save Ireland. It struck us then that we would not do amiss if we threw together a few hastily collected fragments of history relating to Ireland in the form of a sketch, in order that those who have kindly kept with us so far in our Irish tour might the better understand the excess of our feeling when looking at some dismantled Castle or Abbeley we conjure before us how different things might have been, had the people of Ireland never worn a foreign yoke. We do not profess to give all the proofs at our disposal necessary to show that Ireland had an ancient history, nor do we give those which we have selected in the style that would please us best because our space is necessarily limited, but we offer them at least as reliable, looking more to the kindness of our friends than caring for the carping captiousness of the critic. As we have in our sketches so far adhered to descriptions of places and events since the introduction of Christianity into Ireland so the greater portion of the authorities we subjoin are in relation to Christian Ireland, but enough is given to prove the ignorance of those whose anti-Irishism is such as to cause them to make the most flippant assertions of Ireland's past, without even an appearance of truth, and to condemn and cover with deserved censure those who unfortunately for Ireland are termed Irishmen and who, finding that it is fashionable to revile Ireland, tuck their opinions to the tails of some hired reviler of a grand old Catholic land. Of ancient Ireland we know that Hanno and Hamileo, the famed Phœnician navigators, found it an important nation 1,000 years before the Christian era. Plutarch called it Ogygia or the Ancient. Edmund Spenser, one of Ireland's greatest enemies, says "The Irish are one of the most ancient nations that I know of at this end of the world," and come of "as mighty a race as the world ever brought forth." Tacitus often heard Agricola say that the conquest of Ireland was necessary to the safety of Roman arms in Britain, but the prowess of her people was feared by the world's conquerors. They had a wholesome dread of the arms of the followers of Eochu, Cromthain, Nial and Dalui, and above the fields of Green Erin the eagles of Rome never waved. The children of ancient Ireland were not only remarkable for bravery and physical power. They were far removed from the state of barbarism. Spenser says, "It is certain that Ireland hath had the use of letters very anciently and long before England." Sir James Mackintosh says, "The Irish nation possesses genuine history, several centuries more ancient than any other European nation, possesses in its present spoken language, "From thence (Ireland)," says the learned Camden, "our old Saxon ancestors seem to have had the form of their letters as they plainly used the same characters which are at present in use among the Irish," and Dr. Johnson, certainly a good authority, observes, "What was the form of the Saxon language. * * * * * They seem to have been a people without learning, and very probably without an alphabet," while Lord Littleton adds, "Many Saxons out of England resorted thither (Ireland) for instruction and brought from thence the use of letters to their ignorant countrymen." So much for Ancient Ireland. That she had a history and a literature is well known to the learned, and it is only those who are ignorant or who maintain themselves by pandering to anti-Irish prejudices, relying upon the ignorance of their readers, that assert the contrary. As a Catholic nation Ireland cast a blaze of light all over Europe. Allemaude says "that it was enough to be an Irishman or even to have studied in Ireland to become the founder of some religious seminary in any part of Europe." "Ireland," says Moreri, in his *Historical Dictionary*, "has given the most distinguished professors to the most famous universities in Europe—as Claudius Clements to Paris; Aleuinus to Pavia in Italy; Johannes Scotus Brigena to Oxford, in England." "Ireland," says O'Driscoll, "by the unanimous consent of the European nations was placed in the rank of a third empire; the Roman, the Constantianopolitan, and the Irish. Her's was not an empire purchased by the tears and sufferings of other nations, but by benefits conferred upon them. The claim of Ireland to a third empire was established at the Council of Constance, and it was more glorious than the other two, for it was the empire of intellect and benevolence." The Council of Constance was convened by Pope John the Twenty-third in the year 1414. At this Council the French and English ambassadors contended for precedence, and the latter obtained it on the ground that the King of England was King of Ireland, which was the third of the four great divisions of Europe—a nation of great antiquity and pre-eminence. "When we look into the ecclesiastical life of this people," says Gorres, the German historian, "we are almost tempted to believe that some potent spirit had transported over the sea the cells of the valley of the Nile, with all their hermits—it's monasteries with all their inmates, and settled them

down in this western island; an island which in three centuries gave 830 saints to the Church; won over to Christianity the North of Britain and a large part of Germany, and while it devoted the utmost attention to the sciences, cultivated with especial care the mystical contemplation in her communities as well as in the saints whom they produced." "It was," says Dr. Wattenbach, a German antiquary "thus at a time when the whole western world seemed irrecoverably sunk in barbarism, when the Roman Empire after a hard and protracted struggle had been at last subdued by the ever-recurring assaults of the Germanic nations, and when these latter, though very eager to acquire the older civilization, had no strength as yet to maintain it; * * * * * it was at this time that Ireland, almost alone, afforded a refuge for the remnants of the old civilization; and when the Anglo-Saxons were converted to Christianity by Rome, they crossed over to the Sacred Isle in multitudes in order there to become scholars under these celebrated teachers in the monasteries of the Scots (i.e. Irish)." "The Irish," continues Dr. Wattenbach, "went forth themselves into every part of the world. They filled England and the neighboring islands; even in Iceland their books and pilgrims' staves were found by the Norwegians of later times." "In every species of science and art the Irish excelled. Their talent for music excited general wonder, so that an old writer, La Villamarque, says in a passage of exquisite beauty that 'the songs of the bards became so sweet,' he speaks of the monastic bards, 'that the angels of God leant down from Heaven to listen to them.'" This love of learning derived from their ancestors the Irish of modern times have preserved. Fire and sword; all that persecution could do has failed to stamp it out. During the reign of Elizabeth, so fraught with tragedies to Ireland, when ashes and carcasses were almost all that were left for Her Majesty's rule, we are told by the distinguished Jesuit, Father Campion, that "They (the Irish) speak Latin like a vulgar language learned in their common schools of leachcraft and law, whereto they begin children and hold on sixteen or twenty years, conning by rote the aphorisms of Hippocrates and the Civil Institutes." We could multiply proofs ad infinitum that the Irish never were of the class to which their enemies, or persons not knowing better would assign them, and we cordially recommend the study of history in a practical manner to our Canadian friend before he, even without malice, does a grievous wrong to the Irish nation. We also would rejoice if the people of Ireland themselves and their children whether at home or in foreign lands strove to become better acquainted with their own past. The study would amply repay them, and as demand creates supply the means will be forthcoming, and Irish historic students would be more encouraged to give their researches to the people. We may again revert to this subject. At present we conclude in the words of the lamented Montalambert, "From the moment that this Green Erin, situated at the extremity of the known world, had seen the sun of faith rise upon her she had vowed herself to it with an ardent and tender devotion which became her very life. The course of ages has not interrupted this; the most bloody and implicable persecutions has not shaken it; the defection of all northern Europe has not led her astray; and she maintains still amid the splendors and miseries of modern civilization and Anglo-Saxon supremacy an inextinguishable centre of faith, where survives along with the completest orthodoxy that admirable purity of manners which no conqueror and no adversary has ever been able to dispute, to equal or to diminish. The ecclesiastical antiquity and hagiography of Ireland constitute an entire world of inquiry. * * * * * For shortly the monasteries at Bangor, Clonfert and elsewhere became entire towns. The *Thebaïd* reappeared in Ireland and the West had no longer anything to envy in the history of the East. * * * * * This monastic nation therefore became the Missionary nation par excellence. They overflowed the continent with their successive immigrations." So far Montalambert whose account we wish we could give in full. We will add that centuries before Sarsfield fought at Namur and Steinkirk: before George of England had cursed the laws that had deprived him of such subjects as had carried the Green and the fleur de lys triumphant at Fontenoy, that Irish monks, voluntary exiles for the honor and glory of God, founded about thirteen monastic houses in Scotland, twelve in England, twelve in Armorica Gaul, eleven in Burgundy, seven in France, seven in Lotharingia, nine in Belgium, ten in Alsacia, sixteen in Bavaria, six in Italy, and fifteen in Rhetia, Helvetia and Suavia, besides many in Thuringia, and on the left bank of the Rhine between Gueldres and Alsacia.

IRISH EDUCATION QUESTION.

In the Imperial Parliament, on the 2nd ult., Mr. Fawcett moved the second reading of the University Tests (Dublin) Bill. He said that the bill would effect three objects; first, it would abolish all religious and clerical tests in the University of Dublin; second, it would establish a governing board which would conduct all its academic and educational affairs, and fairly represent every interest and class in the university; and thirdly, the bill would throw open all its educational advantages and all its privileges and emoluments to persons of every religious denomination, Roman Catholic or Protestant. In conclusion he bore a strong testimony to the liberality and good faith of the authorities of Trinity College, Dublin, and regretted a certain portion of the Roman Catholics of Ireland were not satisfied with a scheme so eminently liberal and fair, but he was happy to say that many of them had expressed to him their sense of its justice and completeness. Lord O'Brien seconded the motion. Mr. Pim complained that there was not time this session to adequately discuss the measure

which ought to be brought in by the Government as part of a general scheme for the education of Ireland. He believed that the bill would render Trinity College a secular institution and disappoint the hopes of the Roman Catholics of obtaining either a Roman Catholic University of their own or their own Roman Catholic Colleges in connection with the University of Dublin. The bill would not satisfy their just expectations; for although it would certainly destroy Protestant ascendancy in Trinity College it would not materially modify its Protestant character, except in a secular point of view. As the bill would not settle the matter satisfactorily in the opinions of any religious party in Ireland, who all desired for their sons a religious education, and not merely a secular training, he begged to move the previous question.

Sir R. Blennerhasset seconded the amendment. Although the bill was highly unsatisfactory, they did not wish to pronounce any definite opinion on it at present, but it would not meet the views and demands of the Roman Catholics of Ireland, who were prepared to raise large sums to endow Roman Catholic colleges in connection with a proper system of Irish University education. He hoped the Government would at once take up the question, which was worthy of their highest statesmanship, as the most important for all means of advancing the political and social progress of Ireland.

Mr. Gladstone said that the question involved some very difficult and complicated details. But they were now asked to sanction a bill without the slightest hope of passing it; therefore, setting aside the merits of the bill, it was an ordinary rule of prudence and salutary usage not to pass the second reading of important bills unless with the view of immediate and practical legislation. This was not a question of affirming a principle, but would merely have the effect of affirming an abstract resolution by way of manifesto in favor of abolishing religious tests and legislating on the principle of religious equality in Ireland. The Government fully agreed in these views, but they did not think that it would be in accordance with the best Parliamentary practice to bring themselves down to these principles alone without taking into consideration other principles, subjects of no less importance, which would have to be dealt with by practical legislation. He quite approved of the bill, which, as far as it dealt with religious tests, was complete, and he fully recognized the conduct of the authorities of Trinity College, which was most creditable to them. They should, however, take into consideration the religious and social circumstances of Ireland, which would have to be carefully weighed when they came to legislate on the question; and seeing, therefore, that many of the representatives of Ireland did not regard the bill as altogether satisfactory, he did not consider that it would be desirable, or in accordance with their usual practice, to bind themselves down to a particular course, or to particular principles, until they had time to ascertain the views and opinions of every class and interest in Ireland with respect to this very important question of higher education, more especially as the general outlines of the policy and the views of the Government were plainly indicated by their previous acts. The bill would, no doubt, reform and extend Trinity College, Dublin; but it failed to deal with the peculiar position and real grievances under which the Roman Catholics of Ireland had and still laboured. He did not, however, wish to commit either the Government or the house to the manner in which these grievances or the question of higher denominational education in Ireland was to be dealt with. In this respect the bill was incomplete, and he must tell the hon. member for Brighton that the abolition of religious tests was not the whole or sole object of university reform or that he could so summarily dispose of the whole question of the reform of the University of Dublin and its future constitution and administration, believing that it was desirable to deal with the whole question, once for all, in a comprehensive manner, with the object of establishing a really national university in Ireland. He proceeded to point out the defects and inadequacy of the scheme of the hon. member in a searching manner as regarded the future government of the University of Dublin, its financial administration, and the settlement of the question of higher education in Ireland. He objected to read a second time a bill which, for the sake of the simple and, no doubt, desirable object of abolishing religious tests, would sacrifice all the equally great objects of a real university reform and defeat their hopes of establishing university education in Ireland upon a truly national basis, besides needlessly embarrassing and aggravating the difficulties of future legislation upon a question which it was desirable, on account of the religious feelings and animosities which it might arouse, to approach and to deal with in a spirit of harmony and brotherly concord.

Mr. Plunket warmly defended the liberal and magnanimous conduct of the University of Trinity College, Dublin; and, speaking of the manner in which Mr. Gladstone had treated the bill, said although the right hon. gentleman deprecated endowment of the Roman Catholic University, he carefully guarded himself against the endowment of a Roman Catholic College or colleges in affiliation with the University of Dublin. If that were the ulterior object of the Government, he warned him that it would be most strenuously resisted.

Mr. B. Hope opposed the bill, regarding the principle and objects of its author with great jealousy and suspicion.

The Solicitor-General for Ireland, with considerable point and humor, disputed the qualifications of Mr. Fawcett to deal with the question, and condemned the bill as confused, imperfect, and unintelligible.

Marshal MacMahon reports the total of casualties to the Versailles forces, in the second siege of Paris at 7,514.

THE IRISH PRESS ON THE LATE RIOTS IN DUBLIN.

The *Freeman* has the following leader:— A number of our fellow-citizens who yesterday morning, 6th ult., were in the enjoyment of health and strength now lie in our hospital wards wounded and disabled, many of them so grievously that they probably will only leave them for their graves. On the day devoted to an especial manner to the glory of Him who came amongst us to bring "peace and goodwill to men"—on the only day when our toiling multitudes can enjoy a breath of God's pure air and a sight of His glorious sunshine, and in that park to which the people have always believed they had as legitimate and inalienable a right to resort as has the representative of Royalty himself—scenes of wanton brutality have been enacted which bring unutterable and eternal disgrace on their perpetrators. At the base of the monument erected to the memory of a great and noble Irishman—a warrior who came amongst us to bring "peace and goodwill to men"—Irish blood was yesterday freely shed, but in a manner which would have brought the blush of manly shame to the cheek of Wellington, and of those Irishmen who, without flinching, followed him to the cannon's mouth. These men were soldiers. They served their Sovereign bravely and died for him freely. Armed, they fought with armed men. What would they have said if they saw their countrymen—trained, disciplined, and equipped with murderous weapons—attacking—not their armed equals—but a defenceless crowd of men, women, and children, who were as powerless against them as the pigeon against the hawk or the lamb against the wolf? What would they have said had they seen these men kicking weak girls and helpless children, and—five or six against one—bludgeoning defenceless men whom they had already killed to the ground? They would have done more, perhaps, than joined us in the cry of—"Shane!" It will be the duty of the authorities to institute, without a moment's delay, a stringent and searching investigation into the conduct of all connected with the disorders of yesterday, and thus exculpate the innocent from the disgrace brought upon them by the guilty. The public demand and insist upon this, and no official slinking or cloaking of responsibility will be tolerated. It would be premature as yet to endeavour to place the primary responsibility of the lamentable occurrence on the right shoulders. But fixed it must be, and that definitely and immediately. When it is so fixed we trust that a punishment indicative of the enormity of the offence will be inflicted. In the meantime we may ask a few simple questions which must soon be answered. By whose authority, in the first instance, was the notice prohibiting the meeting issued, for it is, to say the least, improbable that the Board of Works did it on their undivided responsibility? Is it in future to be taken as a maxim that the right of public meeting on every possible subject is to be permitted, and even countenanced in the London parks, and suppressed by armed force in that of Dublin? In London armies of roughs meet in the Park without molestation, and Mr. Odger preaches Communism and Socialism, and Mr. Bradlaugh Atheism, under the protection of the police. It was but Friday last that Mr. Bruce was asked in the House of Commons if these meetings were legal. He declared they were, and, further, declined to introduce a law to prohibit them. It is legal to preach revolution in England in the parks and illegal to petition Parliament for mercy in the Park of Dublin? If this indeed be the law the sooner it is authoritatively declared the better. If the police were directed to suppress by force the meeting of yesterday, why did they not intimate that fact to the public? They did not do so at all, and even the notice from the Board of Works was withheld till the evening previous, so that it is probable that thousands must have attended yesterday unconscious of the opposition of the authorities or of the danger they incurred. Why did not the police occupy the base of the Monument beforehand, and thus prevent the assembly? Why did they not disperse the people as they congregated, instead of waiting till thousands had assembled? These are questions which must be answered, but not here or now.

(From the Belfast Northern Star.)

All the circumstances connected with the disgraceful proceedings which took place in the Phoenix Park, Dublin, on Sunday last, are of an unmixedly painful and humiliating character. There is nothing in any portion of the day's sad and disreputable occurrences to redeem them from the gloom, and sorrow, and shame, which must forever cloud the remembrance of the last day of a royal visit, unmarked by anything but this dreary calamity. All collateral considerations are shut out by the prominence of the great central fact, which is, the action of the authorities as represented by the action of the police. It is not our business now to discuss the legality, or the illegality of the meeting, which was so suddenly prohibited, so rudely interrupted, and so brutally dispersed. The Board of Works may have had power to forbid the gathering, and the police may have been compelled to enforce an order which, from its precipitancy and stringency, appears to have been equally unjustifiable and severe. But irrespective altogether of the principle involved as to the right of meeting in the Park, and irrespective of the motives which led its promoters to persevere in the face of authoritative warning and prohibition with their project, we have to deal with the one great incident of the day—the violent, and unprecedentedly violent, suppression of an assemblage, orderly and respectable in its character, reasonable and legal in its object, and having no drawback to it but the locality in which it was held. We confess it does seem at the first blush odd and inexplicable why a privilege not merely tolerated, but abused, should prevail in London, while a similar one is not only denied, but ferociously and furiously resented in Dublin. In London Englishmen can spout treason, propa-

gate Atheism, inculcate immorality, and give oratorical sanction to deeds and crimes at which humanity shudders.

IRISH INTELLIGENCE.

The Most Rev. Bishop of Raphoe.—His lordship, who was consecrated some two months ago, with peculiar éclat, in the Cathedral Church of Letterkenny, is making a tour of confirmations through his extensive diocese. The joy that then pervaded all ranks—priests and laics alike, at Dr. McDermott's well-merited elevation to the episcopal See of this ancient and important diocese, is every day more and more deepening and increasing. For the first time, in a career which promises rich and glorious results to religion in Raphoe, his lordship commenced on the 17th ult., confirmations at Greedore, visiting afterwards in succession Clonghaneilly, Doe, Rosquill, Fannett, Rathmullin, Milford, Rathmelton, Kiltancrenan, Tannon, and the Laggan. Since then the number examined and confirmed amounts to upwards of 2,500 children. On this round of duties the attendance of priests was much larger than on any similar occasion. From the extremities of the diocese, from Glenties to Stranorlar inclusively, the priests met his lordship to mark their appreciation of his personal worth, and in the overflowing of the happiness in having the diocese presided over by such a mild and amiable prelate. The one wish—the one prayer in the hearts and on the lips of all, is, that God may long give him health and grace to carry on the good which he commenced so well.

The Archbishop of Tuam.—After a week spent in imparting the graces and consolations of our holy religion to the ever-faithful people of Connamara, and of the parishes on either side of Lake Corrib, his Grace, accompanied by the Very Rev. Dr. MacHale, has returned to St. Jarlath's in the enjoyment of perfect health. On Sunday his Grace, in his own thrilling and effective eloquence, exhorted the good flock of Clifden to lend their earnest aid to their indefatigable and able pastor, the Very Rev. Canon MacMannus, in his laudable endeavors to erect a new temple to the Lord, that would be worthy of their exemplary devotion to old faith of Erin. His Grace, held a visitation of clergy on Monday. On Tuesday he confirmed a great number of the children in that part of Clifden parish called Claddagh Dhu: and on Wednesday to the youth of the town of Clifden. His Grace, on his return from Connamara, held Confirmation in the parish of Kiltannin, for Connamara; 180 persons were confirmed. Crowds were fed with the bread of life, and nearly all the people of the parish went to confession on Thursday. The sermon of the day was preached by the Rev. Patrick Lyons, P. P., Spiddal. On Friday His Grace held Confirmation in the beautiful Irish-American church, erected by Father Conway, when upwards of 370 received the Holy Ghost. His Grace and 18 priests sat in the confessional. The sermon was preached by the Rev. A. Dwyer, P. P., to an immense congregation. During the stay of his Grace and the numerous clergy in attendance they were entertained by Father Conway.

The Royal visit to Dublin has terminated in a sad occurrence that is likely to fix in the minds of princes and peasants alike a bitter recollection of an event that otherwise promised so well for the future of both kingdoms. There has been more serious rioting than Dublin has seen for years. It appears that an advertisement circulated throughout the city about a week ago, announcing a monster meeting to be held on Sunday last at the Wellington Monument, Phoenix Park, Dublin, to advocate the release of the political prisoners still confined in the Fish Dungeons. A counter notice appeared, signed by the Secretary of the Board of Public Works, stating that the meeting would not be permitted, and that orders had been issued to the police to prevent it. Notwithstanding this, large numbers assembled around the monument. Shortly afterwards, Mr. Smyth, M.P. for Westmeath; Mr. A. J. Sullivan, editor of the *Nation*; Mr. O'Brien, a released political prisoner; Mr. Nolan, secretary to the Amnesty Association, and others arrived, and were received with immense cheering by thousands of persons. When the gentlemen already named were recognized, the inspectors of police remonstrated, and cautioned them against holding the meeting. The caution was unheeded, for the leaders proceeded to the monument, and Mr. Smyth was about to address the people, when the police inspectors endeavored to interfere. The mob immediately attacked them, and treated them very roughly. The reserves of the police were brought up, and then followed a sickening battle of stones against stones. The mounted police arrived about an hour after the riot had commenced, and succeeded in routing the rioters after much blood had been spilt. Thus we see that meetings are held in Trafalgar-square, London, at which treason black and foul is heedlessly thrown in the teeth of the police; but gatherings of the people in Phoenix Park, Dublin, to advocate peacefully the release of the political prisoners still in confinement, are violently broken up and ruthlessly dispersed by the police. We cannot regard this deplorable event otherwise than as due to over-officiousness, seeing that a wiser policy, dating from Mr. Walpole's failure in Hyde Park, has preserved London from the constant fear of collision between the people and the police; and might have taught even the officials of Dublin Castle the wisdom of forbearance. Crowds are easily exasperated. When Mr. Smyth, M.P., opened the proceedings, he began "Fellow countrymen and policemen—Our one object here is quietness;" and continued to the effect that he and the promoters of this meeting were anxious above all things to test the legal question as to the rights of those who wished to meet in public for the discussion of public affairs, but to do so peacefully and legally. Mr. Howe, the superintendent of police accompanied by one inspector, was advancing to him to remonstrate, when the crowd round, mistaking his intention, and believing he was about to arrest Mr. Smyth closed round him, and beat him severely. Seeing this, Mr. Smyth and Mr. A. M. Sullivan exerted their authority for his protection, and with partial success, both gentlemen being injured by the blind fury of the mob. In the difference of treatment experienced by Mr. Smyth and Mr. Bradlaugh during the past week, cannot we find another proof that there is one law for England and another for Ireland? *Catholic Opinion.*

Lord Hartington has not left us in doubt as to whom we are indebted for the Dublin riots. A statement made by the noble lord on Tuesday shows that they were promoted by the Lord-Lieutenant and his Chief Secretary. There is no doubt that the Executive may shelter themselves from the consequences of their arbitrary action behind certain Acts of Parliament made and provided for the special benefit of Ireland; but there can be no question of the folly of their proceedings. The conveners of the meeting were well-known public men, responsible for their actions. Better a little treason should be spoken in the audience, which, after all, hurts no one, whether declaimed in London at the foot of Nelson's column, or in Dublin at the base of Wellington's, than that the heads of women and children should be broken by the truncheons of brutal policemen. The whole form of prohibition was informal, and it is alleged illegal from want of form, even supposing the people were asserting an imaginary instead of a common law right. A proclamation, signed by Mr. P. J. Smyth, M.P., has been issued in which the prohibition of Sunday's gathering in Dublin is contrasted with the demonstrations which have been permitted in Hyde Park on any Sunday during the past five years.