The Garlands was rapidly inundated by the admission of pauper lunatics from around the two counties, and the union workhouses, of which Kirkby Stephen was one, emptied of pauper lunatics. Between 1862 and 1875 the Garlands admitted approximately 110 pauper lunatics from the East Ward Poor Law Union Workhouse.

Owing much to Quaker principles, treatment at the Garlands was based on a moral philosophy where work and leisure were to the fore. This humane approach was accompanied by the strict control of both seclusion and mechanical restraint, and the prescription of a range of medicines. The Garlands closed in March 1999 after 137 years of service alleviating mental illness.

Main sources, for text and images: Kendal and Carlisle County Archives; Carlisle and Gateshead Central Libraries; Kirkby Stephen Library.

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THE CALENDAR
by Bob Butcher

From an illustration in the George III Topographical Collection on-line, 1760

Our calendar starts on 1st January, and we write onto it: birthdays, holidays, TV licence, weddings and so on. The Romans operated in a similar way, although perhaps marking meetings in the Forum and deliveries of grain. A Roman civil servant would date invoices, keep inventories and collect taxes at the due time; recording is primary in running a state. By contrast, the ordinary folk would plant and harvest as the seasons came and went, trusting to experience; they would have no concern to plan in detail years ahead. These are the practicalities of day-to-day life.

A modern printed calendar might include midsummer, or the equinoxes in March and September, sunrise or the phases of the moon. These events are dictated by the position of the earth going round the sun. These are our measure of time and are fixed by Nature, quite beyond our control. The seasons are also directly related to the position of the earth. Thus Nature and our own lives come into direct contact in the calendar: when to plant seeds or harvest, when to store up fuel for the coming winter.

A really good calendar would combine our relationship to the sun and the timing of ordinary life reliably: birthdays would be celebrated correctly and the TV licence paid on time, all fixed and foreseeable for many years ahead.

The length of the year is the time taken for the earth to make one complete journey round the sun, coming exactly back to the starting position: this is 365 days + 1/4 day + a very little bit. But remember that we count only in whole days. So to have a "really good calendar" we must juggle the number of days in successive years to keep as near as we might. Roman calendars were not "really good" until modified under Julius Caesar, 45BC. The resulting Julian calendar was largely followed in western Europe until the Gregorian reform of 1582.

The Julian scheme added one day extra every four years, the Leap Year, to take up the 1/4 day – not bad. Over about 1,300 years, however, the little errors added up so that now saints' days, equinoxes and the like were all awry and certainly disconcerting for the church. Under Pope Gregory, a small change was made in the calculation of Leap Years. It is very easy to implement and takes up the "very little bit" extra.

The Gregorian proposition is so good that the dates and the time taken for the earth to make one journey round the sun match to better than one day, even after 5,000 years. The earth is at the same point in its orbit around the sun on the same date year-in, year-out. Land owners can plan ahead, rent can be collected in bushels of grain on a particular day knowing that the harvest will have been taken in, and saints' days do not move.

Catholic Europe took up the reformed calendar, but Protestant Britain and some German states remained apart as did the Eastern Orthodox countries. The Gregorian reform was brought in by Papal Bull, so no doubt mistrust of competing religions was involved.

By 1750 the two calendars were apart by 11 days, and Britain finally took up the superior Gregorian calendar, decreeing that Wednesday 2nd

September 1752 would be followed by Thursday 14th September. We were by no means the last. The Russian October Revolution took place on 24th–25th October 1917, according to the Julian calendar then in use; the new communist regime ordered a move to the Gregorian, so the October Revolution was celebrated on 7th November.

Another consequence of counting the year by whole days is the slippage from year to year in the correspondence between day names and dates. We have 7 days in each week and 52 weeks per year. So 7x52=364 days per year, one less than 365. If 1st January is a Saturday then at the end of 52 weeks 30th December is a Friday. Then follows Saturday 31st December, so 1st January in the following year is a Sunday, not a Saturday. There is an upside: would you like to have your birthday always turn up on a Monday?

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FURTHER NOTES ON DATING FOR LOCAL AND FAMILY HISTORIANS
by Margaret Gowling

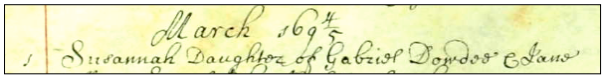
Regnal years – in medieval times documents were dated in various ways. Both ecclesiastical and state sources used the church festivals, such as the Thursday of Easter week or the eve of St Lawrence, and regnal years, for example: *Friday before the feast of All Saints, 43 Edward III Richard de Aslaby, vicar of St Michael's Appleby, left 6s 8d for the bridge at Brough* – the year was 1369.

An added complication is that although regnal dates are the years of the monarch's reign, they were dated from the month and year of his/her accession. Thus year one for Elizabeth I started on 17th November 1558 and ended on 16th November 1559.

Gregorian calendar – although Britain did not switch over until 1752, it had become impossible to ignore the calendar changes elsewhere, because of increasing international trade. Correspondence was dated with both OS (Old Style) and NS (New Style), and sometimes both dates were given, as in 12/20 December.

The civil wars of the mid-17th century saw attempts to sort out the calendar but, to quote C R Cheney's 1945 *Handbook of Dates* (the authority on calendar changes), *William of Orange left the Netherlands to take up the English throne on 11 November 1688 NS, and arrived in England on 5th November OS.*

New Year's Day – The Calendar (New Style) Act of 1752 was a necessary attempt to sort out not only the extra days, but also New Year's Day. England, and some other countries, had retained 25th March, Lady Day, as the start of the new year. Beware of Parish Registers; some, but not all before 1752, show both years, as in the record



above. Susannah was born on 1st March 1694 if the New Year was to start 25th March, or 1695 if the New Year had already started 1st January. Following the Act, new year was changed to 1st January. However, relics of the old system remained in use, with the financial year beginning on 5th April; this is 25th March plus eleven days. In 1800 there was another change of one day, to 6th April, because of a Leap Year nicety. The start of the financial year is still 6th April.

"Give us back our eleven days" Fake news? An urban myth? – modern research has failed to find evidence of the riots mentioned by older sources. The cry of 'Give us back our eleven days' has left no trace. Rents, wages, taxes and other likely problems were all acknowledged by the government. Life seems to have continued as normal.

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COOKERY AND THE MOON
by Anne Taylor

A Sally Lunn is a soft bun, from the city of Bath. There are several stories about the origin of the name: one, that it came from the French *soleil et lune* (sun and moon), referring to the shiny brown top (the sun) and pale base (the moon). Another story is that the recipe was brought to Bath by a Huguenot refugee called Solange Luyon. The first published recipe was in 1796, and in 1845 Eliza Action's *Modern Cookery* it was described as a 'rich French breakfast cake'. There are many websites; see www.sallylunns.co.uk or this for a recipe I have followed with success: allrecipes.co.uk/recipe/69/sally-lunn-loaf.aspx Finally a fun YouTube video, from *Tasting History with Max Miller*, gives the history, recipe and full instructions at: www.youtube.com/watch?v=w36CYveyCxU