



The Patrons Chain

THE OFFICIAL NEWSLETTER OF THE NATIONAL GRANGE

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Speak like a "CHAMP"

By [Christine E. Hamp](#), National Grange President

I hope you've noticed that each month starts with a new **Speak like a "CHAMP"** phrase. These little quotes are guideposts that help me in my work, and I hope help guide you, too!

These phrases are designed to get all Grange members speaking the same language to build a positive message as we Grange.

Here's the March phrase:

"Raise the Bar"

Raise the Bar is an expression that means setting higher standards or expectations. It is often used to encourage improvement, innovation, or excellence by establishing new and elevated benchmarks. When someone or a group is encouraged to "raise the bar," it implies a call to surpass current achievements, strive for higher levels of performance, and continuously seek improvement.

This expression is commonly used where the emphasis is on continuous growth and surpassing achievements to reach new heights of success.

See previous "CHAMP" phrases:

- February – ["Good Enough, Isn't!"](#)
- January – ["Leader's Intent"](#)

I encourage you to use these images or phrases on social media or in your newsletter!

Finally, if you missed the "100th Day" Zoom event on February 25, it's now available to watch on our YouTube Channel. [View it here.](#)

SPEAK LIKE A "CHAMP"

Speak like a "CHAMP" will be a monthly word or phrase designed to get everyone speaking the same language to build a positive message as we Grange.

"RAISE THE BAR"

Raise the Bar is an expression that means setting higher standards or expectations. It is often used to encourage improvement, innovation, or excellence by establishing new and elevated benchmarks. When someone or a group is encouraged to "raise the bar," it implies a call to surpass current achievements, strive for higher levels of performance, and continuously seek improvement.

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MARCH 2024 NATIONAL GRANGE EVENTS

TAKE FULL ADVANTAGE OF YOUR MEMBERSHIP
JOIN US ON ZOOM FOR THESE EVENTS!

ALL TIMES
EASTERN

1: GRANGE FOUNDATION
ERNESTINE KEISER SCHOLARSHIP DEADLINE
Learn more: grangefoundation.org

1: FELLOWSHIP FIRST FRIDAY 8:30 P.M.
Connect: grange.biz/firstfriday
A new program!
Join us for this fun NEW monthly program - a time for fellowship, thought-provoking conversation, and the chance to connect with Grange members from coast to coast! Includes a short program, activity, and time to socialize around topics of your choice.
March topic: **Temperance Kelley - A forgotten figure**

11: LESSONS OF THE DEGREES 8:30 P.M.
A NEW PROGRAM Connect: grange.biz/degreelessons
Join members of the Assembly of Demeter to learn about the lessons taught in the ritual and Degrees.
This quarter - **SPRING**

18: VIRTUAL LEGISLATIVE FLY-IN 1:30-4:30 P.M.
Register: grange.biz/flyin2024
Join National Grange staff, legislators, and issues partners for this afternoon of learning about the Grange's advocacy work for all rural Americans.

20: MEMBERSHIP MATTERS 8:30 P.M.
Connect: grange.biz/matters
Join Membership/Leadership Development Director Amanda Brozana Rios for this monthly time to learn about various membership challenges and growth opportunities.

26: COMMUNICATIONS ZOOM-TORIAL 8:30 P.M.
Connect: grange.biz/zoomtorial
Join Communications Director Philip Vonada to learn about various topics in the field of Communications & Public Relations.
This month: **Artificial Intelligence: Good or Bad?**
Questions? Email pvonada@nationalgrange.org



JUNIOR GRANGE FOCUS AREA:
LEGISLATIVE
YOUTH FOCUS AREA:
RITUAL



March Heirloom



We proclaim it among our purposes to continue our historical appreciation of the abilities and equality of women.

– Grange Declaration of Purposes

Use the Heirloom Program to encourage your Grange members (and friends who aren't Grange members) to continue learning about the core tenets of the Grange, and what we stand for. These "digestible" bits of Grange ritual help our members grow in the Grange.

[Access the March Heirloom Materials Here](#) – March 2024 begins Year C of the Heirloom Program

Where can I find... ?

By [Philip J Vonada](#), National Grange Communications Director



The National Grange Communications Director is a strange job – I'll be the first to admit it. (Well, maybe the second or third, knowing some of the amazing people who have had this job before me!) My job is to disseminate the message of the National Grange through print and social media, to interface with the press while working alongside National Grange leaders, and to help National, State, and Community Grange leaders to get their information out, too.

Lately, it seems more and more that a big part of my job is pointing people toward the resources on our that are available via our website or other locations... so this week, I'm going to provide several pages for you here. Some of them are in the password-protected Members area of our website.

Logos/Emblems – these are located both on our [website HERE](#) and in [this Google Drive folder](#). Most of the logos/emblems are downloadable as transparent .png files. *Please make sure that the TM or ® is always visible when using our logos that have them.*

Social Media Ideas Calendar – If you're looking to "spice up" your social media, newsletters/magazines, Lecturer programs, or need an article inspiration, this calendar is available [here](#).

Meet the Grange Flyer – [this flyer](#) has a section that you can fill in with your Grange's information to help your community learn about the Grange.

Brochures – while they're always available to purchase through the [Grange Supply Store](#), if you'd rather print them yourself at home or take them to a local print shop, [this folder](#) has most of our current flyers for you to use!

National Grange Contests and Departmental Information – including the Youth, Junior, Lecturer's, Communications, Membership/Leadership, Legislative, Community Service, and Member Departments, can all be found on the [National Grange website here](#), and more information about our programs [can be found here](#).

Secretaries Forms – including member recognition forms, quarterly reports, bonding info, and more can be found [here on the National Grange website](#).

Membership & Leadership Documents – This includes resources for organizing Granges, handbooks for officers and deputies, PowerPoint presentations on many aspects of the Grange (both for programs and connecting with your community), help guides, and success sheets [can be found here](#).

Heirloom Program materials – The Heirloom Program started in 2023 as a simple way to teach members and the community about the Grange through "digestible" bites. Year "C" started this month, but you can start whenever you'd like! Access all of the Grange Heirloom Program materials [in the Google Drive here](#). (Note: The graphics for Years D & E have not yet been added)

How to Join the Grange – This [section of the website](#) includes information about how to join both the Community Grange and how to become an e-member.

Benefits – Did you know the National Grange offers many benefits for our members? [Located on the website](#), learn how to take advantage of the full benefits of the National Grange!

And don't forget about the National Grange's [Mission & Vision Statements](#) and [Declaration of Purposes](#) – great ways to teach others about the central tenets of the Grange!

If you have issues accessing any part of these materials, or there's something else you're looking for – let me know!



THE LESSONS OF THE DEGREES



1ST DEGREE - "SPRING"
MARCH 11
8:30 PM EASTERN

Connect: <http://grange.biz/degreelessons>
Meeting ID: 860 0738 8641
Passcode: 821049



Register for the Virtual Legislative Fly-In



National Grange
Virtual Legislative Fly-In
March 18, 2024 Register: grange.biz/flyin2024

This year's National Grange Legislative Fly-In will be held virtually on **March 18** from 1:30-4:30pm Eastern Time.

We hope you'll join National Grange staff, federal legislators, and issues partners for this educational afternoon. You'll learn what the National Grange is working on, how it affects all of rural America, and how you can get involved.

This is a **FREE** offering from the National Grange for all members and

friends of the Grange. Feel free to share this information and invitation with potential Grange members.

Register today at <http://grange.biz/flyin2024>.

Confirmed speakers include:

- National Grange President Christine Hamp
- National Grange Legislative Director Burton Eller
- [Senator Debbie Stabenow](#) (MI), Chair of the Senate Ag Committee
- [Congressman Glenn "GT" Thompson](#) (PA), Chair of the House Ag Committee
- [Randy Rutta](#), CEO of the [National Health Council](#)
- [Charlie Cook](#), political analyst and founder of [Cook Political Report](#)
- **More speakers coming soon!**

[Learn more about the Fly-In here.](#)

Opinion: Your Grange's Position

*By Walter Boomsma, Maine State Grange Communications Director
"Occasional Talking Head and Cage Rattler"*



The talking heads – and admittedly I am sometimes one of them – love buzzwords and catchphrases like “elevator speeches” and “value propositions.” Then we can ask “What’s your [fill in the blank]?”

As a talking head, I’d suggest that elevator speeches and value propositions create an internal focus. As a cage rattler, I have a different question.

Where does your community Grange fit into your community’s infrastructure?

“Infrastructure” is the set of facilities and systems that serve an area. Without digging too deep, hard infrastructure tends to be seen as physical-buildings, roads, etc. Soft infrastructure is all the institutions that maintain the economic, health,

social, environmental, and cultural standards of an area.

Don’t get too overwhelmed.

We often talk about how important it is for a Grange to be relevant to its community. Maybe it’s time to think of our Granges as part of our community’s infrastructure. The Grange Hall falls under the category of hard infrastructure. The Grange is an institution that maintains the economic, health, social, environmental, and cultural standards of an area.

Or at least it used to.

How easy it is to take the infrastructure for granted...

What would happen if tomorrow you woke up and all the street signs in your area had disappeared? You lost some hard infrastructure. Or, suppose you decided to go to the library, and it was closed and boarded up? You lost some soft infrastructure—the building is still there, but the institution is gone. You might miss it for a while, particularly when you drive by the vacant building. Maybe your GPS will replace the need for street signs. The internet might substitute for the library.

Or maybe not.

Some years ago I talked with a school guidance counselor who expressed his frustration. His impression was that there were many resources available—the problem was finding them. He was happy to learn about what the Grange was doing and could do. But his question was “Why didn’t I know about this?!”

We attempted to develop a directory of community resources. It became part of the infrastructure describing the infrastructure!

If you’re a Granger (although that’s not a requirement) find a community leader and ask the question, “What’s missing in our community?”

Then figure out how to fill the void.

VOIDS create pain. You’ll get more members when you find people who share that pain and who feel the need to provide the missing infrastructure.

Here’s a not-too-creative example. Those monthly potluck suppers might be about fundraising, but we’re also starting to see monthly community suppers, sometimes free, provided by volunteers and donations. They are offered in part to address food insecurity but also to provide an opportunity for people to come together simply to be together, enjoy, and know each other. That’s pain relief, and it’s also infrastructure.

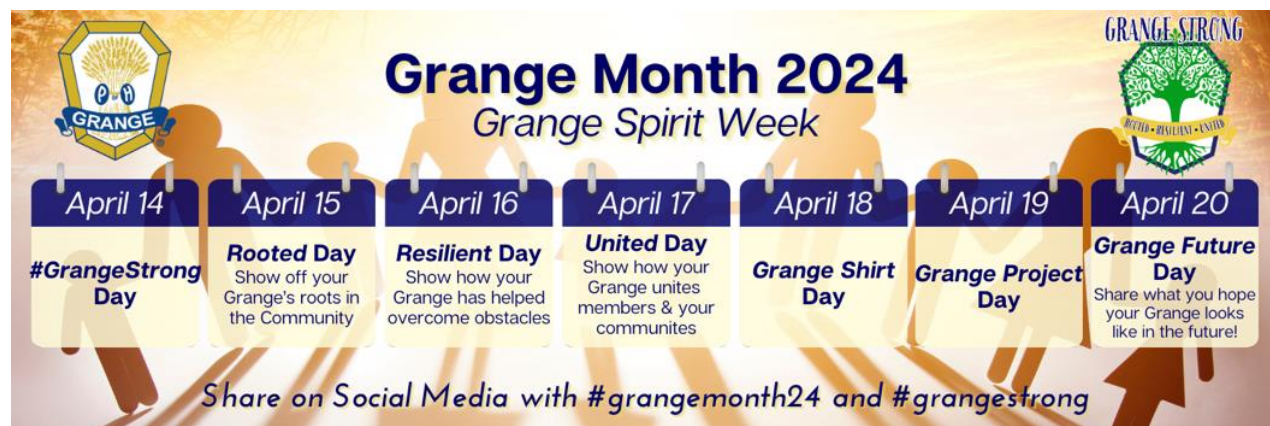
We have at least one Grange in Maine that has other organizations meeting in their hall nearly every night of the week. That’s infrastructure. That community has the hard and soft infrastructure that supports the efforts of non-profits like Alcoholics Anonymous, blood drives, birthday parties, and even celebrations of life.

What’s missing in your community? If you don’t know, start asking the question of your friends and neighbors. What’s one thing our community really needs! I’ll bet you get a lot of interest and dialog. Try it!

Grange Month materials available

Grange Month is coming up quickly in April, and it's time to start planning! New resources are available on the National Grange website, including new themes and ideas for Grange Spirit Week. This year, the theme **#GrangeStrong** will help focus the work of Granges nationwide.

Please take advantage of the materials in your Granges. Is there something you're missing that you'd like to see? Contact us and we'll see what we can do! [View the materials here.](#)



Save the Date: Rural Minds and National Grange to present webinar

Be sure to save the date – Wednesday, March 27, at 7 PM ET – for our first “Connections” webinar in the 2024 series: “Rural Mental Health Resilience Program Launch Webinar.”

[Learn more and register for free here.](#)

Have you successfully used the Rural Mental Health Resilience Program in your Grange, or have you used any of the materials to talk to an individual or with a small group or other organization? Please reach out to Philip Vonada, and we may feature your story on the webinar.



Commentary: Who Benefits from Daylight Saving Time?

By Lane Wendell Fischer

Originally published in [The Daily Yonder](#)

As if I wasn't already running on too much caffeine and not enough sleep these days, Sunday marks the beginning of Daylight Saving Time (DST), where we turn our clocks one hour forward (and lose one hour of sleep).

I'm told that while the short-term adjustment is exhausting, the long-term reward of extra sunlight in the evening should be celebrated. Please join me in the ceremonial act of reaching for the snooze button on your morning alarms next Monday!

My name is Lane Fischer by the way, and welcome to a special guest edition of *Keep It Rural*. This week, Claire Carlson has handed me the wheel, and I'm digging into daylight saving's controversial past.

We often think about time as a given, but for much of human history people led an agrarian lifestyle, and time was something more abstract. Rather than hours and seconds, the meaningful divisions of life were marked by day and night, birth and death, planting and harvest, work and play.

While today's system is more "precise," it's fascinating to dwell on what life might've been like if we still lived by the sun, and mechanical time-keeping never became the standard.

Conserving What, Exactly?

By the turn of the 20th century there were more people than ever living on the planet and, notably, more people than ever living in urban areas.

Daylight Saving Time, initially known as “War Time,” was first introduced in the United States through the Standard Time Act of 1918. The act also gave the government the authority to standardize time across the country.

The U.S. followed the lead of European countries who were [reporting](#) that adding an extra hour of sunlight conserved fuel during the first world war.

Though fuel conservation was the official reason provided by the government, the United States Chamber of Commerce was the largest proponent of DST, said Michael Downing, author of *Spring Forward: The Annual Madness of Daylight Saving Time*.

Adding an extra hour of light to the evening meant Americans would be more likely to go shopping at stores after work and more likely to play another round of golf, he said.

But not everyone was jumping on the DST bandwagon. Farmers, [contrary to popular belief](#) that DST helps prolong their workday, despised time change. Even today, farmers, and the plants and animals they tend to, still live by the sun.

“People think it was put in place for farmers, but the leading group against daylight saving time has always been farmers and agricultural people,” said David Prerau, author of *Seize the Daylight: The Curious and Contentious Story of Daylight Saving Time*.

Daylight saving may have worked for folks in cities who checked their watches to stay on task. But for farmers, it meant less time in the morning to milk their cows before the delivery truck showed up (the cows weren’t ready to be milked because they don’t follow time change) and less time for the dew to dry before needing to harvest their crops (evaporation also doesn’t follow time change).

The farm lobby was powerful, too. Farmers actually [forced](#) Congress to repeal DST even before the Treaty of Versailles was signed to officially mark the end of World War I. But that wasn’t the end of the battle. Capitalists in cities favored the economic boosts that DST provided and they didn’t want to give it up.

A national DST was [re-introduced](#) during World War II and many cities continued to observe a metropolitan daylight saving after the war and national DST ended, citing financial benefits. The result, Downing said, is “cities observing daylight saving time surrounded by rural areas that are not, and no one can tell what time it is anywhere.”

This patchwork of time [prompted](#) the United States government to enact the first peacetime DST in the Uniform Time Act of 1966, which set six months of DST. Congress would later add an additional month in 1986 and, in 2007, expanded DST to the eight-month schedule we are now familiar with. DST is uniformly recognized across the country today, with exceptions in Hawai’i, U.S. territories, and in non-Navajo Nation parts of Arizona.

In March 2022, the U.S. Senate unanimously voted to pass the Sunshine Protection Act, which would create a year-round daylight saving observance. The bill never passed in the House and never became law. 27 states have also proposed similar measures, none of which have yet become law.

Time Is Money

Why does Daylight Saving Time appear to be an inescapable destiny? Let’s follow the money.

The typical reason for implementing DST is energy conservation. At best, DST results in a daily 0.5% decrease in total electricity use, according to a 2008 [report](#) from the Department of Energy. But other reports are more skeptical. A 2011 [study](#) found that in some Indiana counties, DST increased energy consumption by as much as 4%.

Another [suggested](#) that DST actually increases motor fuel consumption, because folks are likely to increase car travel during the extra evening light.

Some say DST is [good](#) for our health, allowing us to get outside and soak up the extra rays of daytime sun. But others say the benefits do not outweigh the many health concerns caused by DST adjustment, including spikes in workplace and vehicular accidents, suicide, headaches, and heart problems caused by sleep deprivation.

A 2009 [study](#) found a 5.7% increase in injuries at a mine during the week after the start of DST. And another [study](#) found that sleep deprived judges exact more severe penalties during the DST adjustment period.

While the energy and health arguments for DST are shoddy, the economic benefits for certain industries are apparent.

In 1986, after the first added month to DST, the golf and BBQ industries [claimed](#) the extra month would be worth between \$200 million and \$400 million. In 2010, The Association for Convenience and Fuel Retailing, a lobbying group for gas stations and convenience stores, [said](#) that the industry had added an estimated \$1 billion in annual sales since pushing to add that extra month in 1986.

It appears, perhaps unsurprisingly, that urban tycoons, the retail outlets and recreational businesses of the world, have been the beneficiaries of daylight saving. They're the ones who crafted and lobbied for the standard and universal time system we use today, and who wish to expand DST year-round.

The Power to Control Time

One of the founding leaders of the United States, Thomas Jefferson, had a preoccupation with clocks and keeping time, which is preserved by archaeologists who've studied his Poplar Forest plantation.

After time became formalized in European thought, "redeeming time, or using it properly became an overriding concern," writes Karen E. Mcllvoy for the [Poplar Forest Archaeology Blog](#). Jefferson, a slaveholder and plantation owner, measured the cost of tasks by how much time they took to complete. He strived to maximize work in minimal time, to save money and increase profits.

Despite the fact that African society was governed by the sun and not a clock, Jefferson believed that "slaves needed to be regulated by someone with an appreciation for the value of time," writes Mcllvoy.

He requested that a Chinese gong be installed in his Great Clock at Monticello, to "serve as a bell ... which might be heard all over my farm."

This culture of imposing obedience to time on laborers persisted.

During industrialization, millions of Americans left farms for factories. Most rural migrants never owned clocks and many did not know how to tell time — they never needed to.

"In the 1800s, upper-class people in America made an obsessive point of scheduling," said Carlene Stephens, a curator of the "On Time" exhibition at the [Smithsonian](#). "But the idea was completely new for common folks on the farm."

"Also new," she said, "was the idea of working for someone else on someone else's schedule, for a wage."

Horns, bells, and whistles marked the beginning and end of work shifts in mines and factories. Today, those bells have turned into alarms, reminding us of our obligations to some higher power. Unless you work for yourself, much of your week is probably controlled by "company time."

Society's elite have always set the schedules for their subordinates, but it wasn't until the standardization of time and DST that these elites seized enough influence to set the schedules of entire nations.

"I was born on a reservation in South Dakota," writes Anne Elizabeth Moore, [author](#) of "On Leaving the Birthplace of Standard Time."

Moore recalls a concept called Indian time, "the awareness that time — standard time in particular — is a construct of capitalism, and the doings of animals like people are not beholden to patterns of efficiency or imperialism."

There's an escapist sentiment among many people entangled in standardized time and DST that remains today.

Rural and remote places across the world are bastions of those "old world" conceptions of time, places where we can go to slow down and leave the stresses of work and busy social calendars behind. But only for a weekend, to cleanse our palettes before heading back into the familiar, albeit, exhausting, comforts of the "real world."

So who built this "real word" and for whom was it built? Time, as we conceptualize it today, was not created for rural interests, or even human interests. Time is part of what moves the machine of extractive capitalism, and it was instated by those who would benefit most from a standard system.

Changing how we live in the world, and how we conceptualize something as universal as time is difficult. But some aspects of time are not set in stone. Take daylight saving, for example.

DST has only been the standard in the U.S. for a little over 50 years. And around the world today, only about [one-quarter](#) of the population observes daylight saving, something that, at least to me, has no clear upside for regular folks.

Maybe we should ask ourselves whose time we're living on.

 **SUPPLY STORE**
www.grangestore.org

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\$2.00 EACH
PLUS SHIPPING

AVAILABLE IN MAROON OR GREEN

These patches feature the Grange emblem in Junior (maroon/dark red) and Youth (green) colors. Perfect for sewing onto jackets, totes, or more.

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These seven-sided patches are available in Junior and Youth colors. Great for presents, door prizes, giveaways, and more!

Grange Member Benefit: Avis

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Visit <http://www.avis.com/en/association/B291044> or call 1-800-331-1212 to make a reservation.

 **SUPPLY STORE**

GRANGE JEWELRY



Grange Jewelry is now in stock at the Grange Store. Pins include years of service and member recognition pins from 5-80 years, past officer pins, Degree recognition pins, and much more!

Some jewelry is now on clearance!

Prices vary

Order online through the Grange Supply Store at [grangestore.org](http://www.grangestore.org) or by calling Loretta at (202) 628-3507 ext. 109.

www.grangestore.org

NATIONAL GRANGE

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Leadership Training and Membership Development

Amanda Brozana Rios, National Grange Membership and Leadership Development Director. Contact to learn more about membership recruitment or how to start or reorganize a Grange, leadership training and more. Email at abrozana@nationalgrange.org or call/text (301) 943-1090

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