

Chapter 1 : Helen Nearing - Address, Phone Number, Public Records | Radaris

Lepkoff was a year-old New York City photographer when she traveled to the southern Vermont towns of Jamaica, Stratton and Winhall in the summer of to see the Nearings and other communitarian homesteaders clustered in a neighborhood called Pikes Falls.

July 8; infant-toddler story time, 10 a. July 11; "Ancient Greece," ages 7 and up, 2 p. Wednesday; "Mystery Thursday," 10 a. July 11; storyteller Cindy Jennings, 10 a. July 18; "Kids, Books, Grannies and Goodies," for grandmothers and grandchildren, 7 p. July 11, Bangor Public Library. Children with disabilities and able-bodied children both encouraged to attend. July 12; "The Jazz Ambassadors," 11 a. July 19, Consolidated School. July 12; "The Jazz Ambassadors," 3 p. July 19, Alamo Theatre. Tuesdays and Thursdays; fingerprinting fun with Detective Dottie Small, July 15, Ellsworth Public Library. Thursdays; toddler time, 9: Thursdays; preschool story time, Tuesdays and Thursdays, 1 and 7 p. Tuesdays; ages , 4: Wednesdays; story hour for preschool through grade two, Saturdays; infant story time for babies up to 24 months and parents, 9: Thursdays, Orono Public Library. July 7, Rockport Elementary School cafeteria. July 8, Rockport Elementary School cafeteria. Wednesdays and Thursdays; intro to drawing for children, 5: Tuesdays; intermediate youth watercolor, 5 p. Wednesdays; intro to art for children , 9: Saturdays; anatomy and life drawing, 2: Mondays; stress relief through art, July 10, Blue Hill Memorial Hospital, inservice room. Poetic Identity," 10 a. July 19, Emerson Hall. Tuesdays and Fridays, Emerson Hall. July 10; class two, p. July 12, 19 and Aug. July , Farnsworth Art Museum. A Conversation for Women. Becoming More Fully Ourselves," July 14, Avena Institute, Mill St. July 7, Burnt Cove Market. Thursdays, Trenton Municipal Building, Route July 8, Water Street. July 8, Alexander Elementary School. July 12, hosted by Bangor Water District. Wednesdays, Bangor Public Library. Mondays and Wednesdays, Bangor Mall center court. July 10, Bethel Inn and Country Club. Mondays, Blue Hill Public Library loft. July , town office. July 16, Holy Family Catholic Church. July 15; preview, 9 a. July 10, Fields Pond Nature Center. July 8, Kenduskeag Union Church. July 16, Machias fairgrounds. July 11, Main St. July 8, 15, 22, Avena Institute. July 11, Farmstead Barn, Route 1. July 22, Thompson Community Center. Monday, Wednesday, Friday; Wednesdays beginning July Saturdays; jazz dance, multilevel, 1: Sundays; ballet, intermediate level, 2: Sundays; tap dance, beginners, p. Fridays; advanced beginners, p. July 14, Peaks Hill Lodge. Mondays; swing and ballroom lessons, 7 p. Tuesdays; country line and partner, 7 p. Wednesdays; country partner, 7 p. Thursdays; swing and country, 7 p. Fridays, Peaks Hill Lodge. Mondays and Wednesdays; swing, 7 p. Sundays; swing and cha-cha, 6: Thursdays, Back Door Dance Studio. July ; "The Wings," grades four-six and seven, 10 a. Wednesdays, Orono Community Center. July 7, Congress Square. In case of rain, dance will be at Dirigo Grange Hall, Route July 8, College of the Atlantic, Eden St. July 15, First Church. July 14, rain or shine. July 7; 4 p. July 15, Franklin Veterans Club. July 7; 6 a. July , Grimes Field July 9, Patten Methodist Church. July 8 and 22, The Skinny, Congress St. July 6, museum lawn. July 9, Troy Grange Hall, Route 9. July 15; 11 a. July 16, Union Fairgrounds July 20; art, foreign and independent films, 7 p. Thursdays, Alamo Theatre, Main St. July ; "Ghost Dog," 7: July ; 8 p. July 30, Grand Auditorium.

Chapter 2 : Living The Good Life | MOTHER EARTH NEWS

Helen and Scott Nearing share keys to good health in their book, Living the Good Life. They have been living on their homestead in Vermont since when they left the city for a more economic.

Try four weeks for 99 cents Radical photographs Saturday, July 19, 1: Scott Nearing, an economics professor by training, was a socialist and a pacifist who spent his time in Vermont trying to devise a methodology for living a sustainable, agrarian and communal lifestyle apart from the increasingly industrialized and militarized society he tried to leave behind. And even though his efforts are acclaimed for launching a social movement that would forever alter the state of Vermont, he never seemed very happy with his work, according to Rebecca Lepkoff, who in the summer of was a neighbor of the Nearings in the Pikes Falls area outside of Jamaica. Lepkoff would know, because that summer she took what she says in one of the only pictures of Nearing in good spirits. He would have an event every Sunday. We would sing songs. Scott would have a lecture in the living room. He would talk about government and about politics. He would give away some of his vegetables. For the first time, the photographs Lepkoff took that summer are available in a book called "Almost Utopia: Joly will be giving a presentation based on the book on Sunday at 3 p. Lebkoff will display the pictures in the book, and others not used, at the Vermont Center of Photography in Brattleboro during August. On the first Friday Gallery Walk, there will be a book signing there. By , that trip had been cut in half, thanks to new roads. The Stratton ski area started to change things, as well. But at the same time, the intentional community people had just started coming. A lot of them were lefties and communists and anarchists or Quakers. The people who were native looked down on that group, or they were afraid of them. Rebecca caught that moment right before the tension. I just moved around. It was very difficult, with all the logs, to get the light just right. She photographed a woman named Ruth Hamilton, but once Hamilton learned Lebkoff associated with Nearing, their friendship quickly dissolved. She was an old-timer, with very old-fashioned ideas. People were very scared of Scott. It was a cold war. They thought we were all commies who had bombs and guns. It was a very unholy time in America. He writes that there were actually several separate groups of communitarians that had relocated to the area. Lebkoff said the growth at the Stratton ski area effectively scared them off. Joly wrote that red-baiting, and a fair offer for their farm also factored into the equation. By the time the Nearings penned their famous book, "The Maple Sugar Book," the area at which they learned to tap trees, according to "Almost Utopia" had already been transformed into a neighborhood of seasonal ski houses for affluent Stratton area tourists. Robert Plain can be reached at rplain reformer.

Chapter 3 : Collections: Browse By Last Name. d | Oral History

Harborside, Maine On July 25 at p.m., Beth Adams will open the Good Life Center's annual Monday Night Meeting series with a discussion of peace, creativity and social and environmental justice.

July Self-reliance has been linked with democracy in the American mind since Thomas Jefferson extolled the small farmer as the cornerstone of a free society. Thoreau sang of similar values. In our day, Scott and Helen Nearing have epitomized the best of that tradition. By , his political views had cost him another professorship, and he had been prosecuted unsuccessfully under the Espionage Act for giving encouragement to draft resisters. Thus, by , his free thinking had made him unacceptable to orthodox capitalists and Communists alike. Around that time Scott met Helen Knothe, daughter of a prominent New Jersey manufacturer, and soon they were married. Twenty years younger than Scott, Helen was a gifted student of the violin, had traveled widely in Europe and Asia, and as an active member of the Theosophical Society was an occasional companion of religious thinkers J. Krishnamurti and Anne Besant. They drew up a plan, described in *Living the Good Life*: We wish to set up a semi-self-contained household unit, based largely on a use economy, and as far as possible, independent of the price-profit economy which surrounds us. We would attempt to carry on this self-subsistent economy by the following steps: The Nearings sought out literature, some of which dated back several hundred years, on land care and on such nearly forgotten skills as building stone walls. They tilled the soil using only organic materials for fertilizer and developed simple but effective composting techniques. Soon they had a thriving garden which provided them with an assortment of fresh vegetables, including greens which they learned to grow virtually throughout the harsh New England Winters. They brought to life the tired old farm, developed maple syruping as a cash crop, and over the years build a number of impressive buildings, primarily from the native stone on the land. They viewed their physical work not as toil but as a pleasurable and creative means to earn an honest livelihood. They preferred wherever possible to use hand tools which they felt were an extension of themselves. Well before the energy crisis, they confined their use of non-renewable fossil fuels to an occasional drive in an old truck. Their keys to good health were basic and straightforward: Their overall health improved considerably as they adapted to the rigors of homesteading. Over a half-century they scarcely had the need to call upon a doctor. While living in Vermont and later in Maine, Scott continued to do research and to write, and over the years he and Helen published about fifty books and pamphlets themselves, as no academic or commercial press would publish his writings. He was also a regular contributor for several decades to the *Monthly Review*, an independent socialist journal based in New York City. During the Winters they often traveled and lectured in the United States and abroad. Over the years they visited all fifty states. Scott continued to see himself as a teacher. The Nearings learned some basic skills from their neighbors in the early years and made barter arrangements for work and produce. Attempts at other forms of cooperative endeavor did not work out. Scott eventually came to realize that most old-time Vermonters were not receptive, to put it mildly, to his leftist political thinking. The Sunday afternoon musical sessions at their home, which Helen initiated, were more successful. In , when nearby Stratton Mountain was turned into a ski resort, the Nearings moved from Vermont to Maine. With the help of friends and neighbors, they eventually built a handsome stone house on which Helen did all the masonry. The old house on the property was turned into a center for the Small Farms Research Organization which offers short courses on organic gardening. In Maine the Nearings concentrated on learning more about soils and plant life, and finding ways for people to live more harmoniously in their natural surroundings. They continued to share their practical experiences. Scott, for example, wrote a book about greenhouse farming in the Winter without the use of artificial heating. At a time in their lives when most Americans are well past retirement age, they continued to be actively engaged in meaningful work. For more than 25 years they worked to convert a swampy acre on their land into a pond. They carted away more than 16, wheelbarrow loads of silt from the area, which they used for mulching fruit trees, for composting, and in the greenhouse. We began our work on the pond in . Twenty-five years later we are still excavating, deepening, enlarging. Their visitors were soon put to work. At mealtimes or around the fireplace in the evening there was time to respond to questions and

sometimes a good-natured exchange of anecdotes and stories. The Nearings sold some of their land at a minimal price to several young families who had come to live and work with them. *Living the Good Life*, which the Nearings first published and distributed in through their Social Science Institute Press, at best sold a few thousand copies a year. The fact that it became a best seller more than a half-million copies since being republished by Schocken Press in was an encouraging sign of the new interests in alternative ways of life. In any event, he claimed that some nationally prominent newspapers still refused to carry ads for his self-published *Civilization and Beyond*. Among those most critical of the Nearings are some political activists who say that someone committed to radical change should not have removed himself to a pastoral, rural area. Then there are lifestyle purists who say the Nearings were not completely self-sufficient; they bought some items in the store and even had an electric freezer in the cellar of their Maine home. It is also accurately pointed out that the Nearings could not have had so much personal freedom and time to travel if they had children or raised animals. But while the Nearings sought to be as self-sufficient as possible, they did not make it a fetish. They recognized that people are interdependent and that it is appropriate to exchange some goods and services. They also recognized that their lifestyle is obviously not for everyone, and that reasonably-priced land is not nearly as available as it once was. But the principles to which they adhered – using time resourcefully, earning an honest livelihood, working cooperatively, living simple – can be applied by people anywhere. The Nearings were perfectionists who over time learned to accept their limitation. Essentially serious-minded, they developed a sense of humor and playfulness with each other which served them well in their later years. In the summer of , at the age of , Scott Nearing died peacefully at his home in Maine. She read to us in the late afternoons and early evenings. Every member of the family circle had his say about what book should be read next; when there were differences of opinion a priority list was set up. We children were urged but not forced to listen. Max, the youngest, barely understood, but always joined the group. We older ones got a liberal education, with Dickens, Balzac, Scott, and Hugo. I well remember a reprimand from my father which I undoubtedly deserved: The next day I said to my father: That is eight dollars a minute. Does your business bring you eight dollars a minute? While my income per minute may be less, it comes regularly. Despite a successful and generally satisfying family life and a brilliantly successful literary career he continued asking these questions: What must I do to get the truth across to my fellow humans? How can I live the truth? Tolstoy approached his problem from various points of view. First on his priority list was the reduction of hardship and the prevention of suffering. Second, and equally urgent, as to end war and make peace for mankind. Third was his basic moral precept: Fourth was the admonition to act decisively, to put out the fire and to do it immediately. Fifth was his technique of nonviolent resistance. Leo Tolstoy attempted to live a good life, in and with his family, and as a good citizen of his village, town, city, state, nation and of the world. To live a good life, he felt, one must keep the commandments, the most important of which was harmlessness: In obedience to this primary commandment Tolstoy came to believe that killing of humans should cease; that slavery should be abolished; that killing for food was not necessary; that animal slavery, like human slavery, should be ended. He was therefore a pacifist and a vegetarian. In the course of every day the good life should consist of bread labor, of professional or technical service, and association with his fellows. By these means Tolstoy proposed to simplify his life and enrich it through an all-pervasive common touch. His writings and his urgent motto: When the leaders of the major civilized western European powers directed their citizens to invade frontiers, overrun villages, desolate cities, and destroy, burn, and murder, I turned more and more to Tolstoy as my counsellor and guide. I read his works and publicized his ideas as best I could. I also endeavored to simplify my life, and eventually became like him a vegetarian, a pacifist, and a socialist. John Ruskin best sums up what I learned from Tolstoy: If the means or the objectives of life are sordid and base, life is not worth living nor can one maintain self respect. Knowledge must be acquired and used with right motives, and applied to speech, action, and the means of livelihood. They were not top-flight members; they held their jobs so long as they built readership, got advertising and showed profits on the investment. Life is enriched by aspiration and effort, rather than by acquisition and accumulation. The object of economic effort is not money, but livelihood. Money cannot feed, clothe or shelter. Money is a medium of exchange – a means of securing the items that make up livelihood. It is the

necessaries and decencies which are important, not the money which may be exchanged for them. And money must be paid for, like anything else. Perhaps the most consistent and emphatic disapproval was directed against our diet. We could more easily have been accepted if we had eaten in the approved way. We ate from wooden bowls, with chopsticks, not from china plates, with forks and spoons; we ate food raw that, according to Vermont practices, should have been cooked, and we cooked weeds and outlandish things that never should be eaten at all.

Chapter 4 : Collections: Browse By Last Name. g | Oral History

Literally, we were always well, and on the rare occasions when the approaches of a cold appeared temporarily to lower our vitality, we followed the accepted practice of the cats and dogs of the neighborhood, and stopped eating until we felt fit.

They have been living on their homestead in Vermont since when they left the city for a more economic self-sufficiency lifestyle. Because the Nearings have lived quite well indeed in all the ways that really matter. And they have done it entirely on their own terms and at their own pace. And they have done it far longer Helen is 74 and Scott is 93 than most of their detractors ever have or ever will. Helen and Scott Nearing " then " are hardworking, proud people who pay their dues, think for themselves, and stand on their own two feet The Great American Dream Couple. Folks who would be honored in every corner of this nation, well, yes and no. The Nearings most certainly have paid their dues and taken stand after lonely stand for their vision of right Acquitted by a jury, he was then blacklisted by the academic world for " among other things " his stand against child labor. His textbooks were even taken from the schools and he became a prophet without honor in his own country. Of course, the U. Scott once joined the Communist Party Nobody loves a freethinker. Nobody, that is, unless the freethinker lives long enough to see his "wild-eyed, radical" theories become the staid, commonplace, taken-for-granted thoughts of a following generation. Scott and Helen have simply endured Not that is, until a month or so ago What a treat that was for us! Now we all know a lot of somewhat older people that our society calls "successful". But not Helen and Scott Nearing! After flying into a local North Carolina airport from their present hand-built by them! And they kept on plunging for full eight-hour days during the next three days. And then spent several hours each evening knowledgeably discussing the important affairs of the world. And inspecting a small mountain farm. And doing a lot of other things believe it or not, Helen was even seen skipping down the street one day after buying a newspaper! To put it another Way: The Nearings may not be right How have the Nearings preserved their health so well for all these years? Why are they so serene and confident and happy? How have they managed to do what so many of us never manage to do? And how have they managed to do it so well? As a matter of fact, they wrote a book " Living the Good Life " twenty-three years ago that bared all their secrets to the world Far too few of us, however, seem to have read that book So here " for everyone who never got around to reading Living the Good Life in the first place We left the city with three objectives in mind. The first was economic. We sought to make a depression-free living, as independent as possible of the commodity and labor markets, which could not be interfered with by employers, whether businessmen, politicians, or educational administrators. Our second aim was hygienic. We wanted to maintain and improve our health. We knew that the pressures of city life were exacting, and we sought a simple basis of well-being where contact with the earth, and homegrown organic food, would play a large part. Our third objective was social and ethical. We desired to liberate and dissociate ourselves, as much as possible, from the cruder forms of exploitation: We were against the accumulation of profit and unearned income by non-producers, and we wanted to make our living with our own hands, yet with time and leisure for avocational pursuits. Our search for the good life brought us face to face with several immediate questions: Where to live the good life? How to finance the enterprise? And finally there was the central problem of how to live the good life once we had found the place and the economic means. Where in the United States should we turn? We decided in favor of the Northeast, for various reasons. Aesthetically, we enjoy the procession of the seasons. In any other part of the country we would have missed the perpetual surprises and delights to which New England weather treats its devotees. Physically, we believe the changing weather cycle is good for health and adds a zest to life. We even enjoy the buffeting that comes with extreme winter cold. Geographically, we found New England in closer contact with the Old World, from which we did not wish to sever connections. We took our time, and during many months looked through the northeastern states. Finally we settled on Vermont. We liked the thickly forested hills which formed the Green Mountains. The valleys were cozy, the people unpretentious. Most of the state was open and wild, with little of the suburban or summer vacation atmosphere. On a chill day in the autumn of ,

we signed an agreement to buy a typical run-down farm, with a wooden house in poor repair, a good-sized barn with bad sills and a leaky roof, a Finnish bath house, and 65 acres of land from which the timber had been cut. The place had a plenteous spring of excellent water, a meadow, a swamp or two, and some rough land facing south. The first spring after we moved onto our little farm, the Hoard boys, who lived with their mother on the next place north of us, burned over their pastures. When they got down in our direction, we noted with alarm that their land ran to within about a dozen feet of our house and not much farther from our barn. The boys kept the fires under control that day, but the flames came too close for comfort. We decided to ask Mercy Hoard to sell us a strip of land that would protect our house and barn from future pasture burnings. We found she wanted to move away and she then and there offered us her entire place with its down-at-the-heels buildings, its better-than-average sugarbush, and its decrepit sugarhouse. The sugarbush, overgrown with softwood and thick with brush, was being sugared on shares by Floyd Hurd, his wife Zoe, and such of their eleven children as were big enough to lend a hand when sap began to run in the spring. We talked things over with Floyd and Zoe, and continued the original share arrangement. Here was something on which we had not counted. In a syrup season lasting from four to eight weeks, owning only the maple trees, the sugarhouse, and some poor tools, and doing none of the work We realized that if we worked at sugaring ourselves, syrup would meet our basic cash requirements This gave us hopes for a solid economic foundation under our Vermont project. The finding of a spot in Vermont which appealed to our reason, enthusiasms, and pocketbooks answered our first question: The possibility of sugaring for a living answered the second question: Our next job was to determine the way in which the good life was to be lived. After due consideration and in the spirit of the times, we drew up a ten-year plan: We wish to set up a semi-self-contained household unit, based largely on a use economy, and, as far as possible, independent of the price-profit economy which surrounds us. We would attempt to carry on this self-subsistent economy by the following steps: Raising as much of our own food as local soil and climatic conditions would permit. Bartering our products for those which we could not or did not produce. Using wood for fuel and cutting it ourselves. Putting up our own buildings with stone and wood from the place, doing the work ourselves. Making such implements as sleds, drays, stone-boats, gravel screens, ladders. Holding down to the barest minimum the number of implements, tools, gadgets, and machines which we might buy from the assembly lines of big business. If we had to have such machines for a few hours or days in a year plow, tractor, rototiller, bulldozer, chain saw , we would rent or trade them from local people instead of buying and owning them. We have no intention of making money, nor do we seek wages or profits. Rather we aim to earn a livelihood, as far as possible on a use economy basis. People brought up in a money economy are taught to believe in the importance of getting and keeping money. We kept careful cost figures, but we never used them to determine whether we should or should not make syrup. We tapped our trees as each sap season came, along. When the season was over and the syrup on hand, we wrote to various correspondents in California or Florida, told them what our syrup had cost, and exchanged our product for equal value of their citrus, walnuts, olive oil, or raisins. As a result of these transactions, we laid in a supply of items, at no cash outlay, which we could not ourselves produce. We also sold our syrup and sugar on the open market. In selling anything, we tried to determine exact costs and set our prices not in terms of what the traffic would bear but in terms of the costs, figuring in our own time at going day wages. Just as each year we estimated the amount of garden produce needed for our food, so we tried to foresee the money required to meet our cash obligations. When we had the estimated needs, we raised no more crops and made no more money for that period. In a word, we were trying to make a livelihood, and once our needs in this direction were covered, we turned our efforts in other directions All of our operations will be kept on a cash and carry basis. Under any economy, people who rent out money live on easy street without doing any productive labor. It is the borrowing producers who pay the interest or lose their property. Farmers and homeowners by the thousands lost everything they had during the Great Depression because they could not meet interest payments. We decided to buy for cash or not at all.

By the time the Nearings penned their famous book, "The Maple Sugar Book," the area at which they learned to tap trees, according to "Almost Utopia" had already been transformed into a neighborhood of seasonal ski houses for affluent Stratton area tourists.

Chapter 6 : Helen Nearing â€“ Chelsea Green Publishing

*The Nearings' food and living philosophies have provided the guidelines for many who seek a simpler way of life. Helen is the author of *Wise Words for the Good Life: A Homesteader's Personal Collection*, *Loving and Leaving the Good Life*, *Simple Food for the Good Life*, and co-author (with Scott Nearing) of *The Maple Sugar Book*.*

Chapter 7 : The Maple Sugar Book | Chelsea Green Publishing

This video examines the lives and deaths of Maine authors Helen Nearing and her husband, Scott, who were best known for their book about homesteading practices called "Living the Good Life." More than a biography, this hour-long documentary looks at the Nearings' commitment to self-sufficiency and v.

Chapter 8 : Bangor Daily News Calendar

The report states that the board has examined the ground at the termini of the canal and of territory In the neighborhood of the canal's course, with a view of selecting the best Bites for the big.