

THE BOODEY CHRONICLE

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“BOODEY PROJECT HEADING INTO NEW PHASE- DESIGN PLANNING FOR REHABILITATION

Written by Scott Drummey

The Zechariah Boodey Farmstead Project has entered an exciting new phase: Design Planning for the Rehabilitation of the Zechariah Boodey Farmstead. The Town has hired an architectural firm, Christopher Williams Architects, to create architectural plans of the Zechariah Boodey Farmstead. The development of these plans will rely on historical documents and physical evidence, including the timber frame assessment report for the house and barn, sketches, measurements, and photographs taken during disassembly, land use board and state approvals for the site plans, and the work completed during the UNH Student Capstone project, as well as the firm’s expertise. With those plans and with the guidance of the “US Secretary of the Interior Standard for the Treatment of Historical Properties,” the Zechariah Boodey Farmstead Committee will begin the process of determining which parts of the Farmstead will be preserved, which will be restored, which will require in-kind replacement, and the replacement of missing features.

The US Secretary of the Interior has detailed “Standards for the Treatment of Historic Properties.” The standards are separated into different categories: Preservation, Restoration, Rehabilitation, and Reconstruction, and are defined as follows:

•**Preservation** is the act or process of applying measures

necessary to sustain the existing form, integrity, and materials of an historic property. New exterior additions are not within the scope of this treatment. The Standards for Preservation require retention of the greatest amount of historic fabric along with the building’s historic form.

•**Rehabilitation** is the act or process of making possible a compatible use for a property through repair, alterations, and additions while preserving those portions or features which convey its historical, cultural, or architectural values. The Rehabilitation Standards acknowledge the need to alter or add to a historic building to meet continuing or new uses while retaining the building’s historic character.

•**Restoration** is the act or process of accurately depicting the form, features, and character of a property as it appeared at a particular period of time by means of the removal of features from other periods in its history and the reconstruction of missing features from the restoration period. The Restoration Standards allow for the depiction of a building at a particular time in its history by preserving materials, features, finishes, and spaces from its period of significance and removing those from other periods.

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ALTON HOME & GARDEN SHOW MAY 31 ALTON, NH	

ELDER BENJAMIN RANDAL(L)

FOUNDER OF THE FREEWILL BAPTIST DENOMINATION

THE MAN, THE PREACHER, AND THE LEADER - PART 3 BY CHRISTINE EVANS

The Man

Elder Benjamin Randall was raised by a very pious family and remained a devoted believer throughout his life. He was a simple man. He was 5'9 and a half inch tall and slim. He had a fair complexion, black hair, sharp, penetrating blue/gray eyes, a straight nose, and a large mouth. "He was unusually dignified in manner...had a loud clear voice...He usually dressed in a black single-breasted coat without buttons."² He wore pants, long boots, and a broad lightweight black hat. "Neatly but plainly dressed, and gentlemanly in appearance, he commanded the attention and respect of his hearers."²

Elder Randall and his wife Joanna Oram Randall raised eight children. Their names were Robert Oram, born 1772; Mary Polley, born 1774; Benjamin Walton, born 1776; Margaretta Fredericka, born 1778; Urselah Randal born-1780, William, born 1782; Joanne born 1785, and Henry Allen, born 1788.

These were tough times, and money was very scarce. The American Revolutionary War was still in progress until 1785. Elder Randall supported his large family by working the farm, working as a tailor, and receiving free-will offerings from the people, but his principal work was preaching.

The Preacher

In July of 1780, the summer after, the Free Will Baptist Denomination's Covenant was signed, Benjamin Randall was again at a crossroads in his understanding of the scriptures. He was troubled, walked out into his cornfield, sat on a rock, and prayed, asking for help from his GOD. He reported an experience of being able to see the scriptures in perfect harmony and how they were in ideal connection to universal atonement. Following the "Cornfield experience,"³ Elder Randall had settled in his mind and heart that the doctrines of "free will, free grace, and free salvation for every man"³ were genuinely biblical.

Elder Randall traveled far and wide as an Evangelist preaching the gospel of free grace, salvation, and free will. In the fall of 1780, he went East as far as the Saco River in Hollis, Maine, where a reformation occurred. A group of believers started a church with a hundred members. But here, as in other places, he was met with opposition. A man tried to harm Elder Randall as he was administering baptism. Randall was protected by those around him, seemingly unafraid for his safety.

In 1781, churches were started in Tamworth and Barrington, NH. Elder Randall was greatly encouraged by the many new members. In September 1781, he decided to venture further East with his brother-in-law, John Buzzell, as far as the Kennebec River, and held their first meeting at Parkers Island. Elder Randall and Buzzell had concerns. It was a new thing in this

country to have traveling ministers, and they would be in a strange country. They didn't want to be seen as disturbing the peace. Elder Randall preached the sermon for two days and was greatly encouraged by people desiring to hear the word. The next day, they stopped in Woolrich, Maine. Elder Randall gave the sermon from Solomon's Song, which was very well received. Returning to New Durham, hopeful that churches were being planted. New Durham became known as the "mother church" because the denomination's origins began in this community, its founders lived there, and the "yearly meetings" were held in New Durham until Randall's death in 1808.

Elder Randall traveled extensively to as many newly established churches as possible or when problems arose and a solution was needed. He also preached at gatherings and revivals as an evangelist. He was offered lodging from known friends and supporters wherever he visited. Leaders within each church were cautiously identified and, when deemed ready, ordained as church elders or deacons.

Report of the year 1802, from his journal reads, "I have traveled this year in the cause of truth, 2,723 miles, and have attended 313 public meetings, besides private religious visits, weddings, etc."¹

Elder Randall was a sickly man who suffered from colic and respiratory conditions, but he would push onward after each bout. Amazingly, he was able to travel on horseback for many years, using a sleigh during the winter months. In 1790, 20 strong churches were established; in 1800, there were 51 churches.

The Leader

As founder of the flourishing Free Will Baptist Denomination, Elder Randall was responsible for and began work on denominational development. Each church held a monthly meeting addressing their local needs. In addition, it became apparent that a place was needed where questions and disputes could be discussed and resolved. It was decided that a quarterly meeting should be held in different areas amongst the 13 established churches. The quarterly meetings grew, were well attended, and effective. Elder Randall participated in providing direction and oversight unless ill.

In 1792, representatives from all the churches met and discussed the need and structure for a Yearly Meeting that would consist of delegates from the several

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Quarterly meetings in each state. The goal was to exercise general supervision over the entire denomination. The plan took several years to develop but lasted more than fifty years.

Elder Benjamin Randall continued traveling and preaching until he could no longer do so. He was hardworking and highly principled, and he led by example throughout his life.

After being bedridden for nearly nine months, Elder Randall passed away quietly from consumption (Tuberculosis) at the age of 59 ½, in his home. He was laid to rest in his family plot on the New Durham Ridge. “At the time of his death, October 22, 1808, Randall had raised approximately 130 churches with a membership of six thousand.”⁴

Footnotes and References

1. “The Life of Elder Benjamin Randall,” by John Buzzell
2. “The Life and Influence of Rev. Benjamin Randall,” By Frederick L. Wiley
3. “The Journal of Benjamin Randall and the First Free Will Baptist Church of New Durham, NH,” Edited by Dr Roy Thomas
4. “The Freewill Baptist, Bicentennial Papers 1780-1880”



Monument to Randal(l). Sylvester Hill and Irving Chamberlin in photograph.

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•**Reconstruction** is the act or process of depicting, by means of new construction, the form, features, and detailing of a non-surviving site, landscape, building, structure, or object for the purpose of replicating its appearance at a specific period of time and in its historic location. The Reconstruction Standards establish a limited framework for recreating a vanished or non-surviving building with new materials, primarily for interpretive purposes.

Within each of these Standards are listed guidelines. For example, there are recommendations and lists of “not recommended” treatments and approaches to ensure that distinctive materials and features of the property are preserved, that treatments are appropriate and without damage to historic materials, and that new work will be differentiated from the old and will be compatible with historic materials. There are guidelines for the treatment of roofs, windows, structural systems, mechanical systems, interior and exterior spaces, and many more.

Over the next few months, the Committee will be making decisions to determine how the different parts of the Farmstead will be treated using the above standards. The original Farmstead was comprised of four buildings: the Log Cabin, the Colonial style Cape House, the Addition (sometimes referenced as an ell.), and the Barn.

For the reassembly of the house and barn, and the new construction of the log cabin and the addition, the treatment for each building will be guided by the use of the “Standards for Rehabilitation” to ensure that decisions and approaches for the project will be supporting the projects eligibility for listing on the State and National Registry of Historic Places.

As the Committee makes treatment decisions, the architect will incorporate them into the specific design blueprints so that any builder will know how to apply the Standards to each building.

Link: <https://www.nps.gov/orgs/1739/secretary-standards-treatment-historic-properties.htm>

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*“PRESERVING THE PAST
TO
SUPPORT THE FUTURE”*



MISSION STATEMENT

To reconstruct the Zechariah Boodey Farmstead, while maintaining historical integrity of the buildings; to teach future generations about our collective pasts; featuring New Durham's importance in that history; provide a useful asset for the community.

COMMITTEE MEMBERS

Catherine Orlowicz, Chair
Scott Drummey, Vice Chair
Cheryl Cullimore, Secretary
Christine C. Evans, Member and
Family Representative

Donations may be made to:
Zechariah Boodey Farmstead Collaborative
PO Box 45
New Durham, NH 03855
Please make check payable to ZBF Collaborative
501(c)(3) Non-Profit Funding Partner
Visit their website www.zbfcnh.org

**TO LEARN MORE ABOUT THIS
PROJECT OR WAYS YOU CAN
SUPPORT, PLEASE VISIT**

[www.newdurhamnh.us/
boodey-farmstead-
committee](http://www.newdurhamnh.us/boodey-farmstead-committee)
Facebook: Zechariah Boodey
Farmstead

Excited to Announce Zechariah Boodey Farmstead Collaborative Fundraising Campaign 2025

The Directors of the Zechariah Boodey Farmstead Collaborative are thrilled to announce the “Matching Donor Challenge” for 2025. Inspired by the community's support for last year’s challenge, a generous donor has stepped forward again to challenge us **to meet a goal of \$7,500.00 by June 1, 2025**. This is a unique opportunity for donors to amplify their generosity and provide direct support to the Zechariah Boodey Farmstead Project.

All gifts made between **now and June 1, 2025**, whether \$10.00 or \$1,000.00, will be matched dollar for dollar, effectively doubling the impact of each donation. We encourage you to check with your employer about any matching gift programs that could further enhance your contribution.

Here are ways you can donate:

Scan the QR Code to take you to their website: www.zbfcnh.org

Sending checks payable to **ZBF Collaborative**

Mailing address: ZBF Collaborative
PO Box 45
New Durham, NH 03855



We are grateful for the strong public-private partnership that has supported the Project over the years, made possible by various funding sources. The committee overseeing the project has shared that for every \$1.00 of Town funds, they have successfully raised \$3.90 through private funding sources.

Thanks to this collective effort, the Collaborative has secured funding for professional services from Christopher P. Williams Architects, PLLC. This phase of work was made possible by the support of our community.

Thank you in advance for your contributions. Your donations will help us meet this challenge and provide crucial funding to install the septic system and foundations at the Zechariah Boodey Farmstead Site.

If you would like to join our team, volunteer, or learn more about getting involved, please contact President Catherine Orlowicz at president@zbfcnh.org or call 603-859-4643. Please note that the **deadline** to meet the **Matching Donor Challenge is June 1, 2025**. The Zechariah Boodey Farmstead Collaborative is a 501(c)(3) nonprofit organization and all donations are tax-deductible.