

# THE BOODEY CHRONICLE

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## “BOODEY HOMETOWN REVELS”

The Zechariah Boodey Farmstead Committee is excited to announce the return of its annual Summer celebration “Boodey Hometown Revels”. Saturday, July 16<sup>th</sup> will be a full day of events and activities, all beginning at 10:00 am at 29 Stockbridge Corner Road in New Durham, NH. Demonstrations and activities are scheduled for the whole day, beginning at 10:00 am and concluding at 4:00 pm.

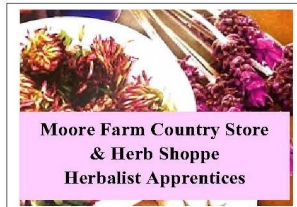
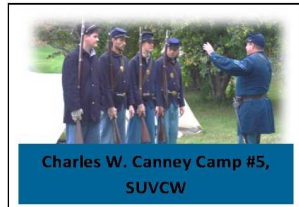
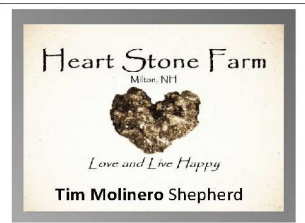
Some new events feature bluegrass music and barbeque food. “Cedar Mountain Bluegrass Band” will be providing live music between 11:00 am to 2:00 pm. “Smokin’ Lamps BBQ” will be offering BBQ pulled pork and all the fixings. Sale

of food will begin at 11:00 am to 1:00 pm, or until sold out.

Visitors will have an intimate opportunity to try firsthand many of the traditional skills and trades practiced in their own backyards, by our earlier settlers – such as Zechariah Boodey and his contemporaries. Demonstrations by a world renowned bridgewright, fiber artisans, herbalist, grafting of trees and permaculture practices, a shepherd, horse drawn wagon rides, and Civil War Recruitment Encampment. The Boodey Farmstead Committee will be hosting a silent auction table, bake sale table, and the “What is it?” table will return. There will be something for everyone.

Special thanks to our sponsors, Profile Bank and Meredith Village Savings Bank, for their generous support. Special thanks to our donors for the silent auction tables. Johnsons Seafood and Steak and Market Place; The Revolution Taproom and Grill; Top of the Ridge Bed & Breakfast; Introductory Flying at CHI Aerospace; Trail Side Power Sports; Studley’s Flower and Garden; Granite Steak & Grill; Palace Theater; Sweet Fern Pottery and Brocks Plywood Sales.

For more information or to participate in this event, please contact Chair, Catherine Orlowicz at 603-859-4643.



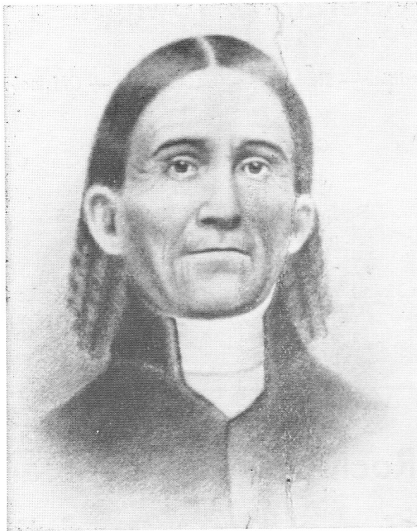
### SPECIAL DATES AND EVENTS:

- Boodey Hometown Revels July 16, 2022 10-4pm
- Hometown Cookery available, Contact Chair

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## FREEWILL BAPTIST CHURCH ELDER BENJAMIN RANDAL(L)



Earliest sketch by Hosea Quinby; used at the 1880 centennial. OHIO RIVER VALLEY FREEWILL BAPTIST HISTORICAL COLLECTION GREGORY K. McCARTY

Originally written by Town Historian Eloise Bickford for the 200<sup>th</sup> anniversary of the First Freewill Baptist denomination celebration. Inserts for clarification by Town Historian Catherine Orłowicz

New Durham – Two hundred years ago, a gentleman named Benjamin Randal(l), having moved to New Durham Ridge at the invitation of a group of people who had heard him preach in Madbury in 1777, was ordained as an evangelist by the Revs. Tosier Lord and Edward Lock at the Crown Point Baptist Church in Barrington. (The Barrington Church was one of many that separated themselves from the Baptist order.) In June of that year (1780), a meeting was held in the Zechariah Boodey house on the ridge, which still stands, though in ruins, to organize a church. The original covenants and thirteen articles of faith were written by Elder Randal(l) and signed by four men and three women at the Boodey house during this meeting. From this modest beginning, the Freewill Baptist religion was born.

Randal(l) originally came from New Castle and was a self-taught preacher of God's word. He was never actually formally educated for the evangelistic life

he was to lead in later years, having served on board his father's ship since the age of nine and later working three years as a sailmaker's apprentice. He was married to Joanna Oram of Kittery, and they had eight children, five of whom were born in New Durham.

Randal(l) was originally converted when he heard the famous evangelist George Whitefield, who was visiting America and preached in Portsmouth in 1770, resulting in his joining the New Castle Congregational Church in 1772. Disillusioned, he separated from the church in 1775, later joining the Baptist Church in Berwick, Maine.

As Randal(l) grew in knowledge, he gave himself to God's service completely and began preaching. He became dissatisfied with the rigid Calvinist theology that dominated Baptist and Congregational churches in those days, and he began to develop his own theories, holding firm to the concept of freedom to interpret the Bible as one's conscience and faith in God would direct.

In 1799, many of the leading Baptist ministers challenged his deviations from the accepted doctrines. Being certain of his own precepts, Randal(l) stood firm.

The reason the prefixes "free" and "freewill" were added to the Baptist name is explained in a souvenir booklet published in 1892:

"For the first 20 years of denominational life they were simply known as Baptist. Because the fathers preached free grace, free will and free communion, they were called by their opponents "Freewillers". Though a contemptuous nickname, it was eventually accepted by the majority of the denomination."

Every New Hampshire town was then allowed support from public taxes for a church; the decision on denomination would receive the funding was left to the

vote of the people. Benjamin Randal(l), however, absolutely refused to accept tax money.

The Meetinghouse located on the Old Bay Road did double duty as an official town house and as a church for years, and Randal(l) preached there regularly, until 1780. According to legend he also preached throughout town at several homes; one owned by the John Fraziers; it boasts a balcony on the east end of the large farmhouse where Elder Randal(l) is supposed to have preached to his flock gathered in the field below. Randal(l) did not live to see the church on the ridge erected by his followers in 1819. (Review of Church records support meetings and services held in private homes. 2018 CEO.)

"One of the customs peculiar to the ministry was that ministers were not bound by any town or parish line; they were allowed to preach the gospel when and where the Lord bids them without being under the control or superintendence of any one to tell them when or where they should go. They went forth from town to town to preach the gospel freely, agreeable to the command of Christ.

Randal(l) was an indefatigable worker, traveling in every direction, holding revival meetings, and organizing churches in Vermont, Massachusetts, Maine, and New Hampshire. This man lived to see nearly 90 churches organized with membership of about 3,000 before dying in his 60<sup>th</sup> year – October 22, 1808. Elder Randal(l)'s own account of the year 1805 says, "I have traveled his year in the cause of truth 2,090 miles and attended 283 meetings exclusive of attending wedding's and visiting the sick, etc." (There are inconsistencies in the spelling of Randall's name. Even Randall himself used a couple of variations including Randal and Randall.)

## A ZECHARIAH BOODEY FARMSTEAD COMMITTEE STORY

Historic Preservation of buildings and landscapes embody the intentions, assumptions, and lives of those who built or lived or worked in them. They have stories to tell about what the community was and how it became what it is, and that aids us to understand who we are. Preserving those stories can be an important part of building a healthy community. New Durham is fortunate to have a number of privately owned landmark buildings and homes from our colonial time period. The personal commitment each owner has made toward preservation of their structures demonstrates their sense of pride for its connection to our past, and it is an inspiration that these structures will be here in the future, as evidence of our beginnings. Since the Country's Bicentennial, New Durham has demonstrated its strong commitment to preserve our historical heritage and culture, through public and private partnerships. "New Durham's Master Plan", subsection for "Town Appearance and Character" states the Town should "value New Durham's colonial architecture". Preserving original buildings and repurposing is supporting the importance and value of our historical and cultural heritage.

The Zechariah Boodey Farmstead Committee's Mission is to preserve and reconstruct the Zechariah Boodey Farmstead; to interpret this historical property and its artifacts, increase public awareness, and an appreciation of New Durham's heritage. This building will provide a location for educational, social and civic events, a place of assembly, and for rental opportunities.

The Committee, appointed stewards for these town owned historic structures for the Zechariah Boodey Farmstead Project, is charged with fundraising and reconstruction of these buildings. The signed agreement between the donors of the Boodey House and the Town's

representatives, the Board of Selectmen states "The Town, in good faith, will raise funds for the reconstruction of this historically significant building by a number of means including, but not limited to, solicitation of funds and grants from public and private foundations; appropriations from the Town of New Durham; donations from charitable organizations and individuals; and other legal means to support this project."

The colonial Cape Cod style house and the colonial English style threshing barn are living representations of our collective history and culture. These original buildings are architecturally important, their construction and design are associated with the characteristics, and architecture style from skilled craftsman who built them. The "house" is associated with a significant historic event. On June 30, 1780, the Zechariah Boodey "house" was the birthplace for the Freewill Baptist Church. Elder Benjamin Randal along with the seven original members, signed the Articles of Agreement and Covenant in the east room of the home of Zechariah Boodey. Boodey's homestead is a fine example of a classic Cape Cod style with timber framed construction. In 1768, Boodey began construction of his framed house shortly after purchasing his land located on the Ridge Road, just a few years after the incorporation of the Town of New Durham. Researching the history of the Boodey property identified the existence of structures on the property. Using historic photographs, oral history from family members, and physical evidence at the original remaining stone foundation, provides evidence that the log cabin was attached to the east gable of the house, and between the house and barn an addition was added to the west end gable. With the aid of photographic and physical evidence, and the historical significance for the property, it was decided to reconstruct the buildings as accurately as possible using the criteria for overall preservation, restoration, reconstruction, and adaptive

use. The restoration of the property as it appeared in the 1880s would preserve the integrity of the original location and design. The Mooney/Damon barn, located in what was known as New Durham Gore, is an original example of an English style threshing barn. (New Durham Gore would be renamed Alton in 1796. The Gore's government was a part of New Durham.) Later the barn was modified for the keeping of livestock. The timber framed Mooney/Damon barn is from the same era as the Boodey house. The barn's historical connection to our community's past, provides a historically accurate copy of an English style threshing barn, and the decision was made to add the barn to this project. (Nationally famous lecturer and author Bertha Damon owned the barn in the 1940s.)

Ideally, preserving the Boodey "house" on its original site is preferred, however, circumstances beyond the Town's control required the house to be relocated. The "Secretary of the Interior Standards for Historic Preservation" offers the following "criteria consideration" categories guideline for evaluating a property for listing on the "National Registry for Historic Places". Category "b. A building or structure removed from its original location, but which is significant primarily for architectural value, or which is the surviving structure most importantly associated with a historic person or event." The fact the Boodey "house" was dismantled and removed from its original location would not necessarily deem it ineligible for listing on the National Registry. The Zechariah Boodey House has "architectural value", and a "historic significance with a person" is connected to the history of the house and the event which took place in the east room in 1780. The preservation plan for the project implements strategies as defined in the "The Secretary of the Interior's Standard for the Treatment of Historic Properties".

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## ZECHARIAH BOODEY FARMSTEAD

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*“PRESERVING THE PAST  
TO  
SUPPORT THE FUTURE”*

### MISSION STATEMENT

To reconstruct the Zechariah Boodey Farmstead, while maintaining historic 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  
Frances Frye, Vice Chair  
Cheryl Cullimore, Secretary  
Scott Drummey, Member  
Christine C. Evans, Member and  
Family Representative  
Catherine Murzyn, Member  
Tatiana Michelizza, Associate Member

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)**

OR

**FACEBOOK: ZECHARIAH  
BOODEY FARMSTEAD**

## A ZECHARIAH BOODEY FARMSTEAD COMMITTEE STORY

Continued from page 3:

Implementation of these guidelines will ensure that the approaches undertaken by the Committee to preserve the structures for the Zechariah Boodey Farmstead Project, retains the future eligibility for listing on the “*National Register for Historic Places*”. These Elements for Historic Preservation as specified: The Preservation of all historic features, materials, etc. will be kept; the Rehabilitation of historic features and materials will be repaired or replaced when no other option is possible; the Restoration of the features and materials to our historically significant time; the Reconstruction will use traditional techniques and materials, but the materials will be new; Adaptive use will retain the historic character of the structure while accommodating new function.

The Committee proposed that the Zechariah Boodey Farmstead facility would address “meeting space” needs for the community. The facility’s site plan has been designed to meet physical disabilities access codes, inside and outside. The town owned site has received all local land use board approvals and state septic design approvals. There is an artesian well on site. The site doesn’t

require any demolition. This project will provide a location for educational, social, and civic events, a place of assembly, and an opportunity for rental income.

The Committee is very much aware of the efforts required to raise funds. Historically, through due diligence, planned incremental phases for the project have been identified; a fundraising plan put into place; by partnering with private and public organizations and with some tax appropriations, funding has been received. The cost for the project’s incremental phases for work completed thus far have been done, within or under budget. This was made possible, and is a direct result from individuals volunteering, who offer labor, their expertise, their knowledge, and support. Local businesses have donated their services, be it skilled resources and/or donation of materials and equipment. All this has helped us to achieve much. This approach has served us well and will be implemented moving forward.

This is a summary of data for the Zechariah Boodey Farmstead. From 2010 to the present, the Committee has received \$60,686 in charitable donations. (Charitable donations do not include in-kind offers or donated services.) During this same time span, the Town has

appropriated \$25,843. For each \$1.00 invested by tax appropriation, the Committee has received \$2.35 in charitable donations. The value for the hours donated by community and Committee members since the year 2018 is valued at \$95,429.00.

We would like to honor, with heartfelt acknowledgement, thanks and appreciation to the many donors, citizens, and supporters who have invested, and supported implementation of our project as defined in our business plan. Their investment of time, funding, and in-kind service has contributed to the advancement of our mission for your project. “Preserving the Past to Support the Future.”

We invite you to partner with us, to share your ideas or to bring forward your questions. For more information regarding this project or to learn how you may help, we invite you to join our meetings, or go to the Zechariah Boodey Farmstead webpage located on the Town’s website at [www.newdurham.us/boodey-farmstead-committee](http://www.newdurham.us/boodey-farmstead-committee).