

United States Department of the Interior
National Park Service**National Register of Historic Places Registration Form**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of PropertyHistoric name: Shockeysville Church and CemeteryOther names/site number: Shockeysville United Methodist Church; Bethesda United Methodist Church; DHR ID# 034-0004Name of related multiple property listing: N/A

(Enter "N/A" if property is not part of a multiple property listing)

2. LocationStreet & number: 139 Holiday RoadCity or town: WinchesterState: VACounty: FrederickNot For Publication: ☐ N/AVicinity: ☒ X**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.In my opinion, the property X meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance: national statewide X local

Applicable National Register Criteria:

X A B C D_____
Signature of certifying official/Title:_____
DateVirginia Department of Historic Resources

State or Federal agency/bureau or Tribal Government

In my opinion, the property meets does not meet the National Register criteria._____
Signature of commenting official:_____
Date_____
Title :_____
State or Federal agency/bureau
or Tribal Government

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4. National Park Service Certification

I hereby certify that this property is:

- ☐ entered in the National Register
☐ determined eligible for the National Register
☐ determined not eligible for the National Register
☐ removed from the National Register
☐ other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private: ☒
- Public – Local ☐
- Public – State ☐
- Public – Federal ☐

Category of Property

(Check only **one** box.)

- Building(s) ☒
- District ☐
- Site ☐
- Structure ☐
- Object ☐

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>2</u>	<u>0</u>	buildings
<u>1</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
<u>3</u>	<u>0</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION: religious facility

FUNERARYL cemetery

DOMESTIC: secondary structure

Current Functions

(Enter categories from instructions.)

RELIGION: religious facility

FUNERARYL cemetery

DOMESTIC: secondary structure

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7. Description

Architectural Classification

(Enter categories from instructions.)

NO STYLE

Materials: (enter categories from instructions.)

Principal exterior materials of the property: WOOD, CONCRETE, METAL

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

Shockeysville Church and Cemetery, located at 139 Holiday Road in northern Frederick County, Virginia, features Shockeysville Church, a one-story frame building of standard gable-fronted church form built in 1912-13. The south-facing building has vinyl siding, metal roofing, stained-glass windows, and a bell tower constructed in 1940. The one-room interior features a carpeted floor, plaster-and-lath walls, a pressed metal ceiling, and wooden pews decorated with a variety of graining techniques. The church stands just west of center on a rectangular lot of approximately one acre. The church cemetery, with interments dating back at least to 1870, fills the lot behind and to the east of the church. The cemetery contains an estimated 162 gravemarkers of various types and materials dating from the late nineteenth century to the present. Behind the church stands a small ca. 1975 cinder-block privy. The nominated area is planted in grass and is surrounded on the west and north sides by woods, on the east side by a field, and on the south side by the gravel Holiday Road. Across Holiday Road is a historic-period picnic ground consisting of mostly open-sided shelters dating to the 1980s. The property is situated in the drainage of Little Brush Creek, a branch of Brush Creek which is in turn a tributary of Back Creek and the Potomac River. The property stands on Winding Ridge at about 1,200 feet above sea level elevation.

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Narrative Description

Inventory

Shockeysville Church. 1912-13, 1940. Contributing building.
Shockeysville Cemetery. Ca. 1870 and later. Contributing site.
Privy. Ca. 1975. Contributing building.

Shockeysville Church

The south-facing front elevation of **Shockeysville Church** (inventory no. 1) has two front entries, each with stack-panel wood doors, and a large round louvered wooden vent in the gable above. Access to the entries is provided by a concrete platform with a simple metal railing to which is affixed a wooden cross. The platform, which is slightly ramped at the east end, is necessary because the site slopes to the west. Between the entries is the metal vent for a propane-burning stove (at the back of the church is a backup pellet stove). At the southeast corner is a slender bell tower with a wood and glass panel door at the base, a front-gable roof, and an enclosed belfry. The bell tower formerly contained a kerosene barrel in addition to the bell. On each side elevation are four tall windows and on the rear north elevation are two tall windows. These windows have stained glass (see below) and are protected by storm windows which were given in memory of V. Edith Luttrell. A cinder-block stove flue rises on the east elevation and there is a crawlspace access on the west elevation. At the top of the poured concrete foundation under the southwest corner is a marble cornerstone inscribed "Bethesda M. E. Church."

The interior has a decorative pressed metal tray ceiling. The main constituents of the ceiling are a coved perimeter border, angled sides that conform to the roof pitch, vertical sections on the back and front walls, and a horizontal center section. The coved border, angled sides, and horizontal center are separated from each other by ornate frames. The coved border has a delicate gridded pattern created by cross figures formed by four fleur-de-lis. The angled sides and horizontal center have square arabesque panels. At the center and corners of the ceiling are large square panels with center bosses and wide ornamented frames with rounded corners. Near the center panel is a patched hole for a former stove flue, and from the horizontal section hang chandeliers that replace the original "schoolhouse-type" pendant electric light fixtures.

The walls have vertical beaded matchboard wainscots with a recent natural finish. At the north altar end is a two-level dais. The lower level has rounded corners and an altar rail with turned balusters that conforms to the rounded corners. The balusters, upper and lower rails, and the narrow tongue-and-groove floorboards revealed at the uncarpeted edge of the dais are painted black. On the upper level of the dais, which has a segmental-arched front, stands a pulpit with round-arched recessed panels, a richly molded base and cap, and a decorative projecting center panel, and a glass cabinet containing bibles and hymnals historically associated with the church and its members. Across the front of the lower level is a modern railing with square balusters.

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The entries and windows are framed with slightly convex moldings with turned cornerblocks. The doors have ornate brass door knobs and lock plates. The double-hung, four-over-four, stained-glass windows have white-painted wood frames and glass in two basic color combinations. Each rectangle defined by muntins has a center diamond figure and narrow borders. In one color combination the diamonds are blue, the area around them purple, and the borders green with yellow corner squares. In the other color combination the diamonds are yellow with globular blue glass center bosses, the area around the diamonds is yellow, and the borders are purple with green square corners. There is some slight variation; for example, in one sash with purple diamonds the borders are yellow with green corner squares (rather than green with yellow corner squares). In this particular window the stained glass in the lower sash was relatively recently repaired with new glass closely matching the original.

The wooden pews are in three groups, separated by aisles leading from the entries to the altar end. The center pews, which are longest, are slightly bowed. The pews are open underneath, except for the back center pew closest to the entries which has a kick board that is said to have prevented people from seeing up the skirts of women seated in the pew. On the seat back of the front pew are graffiti consisting of five-pointed stars (otherwise graffiti has not been observed on the pews). The pews have intermediate supports which are manifested on the seats and seat backs by metal strips. The strips appear to cover joints; that is, the middle pews are constructed of two lengths of boards joined at the center. The grain of the pine from which the pews are constructed is pronounced on the seats and seat backs. The top edges of the pews are finished with narrow moldings. On the pew ends facing the aisles are molded round-arched panels. These were relatively recently refinished with a natural wood look owing to deterioration of former graining in the panels.

The backs of the pews, their ends (other than the round-arched panels), and the intermediate supports retain boldly patterned folk graining in shades of brown, reddish brown, and yellow (the sitting surfaces, later plywood book racks, and the aforementioned kick board are not grained). The graining varies from pew to pew. The basic motifs are groups or chains of faux knots, in some instances raked with a comb after painting, and background graining overlaid with abstract shapes of a cellular and/or tapered triangular form. In some cases the grouped faux knots have an almost moiré-like gridded appearance. In other cases the abstract shapes have a widely separated, wispy, almost squidlike or jellyfishlike appearance overlaid on undulating combed graining. Other shapes look something like goblets, trailing garments, and sprouted onion sets. Some of these shapes may have been created by pivoting the side of a paintbrush, similar to the way a snow angel is made. The cellular appearance may have been created by the painter's fingers or knuckles. On a few pews where the graining has worn or flaked off there is a suggestion of earlier decorative painting with dark upper and lower borders and lighter, reddish brown coloration between. However, this may be the result of differential darkening of underlying paint rather than an intentional effect.

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Shockeysville Cemetery

The burials in **Shockeysville Cemetery** (inv. no. 2) are aligned north-south and are clustered near the church with the easternmost portion of the cemetery devoid of gravemarkers. The majority of the gravemarkers are stone, typically marble or granite, with a few concrete or composite concrete and stone markers. There is at least one fieldstone marker, a small slab of dark red sandstone that marks the grave of Nancy Jackson. Jackson's marker stands next to that of Joanna Jackson or Joanna Jackson Everett (inscription deteriorated; ca. 1831-1902), a professionally manufactured marble headstone with a segmental-arched top. Such segmental-arched marble tombstones were common in the early years of the cemetery. They also mark the burials of Rev. John Shockey (1818-1904), Elizabeth Shockey (1827-92), and Florence G. Shockey (1858-1907). Rev. Shockey's headstone features a bas relief carving of an open bible inscribed Holy Bible, and it and the adjacent headstones of Shockey's first wife Elizabeth Shockey and second wife Florence Shockey are chamfered and stand on limestone and marble bases.

Another early form was the modified obelisk, a square-section columnar form with a decoratively shaped top. Christina Luttrell (1808-99) has such a monument, with a quadruple lancet-arched top with foliate carving in the arches. The monuments of Smith Luttrell (1894-1918) and Oscar L. Luttrell (1895-1918) are virtually identical. The modified obelisk monuments are marble, as are most other memorials with obit dates through the 1920s. The forms of the later marble monuments tend to be blockier, for example the husband-wife monument of Marcellus R. Luttrell (1854-1925) and Ida B. Luttrell (1862-1944), which has a pyramidal top and ivy and olive branch carving (Ida's death date was carved after the monument was erected), and the monument of Rev. John A. Shockey (1856-1917), which has a scrolled top, ivy tendril carving, a carved chain and FLT emblem (indicating Shockey was a member of the International Order of Odd Fellows, whose motto is Friendship, Love and Truth), and an inset oval ceramic photo plaque, now faded.

As the twentieth century progressed the blocky form persisted but the material of choice changed to granite. An early granite memorial is that of Albertus Luttrell (1861-1928) and his wife, Maria E. Luttrell (1862-1934), which features chamfering, quarryfaced sides, and a carved floral band. The monument's gray granite has lighter unpolished surfaces and darker polished surfaces. Gray granite has been the norm up to the present but a few memorials are carved from granite in shades of brown and pink. Recent granite memorials include that of hunter Philip D. Luttrell (1931-94), whose headstone depicts a rifle, and bingo-player and yard-saler Maxine L. Miller (1933-2000), whose headstone depicts a bingo card.

Concrete was also used. Members of the Coffman, Jenkins, and Luttrell families erected concrete monuments ornamented with an outer layer of multicolored quartz gravel and inscribed with bronze or other metal plaques. These include the memorials of Keith Gregory Coffman (1960-77), James Allen Jenkins Jr. (1951-82), and Milton N. Luttrell St. (1904-82), the latter with a large plaque mounted on the inclined front and noting Luttrell's service as a private in the US Army. A particularly distinctive concrete memorial has a double arched form and a recessed

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panel that formerly featured round photo plaques behind glass. The photo plaques are missing and the identities of the deceased are unknown, though they were likely a husband and wife. The plaques were popular in the first quarter of the twentieth century, and that and the use of concrete, which came into common use around 1900, suggest the monument dates to the early twentieth century. The monument may have been moved to its current position from a location on the southern edge of the cemetery. The best-preserved ceramic photo plaque in the cemetery is that on the monument of Ray Willard Lutrell (1891-1924).

Memorials to children often have a distinctive aspect. The monument of John Canter Shockey (1864-70; "our darling") and Mary J. Shockey (1862-75; "sweetly sleeping"), children of John and Elizabeth Shockey, consists of identical small, blocky, marble memorials linked by a concrete base. Each headstone is carved with a drooping flower. The form and detail of the monument and its use of concrete suggest it was created long after the Shockey siblings' deaths, perhaps around 1900 when concrete came into common use. The headstone of Marshal Mason, who was born and died on March 23, 1924, pictures a recumbent lamb. The cemetery also has a number of small tabular marble markers which are uninscribed, essentially as anonymous as fieldstone markers. In recent decades cemetery manager Scott Lutrell engaged WA Hartman Memorials of Harrisonburg to produce small granite memorials for six graves that had gone unmarked. Hartman is currently the only memorial maker with identified work in the cemetery. No maker information was observed on the gravemarkers that were examined.

Privy

The **privy** (invy. no. 3) is a small, white-painted, cinder-block building located behind and below the church to the northwest. It has an asphalt-shingled front-gable roof and two compartments for women (south end) and men (north end) with wood doors. Between the privy and the road is a circular rock flowerbed border and flagpole constructed/erected by Festus Luttrell in recent decades. Just outside the southwest corner of the nominated area are stone and concrete gate pillars marking the entrance to the Lodge Lane housing development. By the roadside to the east of the nominated area is a granite marker inscribed "A Tribute to the Shockey Family in America, 1737-2000."

Integrity Statement

Shockeysville Church and Cemetery possess sufficient integrity for listing in the National Register. The church retains its historic form, stained-glass windows, and intact interior including grained pews and a decorative pressed metal ceiling. Vinyl siding lessens the integrity but has something of the appearance of the historic weatherboards which survive underneath. The cemetery retains its permanent historic gravemarkers, though it lacks the historic-period fence that once enclosed it. The privy, which is thought to date to about 1975, hence its designation as a contributing resource, is unchanged from original construction. The property's contributing resources therefore possess overall integrity of design, workmanship, and materials. The setting evolved during the historic period (for example, the loss of the surrounding village in the 1904 fire) and after (construction of the homecoming/picnic complex across the road), but

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retains its rural character with no modern residences visible during summer foliage season. The survival of character-defining features and the integrity of setting contribute to the property's integrity of feeling and association.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- ☒ A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- ☐ B. Property is associated with the lives of persons significant in our past.
- ☐ C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- ☒ A. Owned by a religious institution or used for religious purposes
- ☐ B. Removed from its original location
- ☐ C. A birthplace or grave
- ☐ D. A cemetery
- ☐ E. A reconstructed building, object, or structure
- ☐ F. A commemorative property
- ☐ G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

SOCIAL HISTORY

Period of Significance

1870-1975

Significant Dates

1870

1912-13

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Unknown

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Shockeysville Church and Cemetery, located in northern Frederick County, Virginia, have together served as the heart of the Shockeysville community since the nineteenth century. Evidence suggests the church and cemetery were established in the early 1870s on Pack Horse Road, a regionally important migration route dating back to the eighteenth century. Shockeysville developed into a thriving village centered on the wood products industry, with a post office (established in 1869), a store, and multiple dwellings. A fire destroyed the village in 1904, sparing only the church extant at the time, the cemetery, and a barn. The current church was built in 1912-13, a gable-fronted frame building with exuberant folk graining on the pews and a decorative pressed metal ceiling. The cemetery has a diversity of memorial types and materials including a reddish sandstone fieldstone marker and professionally carved marble and granite monuments. Shockeysville Church and Cemetery are eligible for the National Register of Historic Places under Criterion A in the Social History area of significance as the premiere surviving historic resources associated with the historic community of Shockeysville, a social center of northern Frederick County, Virginia. The period of significance extends from 1870, the date of the oldest known interment in the cemetery, until 1975, embracing over a hundred years of the church and cemetery's significance as the social hub of the community. Shockeysville Church and Cemetery are eligible at the local level of significance.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Historic Context and Social History Area of Significance

The earliest known use of the name Shockeysville is an 1869 application for the establishment of the Shockeysville Post Office. Rev. John Shockey (1818-1904), who is buried in the cemetery, was appointed the first postmaster on September 24, 1869. The 1870 federal census lists Shockey as a farmer with real estate valued at \$2,500 and personal estate valued at \$750. His household included his wife, Elizabeth Shockey (1827-92), and five children. One child, John C. H. Shockey, listed as four years old, was the John Canter Shockey who died that year and was buried in the Shockeysville cemetery as its first known interment. Living near the Shockeys (based on proximity in the census) were school teacher Edward Girault and coopers James Daily (Dailey), George W. Mason, and Josephus Mason. The numerous census references to coopers indicate a vigorous wood products industry in the Shockeysville area. George W. Mason, listed as a cooper in 1870, was presumably the G. W. Mason who ran a sawmill on the

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state line a short distance northeast of Shockeysville in 1885. Another sawmill is said to have operated just west of Shockeysville in the 1950s.¹

The Dailey family figured prominently in the early history of the community. In 1859 Daniel Dailey engaged Elizabeth Shockey to care for his father Samuel Dailey, who suffered from consumption. For her part, Elizabeth would receive a 358-acre tract upon Samuel Dailey's demise, which occurred later in 1859. Elizabeth and John Shockey occupied the tract by 1860. Elizabeth was listed in the 1860 federal census as the owner of \$1,790 in real estate and John as the owner of no real estate but \$200 in personal estate. In 1872 Elizabeth Shockey sold a lot containing 143 square poles (about 0.89 acres) to nine church trustees with the stipulation they "cause to be erected and built thereon a house or place of worship for the use of the members of the 'Methodist Episcopal Church.'" According to historian Marie Shockey, "The church was built of logs donated by John and Elizabeth. At times it was also used for a school." Shockey also states, "It is said that John Shockey was the first Minister at Shockeysville. He had a local license." Minister lists for the church beginning in 1872 do not list John Shockey as a minister in the Shockeysville Church, however he may be the John Shockey referenced as preaching in the Shepherdstown, West Virginia, area in an 1880 newspaper notice. A 1901 newspaper item reads: "Rev. John Shockey, the aged minister of this place, celebrated his birthday yesterday by preaching at Bethesda [Shockeysville] Church. Rev Mr. Shockey is 84 years of age and he has been a member of the Methodist Church for 66 years. He has made the Bible his whole study during all of that time, and has been instrumental in winning many souls to Christ."²

The 1872 deed describes the church lot as lying mostly on the north side of Pack Horse Road. This early road crosses northern Frederick County and passes into Berkeley County, West Virginia, where it forms Mountain Road (US Highway 51), the main street in Gerrardstown, established in 1784. According to historian James Morton Callahan, the road connected to the Monongahela River (Ohio/Mississippi drainage) in northwest West Virginia and was "probably cleared, as a pack-horse road between 1772 and 1776, and was later known as the State road or

¹ Scott Luttrell personal communication; Wine, *Frederick County Virginia Post Offices*, 40; US census; Lake, *Atlas of Frederick County*. Canter is the spelling of the name that appears on John Canter Shockey's tombstone, though in Ralph and Marie Shockey's *Shockey History* the name is spelled Carter (Shockey and Shockey, *Shockey History*, 267). Several individuals assisted the preparation of the report, foremost among them Scott Luttrell, Shockeysville historian and Shockeysville Church and Cemetery treasurer and trustee. Others who assisted included Rita Wilson; Festus Luttrell; Lorna Loring, Archives Librarian, Handley Library, Winchester, Virginia; architectural historians Gibson Worsham and Leslie Giles; and Aubrey Von Lindern, Michael Pulice, and Austin Walker with the Virginia Department of Historic Resources.

² Shockey, "History of Shockeysville Church;" Shockey and Shockey, *Shockey History*, 266-267, 269, 272; Frederick County Deed Book 84, p. 398, and Deed Book 97, p. 172; US census; *Shepherdstown Register*, December 25, 1880; *Winchester Times*, October 16, 1901. A later Shockeysville John Shockey, Rev. John A. Shockey (1856-1917), is not known to have begun preaching before 1893 when he was licensed by the Hedgesville Quarterly Conference, though he would have been old enough to preach in 1880. The 1901 *Winchester Times* article is one of the few uses of the name Bethesda in the historic record. Scott Luttrell says use of the name within the congregation had ceased by the late 1960s.

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old Winchester road. Over it early settlers brought salt and iron from Winchester . . . and after the Revolution it became an emigrant road to the West.”³

The ca. 1872 log church, labeled Northern M. E. Church in the 1885 Lake atlas of Frederick County, was superseded by another building in 1892. The minutes of the presiding elder at the Shockeysville church, kept at the Methodist Historical Society, note for 1892: “At Shockeysville on Bunker Hill Cir[cuit] Bro[ther] S. S. Wilson pastor, there had been erected a Substantial & appropriate church costing \$_____ which has been paid for.” The construction of this church coincided with the creation of the Shockeysville Circuit, initially supplied by Rev. E. E. Anderson.⁴

The 1885 Lake atlas shows the residence of John Shockey a short distance east of the church. This was presumably the home of the John Shockey who was postmaster from 1869 to 1899, after which his daughter Naomi M. “Maggie” Shockey served until 1914 and again from 1925 to the discontinuance of the post office in 1936. Another John Shockey important in the life of the community in the late nineteenth century (and early twentieth century) was Rev. John A. Shockey (1856-1917). According to Ralph and Marie Shockey, John A. Shockey “preached over a wide area of Virginia, Maryland, and West Virginia, but he always maintained his home at Shockeysville, Virginia.” The minister list for Shockeysville Church for the period 1872 to 1906 does not list John A. Shockey as a minister there, however a 1918 memoir in the church minutes states that he preached at the church from 1899 to 1901, a period during which the church was otherwise not supplied.⁵

Period newspaper accounts provide additional information on John A. Shockey’s ministerial career. In 1910 the *Baltimore and Richmond Christian Advocate* reported:

Rev. John A. Shockey, the well-known Methodist minister of Shockeysville, this county, who is a pastor of the Methodist Episcopal church at Oldtown, Md., has been conducting revival services ever since the beginning of the winter season, and has had many converts. For the past week or two he has been holding a meeting at Oldtown, and up to this time thirty-five people have professed conversion. At one appointment recently he closed a meeting with eighty-five converts, and he had forty-four at another series of revival services.

Donald L. Spickler, a contributor to Ralph and Marie Shockey’s history, states that Shockey supplied six churches or circuits in Virginia, West Virginia, and Maryland between 1899 and his

³ Restaino, “Gerrardstown Historic District,” 8.1; Callahan, *History of West Virginia*, 138-140. The 1810 Varle map, which shows mills in the county, does not show a mill in the near vicinity of Shockeysville, nor does it show a nucleated community at the location, though it may show a crossroads (Varle, *Map of Frederick, Berkeley, & Jefferson Counties*; Ebert and Lazazzera, *Frederick County*, 42).

⁴ Shockey and Shockey, *Shockey History*, 264-265, 268; Lake, *Atlas of Frederick County*.

⁵ Lake, *Atlas of Frederick County*; Wine, *Frederick County Virginia Post Offices*, 40-41; Shockey and Shockey, *Shockey History*, 264-265. The minister list notes “2 to be supplied” in 1901 (Shockey and Shockey, *Shockey History*, 265).

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death in 1917. The story of his ministry “reads like a leaf from the life-history of the early itinerants,” Spickler writes. “He rode from 20 to 25 miles and preached three times every Sunday. He entered sections that were unchurched, held revivals, and organized societies. He was instrumental in the erection of many churches in the mountain region, and these remain as monuments of his zeal for the cause of Christ.” Shockey accomplished all this despite being deaf and having to lipread to communicate. Ill health forced him to relinquish his last position, at Romney, West Virginia, in 1917. He wrote, “It is nearly killing me to leave my work; I can hardly bear it. There is so much more that I want to do, and so many people that I want to see converted before I leave.” Shockey is remembered as “the church builder” in Shockeysville tradition.⁶

Shockeysville had grown into a nucleated settlement by the early twentieth century. Ralph and Marie Shockey state, “By 1904 Shockeysville, Virginia had three dwellings, one Grist Mill, a small Blacksmith Shop, a Store, a Church, a Grainery [sic] and a few other assorted buildings.” On February 10, 1904, the village was destroyed by fire. According to a report in the *Richmond Times Dispatch*:

With the exception of a church and a barn, the village of Shockeysville [sic], in Northern Frederick county, was completely destroyed by fire at a late hour [on February 10]. The dwellings, about a dozen in number, belonged to Rev. John A. Shockey. A high wind fanned the flames, which spread rapidly. The inhabitants were terrified, and ran for their lives. Not much personal property was saved, and the total loss will reach \$10,000. The residents have taken temporary quarters in several small houses, owned by Mr. Shockey, about a mile away.

Shockey and Shockey concluded their account of the tragedy, “There is no clear story of how it [the fire] happened, but all that was left was the Church. God protected his church so that Shockeysville would not go out of existence, and I pray that it never will.”⁷

No specific mention is made to the post office burning down, but the information that only a barn and Shockeysville Church survived the fire suggests that it did. Whether it was formerly housed in the village store or had its own building is unknown. Period newspaper accounts give an idea of the post office’s operation, which did not always go smoothly. For example in 1909, “The people in the vicinity of the star route to Shockeysville failed to receive their mail Monday on account of high water.” The Naomi Shockey who served as postmistress for most of the first four decades of the twentieth century was Naomi M. “Maggie” Shockey (1860-1941), the second wife of John A. Shockey and sister of his first wife, Florence “Flora” G. Shockey (1858-1907). Florence and Naomi were daughters of Rev. John Shockey. Naomi may have resigned as

⁶ Scott Luttrell personal communication; Luttrell, “Shockeysville Church,” *Baltimore and Richmond Christian Advocate*, February 17, 1910; Shockey and Shockey, *Shockey History*, 272.

⁷ Shockey and Shockey, *Shockey History*, 268; *Times Dispatch*, February 12, 1904. The Shockeys interviewed John A. Shockey’s daughter Rostella B. Shockey Mason (b. 1887) for their account. Mason lived in Shockeysville at the turn of the twentieth century and would have recalled its complement of buildings at the time. The “there is no clear story” passage may be a quote from Mason.

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postmistress in 1914 in order to accompany her husband to the communities where he served as minister. It is known that she lived with him in Romney in 1917.⁸

After John A. Shockey's death Naomi Shockey is said to have "govern[ed]" Shockeysville Church. Among other deeds important in the history of the church she is remembered for obtaining the church bell in the bell tower, which was built in 1940 by members of the congregation. According to an account in Ralph and Marie Shockey's history, a few years before her death Naomi began to lose her singing voice. "She was afraid that if the singing of the congregation, and especially her own singing, was weak that their praises to God would not be loud enough and they might lose favor with the Almighty. The bell, she reasoned, would always ring loud enough to assure Jesus that the little congregation was still worshipping on the mountain." Harry Newkirk, a lumberman then in the area, had acquired a bell that formerly hung in the Clear Spring High School in Clear Spring, Maryland, which he sold to the Shockeysville congregation. The Maryland school afterward unsuccessfully attempted to buy the bell back.⁹

The current church was completed in 1912-13, capping a multi-year construction campaign with work done as funds allowed (according to Scott Luttrell, construction took ten years). On December 17, 1912, the *Winchester Evening Star* reported: "The new M. E. Church at Shockeysville is nearing completion and will be dedicated in the near future." On April 11, 1913, the same paper reported: "The new church at Shockeysville will soon be completed and ready for its dedication." Scott Luttrell relates various traditions concerning the 1912-13 building. The pews were made by his great-grandfather Albertus Luttrell (1861-1928), a cooper by trade. Albertus, who was assisted by others in the community, used pine logs harvested on Shockey's Knob. The name of the decorative painter who grained the pews is not remembered.¹⁰

According to tradition, the stained glass windows were obtained from a church in Hagerstown, Maryland. Regarding the windows, Ralph and Marie Shockey write that Naomi Shockey "was the lady who donated the painted [sic; stained] glass windows when the new church was built." This is somewhat confusing since the windows are of a design that would have been more or less current when the 1912-13 building was built, and it seems unlikely a relatively new church in Hagerstown would have been demolished in order to supply them. A ca. 1930 photo of a portion of the church includes an angle view of the east side windows which may just show the current stained-glass pattern.¹¹

⁸ Luttrell, "Shockeysville Church;" *Winchester News*, January 29, 1909; Shockey and Shockey, *Shockey History*, 272-273. A later building identified as the post office burned in 1976 (Festus Luttrell personal communication).

⁹ Shockey and Shockey, *Shockey History*, 269-271.

¹⁰ Scott Luttrell personal communication; *Evening Star*, December 17, 1912, and April 11, 1913. Albertus Luttrell is well known in Shockeyville tradition as a peacemaker who brought factions of the family together after the Civil War, a story related in a 2000 *Winchester Star* article (McCarty, "War Nearly Split Apart Luttrells"). Shockey's Knob was originally known as Third Hill, the name it has in the 1885 Lake atlas (Lake, *Atlas of Frederick County*).

¹¹ Scott Luttrell personal communication; Shockey and Shockey, *Shockey History*, 269.

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More recently, the cinder-block flue was added to the exterior about 1960 to serve a kerosene heater which has since been removed. A new roof structure and roofing were added in the 1990s to correct the deformation of the original roof caused by snow loads. The roof work was assisted by a \$25,000 grant from the Winchester chapter of the Fraternal Order of Eagles. In addition to worship services, Shockeysville Church has long been the focus of community gatherings. Some of these were primarily religious in nature, such as an "All-Day Meeting" held at the church in August 1927, which included sermons and addresses by Rev. C. Roy Foltz and visiting clergymen, an "experience meeting," a performance by the Shockeysville male quartet, and a "bountiful dinner . . . served free to all." Other meetings were more family-oriented. The Luttrell family, like the Shockeys one of the founding families of the community, held its Luttrell Reunion at Shockeysville in August 1946. The annual church homecoming, held in the oak grove across the road from the church, was held on the fourth Sunday in June during the third quarter of the twentieth century and probably earlier. Scott Luttrell writes:

A morning church service was followed by a [huge] dinner on the grounds, which was followed by an inside church hymn sing. Across the road from the church in [the oak] grove sawmill oak boards nailed to the trees [as tables] would just hold all the food. Mother Annabell Mason Luttrell would cook for days before Sunday. You could find fried chicken, ham, beef, homemade bread, fruit cocktail, jello fruit cocktail, [an assortment] of cakes and pies, coffee, ice tea, lemonade, sodas, most anything someone's special treat you could think of.¹²

The period from the construction of the church in 1912-13 until the end of the period of significance in 1975 was therefore one in which the church and cemetery continued to play a central role in the social life of the Shockeysville community. Events like the 1927 All-Day Meeting and dinner, the 1946 Luttrell Reunion, and the annual homecomings held during the third quarter of the twentieth century reinforced ties of community kinship and fellowship. The cemetery retained its social importance as a focus of commemoration, knitting together generations of Shockeysville residents.

A rained-out homecoming in 1982 led to the construction of shelters in the oak grove. This began with a shelter by the road, later enclosed as a kitchen and now a "man cave," and (all open-sided) a serving line structure, a barbecue structure, a bandstand, and a large picnic shelter. When the latter was erected, in 1985, attendance numbered as many as 350 people. The Shockey Memorial Fellowship and Shockey Concrete contributed to the construction. Shockey family historian and genealogist Ralph N. Shockey Jr. was instrumental in perpetuating the homecomings, or "yard parties" as they were also known, which were discontinued about 2010. In 2025 the church property was transferred from the Methodist Church to Shockey and Luttrell Memorial Chapel, Inc.¹³

¹² Luttrell, "Two Day Rainstorm;" *Winchester Evening Star*, August 24, 1927; *Northern Virginia Daily*, August 13, 1946.

¹³ Scott Luttrell personal communication; Luttrell, "Two Day Rainstorm;" Luttrell, "Twenty Years of Yard Parties."

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Scott Luttrell has led efforts to maintain the buildings and grounds in recent decades. He notes that the cemetery was formerly enclosed by an iron fence, which was removed because it collected windblown leaves. In recent years four-wheelers drove through the cemetery so a chain link fence was erected (with a gap at the bottom to allow leaves to blow through). The church's weatherboard siding became problematic to paint and was sided over by vinyl. Luttrell notes that Nancy Jackson, whose grave is marked by a fieldstone, was considered a witch by some in the community. Children who would bother her would report to their parents, "The old witch run me off again." Luttrell says she was an "old woman who just wanted to be left alone." US flags mark the graves of veterans and also the grave of a man who did not serve in the military but was enrolled in the 1930s Civilian Conservation Corps. As to the manufacture of the several gravel-ornamented gravemarkers, Luttrell says family members "poured concrete in a box and when it was still yet wet they put those stones in." Ralph and Marie Shockey concluded their historical section on Shockeysville by writing, "It is a moving experience to attend this lone church on Shockeys Mountain, with Shockeys Knob rising up behind it which makes a picture never to be forgotten. This, then is the true history of Shockeysville as it has been found."¹⁴

Architecture and Decorative Painting Discussion

Shockeysville Church is typical of the traditional frame churches built in Frederick County in the nineteenth and early twentieth centuries. These are gable-fronted, nave-plan buildings of a form adopted in the early centuries of Christianity. The form was standard in the British Isles in the medieval and early modern periods and common in Virginia and throughout English-speaking North America from the seventeenth century onward. Frederick County examples from the late nineteenth century, the period immediately preceding the construction of the 1912-13 building, tend to have a single front entry and from two to three windows on each side. Shockeysville Church is therefore somewhat unusual for its double front entries and four windows per side, though in a broader regional context those features are not uncommon.¹⁵

Three other architectural/artistic features are of note. One is the bell tower, a feature not unusual for twentieth-century churches, but at Shockeysville unusually narrow. This reflects its construction by the community rather than by a professional builder. The fact it was built in the latter years of the Great Depression may also have a bearing on its form and construction. The second notable feature is the pressed metal ceiling, not an unusual interior treatment for churches of the era but remarkable for its rich ornamentality.

The third feature of note is the graining on the pews, which is of an extent, variety of technique, and folk aesthetic that rarely survives in historic Virginia church interiors. The graining is described as "folk" because the painter was more interested in visual effect than faithful simulation of wood grain. Some of the forms and patterns have an op art quality. The forms appear to be abstract, although it is possible the painter may have intended some as representational. Angels in flowing gowns and Eucharistic wine or grape juice goblets come to

¹⁴ Scott Luttrell personal communication; Shockey and Shockey, *Shockey History*, 275.

¹⁵ Kalbian, *Frederick County*, 98-101.

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mind as possible representational motifs. As for the visual context of the graining, in the middle decades of the twentieth century the church walls and ceiling were painted solid green. A dab of green paint on the base of one of the pews may be a vestige of this color scheme.¹⁶

¹⁶ Architectural historians Aubrey Von Lindern, Michael Pulice, Gibson Worsham, and Leslie Giles were queried on the pew graining and the consensus is it is of an extent rarely encountered in historic Virginia churches. Similar graining may once have been more common in Virginia but if so has since been painted over in church remodelings.

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9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

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Previous documentation on file (NPS):

- ☐ preliminary determination of individual listing (36 CFR 67) has been requested
☐ previously listed in the National Register
☐ previously determined eligible by the National Register
☐ designated a National Historic Landmark
☐ recorded by Historic American Buildings Survey # _____
☐ recorded by Historic American Engineering Record # _____
☐ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- ☒ State Historic Preservation Office
☐ Other State agency

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☐ Federal agency

☐ Local government

☐ University

☐ Other

Name of repository: Virginia Department of Historic Resources, Richmond, Va.

Historic Resources Survey Number (if assigned): DHR ID# 034-0004

10. Geographical Data

Acreage of Property approximately one acre

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

1. Latitude: 39.386813 Longitude: -78.242622

Verbal Boundary Description (Describe the boundaries of the property.)

The boundary consists of that part of Frederick County Tax Parcel Account Number 8029269 on the north side of Holiday Road.

Boundary Justification (Explain why the boundaries were selected.)

The boundary encompasses Shockeysville Church and Cemetery, the two principal surviving historic resources associated with the community of Shockeysville. No other historic resources associated with the community's central area are known to exist outside the boundary, though archaeological resources may survive.

11. Form Prepared By

name/title: J. Daniel Pezzoni

organization: Landmark Preservation Associates

street & number: 6 Houston Street

city or town: Lexington state: Virginia zip code: 24450

e-mail: gilespezzoni@rockbridge.net

telephone: (540) 464-5315

date: July 31, 2025

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Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Shockeysville Church and Cemetery

City or Vicinity: Winchester County: Frederick State: Virginia

Photographer: J. Daniel Pezzoni Date Photographed: July 2025

Description of Photograph(s) and number, include description of view indicating direction of camera:

1 of 15.

Shockeysville Church and Cemetery with church at center, privy on left, cemetery on right, and Shockeys Knob in distance on right. View looking northeast.

2 of 15.

Church front (south) and east elevations, view looking northwest.

3 of 15.

Cemetery and church, view looking southeast.

4 of 15.

Cemetery and church viewed from east end of cemetery, view looking west.

5 of 15.

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Fieldstone memorial of Nancy Jackson, view looking west.

6 of 15.

Marble monument of Rev. John Shockey, view looking west.

7 of 15.

Granite monument of Albertus and Maria Luttrell with modified obelisk marble monument of Smith Luttrell beyond. View looking northwest.

8 of 15.

Church interior looking toward north or pulpit ed,

9 of 15.

Church ceiling detail.

10 of 15.

Church stained glass detail.

11 of 15.

Pews, sitting surfaces.

12 of 15.

Back pew with graining and kick board.

13 of 15.

Graining on the back of a pew.

14 of 15.

Graining on the end of a pew.

15 of 15.

Homecoming picnic ground across the road from the church, view looking south.

Paperwork Reduction Act Statement: This information is being collected for nominations to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.

Estimated Burden Statement: Public reporting burden for each response using this form is estimated to be between the Tier 1 and Tier 4 levels with the estimate of the time for each tier as follows:

Tier 1 – 60-100 hours
Tier 2 – 120 hours
Tier 3 – 230 hours
Tier 4 – 280 hours

The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201 Oakridge Drive Fort Collins, CO 80525.

Shockeysville Church and Cemetery

139 Holiday Road, Winchester, Virginia, vicinity, DHR ID# 034-0004

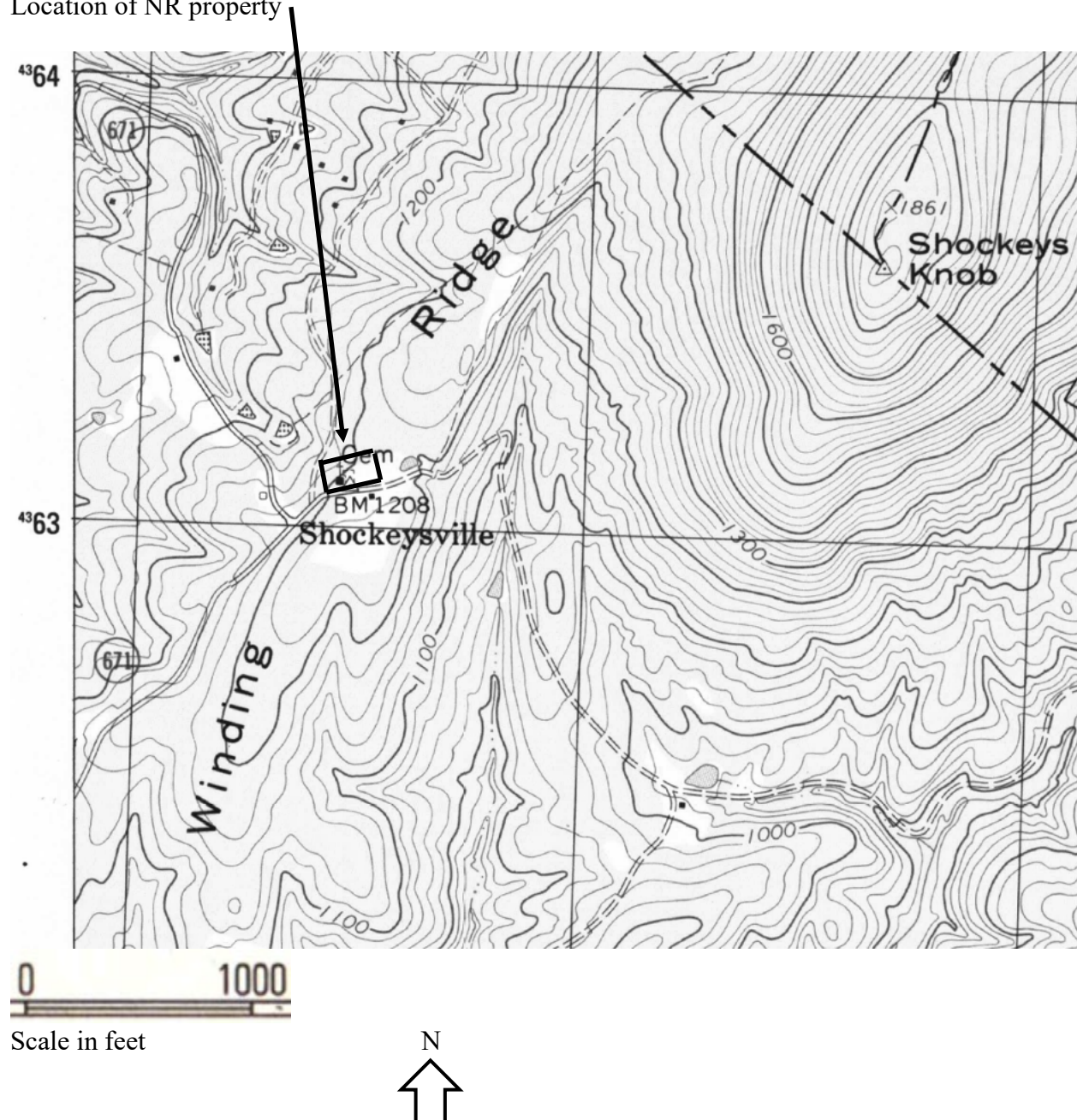
National Register of Historic Places Location Map

Latitude/longitude coordinates:

1. Latitude: 39.386813 Longitude: -78.242622

Map adapted from Glengary, WV-VA. 1996 USGS map by J. Daniel Pezzoni, August 2025.

Location of NR property



Shockeysville Church and Cemetery

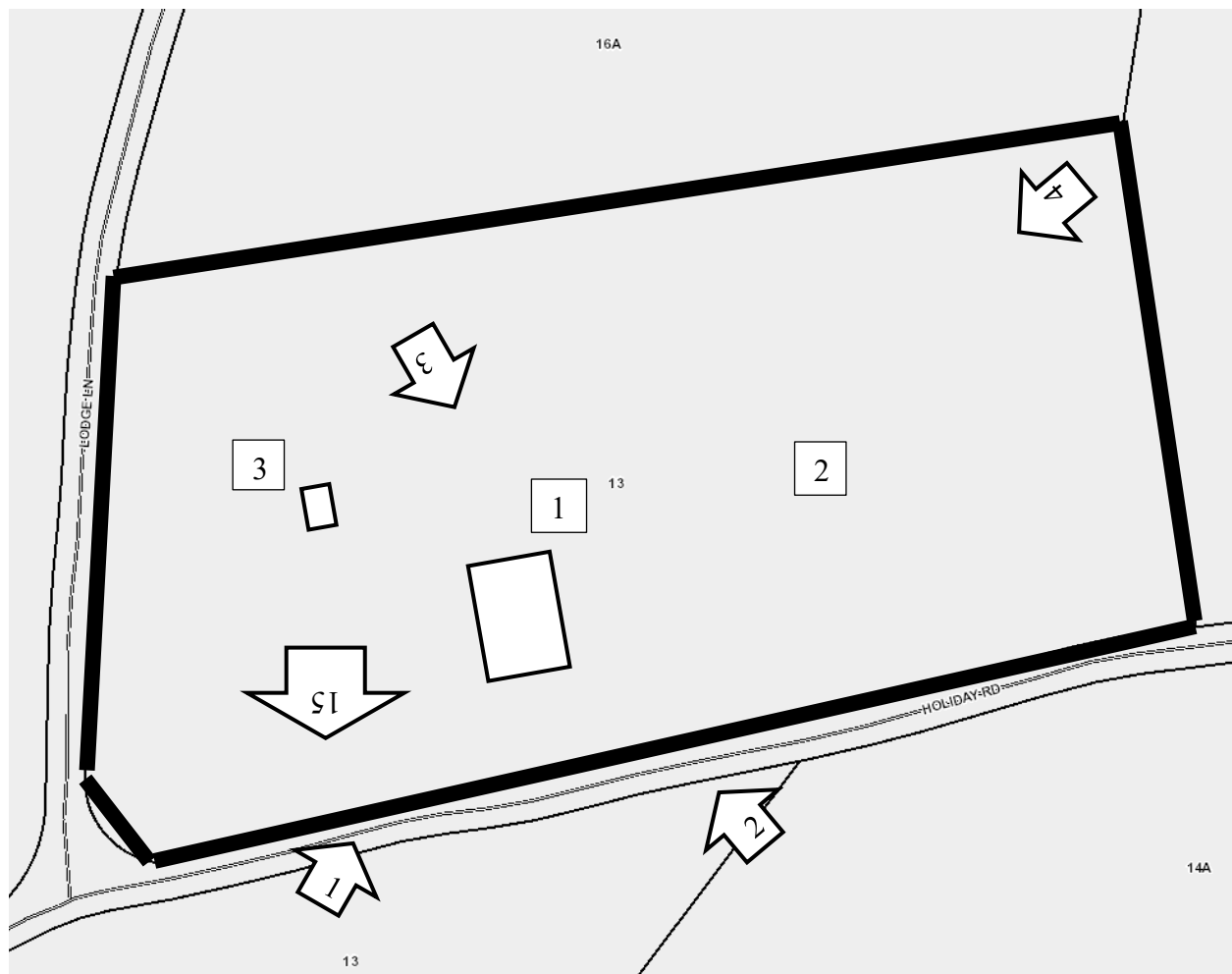
139 Holiday Road, Winchester, Virginia, vicinity, DHR ID# 034-0004

National Register of Historic Places Boundary Map, Site Plan & Photo Key

Heavy black line indicates boundary. Arrows indicate number and direction of view of nomination photos and are keyed to the photo log in the nomination. Scale and location of resources approximate. Map adapted from Frederick County GIS by J. Daniel Pezzoni, August 2025.

Inventory

1. Shockeysville Church. Contributing building.
2. Shockeysville Cemetery. Contributing site.
3. Privy. Contributing building.



Scale in feet















HOLY BIBLE

REV. JOHN SHOCKLEY

BORN

Oct. 10, 1818

Died Nov. 17, 1904

Aged 86 yrs. 1 mo.

97 days



LUTTRELL

ALBERTUS
MAR. 13, 1881
FEB. 7, 1928

MARIA E.
SEPT. 3, 1882
FEB. 18, 1934

*Peaceful be thy silent slumber,
Peaceful in thy grave so late.
Thou no more wilt join our number,
Thou no more our sorrows share.
Yet again we hope to meet thee
When the day of life is fled,
And in Heaven with joy to greet thee
Where no farewell tears are shed.*

















