United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

1. Name of Property

historic name St. Jerome's Catholic Church Complex

other names/site number GV-3, GV-181, GV-187 through GV-193

2. Location

street & number 20 Kentucky 339, 10225 State Route 80 West, NA not for publication

city or town Fancy Farm NA vicinity

state KY code KY county Graves code 042 zip code 42039

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**

Signature of certifying official/Title **Craig Potts/SHPO** Date

Kentucky Heritage Council/State Historic Preservation Office

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

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

St. Jerome's Catholic Church Complex — Name of Property

Graves County, Kentucky — County and State

5. Classification

Ownership of Property
(Check as many boxes as apply.)

- [X] Private
- [ ] public – Local
- [ ] public – State
- [ ] public – Federal

Category of Property
(Check only **one** box.)

- [ ] building(s)
- [X] district
- [ ] site
- [ ] structure
- [ ] object

Number of Resources within Property
(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
7	1	buildings
1		sites
		structures
		objects
8	1	**Total**

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

NA

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions
(Enter categories from instructions.)

RELIGION/religious facility
RELIGION/church school
RELIGION/church-related residence
FUNERARY/cemetery

Current Functions
(Enter categories from instructions.)

RELIGION/religious facility
RELIGION/work in progress
RELIGION/church-related residence
FUNERARY/cemetery

7. Description

Architectural Classification
(Enter categories from instructions.)

Bungalow/Craftsman
American Foursquare
Late Gothic Revival

Materials
(Enter categories from instructions.)

foundation: STONE: Limestone; Poured Concrete
walls: BRICK
STUCCO
MASONRY BLOCK
roof: ASPHALT; shingle
SLATE
other:

Summary Paragraph

The St. Jerome's Catholic Church Complex (GV-3 et. al.) is located in the center of Fancy Farm, in Graves County, Kentucky, about ten miles west of the county seat, Mayfield on Kentucky Route 80. The town sits within the Commonwealth's Jackson Purchase region, the 8-county area at the state's far west end, bounded by the Tennessee and Mississippi Rivers and the Tennessee State line. The proposed district was originally developed by pioneer Catholic settlers in 1829. The district covers approximately seventeen acres—about 11 acres north of State Route 80 and 6 acres south of that road, and includes 7 contributing buildings (St. Jerome's Catholic Church, the rectory, 1909 school, 1948 high school, cafeteria building, agriculture shop and the original Sisters of Charity of Nazareth Convent), 1 contributing site (St. Jerome's Cemetery), and 1 non-contributing building (rectory garage).

Ownership and Development of Fancy Farm and the St. Jerome's Catholic Complex

Only the lands in the Jackson Purchase Region, where St. Jerome's is located, were plotted according to the Public Land Survey System (http://www.nationalatlas.gov/articles/boundaries/a_plss.html#one). That system divided areas into regular 36-square-mile grids, called townships, oriented on the cardinal directions. The identity and location of each Township is expressed according to its distance, in township-sized units, from a fixed point, a Prime Meridian and Base Line. For instance, Fancy Farm area is in T4N R1W, which is an abbreviated form for "Township 4 North of the Base Line and Range 1 West of the Prime Meridian." Each township is itself divided into square-mile units, numbered 1-36, each unit a "Section." With each section being a 640-acre unit, and land-holdings often smaller, units of a section are often referred to by various quarter-sized units and their direction from the center of the section. For instance, the "northwest quarter of section 20" is the 160-acre portion in the upper left of that Section (with north pointing upward), and the "northeast quarter of the northeast quarter of section 20" is the 40-acre portion in the upper right hand of that Section, and so on.

Samuel and Elizabeth Willett, the first Catholic settlers of Graves County, migrated from Washington County, Kentucky in 1828. By Christmas of that same year, Samuel's brother John joined them. Kentucky Land Grants indicate that Samuel bought 160 acres, the southwest quarter of Section 20, T 4 N, R 1 W, for $50. The other quarters of Section 20 were purchased by Elizabeth's brothers, Ambrose and Alfred Hobbs and close family friend, Jonathan Pryor. By the early 1830s, there were 24 land grants of 160 acres each that comprised the early pioneers of the Catholic settlement and became the pioneers of St. Jerome's parish. Founding families include the names: William, Hilary and Lloyd Toon, Cornelius and Henry Carrico and Thomas Hayden.

Missionary priest Fr. Elisha Durbin visited the growing congregation numerous times, guiding them and tending to their religious needs. In 1835, he purchased a tract of land, and built the first log church for his growing congregation of St. Jerome's parish. The first resident Pastor of St. Jerome's was the Rev. Alfred Hagan who remained until his death in 1845. Early baptismal records list thirty-two families in the congregation by 1840. The property is currently owned by the Diocese of Owensboro, Kentucky which was created in 1937 by Pope Pius XI.

St. Jerome's Church Complex: A Site Description and Descriptive Chronology of its Evolution

The St. Jerome's Church complex is located on a tract of land of approximately eleven acres. It is the center of Fancy Farm, whose main business thoroughfare runs north to south. Residential homes lie to the west and south of the complex, and farms surround the perimeter. The church, rectory, and cemetery are bounded on the west by state highways—KY 339, KY 80 to the south, Jerome Street on the east, and Cash Street to the north

(Photo #s 1 and 2). Directly to the south across Highway 80 is the original 1909 school, the high school, cafeteria buildings and machine shop. These buildings encompass a tract of land that is approximately six acres and also includes the Fancy Farm Picnic grounds and associated outbuildings. The area proposed for listing ends behind the lot of the school buildings, excluding the structures that have been constructed after the Period of Significance, directly related to the Fancy Farm Picnic. The tract is bounded on the west by KY 339, KY 80 to the north and Picnic Boulevard to the east (See Figure 1- Boundary Map). The Knights of Columbus property borders the grounds to the south (Photo #s 3, 4 and 5).

St. Jerome's Parish has built its facilities since inception by the labor and donations of its parishioners, beginning with the first log church constructed in 1836 (non-extant). Within a few years of the establishment of Fancy Farm, and with a rising population of Catholic citizens, construction of a much larger church was undertaken. The second St. Jerome Catholic Church (non-extant) was constructed of brick and completed in 1857. The first parochial school on the site (non-extant) was built in 1881.

Since the initial building, St. Jerome's has effected frequent and consistent rebuilding of its church to accommodate the needs of the growing congregation. By the end of the century, the parish had outgrown the second church and congregation members began the construction of the existing St. Jerome's Catholic Church in 1891. It was dedicated in November of 1892 (See Figure 2). In 1938, the church once again underwent a renovation that was felt would make a beautiful attraction to all passing through town. The application of the current stucco was applied and the front tower was moved to the southeast corner of the building. New casement windows were installed and a large bronze cross was mounted on the south elevation that can be seen by all roads leading to the church (See Figure 3). The rectory was constructed in 1912 with the brick from the second St. Jerome Church; still, it cost approximately $15,000.[1] In 1964, parishioners built the Sisters of Charity of Nazareth Convent, which now serves as the parish center.

The educational needs of the community and the parish children were also met by the opening of the first parochial school in 1882 with the Franciscan Sisters of Shelbyville and then the Sisters of Charity of Nazareth from 1892-1968. In September of 1909, the extant St. Jerome School was blessed and served the local community until 1948 when construction on the new high school was completed. The new complex included a gymnasium, stage, bleacher seating and auditorium. Cafeteria buildings were added to the school complex in 1966.

The following Resource Inventory of St. Jerome's Catholic Church Complex provides the Kentucky Heritage Council Survey site number for each, a map resource number and also provides the status designation as contributing or non-contributing to the character of the district as a whole.

Detailed Description

[1] Mayfield Daily Messenger, Gem of A Splendid Agricultural Region. August 26, 1911.

KHC Site #	Map #	Address	Street	Description	Date	Status
GV-3	**1**	**20**	**KY 339**	**St. Jerome's Catholic Church** is the third and final location of the church. Constructed on the original site of the 1836 church, it is a brick construction with painted stucco exterior application that was applied in 1938. The original 1892 design was influenced by the Late Gothic Style, with vertical turrets spaced across the façade with contrasting tiered capitals. A pair of ornate wooden doors with half-light Gothic arch stained glass windows is centered on the façade, within an archway with a stained glass transom and small arched windows. The keystone of the entry is painted in contrasting white. The same entry is found on each of the flanking wings. The window fenestration above the primary entrance utilizes pointed arched windows complemented by a series of five decorative stain glass windows detailed by lattice work shaped like doves. The windows above the entry portray a cross and a crown that represent Christ the King. The arch voussoirs and tower capitals are painted in a contrasting color from the exterior walls aiding in drawing the viewer's eye upward. The center mass has a steeply pitched roof flanked by two wings, with a stone cross at the highest peak. It is adorned with multi-tonal slate roof tiles. Each wing has seven bays delineated by pilasters. Within each bay is a round top arched casement window with six-light divisions. The bay in the center of each wing slightly projects from the primary wall. It was constructed to be a confessional room. The north and south elevations of the center mass features seven pairs of wood stain glass casement windows symmetrically spaced across the upper elevation. The east elevation of the church features a two-story rounded project that houses the altar area. Tall narrow arch top stain glass windows compliment the second level and the same window design envelope the lower area. A wrought iron stair rail is located on the southeast corner. A handicap access ramp was constructed along the south elevation in 2009. The stained glass windows depict the Sisters of Charity who taught at the school. Between those windows are statuary of the Stations of the Cross. Flanking the altar area is the statue of St. Jerome, Patron Saint of Librarians, Scholars, Students and Abandoned children and St. Isidore, Patron of farmers, peasants, day laborers, and rural communities. (Photo #s 6,7,8,9,10,11,12 and 13)	**1893**	**C**
GV-187	**2**	**20**	**KY 339**	**St. Jerome's Rectory** was constructed in 1912 by its parishioners with bricks from the second St. Jerome's Church**.** Constructed in an American Foursquare Design, the two-story brick home has a shingled hipped roof with a symmetrical façade featuring a front facing hipped dormer with a pair of double hung wood windows and wide overhanging eaves. A stone cornice lines the roofline just below the eave and is repeated as a belt course between the first and second floors. The window fenestration is symmetrical on all elevations, featuring wood one-over-one windows. The front entry is centered on the façade under a half-width porch. It is adorned with a full-height panel door complimented by sidelights and a stain glass fanlight. Additional elements include full height brick pillars with stone capitals across the porch and stone windowsills. The north and	**1912**	**C**

				south elevations feature two room-sized projections with brick chimneys, lit by windows on each floor. An ell addition projects off the rear of the home that contains the kitchen, added sometime in the 1920s. All of the original woodwork, baseboards and window surrounds are in excellent condition and the main staircase that leads to the upstairs. Some modernizing has occurred over the years. The home is the primary quarters of the pastor and used for guests of the parish. (See Photo #s 14, 15 and 16)		
GV-181	**3**	**10225**	**Rte. 80W**	**St. Jerome's School** was constructed in 1909. It portrays a cross-hall plan with four classrooms on each floor and a basement cafeteria. The design is Neo-Classical with Craftsman influences that are evident in the wide overhanging eaves, and decorative interior wood trims. Brick quoining complements the structure on each corner. The two-story red brick building has a hipped roof with asphalt shingles and a symmetrical window pattern. The original windows have been replaced with metal double-hung windows and some of the openings in-filled with removable panels. The original opening sizes are evident and the stone sills intact. The primary façade has a projecting enclosed entry centered on the elevation. The original door opening is evident but has been in-filled with newer doors. The interior has original wood floors, plaster walls, wood baseboards and the original doors. Chalkboards are still present. Interior vestibule doors feature stained glass windows. The rear entrance has two entry doors covered in a decorative awning with scroll brackets and concrete steps. A small one-story brick addition was added on the west elevation. (Photo #s 17, 18, 19, 20,21 and 22)	**1909**	**C**
GV-188	**4**			**St. Jerome's High School** was constructed in 1948. The three story educational building faces westward. It measures approximately 45' x 72'. The front facing gable roof is low-pitched with wide overhanging eaves. The facade has a series of five metal casement windows on each elevation with a white stone belt course separating each level. A two-story brick projection located on the south end of the façade contains the primary entry and stairwell. A pair of entry doors with a suspended awning provides access into the stairwell. A band of vertical metal casement windows are located above the awning. The north elevation features the same metal casement windows and pair of aluminum entry door. The brick gymnasium attaches to the educational building on the south elevation. It has barrel roof void of windows and measures 92 feet long by 70 feet wide. The south elevation contains entry doors and an exterior metal staircase. A one-story brick addition with a red brick chimney stack is centered on the south wall of the gymnasium. (Photo #s 23 and 24)	**1948**	**C**
GV-189	**5**			**St. Jerome's High School Cafeteria Buildings** were constructed simultaneously in 1960. The buildings are identical in design and connected by a metal awning breezeway that runs across the street-facing facades. The buildings are constructed of red brick laid in a common bond pattern. A pair of double doors are centered on gable end. The roof is steeply pitched with front facing gables. The windows are a metal sliding sash and located symmetrically spaced on the east and west elevations. (Photo # 25)	**1960**	**C**

GV-190	**6**			**St. Jerome's High School Ag Shop** is a white masonry block building with a hipped roof and asphalt shingles. The primary façade faces Hwy 80 with two entry doors symmetrically spaced on the north elevation. Each entry has a shingled shed awning. Three multi-pane metal casement windows are located between the two entries. The east and west elevations have four metal casement windows symmetrically spaced across the elevation. (Photo #26)	**1955**	**C**
GV-191	**7**	**20**	**KY 339**	**St. Jerome's Parish Office (formerly Sisters of Charity of Nazareth Convent)** was constructed in 1964 in a ranch style design. The floor plan is an "ell" shape with exterior walls constructed of red brick and a hipped roof. The primary entrance is slightly recessed on the western end of the façade. It has paneled wood door with sidelights. The windows are simple one-over-one single hung windows with sandstone sills. (Photo #27)	**1964**	**C**
GV-192	**8**	**20**	**KY 339**	**Rectory Garage** is a three-bay red brick structure with a shingled hipped roof with wide overhanging eaves. It has three paneled overhead doors across the west elevation. **(Photo #16)**	**???**	**NC**
GV-193	**9**			**St. Jerome's Cemetery** is a record of the families that resided in the area who contributed to the origination and growth of the Catholic congregation and the surrounding region. It is located to the north of St. Jerome's Church and Rectory. A pair of wrought iron gates portraying the name is located on the west elevation entrance. The first recorded interment was in 1820. Since then, approximately 5000 burials have occurred. The cemetery property is generally flat with a well-groomed grassy lawn facing east with a narrow private lane. Amid the different markers are limestone, sandstone, marble, and granite monuments placed in fairly regular rows and grouped by families. 'The older markers consist of obelisks, square columns, and granite or sandstone tablets. Several have symbolic carvings like the Greek cross, an urn, a dove for peace and clasping hands for farewell and welcoming. Some of the oldest markers are simple fieldstones with engraved inscriptions that are in excellent condition and reflect the rural settlement period. Those buried in the cemetery are primarily family members of the early settlers of the area and parishioners of St. Jerome's Catholic Church.(Photo #s 28,29,30,31 and 32)	**1829 -to- pres.**	**C**

Changes to the Complex since the Close of the Period of Significance

Significant changes have occurred within the St. Jerome's church that relate to changes in Catholic theology expressed the Second Vatican Council, often called "Vatican II" (1962-1965). Before Vatican II, the arrangement of the worship space in the church's nave (figures 13, 14, and 15), imposed a greater separation, between the people in the pews and the action on the altar, than it does today. Several features of the pre-Vatican II altar reinforced this message of hierarchical status difference between the clergy and laity. A prominent communion rail, covered by a communion cloth, separated the altar space from the pew space. The priest celebrated the mass on the main altar, at the reredo, i.e., a large decorative structure, with carvings and statues, affixed to the back wall of the altar space. The priest faced the reredo altar, with his back was to the congregation, and recited the prayers of the Mass in Latin. Until the mid-1960s, side altars were used for "low

Mass," services other than Sundays or Holy Days. Many of the prescriptions of Vatican II called for a dismantling of the hierarchical relations between the laity and clergy; among them, church altars were to be altered in several ways to foster a greater sense of inclusion for the laity in the Mass service. This occurred at St. Jerome's as elsewhere. The focus of the altar area is now a simpler table, which stands closer to the people in the pews, and turns the priest toward the congregation. The communion railing has been removed. The two side altars were removed. The historic reredo altar remains, a backdrop now rather than the focal point of the sacred action. Mass also is said in English instead of Latin.

In the mid-1980s, the small altar where the Mass was said had some renovation work done to it and the step area renovated with new wood and carpet.[2] Updates to the interior of the church were completed in 2009, to include slight renovations, painting and the restoration of the pipe organ. The parish building has a one-room addition added to it in 2009. The 1909 School is currently undergoing a rehabilitation following the Secretary of Interior Design Guidelines for Historic Structures.

[2] Text given by John Carrico, parishioner St. Jerome's Catholic Church, June 18, 2013.

St. Jerome's Catholic Church Complex — Name of Property

Graves County, Kentucky — County and State

8. Statement of Significance

Applicable National Register Criteria

- [X] 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 the work of a master, or possesses high artistic values, or 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

Property is:

- [X] A Owned by a religious institution or used for religious purposes.
- [ ] B Removed from its original location.
- [ ] C a birthplace or grave.
- [X] 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.

Areas of Significance

Social History

Period of Significance

1829-1964

Significant Dates

1829, 1893,1909,1912,1948,1964

Significant Person

NA

Cultural Affiliation

NA

Architect/Builder

Unknown

Period of Significance:

This nomination follows the National Register convention for a property meeting Criterion A: Social History. The Period of Significance, 1829-1964, marks the time of first burials of the Catholic pioneers in Graves County at Fancy Farm, up to the construction of the last contributing resource, the Sisters of Charity of Nazareth Convent Building. The end point of the Period of Significance does not go substantially beyond the 50-year mark.

Criteria Considerations:

The evaluation of this religious property, which includes a grave yard, follows the guidelines set by the National Register for appropriate consideration of property owned by a religious organization. In this case, the church property is interpreted for the role it plays in local social history.

Statement of Significance

Summary Paragraph

The St. Jerome's Catholic Church complex (GV-3 et. al.), located in Fancy Farm, Kentucky, meets National Register Criterion A and is locally significant in the area of Social History because of the role it played in the continual social growth and development of Fancy Farm, Kentucky. The property's significance as the social center of this community is explored in the context narrative "Catholic Settlement and Social History in Graves County 1829-1964." As a complex owned by a religious group, it is nominated according to the guidance for Criterion Consideration A, focusing more upon its social meaning than upon its religious function. It appears the Catholic Church served as the most significant social institution in the lives of the people who migrated to the area, because it had been established there before other social organizations had, and the majority of the people who migrated to the area were Catholics from other heavily-Catholic areas of Kentucky. It appears the people felt a great identity between the Catholic Church and other parts of their world that today are thought of as secular, such as schools, local government, and retail businesses. This identification had a positive effect in building their physical and social worlds. The people of Fancy Farm exhibited a sense of volunteerism and gave money toward local social operations, such as education. Because they identified themselves with a church tradition that relies on sacrificial giving, and because the town was populated largely by members of that church, members of Fancy Farm community provided funds with great willingness, funds that allowed social institutions to thrive even in hard economic times. This strong identification between church and social organization changed in Fancy Farm and elsewhere in the middle-1960s, at the end of the Period of Significance. The significance of St. Jerome's Church complex is that for over 100 years, there seems to have been a mutually beneficial relationship between the church and state.

Historic Context: Catholic Settlement and Social History in Graves County 1829-1964

Research Sources

A general understanding of local social and settlement history was built from the following sources: locally published history books by St. Jerome's Catholic Church, The Kentucky Land Grants published by Genealogical Publishing Co., commemorative history books about Graves County from the 1970s and 1980s; and Battle, Perrin, and Kniffin's Kentucky: A History of the State (1885); The Jesuit Missions of St. Mary's County, Maryland, 1976 by Edwin Warfield Beitzell; U.S. Census reports from 1850 to 1950. These were accessed online through the Historical Census at Ancestory.com. Additional information about St. Jerome's Church and Educational history comes from interviews with church parishioners, some of whose active memory reaches to the 1930s.

History of Settlement of Graves County and Fancy Farm

Graves County was the 75th county of the state of Kentucky and the third in the Jackson Purchase area, formed in 1823, out of part of Hickman County and named in honor of Capt. Benjamin Graves. It is bounded by McCracken County on the North, East by Calloway and Marshall Counties, South by the Tennessee state line and West by Ballard and Hickman Counties. Mayfield is the county seat and grew quickly from 44 citizens in 1830 to 779 in 1870. According to census records, the county had a population of 2,504 in 1830, and had

grown to 7,465 by 1840. This growth continued steadily until 1910 with a population of 33,539.[3] The current population of Graves County holds steadily around 37,000.[4]

Settlers were drawn to the prospect of low-cost rich farmlands. The majority of the Graves County settlers were native Virginians, North and South Carolinians, middle Tennesseans or central Kentuckians. Many traveled by flatboat down the Cumberland or Tennessee Rivers. To encourage settlement of the area, a land office was opened in 1823, a few miles east of the Graves-Calloway county line, at Waidsboro, which is near the present day Hardin, KY. In 1823, government land agents sold land in Graves County for $1.00 per acre, with most purchases consisting of 160 acres—a standard quarter-section tract. By 1827, the government reduced its land price to fifty cents per acre, with an additional reduction by 1829 to twenty-five cents per acre. The county had 70 land owners in 1828, and 203 by 1830, with several small settlements—Dublin, Feliciana and Fancy Farm—in addition to Mayfield.[5]

The area where the current town of Fancy Farm is currently located was first settled in 1829 by settlers from Washington County, KY. Soon followed by family members and close friends, the parish of St. Jerome's was fully established by 1836, and baptismal records from 1840 indicate thirty-two families that belonged to the parish.

The town of Fancy Farm acquired its distinctive name in 1843 when Father Hagan and the residents petitioned for the establishment of a post office in the vicinity. A state inspector was sent to review the request and evaluate the area. Upon arrival, he stayed as a guest with Mr. John Peebles, who was also an applicant for the position of postmaster. Mr. Peebles was known as taking great pride in the appearance of his home and farm and went to great lengths to enhance the beauty and attractiveness of the land. When asked about a suitable name for the new town, the inspector recognized these efforts, and proposed the name Fancy Farm. The official designation of the town of Fancy Farm occurred in 1845 with a boundary of land that encompasses the Township's Sections 19, 20, 29 and 30.

History of Catholic Settlement in Graves County and Fancy Farm

Catholicism in Western Kentucky began as part of the westward migration of the United States between 1790 to 1800, when Kentucky's population exploded from 73,000 to 200,000. A few Catholics came to Kentucky from the places from which most people emigrated, Virginia and the Carolinas, but the largest share of them came from Maryland. These pioneer settlers helped tame the frontier lands of Kentucky, and were noted by Father Clyde Crews in a 1973 history of Catholicism in Kentucky as "not casual Catholics but were fiercely committed to the faith." He also added, "The frontier suggested vast open spaces, individualism, and adaptability to these adventurous souls." Although religious freedoms were a concern for the faithful pioneers, the move was prompted more by economic concerns, such as high taxes and the economic depression that followed the Revolutionary War. These people were also encouraged by the promises made by real estate agents in Baltimore of rich farmlands.[6]

As Catholic populations began to disperse on the eastern seaboard and to move westward, Rome created four new suffragan dioceses, partitioned from the Diocese of Baltimore, which was raised to an Archdiocese in

[3] Census Records.
[4] History of Kentucky, Volume 5, By William Elsey Connelley, Ellis Merton Coulter pg. 278.
[5] "The Jackson Purchase and The Pioneer", Lon Carter Barton.
[6] Patterson, Sarah. The Diocese of Owensboro. Freely You Have Received, Freely Give: 75 Years of the Diocese of Owensboro Kentucky. Du Signe, 2012.

1808. These four dioceses included: Boston, New York, Philadelphia, and Bardstown.[7] The Bardstown Diocese included most of the areas of Kentucky, Tennessee, Missouri, Illinois, Indiana, Ohio, and Michigan. Reverend Benedict Joseph Flaget was named the first bishop of Bardstown, and consecrated in 1810. In 1840, the Cathedral (from "kathedra," Greek for "chair," i.e., the bishop's seat) Diocese was moved to Louisville, due to its expansive port growth, renaming it the Diocese of Louisville. In 1937, when the Catholic population of the Diocese of Louisville had reached a size of 124,300, the Diocese of Owensboro was created to serve the needs of Western Kentucky. [8] Owensboro remains the bishop's seat today, and the diocese consists of 32 Kentucky counties, those including and west of Breckinridge, Grayson, Edmonson, Warren, and Allen Counties.

With communities spreading over such a vast area, the priests of the new Diocese were presented with a great challenge: to reach the faithful. Missionary priests would travel great distances from community to community, ministering to each of the small groups of Catholics. Father Elisha Durbin, who tended the Catholic community in Fancy Farm, Kentucky, began his labors in March of 1824 (See Figure 4). He was headquartered at Sacred Heart Church, St. Vincent in Union County, Tennessee, and from there traveled throughout the territory of the Diocese of Owensboro. His influence of sustaining and expanding Catholicism throughout these areas is evident. He was instrumental in the construction of the following churches: St. Mary Church constructed in 1825 in Perry County on the Indiana side of the Ohio River; the second church of St. Theresa constructed in 1826 in Meade County; the first St. Lawrence Church in Daviess County, completed in 1828; the second Church of the Sacred Heart at St. Vincent, Union County dedicated September 14, 1828; the first St. Ambrose Church, ca. 1833 in Henshaw; the first St. Jerome Church erected in 1836 in Fancy Farm, Kentucky; the first St. Francis de Sales Church in Paducah and the first St. John the evangelist church in McCracken County, both constructed in 1849; St. Stephen Church in Smithland, Livingston County, Kentucky constructed in 1860 and the first St. Louis Church (Holy Name) in Henderson, Kentucky dedicated in 1861. The only other Catholic church in Graves County, St. Joseph in Mayfield, was not established until 1887 (http://stjosephmayfield.com/index_files/Page463.htm).

The small congregation of St. Jerome's was first visited by Fr. Elisha Durbin in the early 1830s. He would ride on horseback from Sacred Heart Church in Union County, serving the rural area and providing spiritual leadership for the growth of the community. Catholic families migrated toward the church and close vicinity, seeking the comforts of religion, social interaction and the constructs of organized village life. In the absence of the priest, lay members of the church took on leadership roles in the parish and community, helping shape it into a thriving Catholic community. St. Jerome's Parish was also the first parish in Graves County to have practicing African American Catholics. In 1850, a married slave couple named Charles and Jane Roberts were bequeathed to Fr. Elisha J. Durbin by Jack Roberts of Nelson County, Kentucky. Father Durbin sent them to Fancy Farm to serve the priests acting as household servants and gardeners. Indoctrinated deeply into the Catholic faith and greatly desiring to preserve it, when the Roberts were freed in 1862 by Fr. Durbin. They moved to Paducah and placed themselves under the care of Rev. Michael Powers, then pastor of St. Francis de Sales Church. Many of the future generations of the Roberts remained members of the Catholic church.

Fr. Charles A. Haeseley served St. Jerome's parish from 1888-1920. Under his leadership, the church saw the construction of the third St. Jerome church, the rectory, and the 1909 St. Jerome School. He also contributed to the development of the mission church of St. Denis in Hickman County and the St. Charles

[7] A **suffragan diocese** is a diocese in some Christian Churches, in particular the Catholic and Coptic Churches, that is overseen not only by its own diocesan bishop but also by a metropolitan bishop. The metropolitan is always an archbishop who governs his own archdiocese. He has no canonical right of intervention in a suffragan see but rather presides at meetings of the ecclesiastical province composed of his diocese and the suffragan dioceses. It also falls to the metropolitan to run a suffragan diocese when it has no bishop. The bishop of a suffragan diocese is called a suffragan bishop.
[8] Ibid. Patterson.

mission church in neighboring Carlisle County. The Fr. Albert Thompson became pastor of St. Jerome in 1920, leading the congregation through the lean times of the Great Depression. After his departure in 1935, Father Russell took over the parish leadership just prior to the establishment of the Diocese of Owensboro, and was considered one of the most active pastors the church had ever known, guiding the community in all ways. One parishioner noted that "he started in 'run' when he got here and never slowed down."

With the establishment of the Owensboro diocese in 1937, Bishop Cotton established goals for this new see. One of the goals was to make the diocese not only one in name but one in practice. In the summer of 1941, a synod was hosted, to cover topics relating to the practice of the church, administration of the sacraments, conduct, parish and personal finances. It was also deemed that lay associations were important parts of the parish life. At the synod[9], the Bishop instructed that every parish "must erect and carefully foster" the following lay associations: Holy Name Society for men and young men, Altar Society for women, Blessed Virgin Sodality for young women and The Catholic Students Mission Crusade. This would provide lay people within the community an opportunity to be active within the parish and community at large, increase their knowledge of faith and strengthen parish life.[10] In St. Jerome's parish, Father Russell organized all of the named societies for the spiritual advancement of his charges. By 1950, the town of Fancy Farm had made many contributions to the Catholic religious world, with seven natives becoming priests, and two residents entering brotherhood, more than fifty young ladies have entered other orders.

Economic Growth of Fancy Farm

As the parish evolved, the need for official organization arose, leading to the appointment of Samuel Willett, the first settler of the parish, as High Sheriff. He was well-respected by the community and an active part of the construction of the first and second church edifices. In 1843, the first post office was established and the town of Fancy Farm was officially established. Agriculture was the primary occupation of the residents of Graves County, and Fancy Farm and critical to the growth and development of the area.[11] The core crops were wheat, corn, hemp, livestock and tobacco. In 1840, the county produced a million pounds of tobacco that was hauled to Columbus or Hickman and then shipped south to New Orleans. The Federal Slave Schedule of 1860 shows few members of St. Jerome's parish owned any people. The Catholic families consisted of many children and extended family members, so that slave labor was not as important as a source of farm labor. Harvesting was a community social affair in Fancy Farm. In the 1930s, Harry and Lawrence Elliott went from farm to farm with their steam engine and threshing machine. About three weeks before the wheat-threshing time, the wheat was cut with a binder pulled by three mules and placed in shocks to mature. A crew of farmers with five to six wagons and teams of mules would arrive to do the threshing.

By 1880, Graves County farmers became the one of largest group of producers of dark-fired tobacco in the state. With this economic growth, residents acted to incorporate the town through the General Assembly. The Trustees appointed were George R. Ryan, Samuel Thomas Willett, and Dr. P.M. Hobbs—all members of the parish. The trustees were empowered to pass by-laws and enact regulations as necessary for the good government and well-being of said town. The town soon elected a police judge and town marshal to serve the residents, and began establishing the power of taxation to generate revenue. The first Bank of Fancy Farm was opened in 1898 and by 1916 it held a value of $20,415.00 in shares (See Figure 5). Founded by members of St.

[9] A **Synod** is a general term for ecclesiastical gatherings under the leadership of the bishop for discussing and decision making in matters of faith, morals, or practices.
[10] Ibid. The Diocese of Owensboro. Pgs. 19-21.
[11] Federal Census Records. 1850-1880.

Jerome's Parish, the officers were Joe M. Carrico, president, E F. Cash, vice-president, S.T. Ross, cashier, Edna Carrico, assistant cashier.

By 1911, there were multiple businesses operating in Fancy Farm, including the Joseph Marion Toon Store, E.D. Cash General Store and the Burch drug store. The community also could boast of three physicians, Dr. B.R. and W.E. Merritt and A.R. Higdon. Civic improvements to the town included concrete sidewalks along West Main Street, gas lights, running water and sewage outlets. A prominent Knights of Columbus lodge was constructed at the west end of the business district and contained a membership of eighty in 1911.[12] The current Knights of Columbus Hall is located just south of the St. Jerome's school grounds. It was constructed in 1960. The Knights of Columbus have played a supportive role in the community of Fancy Farm, sponsoring different fundraising events, youth activities, an annual Easter Egg Hunt, a national free-throw contest, the famous Fancy Farm fish fry and offering their facilities for funeral dinners, community dinners, and benefit dinners.

During the Great Depression, many of the Fancy Farm farmers transitioned into dairy production and hauling milk to Pet Milk Company in Mayfield. The farmers would work together and carry their cans of milk to the roadside where Sam and Kammer Carrico would load them into a flatbed truck and take to market for their neighbors. Without the dairy market, many more farms would have failed around Fancy Farm during the 1930s. In 1950, Brown Thompson opened Fancy Farm's only hog meat packaging industry. He specialized in seasoned sausage that became a favorite of Vice President Alben Barkley, whom Thompson claimed, "liked it double hot." The loved sausage was even served to the troops in Germany in 1949, when Barkley and Bob Hope flew to Berlin at Christmas to entertain them. [13] The business remained serving the community until 2008. Throughout the Period of Significance, the commitment of the parishioners of St. Jerome's and its continual architectural, social and educational contributions have sustained their town through economic ups and downs.

Catholic Education in Fancy Farm

From the area's early days, the church strove to establish an education founded upon Catholic principles. Under the leadership of the Rev. Richard P. Feehan, the first St. Jerome Parochial School was opened in November of 1882, with fifteen pupils, increasing to fifty pupils by commencement of that school year in June of 1883 (See Figure 6). He enlisted the help of the Sisters of Charity of Nazareth, a religious order founded in 1812 near Bardstown by Father Jean-Baptiste Marie David. The annals of the Franciscan Sisters of Clinton, Iowa, reveal that in October of 1882, "Mother Agnes Mooney left home with three sisters to establish a new mission house at Fancy Farm, Kentucky." The Sisters had a great impact on the educational expectations for the school system in Fancy Farm. Not only were the traditional Catholic values instilled into the students, but the cultural values of art and music were introduced to the students, giving the St. Jerome's Academy a well-respected reputation throughout the county. There were some financial hardships found in the entries of the annals of the Sisters in 1888 and at the end of the school year of 1890. The Sisters withdrew from St. Jerome's, to establish their motherhouse in Dubuque, Iowa, at the request of Fr. John Henessey. Fr. Charles Haesley wrote to Mother Helena Tormey, head of the Sister of Charity of Nazareth near Bardstown, pleading for the sisters to return to reopen St. Jerome School. She finally heard his pleas. In 1892, Sr. Samuella Hanley, Sr. Antoinette Keenan, and Sr. Mary Ita McShane returned, to be greeted by nearly one hundred children who answered the first roll call.

[12] Mayfield Daily Messenger, August 26, 1911.
[13] Thompson Goes Whole Hog To Give Town Its Only Industry, Hall Allen, The Paducah Sun, April 2, 1950.

The Sisters had developed a standing in the community as deeply religious women and high quality educators. Within five years of their return to St. Jerome, a new teacher, Sr. Genrose Bryan, had to be brought in to address rising enrollments. Sr. Bryan's broad knowledge of Christian Doctrine, mathematics, grammar, geography, history, astronomy, Latin, music, and needlework, strengthened the educational status of St. Jerome Academy and aided in making it an educational center for the surrounding area. Many students traveled daily on horseback in order to attend, and others would board nearby during the school year to take advantage of the quality education offered by the Sisters.[14] Another significant contribution to the enrichment of the surrounding region is a program instituted by Sr. Samuella for training pupils to become teachers for the rural schools. After completing tenth grade, the students could obtain a certification by successfully passing an examination administered by a state official. An entry in the Annals mentioned "thirty or more" students completed this program to become teachers.

In 1902, Sr. Lazarilla replaced Sr. Samuella as principal of the school. Enrollment in the school had reached two hundred students in grades one through ten. She revised the curriculum to closely follow that of the Nazareth Academy in Louisville. She also sent class work and test results to Nazareth Normal School for close review. In 1904, the best of the students' work was exhibited at the World's Fair in St. Louis, where it received high praise. St. Jerome's enrollment continued to climb, resulting in the construction of the extant brick school in 1909. The brick school was home to five teachers and hundreds of students. As in usual fashion, the St. Jerome's parishioners contributed in monies, materials and labor to the construction of the new school. The construction cost to complete the building was $20,000. The school was blessed on September 30th at the feast of St. Jerome. It was followed by a program by the students of music and singing. The school faced another dilemma in 1918, when Professor Thomas Otho Durbin, who instructed the adolescent boys, was called to the priesthood. Up to that time, the Sisters were not allowed to teach boys in these age groups. The alternatives were to send the boys to boarding school or to let them drop out of school. The men and fathers of the parish increasingly urged the order to permit the Sisters at Fancy Farm to teach their sons. In a pioneer effort to meet the needs of the parish, the SCN order obtained approval to amend their Constitution, removing the restriction. In 1917, Sr. Genrose Bryan, returned to St. Jerome to teach in the co-ed high school (See Figure 7) .

By 1919, the religious education of Catholic children across the United States became a focus of the leadership of the Church. Directives by order of a National Pastoral Letter were issued for the education of America's Catholic children in both academics and the practice of Catholicism to all local dioceses and parish priests.[15] The letter denoted that secular education was inferior to Christian education and that the Church was exercising their rights as free citizens, in conformity with the dictates of conscience, to establish and maintain their own Catholic schools. By 1921, the enrollment of the St. Jerome school had reached 350 students.

The school continued to flourish until the economic hardships of the Great Depression began to affect the future of St. Jerome's school. In November of 1932, the school was unable to meet bills and pay teachers' salaries, the pastor told the children to take their books home and not return to school until directed to do so. Parishioners pulled together and collected the required sum of money to meet the school's needs and classes soon resumed (See Figure 8).

A permanent solution was reached to the financial hardships at St. Jerome's school in 1933 when Fr. Thompson requested the school become state affiliated. Since that time, the school was under the control of the Graves Co. Superintendent of Schools. From 1937 to 1939 several one-room schools—Pirtle, Wright's Chapel, Richardson, and Salem of Graves County, and Reddick of Carlisle County—were merged with St. Jerome.

[14] McGill, Anna Lance, Sisters of Charity of Nazareth, Encyclopedia Press, NewYork, 1917. Pp. 235-236.
[15] Donna M. Neary. Most Blessed Sacrament School National Register nomination, Louisville, KY, 2010.

Shortly after World War II, Father Russell, parishioners and parents decided that a new school needed to be built to address the overcrowding. With no funds available from the state, the community once again pulled together to build another important resource for Fancy Farm. No general contract for the construction of building was commissioned with the exception of the brick. Local community members provided the labor; Paul Englert served as a foreman and St. Jerome Church supervised the construction. The oak gymnasium floor came from the Bob Cash woods as a gift to the school and scaffolding was donated by another member. Every member of the St. Jerome Church donated five days of work or the equivalent in money to hire substitute labor. Just as the original 1909 brick school house was built by the community, so was the new high school.

For many years there were no changes in the operations and religious aspects of the school, even though it was publicly funded. However in the 1960s, the atmosphere began to change and religious objects were removed from the classrooms and teaching of Christian doctrine ceased. After eighty-six years of service to St. Jerome's School, the Sisters of Charity of Nazareth relinquished the administration of Fancy Farm School in 1968. Consolidation of smaller schools and a discontinuation of the contract with Graves County occurred in 1969 and by 1975 the faculty at Fancy Farm was composed of all lay teachers.

Political History of St. Jerome

Celebrations of thanksgiving, community festivals, parades, and school achievement ceremonies are part of life in Fancy Farm. One of the earliest gatherings was known as the St. Jerome Picnic. A few families from church would have a Sunday get–together with food and socializing. The picnic was advertised in the Mayfield Monitor on July 31, 1880:

"There will be a barn dance, picnic and "gander" pulling at Fancy Farm next Thursday. Those that have never seen the latter should turn out on this occasion. It will be interesting"[16]

As time went by, the picnic expanded and became a fund-raiser for church and local needs. The public was invited to come and eat, play games and contribute to the fundraiser. In 1912, the picnic was moved to the school grounds and was held on Wednesday of the last week of July, just before primary election. Candidates for county and state offices began to come and speak to the large gathering and make their "last ditch stand." Parish members furnished and continue to furnish all of the food items, which include homemade ice cream, home-made pickles, beans, corn, breads and over four hundred pounds each of slaw and potato salad are made by the parish ladies (Figure 9,10, and 11). The barbeque is cooked by the Knights of Columbus and most of the meat and wood is donated by local farmers. The picnic was of purely local interest until A. B. "Happy" Chandler, the 2nd Commissioner of Major League Baseball, began making appearances, going for the first time in 1931 while running for Lieutenant Governor.

Fancy Farm and Graves County had been almost exclusively Democratic in stance since its earliest days. In 1824, the general Assembly authorized a voting precinct in Graves County barely in time for its voters to give support to the Democratic Party candidate, General Andrew Jackson. This first election foretold the party loyalties that would follow in Graves County for future elections. Over the years the Fancy Farm picnic has evolved into one of the most important political gatherings for local and national candidates to attend. The church conducts the entire process and holds quite an influence in the region. Fancy Farm has had some

[16] The sport of gander pulling was particularly popular around Easter time. An old, tough gander (male goose) was hoisted up by his heels with his neck well-greased. Each contestant mounted his horse and galloped by the swinging goose. He reached for the neck and struggled to yank its head from its body. There were frequent failures in this contest. The combination of flapping goose, and uneven horse gait easily threw contenders off their mounts.

outstanding political speakers including: U.S. Senator Thurston Morton, and John Sherman; Congressman Frank Stubblefield and Carroll Hubbard; Governors A.B. Chandler, Keen Johnson, Earle Clements, Bert Combs, Wendell Ford, George C. Wallace, Al Gore and Vice President Alban Barkley. In recent years the picnic has grossed over $200,000 with less than half of this as net profit. The money is used for the upkeep of many of the buildings owned by the parish; additional picnic improvements; the building and upkeep of sporting facilities, sporting equipment used all local programs, and other parish needs and projects.

Evaluation of the significance St. Jerome's Catholic Complex in the context "Catholic Settlement and Social History of Graves County, Kentucky, 1824-1964"

Fancy Farm evolved just as many rural Western Kentucky towns, with the exception that St. Jerome's Parish was the cornerstone for the growth of the town and the foundation in which social structures are centered. The town did not build the church; in many ways, the church built the town. In that sense, Fancy Farm is a unique community in Graves County. The church complex was and continues to be the social catalyst in Fancy Farm, shaping and molding its parishioners, calling upon them for both physical and financial contributions for the betterment of the town and parish and faithful community. From the criterion basis of social history which has been defined in many different ways, Fancy Farm operates as a community with an unusual relationship with a very strong church organization. Fancy Farm and St. Jerome's offer us structural understanding of the influence of its Catholic heritage that intertwines not only the history of people's daily life, education, religious, economic and political aspects but its continued efforts to preserve this component of its community and parish.

This supportive relationship, between a large institution (St. Jerome's) and the community, contrasts with the situation that occurred in eastern Kentucky, and occasionally in Kentucky's Western Coal Field in the first half of the 20th century. Coal companies owned whole towns, exerting an extreme influence over the social existence in those communities. In the best of those towns, townspeople found a similar array of functions as comprised Fancy Farm. While these towns dominated by a strong institution might look similar in their physical composition, the stories of life in these places differ. Between 1925 and 1950, most of the coal companies sold off to private interests those parts of the towns not directly involved in the mining and handling of coal. Residents bought the homes they once rented; entrepreneurs bought retail businesses; schools came under the control and financing of the county school board; company offices became City Hall. Since 1950, most of these former coal towns have had trouble surviving economically; that does not seem the case with Fancy Farm.

It would make an interesting study to contrast the changing relationships over time, between Fancy Farm and St. Jerome's on one hand, and the coal company and the privatized town on the other. It is striking, and part of St. Jerome's significance, that as educational institutions in Fancy Farm began to grow independent of the powerful nearby institution (the church) in the 1960s, the town remained a viable social and economic entity, which is less the case as the former coal company towns began to sever their ties with the powerful nearby institution (the coal company) to which they were once connected. This is, in part, due to the strong personal identity felt between the town citizens to the church, which is a different relationship than between townspeople and their employer, a coal company.

Evaluation of the Integrity of St. Jerome's Significance and the Complex's Physical Condition Today

The St. Jerome's Catholic Church, School, Rectory and Cemetery Historic District continue to maintain an excellent level of integrity to its Period of Significance, 1829-1964. The district has retained its integrity of location, setting, design, workmanship, materials, feeling and association.

The St. Jerome's Catholic Church, School, Rectory and Cemetery Historic District remain in their original *location* and *setting* retaining its historic acreage. Highway 80 was been widened slightly to accommodate traffic flow, but continues to provide the original access to the sites. Development around the district has been directly associated with St. Jerome's and consists of picnic shelters and outbuildings behind the 1909 school for the Fancy Farm picnic. Integrity of *materials* and *workmanship* remain with the district, as it retains its historic appearance and is strongly identified as the foundation of the town.

The integrity of *design* has also been preserved. No additions have been appended to the buildings or structures within the district boundary outside of the Period of Significance, 1829-1964. The additions or alterations that have occurred are in keeping with the property's history and social functions. These alterations enable someone to understand the growth and needs of the parish and community. The design change to the church tower in 1938 was part of an expansion and modernization of the church structure under the leadership of Fr. Russell. The tower had also sustained earlier fire damage and needed to be removed. The stucco added to the church structure at this time was part of the modernization and is viewed as important in itself, as it occurred during the Period of Significance.

Feeling and *Association* remain with the district, as it retains its historic appearance and is strongly identified with the community of Fancy Farm, Kentucky. In all, the buildings, structures and landscape that comprise the St. Jerome Catholic Complex retain excellent integrity and successfully present the original mission of the church: the establishment of a community of faith.

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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:

_X_State Historic Preservation Office
____Other State agency
____Federal agency
____Local government
____University
____Other
Name of repository: _____

Historic Resources Survey Number (if assigned): See Description inventory table

10. Geographical Data

Acreage of Property Approximately 17 acres

UTM References
Fancy Farm Quad
Coordinates calculated via GIS (ArcGIS Explorer)
Coordinates expressed according to NAD 1983 on quad map
Coordinates expressed according to NAD 1927 below:

	Zone	Easting	Northing		Zone	Easting	Northing
1	16	340 260.9	4074 090.2	3	16	340 424.6	4073 587.5
2	16	340 437.3	4074 024.2	4	16	340 113.6	4073 654.5

St. Jerome's Catholic Church Complex **Graves County, Kentucky**
Name of Property County and State

Verbal Boundary Description

The nominated property is Tract 1 and 5 as recorded in deed book 119, pg. 101, DB 317, pg. 672, DB 273, pg. 320, DB 119, pg. 101, all of DB 199, pg. 327. The property being nominated consists of the original parcels on which the St. Jerome's Church, Rectory, Cemetery and associated school buildings are located.

Boundary Justification

The area proposed for listing is appropriate because it contains the part of the parish property which retains the basic integrity factors supporting the important associations. Some parish property has been left out of this boundary because it contains a concentration of non-historic resources, particularly modern picnic structures.

11. Form Prepared By

name/title Melinda Winchester
organization Winchester Preservation date
street & number 770 Jake Dukes Rd. telephone 270-210-2553
city or town Grand Rivers state KY zip code 42045
e-mail melindawinchester@windstream.net

Photographs:

Name of Property: St. Jerome's Catholic Church, School, Rectory and Cemetery Historic District
City or Vicinity: Fancy Farm
County: Graves County State: KY
Photographer: Melinda Winchester
Date Photographed: Aprill 2013
Description of Photograph(s) and number: 1 of 28
The following photographs are keyed to the Photo ID sketch map by Photo ID#, numbered within a circle and showing camera direction. These are the **Official Image files** on the image disc.

PHOTO #	DESCRIPTION	CAMERA DIRECTION
0001	Street view of Rectory and St. Jerome Church	Facing Southeast
0002	Site View of St Jerome Parish Office, Rear of church and rectory	Facing North
0003	St. Jerome Cemetery	Facing East
0004	St. Jerome School 1909	Facing Southeast
0005	Picnic Grounds	Facing South
0006	Façade of St. Jerome Church	Facing East
0007	Close up of St. Jerome Church Entrance	Facing East
0008	South and East Elevation of St. Jerome Church	Facing North
0009	Interior of Sanctuary	Facing West
0010	Interior of Sanctuary from balcony	Facing East
0011	Statue of St. Jerome	

St. Jerome's Catholic Church Complex **Graves County, Kentucky**
Name of Property County and State

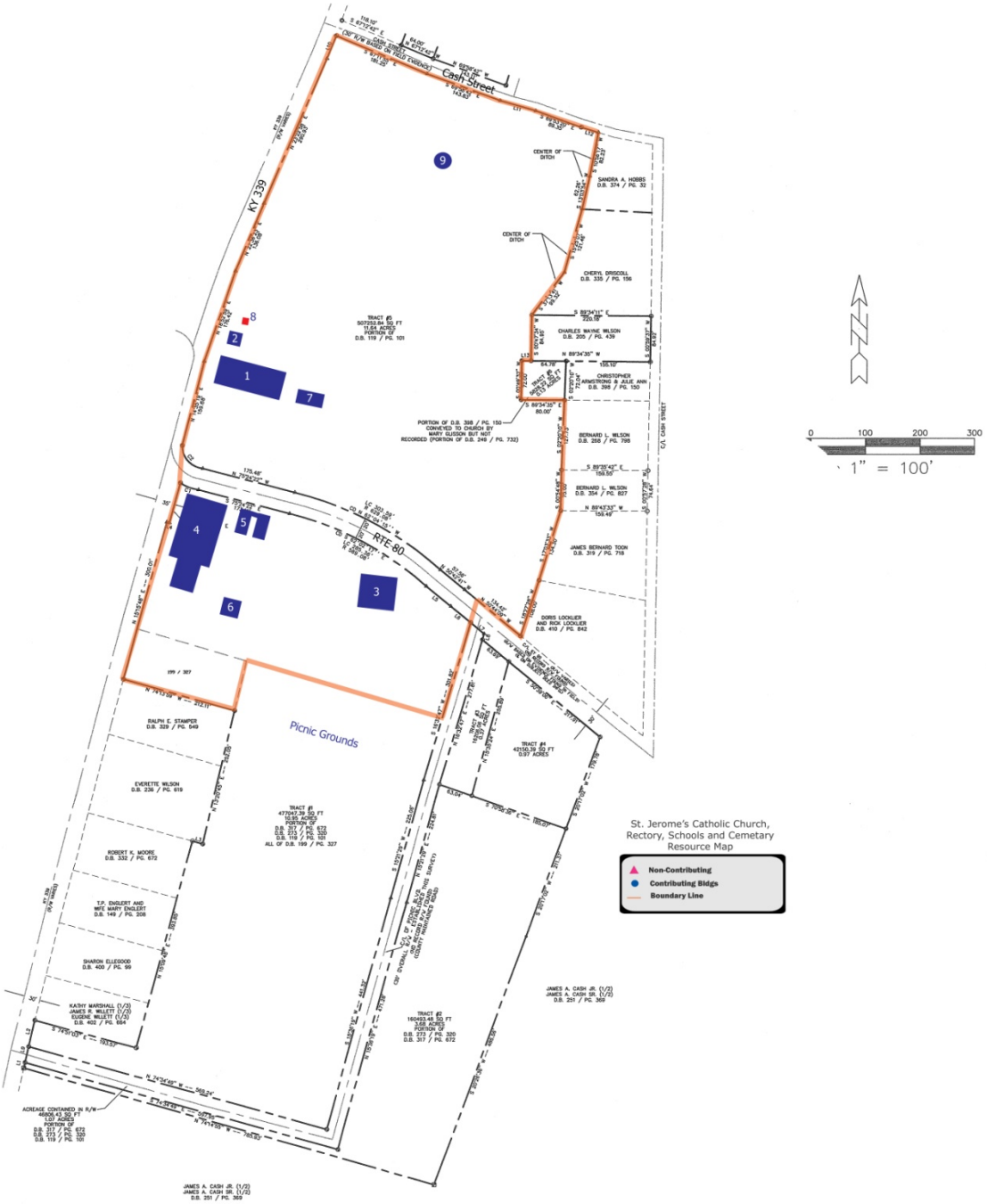
0012	Statue of St. Isidore	
0013	Altar	
0014	Interior of Rectory	
0015	Interior of Rectory	
0016	Façade of Rectory and garage	Facing East
0017	Façade of 1909 St. Jerome School	Facing South
0018	Rear Elevation of 1909 St. Jerome School	Facing North
0019	West Elevation of 1909 St. Jerome School	Facing East
0020	Interior Main Hallway 1909 St. Jerome School	
0021	Stain Glass Entry Doors 1909 St. Jerome School	
0022	Interior Classroom 1909 St. Jerome School	
0023	Façade of St. Jerome High School	Facing Southeast
0024	Gymnasium of St. Jerome High School	Facing Northeast
0025	Cafeteria Buildings of St. Jerome High School	Facing South
0026	Ag Building St. Jerome High School	Facing West
0027	St. Jerome Parish Office	Facing South
0028	St. Jerome Cemetery	Facing South
0029	St. Jerome Cemetery	Facing South
0030	Close up – headstone	
0031	Close up- headstone	
0032	Close up-headstone	

Owner:

name Roman Catholic Bishop of Owensboro

street & number 600 Locust Street telephone

city or town Owensboro state KY zip code 42301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KY 339
RTE 80
Picnic Grounds
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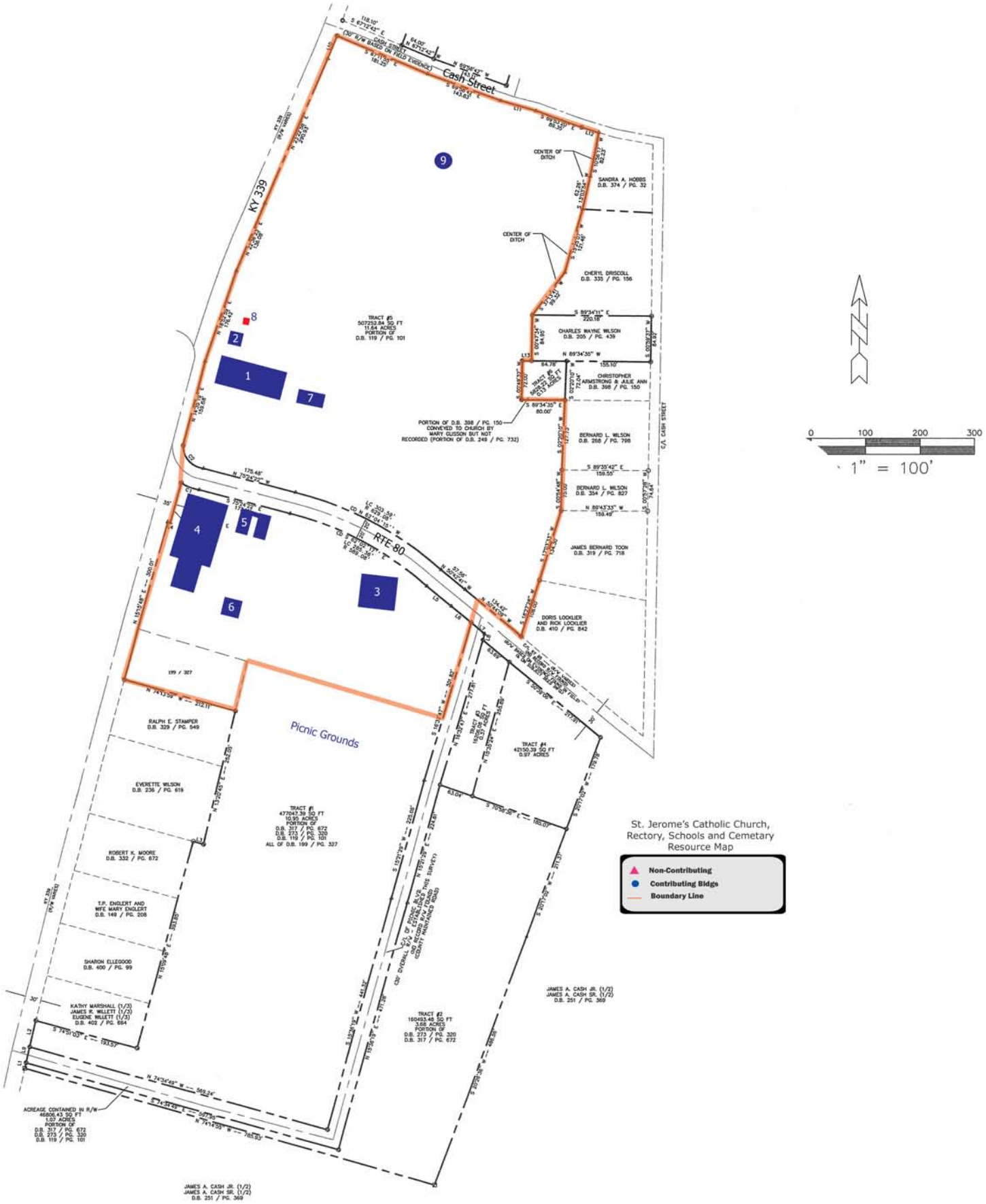
St. Jerome's Catholic Church, Rectory, Schools and Cemetary Resource Map
Non-Contributing
Contributing Bldgs
Boundary Line


Cash Street
KY 339
RTE 80
Picnic Grounds
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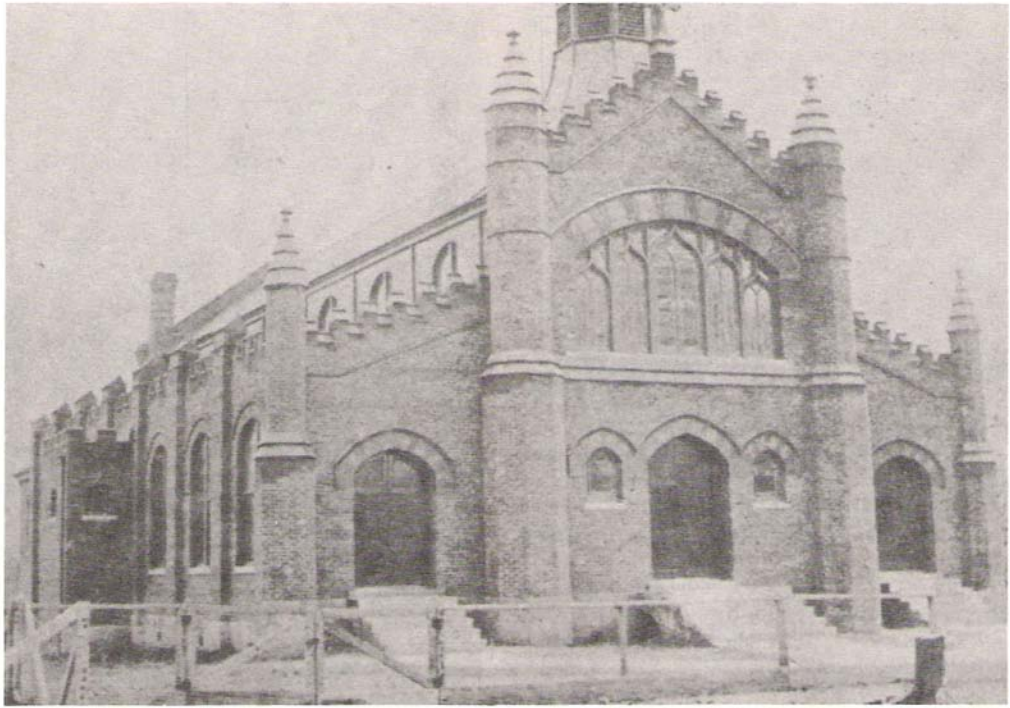
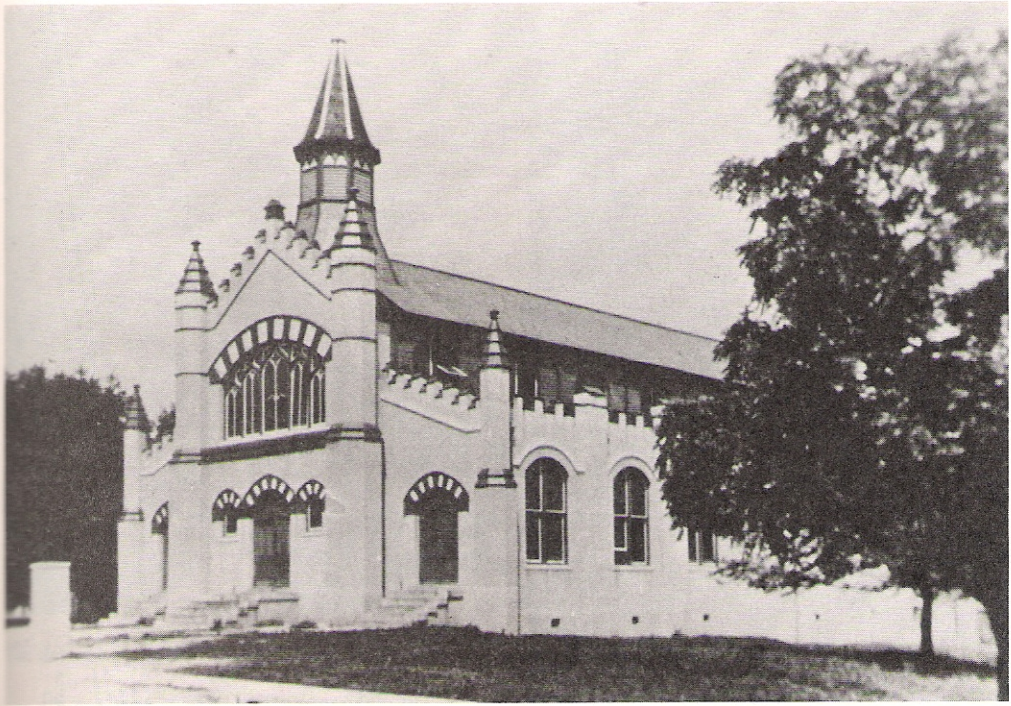
St. Jerome's Catholic Church,
Rectory, Schools and Cemetary
Resource Map
Non-Contributing
Contributing Bldgs
Boundary Line



St. Jerome Church (brick exterior). c. 1912.



St. Jerome Church after stucco had been applied. Early 1920's.

Engraved by Edar

Bank of Fancy Farm, 1898

St. Jerome High School Students 1930. Row 1: Julian Cash. Row 2: LtoR: Oma Garnett, Catherine Merritt, Lucille Shanks, Elizabeth Elliott, Elizabeth Merritt, Veronica Willett, Edith Hobbs. Row 3: Virginia Spalding, Earline Spalding, Sylvia Hayden Dora Thomas, Josetta Carrico, Aline Toon. Row 4: Mary Lucian Carrico, Maurine Hobbs, Patricia Thompson, Barbara Lou Curtsinger, Juanita Cash, Anna Lee Courtney, Catherine Hayden, Patricia Higdon. Row 5: Albert Hayden, Mary Jo Burch, UK Margaret Ross, Mertice Elder, Christine Dalton, Elisha Willett, Ann Elliott, Ernest Burch. Row 6: James Ollie Vessells, Catherine Cash, Victoria Willett, Mary Hettie Carrico, Anna Rose Hayden, Dorothy Blincoe, Walter Curtsinger. Row 7: Joe Cash, Woodrow Shanks, William Courtney, Elizabeth Lattus, Rev. Albert Thompson, Mae Shanks, Haeseley Wedding, Leo Brumlow.

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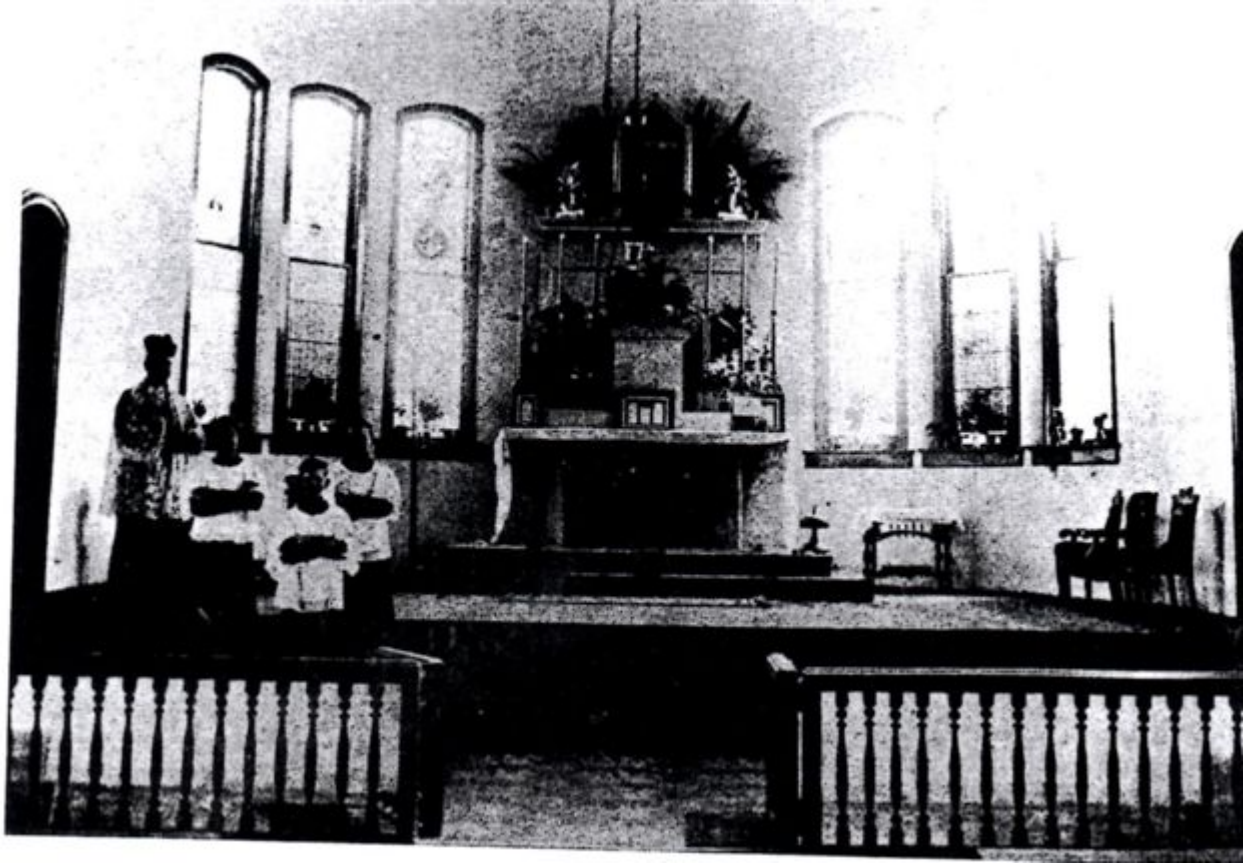

ST. JEROME
CHURCH

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A
Ω

ST. JEROME'S SCHOOL