

# DATA SHEET

Hon. William Cohen

Form 10-300  
(Rev. 6-72)

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

## NATIONAL REGISTER OF HISTORIC PLACES INVENTORY - NOMINATION FORM

(Type all entries - complete applicable sections)

STATE:	Maine
COUNTY:	Androscoggin
FOR NPS USE ONLY	
ENTRY DATE	MAY 12 1975

### 1. NAME

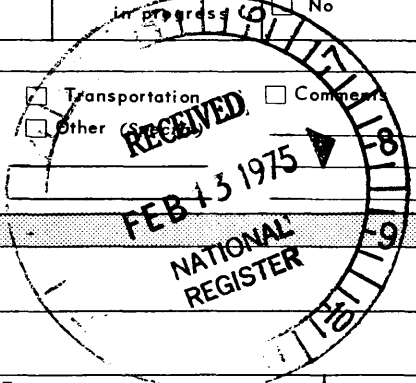
COMMON:	Shiloh Temple
AND/OR HISTORIC:	

### 2. LOCATION

STREET AND NUMBER: 5 of Lisbon Falls on S bank of Androscoggin River			
CITY OR TOWN: Lisbon Falls vicinity Durham		CONGRESSIONAL DISTRICT: 2nd	
STATE: Maine	CODE: 23	COUNTY: Androscoggin	CODE: 001

### 3. CLASSIFICATION

CATEGORY (Check One)		OWNERSHIP		STATUS	ACCESSIBLE TO THE PUBLIC
<input type="checkbox"/> District	<input checked="" type="checkbox"/> Building	<input type="checkbox"/> Public	Public Acquisition:	<input checked="" type="checkbox"/> Occupied	Yes:
<input type="checkbox"/> Site	<input type="checkbox"/> Structure	<input checked="" type="checkbox"/> Private	<input type="checkbox"/> In Process	<input type="checkbox"/> Unoccupied	<input checked="" type="checkbox"/> Restricted
<input type="checkbox"/> Object	<input type="checkbox"/> Both	<input type="checkbox"/> Both	<input type="checkbox"/> Being Considered	<input type="checkbox"/> Preservation work in progress	<input type="checkbox"/> Unrestricted
PRESENT USE (Check One or More as Appropriate)					
<input type="checkbox"/> Agricultural	<input type="checkbox"/> Government	<input type="checkbox"/> Park	<input type="checkbox"/> Transportation	<input type="checkbox"/> Comments	
<input type="checkbox"/> Commercial	<input type="checkbox"/> Industrial	<input type="checkbox"/> Private Residence	<input type="checkbox"/> Other		
<input type="checkbox"/> Educational	<input type="checkbox"/> Military	<input checked="" type="checkbox"/> Religious			
<input type="checkbox"/> Entertainment	<input type="checkbox"/> Museum	<input type="checkbox"/> Scientific			



### 4. OWNER OF PROPERTY

OWNER'S NAME:	The Kingdom, Inc.		
STREET AND NUMBER:			
CITY OR TOWN:	Dublin,	STATE:	N. H.
		CODE:	

### 5. LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC:			
Androscoggin County Registry of Deeds			
STREET AND NUMBER:			
CITY OR TOWN:	Auburn	STATE:	Maine
		CODE:	23

### 6. REPRESENTATION IN EXISTING SURVEYS

TITLE OF SURVEY:			
DATE OF SURVEY:			
DEPOSITORY FOR SURVEY RECORDS:			
STREET AND NUMBER:			
CITY OR TOWN:		STATE:	
		CODE:	

SEE INSTRUCTIONS

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DATE:	

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7. DESCRIPTION

CONDITION	(Check One)					
	<input type="checkbox"/> Excellent	<input checked="" type="checkbox"/> Good	<input type="checkbox"/> Fair	<input type="checkbox"/> Deteriorated	<input type="checkbox"/> Ruins	<input type="checkbox"/> Unexposed
	(Check One)			(Check One)		
	<input type="checkbox"/> Altered	<input checked="" type="checkbox"/> Unaltered		<input type="checkbox"/> Moved	<input checked="" type="checkbox"/> Original Site	

DESCRIBE THE PRESENT AND ORIGINAL (if known) PHYSICAL APPEARANCE

Shiloh Temple was built in 1897 as a Bible and Missionary Training School. Erected by the Rev. Frank W. Sanford and his students, the building is an unusual statement of late 19th century vernacular architecture. Its surrounding porch and mansard roof give it the appearance of a summer hotel, while the shingled tower is reminiscent of a church.

Shiloh Temple is rectangular in shape, measures forty by sixty feet, and stands four stories high with a seven story tower. The foundation story is brick, while the remainder of the structure is of frame construction.

On the facade of Shiloh Temple, the central bay of the foundation story is comprised of a broad wooden staircase which leads to the main entrance on the second story. To the left and right of the staircase, a doorway and window are found in the front wall of the foundation story. Both the facade and sides of this story are fronted with simple wooden columns which support the second story porch. Beginning at either corner of the front and extending along the sides is a wooden enclosure.

The facade of Shiloh Temple from the second through the fourth stories is composed of five bays with a projecting tower as the center bay. On the second or main story, the tower contains two large paneled doors with a sign above them proclaiming "The Truth" The sign cites the source of "The Truth" as "Rev. XIV: 15,16" and also bears the carved symbols of a scythe and a bushel of wheat. Each side wall of the tower has a window. The two bays flanking each side of the tower have two double windows.

On the third story, the tower has a double window on the front with a single window on either side. The two bays flanking each side of the tower have two single windows. The fourth story of the tower repeats the window pattern of the third. At this point, the sheathing of the tower changes from clapboarding to shingle. The two bays flanking each side of the tower have two dormers which are part of the mansard roof.

While the roof contains an additional attic story with a dormer at either side, the tower rises three more stories. These tower stories are square in form and are not attached to the main building at the rear wall. The fifth level of the tower has two single windows on the front and a single window on the remaining three walls. The sixth level possesses a double window on the front and a single one on the other three walls. The seventh level displays a three part bay window on each side, supported by a series of five brackets. The top of each bay is part of a projecting bracketed cornice, which surrounds the top of the tower. The tower is capped by a large gilded metal crown which is supported by eight columns. The crown was placed there to symbolize the kingly authority of Jesus Christ when he returns to rule the world. At the (See Continuation Sheet)

SEE INSTRUCTIONS

**9. SIGNIFICANCE**

PERIOD (Check One or More as Appropriate)

- |  |                                       |  |                                       |
|--|---------------------------------------|--|---------------------------------------|
| <input type="checkbox"/> Pre-Columbian | <input type="checkbox"/> 16th Century | <input type="checkbox"/> 18th Century            | <input type="checkbox"/> 20th Century |
| <input type="checkbox"/> 15th Century  | <input type="checkbox"/> 17th Century | <input checked="" type="checkbox"/> 19th Century |                                       |

SPECIFIC DATE(S) (If Applicable and Known)

1897

AREAS OF SIGNIFICANCE (Check One or More as Appropriate)

- |   |   |   |  |
|---|---|---|--|
| <input type="checkbox"/> Aboriginal     | <input type="checkbox"/> Education              | <input type="checkbox"/> Political                      | <input type="checkbox"/> Urban Planning        |
| <input type="checkbox"/> Prehistoric    | <input type="checkbox"/> Engineering            | <input checked="" type="checkbox"/> Religion/Philosophy | <input type="checkbox"/> Other (Specify) _____ |
| <input type="checkbox"/> Historic       | <input type="checkbox"/> Industry               | <input type="checkbox"/> Science                        | _____  |
| <input type="checkbox"/> Agriculture    | <input type="checkbox"/> Invention              | <input type="checkbox"/> Sculpture                      | _____  |
| <input type="checkbox"/> Architecture   | <input type="checkbox"/> Landscape Architecture | <input type="checkbox"/> Social/Humanitarian            | _____  |
| <input type="checkbox"/> Art            | <input type="checkbox"/> Literature             | <input type="checkbox"/> Theater                        | _____  |
| <input type="checkbox"/> Commerce       | <input type="checkbox"/> Military               | <input type="checkbox"/> Transportation                 | _____  |
| <input type="checkbox"/> Communications | <input type="checkbox"/> Music                  |   |  |
| <input type="checkbox"/> Conservation   |   |   |  |

STATEMENT OF SIGNIFICANCE

Shiloh Temple is virtually all that remains of a fanatical religious movement which flourished at the end of the 19th century, a movement like Millerism, typical of the period, and bringing with it suffering, grief and finally disgrace to its leader.

Mystery is embodied in Shiloh's golden crown thrust like the tip of a great finger into the sky from a sandy hill-top in Durham. Visible for miles around it attracts and holds the eye of travelers and arouses wonder and speculation.

From the day that Frank W. Sanford relinquished his pastorate as a regular ordained Baptist clergyman in Topsham, Maine in 1893 and started the development of Shiloh, the place remained a mystery to all but its inmates. To most of them it was a mystery also, though they did not consider it so. Sanford became their ruler, even a dictator so far as the control of his followers was concerned. He claimed guidance from God through direct communication and visions and he inspired blind faith among his followers. They accepted his orders without resentment, withstood hardship and privation without a murmur of protest, as God's will, because their leader said it was right.

Sanford himself was a mystery. A self-styled "Elijah", he was always affable when approached and seemingly frank in conversation, but he never revealed any of the secrets of Shiloh. He burst upon the scene in a large way. He had been engaged in evangelical work, but it was the starting of Shiloh which brought him into wide attention. It was to be a holy place, a religious colony and a center of Christianizing the world.

Converts, followers of "Elijah", disposed of their property, in many instances it was large, and turned the proceeds into a general fund under Sanford's sole control. These people were not all simple folk by any means. Men of business, craftsmen, teachers, farmers and many other groups were represented. The religious fervor which Sanford stirred in them was almost hypnotic. Sanford called his organization simply "The Kingdom" or, occasionally and more colorfully "The Holy Ghost and Us Society."

Beginning in 1897 Shiloh grew. Building after building was erected, starting with the one structure which remains today, until a great quad- (See Continuation Sheets)

SEE INSTRUCTIONS

**9. MAJOR BIBLIOGRAPHICAL REFERENCES**

Down East Magazine, May 1974, p. 54  
 Portland Press Herald, Sept. 3, 1929  
 Welcome to Shiloh, Pamphlet published by The Kingdom, Inc.

**10. GEOGRAPHICAL DATA**

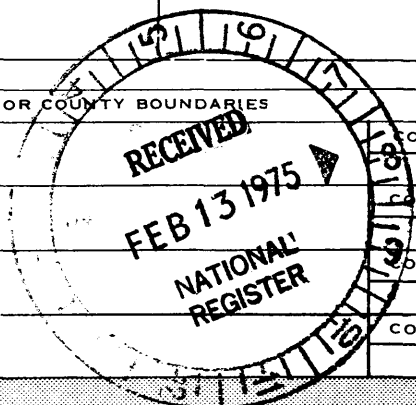
LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY				OR	LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES				
CORNER	LATITUDE		LONGITUDE		LATITUDE		LONGITUDE		
	Degrees	Minutes	Seconds	Degrees	Minutes	Seconds	Degrees	Minutes	Seconds
NW	0	'	"	43 <sup>o</sup>	58	47 <sup>N</sup>	70 <sup>o</sup>	2'	50"
NE	0	'	"	0	'	"	0	'	"
SE	0	'	"	0	'	"	0	'	"
SW	0	'	"	0	'	"	0	'	"

19/416000  
 4876600  
 (D)

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: 4 acres.

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE:	CODE	COUNTY	CODE
STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE



SEE INSTRUCTIONS

**11. FORM PREPARED BY**

NAME AND TITLE: Frank A. Beard - Preservationist  
 Earle G. Shettleworth, Jr. - Architectural Historian

ORGANIZATION: Maine Historic Preservation Commission DATE: 1/9/75

STREET AND NUMBER: 31 Western Avenue

CITY OR TOWN: Augusta STATE: Maine CODE: 23

**12. STATE LIAISON OFFICER CERTIFICATION**

As the designated State Liaison Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service. The recommended level of significance of this nomination is:

National  State  Local

Name: James H. Munday  
 Title: State Historic Preservation Officer  
 Date: February 6, 1975

**NATIONAL REGISTER VERIFICATION**

I hereby certify that this property is included in the National Register.

Ernest A. Connally  
 Director, Office of Archeology and Historic Preservation

Date: 5/12/75

ATTEST:  
Ronald M. Greenberg  
 Keeper of The National Register  
 Date: 5/19/75

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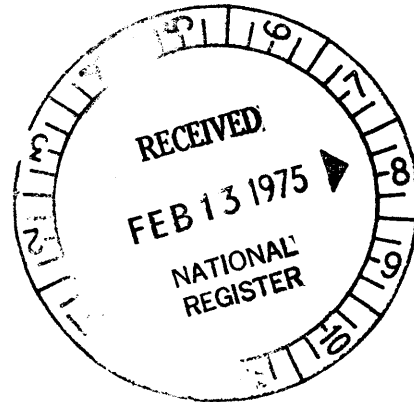
8. Significance

range emerged containing over 500 rooms and capable of housing 1,000 or more people.

Many acres comprised the domain of Shiloh. Mostly they were of small value as farm land, but land that was suited to agriculture was tilled although at no time were farm activities permitted to interfere with religious worship. In the tower room directly beneath the golden coronet continuous prayers were said around the clock for a period of nearly 23 years.

Sandford eventually evolved a plan for Christianizing the "heathen" parts of the world by sailing along their coasts and offering prayers for conversion. To this end he acquired a vessel, the "Coronet", and he and a crew of his followers set sail. After great suffering, including scurvy, starvation and death during which Sandford refused to abandon his mission, the "Coronet" limped into Portland Harbor in a sinking condition. Federal authorities arrested him and he was sentenced to jail.

Thus ended the career of a man remarkable, gifted, but misdirected and suffering from a messiah complex. The Kingdom still exists with headquarters in New Hampshire, but Shiloh Temple stands unused except for sparsely attended Sunday services and as the home of a resident caretaker: the building, like its founder, an empty shell in the end.



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7. Description

center of the crown was a flag pole from which a banner labeled "Victory" was flown.

Returning to the main building, Shiloh Temple has three double windows on each side of the second story, while none appear on the third. Three dormers are located on either side of the mansard roof. The rear of the building consists of a plain brick foundation, six double windows on the second story, six single windows on the third, and six dormers on the fourth.

The interior of Shiloh Temple features a chapel that accommodates two hundred and has twenty-five rooms for Sunday School and living quarters. The uppermost room of the tower was intended as a special prayer room. As such, it was the scene of perpetual prayer from January 1, 1898 until May 11, 1920.

In 1898 the Rev. Sanford constructed a large extension to Shiloh Temple. His original building became flanked on either side by a large gateway labeled "Praise". Adjacent to these "Gates of Praise" began an enormous structure which extended in a U shape behind the Temple, creating an enclosed courtyard. Constructed to house a thousand students, this massive three and four story building was six hundred feet long and fifty feet wide. Its scale rivaled the largest of Maine's late nineteenth century summer hotels. The 1898 addition was razed in 1952.

The Rev. Frank W. Sanford's original Shiloh Temple still functions as a forum for his interpretation of Christianity. While the Gates of Praise and the Banner of Victory have vanished, "The Truth" is still proclaimed in this most unusual of late nineteenth century Maine religious edifices.

