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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 V 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)

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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. Sandford 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.

Sandford 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 Christianzing 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 Sandford'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 Sandford stirred in them was almost hypnotic. Sandford 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)

9. MAJOR	BIBLIOGRAPH	IICAL RE	FERENCES								
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Form 10-300e (July 1969)

UNITED STATES DEPARTMENT OF THE INTERSOR NATIONAL PARK SERVICE

Maine

COUNTY

NATIONAL REGISTER OF HISTORIC PLACES

INVENTORY - NOMINATION FORM

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8. Significance

rangle 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 caround 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 authorites 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.



Form 10-300e (July 1969)

UNITED STATES DEPARTMENT OF THE INTERIOR NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES

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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.



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