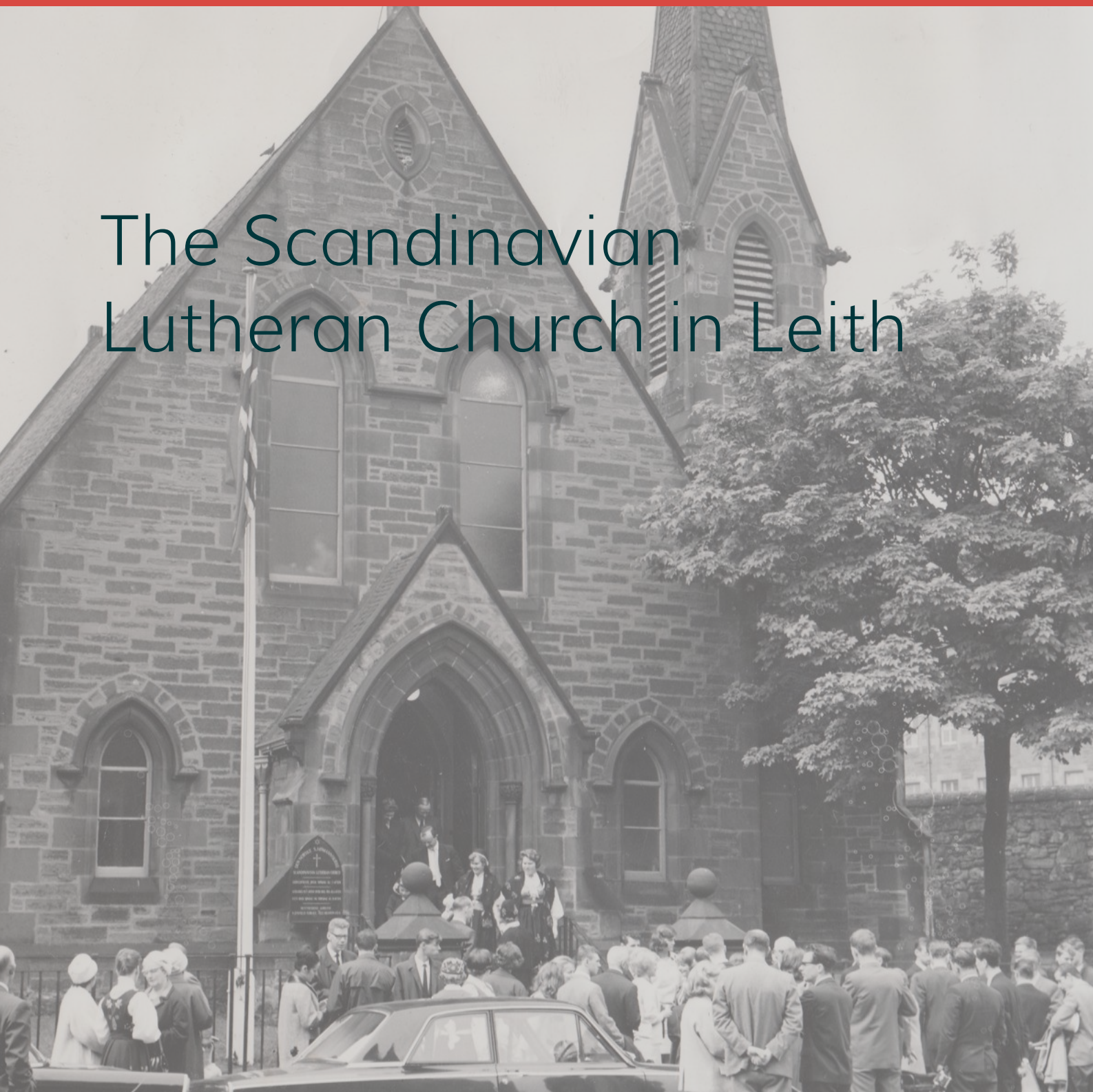


HISTO  
RIKAR  
VERKS  
EMDA

# The Scandinavian Lutheran Church in Leith



# THE SCANDINAVIAN LUTHERAN CHURCH IN LEITH

## Exhibition brochure/Digital presentation

### FORMAT

- NUMBER OF PAGES (cover not included): 20 pages
- STROKES PER PAGE: 2000–3000 (space included)
- ILLUSTRATIONS: app. 50 % (10 photographs/illustrations)
- COLOUR PRINT

### FRONT PAGE

- TITLE: The Scandinavian Lutheran Church in Leith
- FRONT PAGE ILLUSTRATION: <Insert photo: Sjømannskirken i Leith\_17 mai 1964>

### INSIDE FRONT PAGE

- FRONT PAGE ILLUSTRATION: The congregation outside the Scandinavian Lutheran Church, after the celebration of the Norwegian Constitutional Day 17<sup>th</sup> of May 1964 and the 100 years anniversary of the Norwegian Seamen's Mission. Photo credit: The Norwegian Seamen's Mission
- Print information
- This brochure is commissioned by the Helping hand to the first Norwegian seaman church Trust.
- <Insert: Historikarverksemda logo>

- Text & Concept by: Historikarverksemda 2014, [www.historikarverksemda.no](http://www.historikarverksemda.no)
- Design by: Joanne Alvis

Page 1

## <INTRODUCTION>

The former Scandinavian Lutheran Church on 25 North Junction Street has a long and eventful story to tell.

Today harbouring the Leith School of Art, it was the newly established Norwegian Seamen's Mission, in collaboration with representatives from the maritime society and resident Scandinavians in Edinburgh, who built the church in 1868 to serve the Scandinavian seafaring community around the docks. The mission wanted to provide a safe and spiritual haven for the seamen, and a place where they could feel closer to home. It was the first church to be built by the mission, as Leith was the cradle of the organisation.

For over a century the church played a vital role in securing a religious and social framework, not only to seamen, but also for other groups of Scandinavians residing in Leith and Edinburgh. It has also constituted an important centre for maintaining Scottish-Norwegian relations over the years.

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## THE IDEA OF A SCANDINAVIAN SEAMEN'S MISSION

It was a busy port that met the young Norwegian clergyman Johan Cordt Harmens Storjohann (1832–1914), who in the fall of 1863 had come to Leith to study The Free Church of Scotland. Walking along the docks it came to his attention that a large number of Scandinavian merchant vessels were in port. Norwegian, Swedish and Danish flags were to be seen everywhere in the jumble of masts and ropes. According to later recordings, approximately 3500 Scandinavian seamen came to Leith that year.

When these men finally got shore leave and set their feet on dry land after months at sea, what were their options? While unloading and loading new cargo in the docks or waiting for new assignments, the foreign sailors spent a long time in port. In Leith, sailors who signed off their ship, might have found accommodation in the Sailors Home established around 1840 on Dock Street, and run by a local seamen's mission. Here they could also spend time in the leisure room, have cheap meals in the cantina or visit the chapel.

Many of them would have a joyful time in the pubs and bars in the docks, spending the little money they had on drinks, gambling and prostitutes. At the same time, life in port could also prove to be

rather dangerous. Often enough it happened that a sailor would get drugged in a bar and robbed for all his belongings, or fall into the water and drown while drunk.

Because of highly unhealthy living conditions at sea, chances were that more than a few of the seamen needed medical attention when they came in port. Extreme humidity, few possibilities to maintain personal hygiene, short supply of fresh water and an insufficient diet lead to a variety of deficiency diseases. In port they would be taken to the doctor or the hospital. In case of emergencies or other special circumstances the sailors could also get help from one of the Scandinavian consuls in port.

Storjohann had years before learnt of the harsh conditions sailors of his time were living under, and he was familiar with the social and religious work of seamen's missions such as the British and Foreign Sailors' Society. But it was now, in Leith, that he really took a personal interest to the subject, and he immediately felt the need to do something for these men. Therefore, in the fall and winter of 1863, Storjohann started visiting the Scandinavian vessels in port to hold religious services on board.

According to his own records thirty to forty sailors attended these services every time. And the experience awoke the thought in Storjohann's mind that the Scandinavian seamen that came to Leith and other nearby ports should have the opportunity to hear the gospel in their own languages, on a permanent basis. And with that, the idea of creating a Scandinavian seamen's mission had been born.

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<Insert photo: L1 Norske sjøfolk\_Olivebank>

<Insert text (in coloured box underneath the photo?): The life of these Norwegian sailors, photographed one day in the late 1800s, was characterised by hard manual labour and poor living conditions. Their wellbeing was not yet a matter of the state, but of their superiors, employers and none-profit organisations. The world's first seamen's mission was established in England in 1779, and represented an innovation in social care of its time. In Leith we know that by the late 1820s The Edinburgh and Leith Seamen's Friend Society was working extensively to promote spiritual and religious welfare amongst British and foreign seamen in port. Photo credit: Bergen Maritime Museum>

<EXTRA photo: L2 EXTRA\_Around edinburgh\_- leith docks\_1906\_Photo\_Drew Edwards> (We do not have this photo in a higher resolution, not possible to obtain.)

Page 4

## THOUGHTS INTO ACTION

We do not know how it happened or who took the initiative, but somehow Storjohann came in contact with the Scandinavian shipping community in Leith. From around the 1850s an increasing number of Scandinavian merchants and shipowners had settled down in the port, mainly because the abolishment of the British navigation acts in 1849 created new and promising opportunities for international shipping. Scandinavian ships could now transport any kind of goods between British ports and foreign countries.

In July 1864, Storjohann and a group of Scandinavian and Scottish merchants and shipowners, met with the consuls of the United Kingdoms of Sweden and Norway, Denmark and Belgium. The purpose of the meeting was to discuss the necessity to appoint a missionary to visit and conduct religious services among Scandinavian seamen frequenting the port of Leith and other ports in the Firth of Forth. Especially the Norwegian shipowner Christian Salvesen, Danish Consul-General Walter Berry and the Scottish shipowner John Warrack actively supported the cause, and would continue to do so for years to come.

At the meeting a committee was immediately formed, with the task of raising funds equivalent to a one-year salary for a Scandinavian missionary. Storjohann himself stated at the meeting that his engagements back home in Norway prevented him from any further work amongst the seamen in Leith. However, he promised to find a qualified candidate to send in his place.

Returning to Norway, Storjohann honoured his word to the committee in Leith. At the same time his visions had greatly expanded, and by gathering support in his local community he was able to establish a Norwegian seamen's mission on the 31<sup>st</sup> of August 1864, named The Society for the Proclamation of the Gospel to Scandinavian Seamen in Foreign Ports (Later to be named The Norwegian Seamen's Mission and thereafter Sjømannskirken, Norwegian Church Abroad). Later,



Storjohann also facilitated the founding of seamen's missions in Denmark (1867), Sweden (1869) and Finland (1875).

Within a year the newly formed mission had appointed its first ministers, and one of them were the Norwegian reverend Andreas M. Hansen who was to resume the work that already had been started in Leith. Leith was chosen as one of the first stations due to the organised local initiative there and funding had already been taken care of by the local committee.

Reverend Hansen arrived in Leith on the 23<sup>rd</sup> of July 1865, and already on the following Sunday he conducted his first service in a small room at the Sailors Home for a group of seamen and other Scandinavian residents. He held services on a regular basis, and visited the Scandinavian ships in Leith and other nearby ports such as Grangemouth, Glasgow and Greenock. After the first year, he reported:

I am fully convinced that it was correct to send me here. People come together gladly. Despite that we have only had an average of 10 Scandinavian vessels in port, our Sunday services have been visited by 40-70 people, and the Wednesday service by ca. 20, sometimes 30.

TRANSLATED FROM NORWEGIAN, ANNUAL REPORT 1865,  
THE SCANDINAVIAN SEAMEN'S MISSION'S PERIODICAL BUD & HILSEN NR. 1 AND 2/1865

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<Insert photo: First reverends\_Scandinavian seamen's mission\_sfm>

<Insert text: A photograph of the first ministers that preached among Scandinavian sailors in foreign ports on the appointment of the Norwegian Seamen's Mission. From the top left is Sigvald Skavland who was the first minister to seamen sent to establish a Norwegian missionary station in Antwerpen in 1865. Second is Johan Cordt Harmens Storjohann who was the founder of the mission and third is Andreas M. Hansen who was sent to be the first minister to seamen in Leith. On the bottom left is Peter N. Meyer who in 1865 took up work in North Shields, Newcastle. And on the bottom right is Scottish reverend Alexander Campbell, the first named person we know of to have conducted services amongst Scandinavian seamen in Leith. Photo credit: Bergen Maritime Museum/The Norwegian Seamen's Mission>

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## THE NEED FOR A CHURCH

One of the biggest challenges for reverend Hansen when he first came to Leith, was the practical organisation of his work. At first he rented a small room at the Sailors Home, before he was offered a more suitable location in a classroom adjoined to the local Mariners Church (today's St Ninians Church). In reports back to the mission's main office in Norway, Hansen tells how he before every service constructed a provisional altar and pulpit out of some of the classroom's tables and reading desks, which he then covered with a damask table cloth that he had bought on arrival.

In 1866 the pursuit for a more permanent solution was initiated, as reverend Hansen and the local support committee of 1864 started working towards building a church of their own near the docks. Invitations to donate to the project were given out, and contributions came in from the Scandinavian countries as well as from supporters in the local community. The following year the committee got hold of a site on North Junction Street in the garden of the old North Leith vicarage.

On the 30<sup>th</sup> of January 1868 the founding stone was laid down, and already on the 31<sup>st</sup> of August the same year the church was ready to be opened. Reverend Hansen gave the following description of atmosphere from the opening day: "One had chosen the evening instead of the morning for this solemnity, as Mr. Warrack and several of the others otherwise would not have been able to attend, and so that all the seamen should have the opportunity to be present. Both architect and craftsmen have conducted their work with great enthusiasm over the past fourteen days, so that the raw and unfinished interior of the church could be given its character and beauty, and when the doors opened at 7 in the evening on our mission's founding day, the illuminated church had a beautiful and inviting appearance. During the course of the day the altar had been covered with its cloth, and the chancel with a beautiful carpet. The walls in the chancel was decorated with garlands of flowers ..." (From reverend Hansen's report in Bud & Hilsen nr. 9/1868).

The church was inaugurated by Storjohann who had returned to Leith for the occasion. Among the guests were also the Norwegian ministers to seamen in North Shields, London, Cardiff and Antwerp, Scandinavian residents and around 70–80 seamen. Representatives from the Church of Scotland were also there to show their support. And that the Norwegian Seamen's Mission during its early

years was a Scandinavian more than a national project was underlined by the name that was given to the new church in Leith – the Scandinavian Lutheran Church.

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<Insert photo: 3\_Old photograph of the church\_late 1800s>

<Insert text: The newly erected Scandinavian Lutheran Church photographed around 1885. Photo credit: The Norwegian Seamen's Mission>



## A READING ROOM

In 1877 the mission opened a reading room in a rented space at the Sailors Home, nearby the docks. The aim was to create a social arena for the Scandinavian seamen, beside the Sunday services and Bible reading at the church. The reading room offered a homey atmosphere and healthy leisure activities to the improvement of the mind both spiritually and intellectually. In other words, the purpose of the reading room was to offer an alternative to the morally condemnable temptations offered at the numerous local pubs and bars. The idea, however, was far from new. The first British seamen's missions had as early as in the 1820s opened libraries and reading rooms in various ports. And in Antwerp the Norwegian Seamen's Mission had opened a reading room already in 1867.

The reading room in Leith was open every weekday in the evening. In addition to Bible reading and other religious talks, the visitors enjoyed informative lectures on various subjects, read newspapers, magazines and books and wrote letters to the loved ones at home. One of the most popular happenings was the displaying of images from a projector called a magic lantern.

Only two years after it opened, the reading room was moved to the second floor of another house in the docks. The first floor was occupied by a liquor store. But according to the reverend at this time, Johan Fredrik Lund (1878–1887), both parties found this neighbourly relation to be highly unfavourable. At the same time, it proved less and less practical to have the reading room separate from the church.

Therefore, in the beginning of the 1880s reverend Lund started to explore the options for building a reading room adjoined to the church. And once again the old committee with Salvesen and Warrack in the lead raised the necessary funds for the project. And on the list of contributors were seamen, Scandinavian residents, insurance companies and other Norwegian, Scottish and English supporters of the seamen's mission Leith. The new reading room was opened the 9<sup>th</sup> of May 1885.

When the reading room first opened in the 1870s, it did not become an immediate success as only 3–12 seamen attended each meeting during the first years. However, when the new and comfortable reading room was opened by the church, the number of visitors started to increase. And in 1937 as many as 10 000 visited the reading room annually. As in other Norwegian seamen's churches across the world, the reading room became an institution in itself – the core from where the mission's work were conducted.



<Insert photo: 4.From a reading room>

<Insert text: No known photograph exists from the reading room in Leith from the late 1800s or the beginning of the 1900s. This photograph is from another of the Norwegian Seamen's missions reading rooms in Great Britain in the 1890s, and it is not unlikely that such a scene also could have played out at the reading room in Leith. Photo credit: Bergen Maritime Museum/The Norwegian Seamen's Mission>

EXTRA document: <4.2 Invitasjon til at yte bidrag\_bygging av leseværelse Leith\_1883>

<Insert text: In December 1883 an invitation was sent out to support the construction of a reading room adjoined to the Scandinavian Lutheran Church. The invitation is written in Norwegian.>

## SECOND WORLD WAR

The Scandinavian Church became an important meeting place during the Second World War. Despite the fact that the Scandinavian shipping traffic decreased considerably during the years of war, the number of Scandinavians, and especially Norwegians, in Leith and Edinburgh increased in total. Exiled families, soldiers and marines found their way to the church. In the course of 1940 the church had around 14 000 visitors. 114 services and 140 social gatherings were held. On several occasions the reading room was so packed, that the event had to be moved to the church room itself.

Also marking the first period of the war in Leith were the many torpedoed ships outside the coast. Many of the seamen that had been loyal visitors at the reading room and social gatherings every Thursday and Sunday, never found their way back. Messages came to the church that they had died at sea. And the one who especially put words on the war time experiences was, according to the reverends at the church, the Norwegian poet and war correspondent Nordahl Grieg. On several occasions he visited the church, reading patriotic poems, before he was killed in 1943.

In addition to the work at the church, the wartime reverends, first Leif Brunvand and then Salvesen, performed several other duties. They held services once a week at Port Edgar, a Norwegian naval station that had been established outside of Edinburgh. And every other Sunday evening the marine soldiers came to the Scandinavian Lutheran Church by buss. Here they contributed with song and music. At the beginning of the war reverend Brunvand also visited a Norwegian military training camp that had been established in Glasgow early in 1940 to prepare seamen and whalers for war combat. But when the training camp later the same year was moved further away to Dumfries, they were provided with an army chaplain of their own.

The Norwegian Seamen's mission had not been present in Glasgow since the early 1930s. However, as ship traffic increased significantly on Glasgow in the beginning of the war, the reverend from Leith went to visit a couple of times a week until permanent work was taken up again in the port in 1941. And in 1942 the Norwegian Seamen's Church established a station in Buckie in Northern Scotland, under the administration of the reverend in Leith.

Edinburgh and Leith were for the large part spared of any great damages during the war. However, of the few buildings hit was the Scandinavian Lutheran Church. On the 7th of March 1941 a landmine exploded only a few metres away from the Church, completely destroying the roof of the reading room and damaging the roof of the church. Doors and windows were blown in, and some of the interior damaged. The damages became temporarily repaired so the church could be used during the war, but would first be permanently repaired in 1949.



<Insert photo: Leith\_busstur til Edinborg på kristi himmelfartsdag 1945\_Smk>

<Insert text: A joyful group of sailors and residents on a sightseeing trip to Edinburgh, only two days after the end of the Second World War on the 10<sup>th</sup> of May 1945. The trip was organised by the church, with the reverend himself or the church caretaker as guide. Photo credit: Bergen Maritime Museum/The Norwegian Seamen's Mission>

EXTRA photo: Insert another photograph from the Second World War if we can find one? One of the marines coming to church. There exists one, but where is it today?



## TOWARDS A CULTURAL CENTRE

<Insert quote: Insert quote from Karen Koren about the importance of the church to the Scandinavian community in Leith.>

The Scandinavian residents in Leith and Edinburgh had played a central part since the Scandinavian Lutheran church had opened in 1868, providing financial support and attending church services. A women's association had been established early on, and in 1887 residents and seamen formed a church choir together.

From the early 1920s Scandinavian residents came to be even more vital to the church's existence, when conditions for Scandinavian shipping changed considerably due to harsh competition on the coal market. Fewer Scandinavian ships came in to Scottish ports, meaning that fewer seamen visited the seamen's churches. Therefore, in the late 1920s the Norwegian Seamen's mission suspended their work in Scottish ports such as Glasgow, Methil and Burntisland. In Leith only 340 Scandinavian ships entered port in 1930, with a further decrease to only 198 ships in 1947. The mission decided to continue their work in Leith, despite the fact that the future seemed gloomy.

However, at the same time as fewer seamen came to Leith, new groups of Scandinavians came to Edinburgh in an increasing number. They were young and adventurous men and women who came to study, work in offices, hospitals or as maids. And many of them chose the Scandinavian Lutheran Church as their meeting place.

In an account from 1930 reverend Finn Sommer (1930–1931) describes how he experienced it: "During the year that I have worked here in Leith, I have gotten a vivid impression of the degree of love and interest with which the Scandinavian residents embrace the church and its work. Every Thursday and Sunday evening all year round they gather in the reading room to help in every way, with serving coffee, with music and with recitation and song." (Translated from Norwegian, Bud & Hilsen nr. 22/1930.)

This was a development that continued. In the years after the Second World War the annual reports from the church to the mission's main office in Norway stated that the Scandinavian Lutheran Church truly had consolidated its role as an important cultural and social center for the Scandinavian community in the area. And more than any other of the other Norwegian missionary churches around the world, the church in Leith continued to develop along the lines of a Scandinavian profile. As the only Nordic church in the area it gathered Norwegian, Danish, Swedish, Finnish and Icelandic people.





<Insert photo: 6.Norske damer i bunad utenfor Sjømannsmisjonens eldste sjømannskirke\_Leith sjømannskirke i Skottland 17 mai 1964 etter jubileumsgudstjeneste>

<Insert text: Norwegian ladies in their national costumes outside the church after the celebration service of The Norwegian Seamen's mission's 100 years anniversary. Photo credit: The Norwegian Seamen's Mission>

## THE END OF AN ERA

After the end of the Second World War the number of Scandinavian ships coming in to Leith was continuously low. And at the beginning of the 1950s it could go weeks between every time a sailor walked the 10 minutes from the docks to the church on North Junction street. Thus, the church had to a large degree ceased its original function as a meeting place for seafarers.

Therefore, to reduce costs in the organisation the Norwegian Seamen's Mission decided that from 1953 and onwards, the reverend in Leith should also be responsible for the religious services at the mission's church in North Shields by the Tyne River in North East England. The reverend was to hold residence in North Shields, only visiting Leith one week every month. And the daily administration of the Scandinavian Lutheran Church was left to the church assistant. Later on, when the mission's work was closed down in North Shields in 1967, it was the reverend from the Norwegian seamen's church in London that came to Leith to hold religious services.

The low number of Scandinavian ships continued throughout the 1960s, thus further weakening the reason for upholding the Norwegian Seamen's Mission's work in Leith. Actually it seemed that at this point the main reason for keeping the church open, was the small but loyal congregation of Scandinavian residents that continued to use the church as both a religious and social gathering place.

Then, in 1973, well over a 100 years after the first Norwegian minister to seamen came to Leith the mission closed down their work at the Scandinavian Lutheran Church in Leith. The mission's resources were more needed in other ports around the world, was the conclusion. A local committee continued to hold the church open on a voluntary basis in the decade that followed, until the mission sold the church to the local Christian Centre Ministries in 1985.





<Insert photo 7.1\_Bryllup i Leith 12-07-1953\_beretning på side 471 i Bud og Hilsen 1953>

<Insert text: The photograph shows a Norwegian third officer and his bride outside the church on the 12<sup>th</sup> of July 1953. This is said to be the most beautiful wedding to have taken place at the church, as the inside was covered in flowers. Because as luck had it, that very same day another Norwegian sailor had sent flowers to the church by the dozen. He was far away at sea, somewhere outside of Singapore, but wanted to do something to commemorate his wedding that had taken place at the church seven years ago. After the wedding ceremony all the flowers were moved in to the reading room, and they held a magnificent party, the reverend could tell (Bud & Hilsen nr. 15/1953). Photo credit: The Norwegian Seamen's Mission>

<Insert photo: 7.2\_Fem karer fra "Lotus" av Kopervik på 17.mai-festen om kvelden i Leith sjømannskirke i Skottland\_1964>

<Insert text: Five sailors from the Norwegian ship «Lotus» celebrating the Norwegian national day on the 17<sup>th</sup> of May 1964. Fewer and fewer Scandinavian ships entered the port of Leith at this time. Photo credit: The Norwegian Seamen's Mission>

<Insert photo 7.3\_Assistent Einar Andreassen, 76 år gammel, med på basaren i sjømannskirken i Leith i 1972>

<Insert text: 76 years old church assistant Einar Andreassen had been the assistant since 1951. Here manages the church bazar in 1972. Photo credit: The Norwegian Seamen's Mission>

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## LEITH SCHOOL OF ART

1988 marked a new chapter for the church, when it was bought by Mark and Charlotte Cheverton. Mark was a printmaker and Charlotte a painter. They found the church to be a place where they could bring together the spirituality in their art with their passion for teaching. They repaired and restored the building and converted it into an art school. However, in 1991 the Chevertons were tragically killed in a car accident, and the future of the church once again looked uncertain.

Philip Archer, a colleague and friend of the Chevertons, took it upon himself to keep their legacy alive. He was appointed as Principal by the school's board of trustees, and continued to develop the art school based on the Cheverton philosophy of teaching. In addition, Archer has in his period as Principal been concerned with evoking a passion for art in the local community. And the school has especially been involved with making art classes affordable and accessible to people with low income and challenging backgrounds.

Since the beginning the Leith School of Art has grown considerably, today admitting around 300 students annually. The offer of different classes has also been expanded, and consists today of a variety of courses differentiated by duration and themes. After 25 years of existence the school has become an art institution of importance in Scotland as well as the rest of the UK.

The Norwegian connection is kept through encounters in art, as well as with people concerned with keeping the history of the building alive. The church is still consecrated and continues to be used by the Norwegian community for special services and events.





<Insert photo: 8\_Leith School of Art>

<Insert text: In the main sanctuary where Scandinavian seamen once used to come to pray, students today fill up the space with colorful paintings. Photo credit: Leith School of Art>



## THE ARCHITECTURE

It was Johan Schrøder (1836–1914) of Copenhagen who first designed the church, but his drawings were later adapted by the Scottish architect James Simpson (1832–1894). In architectural terms, the church bears a strong comparison with other Scottish churches of the period, being stone built and Gothic with a symmetrical gabled street elevation, a tower at one side and halls set at the rear.

The building also has some particular features that identify it with Norway and the sea. The fish-scale tiles on the spire are of interest, especially as the spire is the only architectural feature of the building that is particularly Scandinavian, being tall and slender.

A Founding Stone was placed in the church and can be seen inside the main entrance behind the double doors. The script is in Old Norwegian and as such is more akin to Danish than contemporary Norwegian.

The reading room erected some years after the church. The new building erected in 1885 was, as the church itself, in old English style with an open simple roof truss, and in the same material as the church itself, cut sand stone.

In the 1990s considerable changes were made to the original building, as an increasing number of students at the art school lead to pressure on the space in the small church. Therefore, in 1995 the loft was converted into a mezzanine floor in the upper studio to create more storage and working space. Then, in 1998 the building was altered and extended by transforming all the external grounds of the church into internal spaces. The result was a new Sculpture Court studio, library and circulation space.

It was the Hugh Martin Partnership that carried out the architectural work. The goal was to find a balance between the buildings' unique history and the need to adapt to its current use and to stimulate the creative process. In such, the new architecture was designed to echo the forms of the original building.



## THE CHURCH INTERIOR

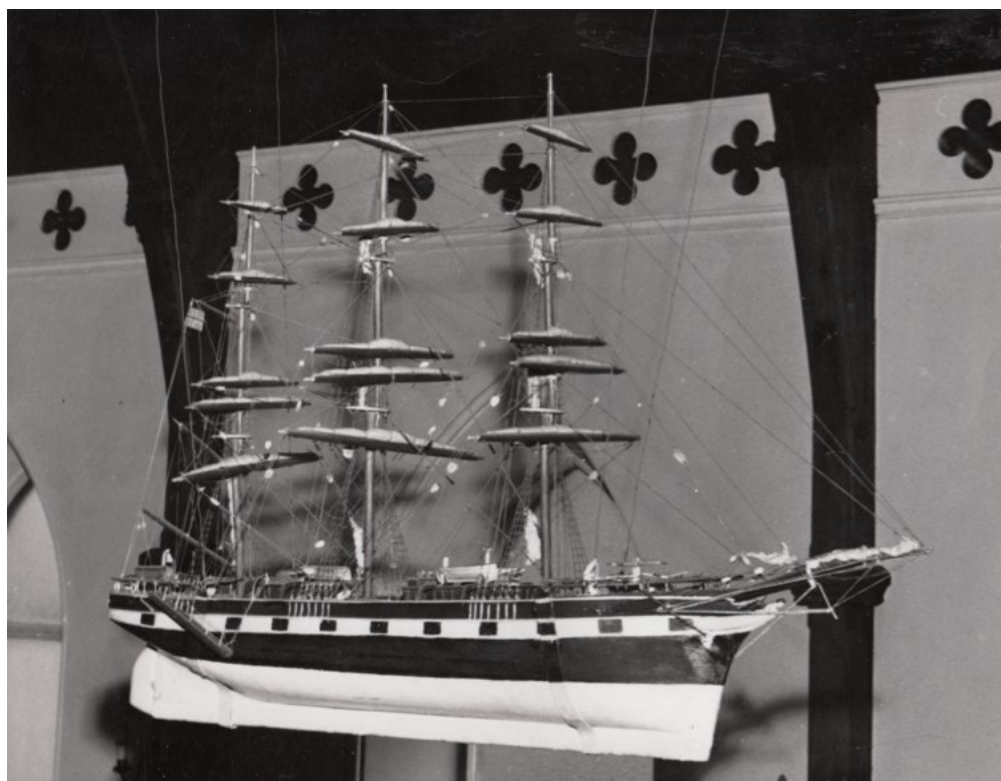
The original interior of the church was characterised by clean lines and basic decorative elements in the structure, an open scissored-braced timber roof and leaf fielded panel doors.

The interior was also decorated with gifts from various patrons and friends of the church. When the church was finished in 1868 Norwegian shipowner and consul Christian Salvesen and the Danish consul Walter Berry, donated two stained glass windows to be placed in the main sanctuary. One of the windows was decorated with the coat-of-arms of the united kingdoms of Sweden and Norway, and in the lower part of the window was the following inscription "He maketh the storm a calm, so he bringeth them unto their desired haven." The other window was decorated with the Danish coat-of-arms, holding the inscription "They that go down to the sea in ships, let them exalt him also in the congregation of the people." (Both inscriptions in the windows were originally written in Norwegian, and inspired by psalm 107.) When the church was hit by the explosion in 1941 the stained windows became damaged, and the window openings bricked up and closed. Sometime in the 1950s new stained windows were put in, with new motives of a crucifixion with fish and Christ fishing with his disciples.

A silver chalice was donated to the church in 1868 by Severine Hansen, the wife of the first reverend Andreas M. Hansen. The chalice had belonged to her father, Christian Stephansen, captain of the sailing vessel 'Eleonora'. In a terrible storm outside of Riga in 1927, captain Stephansen – with great danger to his own ship and men – saved the entire crew from a British ship wrecked by the storm. As a token of gratitude for this heroic deed the captain had been awarded the silver chalice at the Stock Exchange in Riga.

In 1912 two of the daughters of the Scottish shipowner John Warrack donated a statue in greek marble to be placed on the church alter. The statue was smaller replica of the famous 'Resurrected Jesus' by the internationally known Danish sculptor Bertel Thorvaldsen (1770–1844). The statue was then moved to the baptismal font, when a new and larger alter piece was donated to the church in 1925 by J. E Salvesen and his wife, the painter Alice Dagny Phil Salvesen. The alter piece was painted by mrs. Salvesen herself. After agreement with the renown Danish painter Joachim Skovgaards (1865–1933) she was allowed to copy his painting The Good Shepherd from 1913. Other members of the Salvesen family in Leith donated the framework which is made of dark oak.

Today these items are stored at the Norwegian Seamen's Mission's main office in Bergen, Norway.



<Insert photo (large): 10.1 Kongebesøk i vår eldste sjømannskirke i 1962>

<Insert text: A service during the visit from the Norwegian king Olav V in 1962 shows the church room the way it used to look like. Photo credit: The Norwegian Seamen's Mission>

<Insert photo (small): 10.2 Alterpiece>

<Insert text: The alter piece is a copy of the painting "The Good Shepherd" by Joakim Skovgaard, donated to the church in 1925. Photo credit: The Norwegian Seamen's Mission>

<Insert photo (small): 10.3 Kirkeskip i Leith.>

<Insert text: A model ship was donated to the church in the 1950s and hung in the main sanctuary. Photo credit: The Norwegian Seamen's Mission>

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## THE HELPING HAND TRUST

In 1985, the same year as the Norwegian Seamen's Mission sold the church to the local Christian Centre Ministries, the Helping hand to the first Norwegian seaman church Trust was founded in Norway. The trust's purpose was to work towards maintaining the former Scandinavian Lutheran Church as a Norwegian place of worship and cultural monument on Scottish ground, and to promote Norwegian-Scottish relations.

In 1988 the Helping Hand trust was actively involved in the process of placing the church building on the Historical Scotland preservation list (category 3), confirming that the building is of special architectural or historical interest. This means that any structural change on the building in the future needs special approval. And on several occasions over the years the trust also has provided economic support to the Leith School of Art, to help preserve and renovate the building.

Furthermore, after initiative from the Helping Hand trust, a memorial plaque was put up on the church facade in 2003. The plaque was unveiled by the Royal Norwegian Ministry of Defence and holds the following text: "This Plaque was erected in 2003 in commemoration of the inspiration given by the Scandinavian Lutheran Church - The first church (1868) of the Norwegian Seamen's mission/Norwegian church abroad - to the members of the Norwegian armed forces and the Norwegian merchant navy, during the dark days of the second world war."



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