St Andrews – Site Summaries
[Including Boarhills & Strathkinness]

St Andrews Cathedral and Pier. (B. Rhodes)

Sacred Landscape Project

St Mary's College, University of St Andrews

Research by Dr Bess Rhodes

February 2024

St Andrews – Places of Worship – Past and Present

All Saints' Church, St Andrews

Denomination: Episcopal
Period: Late Modern
Current Place of Worship? Yes

All Saints' Church originally served the St Andrews fishing community (which was traditionally focused around the east end of town). In 1903 a small iron mission church was established, and in 1907 a stone chancel was added. Following the First World War further building work took place, and the completed church was consecrated on All Saints' Day in 1923. Much of the construction work was paid for by Mrs Younger of Mount Melville who instructed that Holy Communion must be the main service every Sunday morning. (At that time Matins was more commonly the principal morning service in Episcopal churches.)

Sources
History of All Saints' Church, St Andrews: https://www.allsaints-standrews.org.uk/about/history/ [Accessed 3 May 2021]
Places of Worship in Scotland, All Saints Episcopal Church, St Andrews:
http://www.scottishchurches.org.uk/sites/site/id/4724/name/All+Saints+Episcopal+Church%2C+St+Andrews+St+Andrews+and+St+Leonards+Fife [Accessed 3 May 2021]

All Saints and North Castle Street, St Andrews. (B. Rhodes)

Baptist Church, St Andrews

Denomination: Baptist
Period: Late Modern
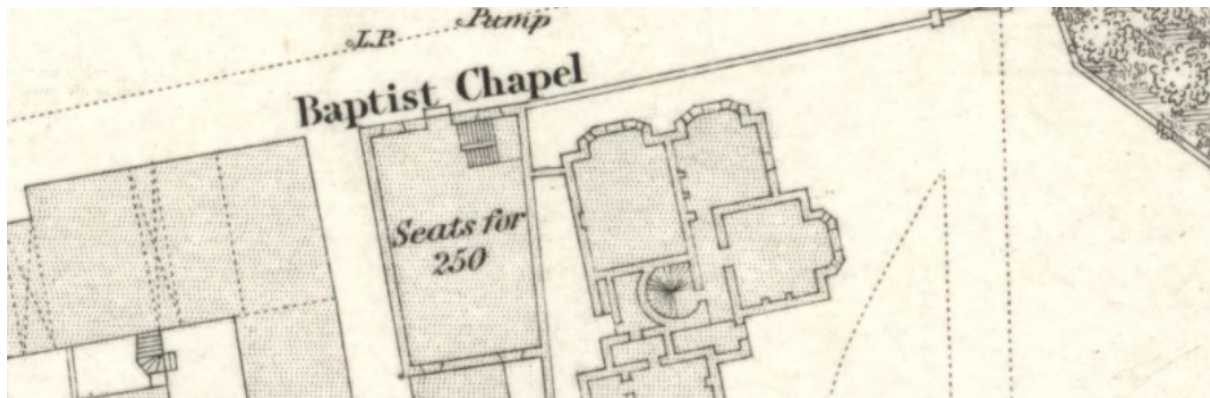**Current Place of Worship?** Yes

There has been a Baptist church on South Street since the early 1840s. When the original church opened it had seating for 250 people. The main space for worship was on the first floor and there were shops below. Around 1900 the church was remodelled by the architects Gillespie and Scott, creating the building that the Baptist congregation uses today.

Sources
Places of Worship in Scotland, Baptist Church:
http://www.scottishchurches.org.uk/sites/site/id/4718/name/Baptist+Church+St+Andrews+and+St+Leonards+Fife [Accessed 3 May 2021]
Ordnance Survey Map of St Andrews, 1854, sheet 3: https://maps.nls.uk/view/74416778 [Accessed 3 May 2021]

The original Baptist chapel on a mid-nineteenth-century map. (Source: 1854 Ordnance Survey Map of St Andrews. Available at: https://maps.nls.uk/view/74416778)

Black Friars, St Andrews

Denomination: Roman Catholic
Period: Late Medieval
Current Place of Worship? No

The Dominican order (or black friars) arrived in St Andrews during the fifteenth century. There are references to a Dominican place or house in St Andrews in the 1440s. This was then developed into a fully established friary at the start of the sixteenth century, occupying a prime location on South Street. To support the new foundation funds were diverted from the black friars' sites in Cupar and St Monans – a move that was justified on the basis that St Monans was merely a poor fishing village and Cupar was increasingly impoverished, while the presence of a university in St Andrews meant it was a suitable place for educated men. The Dominicans played a significant role in St Andrews during the early sixteenth century, preaching regularly, engaging with education, and taking part in major heresy trials. In 1559 the Dominicans' buildings were attacked by Protestant activists and the friars 'violently expelled'. The black friars' site was later handed over to the St Andrew burgh council with the intention that it should support education, care for the poor and sick, and fund the new Protestant ministry.

Sources
Bess Rhodes, *Riches and Reform: Ecclesiastical Wealth in St Andrews, c.1520-1580* (Leiden, 2019), pp. 20-21, 101-102.
Bess Rhodes, 'Augmenting Rentals: The Expansion of Church Property in St Andrews, c.1400-1560' in Michael Brown and Katie Stevenson, eds, *Medieval St Andrews: Church, Cult, City* (Woodbridge, 2017), p. 229.

St Andrews' Dominican friary shortly after the Reformation. (Source: John Geddy, 'S. Andrew sive Andreapolis Scotiae Universitas Metropolitana'. NLS, MS.20996. Available at: http://maps.nls.uk/towns/rec/215)

Burgher Kirk, Imries Close, St Andrews

Denomination: Burgher Church
Period: Early Modern
Current Place of Worship? No

During the 1730s a section of the Church of Scotland was unhappy with how ministers were appointed and the allocation of religious wealth. They formed a break-away group known as the Secession Church. This then split again in the late 1740s, leading to the creation of the Burgher Church. In St Andrews the members of the Burgher Church met in an old barn on Imrie's Close. This was used as a place of worship between 1749 and 1774. In the mid-twentieth century there were plans to demolish the former kirk, but the property was rescued and restored by the St Andrews Preservation Trust. It is now a small house.

Sources
Raymond Lamont-Brown, *St Andrews: City by the Northern Sea* (Edinburgh, 2006), p. 167.
Elizabeth Williams and John Lindsey, *Saving St. Andrews: A Short History of The St Andrews Preservation Trust* (Tayport, 2003), p. 7.

The former burgher kirk on Imrie's Close. (Source: Open Virtual Worlds / University of St Andrews)

Burgher Meeting House, 141 South Street, St Andrews

Denomination: Burgher Church
Period: Early Modern, Late Modern
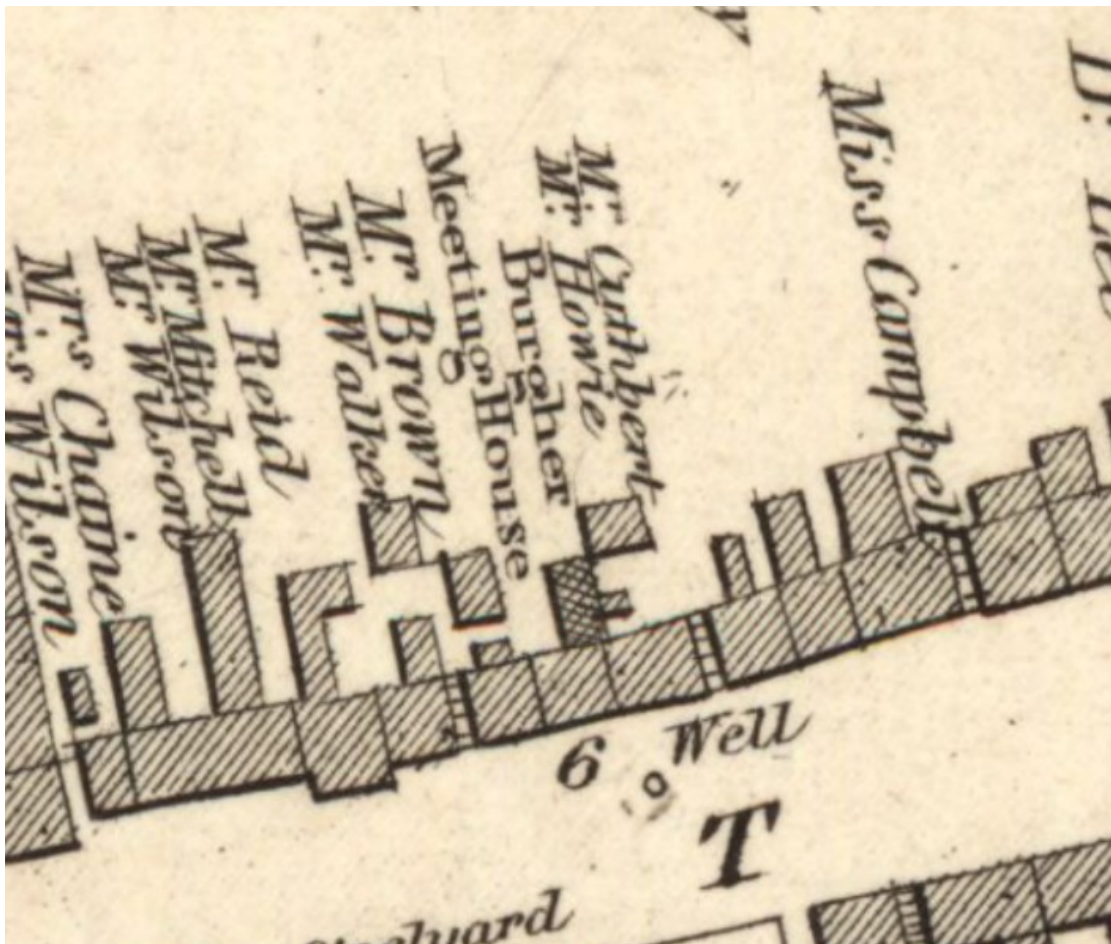**Current Place of Worship?** No

In 1774 the Burgher congregation in St Andrews moved to a building in a yard on the north side of South Street. This property still exists and is now faced in yellow harling. The congregation does not seem to have been particularly large. In 1793 only 91 dissenters 'of all denominations' were recorded in the burgh of St Andrews, with a further five dissenters in the suburb of Argyle. The congregation relocated to a house on North Street in 1826.

Sources
John Adamson, 'Parishes of St Andrew's, and of St Leonard's', in *Statistical Account of Scotland* (Edinburgh, 1794), vol. 13, p. 203.
Places of Worship in Scotland, Burgher Kirk:
http://www.scottishchurches.org.uk/sites/site/id/4719/name/Burgher+Kirk+St+Andrews+and+St+Leonards+Fife [Accessed 23 April 2021]

The Burgher Kirk shown in 1820 on John Wood's plan of St Andrews. (Source: National Library of Scotland, EMS. X.009. Available at: https://maps.nls.uk/view/74400057)

Castle Chapel, St Andrews

Denomination: Roman Catholic
Period: High Medieval, Late Medieval
Current Place of Worship? No

St Andrews Castle was once the home of the bishops of St Andrews. There seems to have been a castle on this site since at least the 1190s. We do not know exactly when the castle chapel was built, but it is likely that there was a place of worship here from an early date. By the late Middle Ages the chapel was located towards the south-eastern corner of the castle. The chapel windows appear to have had a quatrefoil design at the top, not unlike some of the windows on St Leonard's Chapel. Records from the time of Bishop Kennedy (who died in 1465) reveal that the castle chapel was richly furnished, with hangings, embroidered cushions, and silk and velvet vestments for the priests. Meanwhile early sixteenth-century accounts contain payments for wax candles and the washing of the altar linen at the castle chapel. Following the Reformation St Andrews Castle continued to be occupied for a while, although it is possible that the chapel stopped serving a religious purpose. During the early seventeenth century the castle fell into disrepair, and in 1656 stone from the castle was removed to repair the long pier at St Andrews Harbour.

Sources

Richard Fawcett, 'The Medieval Ecclesiastical Architecture of St Andrews as a Channel for the Introduction of New Ideas', in Michael Brown and Katie Stevenson, eds, *Medieval St Andrews: Church, Cult, City* (Woodbridge, 2017), p. 79.

Robert Kerr Hannay, ed., *Rentale Sancti Andree: Being the Chamberlain and Granitar Accounts of the Archbishopric in the Time of Cardinal Beaton* (Edinburgh, 1913), p. 224.

University of St Andrews Library, UYSS150/2, ff. 49v-51v.

Historic Environment Scotland, *Statement of Significance: St Andrews Castle* (Edinburgh, 2011). Available at: https://www.historicenvironment.scot/archives-and-research/publications/publication/?publicationId=2bf4539f-2da4-49d4-945a-a57000dae117 [Accessed 6 May 2021]

St Andrews Castle at the end of the seventeenth century. The windows of the castle chapel (with their quatrefoil tracery) can be seen to the right of the fore tower. (Source: John Slezer, 'The Ruins of the Castle of St Andrews', *Theatrum Scotiae* (1693). Available at: http://digital.nls.uk/slezer/engraving.cfm?sl=15)

Congregational Church, Bell Street, St Andrews

Denomination: Congregational Union
Period: Late Modern
Current Place of Worship? No

During the mid-nineteenth century a Congregational church was built on the east side of Bell Street. It was substantial Victorian stone building designed by the architects Andrew Kerr and Jesse Hall. The church closed in the 1960s, and was demolished in 1983. The site is now occupied by shops.

Sources
Places of Worship in Scotland, Congregational Church, St Andrews:
http://www.scottishchurches.org.uk/sites/site/id/8050/name/Congregational+Church%2C+St+Andrews+St+Andrews+and+St+Leonards+Fife [Accessed 22 April 2021]

The Congregational Church on Bell Street in 1895. (Source: University of St Andrews Library, StA-BellS-1. Available at: https://collections.st-andrews.ac.uk/item/bell-street-st-andrews-from-n/123317)

Congregational Church, 105 Market Street, St Andrews

Denomination: Congregational Union
Period: Late Modern
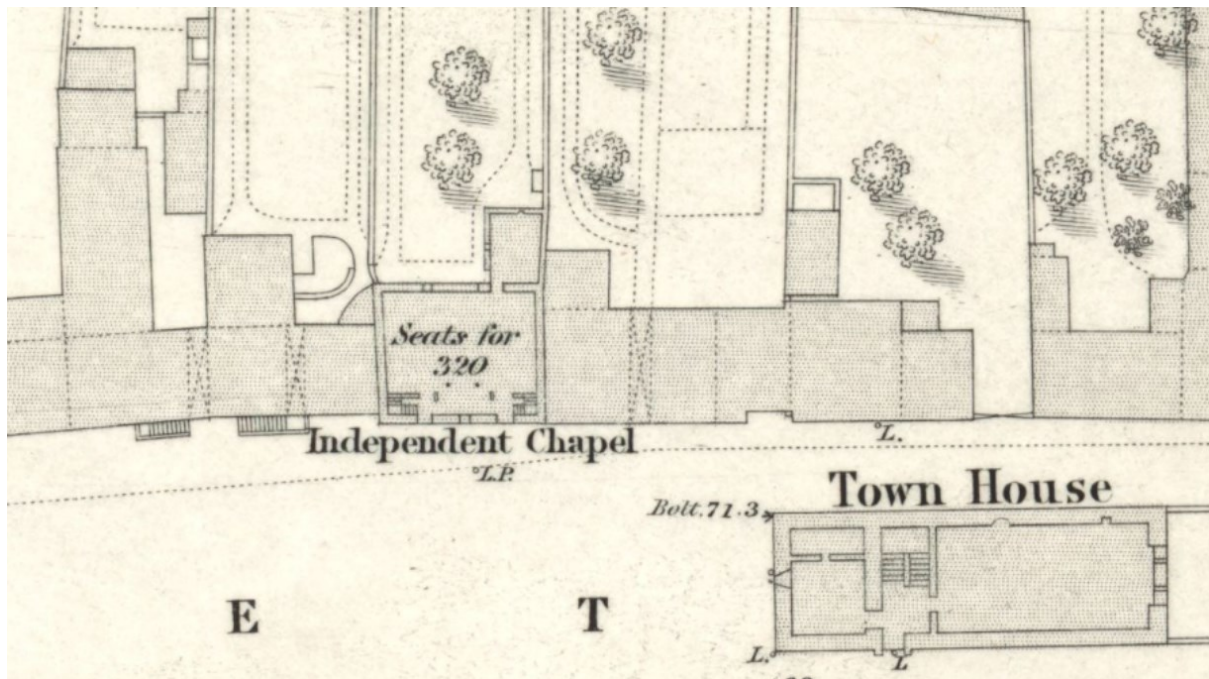**Current Place of Worship?** No

A Congregational church was built on the north side of Market Street in 1807. The church had seating for 320 people. There were two entrances from the street and there appears to have been a gallery above the doorways. During the early nineteenth century Thomas Paton, one of St Andrews' first Congregational ministers, established a Sunday school in the burgh. The church closed in 1854 after the congregation moved to a new building on Bell Street.

Sources
Places of Worship in Scotland, Old Congregational Church:
http://www.scottishchurches.org.uk/sites/site/id/10674/name/Old+Congregational+Church+St+Andrews+and+St+Leonards+Fife [Accessed 6 May 2021]
Ordnance Survey Map of St Andrews, 1854, sheet 3: https://maps.nls.uk/view/74416778 [Accessed 3 May 2021]

The Congregational chapel on Market Street in the 1850s. (Source: 1854 Ordnance Survey Map of St Andrews. Available at: https://maps.nls.uk/view/74416778)

Christian Brethren Hall, Greenside Place, St Andrews

Denomination: Christian Brethren
Period: Late Modern
Current Place of Worship? No

In the 1930s the Christian Brethren leased a cottage on Greenside Place. This was subsequently converted into a hall for worship. The Christian Brethren used the hall until the early twentieth century. The property was then sold, and the building once again returned to being a house.

Sources

Places of Worship in Scotland, Brethren Assembly, St Andrews: http://www.scottishchurches.org.uk/sites/site/id/10688/name/Brethren+Assembly%2C+St+Andrews+St+Andrews+and+St+Leonards+Fife [Accessed 6 May 2021]

The Christian Brethren Hall on Greenside Place. (Source: Open Virtual Worlds / University of St Andrews)

Friends Meeting House, Howard Place, St Andrews

Denomination: Quaker / Society of Friends
Period: Late Modern
Current Place of Worship? Yes

Since 1993 Quaker meetings have been held in a Victorian house on Howard Place. The Society of Friends occupy the lower two storeys of the house, with meetings taking place in a simply furnished room on the ground floor. There has been a group of Quakers in St Andrews since at least 1967.

Sources
Quaker Meeting Houses Heritage Project:
https://heritage.quaker.org.uk/files/St%20Andrews%20LM.pdf [Accessed 22 April 2021]
St Andrews Quaker Meeting:
https://www.quakerscotland.org/st-andrews [Accessed 22 April 2021]

The Meeting House for the Society of Friends on Howard Place. (Source: Open Virtual Worlds / University of St Andrews)

Gospel Hall, St Andrews

Denomination: Christian Brethren
Period: Late Modern
Current Place of Worship? Yes

The Gospel Hall is in a former shop on the narrow section of Market Street. Christian Brethren (traditionally sometimes called Plymouth Brethren) have worshipped here since at least 1914. During the early twentieth century the Plymouth Brethren had a growing presence in the Fife fishing communities, and between the wars fishermen cycled up from villages such as St Monans to worship at the Gospel Hall in St Andrews.

Sources

Places of Worship in Scotland, Gospel Hall, St Andrews:
http://www.scottishchurches.org.uk/sites/site/id/10603/name/Gospel+Hall%2C+St+Andrews+St+Andrews+and+St+Leonards+Fife [Accessed 22 April 2021]
Precious Seed, A History of the Assembly in St. Monans, Fife, Scotland:
https://www.preciousseed.org/article_detail.cfm?articleID=2994 [Accessed 22 April 2021]

Gospel Hall, Market Street, St Andrews. (Source: Bess Rhodes)

Grey Friars, St Andrews

Denomination: Roman Catholic
Period: Late Medieval
Current Place of Worship? No

During the late Middle Ages an Observant Franciscan friary was located on a large plot of land between Market Street and North Street (where Greyfriars Garden now stands). The friary was founded by Bishop Kennedy in the mid-fifteenth century. The Observant Franciscans were committed to both personal and institutional poverty, and largely survived on gifts of food, money, and clothing from pious members of the public. They had a strong preaching tradition, and in the sixteenth century several friars from St Andrews resisted the spread of Protestant ideas, including helping prosecute heretics. Indeed, in 1539 Friar Simon Maltman, the warden of the St Andrews Franciscans, was sent to advise the Archbishop of Glasgow on how to conduct a heresy trial. Maltman also preached at the last major heresy trial in Scotland before the Reformation – which resulted in the execution of Walter Myln outside St Andrews Cathedral. However, the friars were fighting a rear-guard action. In May 1559, with religious rebellion sweeping Scotland, the Franciscans handed over their friary in St Andrews to the local urban authorities. Despite this, the buildings were attacked by Protestant activists a month later. Shortly afterwards the friars fled to Continental Europe. The Franciscan friary was the only one of St Andrews' mid-sixteenth-century Catholic institutions where none of the churchmen converted to Protestantism.

Sources
Bess Rhodes, *Riches and Reform: Ecclesiastical Wealth in St Andrews, c.1520-1580* (Leiden, 2019), pp. 19-20, 36, 107-108.
Bess Rhodes, 'Augmenting Rentals: The Expansion of Church Property in St Andrews, c.1400-1560' in Michael Brown and Katie Stevenson, eds, *Medieval St Andrews: Church, Cult, City* (Woodbridge, 2017), p. 228.

The Franciscan friary in St Andrews shortly after the Reformation. (Source: John Geddy, 'S. Andrew sive Andreapolis Scotiae Universitas Metropolitana'. NLS, MS.20996. Available at: http://maps.nls.uk/towns/rec/215)

Hallow Hill, St Andrews

Denomination: Uncertain
Period: Early Medieval
Current Place of Worship? No

The area now called Hallow Hill was once known as Eglesnamin. This name also has religious associations, with 'egles' appearing to be a Pictish word for a church. Hallow Hill may in fact be one of the oldest religious sites in St Andrews. There was an early medieval cemetery here, and numerous burials in stone long-cists have been excavated on the hillside. In the 1140s the lands of Eglesnamin were given to the newly founded priory of Augustinian canons at St Andrews Cathedral. In 1555 the area was described as All Hallow Hill (which means All Saints' Hill), implying that people still felt the place had a religious significance.

Sources
Simon Taylor and Gilbert Márkus, *The Place-Names of Fife* (5 vols, Donington, 2006-2012), vol. 3, pp. 466-467, 473.

The Hallow Hill area in 1968 before large-scale housing development. The hill is bounded on the north by the Kinness Burn, to the west by the Cairnsmill Burn, and to the south by the medieval Canongate. (Source: Ordnance Survey, Sheet NO 41 NE. Available from the National Library of Scotland: https://maps.nls.uk/view/188141295)

Holy Trinity Church, Cathedral Precinct, St Andrews

Denomination: Roman Catholic
Period: High Medieval
Current Place of Worship? No

The parish of Holy Trinity is first recorded in the 1140s, when Bishop Robert was reorganising religious life in St Andrews. For centuries Holy Trinity was the main church for the residents of St Andrews. The church was originally located within the Cathedral precinct a little to the north of the surviving ruins of St Rule's Church. At the start of the fifteenth century the citizens of St Andrews built a new parish church on South Street, closer to the residential and commercial area of St Andrews, and the original Holy Trinity ceased to serve as a parish church. The building was briefly used by the newly founded University of St Andrews, but seems to have been demolished at some point before the middle of the sixteenth century.

Sources

Simon Taylor and Gilbert Márkus, *The Place-Names of Fife* (5 vols, Donington, 2006-2012), vol. 3, pp. 426-427.

Richard Fawcett, 'The Medieval Ecclesiastical Architecture of St Andrews as a Channel for the Introduction of New Ideas', in Michael Brown and Katie Stevenson, eds, *Medieval St Andrews: Church, Cult, City* (Woodbridge, 2017), pp. 61-62.

Ronald Cant, 'The Building of St Andrews Cathedral' in David McRoberts, ed., *The Medieval Church of St Andrews* (Glasgow, 1976), pp. 12-13.

The original parish church of Holy Trinity was probably a little to the north of St Rule's, in the area towards the centre and right side of this photograph. (Source: Bess Rhodes)

Holy Trinity Church, South Street, St Andrews

Denomination: Roman Catholic, Church of Scotland
Period: Late Medieval, Early Modern, Late Modern
Current Place of Worship? Yes

Since the early fifteenth century Holy Trinity Church has been located on South Street. The current site was given by Sir William Lindsay of the Byres for the citizens of St Andrews to build 'a church in honour of the Holy Trinity with a row of pillars on each side of the nave'. During the late Middle Ages Holy Trinity was the focus for pious donations by St Andrews residents, and at the time of the Reformation it was served by about thirty priests. As the burgh church of St Andrews Holy Trinity was at the heart of the religious upheavals of the sixteenth century. During the siege of St Andrews Castle in 1546 and 1547 it was the scene of competing sermons by Catholic and Protestant preachers – including a young John Knox. In June 1559 Knox returned to Holy Trinity and delivered a fateful sermon which encouraged the St Andrews burgh council to reject Catholicism and establish a Protestant city. Holy Trinity then became a focal point for religious reform, playing a key role in the establishment of new patterns of religious administration and discipline. In the seventeenth century, when the archbishopric of St Andrews was restored, Holy Trinity became for a brief period a cathedral. The monument to Archbishop Sharp on the south side of the church forms a reminder of this period of the church's history. Over the centuries Holy Trinity has undergone several redesigns, including at the Reformation, at the start of the nineteenth century, and at the beginning of the twentieth century. However, several elements of the medieval church still exist. The high tower and spire of Holy Trinity have changed little since the Middle Ages. Some of the original pillars requested by Sir William Lindsay also survive.
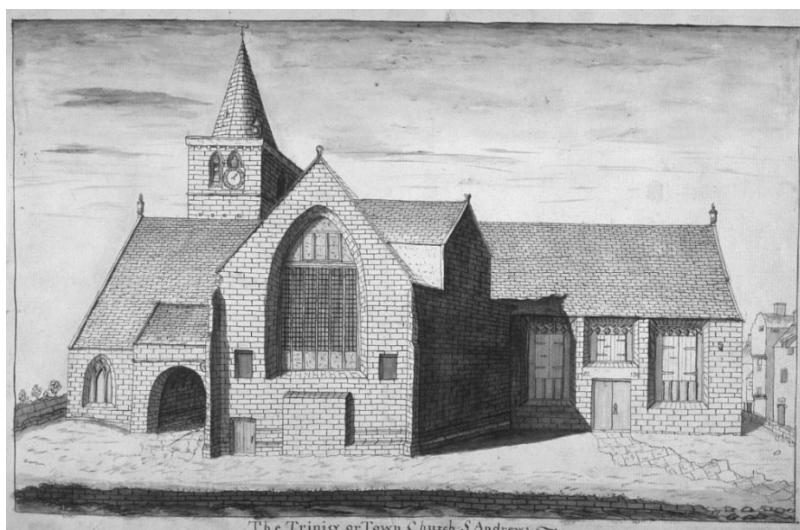
Sources
W.E.K. Rankin, *The Parish Church of the Holy Trinity St Andrews: Pre-Reformation* (Edinburgh, 1955).
Bess Rhodes, *Riches and Reform: Ecclesiastical Wealth in St Andrews, c.1520-1580* (Leiden, 2019).
Bess Rhodes, 'Property and Piety: Donations to Holy Trinity Church, St Andrews', in John McCallum, ed., *Scotland's Long Reformation: New Perspectives on Scottish Religion, c.1500-c.1660* (Leiden, 2016), pp. 27-49.
St Andrews / Holy Trinity, Corpus of Scottish Medieval Parish Churches: https://arts.st-andrews.ac.uk/corpusofscottishchurches/site.php?id=158866 [Accessed 7 May 2021]

Holy Trinity Church in 1767. Drawing by John Oliphant. (Source: University of St Andrews Library, OLI-16. Available at: https://collections.st-andrews.ac.uk/item/trinity-church-st-andrews/93065)

Hope Park Church, St Andrews

Denomination: United Presbyterian, Free Church, Church of Scotland
Period: Late Modern
Current Place of Worship? Yes

Hope Park was built in the 1860s for the United Presbyterians, who had previously been worshipping in a house on North Street. The church was designed by the architects Peddie and Kinnear. The new church was originally towards the western edge of St Andrews, as at that time the housing along Doubledykes Road and Hepburn Gardens had not yet been constructed. Like several other churches in St Andrews, Hope Park was affected by the varying realignments of Scottish Protestants during the early twentieth century. In 1900 the United Presbyterians became the United Free Church of Scotland, which in 1929 then rejoined the Church of Scotland. During the early twenty-first century the congregation of Hope Park joined with Martyrs' Kirk (a Church of Scotland congregation which was formerly based on North Street). The church is now known as Hope Park and Martyrs.

Sources
Raymond Lamont-Brown, *St Andrews: City by the Northern Sea* (Edinburgh, 2006), p. 167.
Places of Worship in Scotland, Hope Park and Martyrs Church:
http://www.scottishchurches.org.uk/sites/site/id/4720/name/Hope+Park+and+Martyrs+Church+St+Andrews+and+St+Leonards+Fife [Accessed 7 May 2021]

Hope Park Church in about 1860. (Source: University of St Andrews Library, ALB-49-33. Available at: https://collections.st-andrews.ac.uk/item/u-p-united-presbyterian-church-st-andrews/80687)

Martyrs' Church, St Andrews

Denomination: Free Church, Church of Scotland
Period: Late Modern
Current Place of Worship? No

The first version of Martyrs' Church was built in the 1840s by a Free Church congregation (one of the groups that broke away from the Church of Scotland in the mid-nineteenth century). The congregation rapidly expanded, and in 1851 the building was remodelled by the architect John Milne to allow for the growing numbers attending the church. At the start of the twentieth century the Free Church became the United Free Church, which then in 1929 rejoined the Church of Scotland. Shortly before this reunion, Martyrs' Church was again rebuilt, this time by the well-known Fife architects Gillespie and Scott. This version of the church was used as a place of worship until the early twenty-first century when the congregation joined with Hope Park Church. The formers Martyrs' Church now serves as a research library for the University of St Andrews, and retains many of its distinctive architectural features.

Sources

Places of Worship in Scotland, Martyrs' Church, St Andrews: http://www.scottishchurches.org.uk/sites/site/id/4721/name/Martyrs%27+Church%2C+St+Andrews+St+Andrews+and+St+Leonards+Fife [Accessed 7 May 2021]
Page / Park, University of St Andrews, Martyrs Kirk: https://pagepark.co.uk/project/architecture/martyrs-kirk/ [Accessed 7 May 2021]

North Street in about 1846. The bell turret of Martyrs' Kirk can be seen on the left-hand side of the street, opposite St Salvator's Chapel. (Source: University of St Andrews Library, EPM-JA-10. Available at: https://collections.st-andrews.ac.uk/item/north-street-st-andrews/100475)

Salvation Army Hall, St Andrews

Denomination: Salvation Army
Period: Late Modern
Current Place of Worship? No

The Salvation Army started a corps in St Andrews in 1893. After some difficulties in the early years, there was a continuous Salvation Army presence in St Andrews from 1934 until 2003. During the 1980s the Salvation Army acquired a former house on North Street for meetings. This property was sold in the early twenty-first century and converted into a restaurant.

Sources
David Armistead, *The Army of Alba: A History of the Salvation Army in Scotland* (London, 2017).
Places of Worship in Scotland, Former Salvation Army Hall, St Andrews:
http://www.scottishchurches.org.uk/sites/site/id/10656/name/Former+Salvation+Army+Hall%2C+St+Andrews+St+Andrews+and+St+Leonards+Fife [Accessed 22 April 2021]

The former Salvation Army Hall on North Street, now a restaurant known as 'The Rav'. (Source: Open Virtual Worlds / University of St Andrews)

St Andrews Cathedral, St Andrews

Denomination: Roman Catholic
Period: High Medieval, Late Medieval
Current Place of Worship? No

St Andrews Cathedral was once the most important church in Scotland. It was the base for the country's senior bishopric and housed the relics of Jesus's disciple Andrew (the nation's patron saint). The origins of St Andrews Cathedral stretch back into the Early Middle Ages when there was a Celtic monastery in this area. In the twelfth century religious life in St Andrews underwent major changes, and a priory of Augustinian canons took over care of the church and shrine. During the 1160s work began on a vast new Cathedral, which was eventually consecrated (in other words officially blessed and opened for worship) in 1318 in the presence of King Robert the Bruce. The completed Cathedral was the largest building constructed in Scotland before the nineteenth century. It was a centre of pilgrimage, learning, power, and law. Indeed, the church courts in St Andrews were among the busiest in the kingdom. However, in 1559 the Protestant Reformers tore apart this Catholic power base. The Cathedral was stripped of furnishings, altars and statues were smashed, and wooden images and Catholic mass-books were burnt. The vast church rapidly fell into ruin, and orchards, gardens, and houses took over much of the wider Cathedral site. Today the core of the former religious buildings are cared for by Historic Environment Scotland, whilst much of the wider site is occupied by St Leonard's School.

Sources
David McRoberts, ed., *The Medieval Church of St Andrews* (Glasgow, 1976).
Bess Rhodes, *Riches and Reform: Ecclesiastical Wealth in St Andrews, c.1520-1580* (Leiden, 2019).

A reconstruction of St Andrews Cathedral Priory and St Rule's Church as they may have seemed in about 1318. (Source: Open Virtual Worlds)

St Andrew's Chapel, St Andrews

Denomination: Episcopal
Period: Late Modern
Current Place of Worship? No

In 1690 Scotland officially became a Presbyterian country, rejecting episcopacy (or the government of the church by bishops). Some Scots did not accept the changes, forming the origins of the Scottish Episcopal Church. There have been Episcopalians in St Andrews ever since this split, but it was not until the early nineteenth century that discrimination had reduced enough for them to build an official church. In 1824 work began on an Episcopalian chapel dedicated to St Andrew and located on North Street. The original chapel was designed by John Burn, but in the 1850s the west front was remodelled by the well-known Gothic architect George Gilbert Scott. During the mid-nineteenth century St Andrew's Chapel had seating for 200 people, but this soon became too few for the growing Episcopal community. In 1867 the Episcopalians laid the foundations of a larger church on Queen's Terrace. A few years later St Andrew's Chapel was dismantled and the stones were shipped to the south side of Fife to construct Buckhaven Free Church. The site of St Andrew's Chapel is now occupied by College Gate (one of the main administrative buildings of the University of St Andrews).

Sources
R.G. Cant, 'Public Buildings of St Andrews, 1790-1914, Churches, Schools and Hospitals', in Mary Innes and Joan Whelan, eds, *Three Decades of Historical Notes: Reprinted from the Yearbooks of the St Andrews Preservation Trust 1964-1989* (St Andrews, 1991), p. 121.
Raymond Lamont-Brown, *St Andrews: City by the Northern Sea* (Edinburgh, 2006), pp. 165-166.
Historic Environment Scotland, Canmore entry for St Andrew's Church, Buckhaven:
https://canmore.org.uk/site/91978/buckhaven-church-street-st-andrews-st-andrews-church [Accessed 11 May 2021]
Places of Worship in Scotland, St Andrew's Church, Wemyss:
http://www.scottishchurches.org.uk/sites/site/id/4638/name/St.+Andrew%27s+Church+Wemyss+Fife [Accessed 11 May 2021]

St Andrew's Chapel in about 1865. (Source: University of St Andrews Library, ALB-10-62. Available at: https://collections.st-andrews.ac.uk/item/st-andrews-chapel-st-andrews/43875)

St Andrew's Church, St Andrews

Denomination: Episcopal
Period: Late Modern
Current Place of Worship? Yes

St Andrew's Church was built to replace a smaller Episcopal church (also dedicated to St Andrew) which once stood on North Street. The foundations for the new church were laid in 1867, and the church was consecrated (in other words officially blessed for worship) in 1877. The building was designed by Sir Robert Rowland Anderson, and originally had seating for 600 worshippers. During its early history the grand new church was often referred to as a cathedral. In the 1890s a tower was added to St Andrew's, but it was felt to be structurally unsound and was demolished shortly before the Second World War. St Andrew's Church remains an Episcopal place of worship to this day.

Sources

R.G. Cant, 'Public Buildings of St Andrews, 1790-1914, Churches, Schools and Hospitals', in Mary Innes and Joan Whelan, eds, *Three Decades of Historical Notes: Reprinted from the Yearbooks of the St Andrews Preservation Trust 1964-1989* (St Andrews, 1991), p. 121.

Raymond Lamont-Brown, *St Andrews: City by the Northern Sea* (Edinburgh, 2006), p. 166.

St Andrew's Episcopal Church in about 1955. Photograph by George Cowie. (Source: University of St Andrews Library, GMC-29-20-4. Available at: https://collections.st-andrews.ac.uk/item/st-andrews-episcopal-church-queens-terrace-st-andrews/585969)

St Anna's Chapel, St Andrews

Denomination: Roman Catholic
Period: Late Medieval
**Current Place of Worship?** No

During the late Middle Ages a chapel dedicated to St Anna (the grandmother of Jesus) stood on the north side of North Street. St Anna's Chapel was probably a chantry – an institution where one or more priests regularly prayed for the souls of the dead. Chantries, or chaplainries as they were traditionally termed in Scotland, were often part of a larger church, but could be a separate building like St Anna's. In the early sixteenth century church courts sometimes met in St Anna's Chapel. Early property records indicate that near the chapel there was area known as 'St Anna's Yard'. Shortly after the Reformation the chapel and its revenues were transferred to St Andrews burgh council. By the late 1560s the site of St Anna's was held by Robert Pont, a leading figure in the Reformed Church of Scotland. The area where the chapel once stood is now covered by the University of St Andrews' College Gate building.

Sources
W.E.K. Rankin, *The Parish Church of the Holy Trinity St Andrews: Pre-Reformation* (Edinburgh, 1955), pp. 50, 69, 114.
University of St Andrews Library, B65/1/1, ff. 39v-50v.
University of St Andrews Library, B65/23/352.
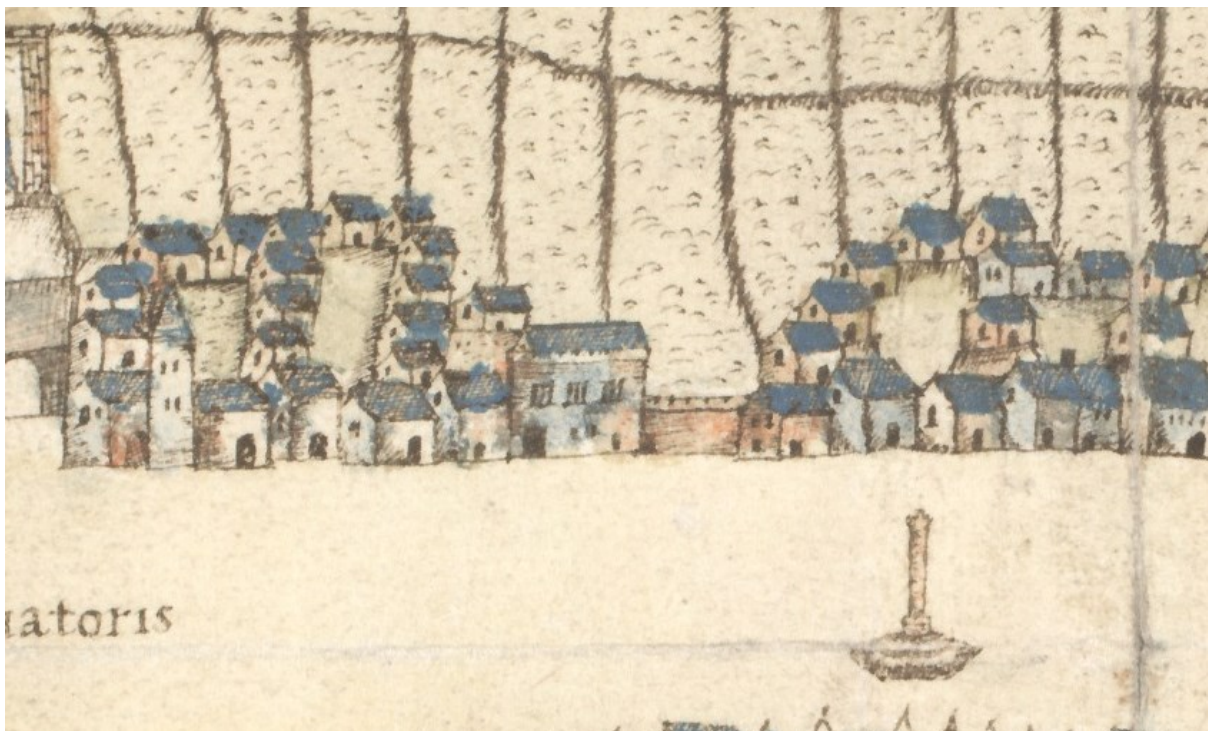
North Street around the site of St Anna's Chapel, c. 1580. The larger building with three windows towards the centre of the image may represent the former chapel. (Source: John Geddy, 'S. Andrew sive Andreapolis Scotiae Universitas Metropolitana'. NLS, MS.20996. Available at: http://maps.nls.uk/towns/rec/215)

St James's Church, St Andrews

Denomination: Roman Catholic
Period: Late Modern
Current Place of Worship? Yes

Following the Reformation the authorities in St Andrews (like many other Scottish towns) prosecuted Roman Catholics. This meant that for several centuries there was no official Catholic congregation in St Andrews. As religious toleration increased in the nineteenth century Catholicism returned to the area. In 1885 a Roman Catholic church dedicated to St James was founded on the Scores, looking out over the sea. The original church was made of corrugated iron and was sometimes known as the 'Tin Tabernacle'. In 1909 the iron church was removed and replaced by a stone church designed by Reginald Fairlie, who would later become a leading Scottish architect (designing among other sites the National Library of Scotland). The interior of the church underwent some alteration in the 1970s to reflect new approaches to worship following the Second Vatican Council (which ended in 1965). Today St James's remains a Roman Catholic church, serving the residents and students of St Andrews.

Sources
Raymond Lamont-Brown, *St Andrews: City by the Northern Sea* (Edinburgh, 2006), pp. 169-170.
Places of Worship in Scotland, St James Roman Catholic Church, St Andrews:
http://www.scottishchurches.org.uk/sites/site/id/4722/name/St+James+Roman+Catholic+Church,+St+Andrews+St+Andrews+and+St+Leonards+Fife [Accessed 12 May 2021].

The original iron Church of St James being removed in 1909. (Source: University of St Andrews Library, GMC-F-95. Available at: https://collections.st-andrews.ac.uk/item/st-jamess-church-st-andrews/8269)

St Leonard's Chapel, St Andrews

Denomination: Roman Catholic, Church of Scotland
Period: High Medieval, Late Medieval, Early Modern, Late Modern
Current Place of Worship? Yes

St Leonard's Chapel has a long and varied history. The Culdees may have had a pilgrim hospital on this site in the Early Middle Ages. In the 1140s the hospital and its property were given to the newly founded St Andrews Cathedral Priory. An association with St Leonard is first recorded in the thirteenth century, when the hospital was still serving pilgrims visiting the shrine of St Andrew. At some point between 1250 and 1413 St Leonard's came to be a parish church, but remained under the control of the Cathedral Priory. By the beginning of the sixteenth century pilgrimage to St Andrews had declined and the hospital was providing shelter to a group of elderly poor women. In 1512 the old women were removed and a new university college dedicated to St Leonard was founded on the site. Significant sections of the chapel appear to date from this time, and the arms of one of the college's founders (Prior John Hepburn) can be seen on a buttress on the south side. In 1747 St Leonard's College joined with St Salvator's College to create the United College (which was based in St Salvator's Quad on North Street). This union led to major changes. The congregation of St Leonard's removed to St Salvator's Chapel in 1761. The university sold the St Leonard's buildings a little while later, but excluded the chapel from the sale. No longer used as a place of worship it was partly dismantled, and by the time Samuel Johnson visited St Andrews in 1773 the former chapel was being used as 'a kind of green-house'. During the nineteenth century the wider St Leonard's buildings became a school, and some conservation work was done on the chapel. In 1910 the church was re-roofed, and after the Second World War it once again became a university chapel. Services are celebrated here each week during term time.

Sources

John Herkless and Robert Kerr Hannay, eds, *The College of St Leonard: Being Documents with Translations, Notes and Historical Introductions* (Edinburgh, 1905).

Richard Fawcett, 'The Medieval Ecclesiastical Architecture of St Andrews as a Channel for the Introduction of New Ideas', in Michael Brown and Katie Stevenson, eds, *Medieval St Andrews: Church, Cult, City* (Woodbridge, 2017), pp. 75-78.

Ronald Cant, *The University of St Andrews: A Short History* (4th edn. Dundee, 2002), pp. 110-112.

Samuel Johnson, 'A Journey to the Western Isles of Scotland,' in Peter Levi, ed., *A Journey to the Western Isles of Scotland and The Journal of a Tour to the Hebrides* (London, 1984).

St Leonard's Chapel after 1761. The chapel was then in ruins and being used to grow shrubs, although the (now demolished) college tower was still standing. (Source: University of St Andrews Library, OLI-15. Available at: https://collections.st-andrews.ac.uk/item/st-leonards-chapel/93063)

St Leonard's Church, St Andrews

Denomination: Church of Scotland
Period: Late Modern
Current Place of Worship? Yes

The parish of St Leonard's has its origins in the Middle Ages. However, the congregation has only worshipped in the current St Leonard's Church on Hepburn Gardens since the early years of the twentieth century. From 1761 until 1904 the parishioners of St Leonard's held services in St Salvator's College Chapel. Their departure from St Salvator's was surrounded by controversy. In 1898 the University of St Andrews declared a wish for St Salvator's to be a university chapel and requested the congregation of St Leonard's to move. Objecting to the change the St Leonard's congreg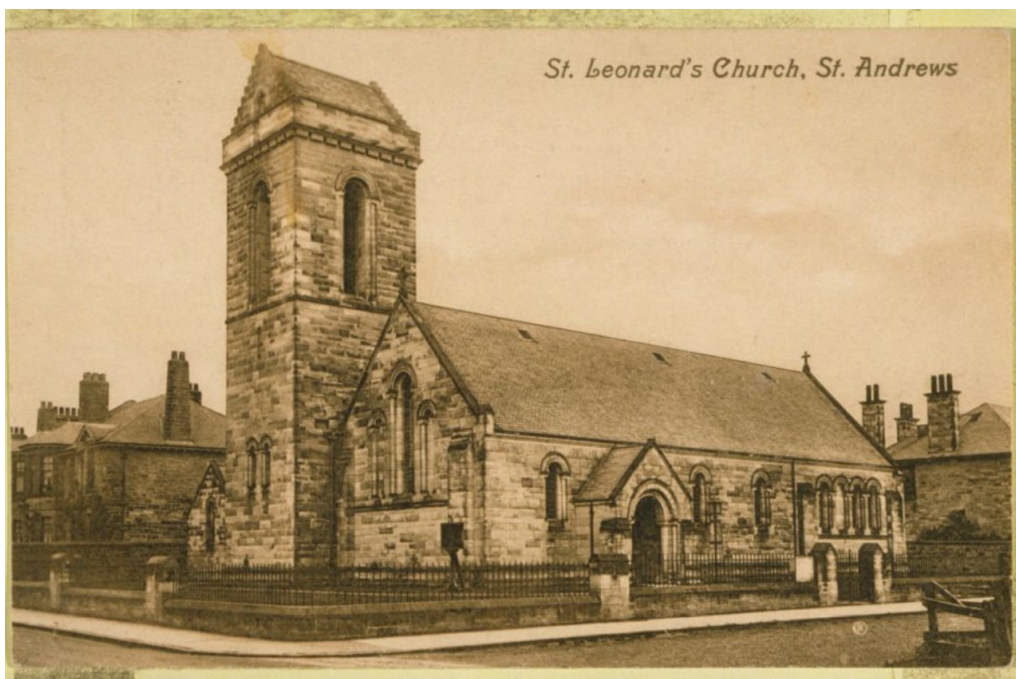ation took legal proceedings against the university. Eventually it was agreed that land on the outskirts of St Andrews, in what was then known as Rathelpie, should be acquired for St Leonard's. A new church was built there according to a design by Peter Macgregor Chalmers, and using local sandstone from Nydie. The architecture of St Leonard's was inspired by the rounded arches and solid appearance of Romanesque buildings. The church has a fine collection of stained glass, much of which was installed in the 1920s and 1930s. Shortly before the Second World War a church hall was built beside the church. Further alterations were made to the church in the 1960s and at the start of the twenty-first century. Today St Leonard's remains home to an active Church of Scotland congregation.

Sources

Raymond Lamont-Brown, *St Andrews: City by the Northern Sea* (Edinburgh, 2006), pp. 169-170.
Places of Worship in Scotland, St Leonard's Parish Church, St Andrews:
http://www.scottishchurches.org.uk/sites/site/id/4711/name/St+Leonard%27s+Parish+Church.+St+Andrews+St+Andrews+and+St+Leonards+Fife [Accessed 12 May 2021]

The newly built St Leonard's Church in about 1904. (Source: University of St Andrews Library, JV44554. Available at: https://collections.st-andrews.ac.uk/item/st-leonards-st-andrews/46405)

St Mary Magdalene's Chapel, St Andrews

Denomination: Roman Catholic
Period: Late Medieval
Current Place of Worship? No

Little is known about the medieval chapel of St Mary Magdalene. Sixteenth-century property records indicate that it was located within the cathedral precinct, probably a little way to the south of what we now call St Rule's Church (then more commonly known as the 'old church'). According to a document from 1571 'the garden of the chapel of St Magdalene with the chapel itself' stood just to the west of a house and garden held by David Peblis (a former canon at the Cathedral Priory). Both properties seem to have been bounded on the north by 'the cemetery of the old church'. Several small buildings with gardens can be seen in this area on the late sixteenth-century Geddy Map of St Andrews. It is likely that the chapel stopped serving a religious purpose at the Reformation (so a few years before the description from 1571). The garden of St Magdalene continues to appear in property records during the 1580s. However the name seems to have disappeared by the late seventeenth century. Near the start of the twentieth century the antiquarian David Hay Fleming noted the discovery of stones from a Norman arch and part of the base of an 'Early English clustered column' a little south of St Rule's which he felt 'may be regarded as indicating the site of St Magdalene's Chapel'. However efforts in the 1960s to find further remains in this area were not successful.

Sources
David Hay Fleming, *St Andrews Cathedral Museum* (Edinburgh, 1931), p. xv.
David Hay Fleming, *The Reformation in Scotland: Causes, Characteristics, Consequences* (London, 1910), pp. 613-614.
Derek Hall and Catherine Smith, 'The Archaeology of Medieval St Andrews', in Michael Brown and Katie Stevenson, eds, *Medieval St Andrews: Church, Cult, City* (Woodbridge, 2017), p. 197.
George Martine, *Reliquiae Divi Andreae: Or the State of the Venerable and Primitial See of St Andrews* (St Andrews, 1797), p. 192.
Historic Environment Scotland, Canmore entry for 'St Andrews, St Magdalene's Chapel': https://canmore.org.uk/site/34298/st-andrews-st-magdalenes-chapel [Accessed 12 May 2021]
University of St Andrews Library, UYSL110/PW/108.

The line of smaller buildings on the lower right of this image may include the Chapel of St Mary Magdalene. Detail from the Geddy Map of c. 1580. (Source: John Geddy, 'S. Andrew sive Andreapolis Scotiae Universitas Metropolitana'. NLS, MS.20996. Available at: http://maps.nls.uk/towns/rec/215)

St Mary's Church, St Mary's Place, St Andrews

Denomination: Church of Scotland
Period: Late Modern
Current Place of Worship? No

During the early nineteenth century the parish church of Holy Trinity on South Street became too small for the growing population of St Andrews. To address this problem, St Mary's Church was built on the south side of what became known as St Mary's Place. The church opened for Church of Scotland worship around 1840, and could seat up to 700 people. The new building was designed by the Edinburgh architect William Burn (who would go on to become a leading proponent of the Scottish baronial style). Following the extension of Holy Trinity in the early twentieth-century St Mary's was no longer needed as a church and was converted into the Victory Memorial Hall (the name commemorates the ending of the First World War). The front of the building has seen major alterations. Much of the stone is now harled and the windows have been altered. However, the buttresses down each side of the building and the main entrance still reflect its original Victorian design.

Sources
Places of Worship in Scotland, Former St Mary's Church, St Andrews:
http://www.scottishchurches.org.uk/sites/site/id/8048/name/Former+St+Mary%27s+Church%2C+St+Andrews+St+Andrews+and+St+Leonards+Fife [Accessed 13 May 2021]
Ordnance Survey Map of St Andrews, 1854, sheet 3: https://maps.nls.uk/view/74416778 [Accessed 3 May 2021]

The former St Mary's Church building, now the Victory Memorial Hall. This image shows the hall during the Covid-19 pandemic when it was in use as testing site. (Source: Open Virtual Worlds / University St Andrews)

St Mary's College, St Andrews

Denomination: Roman Catholic, Church of Scotland
Period: Late Medieval, Early Modern, Late Modern
Current Place of Worship? Yes

The site of St Mary's College on South Street has lengthy associations with religion and learning. In 1419 Robert de Montrose (one of the priests who served at St Mary's on the Rock) donated a plot of land for 'a College of Theologians and Artists in honour of Almighty God and especially of the Blessed John the Evangelist'. The first master of the College of St John was Laurence of Lindores – who also served as Inquisitor of Heretical Pravity for Scotland (in other words he was the chief official investigating religious dissent). From an early date St John's College had its own chapel. Indeed the chapel may have predated the foundation of the College. By the early sixteenth century St John's had fallen on hard times, and in the 1530s Archbishop James Beaton decided to refound it as a college dedicated to the Virgin Mary. The new St Mary's College was intended to educate Catholic churchmen to fight heresy. During the 1540s Cardinal David Beaton invested in new buildings for St Mary's. Masons from the royal palace at Falkland came to work on the college, and a marble altar for the chapel was imported from France. Further work was commissioned by Archbishop John Hamilton in the 1550s. There is some disagreement about whether building work on the chapel had been completed at the time of the Reformation. However, records in the university archives indicate that as early as 1546 St Mary's College chapel was being used for official ceremonies. The Protestant policy of encouraging members of the university to worship with the residents of the town, probably brought an end to the religious function of the college chapel, and the Geddy map of about 1580 appears to show the building in ruins. Decorative fragments from the pre-Reformation chapel can be seen on the south side of Parliament Hall (which stands on the site of the former chapel). During the late sixteenth-century St Mary's was reorganised as a Protestant college, and trained ministers for the Reformed Kirk. Today St Mary's College is still the centre of Divinity teaching and research at the University of St Andrews.

Sources
Ronald Cant, *The University of St Andrews: A Short History* (4th edn. Dundee, 2002), pp. 17-20.
Richard Fawcett, 'The Medieval Ecclesiastical Architecture of St Andrews as a Channel for the Introduction of New Ideas', in Michael Brown and Katie Stevenson, eds, *Medieval St Andrews: Church, Cult, City* (Woodbridge, 2017), pp. 73-75.
Bess Rhodes, 'Augmenting Rentals: The Expansion of Church Property in St Andrews, c.1400-1560' in Michael Brown and Katie Stevenson, eds, *Medieval St Andrews: Church, Cult, City* (Woodbridge, 2017), p. 227.
Robert Kerr Hannay, ed., *Rentale Sancti Andree: Being the Chamberlain and Granitar Accounts of the Archbishopric in the Time of Cardinal Beaton* (Edinburgh, 1913), p. 123.
University of St Andrews Library, UYSM110/B15/6.

The roofless former chapel of St Mary's College can be seen in this detail from the Geddy Map of c. 1580. (Source: John Geddy, 'S. Andrew sive Andreapolis Scotiae Universitas Metropolitana'. NLS, MS.20996. Available at: http://maps.nls.uk/towns/rec/215)

St Mary's On The Rock, St Andrews

Denomination: Roman Catholic
Period: Early Medieval, High Medieval, Late Medieval
Current Place of Worship? No

The ruins of the medieval church of St Mary's on the Rock (also called St Mary's Kirkhill) stand on the cliffs looking out over the North Sea. This headland has been a place of importance since prehistoric times, and several Iron Age graves have been found in the area. More than three hundred early Christian burials have also been excavated near St Mary's – suggesting that this was one of the oldest religious sites in St Andrews. By the twelfth century there was a Culdee church here. This then became a community of priests known as the College of St Mary on the Rock. It is thought that St Mary's may be the first collegiate church in Scotland. During the late Middle Ages St Mary's was a royal chapel, though it perhaps lost this status near the beginning of the sixteenth century (following the creation of the Chapel Royal at Stirling). At the Reformation St Mary's was served by a provost and twelve prebends, a number which echoes Christ and his twelve disciples. When the St Andrews' authorities adopted Protestantism some of the priests at St Mary's joined the Reformed Church, but others resisted religious change. The clerics who resisted had property confiscated and faced prosecution. One of the St Mary's priests who refused to join the Protestant congregation was Thomas Methven. When summoned before the Superintendent of Fife in August 1561 Methven apparently declared that he was 'neither a Papist nor a Calvinist... but Jesus Christ's man'. Methven's comment did not endear him to St Andrews' religious leaders and he was banished from the burgh. The buildings of St Mary's on the Rock also suffered an unfortunate fate. The church was attacked in June 1559, and in 1561the college was declared 'a profane house'. By the late sixteenth century the church had been demolished (although some of the domestic college buildings may still have been standing). The foundations of St Mary's on the Rock were rediscovered in the nineteenth century and are now cared for by Historic Environment Scotland.

Sources
Jonathan Wordsworth and Peter R. Clark, 'Kirkhill', in M.J. Rains and D.W. Hall, eds, *Excavations in St Andrews: 1980-89* (Glenrothes, 1997), pp. 7-18.
Bess Rhodes, *Riches and Reform: Ecclesiastical Wealth in St Andrews, c.1520-1580* (Leiden, 2019), pp. 178-179.
David Hay Fleming, ed., *Register of the Minister, Elders and Deacons of the Christian Congregation of St Andrews, 1559-1600* (2 vols, Edinburgh, 1889-1890), pp. 76-77, 135-138.
Historic Environment Scotland, Canmore entry for 'St Andrews, Kirk Hill, St Mary's Church': https://canmore.org.uk/site/34358/st-andrews-kirk-hill-st-marys-church

The remains of St Mary's on the Rock. (Source: Open Virtual Worlds / University of St Andrews)

St Nicholas Hospital, St Andrews

Denomination: Roman Catholic
Period: High Medieval, Late Medieval
Current Place of Worship? No

The hospital of St Nicholas was founded as a refuge for lepers in the twelfth century. Because of fears of infection it stood a little to the south of the main built-up area of St Andrews, near the East Sands. As the prevalence of leprosy declined in the late Middle Ages the hospital became a more general shelter for the poor and sick. During the early sixteenth century the hospital was owned by St Andrews' Dominican friars (who were based on South Street). Shortly after the Reformation St Nicholas Hospital (and its lands and revenues) were transferred to the St Andrews burgh council, with the intention they would continue to fund the care of the poor and sick. Poor residents of St Andrews still seem to have been living at St Nicholas in the late sixteenth century. At a subsequent (unknown) date St Nicholas stopped serving as a hospital and became an ordinary farm. The foundations of the medieval hospital were discovered by archaeologists in the late twentieth century during the building of the East Sands Leisure Centre. Excavations at this time also uncovered prehistoric human remains, the oldest of which were carbon dated to between 1530-1310 B.C., implying that there was an early cemetery in this area.

Sources

Derek Hall, '"Unto yone hospital at tounis end": The Scottish Medieval Hospital', *Tayside and Fife Archaeological Journal*, 12, (2006), p. 89.
Derek Hall and Catherine Smith, 'The Archaeology of Medieval St Andrews', in Michael Brown and Katie Stevenson, eds, *Medieval St Andrews: Church, Cult, City* (Woodbridge, 2017), p. 202.
Bess Rhodes, *Riches and Reform: Ecclesiastical Wealth in St Andrews, c.1520-1580* (Leiden, 2019), pp. 123, 130.
Simon Taylor and Gilbert Márkus, *The Place-Names of Fife* (5 vols, Donington, 2006-2012), vol. 3, pp. 528-529.

The former St Nicholas Hospital in the late seventeenth century. (Source: John Slezer, 'The Prospect of the Town of St Andrews', *Theatrum Scotiae* (1693). Available at: https://maps.nls.uk/view/91169135)

St Peter's Chapel, St Andrews

Denomination: Roman Catholic
Period: High Medieval, Late Medieval
Current Place of Worship? No

We do not know exactly when St Peter's Chapel was founded. However, in 1212 there was a reference to 'two houses by the sea beside the chapel of St Peter' in a legal dispute between the archdeacon and cathedral of St Andrews. A later document from about 1250 mentions 'the chapel of St Peter on the road which goes to the castle'. During the nineteenth century a large amount of stone, including some medieval pillar fragments, and several stone coffins (buried facing east) were found in a garden on the north side of North Street. These have been tentatively identified as relating to St Peter's Chapel. We do not know the fate of St Peter's Chapel, but it does not seem to be mentioned in sixteenth-century documents from St Andrews.

Sources

Derek Hall and Catherine Smith, 'The Archaeology of Medieval St Andrews', in Michael Brown and Katie Stevenson, eds, *Medieval St Andrews: Church, Cult, City* (Woodbridge, 2017), p. 194.
Simon Taylor and Gilbert Márkus, *The Place-Names of Fife* (5 vols, Donington, 2006-2012), vol. 3, pp. 427-431.

The coastline of St Andrews from the air. St Peter's Chapel may have stood in the area a little to the right of centre of this image. (Source: Open Virtual Worlds)

St Rule's Church, St Andrews

Denomination: Roman Catholic
Period: High Medieval, Late Medieval
Current Place of Worship? No

The building now known as St Rule's Church originally served as St Andrews Cathedral. The church was probably built on the orders of Bishop Robert during the early twelfth century, as part of his effort to modernise worship in St Andrews. Indeed, twelfth-century sources note that before Bishop Robert the main church in St Andrews 'was very small'. Bishop Robert's building work was not universally popular, and he had some difficulties raising the necessary funds. The resulting church shows the influence of Norman architecture, and it has been suggested that masons from Yorkshire were employed in its construction. St Rule's has an impressively tall tower, which can be seen some distance out at sea. For much of the Middle Ages there was a choir to the east of the tower (the remains of which can still be seen) and a nave to the west of the tower (which had already been demolished by the late sixteenth century). Yet even with the nave St Rule's was not an exceptionally large church. It was probably this lack of space which led the canons of St Andrews to begin work on a much bigger Cathedral in the 1160s. St Rule's was increasingly sidelined, and became known as 'the old church'. Nevertheless, the seal of St Andrews Cathedral Priory retained an image of St Rule's Church into the sixteenth century. Following the Reformation St Rule's ceased to serve a religious purpose. By the 1780s there were concerns about the stability of St Rule's Tower, and the Barons of the Exchequer gave money for repairs. This is thought to be the earliest example of government funding for heritage conservation in Scotland.

Sources
Richard Fawcett, 'The Medieval Ecclesiastical Architecture of St Andrews as a Channel for the Introduction of New Ideas', in Michael Brown and Katie Stevenson, eds, *Medieval St Andrews: Church, Cult, City* (Woodbridge, 2017), pp. 51-54.
Simon Taylor and Gilbert Márkus, *The Place-Names of Fife* (5 vols, Donington, 2006-2012), vol. 3, pp. 610-611.
Historic Environment Scotland, 'St Andrews Cathedral – Statement of Significance'. Available at: https://www.historicenvironment.scot/archives-and-research/publications/publication/?publicationid=610a2475-4ded-4b0c-8388-a7b700d5528e [Accessed 21 May 2021].

Seal of St Andrews Cathedral Priory showing St Rule's Church. The now demolished nave and west frontage can be seen on the left side of the seal. (Source: University of St Andrews Library)

St Salvator's Chapel, St Andrews

Denomination: Roman Catholic, Church of Scotland
Period: Late Medieval, Early Modern, Late Modern
Current Place of Worship? Yes

St Salvator's College was established in the 1450s by Bishop James Kennedy. The new university college was dedicated to Christ the Saviour, and was intended to resist heresy and increase understanding of 'divine wisdom'. Kennedy wished to create a college along the lines of those at Oxford and Cambridge, and to this end constructed a large complex of buildings including a dining hall and cloister. Kennedy's foundation was both a religious and an educational institution. During the Middle Ages worship in the college chapel lay at the heart of life at St Salvator's. In those days the chapel was lavishly furnished with statues (including a large silver image of Christ the Saviour), paintings, and altar hangings of cloth of gold. Few of these treasures survived the religious upheavals of the sixteenth century. In the summer of 1559 academics were forced to watch as religious images were burned by Protestant activists determined to purge St Andrews of 'idols'. St Salvator's ceased being a place of worship at this time, and in 1564 was described as 'a void house'. However, in the eighteenth-century St Salvator's once more became a place of worship as the congregation of the parish church of St Leonard relocated here. In 1904, after a legal dispute, the university authorities removed the parishioners of St Leonard's and took over the running of the chapel. St Salvator's remains the focus of the main religious services of the University of St Andrews to this day.

Sources
Ronald Cant, *The College of St Salvator: Its Foundation and Development Including A Selection of Documents* (Edinburgh, 1950).
Ronald Cant, *The University of St Andrews: A Short History* (4th edn. Dundee, 2002).
Bess Rhodes, *Riches and Reform: Ecclesiastical Wealth in St Andrews, c.1520-1580* (Leiden, 2019).

St Salvator's Chapel in about 1767. Some of the original windows have been partly blocked up, others are covered with shutters. The medieval stone roof can still be seen. (Source: University of St Andrews Library, OLI-11. Available at: https://collections.st-andrews.ac.uk/item/st-salvators-college-chapel/93059)

United Secession Church, 52 North Street, St Andrews

Denomination: United Secession Church, United Presbyterian
Period: Late Modern
Current Place of Worship? No

The United Secession Church had its origins in the splits within the Church of Scotland in the eighteenth century. The congregation worshipped for some years in the two burgher churches on South Street, but in the 1820s moved to what is now 52 North Street. This remained a place of worship until the 1860s when the congregation relocated to Hope Park Church.

Sources
Raymond Lamont-Brown, *St Andrews: City by the Northern Sea* (Edinburgh, 2006), p. 167.
Places of Worship in Scotland, United Presbyterian Congregation, St Andrews:
http://www.scottishchurches.org.uk/sites/site/id/10690/name/United+Presbyterian+Congregation+St+Andrews+and+St+Leonards+Fife [Accessed 21 September 2021].

The former United Secession Church on North Street. (Open Virtual Worlds / University of St Andrews)

Boarhills & Strathkinness –
Places of Worship – Past and Present

Boarhills Church / Chesterhill Chapel
Denomination: Church of Scotland
Period: Late Modern
Current Place of Worship? No

Boarhills Church was founded in the 1860s. The building was designed by George Rae. When the church was being constructed several stone cists were supposedly found – implying that the site may have had a religious purpose in the Early Middle Ages. In the mid-twentieth century Boarhills was united with Dunino. The final service at Boarhills was held in 2016. The church has since been sold and converted into a house.

Sources
Historic Environment Scotland, Canmore entry for 'Boarhills Parish Church And Churchyard':
http://canmore.org.uk/site/34381 [Accessed February 2024].
Places of Worship Scotland, entry for 'Boarhills Church': https://powis.scot/sites/boarhills-church-4668/
[Accessed February 2024].
Cheryl Peebles, 'Final service after 150 years of worship at Boarhills Church', *The Courier*, 11 November 2016:
https://www.thecourier.co.uk/fp/news/fife/312498/final-service-150-years-worship-boarhills-church/ [Accessed February 2024].

Former Boarhills Church, 2021. (B. Rhodes)

Inchmurdo Chapel / Bishop's Palace Lower Kenly

Denomination: Roman Catholic
Period: High Medieval
Current Place of Worship? No

During the thirteenth and fourteenth centuries the bishops of St Andrews had a residence at Inchmurdo. This has been tentatively identified as being located near the dovecote at Lower Kenly. In the 1980s some remains possibly associated with the palace were found in a field at Lower Kenly on the south side of the burn. Local tradition states that there was a chapel as part of the palace.

Sources
Marinell Ash, 'Lower Kenly, Bishop's Manor, possible site', *Discovery and Excavation in Scotland* (1983).
Historic Environment Scotland, Canmore entry for http://canmore.org.uk/site/34376 [Accessed February 2024].
Simon Taylor and Gilbert Markus, *The Place-Names of Fife* (2009), vol. 3, pp. 473-474.
Andy Sweet, 'Inchmurtach' blogpost on Stravaiging Round Scotland website:
https://www.stravaiging.com/history/castle/inchmurtach/ [Accessed February 2024].

The old doocot at Kenly. The bishop's palace may have been nearby. Photo by Hamish Brown. (H. Brown / University of St Andrews)

Strathkinness Free Church

Denomination: Free Church, United Free Church
Period: Late Modern
Current Place of Worship? No

A Free Church congregation was established at Strathkinness in the 1840s during the Great Disruption. In the 1860s they built a church on Main Street in Strathkinness. The Free Church was converted into a community hall in the 1930s, as following the union of the United Free Church and the Church of Scotland Strathkinness the building was felt to be surplus to requirements. It is still the village hall.

Sources
Nelda Seed, *Strathkinness: A Glimpse of a Scottish Village* (1986):
https://strathkinnesscommunity.files.wordpress.com/2021/10/strathkinnesshistory.pdf [Accessed February 2024].

The former Strathkinness Free Church. (B. Rhodes)

Strathkinness Parish Church

Denomination: Church of Scotland
Period: Late Modern
Current Place of Worship? No

Strathkinness Parish Church was built in the 1860s. The building underwent major repairs in the 1930s, following the union between the village's Church of Scotland and Free Church congregations. In the 1950s two stained glass windows from St Salvator's Chapel in St Andrews were installed in the church. The 1990s saw the construction of a church hall. However, in 2022 the Church of Scotland sold the building for conversion to secular use.

Sources
Nelda Seed, *Strathkinness: A Glimpse of a Scottish Village* (1986): https://strathkinnesscommunity.files.wordpress.com/2021/10/strathkinnesshistory.pdf [Accessed February 2024].
Scotland's Churches Trust, entry for 'Strathkinness Parish Church': https://www.scotlandschurchestrust.org.uk/church/strathkinness-parish-church/ [Accessed February 2024].

The former Strathkinness Parish Church, 2023. (B. Rhodes)