



Engedi Calvinistic Methodist Chapel, Mount Sion, High Street, Brymbo, Wrexham LL11 5DA

September 2024 v1.0





æon archaeology

Engedi Calvinistic Methodist Chapel, Mount Sion, High Street, Brymbo, Wrexham LL11 5DA

September 2024 v1.0

Report no. 0485

Level 3 building survey

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Client: Wales and West Housing
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Engedi Calvinistic Methodist Chapel, Mount Sion, High Street, Brymbo, Wrexham LL11 5DA

September 2024 v1.0

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1.0 INTRODUCTION

Comisiynwyd Aeon Archaeology gan Wales and West Housing i gynnal cofnod adeilad hanesyddol lefel 3 o Gapel Methodistiaid Calfinaidd Engedi sydd wedi'i dadwneud, Mount Sion, Stryd Fawr, Brymbo, Wrexham, LL11 5DA.

Aeon Archaeology was commissioned by Wales and West Housing, hereafter 'the Client', carry out a level 3 historic building record of the redundant Engedi Calvinistic Methodist Chapel, Mount Sion, High Street, Brymbo, Wrexham, LL11 5DA (centred on **NGR SJ 29426 53871**), hereafter 'the Site', in advance of demolition as part of proposed development at the Site.

The historic building record is being undertaken in advance of planning application, however the following consultee comments regarding the proposed development were made by the Development Management Archaeologist (DMA) at Heneb: Clwyd-Powys Archaeology (HCPA) in their role as archaeological advisors to Wrexham Borough Council (hereafter 'the Council'):

Information retained within the Regional Historic Environment Record indicates the proposed demolition work and construction of new apartments will destroy the existing Methodist chapel complex which includes buildings of 1861 and 1840. These buildings are of least a local historical and vernacular interest, and, in this case, we would recommend pre-determination evaluation which initially includes a Level 3 Archaeological Building Recording completed by a registered Archaeological Contractor of the dwelling to inform a decision on appropriate mitigation.

The proposed development will destroy any archaeological features within the buildings, but from present knowledge it is impossible to estimate how damaging this might be, and thus to frame an appropriate archaeological response. The planning authority appears to have insufficient information about this archaeological resource, or the applicant's intended treatment of it, to make a balanced decision. As archaeology is a material consideration here, I would advise that this application is not determined until this resource has been properly evaluated.

The Level 3 survey would include a desk-based assessment to provide a building history, a detailed written descriptive survey of the present structures, measured survey of the buildings in plan and elevation, a detailed photographic survey, and phased plans of the building's development over time. All work will be completed in accordance with the relevant CIFA standards and guidance on evaluation and project archiving and reporting.

The developer will need to engage a CIFA approved archaeological contractor to complete this work in accordance with an approved written scheme of investigation (WSI) which will be supplied by the archaeological contractor and approved by us in advance of commencement of the investigation.

This design and all subsequent mitigation will conform to the guidelines specified in Historic England's *Understanding Historic Buildings: a guide to good recording practice* (2016) & *Standard and Guidance for the Archaeological Investigation and Recording of Standing Buildings or Structures* (Chartered Institute for Archaeologists, 2020).



Figure 01: Location of Engedi Calvinistic Methodist Chapel, Mount Sion, High Street, Brymbo, Wrexham, Wales, LL11 5DA (SJ 29426 53871). Scale 1:20,000 at A4.



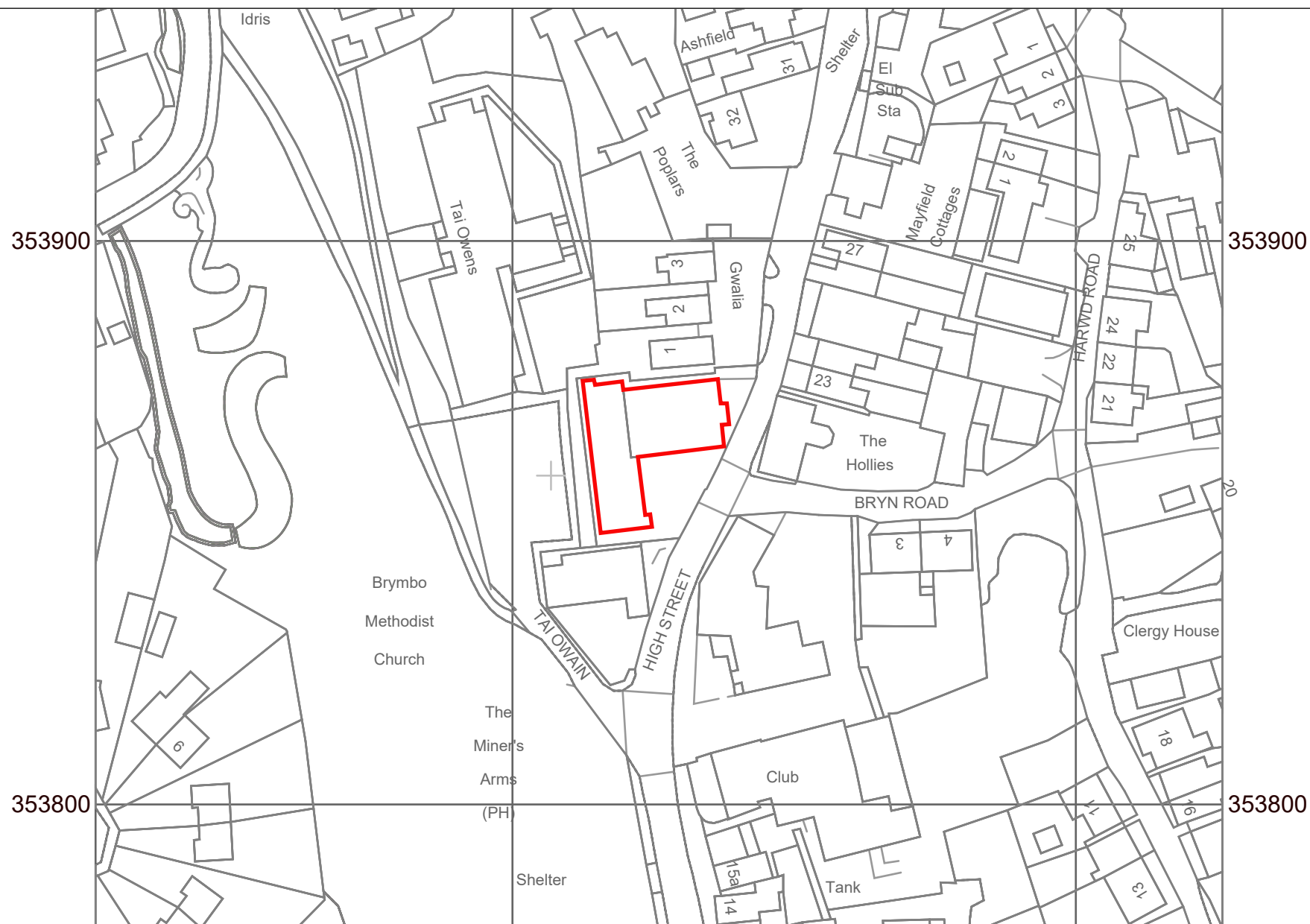
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Figure 02: Location of Engedi Calvinistic Methodist Chapel, Mount Sion, High Street, Brymbo, Wrexham, Wales, LL11 5DA (SJ 29426 53871). Scale 1:5,000 at A4.



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Figure 03: Location of Engedi Calvinistic Methodist Chapel, Mount Sion, High Street, Brymbo, Wrexham, Wales, LL11 5DA (SJ 29426 53871). Scale 1:1,000 at A4.

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2.0 POLICY CONTEXT

At an international level there are two principal agreements concerning the protection of the cultural heritage and archaeological resource – the UNESCO Convention Concerning the Protection of World Cultural and Natural Heritage and the European Convention on the Protection of the Archaeological Heritage, commonly known as the Valetta Convention. The latter was agreed by the Member States of the Council of Europe in 1992, and also became law in 1992. It has been ratified by the UK, and responsibility for its implementation rests with Department for Culture Media and Sport.

The management and protection of the historic environment in Wales is set out within the following legislation:

- The Planning (Listed Buildings and Conservation Areas) Act 1990 (As amended)
- The Historic Environment (Wales) Act 2016
- The Town and Country Planning Act 1990
- The Ancient Monuments and Archaeological Areas Act 1979
- The Town and Country Planning (General Permitted Development Order) 1995 (As amended)

The Historic Environment (Wales) Act is the most recent legislation for the management of the Historic Environment and amends two pieces of UK legislation — the Ancient Monuments and Archaeological Areas Act 1979 and the Planning (Listed Buildings and Conservation Areas) Act 1990. The new Act has three main aims:

- to give more effective protection to listed buildings and scheduled monuments;
- to improve the sustainable management of the historic environment; and
- to introduce greater transparency and accountability into decisions taken on the historic environment.

With respect to the cultural heritage of the built environment the Planning (Conservation Areas and Listed Buildings) Act 1990 applies. The Act sets out the legislative framework within which works and development affecting listed buildings and conservation areas must be considered. This states that: -

“In considering whether to grant planning permission for development which affects a listed building or its setting, the local planning authority or, as the case may be, the Secretary of State shall have special regard to the desirability of preserving the building or its setting or any features of special architectural or historic interest which it possesses” (s66(1))

Other known sites of cultural heritage/archaeological significance can be entered onto county-based Historic Environment Records under the Town and Country Planning 1995.

Planning Policy Wales sets out the land use planning policies of the Welsh Government. Chapter 6 covers the historic environment and emphasises that the positive management of change in the historic environment is based on a full understanding of the nature and

significance of historic assets and the recognition of the benefits that they can deliver in a vibrant culture and economy.

Various principles and policies related to cultural heritage and archaeology are set out in the Planning Policy Wales which guide local planning authorities with respect to the wider historic environment.

The following paragraphs from Planning Policy Wales are particularly relevant and are quoted in full:

Paragraph 6.1.5 concerns planning applications:

The planning system must take into account the Welsh Government's objectives to protect, conserve, promote and enhance the historic environment as a resource for the general well-being of present and future generations. The historic environment is a finite, non-renewable and shared resource and a vital and integral part of the historical and cultural identity of Wales. It contributes to economic vitality and culture, civic pride, local distinctiveness and the quality of Welsh life. The historic environment can only be maintained as a resource for future generations if the individual historic assets are protected and conserved. Cadw's published Conservation Principles highlights the need to base decisions on an understanding of the impact a proposal may have on the significance of an historic asset.

Planning Policy Wales is supplemented by a series of Technical Advice Notes (TAN). Technical Advice Note 24: The Historic Environment contains detailed guidance on how the planning system considers the historic environment during development plan, preparation and decision making on planning and listed building consent applications. TAN 24 replaces the following Welsh Office Circulars:

- 60/96 Planning and the Historic Environment: Archaeology
- 61/96 Planning and the Historic Environment: Historic Buildings and Conservation Areas
- 1/98 Planning and the Historic Environment: Directions by the Secretary of State for Wales

3.0 LOCATION AND AREA HISTORY

3.1 Brymbo

Brymbo, located in Wrexham, Wales, has a rich industrial history primarily centered around iron and steel production. The Brymbo Ironworks was established in the late 18th century by John Wilkinson, known as "Iron Mad Wilkinson," who purchased the Brymbo Hall estate in 1792. Using the local mineral and coal deposits, Wilkinson developed an ironworks that became a significant site for iron production. By 1796, Brymbo recorded an output of 884 tonnes of iron, marking the beginning of its long association with metalworking. Over the 19th century, the site saw various developments, including the installation of advanced blast furnaces and hot air stoves to improve production. Brymbo transitioned towards steel production by the late 19th century, which became its primary output by the 1930s. The steelworks closed in 1990, marking the end of Brymbo's industrial era, but many of its historical structures remain as monuments (Coflein).

In addition to its industrial history, Brymbo has a notable heritage in the establishment of Methodist chapels, reflecting the religious and cultural life of the community. In the 19th century, Nonconformist chapels, including Methodist chapels, were built throughout Wales as part of a broader religious revival. Brymbo, with its growing population of industrial workers, saw the construction of several chapels, which played a central role in community life. These chapels not only provided places of worship but also served as social and cultural centers for the community. The Methodist movement, especially the Calvinistic Methodists, had a strong influence in the area, emphasizing piety, education, and social welfare. These chapels often became focal points for local religious and educational activities and were instrumental in shaping the social fabric of Brymbo during the height of its industrial period (Coflein).

3.2 Calvinistic Methodist Chapels

Calvinistic Methodism in Wales traces its roots back to the 18th-century Methodist revival, particularly influenced by the work of figures such as Howell Harris and Daniel Rowlands. The revival began around 1735 when these leaders, through dynamic preaching and gathering religious societies, sought to invigorate Christian faith in Wales. Though initially functioning within the Church of England, the movement gradually became more independent. In 1811, the Calvinistic Methodists ordained their own ministers, officially marking their separation from the Church of England and leading to the establishment of what would later become the Presbyterian Church of Wales (EBCPCW Cymru) (Open University).

Early Calvinistic Methodist chapels were simple, reflecting the humble roots of the movement and the focus on personal spiritual development over ornate worship spaces. However, by the 19th century, as the movement grew in size and influence, larger and more elaborate chapels were constructed, often adopting elements of Gothic architecture (Open University).

Revival movements during the 18th and 19th centuries fuelled the growth of the church, with membership reaching over 250,000 by the early 20th century. These revivals were often marked by powerful preaching and hymn singing, with figures like William Williams Pantycelyn contributing significantly to the spiritual and cultural life of the movement (Open University).

4.0 METHOD STATEMENT

4.1 Level 3 Building Record

The requirements are for an archaeological building record to be taken of Engedi Chapel, Brymbo in advance of demolition, however should observations or desk-based research suggest the potential for significant features to be encountered during the demolition works, the archaeological contractor should make arrangements to undertake any appropriate supplementary recording work during the development. The DMA at HCPA has requested that the building record be roughly commensurate with the English Heritage '*Understanding Historic Buildings: a guide to good recording practice*' (2016) **Level 3**.

Level 3 is an analytical record, and will comprise an introductory description followed by a systematic account of the building's origins, development and use. The record will include an account of the evidence on which the analysis has been based, allowing the validity of the record to be re-examined in detail. It will also include all drawn and photographic records that may be required to illustrate the building's appearance and structure and to support an historical analysis.

The information contained in the record will for the most part have been obtained through an examination of the building itself. If documentary sources are used, they are likely to be those most readily accessible, such as historic Ordnance Survey maps, trade directories, and other published sources. The record will not normally discuss the building's broader stylistic or historical context and importance at any length.

The detailed photographic record will consist of English Heritage '*Understanding Historic Buildings: a guide to good recording practice*' (2016) elements:

- written account: 1-3, 6-9, 11-13, 22
- drawings: 2
- photographs: 1-9

4.1.1 Written Account

The written account will include:

- The building's precise location as a National Grid Reference and address form;
- A note of any statutory designation and non-statutory designation;
- The date of the record, name(s) of the recorder(s) and archive location;
- A summary of the building's form, function, date, and sequence of development.
- An introduction, setting out the circumstances in which the record was made, its objectives, methods, scope and limitations, and any constraints which limited the achievement of objectives.
- Acknowledgements to all those who made significant contributions.
- A discussion of published sources relating to the building and its setting, an account of its history as given in published sources, an analysis of historic map evidence and a critical evaluation of previous records of the building, where they exist.
- An account of the building's overall form and its successive phases of development, together with the evidence supporting this analysis.
- An account of the past and present uses of the building and its parts, with the evidence for these interpretations.
- Any evidence for the former existence of demolished structures or removed plant associated with the building.
- Full bibliographic and other references.

4.1.2 Photographs

The photographic record will include:

- A general view or views of the building;
- The building's external appearance. Typically a series of oblique views will show all external elevations of the building and give an impression of its size and shape;
- The overall appearance of the rooms to be altered.
- Any internal or external detail.
- Any machinery or other plant, or evidence for its former existence.
- Any dates or other inscriptions.
- Any building contents or ephemera which have a significant bearing on the building's history.
- Copies of maps, drawings, views and photographs present in the building and illustrating its development or that of its site.

A Digital SLR (Canon 600D) set to maximum resolution will be used throughout.

4.1.3 Drawings

The drawn record will include:

- A measured site plan showing the location and orientation of photographs. This will label all room spaces and indicate any architectural features of note.
- Measured elevation drawings of all external elevations.

4.2 Processing data, illustration, report

Following completion of the record as outlined above, a report will be produced incorporating the following:

- A copy of the design brief and agreed specification
- A site location plan
- A plan illustrating the location and direction of photographs
- Basic background and relevant historical, descriptive or analytical detail
- A full bibliography of sources consulted
- Illustrations, including plans and photographs, will be incorporated within the report.
- An updated Data Management Plan (DMP) and an archive content list with updated archive Selection Strategy will be included

4.3 Dissemination and Archiving

A full archive including plans, photographs, written material, and any other material resulting from the project will be prepared. All plans, photographs and descriptions will be labelled, and cross-referenced, and lodged with the RCAHMW within six months of the completion of the project.

A draft copy of the report will be produced within six weeks of the completion of the fieldwork and will include an updated Data Management Plan (DMP) and an archive content list with updated archive Selection Strategy. A copy of the report will be sent to the Client and the DMA at HCPA for comment prior to finalisation of the report and dissemination. Digital copies of the report and archive will be sent to the regional HER and the DMA at HCPA, with the original paper and digital archive being deposited with the Royal Commission on the Ancient and Historic Monuments of Wales (RCAHMW) for long term archiving.

The project report and archive will adhere to the Welsh Trusts' and Cadw's *Guidance for the Submission of Data to the Welsh Historic Environment Records (HERs)* (2018 updated 2022) including the translation of a non-technical summary into the medium of Welsh.

5.0 DIGITAL DATA MANAGEMENT PLAN

5.1 Type of study

A level 3 photographic building survey of Engedi Calvinistic Methodist Chapel, Mount Sion, High Street, Brymbo, Wrexham, LL11 5DA (centred on NGR SJ 29426 53871).

5.2 Types of data

| File name | File Contents | Linked File(s) | Number of files |
|--|-------------------------------------|--|-----------------|
| A0495.1 Engedi Chapel, Brymbo HBR3 1.0.PDF | PDF report | | 1 |
| A0495.1_001 - A0495_1_078.JPG | JPEG site images | A0495.1_Metadata | 78 |
| A0495.1_001 - A0495_1_078.TIF | TIF site images | A0495.1_Metadata | 78 |
| A0495.1_Metadata.XLSX | Excel file of photographic metadata | A0495.1_001 - A0495.1_078 (JPEG and TIF) | 1 |
| Digital Proformae (Descriptions, .TXT) | 1 x text documents | | 1 |

All data generated during this project has been selected or archive

5.3 Format and scale of the data

Photographs taken in *RAW* format and later converted to *TIF* format for long term archiving and *JPEG* format for use in the digital report, converted using *Adobe Photoshop*. All photographs renamed using *AF5* freeware with the prefix (*project code frame number*) and a photographic metadata created using Microsoft Excel (.*xlsx*) or Access (.*accdb*).

Written descriptions taken in digital .*txt* format and sent via email to ensure a digital backup copy at time of record.

Annotated plans scanned as .*PDF* files.

5.4 Methodologies for data collection / generation

Digital data will be collected / generated in line with recommendations made in the Chartered Institute for Archaeologists (CIfA) *Standard and Guidance for the Creation, Compilation, Transfer and Deposition of Archaeological Archives* (2014. Rev 2020). Sections 3.3.1 and 3.3.3 are relevant:

3.3.1 Project specifications, research designs or similar documents should include a project specific Selection Strategy and a Data Management Plan.

3.3.3 Project designs or schedules of works etc should outline the methodology used in recording all information, in order to demonstrate that all aspects of archive creation will ensure consistency; for instance in terminologies and the application of codes in digital data sets, highlighting relevant data standards where appropriate

5.5 Data quality and standards

Consistency and quality of data collection / generation shall be controlled and documented through the use of standardised procedure as outlined in the WSI. This will include the use of standardised data capture file formats, digital proformas, data entry validation, peer review, and use of controlled vocabularies.

5.6 Managing, storing and curating data.

All digital data was organised into Aeon Archaeology proformae project file systems and backed up to The Cloud using *Acronis Cyber Protect* with additional copies made to external physical hard drive.

5.7 Metadata standards and data documentation

Digital metadata created using Microsoft Excel (.xlsx) or Access (.accdb) of all photographic plates.

Paper metadata created from Aeon Archaeology proformas for contexts, artefacts, environmental samples, watching brief day sheets, trench sheets, and basic record sheets and then scanned to create digital .PDF copies.

5.8 Data preservation strategy and standards

Long term data storage will be through the submission of digital (.PDF) reports to the regional Historic Environment Record (HER), (via HEDDOS); and retention of copies of all digital files at Aeon Archaeology on physical external hard drive and uploaded to Acronis Cyber Protect.

5.9 Suitability for sharing

All digital data will be placed within the public realm (through the channels in 6.8) except for where project confidentiality restricts the sharing of data. All data sets will be selected / discriminated by the Senior Archaeologist at Aeon Archaeology and written permission will be sought from all project specific Clients prior to the sharing of data.

5.10 Discovery by potential users of the research data

Potential users of the generated digital data (outside of the organisation) will be able to source the data and identify whether it could be suitable for their research purposes through access granted via the RCAHMW website. Requests can also be made for data through the regional HER's and directly to Aeon Archaeology (info@aeonarchaeology.co.uk).

5.11 Governance of access

The decision to supply research data to potential new users will be via the associated website request (RCAHMW) or via the Senior Archaeologist when made directly to Aeon Archaeology.

5.12 The study team's exclusive use of the data

Aeon Archaeology's requirement is for timely data sharing, with the understanding that a limited, defined period of exclusive use of data for primary research is reasonable according to the nature and value of the data, and that this restriction on sharing should be based on simple, clear principles. This time period is expected to be six months from completion of the project however Aeon Archaeology reserves the right to extend this period without notice if primary data research dictates.

5.13 Restrictions or delays to sharing, with planned actions to limit such restrictions

Restriction to data sharing may be due to participant confidentiality or consent agreements. Strategies to limit restrictions will include data being anonymised or aggregated; gaining participant consent for data sharing; and gaining copyright permissions. For prospective studies, consent procedures will include provision for data sharing to maximise the value of the data for wider research use, while providing adequate safeguards for participants.

5.14 Regulation of responsibilities of users

External users of the data will be bound by data sharing agreements provided by the relevant organisation or directly through Aeon Archaeology.

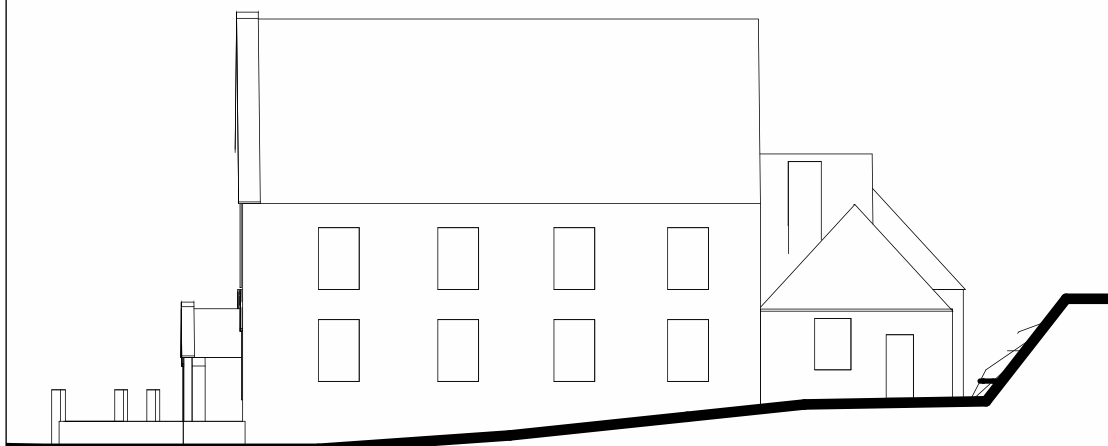
5.15 Responsibilities

Responsibility for study-wide data management, metadata creation, data security and quality assurance of data will be through the Senior Archaeologist (Richard Cooke BA MA MCIfA) at Aeon Archaeology when concerning data generation and early/mid-term storage. Upon deposition with digital depositories the study-wide data management, metadata creation, data security and quality assurance of data will be the responsibility of the specific organisations' themselves.

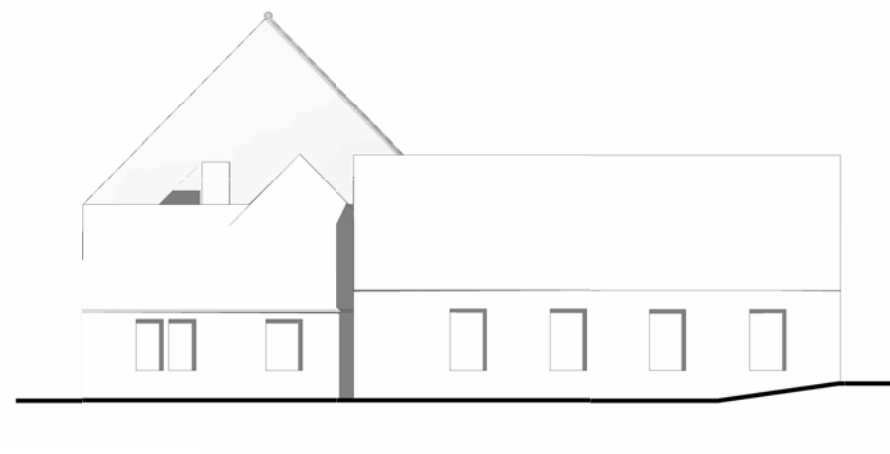
5.16 Organisational policies on data sharing and data security

The following Aeon Archaeology policies are relevant:

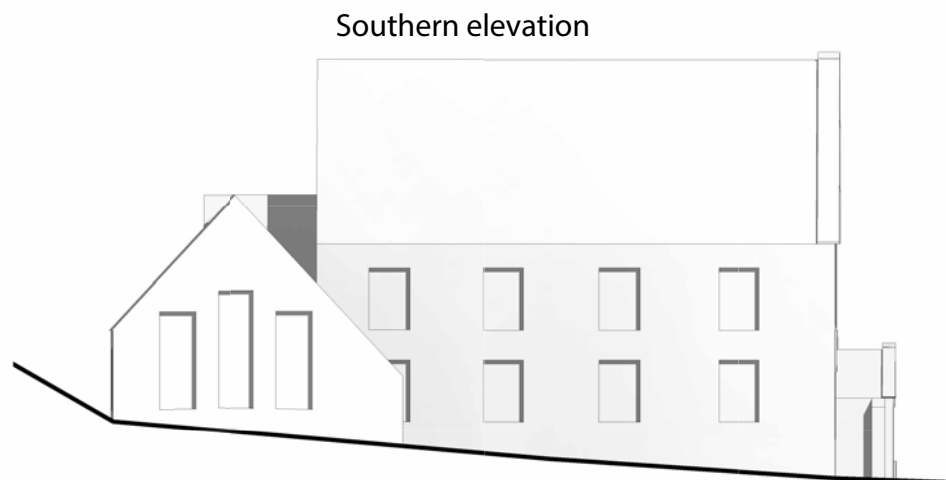
- Aeon Archaeology Archive Deposition Policy 2022
- Aeon Archaeology Quality Assurance Policy 2022
- Aeon Archaeology Conflict of Interest Policy 2022
- Aeon Archaeology Outreach Policy 2022
- Aeon Archaeology Digital Management Plan 2022



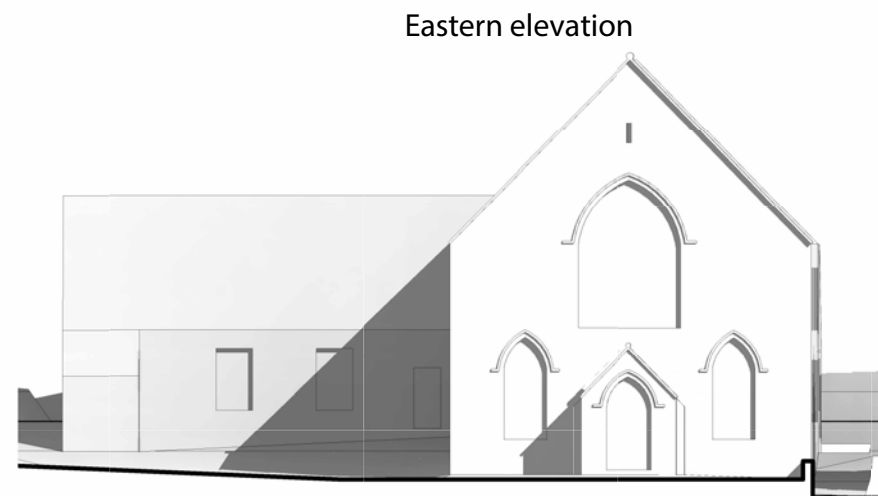
Northern elevation



Western elevation



Southern elevation



Eastern elevation

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Figure 04: Existing elevations. Scale 1:250 at A4.

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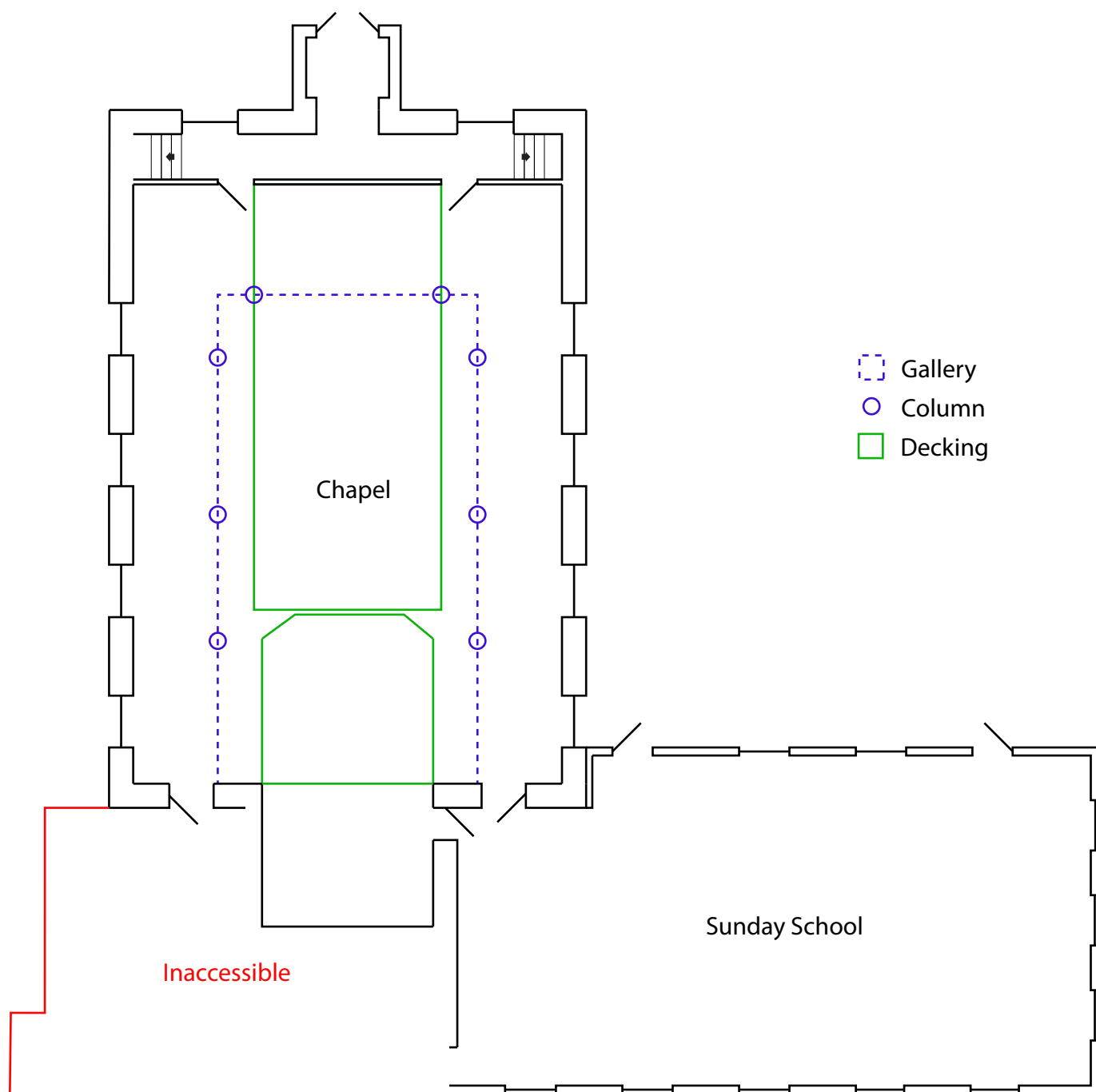


Figure 05: Existing plan of Engedi Chapel. Scale 1:150 at A4 (do not scale from).

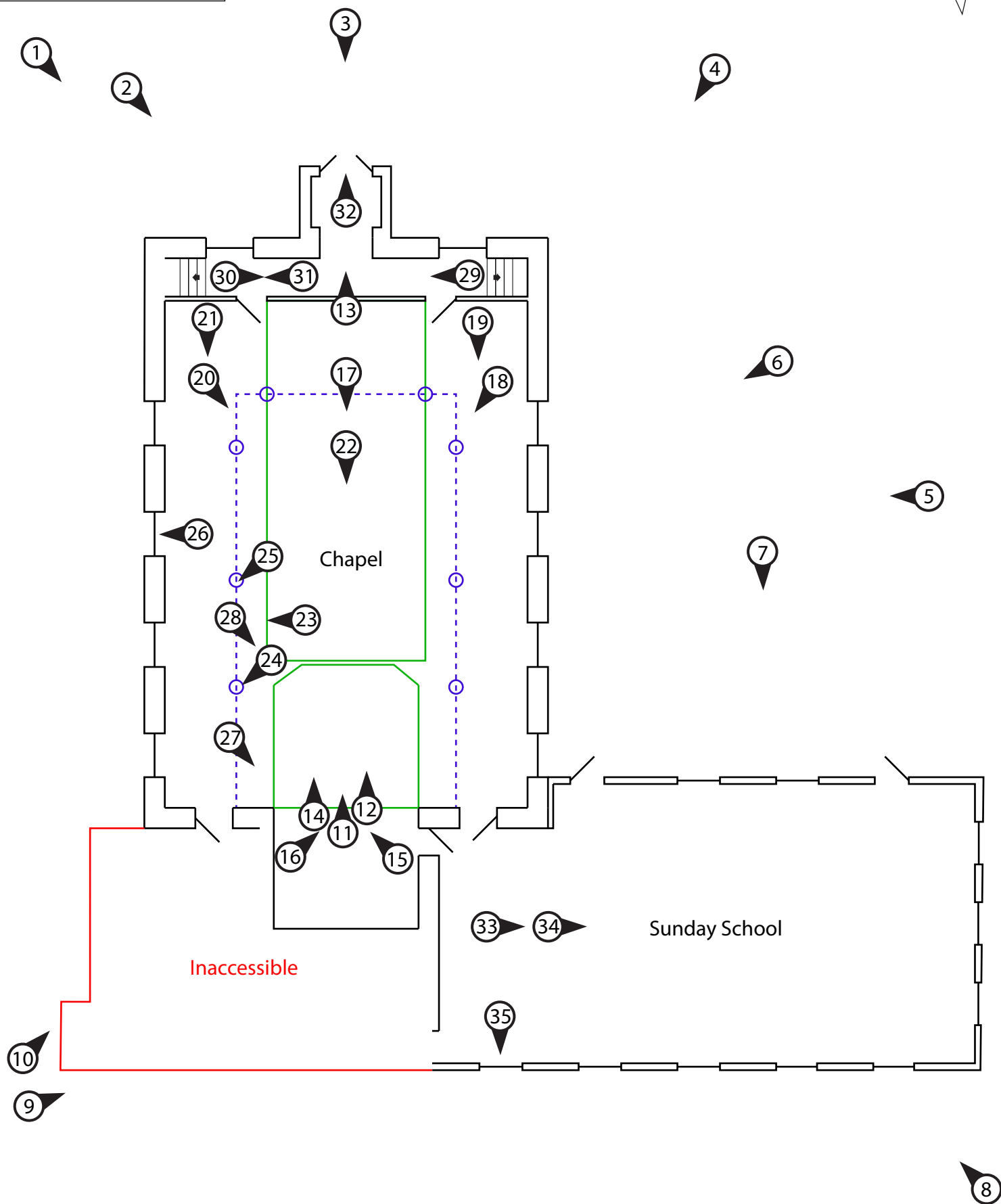


Figure 06: Location and orientation of photographic plates. Scale 1:150 at A4.

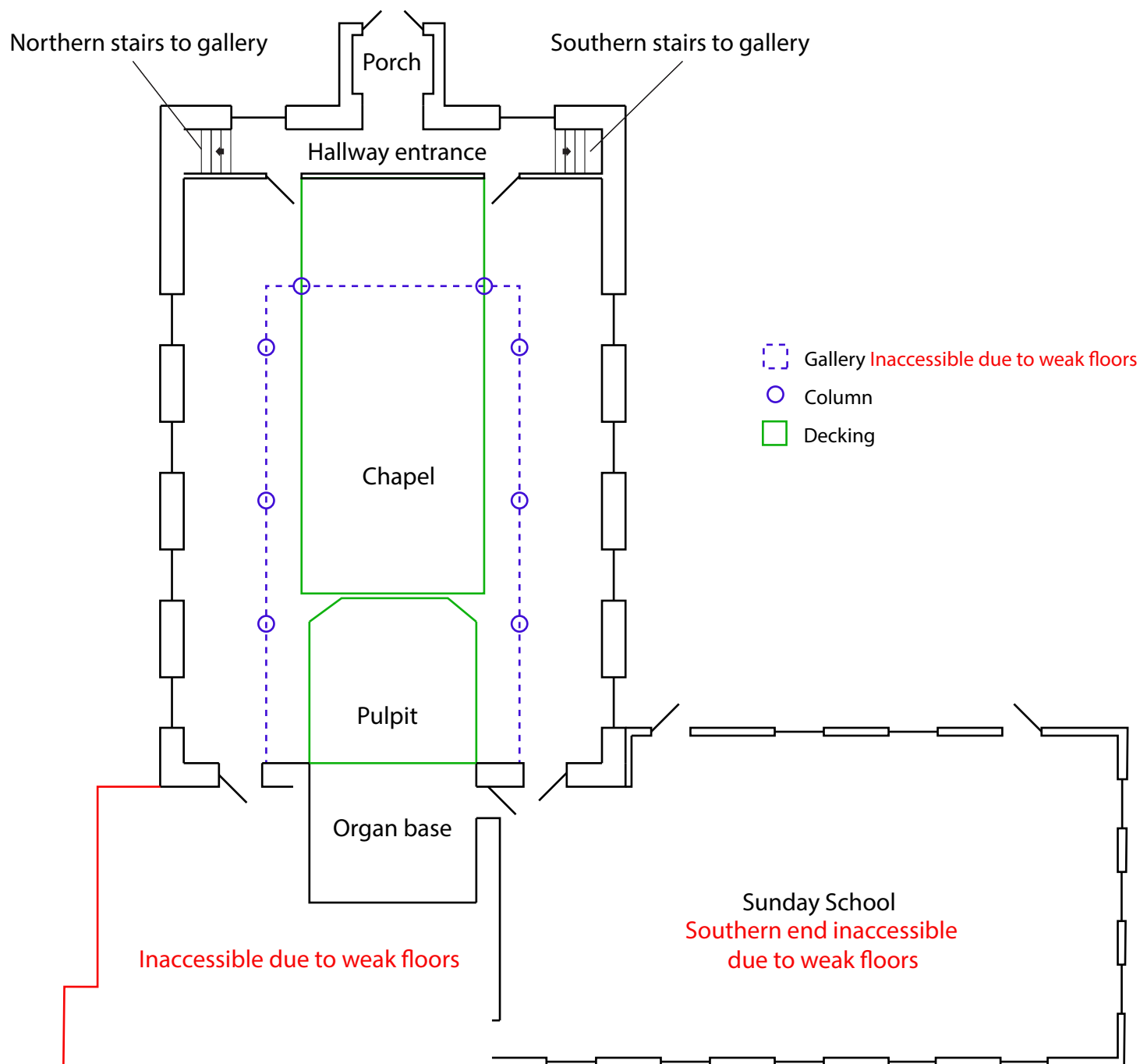


Figure 07: Existing plan of Engedi Chapel (annotated). Scale 1:150 at A4.

6.0 LEVEL 3 PHOTOGRAPHIC BUILDING SURVEY

A0495.1 Engedi Chapel, Brymbo

(Figures 1-16: Plates 1-35)

6.1 External Descriptions

The chapel is a two storey rectangular structure, aligned on an east-west axis and measuring 17.3m in length by 11.8m in width. It has a double-pitched roof covered in grey slate with simple grey ridge tiles. The eastern gable is finished with a stone parapet. The building is constructed using ashlar masonry, bonded with Portland cement, while the window surrounds and quoins are fashioned from a smoother stone.

The entrance is located on the eastern gable, which sits at an angle to High Street. The façade features symmetrical design elements, with a central pointed arch doorway. At first-floor level, a large lancet window dominates the façade (see internal description). Above this assembly is a small arched vent.

A projecting porch, centrally located at ground level, has a double-pitched roof made of stone tiles. Beneath the porch is a double ledged and braced door with ornate strap iron hinges, set within a stone lancet arch. The doorway is recessed, and the arch is constructed of finely tooled stone. Above the door, there is a white stone plaque with black script reading:

*ENGEDI M.C.
ADEILADWYD 1820
HELAETHWYD 1840
AIL- ADEILADWYD 1861
ADEILADWYD Y
CAPEL PRESENOL 1895*

This translates in English to:

*ENGEDI M.C.
BUILT 1820
EXTENDED 1840
RE-BUILT 1861
PRESENT CHAPEL BUILT 1895*

To the left and right of the doorway, there are two large lancet windows with pointed arches, also framed with finely dressed stone. The windows are of a simple design, made of diamond-patterned leaded glass, with narrow stone tracery at the top. These windows are slightly recessed from the façade, giving the elevation a sense of depth.

The elevation also includes additional decorative details. Above the doorway, a gable projects slightly, creating a pediment effect, with additional carved stone detailing. The stonework of the quoins, around the windows, and the door frame is finely dressed, contrasting with the rougher coursed stone used for the main walls.

The area immediately in front of the porch and the eastern gable is elevated by a single stone step and is bordered by a coursed masonry wall, bonded with Portland cement and topped with ornate black-painted iron railings featuring simple pointed finials. A double gateway, framed by chamfered ashlar stone gate piers, holds ornate black-painted cast iron gates. The

area in front of the eastern gable is heavily overgrown with vegetation, including trees, rendering it inaccessible.

Along the southern elevation, an unpainted cast iron gutter runs at eaves level, with a single downpipe positioned toward the eastern end.

This elevation is punctuated by five evenly spaced windows at first-floor height, matched by five equally spaced windows at ground level. All the windows are boarded up but originally had chamfered lintels and surrounds of a smooth stone.

The northern elevation is only partially visible due to scaffolding, dense vegetation, and the proximity of a nearby building. However, it appears to mirror the southern elevation in design.

The western elevation is obscured by heavy vegetation and the construction of a brick extension, which includes the Sunday School.

Sunday School Externals

The majority of the Sunday School elevations are entirely obscured by vegetation growth. As such much of the descriptions are sourced from historic photographs.

The Sunday School extension of the church is a rectangular red-brick building, distinct in style from the main chapel. It is orientated on an north-south axis and measures 27m in length by 8.6m in width. It features a double-pitched roof covered in modern grey tiles, with simple grey ridge tiles running along the apex. The walls are constructed from machine made red brick, laid in an English bond, and there is a clear contrast between the red brickwork of this extension and the darker stone of the main chapel behind it.

The building has a small, projecting porch on its eastern elevation, which features a double-pitched roof covered in the same grey tiles as the main roof. The entrance to the porch is framed by a shallow pointed arch made of smooth brick, adding a subtle decorative element to the otherwise plain façade. The porch is accessed by a small stone step, and the doorway is fitted with a timber door painted in a pale turquoise, which is ornamented with strap hinges.

To the right are two equally spaced rectangular window openings with four pane casement windows in turquoise painted wooden frames and with sandstone lintels above. At the right hand end a second doorway permits access into the building via a turquoise painted single ledge and braced door in simple wooden frame and with sandstone lintel above.

The southern elevation has three equally spaced rectangular window openings, the centre of which is of larger dimension. All three windows have black painted stone lintels, and the left and right windows are four pane casement windows in turquoise painted wooden frames. The central window has been blocked up with breezeblock.

The western elevation is not visible due to the rear terracing of the building.

To the south of the extension an enclosed overgrown yard area is visible. This yard is most likely a former courtyard or garden space associated with the Sunday School, now largely inaccessible due to the encroaching greenery.



Plate 01: External east and north facing elevations, from the northeast. Scale 1.0m.

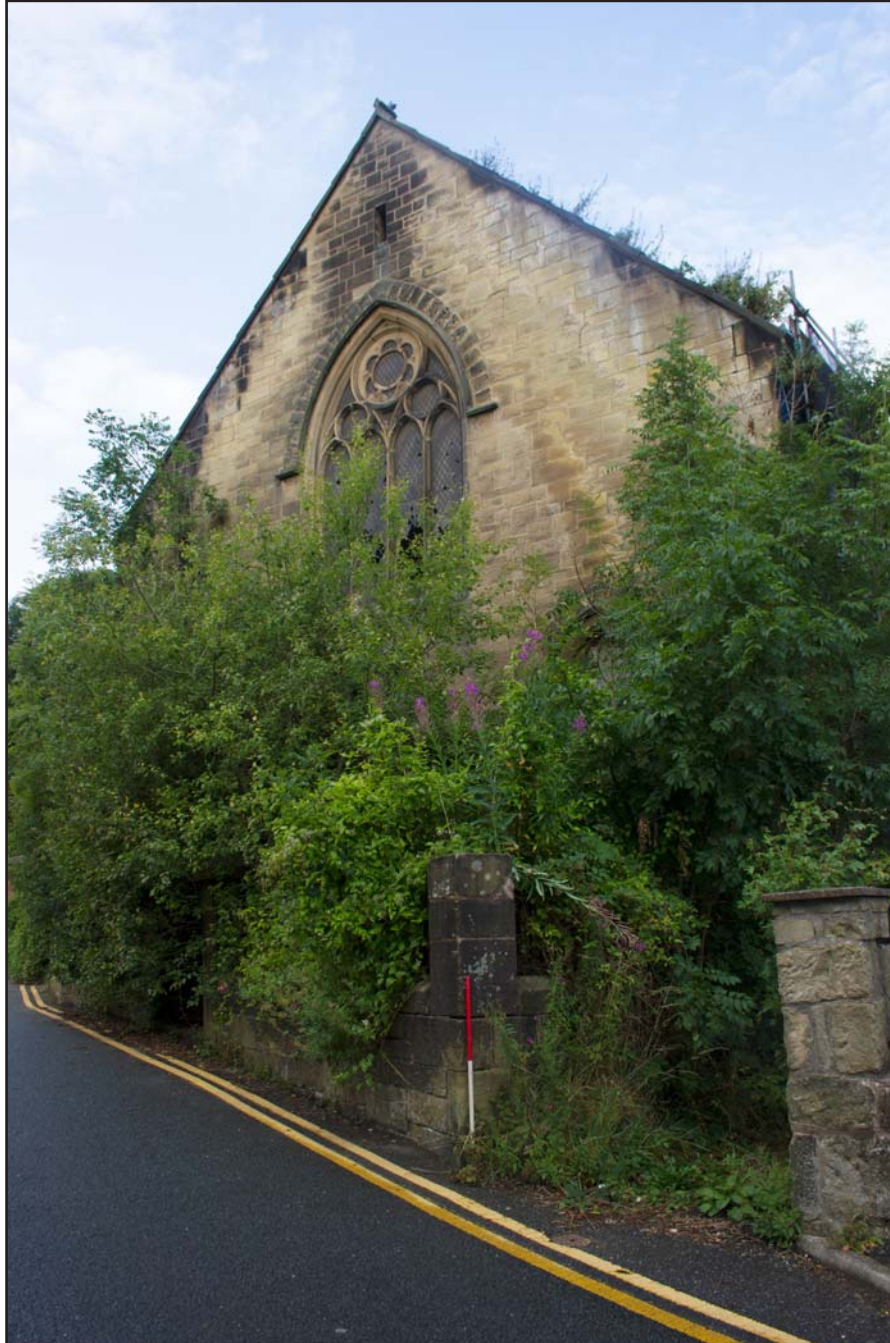


Plate 02: External east facing elevation, from the northeast. Scale 1.0m.



Plate 03: External east facing elevation showing window, from the east.



Plate 04: External east and south facing elevations, from the southeast. Scale 1.0m.



Plate 05: External south facing elevation, from the south. Scale 1.0m.



Plate 06: External south facing elevation, from the southeast. Scale 1.0m.



Plate 07: External east facing elevation of the Sunday School, from the east.



Plate 08: External west facing elevation of Sunday School, from the southwest.



Plate 09: External west facing elevation, from the northwest.



Plate 10: External north facing elevation, from the northwest.

6.2 Internal Descriptions

Chapel

A rectangular room orientated east-west and measuring 14.8m in length by 10.7m in width. The ceiling is partially open to the roof pitch and is equally divided into five bays with four hammer beam wooden trusses mounted on stone corbel tables. In between each truss are three solid wooden purlins on either side, supporting sawn wooden rafters between. In between the rafters the ceiling is plastered and painted cream. Each truss has an iron decorative tie beam and upon the first and third tie is an ornate pendulum light. The walls are all plastered and painted cream and grey.

On the northern, eastern and southern elevations an elevated gallery surrounds the chapel with simple wooden boarded rail and supported on cast iron segmented pillars with decorative canvas leaf and scrolled capitals.

The northern elevation has five equally spaced recessed four pane casement windows at first floor level with white painted wooden frames, now without glass and boarded up. At ground floor level the windows are identical to those above.

The eastern elevation is dominated by a centralised window at first floor level consisting of outer lancet arch with centralised hexafoil above two roundels which lie above four equally spaced, smaller lancet windows with stone mullions and a transom. Stone tracery lies above.

At ground floor level there is a wood framed screen with frosted glass panels along its length and a door at the left and right hand ends consisting of cross panel door with frosted glass in the upper two panes. This provides access to the entrance corridor (see below).

The southern elevation has five equally spaced recessed four pane casement windows at first floor level with white painted wooden frames, now without glass and boarded up. At ground floor level the windows are identical to those above.

The western elevation has a raised platform with the remains of an elevated timber pulpit. Above this is a lancet arch supported on pilaster columns with a simple capital at the top and a base that sits on a slightly protruding plinth. Above this is the following inscription:

SANCTEIDDRWYDD A WEDDAI I' TH DY, O ARGLWYDD, BYTH

This translates in English to:

HOLINESS BEFITS YOUR HOUSE, O LORD, FOREVER

The pulpit is a raised wooden structure made of dark-stained timber, with finely detailed craftsmanship. Its front is composed of recessed panels, each containing pointed arch designs. These arches are purely decorative and give depth to the otherwise flat panels. It is accessed by a set of wooden steps located on the right side, which are framed by turned wooden balusters. The pulpit is elevated on a platform, which would have enhanced visibility and acoustics for the speaker. The structure is currently in disrepair, with some panels dislodged and debris scattered around. To the west of this a half turned staircase leads up to an elevated platform where the organ was once housed.

The floor is of concrete and red-orange quarry tiles in the aisles with suspended timber flooring in between.

Entrance Hallway

The entrance hallway is T-shaped in plan running east-west from the main entrance door and then running north-south and measuring 10.7m in length by 1.3m in width. The ceiling is plastered and painted white.

In the entrance porch it is open to the ceiling and has exposed sawn timber rafters. The porch is accessed from the east via a double ledged and braced timber door in a stone lancet arch. The north and south elevations of the porch are featureless.

The entrance corridor has a timber and glass partition on its western elevation spanning the entirety of the wall, with a single doorway opening at the left and right hand ends consisting of timber cross panel doors with two glass panes in the upper half.

The northern elevation has a half turned alighting staircase consisting of simple wooden treads and risers and curving banister permitting access to the northern side of the gallery.

The eastern elevation has a double lancet window at the left-hand end with stone mullions and iron comes with leaded frosted glass in between. This is surmounted by a simple roundel. The centre of the elevation is the porch entryway as described.

At the southern end of the eastern elevation is an identical double lancet window.

The southern elevation has an identical half turned alighting stairway to that of the northern elevation which permits access to the southern part of the gallery.

The floor is of poured concrete.

Sunday School

A rectangular room orientated north-south and measuring 15.7m in length by 8.2m in width. The ceiling is separated into five equally sized and equally spaced bays via four hammer beam wooden trusses supported on stone corbel tables. In between the trusses is plastered and painted white and at the east and west side of the ceiling the sawn wooden rafters are visible.

The walls are all of exposed red brick bonded by lime mortar with a darker glazed red brick in the lower half.

The northern elevation has a single doorway opening at the left-hand end permitting access to rooms that were inaccessible due to weak floors. At the right hand end of the elevation are three alighting wooden steps and a single doorway opening, now without door, permitting access to the organ platform.

The eastern elevation has a single doorway opening at the left-hand end, accessed via three descending wooden steps, to a solid wooden cross panel door in simple wooden frame. To the right of this a single doorway opening permits access to the exterior of the building via a braced and ledged door painted green and with simple green painted wooden frame. To the south of this doorway are two equally spaced four pane casement windows with dark painted wooden frames but now boarded up.

The southern elevation has three equally spaced windows which are now boarded up and not visible.

The western elevation has five equally spaced windows which are now boarded up and not visible.

The floor is partly poured concrete but mostly of suspended timber which is unsafe to walk on.



Plate 11: Chapel, from the west. Scale 1.0m.



Plate 12: Chapel, from the west. Scale 1.0m.



Plate 13: Chapel showing upper storey window in eastern gable, from the west.



Plate 14: Chapel ceiling showing hammer beam truss, from the west.



Plate 15: Chapel showing gallery, from the southwest.



Plate 16: Chapel showing gallery, from the northwest.



Plate 17: Chapel, from the east.



Plate 18: Chapel, from the southeast.



Plate 19: Chapel, from the east.



Plate 20: Chapel, from the northeast.

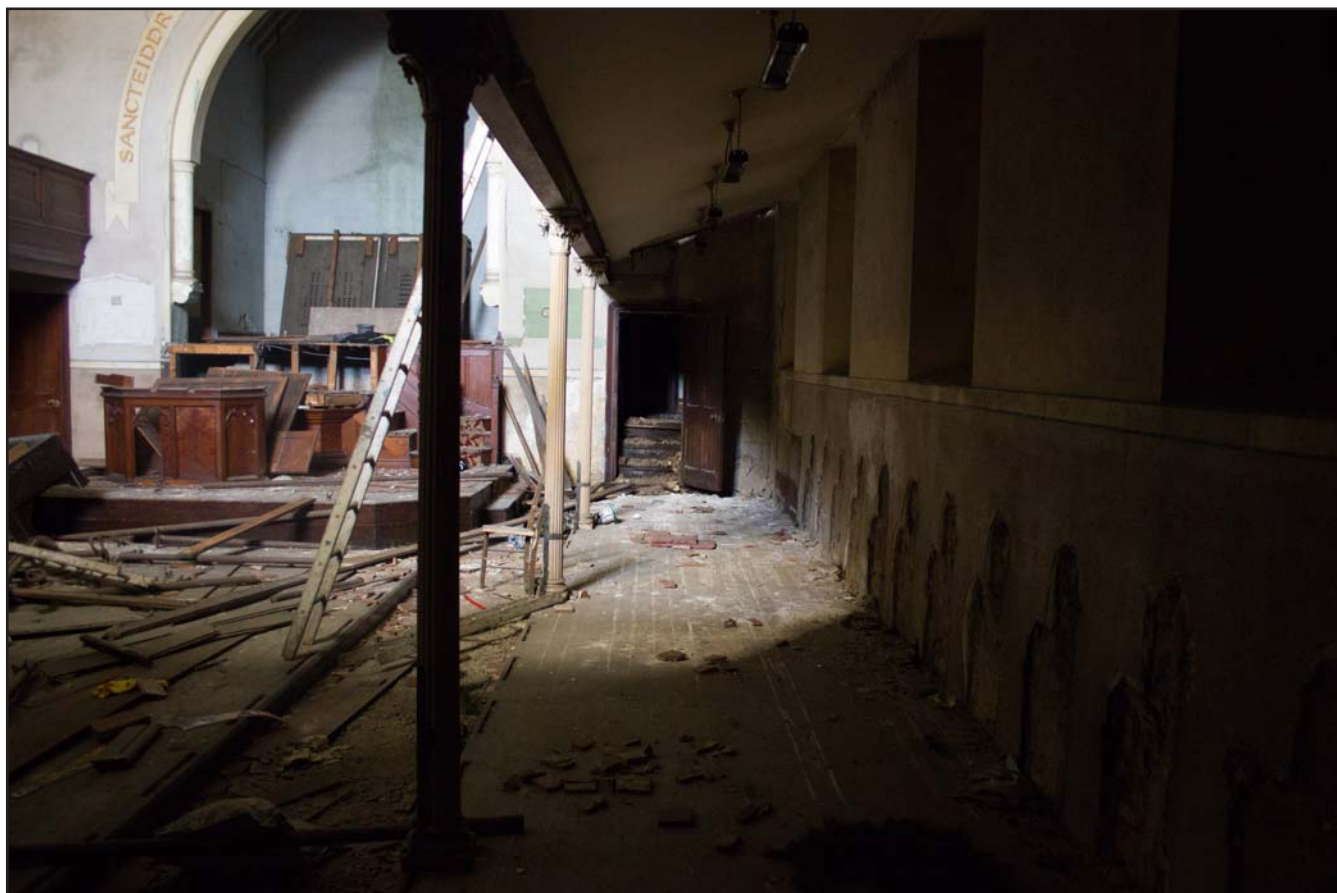


Plate 21: Chapel, from the east.



Plate 22: Chapel, from the east.



Plate 23: Chapel showing gallery, from the south.



Plate 24: Chapel showing cast-iron gallery column, from the southeast. Scale 1.0m.

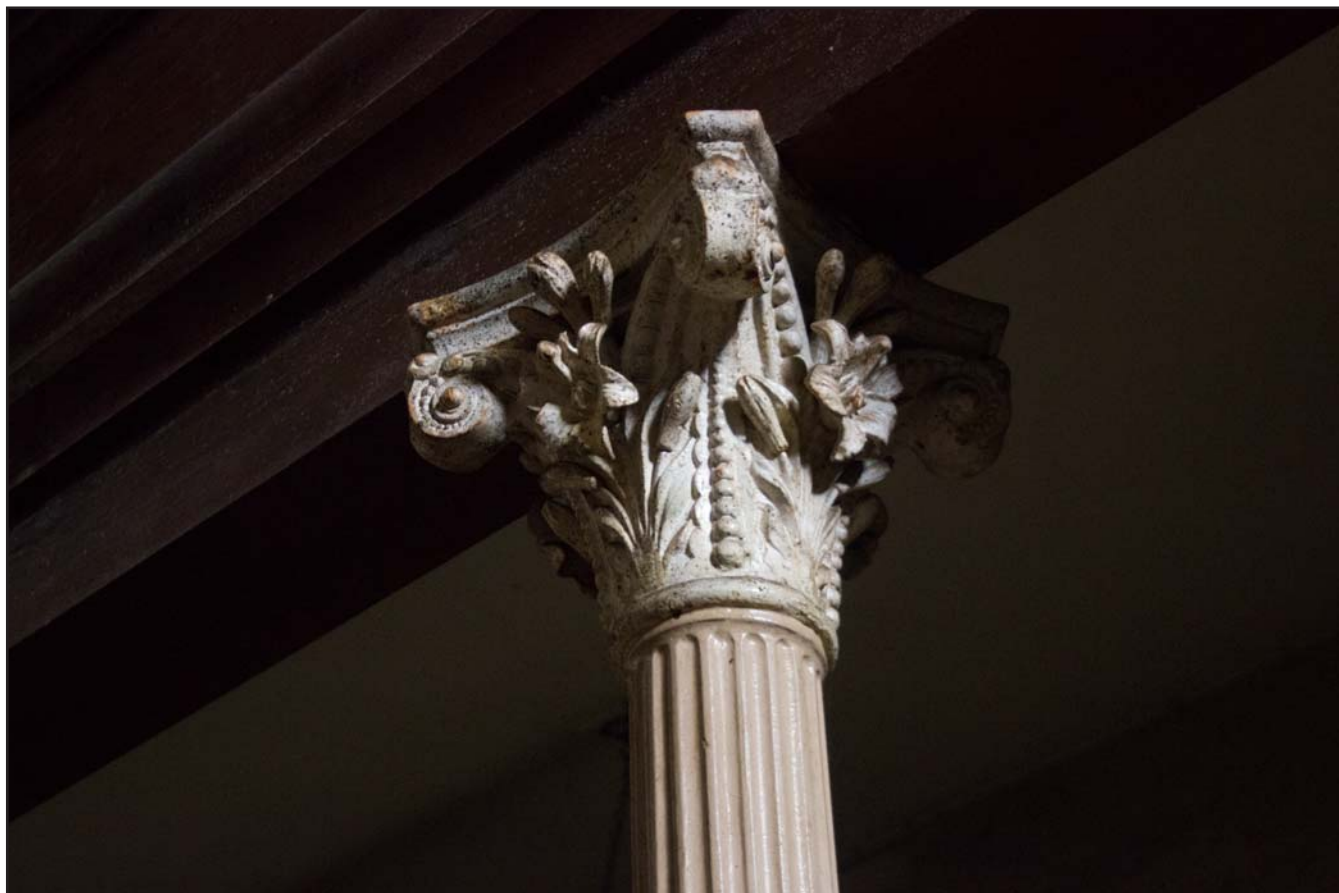


Plate 25: Chapel showing gallery column capital, from the southeast.



Plate 26: Chapel showing window detail, from the south.



Plate 27: Chapel showing lancet arch and inscription, from the northeast.



Plate 28: Chapel showing pulpit, from the northeast.

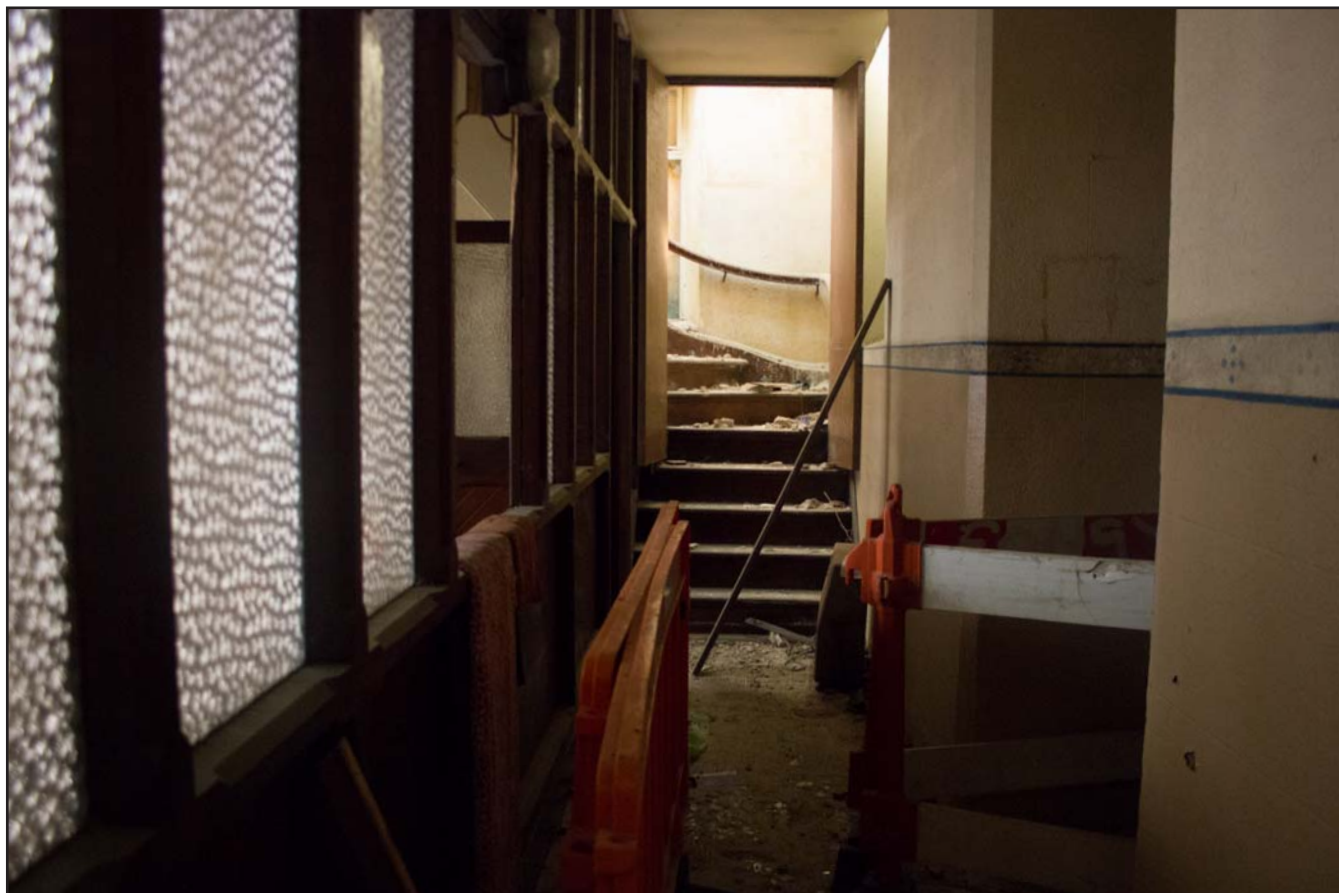


Plate 29: Chapel entrance hallway, from the south.



Plate 30: Chapel entrance hallway, from the north.

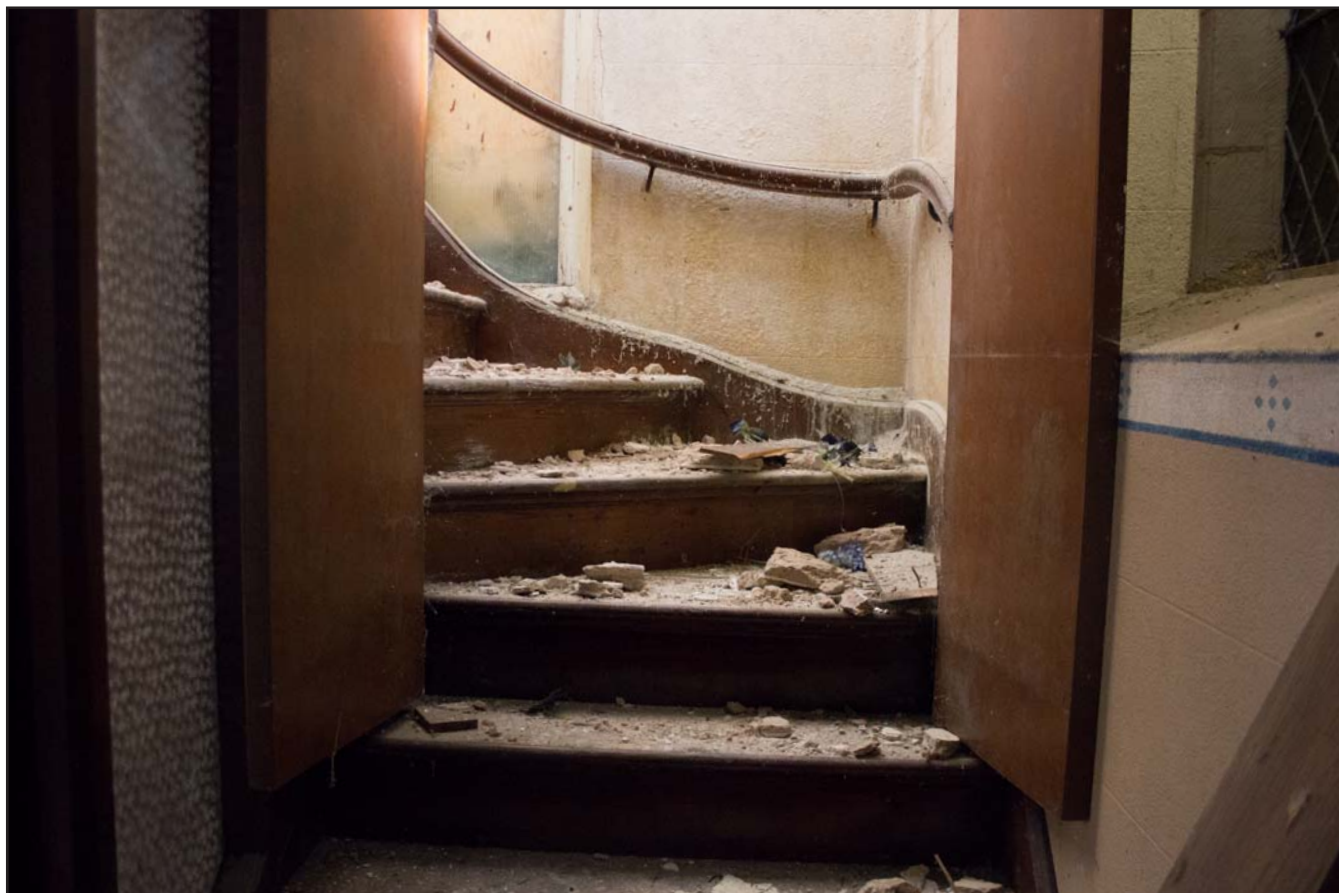


Plate 31: Chapel entrance hallway showing northern staircase, from the south.

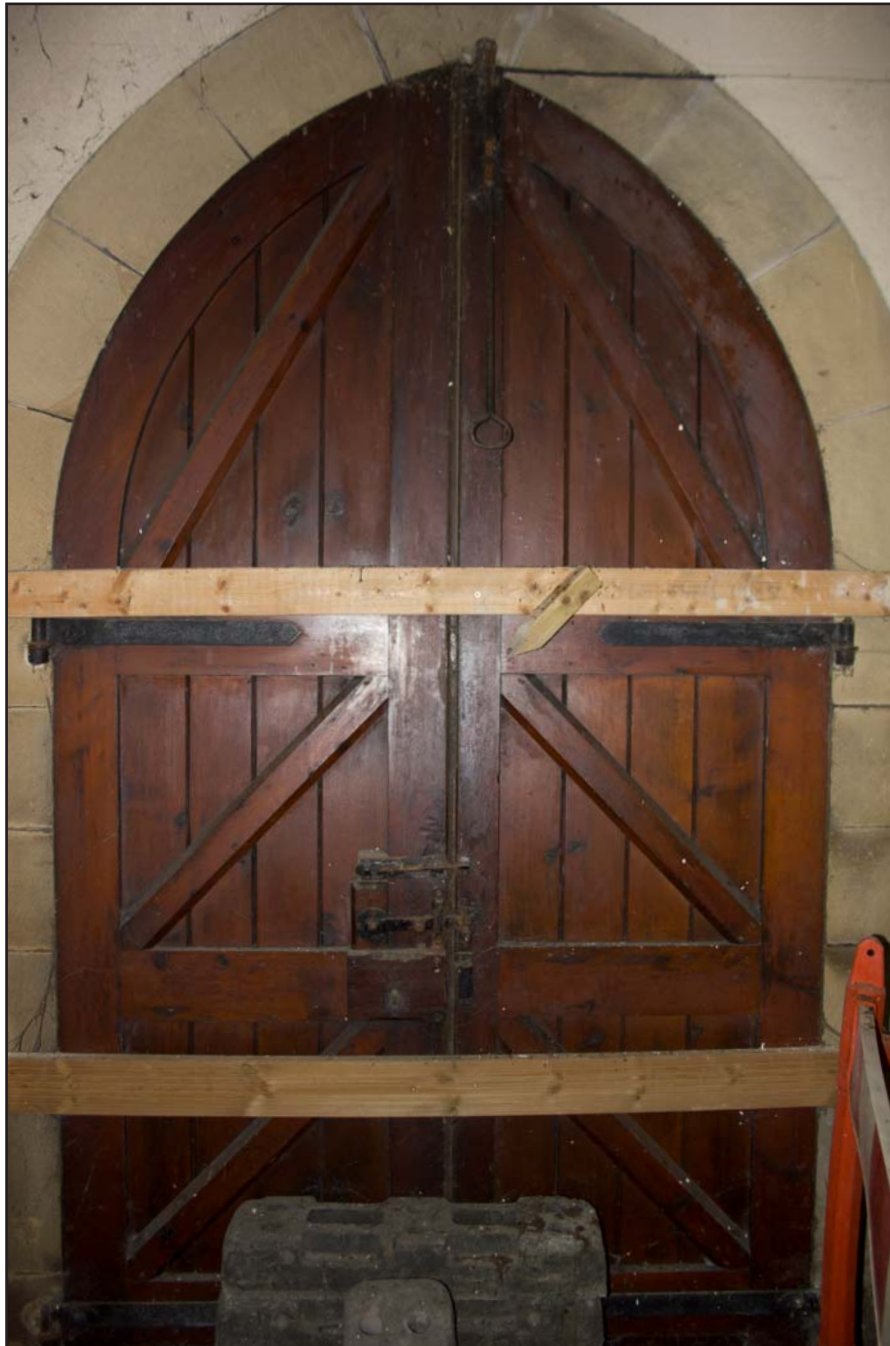


Plate 32: Chapel porch showing main entrance, from the west.



Plate 33: Sunday School, from the north.

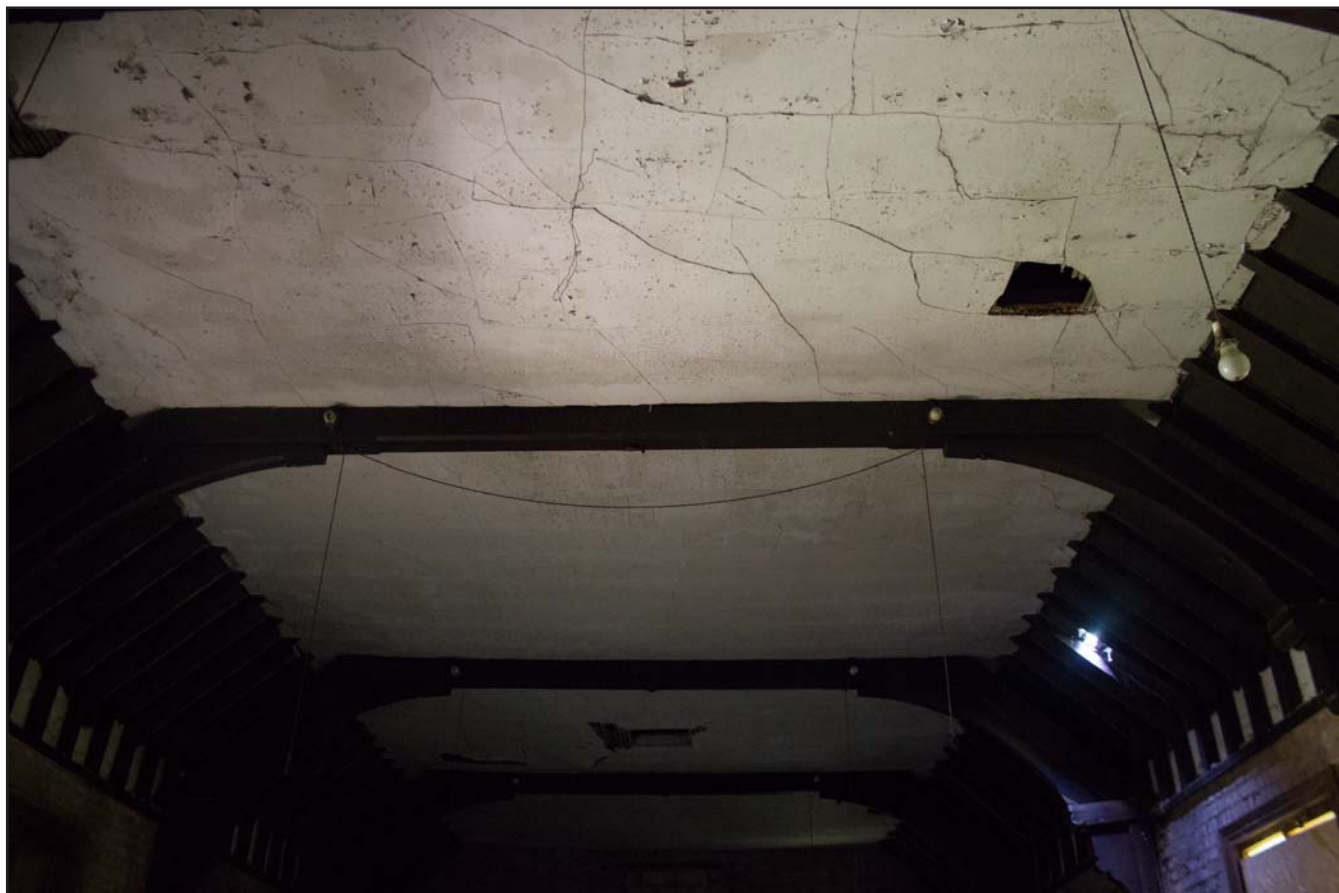


Plate 34: Sunday School ceiling showing hammer beam trusses, from the north.



Plate 35: Sunday School showing window detail, from the east. Scale 1.0m.

7.0 HISTORY OF ENGEDI CHAPEL

The overall architectural style of Engedi Chapel reflects the Gothic Revival influence that was popular in Welsh chapel architecture during the 19th century, characterised by the pointed arches, tall lancet windows, and the general vertical emphasis of the design. The chapel gives a sense of solidity and reverence, typical of Nonconformist and Methodist places of worship from this period, where the architecture is meant to be dignified yet restrained, focusing on simplicity and functionality.

Edward Rogers and William Hughes, from Adwy, are credited with establishing what is thought to be the first Sunday school in the Brymbo district when they introduced Welsh Calvinistic Methodism to the village in 1818 (<https://owensaw.homestead.com/Engedi.html>).

The services were initially held in the home of Mali Davies, in one of the houses located behind what is now the Chapel. These houses were then known as Rhes-pen-y-graig, later referred to as the Long Row (sic).

The success of these services led to the decision to build a Chapel. The first section of the Chapel was completed in 1820 on the land where the present Chapel stands.

The following is a chronological list of ministers who have served at Engedi since its establishment: John Jones, Thomas Owen, Jonathan Judd, Ebenezer Jones, Robert Griffiths (Lixwm), Edward Roberts, O. T. Williams, William Williams, J. H. Williams, Richard Hughes, David Lewis, D. J. Owen, Cledwyn Griffith, and A. H. Phillips.

The chapel has an entry on the National Monuments Record of Wales (NMRW) **NPRN 7517**, and is recorded as being *built in 1820, then rebuilt in 1840 and again in 1861. The present chapel, dated 1895, is built in the Simple Gothic style of the gable entry type.*

The tithe map of 1839 (Figure 08) shows the footprint of the original chapel which was built in 1820 on the same site. This building is shown as being L-shaped in plan with the long axis orientated northeast-southwest with a shorter axis running northwest-southeast at the right hand end of the southeast elevation. The plot is numbered as 156 with the landowner detailed as *(trustees) of Baptist*; the occupier as *Edward Jones*; and the land use as *hay*.

The plaque above the entranceway shows that the building was extended in 1840 however there is no map to show this configuration. In 1861 the chapel was rebuilt and is shown on the six inch Ordnance Survey map of 1879 (figure 09) as a rectangular building orientated roughly east-west. This corresponds with the existing chapel building before it was extended to incorporate the Sunday School wing.

In 1895 the Sunday School extension was constructed on the western gable of the chapel and continuing to the south, thus creating the L-shaped building visible today. This is shown on the six inch Ordnance Survey map of 1900 (figure 10) and in detail on the slightly later 25 inch Ordnance Survey map of 1912 (figure 11) where it is labelled as *Chap and Sun.Sch.* This configuration is again shown on the six inch Ordnance Survey maps of 1914, 1946, 1954, and 1963 (figures 12-15 respectively).



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Figure 08: Location of Engedi Calvinistic Methodist Chapel on the 1839 map of the township of Brymbo in the parish of Brymbo in the County of Denbigh.

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Figure 09: Location of Engedi Calvinistic Methodist Chapel on the six inch Ordnance Survey map of 1879.

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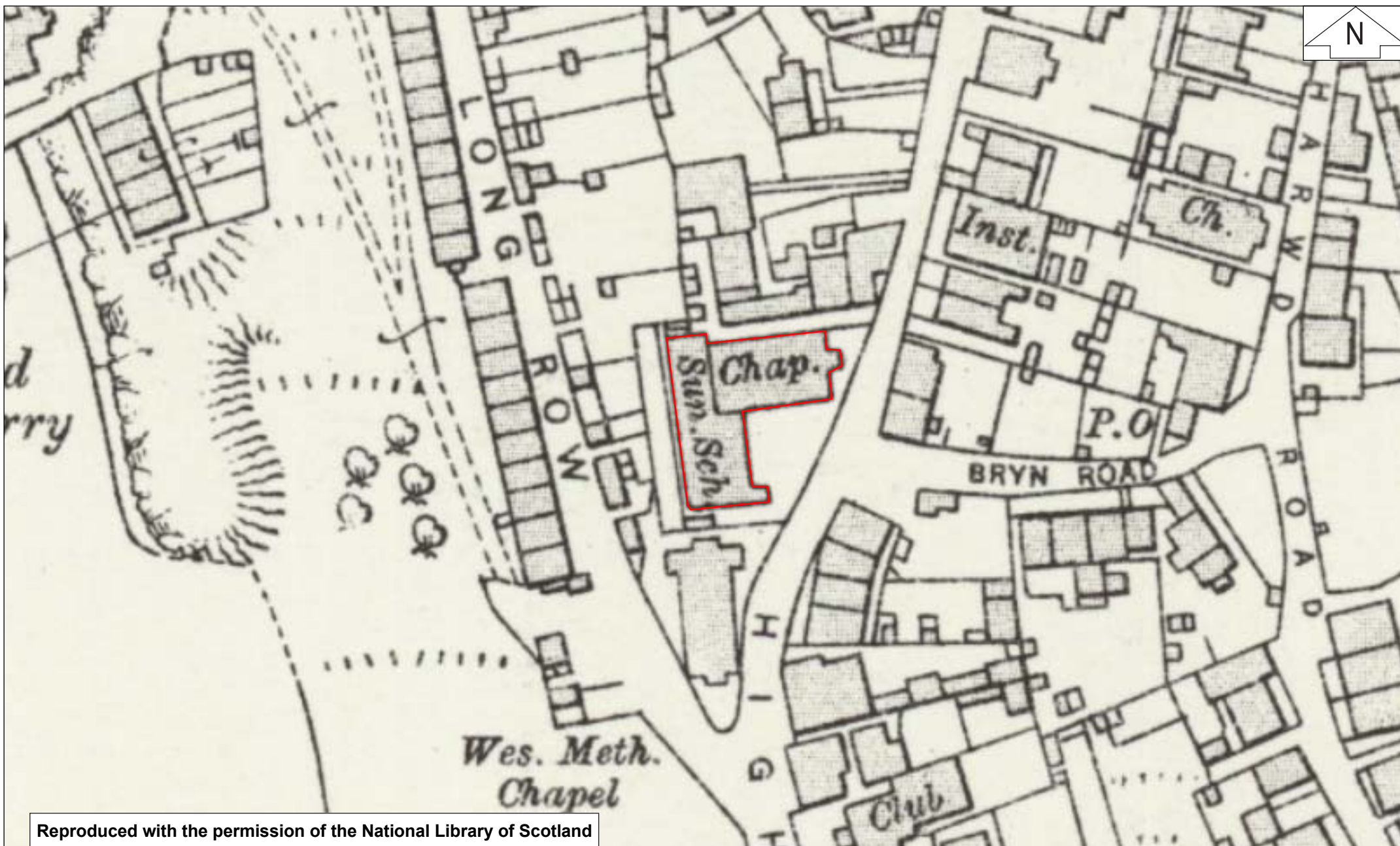


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Figure 10: Location of Engedi Calvinistic Methodist Chapel on the six inch Ordnance Survey map of 1900.

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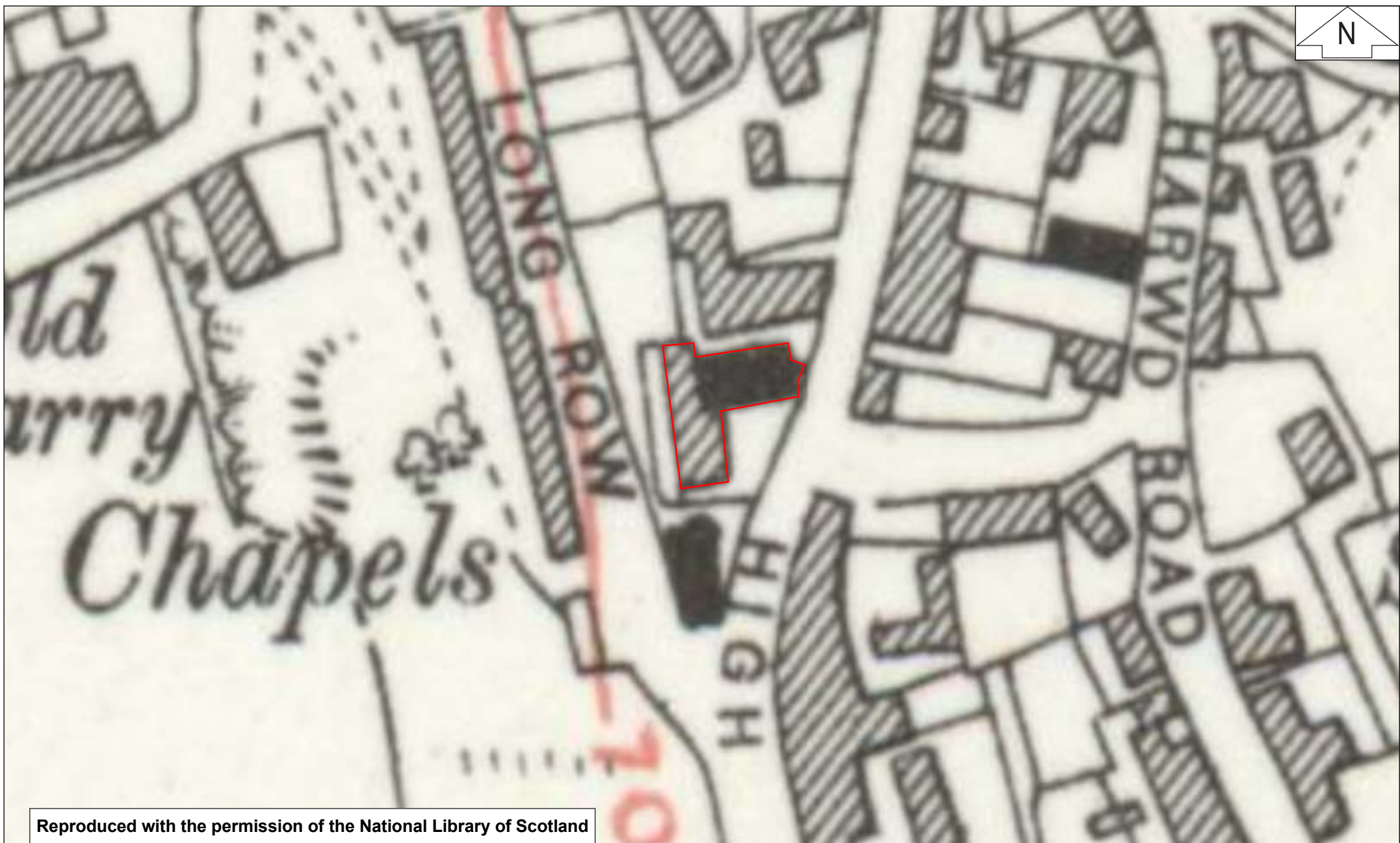


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Figure 11: Location of Engedi Calvinistic Methodist Chapel on the 25 inch Ordnance Survey map of 1912.

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Figure 12: Location of Engedi Calvinistic Methodist Chapel on the six inch Ordnance Survey map of 1914.

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Figure 13: Location of Engedi Calvinistic Methodist Chapel on the six inch Ordnance Survey map of 1946.

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Figure 14: Location of Engedi Calvinistic Methodist Chapel on the six inch Ordnance Survey map of 1954.

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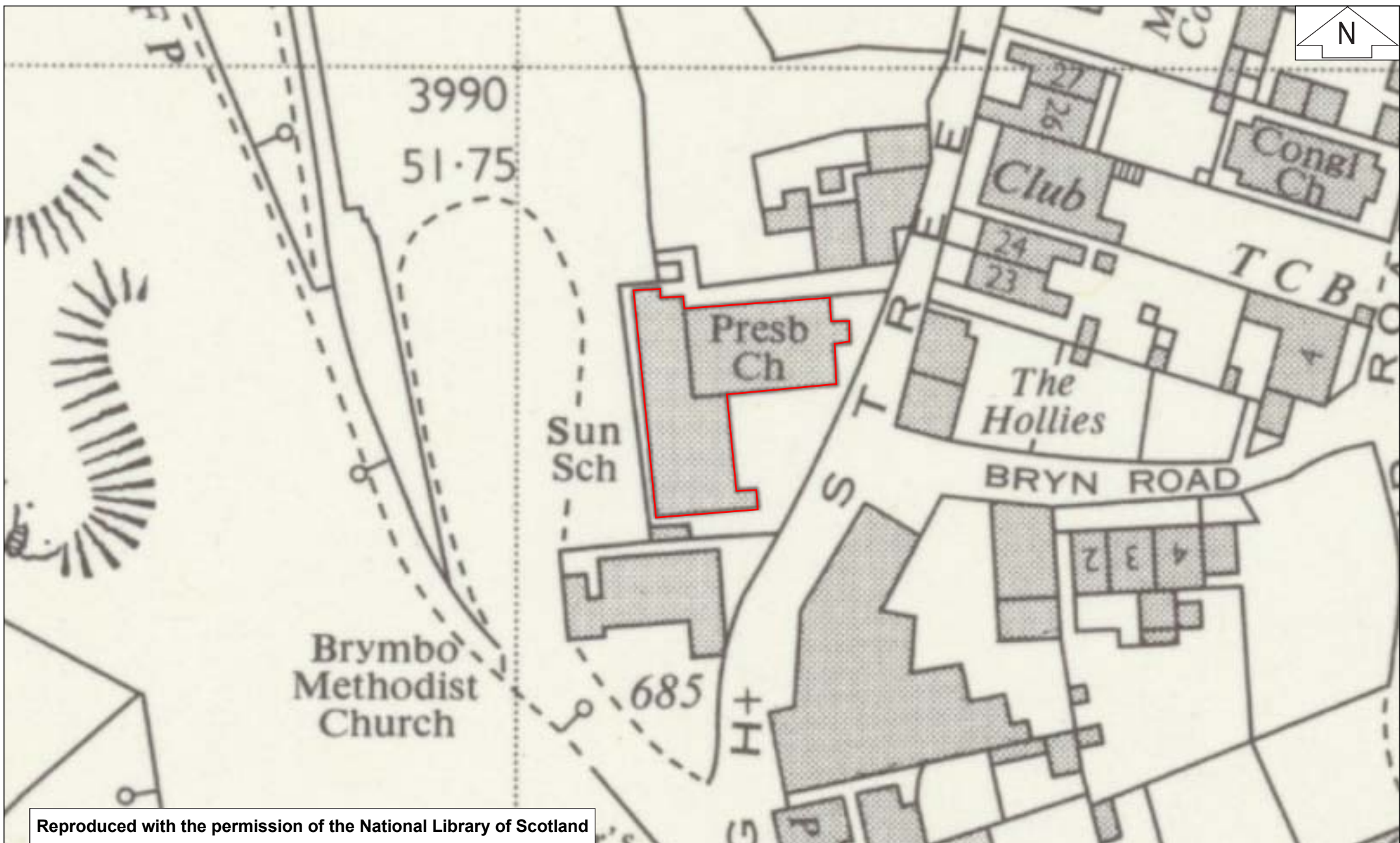
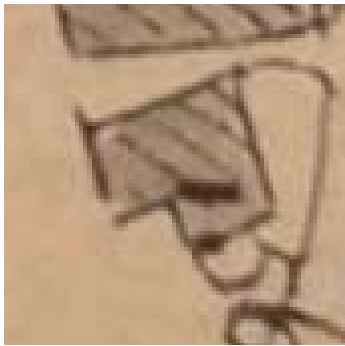


Figure 15: Location of Engedi Calvinistic Methodist Chapel on the 25 inch Ordnance Survey map of 1963.



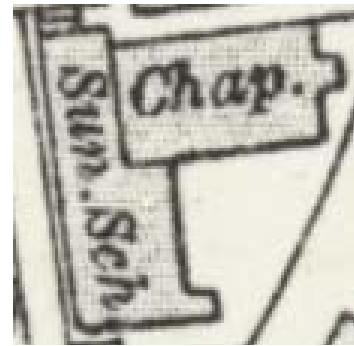
1839



1879



1900



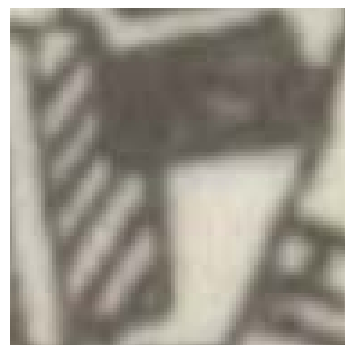
1912



1914



1946



1954



1963

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Figure 16: Historic map regression.

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Sunday School 1914



Members of Engedi Chapel Brymbo.



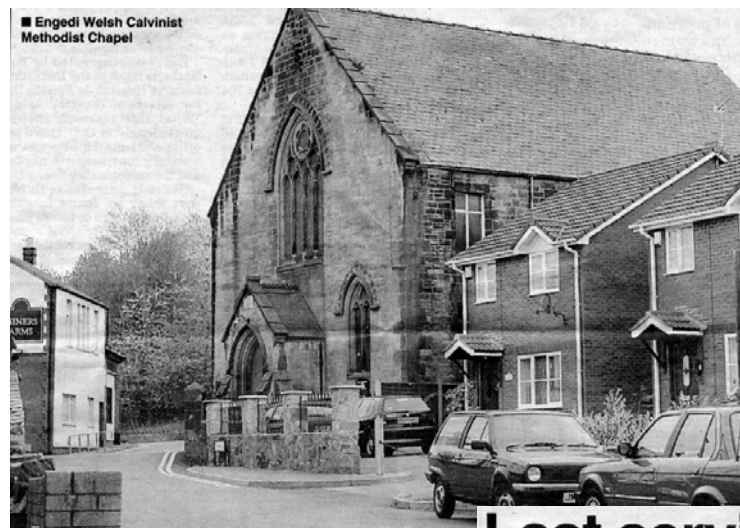
Members of Engedi Chapel Brymbo.



Members of Engedi Chapel Brymbo.



Chapel organ 1960s



Evening Leader Wednesday April 30th 2003

Last service as chapel falls victim to times



WHEN Engedi Welsh Calvinist Methodist Chapel, Brymbo, closed its doors for the last time on Sunday night it had only eight members. In its hey-day it had 400.

Ironically, 75 people were in the last congregation, coming from other chapels and churches in the area.

The service was conducted by Rev Elyfn Richards, assisted by Rev Ray Billingsley, Vicar of Brymbo.

Godfrey Williams, who has been organist at the chapel for 25 years, also took part in the farewell service.

Attendances

He said: "It is nothing to do with the Welsh language affecting attendances, sadly, people are not coming like they used to. We are not the only chapel to suffer, it is happening all over."

"One good thing to come out of our closure is that the members (average age middle 70s) are going to the Wesleyan chapel next door," he added.

Efforts are now being made to find a new home for the chapel organ which was installed in the 1920s.

Mr Williams said: "It is superb organ and we are circulating chapels and churches, though we are hoping it might go to Brymbo Parish Church."

"Brymbo Church and other chapels and churches in the area have been very helpful recently," he added.

THE congregation outside Engedi Welsh Calvinist Methodist Chapel after the last service.

The following article was published in *The Wrexham Advertiser* on 25th February 1905:

There is no decrease in the warmth of feeling exhibited in the revival at Brymbo, in fact, those closely connected with the various Free churches are assured that the meetings become more and more popular every day. On Saturday a large congregation assembled in the Bethel Wesleyan chapel formed themselves into processional order and paraded the streets, singing hymns and offering prayer at intervals. The procession culminated in a crowded prayer meeting in the Engedi C. M. Chapel, where several surrendered themselves. On Sunday evening, following the ordinary services, a united meeting was held in the Tabernacle Welsh Baptist Church, which was crowded, despite the blizzard which prevailed. The number of converts at this church up to the present is 68.

During the late 19th and early 20th centuries, popular revivals of nonconformist Christian religion became popular once more across Wales. The last of these revivals took place in 1904 promoted by preachers such as Joseph Jenkins, who is said to have brought 100,000 new worshippers to the church between 1904-1905. During this period, most of the Welsh population (approximately 75%) attended chapel on a regular basis. Consequently, chapels were built in almost every town, village and hamlet to serve the religious needs of the various denominations known as the Baptists, Calvinists, Unitarians, Congregationalists, Methodists and Presbyterians. These chapels became the religious and cultural focal points of their communities and have made a huge contribution to Welsh culture, particularly in relation to music, literature and the preservation of the Welsh language (Jones 1996, Owen 2012).

In addition, their architectural legacy is of particular importance with regards to Welsh built heritage. These include architectural movements in both the Classic and Gothic revival styles, which took place across the 19th century. However, with regards to the last great spate of chapel building from 1905; which took place in response to the larger congregations of reinvigorated worshippers, the genre of chapel building became less rigid – and this is regarded as the Sub-Classical style. Architects had become enamoured with a greater freedom of expression and in places were less concerned with historical accuracy, but were inclined toward exploitation of specific motifs and styles. For example, the application of the *Trinity Window* became synonymous with chapels at this time. This is often referred to as a Palladian window, and has its origins in 16th century Venetian architecture, but it was reproduced consistently in these post-1905 revival buildings. Furthermore, the use of a large archway, replacing the traditional pediment used on earlier chapels (those of the classical style) became popular. This was once again incorporated from the Italian architectural school but became a constant in Welsh chapel design (and was popular with Calvinists), becoming known as the *Halo Arch* (Jones 1996).

Welsh chapel architecture, particularly Nonconformist chapels, holds a significant place in the cultural and historical landscape of Wales. Efforts by organisations like the *Royal Commission on the Ancient and Historical Monuments of Wales* have been instrumental in documenting and preserving these chapels, with images of every surviving chapel in Wales available for public access (Jones, 1998). Preservation initiatives led by local authorities and historical societies have also played a crucial role in safeguarding chapel buildings through surveys and archival efforts (Owen, 2012).

These initiatives highlight the broader context of chapel architecture within Welsh society, emphasising its cultural and architectural significance (Owen 2012). Publications and studies have explored various aspects, including denominational histories and the visual culture of Nonconformity in Wales (Jones, 1996). The selection of chapels for inclusion in these efforts is guided by factors such as architectural importance, grading by preservation bodies like Cadw, and the desire to represent a diverse range of denominations, localities, and architectural styles (Jones, 1996). Overall, these endeavours underscore the importance of Welsh chapel architecture as a vital component of the nation's heritage, deserving of recognition, preservation, and scholarly inquiry.

In addition to scholarly publications, various local initiatives have also contributed significantly to the understanding and preservation of Welsh chapel architecture. Local authorities, planning departments, and historical societies have undertaken surveys, compiled records, and organised exhibitions to raise awareness about the importance of chapel buildings (RCAHMW 2014). These efforts have resulted in valuable archival collections, including photographs, drawings, and documentation, which provide insights into the historical, social, and architectural significance of chapels across Wales.

Furthermore, the inclusion of chapels from both English and Welsh-speaking communities reflects a broader effort to recognise and celebrate the diverse heritage of Wales (Jones, 1996). This inclusive approach acknowledges the unique contributions of Nonconformist chapels to Welsh culture, language, and identity. By documenting and studying these chapels, scholars and preservationists aim to ensure that this rich heritage is not only preserved for future generations but also appreciated and understood within its historical and cultural context. Overall, the exploration of Welsh chapel architecture highlights the interconnectedness of religion, society, and built heritage, illustrating the enduring legacy of Nonconformity in shaping the cultural landscape of Wales.

The level 3 building survey of Engedi Chapel, undertaken by Aeon Archaeology, serves as a crucial endeavor in ensuring the preservation and understanding of this historic structure via record. The decision to conduct a level 3 historic building record aligns with the stringent conditions set forth by the Council, emphasising the significance of comprehensively documenting the chapel's architectural, historical, and cultural attributes before any alterations are made.

The necessity for this documentary survey is underscored by the need to fulfill the requirements laid out in planning policy, which mandates the completion of a thorough building recording and analysis process. By adhering to the standards set by organisations like the *Chartered Institute for Archaeologists* (2024), the survey has now produced a comprehensive report that not only documents the physical characteristics of the chapel but also delves into its origins, use, and development over time.

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