



HERITAGE NEW ZEALAND
POUHERE TAONGA

New Zealand Heritage List/Rārangi Kōrero – Review Report for a Historic Place **St Joseph’s Convent (Former) (List No. 1531, Category 2), BLENHEIM**



Top: The Marlborough (formerly St Joseph’s Convent); Below; the Mercy Room (former convent chapel).
Blyss Wagstaff, Heritage New Zealand, 9 August 2022

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Disclaimer

Please note that entry on the New Zealand Heritage List/Rārangī Kōrero identifies only the heritage values of the property concerned, and should not be construed as advice on the state of the property, or as a comment of its soundness or safety, including in regard to earthquake risk, safety in the event of fire, or insanitary conditions.

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PURPOSE OF REVIEW

Heritage New Zealand Pouhere Taonga received an application requesting that St Mary's Church Convent (List No. 1531, Category 2 historic place; also known as St Joseph's Convent), be reviewed to consider removing it from the New Zealand Heritage List/Rārangi Kōrero ('the List'). The grounds for the review were to consider how its heritage values had been affected by the 1994 relocation of the majority of the building (excluding the chapel portion, which remained on its original site as the Mercy Room) and the change of use from convent to boutique private accommodation.

The review of St Mary's Church Convent (List No. 1531) concluded that both parts of the building have dramatically lost integrity due to their separation and loss of their original context as part of the St Mary's Parish Centre on Blenheim's Maxwell Road, which was once a very strong wider historical and cultural area. The 'parent building', relocated to a rural site in Rapaura, has then suffered further alteration and substantial additions that have affected its authenticity to a level that cannot be outweighed by its legacy as the former convent. The review concluded that the Rapaura Road portion of the building no longer meets the threshold for entry on the List due to its loss of architectural authenticity. However, the Mercy Room/chapel portion of the building on its original Maxwell Road site retains sufficient heritage values to remain entered on the List as a Category 2 historic place.

EXECUTIVE SUMMARY

The Mercy Room, built in 1909 as the private chapel of the former St Joseph's Convent on Blenheim's Maxwell Road, has historical value for its association with the expansion of Catholicism in Marlborough as the colonial population grew. Interesting for its domestic scale, refined elegance and stylistic links to John Sydney Swan's significant body of work for the Catholic Archdiocese, the Mercy Room's authentic and intact interior has architectural and aesthetic values. Its cultural, social and spiritual significance as a gathering place for Blenheim's Catholic community to express shared beliefs, faith and devotion, is demonstrated by its retention and restoration on its original site where it continues its history of use as a cherished meeting and worship space.

Marlborough is directly associated with the earliest period of Māori settlement in Aotearoa. Polynesian settlers inhabited Te Pokohiwi/Wairau Bar c.1300, and an extensive network of lagoons was later developed to make the most of the plentiful mahinga kai resources. Earlier tribes were succeeded by Ngāti Kuia, Ngāti Apa and Rangitāne in the sixteenth century. Between 1828-1832 war parties of Waikato and Taranaki warriors attacked numerous pā, unsettling the region's established tribal

alliances. Ngāti Toa Rangatira put down roots in the Wairau and one of their warrior chiefs, Te Rauparaha, was the primary negotiator for the New Zealand Company's 1839 purchase of the arable Wairau Valley. European settlement in the nineteenth century shifted customary ways of life for tangata whenua. Ownership and possession of the Wairau was still in dispute until 1847, when the Crown finally wrested legal title. Today Rangitāne o Wairau, Ngāti Rārua and Ngāti Toa Rangatira have principal interests in the Wairau/Blenheim area.

The colonial township of Blenheim developed in the 1850s in an area that was a flax swamp before earthquakes raised the ground level. By 1864 it was the principal town in the province, with a steadily growing Catholic population. Father Augustine Sauzeau SM arranged construction of the first St Mary's Church on a large site in Blenheim's Maxwell Road in 1865, and a complex of buildings that ultimately included two primary schools, an infant school, parish hall, presbytery, convent and high school, grew around the church, which was replaced with a larger building in 1878.

The Sisters of Mercy were called to the Blenheim parish in 1885 to teach at the St Mary's schools. They initially lived in the original presbytery cottage, but in 1900 Father Servajean SM began campaigning for a purpose-built convent. The two-storey timber Italianate building with prominent balcony was completed in 1902. The architect of this first stage is unconfirmed. However, in 1909 John Sydney Swan designed a large two-storeyed addition, containing a community room below a first-floor chapel for the Sisters' private use. A further extension in 1930 created more bedrooms and enlarged the kitchen and utility rooms.

By 1985 the number of Sisters resident in the convent had dwindled. A property swap with St Mary's enabled the Sisters to move to a smaller residence. The convent then became Jordan House, the parish youth chaplaincy premises. However, in 1994 the building, excluding the chapel, was sold for disposal in a major redevelopment of the Maxwell Road parish complex. The chapel was physically cut from the building and remained on its original site, where it was eventually adapted to become the Mercy Room, a treasured space in the St Mary's pastoral centre. The rest of the building was relocated in five sections to a rural property in Rapaura, where it was restored for use as a B & B. The balcony was reconstructed with modifications, and Sir Michael Fowler designed a replica of the first-floor chapel to become the master guest suite. Fowler designed a further 'billiards room' addition in 2008, however in 2016 this was subsumed by large additions to the south elevation. Interior spaces were also reconfigured at this time, leaving the hallway and library as the most original features. A contemporary steel and glass restaurant addition to the east in 2020 was the most recent change. In 2022 the property operates as The Marlborough boutique hotel with 10 guest suites, and Harvest restaurant.

1. IDENTIFICATION¹

1.1. Name of Place

Name:

St Mary's Convent (Catholic) – to be reviewed as **Mercy Room**

Other Names:

Convent of Mercy; Mercy Convent; St Joseph's Convent of Mary; Jordan House; The Marlborough; The Marlborough Lodge

1.2. Location Information

Address

Mercy Room: 61 Maxwell Road, BLENHEIM, Marlborough Region.

Additional Location Information

The Convent was formerly located at 61 Maxwell Road, Blenheim (where the Mercy Room remains), before the majority of the building was relocated to 776 Rapaura Road (State Highway 62), Rapaura, a rural locality adjacent to Blenheim. The legal description of the convent's new location is Pt Lot 1 DP 9135 (RT MB5B/1073), Marlborough Land District.

GPS Information (NZTM) – current locations:

Mercy Room: E1679577.91m; N5403416.91m

Convent: E1675928.28m; N5408521.03m

Local Authority

Marlborough District Council

1.3. Legal Description

Mercy Room:

Pt Lot 414-415 DEED 15 and Lot 601 DEED 15 (RT MB3A/660), Marlborough Land District

1.4. Extent of List Entry

¹ This section is supplemented by visual aids in Appendix 1 of the report.

Extent includes part of the land described as Pt Lot 414-415 DEED 15 and Lot 601 DEED 15 (RT MB3A/660), Marlborough Land District, and the building known as the Mercy Room thereon. (Refer to map in Appendix 1 of the List entry report for further information).

1.5. Eligibility

There is sufficient information included in this report to identify this place. This place is physically eligible for consideration as a historic place. It consists of land and a building that is fixed to land which lies within the territorial limits of New Zealand.

1.6. Existing Heritage Recognition

Local Authority and Regional Authority Plan Scheduling

Mercy Room: Not scheduled in Proposed Marlborough Environment Plan, Notified 9 June 2016 (Appeals Version).

Former Convent: Scheduled in Proposed Marlborough Environment Plan, Notified 9 June 2016 (Appeals Version), Item 60 in Appendix 13 Register of Significant Heritage Resources and Notable Trees: Schedule 2 – Category B Heritage Resources; scheduled at 776 Rapaura Road – Building Envelope. Demolition and relocation are Discretionary Activities.

Neither the Convent or Mercy Room are scheduled in the Wairau Awatere Resource Management Plan, Operative (25 August 2011).

2. SUPPORTING INFORMATION

2.1. Historical Information

The northern South Island is known as Te Tau Ihu, the prow of the waka from which the demigod Māui fished up the North Island.² Marlborough is strongly associated with the earliest period of settlement in Aotearoa. Early Polynesian settlers—migrants from Hawaiki in East Polynesia—inhabited Te Pokohiwi/the Wairau Bar in the thirteenth century.³

Successive migrations of people were drawn to the region’s rich resources. Earlier tribes were largely displaced by Ngāti Kuia and Ngāti Mamoe in the sixteenth century, with Ngāti Mamoe dominating the Wairau.⁴ Later in the century, groups of Rangitāne moved southwards from the Hawke’s Bay via Wairarapa, while Ngāti Apa migrated across from the Rangitikei district.⁵ Rangitāne eventually consolidated their position in the Wairau and in the 1700s created an 18-kilometre network of channels amongst the estuarine coastal lagoons.⁶ This massive engineering feat served them to harness the already plentiful mahinga kai resources, including fish, eels and birds.⁷ In the 1820s a whaling industry centred on Cook Strait was established, with Māori working, trading and intermarrying with Pākehā whalers at shore whaling stations in the Marlborough region.⁸

Between 1828-1832 the settled alliances of the region were unbalanced when a war party of Kawhia and Taranaki warriors armed with muskets attacked numerous pā.⁹ This caused great losses among the local populations, especially Rangitāne and Ngāti Apa.¹⁰ Ngāti Toa Rangatira put down roots in the Wairau and one of their warrior chiefs, Te Rauparaha,

² Malcolm McKinnon, 'Marlborough region - Early Māori history', *Te Ara - the Encyclopedia of New Zealand*, 2012 (updated 2016), <http://www.TeAra.govt.nz/en/marlborough-region/page-4>, accessed 24 May 2021

³ *ibid*

⁴ Earlier tribes included Ngā Hawea, Ngā Rapuwai, Waitaha, Ngāti Tumatakōkiri, Ngāi Tara. John and Hilary Mitchell, *Te Tau Ihu o Te Waka: A History of Māori of Nelson and Marlborough, Volume 1*, Huia Publishers, Wellington, 2004, pp. 43-71

⁵ *ibid*, pp.77-80

⁶ *ibid*, pp.72-73; Malcolm McKinnon, 'Marlborough region - Early Māori history'

⁷ John and Hilary Mitchell, *Te Tau Ihu o Te Waka: A History of Māori of Nelson and Marlborough, Volume 1*, pp. 81-83

⁸ *ibid*, pp.233-239; Jock Phillips, 'Whaling - Shore-based whaling', *Te Ara - the Encyclopedia of New Zealand*, 2006, <http://www.TeAra.govt.nz/en/whaling/page-2>, accessed 28 September 2021

⁹ This campaign was known as 'Tukituki Patu Aruhe', which translates as 'the killings of the fern root pounder'. Anthony Tipene and Helen Brown, 'Registration Report for a Wāhi Tapu: Wairau' (List No. 9561), New Zealand Historic Places Trust, 2012, p.9

¹⁰ *ibid*

dominated affairs in the region; Ngāti Rārua also settled along the Wairau River.¹¹ In October 1839 it was primarily with Ngāti Toa that William Wakefield negotiated to purchase large tracts of land for the New Zealand Company, who needed the rural arable pastures of the Wairau Valley to support their colony at Nelson.¹²

Ownership and possession of the Wairau was still in dispute in 1842 when the New Zealand Company persisted with surveying the valley, despite Te Tau Ihu chiefs' denial of Ngāti Toa's claims to the area, and Te Rauparaha's insistence that the Wairau land was excluded from the Company's purchase.¹³ The unrest erupted into violence on 17 June 1843, when a posse of settlers tried to arrest Te Rauparaha and his nephew Te Rangihaeata in retaliation for their disruption of the surveying.¹⁴ The confused fighting resulted in the deaths of around 25 people, including victims from both groups.

Shockwaves from this tragedy, today referred to as the 'Wairau Incident', were felt locally and nationally, and attempts to secure the Wairau slowed until after Commissioner Spain's 1845 inquiry into the land claims of the Nelson area found that the Wairau District had not been included in the 1839 sale.¹⁵ By various devious and underhand coercive tactics the Crown finally wrested possession of the Wairau from Ngāti Toa in 1847, and the valley was divided into allotments.¹⁶

¹¹ John and Hilary Mitchell, *Te Tau Ihu o Te Waka: A History of Māori of Nelson and Marlborough, Volume 1*, p.134; Nelson City Council, Tasman District Council and Marlborough District Council, *Te Tau Ihu Statutory Acknowledgements: Statutory Acknowledgements of the Resource Management Plans of Marlborough District Council, Nelson City Council and Tasman District Council*, 2014, URL: <http://www.nelson.govt.nz/assets/Environment/Downloads/TeTaulhu-StatutoryAcknowledgements.pdf>, accessed 29 September 2021, p. 80

¹² The Kapiti deed appeared to have been drawn to represent the land that Ngāti Toa said they had conquered. Most of the 10 chiefs who signed it were Ngāti Toa. Waitangi Tribunal, WAI 785 *Te Tau Ihu o Te Waka a Maui: Report on Northern South Island Claims Volume 1*, Legislation Direct, Wellington, 2008, p.173

¹³ John and Hilary Mitchell, *Te Tau Ihu o Te Waka: A History of Māori of Nelson and Marlborough, Volume 1*, p.282; 'Violence erupts', URL: <https://nzhistory.govt.nz/war/wairau-incident/violence-erupts>, Ministry for Culture and Heritage, updated 2-Apr-2019, accessed 28 September 2021

¹⁴ *ibid*

¹⁵ See Mitchell p.324-330 *passim* for a discussion of the aftermath of the massacre. European settlers in the Nelson area organised fortification and troop support to protect themselves and their homes, and the impact on local Māori was also evident; Ngāti Toa left the area to support their chiefs in the North Island, and members of Te Ātiawa and Ngāti Rarua also temporarily vacated Marlborough districts. Mitchell p.337, p.347 discusses the Spain enquiry and Governor George Grey's intentions for the Wairau Land.

¹⁶ These 'illegal, devious and underhand devices' included trumped-up charges, kidnapping and detainment of Te Rauparaha as leverage in order to negotiate the sale with lesser chiefs. John and Hilary Mitchell, *Te Tau Ihu o Te Waka: A History of Māori of Nelson and Marlborough, Volume 1*,

The 2008 Waitangi Tribunal inquiry report, and subsequent Treaty of Waitangi settlements, acknowledged the Crown's failure to protect iwi rights and interests in its methods of acquisition of Wairau land and failure to provide adequate reserve lands, among other breaches.¹⁷ Today Rangitāne o Wairau, Ngāti Rārua and Ngāti Toa Rangatira have principal interests in the Wairau/Blenheim area.¹⁸

Blenheim emerges from the wetlands

The name of the region's major river, 'Wairau', derives from 'Ngā wai-rau o Ruatere', describing the braided waterways across the region, highly important to Māori for providing food and resources such as flax as well as a communication/transport network.¹⁹ The large flax swamp at the convergence of the Ōpaoa and Omaka rivers was described by the area's Māori name, Te Waiharakeke.²⁰ This swamp, the future site of Blenheim, also inspired that settlement's first European name, 'The Beaver', said to have been coined by Joseph Ward (1817-1892) when he came across his surveying party '[sitting] like a lot of beavers in a dam' amidst floodwaters.²¹

pp.349-353; McIntosh, A.D. (ed), *Marlborough: A Provincial History*, Marlborough Historical Society, Blenheim, 1940, p.93

¹⁷ Waitangi Tribunal, WAI 785 *Te Tau Ihu o Te Waka a Maui: Report on Northern South Island Claims Volume 1*, pp.329, 335, 338; Ngāti Toa Rangatira Claims Settlement Act 2014; Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui Claims Settlement Act 2014; Ngāti Apa ki te Rā Tō, Ngāti Kuia, and Rangitāne o Wairau Claims Settlement Act 2014

¹⁸ Rangitāne o Wairau, Ngāti Rarua and Ngāti Toa Rangatira have a Statutory Acknowledgement over the Wairau River, Omaka River, and Ōpaoa River and their tributaries, as well as the Wairau Lagoons and Te Pokohiwi/Boulder Bank Reserve; Ngāti Toa Rangatira also have an acknowledgement area over Wairau Pā. Nelson City Council, Tasman District Council and Marlborough District Council, *Te Tau Ihu Statutory Acknowledgements: Statutory Acknowledgements of the Resource Management Plans of Marlborough District Council, Nelson City Council and Tasman District Council*, p.158,160, 162; Anthony Tipene and Helen Brown, 'Registration Report for a Wāhi Tapu: Wairau' (List No. 9561) p.9

¹⁹ *ibid*, pp.8, 10

²⁰ Malcolm McKinnon, 'Marlborough places - Blenheim', *Te Ara - the Encyclopedia of New Zealand*, 2012 (updated 2015), <http://www.TeAra.govt.nz/en/marlborough-places/page-7>, accessed 7 September 2021; 'Blenheim (Te Waiharakeke)', Marlborough Online, <https://www.marlboroughonline.co.nz/marlborough/information/geography/towns-settlements/blenheim/>, accessed 7 September 2021

²¹ Joseph Ward was a surveyor, pastoralist and later provincial councillor. Ken Berry, *Scrutiny on the County*, Marlborough County Council, Blenheim, 1986, p.13; Katherine W. Orr, 'Ward, Joseph', *Dictionary of New Zealand Biography*, first published in 1990, *Te Ara - the Encyclopedia of New Zealand*, <https://teara.govt.nz/en/biographies/1w7/ward-joseph>, accessed 30 September 2021

Blenheim developed in the 1850s.²² Earthquakes in 1848 and 1855 gave the future settlement a boost (literally and figuratively) as the ground level dropped enough to allow sea-going vessels to sail up the river to the site, increasing its potential as a trading nexus.²³ Merchant James Wynen built a raupo warehouse there sometime soon after 1848.²⁴ In 1852, James Sinclair and his family became the first to permanently reside there.²⁵ From 1857 Sinclair was the land agent who marketed the town sections. By 1865 Blenheim was the principal town in the province, with a steadily growing population.²⁶

Catholicism in Blenheim

Catholicism in Aotearoa New Zealand grew from the work of missionaries who arrived in Northland in 1838.²⁷ Bishop Jean-Baptiste Francois Pompallier's mission was notable for its efforts to form Catholic belief around existing Māori tikanga and disseminate teachings by printing books in the Māori language. The Māori name for Catholicism, 'Pikopō' (from 'episcopal', meaning 'of a bishop'), reflects Pompallier's impact.²⁸ The missionaries established the Society of Mary's work in Aotearoa.²⁹ In 1850 a split between Pompallier and the Society of Mary led to the creation of the Diocese of Wellington, which became the base of the Marist clergy, and included Blenheim.³⁰

In 1844 the first Catholic missionary visited Marlborough.³¹ Father Antoine Garin (1810-1889) was the first Parish Priest, appointed in 1850.³² However, Father Augustine Sauzeau SM

²² The town was subdivided from land owned by Nelson settlers Alfred Fell and Henry Seymour. Joy Stephens, 'James Sinclair', *The Prow*, 2017 (updated 2020), <http://www.theprow.org.nz/people/james-sinclair/#.YVoyS5pByUj>, accessed 4 October 2021

²³ Joy Stephens, 'Life on the fault lines', *The Prow*, 2017 (updated 2020), <http://www.theprow.org.nz/events/life-on-the-fault-lines/#.YVTwSjPByUk>, accessed 30 Sept 2021; McIntosh, A.D. (ed), *Marlborough: A Provincial History*, p.168; Ken Berry, *Scrutiny on the County*, p.24

²⁴ Wynen had a trading station at the mouth of the Wairau River. Joy Stephens (with Elspeth Hardie), 'James Wynen', *The Prow*, 2017 (updated 2018 and 2020), <http://www.theprow.org.nz/people/james-wynen/#.YVTu0ZpByUk>, accessed 30 Sept 2021; McIntosh, A.D. (ed), *Marlborough: A Provincial History*, p.157

²⁵ Joy Stephens, 'James Sinclair'

²⁶ Malcolm McKinnon, 'Marlborough places - Blenheim'

²⁷ Rory Sweetman, 'Catholic Church', *Te Ara - the Encyclopedia of New Zealand*, 2011 (updated 2018), <http://www.TeAra.govt.nz/en/catholic-church>, accessed 27 September 2021

²⁸ *ibid*

²⁹ *ibid*. This order had been formed in France in 1836 specifically to convert the Western Pacific region to Catholicism.

³⁰ *ibid*

³¹ P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, pp.27,30

³² Between 1853-1862 Garin traversed his immense district (Nelson, Marlborough and Westland) once a

(1834-1898), appointed Marlborough's Parish Priest in 1864, is considered the founder of the Parish of St Mary.³³ Sauzeau built the first St Mary's Church on a large site in Blenheim's Maxwell Road, opened on 26 September 1865.³⁴ The Blenheim church was part of Sauzeau's program to establish Catholic facilities in the Marlborough region; the same year he opened the first Catholic School on the Blenheim site.³⁵ By 1876 a new, larger building was needed to replace the old church.³⁶ Sauzeau engaged prominent Wellington architect Thomas Turnbull, who designed a substantial timber Gothic building.³⁷ The new church was opened on 29 September 1878.³⁸ The first St Mary's church building was then used as a girls' school until 1909, then a meeting room until its demolition in 1926.³⁹

Housing the Religious: the Convent

The Sisters of Mercy were brought to Blenheim by the parish in 1885 and contributed much to the community through their work as teachers at the Catholic schools.⁴⁰ The Order, founded by Catherine McAuley in 1831 in Dublin, had been brought to Aotearoa in 1850 by Bishop Pompallier in response to a request from wāhine Māori for 'wāhine tapu to teach and

year to bring Mass and the Sacraments to his parish. 'Blenheim's Centennial Year – 1964', *The Marist Messenger*, 1 April 1965, p.25 in Folder 21 Blenheim Centenary, Box 42 Parishes Blenheim and Marlborough, Catholic Archives, Hill Street Wellington; P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, pp.20, 48

³³ Sauzeau arrived in November 1864 and served the parish until 1881. *ibid*, pp.8, 27

³⁴ Before the church was built, the Blenheim faithful had been meeting in the town's courthouse. *ibid*, pp.8,16, 49

³⁵ Sauzeau built a church in Picton which opened 4 June 1865, just ahead of St Mary's in Blenheim. St Michael's in Kaikoura opened in 1868, followed by St Patrick's in Havelock in 1869. The Tuamarina church was opened in 1881, Seddon in the early twentieth century, and the church at Ward (1923) was the last of the St Mary's Parish churches to be built. In 1872 the Maxwell Road Catholic school facilities were expanded by the opening of a Girls' School, along with a new Boys' School building. *ibid*, pp.8, 9, 11, 16, 17, 30, 49, 50

³⁶ The project has been called 'the greatest achievement of Father Sauzeau's pastorate.' *ibid*, pp.8, 50

³⁷ J.G. Furness, *St Mary's Church, Blenheim: a Century of Worship 1878-1978*, St Mary's Parish, 1978, p.8; Chris Cochran, 'Turnbull, Thomas', *Dictionary of New Zealand Biography*, first published in 1993, *Te Ara - the Encyclopedia of New Zealand*, <https://teara.govt.nz/en/biographies/2t54/turnbull-thomas>, accessed 16 August 2022

³⁸ P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, pp.16-17; 'Page 4 Advertisements Column 4', *Marlborough Express*, 14 September 1877, p.4; Belinda Vavasour (ed.), *Communities of Worship: St Mary's Parish, Blenheim, 1864-2014*, St Mary's Parish, Blenheim, 2014, p.10

³⁹ P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, p.16

⁴⁰ Education was a particular focus of the Sisters of Mercy's mission, along with caring for orphans, the sick and the elderly. *ibid*, pp.31,42; Ngā Whaea Atawhai o Aotearoa, 'Who we Are: The Works of Mercy', <https://www.sistersofmercy.org.nz/ko-wai-matou-who-we-are/mercy-an-evolving-story/the-works-of-mercy/>, accessed 27 September 2021

care for their people'.⁴¹ The first Sisters in Blenheim lived in a temporary convent set up the original presbytery cottage across Maxwell Road from the church.⁴² A property adjacent to the church across Francis Street was purchased for a future convent to be purpose-built once funds were raised.⁴³

The building of the convent—named St Joseph's—was instigated by Rev. Father Louis Claude Servajean S.M., in August 1900.⁴⁴ The architect of this original stage of the impressive residence is unconfirmed. Servajean is known to have made rough sketches for a building costing at £1000, which is in the ballpark of its final cost as built by local timber merchants Bythell & Co.⁴⁵ If based on Servajean's sketches, architectural assistance would still have been required. Thomas Turnbull and Sons have been attributed, possibly on the basis of their 1878 commission for St Mary's Church; D.A. Douglas is another possible architect, as the street-facing façade of the building bears a strong resemblance to his work on the 1891 St Mary's Presbytery.⁴⁶ The foundation stone of the two-storey, 12-roomed timber convent was laid on 8 December 1901 by Archbishop Redwood once £850 pounds had been raised, and when it opened on 15 June 1902 it was free of debt thanks to donations from Servajean's French

⁴¹ Ngā Whaea Atawhai o Aotearoa, 'Sisters of Mercy New Zealand', <https://www.sistersofmercy.org.nz/ko-wai-matou-who-we-are/sisters-of-mercy-new-zealand/>, <https://www.sistersofmercy.org.nz/ko-wai-matou-who-we-are/our-founding-stories/auckland-1850/>, accessed 27 September 2021

⁴² P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, pp.42-43

⁴³ The property, containing a beautiful garden, was purchased from Mr James Edward Hodson. *ibid*, p.42

⁴⁴ *ibid*, pp.11,19 'Blenheim', *New Zealand Tablet*, 23 August 1900, p.4; 'New Zealand: General', *New Zealand Tablet*, 22 August 1901, p.20

⁴⁵ The finalised plans were drawn up by September 1901, when they were approved by Archbishop Redwood. When pitching the idea of a new convent building to parishioners in August 1900, Rev. Father Servajean mentioned that he had sketched rough plans of the proposed new building with a cost estimated of £1000. 'Blenheim', *New Zealand Tablet*, 23 August 1900, p.4; 'Diocesan News', *New Zealand Tablet*, 19 September 1901, p.4; A. Beverley, *The First Hundred*, Blenheim Borough Council, Blenheim, 1969, p.67; 'Archdiocese of Wellington', *New Zealand Tablet*, 8 May 1902, p.5

⁴⁶ Thomas Turnbull and Sons are attributed in the unreferenced brochure 'Old Saint Mary's Convent: Accommodation', c.1990s (copy on Heritage New Zealand file 12004-449). However, it is unusual for an architect of Turnbull's prominence to have not been mentioned in newspaper articles celebrating the development, commission, foundation stone ceremony, and opening ceremony, of the building. These articles do not mention an architect, even though other tradespeople are noted. No confirmation of the architect has so far been discovered in Parish records and Sisters of Mercy Archives. Noted architectural researchers and experts on Thomas Turnbull's practice, Adrian Humpris and Geoff Mews, have found no records of a commission for the convent in their database. Pers comm (email), Adrian Humpris to Blyss Wagstaff, 17 August 2022; Pers comm (email) Chrissy Knight – Congregation Archivist Ngā Whaea Atawhai o Aotearoa Sisters of Mercy NZ – to Blyss Wagstaff, 24 August 2022; Pers comm (email), Belinda Vavasour to Blyss Wagstaff, 19 August 2022. See List No. 1532, St Mary's Presbytery (Former) for information about D.A. Douglas' 1891 work on the presbytery.

relatives.⁴⁷ A detached music room in the grounds was also under construction in 1902, and the lessons given there became a valued part of the convent's income.⁴⁸

A new wing, including a chapel on the top floor for the private use of the Sisters, was added to the convent in late 1909.⁴⁹ Designed by Wellington architect John Sydney Swan, the chapel was modelled after his 1908 design for St Gerard's Catholic Church in Wellington.⁵⁰ Swan was, at the time, amidst a series of significant commissions for the Catholic Church in New Zealand, which ultimately also included Erskine College, Our Lady of Compassion Convent in Wellington, Sacred Heart Convent in Whanganui, and St Bede's School in Christchurch amongst other smaller buildings and additions.⁵¹ Swan's design for the Blenheim convent chapel was described as 'Large and roomy, the decoration has been most artistically treated.'⁵² Polished rimu stalls for the Sisters ranged round the room; the floors and ceilings were polished matai and the altar rails were polished brass topped with cedar.⁵³ Light filtered through coloured cathedral-glass windows and globe-shades fitted over the electric lighting.⁵⁴ An anteroom (sacristy) also featured cathedral-glass windows and rimu panels.⁵⁵ An Imperial organ from Dresden was gifted to the chapel by Father Holley.⁵⁶

The ground floor of the wing contained a community room with battens of rimu decorating the ceiling, and a couple of 'nice and airy' cells.⁵⁷ The balcony of the original building was extended to meet the new wing and the refectory and kitchen were also extended by 6

⁴⁷ 'News and Notes', *Marlborough Express*, 1 May 1901, p.1; 'Local and General', *New Zealand Times*, 12 December 1901, p.2; 'Local and General News', *Marlborough Express*, 14 June 1902, p.2; P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, pp.11,19,43; 'The Catholic Bazaar', *Marlborough Express*, 9 April 1901, p.3

⁴⁸ 'Local and General News', *Marlborough Express*, 14 June 1902, p.2; Belinda Vavasour (ed.), *Communities of Worship: St Mary's Parish, Blenheim, 1864-2014*, p.19. The location of the foundation stone is currently unknown.

⁴⁹ 'St Joseph's Convent', *Marlborough Express*, 19 November 1909, p.5

⁵⁰ *ibid*; St Gerard's Church, List No. 226 (Category 1 historic place), <https://www.heritage.org.nz/the-list/details/226>. During the 1994 extraction of the chapel from the convent building, a copy of Swan's architectural drawing for the chapel was discovered in the panelling by architect Tim Barton. Pers comm. Belinda Vavasour (email) to Blyss Wagstaff, 7 October 2022

⁵¹ Wellington City Council, 'John Sydney Swan 1874-1936', <https://wellingtoncityheritage.org.nz/architects/john-sydney-swan>, accessed 22 August 2022

⁵² 'St Joseph's Convent', *Marlborough Express*, 19 November 1909, p.5

⁵³ *ibid*

⁵⁴ *ibid*

⁵⁵ *ibid*

⁵⁶ *ibid*

⁵⁷ *ibid*

feet.⁵⁸ The detached music room was repositioned further away from the building.⁵⁹ At the time, ten Sisters were resident in the convent.⁶⁰ In subsequent years the number of bedrooms was increased to 19 or 22, requiring the enclosure of upstairs balconies, and in 1930, an addition to the rear of the building with new bedrooms off a new corridor, above an enlarged kitchen, refectory and laundry.⁶¹

Convent Schools

The centennial of the St Mary's convent schools was celebrated in Blenheim on the weekend of 14-15 October 1972.⁶² Although Sauzeau had opened the first school soon after his arrival in 1864, the first two purpose-built schools for boys and girls dated from 1872. A high school building was constructed in the convent grounds in 1903.⁶³ Originally taught by lay schoolmasters, in 1896 the Sisters of Mercy took over teaching duties. The Sisters taught infants, primary and secondary students, until in 1952 the De La Salle Brothers, another Christian order focused on education, arrived to take over tuition at the boys' primary school.⁶⁴ On this occasion 200 former pupils gathered to pay tribute to the Sisters who had had such an impact on their lives.⁶⁵

Over 50 former pupils of the St Mary's schools have been inspired to enter the religious life.⁶⁶ However, dwindling numbers of people entering the vocation of the Order of the Sisters of Mercy brought changes to the parish schools over time. The high school was closed in 1970

⁵⁸ *ibid*

⁵⁹ *ibid*. This was to meet insurance requirements.

⁶⁰ *ibid*. The following August they celebrated the 25th anniversary of their work in Blenheim.

⁶¹ Roger Bacon, 'Building Permit 10, Record 12125: Addition to Present Building – plans and specifications, 1930', Building File for 776 Rapaura Road (Property Number 52845), Marlborough District Council Archives. Vavasour gives two different numbers (19 vs 22) for the total bedrooms, but notes that at some stage balconies were enclosed to form additional bedrooms – this may have occurred on the lower and upper levels of the north elevation. The corner sunporches of the balcony were in place by 1909 at least (see Figure 1, Appendix 4.2), and appear to be an original feature, but may have been enclosed at a later date. However, Teague says the original 12 bedrooms were increased to 19 in total. Belinda Vavasour (ed.), *Communities of Worship: St Mary's Parish, Blenheim, 1864-2014*, p.18, 128; Alexandra Teague in association with Tim Barton, *St Joseph's Convent Chapel, St Mary's Catholic Church, Blenheim: a conservation report*, unpublished client report, 1995, p.4

⁶² 'Centennial of Convent Schools in Blenheim', *Marlborough Express*, 11 October 1972, p.8

⁶³ 'Archdiocese of Wellington', *New Zealand Tablet*, 10 September 1903, p.6

⁶⁴ 'Centennial of Convent Schools in Blenheim', *Marlborough Express*, 11 October 1972, p.8; P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, pp.31, 46; Belinda Vavasour (ed.), *Communities of Worship: St Mary's Parish, Blenheim, 1864-2014*, p.12

⁶⁵ 'Centennial of Convent Schools in Blenheim', *Marlborough Express*, 11 October 1972, p.8

⁶⁶ *ibid*

because of lack of funds to pay lay teachers' salaries.⁶⁷ By this time only girls were attending, although in the past it had been a co-ed school for Catholics and non-Catholics alike.⁶⁸ It was subsequently used by the primary schools until their new campus buildings were completed, then as a Parish Centre.⁶⁹

Changes at the Mercy convent

In 1953, when Rev. Father Leonard Brice SM brought the De La Salle Brothers to the parish to teach at the Boys' School he acquired a property for them to live in at 73 Maxwell Road, named Delargey House after Cardinal Reginald Delargey (1914-1979).⁷⁰ In 1972 the La Sallian Brothers withdrew from Blenheim due to declining numbers. By this time the numbers of Sisters living in the convent had also diminished greatly, and spare bedrooms lay empty.⁷¹ Shortly after the Blenheim Sisters of Mercy celebrated their centenary in 1985 with a gathering of past residents, a deal was struck with the Parish to exchange ownership of the convent with that of Delargey House, and the remaining Sisters moved out and into the smaller home.⁷² The former convent building was then renamed 'Jordan House' and used as home and base for the St Mary's Youth Chaplain and his group of youth workers, who worked to foster the Christian faith among teenagers.⁷³ The Sisters of Mercy's 140-year presence in Blenheim came to an end in 2019 with the departure of the final two women, Sister Susanna Krause and Sister Elizabeth Mary.⁷⁴ A service was held at St Mary's to pay tribute to the Mercy Order's long contribution to the community.⁷⁵

Property review 1988-1998: dispersal of the Presbytery and Convent

⁶⁷ ibid

⁶⁸ ibid

⁶⁹ ibid; Belinda Vavasour (ed.), *Communities of Worship: St Mary's Parish, Blenheim, 1864-2014*, pp.18, 130

⁷⁰ Catholic Family Home (List No. 2945, Category 2 historic place), <https://www.heritage.org.nz/the-list/details/2945>; P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, p.14; Rory Sweetman, 'Delargey, Reginald John', Dictionary of New Zealand Biography, first published in 2000, *Te Ara - the Encyclopedia of New Zealand*, <https://teara.govt.nz/en/biographies/5d16/delargey-reginald-john>, accessed 22 October 2021

⁷¹ Alexandra Teague in association with Tim Barton, *St Joseph's Convent Chapel, St Mary's Catholic Church, Blenheim: a conservation report*, p.4

⁷² Belinda Vavasour (ed.), *Communities of Worship: St Mary's Parish, Blenheim, 1864-2014*, pp.18, 128, 130; RT MB4B/1360, Marlborough Land District

⁷³ Belinda Vavasour (ed.), *Communities of Worship: St Mary's Parish, Blenheim, 1864-2014*, p.77

⁷⁴ The Sisters of Mercy then moved from 73 Maxwell Road to a smaller house in Dillon Street in 1998, before the last two Sisters retired to Wellington and Christchurch in 2019. 'Service to pay tribute to the Sisters of Mercy's long history in Blenheim', *Marlborough Express*, 11 December 2020

⁷⁵ ibid

In the late 1980s the Parish Pastoral Council and Parish Priest Father Michael O’Hagan commissioned a wide-ranging review of Parish property assets.⁷⁶ The goal was to reorganise and concentrate resources on revitalising key assets for the future ‘Beyond 2000’; a result was the rationalising of some of the ageing buildings to raise capital. A scheme for a reordered Parish centre on Maxwell Road was devised by architects Calder, Fowler, Styles and Turner, involving major alterations and additions to the church, and construction of a new administration block, hall and presbytery. Despite having been heritage-listed since 1982, the convent and presbytery to the south of St Mary’s Church, along with the convent high school building and music room, were earmarked for disposal; other properties were sold and some school buildings demolished and rebuilt.⁷⁷

New lives for the old building

In April 1994 the convent building was bought by Dr Wilf Holtrop and relocated in five sections to his rural property at 776 Rapaura Road, where it was reassembled for use as a bed and breakfast.⁷⁸ The chapel was excluded from the sale and was retained by the church for future use as a cultural centre – it was physically cut from the building, including the floor which supported it.⁷⁹ Sir Michael Fowler designed a new addition to take its place on the Rapaura Road building, and construction began immediately. The chapel’s original form was replicated on the new site, including the small gable projecting from the eastern end of the roof, and stained glass windows – likely sourced from the redevelopment at St Mary’s Church – were installed.⁸⁰ The balcony was demolished for the relocation and built anew, replicating

⁷⁶ ‘Local church probes future and resources’, *Marlborough Express*, 3 November 1988; St Mary’s Catholic Church, ‘Beyond 2000’, 3 April 1993. Parish property in Blenheim included: six ¼ acres on Maxwell Road, Francis Street and Stephenson Street, containing St Mary’s Church, Presbytery, Boys’ School, Girls’ School, Infants’ School, St Patrick’s Hall, H.A.B.S. Room, and tennis courts; the Brothers’ Residence (Delargey House) at 73 Maxwell Road, and 2 ¼ acres bounded by Maxwell Road, Francis Street and Hobson Street, containing the Convent and Girls’ High School. P.P. Cahill, *St Mary’s Parish, Blenheim, Marlborough: being an account of one hundred years’ development of the parish*, pp.19-20

⁷⁷ The church, convent and presbytery were first identified for recognition by the Historic Places Trust in 1976; this was formalised in 1982 and 1990. J.G. Furness, *St Mary’s Church, Blenheim: A Century of Worship, 1878-1978*, pp.23-24; HP266/1982, HP1990, Heritage New Zealand minutes of the New Zealand Historic Places Trust Board; Belinda Vavasour (ed.), *Communities of Worship: St Mary’s Parish, Blenheim, 1864-2014*, pp.17-18

⁷⁸ ‘Historic convent sold’, *The Dominion*, 14 April 1994; Belinda Vavasour (ed.), *Communities of Worship: St Mary’s Parish, Blenheim, 1864-2014*, p.19; ‘Old Saint Mary’s Convent: Accommodation’, brochure, c.1990s, copy on Heritage New Zealand file 12004-449

⁷⁹ Belinda Vavasour (ed.), *Communities of Worship: St Mary’s Parish, Blenheim, 1864-2014*, p.19; Alexandra Teague in association with Tim Barton, *St Joseph’s Convent Chapel, St Mary’s Catholic Church, Blenheim: a conservation report*, p.4

⁸⁰ The stained glass windows feature memorial dedications and are identical to windows in the narthex area, and sacristy, of St Mary’s Church. Also see Graham Stewart, ‘St Mary’s Catholic Church, Blenheim: Stained and Leadlight Glass Condition and Conservation’, unpublished file report, 1999, p.19

the original except for the iron fretwork brackets, and the enclosed corner sunrooms were not reconstructed. The balcony was extended around to the east wing to provide a second storey balcony for the new bedroom where the chapel was previously located, and a small new extension to the south elevation replaced part of the 1930s bedroom/kitchen additions.⁸¹ It is likely that some larger bedrooms were created by merging smaller cells at this time. In 2000 the small timber church of St Michael's was relocated to the property to enhance the venue's wedding facilities.⁸²

As the accommodation business grew, a new lounge was added to the south of the east wing in 2008. Sir Michael Fowler's 'billards room' design echoed the apsidal shape of the adjoining former chapel wing, and featured a panelled ceiling reminiscent of the original building before its renovations.⁸³ The building's most substantial alterations, including large additions to the south, were carried out in 2016 during rebranding of the business as The Marlborough luxury boutique accommodation.⁸⁴ The entrance area at the south was extended with a new office and commercial kitchen addition adjoining the southwest of the 2008 lounge addition, and a reception lounge was added to the west of the entrance. The previous 'driver's bedroom' and bathrooms were altered into new toilets. The old kitchen and rectory became a new guest room with ensuite, and ensuites were added or refurbished for all of the guest rooms, which now numbered ten with some new rooms created. 2020 again saw additions to the building, with a modern restaurant extension added to the east of the 2008 lounge addition.⁸⁵

Creation of the Mercy Room

The former convent chapel was left standing in the Maxwell Road grounds for some years, propped on timber blocks, while work was undertaken on the church. The chapel's openings were boarded up but one of the coloured glass windows was lost to vandalism.⁸⁶ As time

for images of identical windows. Copy on Heritage New Zealand file 12004-149.

⁸¹ Photo album, photographers unknown, held by The Marlborough, 776 Rapaura Road.

⁸² Resource consent U0002284 Record 13354068, Marlborough District Council Property Files

⁸³ Presumably original ceiling panelling remains in the Library but the former community room battened ceiling has been replaced with new plain lining. 'Building Consent 071307 Extensions to Existing Homestay, Record 12111: Plans and Specifications (Property Number 528545)', 2002, Marlborough District Council Property Files

⁸⁴ Building Consent 160321 'Additions & Alteration, Record 1682552: Approved Plans (Property Number 528545)', 2016, Marlborough District Council Property Files

⁸⁵ 'Resource Consent U200906 New Wine Tasting Room and Orangery, Record 20198649: Application (Property Number 528545)', 2020, Marlborough District Council Property Files

⁸⁶ Alexandra Teague in association with Tim Barton, *St Joseph's Convent Chapel, St Mary's Catholic*

passed the chapel deteriorated and eventually the parish decided that ‘the cost of restoration was beyond the end value of the building.’⁸⁷ A conservation report outlining options for its repair and reuse was prepared by conservation architect Alexandra Teague, who considered the building to be in generally good condition, especially the interior which was virtually unchanged since construction.⁸⁸ Because of the NZHPT classification it received a Lotteries Grant for \$24,500 for its reinstatement, including new foundations and a new entrance foyer to enclose the previously internal access point, designed by architect Tim Barton.⁸⁹ Originally planned for reuse as a Cultural Centre in the reorganised St Mary’s complex, it was instead renamed the Mercy Room and was used by the Hibernian Society. In recent years it has been used for meetings and for daily Mass, as its smaller size makes it easier to heat than the church.⁹⁰

Sir Michael Fowler’s vision for the Maxwell Road Catholic station was fully enacted and St Mary’s Church continues to be its centre, albeit now surrounded by mostly modern buildings, including its attached foyer and additions, and adjacent Community Centre, new presbytery and administration building. The St Mary’s school buildings have also been modernised to replace the older buildings. The 1878 nucleus of the church, and the former convent chapel/Mercy Room, are now the oldest buildings on the site. The parish, now known as the Star of the Sea Marlborough (Te Whetu o Te Moana), is grappling with updated seismic strengthening requirements for the St Mary’s Church building and is undertaking another property review.⁹¹

Associated List Entries

St Mary’s Church (Catholic), Blenheim (List Number 242)

St Mary’s Church Presbytery (Catholic) [relocated], Blenheim (List Number 1532)

Catholic Family Home, Blenheim (List Number 2945)

Church, Blenheim: a conservation report, p.8

⁸⁷ Belinda Vavasour (ed.), *Communities of Worship: St Mary’s Parish, Blenheim, 1864-2014*, p.19

⁸⁸ Alexandra Teague in association with Tim Barton, *St Joseph’s Convent Chapel, St Mary’s Catholic Church, Blenheim: a conservation report*, pp.8-10

⁸⁹ ‘Building Consent 960531 Relocate old chapel (on same property), convert to cultural centre, plus additions’, Record Number 11238422: Plans and Specifications (Property Number 335900), 1996, Marlborough District Council Property Files; ‘Comments on Lottery Grants Applications’, pers. comm. (letter), New Zealand Historic Places Trust to Lotteries Commission, 3 May 1995

⁹⁰ Belinda Vavasour (ed.), *Communities of Worship: St Mary’s Parish, Blenheim, 1864-2014*, p.19

⁹¹ Star of the Sea Marlborough (Te Whetu O Te Moana), ‘Star of the Sea Today’, URL: <https://www.staroftheseamarlb.co.nz/15/pages/10-star-of-the-sea-today>, accessed 12 August 2022

2.2. Physical Information

Current Description

Mercy Room

The Mercy Room chapel is located in an urban setting amongst the Star of the Sea/St Mary's Church complex on Blenheim's busy Maxwell Road. The small chapel building is nestled between the newer Community Centre and Parish Office and Presbytery, all built in 1993. The chapel, which backs on to the Francis Street carpark at its eastern end, is within sight of St Mary's Church roof rising above its 1993 additions. St Mary's School is located across Francis Street to the southeast.

The small, narrow chapel building is oriented roughly east-west. From afar, the building is distinguished from its newer neighbours by its rusticated weatherboard cladding, and its roof form – a steeply-pitched single gable rising above hips at the western end and faceted at the eastern end over a polygonal apse. A small gable, with decorative trefoil-inset gable end, projects above the eastern end, and a plain gable end sits above the western porch. A delicate cross finial ornaments the ridgeline, and decorative eaves-brackets support the shallow roof overhang.

Thirteen pointed-arch shaped sash windows spaced evenly around the building's north, east and south facades are an immediately recognisable ecclesiastical architectural feature. The five windows around the eastern end are all slightly shorter than the six windows along either side of the nave, and their higher sill line is integrated into the decorative scheme by a rail running horizontally between all windows and zig-zagging down to the lower sill heights. The sash windows all have Gothic trefoil-arches above a rectangular central pane surrounded by a border of smaller panes. Window glass is a selection of patterned plate glass in a colour scheme of clear, gold and green. The original pattern was 'Imperial (No.27)' featuring floral emblems of the United Kingdom (thistle, oak, rose, shamrock), also seen in John Sydney Swan's 1911 addition to the neighbouring St Mary's Presbytery.⁹² This has been replaced in some places by other patterns of plate glass as repairs were needed.

⁹² 'Imperial (No.27)' pattern glass was manufactured by Chance Bros of Smethwick near Birmingham from 1904. Sash Window Specialist, 'Spotters Guide to Patterned Glass: Old patterned window glass designs', URL: <https://sashwindowspecialist.com/blog/old-patterned-window-glass-id/>, accessed 12 August 2022

A new (1996) entrance porch at the western end replaced what was formerly an interior passage to the chapel's narthex when in its original first-floor location. Double doors lead to a narthex that is richly panelled in varnished timber below a dado, balanced by varnished timber panelling on the ceiling and lit by two of the windows. Dado panelling is in the shape of an arcade of tall, narrow arches. A needlework banner commemorating the Sisters of Mercy's presence in Blenheim hangs on the wall.⁹³ A small toilet room sits in the south corner of the narthex, and a tea-making facility in the north corner.

Double doors, inset with a striking geometric design of diamond and triangular-shaped clear and green 'Imperial No.27' glass above varnished timber panels, open into the nave. The door design was a direct precedent for Swan's 1911 design for the skylight in his addition to St Mary's Presbytery (List No. 1532). The aesthetic impression of the nave is dominated by the warmth and sheen of the varnished rimu timber, the subtle colouring of the window glass, and the high ceiling trusses supporting the dark-stained tongue-and-groove lined ceiling. The roof trusses have curved knees that rest on projecting corbels, above thin posts affixed to the walls and integrated into the same arcaded panelling as in the narthex. A soft glow emits from original brass and frosted-glass wall lamps fixed next to each corbel.

The chancel zone is demarcated by slightly projecting screens inset with quatrefoil fretwork; these were created from remains of the original Altar rails and support a pointed arch infilled with tongue-and-groove. The dado height of the wall panelling also steps up in increments between the windows to form an enhanced backdrop for the altar (and echoing the decorative rail treatment on the exterior). The altar platform was removed in the refurbishment, and the apse is now lined with built-in bench seating. Pews have been removed from the nave and the room is now furnished with chairs and tables to function as both worship and meeting space.

Doors placed symmetrically on either side of the chancel end provide access up two steps to a small storage cupboard in the southeast corner of the building, and a timber-lined sacristy in the northeast corner. The sacristy contains original built-in joinery – cupboards and drawers for vestments and ceremonial items – that is unaltered since its construction.

⁹³ 'Service to pay tribute to the Sisters of Mercy's long history in Blenheim', *Marlborough Express*, 11 December 2020

St Joseph's Convent – The Marlborough

The remainder of the former convent building now resides on the rural outskirts of Blenheim, amongst extensive park-like grounds accessed from the main driveway via Rapaura Road, or a service entrance from Giffords Creek Lane that passes through The Marlborough Lodge's own vineyard. The surrounding estate is 16 acres of developed greenery.

The sweeping driveway from Rapaura Road first presents the visitor with the most characteristically 'historic' parts of what is now a large complex of buildings dating from six major periods of construction. The north wing of the two-storey Italianate villa of the original 1902 St Joseph's Convent, and its adjoining 1909 'chapel wing' to the east, are dominant with their pale colour scheme and decorative timber balconies picked out in white, below corrugated steel hipped roofs supported by eaves brackets.

The original 1902 building is an imposing height, its north elevation displaying a symmetrical arrangement of pairs of large double-hung sash windows flanking central doors on both storeys. Fenestration appears to have been influenced by that of the 1891 St Mary's Presbytery which once formed the convent's counterpart on the other side of St Mary's Church on Maxwell Road. Upper-level windows have flat-arch rounded tops, and lower windows have rectilinear surrounds. Square verandah posts support a reconstructed balcony that runs around three sides of the building, ornamented with carved brackets that sit below the verandah awning and also below a simple frieze of pairs of diagonal crosses flanking bracketed openings, that runs below the balcony floor-level. A small pediment fixed to the front of the upper-level verandah signifies this as the former main entrance, and the ground-floor door below this is appropriately grand with its rounded arch, top lights and sidelights surrounding the panelled door. An external egress staircase was added to the western elevation of this part of the building in 2016.

The east 'chapel wing' sports a reconstructed second storey that replaced the original chapel when the rest of the building was moved to this site in 1994. The roof form replicates that of the original, and similar arch window surrounds are reminiscent of (although not identical to) the original arrangement, although now enclose leadlight sashes presumably repurposed from the contemporaneous alterations at St Mary's Church or a related ecclesiastical building of similar age. A balcony was extended around its upper level in 1994 and a pair of French doors installed to provide balcony access from this now-bedroom. Ground-level windows of

Swan's original addition have rectangular surrounds with decorative castellation applied above most, apart from a bay window that projects from the northern elevation.

The visitor then drives past a 2020 addition that houses 'Harvest' restaurant and wine-tasting room, before reaching the main entrance at the south. The single-storey, low-profile restaurant pavilion, recognisably contemporary, is relatively unobtrusive and recedes somewhat into the backdrop of its scenery due to its flat roof and construction from dark steel and glass against a rear block wall.

The southern elevation is an incongruous collection of rooflines and infill additions, presenting the least cohesive elevation from the perspective of someone reading the building. The main entrance ramp (constructed 2016), covered by a canopy supported by brackets and posts echoing the main balcony treatment, extends at the west of the 2016 infill single-storey addition that contains the commercial kitchen. Sir Michael Fowler's 2008 single-storey apsidal 'billiards room' lounge extension projects at its east, and this is now also flanked by a small single-gable addition that provides access to the 2020 restaurant addition, the block wall of which is painted to tie in with the rest of the buildings. The second storey of the 'chapel wing' is partly visible above these rooflines, with its fenestration having been altered to accommodate the additions.

The western elevation is reminiscent of that in historic images, although closer observation reveals a significant history of alteration including an extension to the north (possibly dating from the 1930s creation of more bedrooms) and one to the south, dating from the 1994 restoration. Window and door arrangements along this façade have changed subtly over the years, and the balcony was extended from the north when the external staircase was added in 2016; it now runs around the entire length of this elevation and also around the southwestern bedroom corner. More recently, the southernmost end of this elevation was extended to create a new single-storey reception lounge with pergola, and ensuite for the neighbouring guest room.

The main entrance opens into a hallway and reception lounge dating from the 2016 additions. The office and commercial kitchen created during these works are to the east of the hall. Past these, an electronic sliding door controls access to the dining rooms of the hotel. A corridor leading east into John Sydney Swan's 1909 'chapel wing' features original

varnished timber panelling along one wall; the other wall was altered in 2016 when the driver's bedroom and other small spaces along here were reconfigured.

The corridor opens into what was formerly the community room below the chapel, now a breakfast/informal dining room. Three large windows are set into the faceted end wall, looking out onto the 2020 restaurant addition. The ceiling has been relined with plain plastering and inset with recessed lights. Sir Michael Fowler's 2008 'billiards room' is accessed through the south of this room, the floorboards matched in tone but running perpendicular to those of the dining room. High-gloss paint emphasises the ceiling panelling. Double doors lead east from this room into the single-gable annexe that in 2020 joined it to the new restaurant and wine-tasting room. A leadlight window has been installed in the north wall of the annexe.

Back in the central hallway, guest rooms line the western side of the corridor. Part of the former rectory, divided into guest rooms and ensuites in 2016, is discernable by a bracketed timber ceiling arch with cross details. All of the guest rooms feature generous modern ensuites with refurbished fixtures, and ground-floor rooms have window shutters for privacy.

To the east of the central hallway is the library, perhaps one of the most original interior spaces remaining. A panelled ceiling and ornate ceiling vent are complemented by built-in timber and glass cabinetry that flanks a varnished timber fire surround with ornamental corbels and rosettes.

The central hallway and staircase is the other interior space readable as part of the original convent. The walls are panelled below a low dado; this panelling has been painted and runs up the staircase. The dignified staircase is impressive unpainted carved timber with turned balusters and newel posts ornamented with carved rosettes and floral designs. Stairs branch east and north from a small landing at the first floor. The eastern stairs lead to what was formerly the chapel - now the 1994 reconstruction - containing bedrooms with ensuites. Leadlight windows featuring 'In Memoriam' legends, on the north of the corridor, match those at St Mary's Church, and French doors open to the balcony. The main bedroom ceiling is suspended, unlike the ornamental trusses of the original chapel.

The north branch of the staircase leads to a bedroom wing, with the two largest rooms (the 'Mother Superior's room' and 'Sister Ancilla's room') occupying the far northern end, each lit

by double-windows. A smaller corridor dating from the 1930s addition branches to the west leading to more refurbished guest suites, the southernmost rooms having been reconfigured in the 2016 works.

Construction Professionals

Mercy Room:

1909 original construction: John Sydney Swan⁹⁴ [Architect]

1996 restoration: Tim Barton [Architect]

Convent:

1902 original construction: Bythell & Co. [Builder]

1909 chapel wing addition: John Sydney Swan⁹⁵ [Architect]

1930 alterations to refectory and bedrooms: Roger Bacon [Architect]

1994 and 2008 additions: Sir Michael Fowler [Architect]

2016 additions: Smart Alliances Ltd [Architect]

2020 additions: Field Studio of Architecture + Urbanism [Architect]

Construction Materials

Timber, glass, steel

Key Physical Dates

Mercy Room:

1909 / Original Construction

1994 / Modification / Chapel cut from original building

1996 / Restoration and Addition / Chapel restored; new foyer added to western end

Convent:

1901-1902 / Original construction

1909 / Addition and Modification / Two-storeyed Chapel wing added (including Mercy Room); balcony altered; kitchen and refectory extended by 6 feet

⁹⁴ Wellington City Council, 'John Sydney Swan 1874-1936', URL: <https://wellingtoncityheritage.org.nz/architects/john-sydney-swan>, accessed 12 August 2022

⁹⁵ Wellington City Council, 'John Sydney Swan 1874-1936', URL: <https://wellingtoncityheritage.org.nz/architects/john-sydney-swan>, accessed 12 August 2022

1930 / Addition and Modification / To rear of building: kitchen and refectory altered; new laundry added; seven bedrooms and new corridor added to first floor; new bathroom added⁹⁶

Unknown / Modification / verandah sunrooms enclosed; bedrooms added

1994 / Modification / Building cut into six parts; Chapel cut and removed from second storey

1994 / Relocation / Five parts (excluding the second storey chapel) moved to 776 Rapaura Road

1994 / Reconstruction and Additions / Five parts reassembled on Rapaura Road site; balcony rebuilt; new second storey addition where the chapel previously was; extension to south end

2008 / Addition / New single-storey lounge added to south of Eastern wing

2016 / Addition and Modification / Reconfiguration of ground and first floors to create more bedrooms and add ensuites; addition to south to contain new commercial kitchen, offices and entrance canopy; addition to southwest to create new reception lounge and ensuite; external stairs added to west

2020 / Addition / Restaurant wing added to east

Uses

Mercy Room: Religion [Chapel]

Convent: Religion [Convent/Nunnery] (Former); Religion [Chapel] (Former); Accommodation [Hotel]

2.3. Chattels

There are no chattels included in this List entry.

2.4. Sources

Sources Available and Accessed

There is sufficient robust evidence available to support this assessment. The history of St Mary's Church and Parish has been well-documented by three jubilee publications, by P.P. Cahill c.1965, J.G. Furness in 1978, and Belinda Vavasour in 2014. Source material is verifiable with that held in the archives of the Catholic Archdiocese of Wellington, and contemporaneous newspaper accounts provide a wealth of detail. Additional information on

⁹⁶ 'Building Permit 10, Record 12125: Addition to Present Building – plans and specifications' 1930, Building File for 776 Rapaura Road (Property Number 52845), Marlborough District Council Archives.

the later history of the building was obtained from Heritage New Zealand files, Marlborough District Council property files, and a site visit.

Further Reading

P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, John Milne Ltd, Wellington, [1965?]

J.G. Furness, *St Mary's Church, Blenheim: a Century of Worship 1878-1978*, St Mary's Parish, 1978

Belinda Vavasour (ed.), *Communities of Worship: St Mary's Parish, Blenheim, 1864-2014*, St Mary's Parish, Blenheim, 2014

'St Joseph's Convent', *Marlborough Express*, 19 November 1909, p.5

3. SIGNIFICANCE ASSESSMENT⁹⁷

3.1. Section 66 (1) Assessment

This place has been assessed for, and partly found to possess aesthetic, architectural, cultural, historical, social, and spiritual significance or value. It is considered that the Mercy Room qualifies as part of New Zealand's historic and cultural heritage, but that the rest of the Convent building does not qualify.

Aesthetic Significance or Value

Mercy Room

The Mercy Room chapel has aesthetic significance for its interior, which is representative of early twentieth century spaces for worship. A sense of calm and warmth is created by the rich panelling in varnished timber, lit by the softly coloured light filtering through the arched windows. The subtle patterning of the coloured window glass, and its arrangement of a border of small panes around a central light, replicated above each dividing sash, contributes to the feeling of dignified ornamentation. High roof trusses supporting a lofty ceiling add to the environment of spiritual contemplation.

Convent

At first glance the rest of the former convent has aesthetic value as an impressively large timber Victorian-Edwardian building with decorative balconies, set amongst manicured park-

⁹⁷ For the relevant sections of the Heritage New Zealand Pouhere Taonga Act 2014, see Appendix 4: Significance Assessment Information.

like grounds. However, closer observation reveals numerous later additions that clutter, confuse and detract from the original aesthetic effect of the building.

Architectural Significance or Value

Mercy Room

The Mercy Room has architectural value as a representative early twentieth century chapel. It is stylistically linked with notable architect John Sydney Swan's other work for the Catholic Archdiocese of Wellington, being a domestic-scale adaptation of his contemporaneous design for St Gerard's Church in Wellington. It retains a local link with Swan's 1911 addition to its former neighbour, the St Mary's Presbytery, sharing design language. Although the Mercy Room has lost integrity through its removal from its original building and loss of pews, it retains its spatial relationship with St Mary's Church, is able to still perform its original function, and the interior remains authentic.

Convent

The original 1902 section of the Mercy Room's parent building, the former St Joseph's Convent, has some architectural value as a representative early twentieth century parochial residence, with characteristic Italianate fenestration, joinery, symmetry and 'street' presence. The northern elevation of the 1902 section in particular has a stylistic link with the front façade of the former St Mary's Presbytery, although this is diminished by the loss of the spatial relationship between the two buildings. However, the representativeness of the building is harder to read due to subsequent additions and alterations that present reconstructions as original fabric.

The balconies, a distinctive feature of the 1902 part of the building, are a reconstruction that is only reminiscent of the original, omitting the corner sun-shelters and some ornamental detail. The extension of the balconies around much of the upper level, and a large external staircase added at the west, provides amenity but clutters the elevations. John Sydney Swan's hand remains visible in the ground level windows of the eastern 'chapel' wing, but is compromised by the inauthenticity of the second-storey chapel replica. The southern elevation has had so many additions it presents a jumble of rooflines and crowded, unbalanced projections.

Interior spaces retain little authenticity, with all except the central hallway, staircase and library having been refurbished, altered and reconfigured into larger spaces with modern amenities. The formerly small 'cells' characteristic of a convent are no longer in evidence, and even the spacious front bedrooms of the senior Sisters have experienced the installation of

ensuites. The building's heritage values have been severely compromised by its loss of architectural authenticity and it bears little relation to its previous life as a convent.

Cultural Significance or Value

Mercy Room

The Mercy Room reflects the culture of the Order of the Sisters of Mercy, and the wider culture of the Catholic faith of the Parish of St Mary/Star of the Sea Marlborough. The Sisters of Mercy were an integral part of the parish community who contributed much through their devotion to teaching the district's children. The provision of a private, intimate chapel with characteristic ecclesiastical features allowed them a place to retreat, rebalance and receive spiritual nourishment for their work. The chapel continues to be a place where parishioners express their cultural identity, shared beliefs and values as practising Catholics.

Historical Significance or Value

The Mercy Room and its parent building, the former St Joseph's Convent, have historical value as artefacts of the development of Catholicism in Marlborough. The oldest parts of the convent represent three stages of building improvements (in 1902, 1909 and 1930) when the growth of St Mary's Parish and its schools required expanded accommodation for the Sisters of Mercy who taught there.

Mercy Room

The private chapel for the Sisters of Mercy has historical value as a central place in these women's lives of faith and devotion. Now, history has opened it up to public use as the Mercy Room and it continues the convent's long association with the Maxwell Road parish centre.

Social Significance or Value

Mercy Room

Retained and restored with effort by the St Mary's parish in the 1990s, the Mercy Room continues to be valued as a gathering place for their spiritual communion and fellowship.

Spiritual Significance or Value

Mercy Room

The Mercy Room continues to be valued as a space for shared religious experience, enhanced by the symbolism and aesthetic of its interior chapel.

3.2. Section 66 (3) Assessment

The Mercy Room was assessed against the Section 66(3) criteria and found to qualify under the following criteria: a, b, e, g. The assessment concludes that the Mercy Room should be listed as a Category 2 historic place.

(a) The extent to which the place reflects important or representative aspects of New Zealand history

The former convent chapel represents the growth of Blenheim and the Marlborough province, and the expansion of the Catholic faith there. With the large influx of immigrants to New Zealand in the 1850s the Society of Mary's work grew from its original pastoral mission for Māori begun in 1838 to a ministry catering for the spiritual needs of colonial Pākehā. The strength of this community in Marlborough is demonstrated by the successive building programmes and expansion of the Maxwell Road facilities centred around St Mary's Church.

(b) The association of the place with events, persons, or ideas of importance in New Zealand history

The Mercy Room reflects the importance of spiritual practice and organised religion – specifically Catholicism – in New Zealand society. Accommodating the Sisters of Mercy was essential to the functioning of the St Mary's parish schools, and appropriate housing was a mark of respect for these cherished teachers. The Mercy Room's association with its former use as a convent chapel remains legible due to the intactness and authenticity of the interior. It remains recognisably part of the landscape of John Sydney Swan's significant contribution to the architecture of the Catholic Church in New Zealand.

(e) The community association with, or public esteem for the place

St Mary's parish has demonstrated its community esteem for the Mercy Room through their efforts to overcome the challenges of retaining and maintaining this cherished element of the Maxwell Road pastoral centre. The chapel's historic patina and association with the Sisters of Mercy is important to them, and it remains a place to pay tribute to the Mercy Order's contribution to their community.

(g) The technical accomplishment, value, or design of the place

Despite having lost its surrounding convent building, the Mercy Room retains stylistic links with the former St Mary's Presbytery and the chapel of St Gerard's Church in Wellington that mark it as part of John Sydney Swan's significant oeuvre of buildings for the Catholic Church in New Zealand. Common characteristics with the former presbytery include the almost identical design and palette of the Mercy Room's entrance doors with the presbytery's skylight. The intimate scale of the chapel reflects its former life as part of a domestic building. The quality craftsmanship elegantly demonstrates the materials, styles and methods of the time. The roof trusses, sacristy and ornamental divider demarcating the chancel space are characteristic and intact features of ecclesiastical architecture. The authentic interior is a direct physical link to the Sisters of Mercy community who worshipped there for 76 years, and the priests who assisted them.

Summary of Significance or Values

The former St Mary's Convent has historical value for its association with the expansion of Catholicism in Marlborough as the colonial population grew. It has been negatively affected by its 1994 disposal, relocation of the majority of the building to a distant site, and subsequent alterations. Both parts of the building have dramatically lost integrity due to their separation and the loss of their original context of the complex of buildings surrounding St Mary's Church on Maxwell Road, which was once a very strong wider historical and cultural area. The 'parent building', relocated to Rapaura Road, has then suffered further alteration and substantial additions that have affected its authenticity to a level that cannot be balanced by its legacy as the former convent. The review concludes that the Rapaura Road portion of the building no longer meets the threshold for entry on the List due to its loss of architectural authenticity. However, the Mercy Room/chapel portion of the building on its original Maxwell Road site retains sufficient heritage values to remain entered on the List.

The Mercy Room is now one of the two historic elements of the Maxwell Road pastoral centre that survived the 1993 redevelopment. Although it and St Mary's Church (List No. 242) both suffered dramatic alteration and loss of context, their materials and locations remain the only reminders of the centre's earlier generation of buildings.

Interesting for its domestic scale, refined elegance and stylistic links to John Sydney Swan's significant body of work for the Catholic Archdiocese, the Mercy Room's authentic and intact interior has architectural and aesthetic values. Its cultural, social and spiritual significance as a gathering place for Blenheim's Catholic community to express shared beliefs, faith and

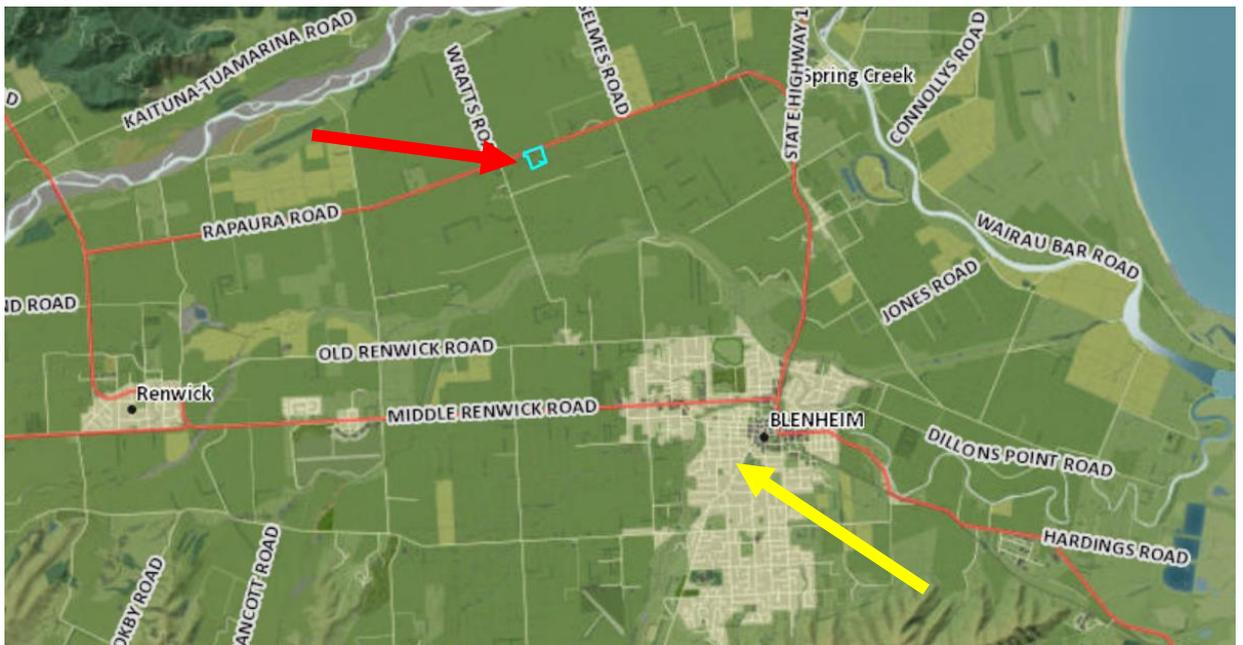
devotion, are demonstrated by its retention on its original site, where it continues its history of use as a cherished meeting and worship space.

4. APPENDICES

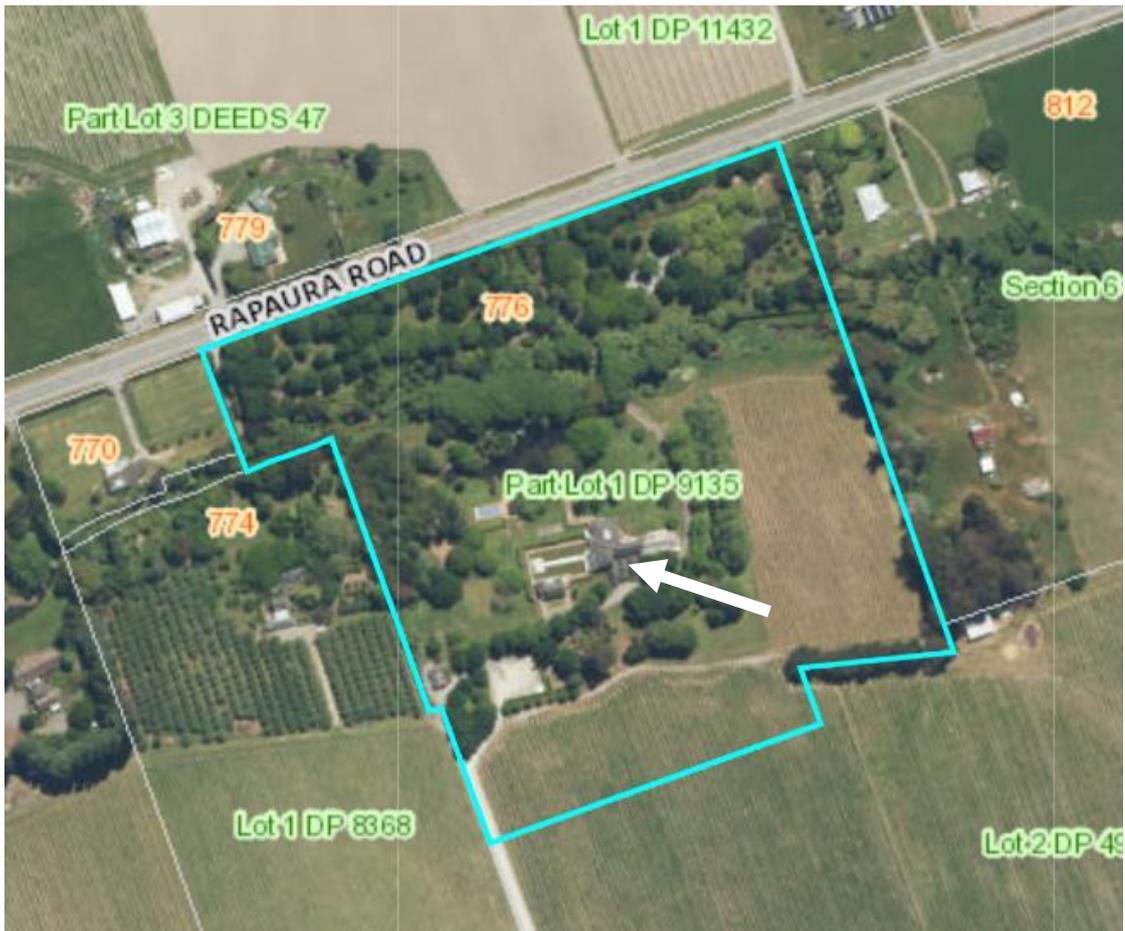
4.1. Appendix 1: Visual Identification Aids

Location Maps





Current location of the former convent (red arrow), in relation to the building's original location in Blenheim, where the Mercy Room remains (yellow arrow). [Image: Marlborough SmartMaps, Marlborough District Council].



The Convent's location (arrowed) within the wider land parcel of Pt Lot 1 DP 9135 (RT MB5B/1073), Marlborough Land District (light blue outline). [Image: Marlborough SmartMaps, Marlborough District Council].



The extent of the convent building (red outline added) as it was when relocated to 776 Rapaura Road in 1994. [Base image: Marlborough SmartMaps, Marlborough District Council].



The Mercy Room's location within its local context of the Star of the Sea Marlborough parish centre. [Image: Marlborough SmartMaps, Marlborough District Council; labels added by report author].

Map of Extent



Extent includes part of the land described as Pt Lot 414-415 DEED 15 and Lot 601 DEED 15 (RT MB3A/660), Marlborough Land District, and the building known as the Mercy Room thereon.

Current Identifier: Mercy Room



**RECORD OF TITLE
UNDER LAND TRANSFER ACT 2017
FREEHOLD
Limited as to Parcels
Search Copy**




R. W. Muir
Registrar-General
of Land

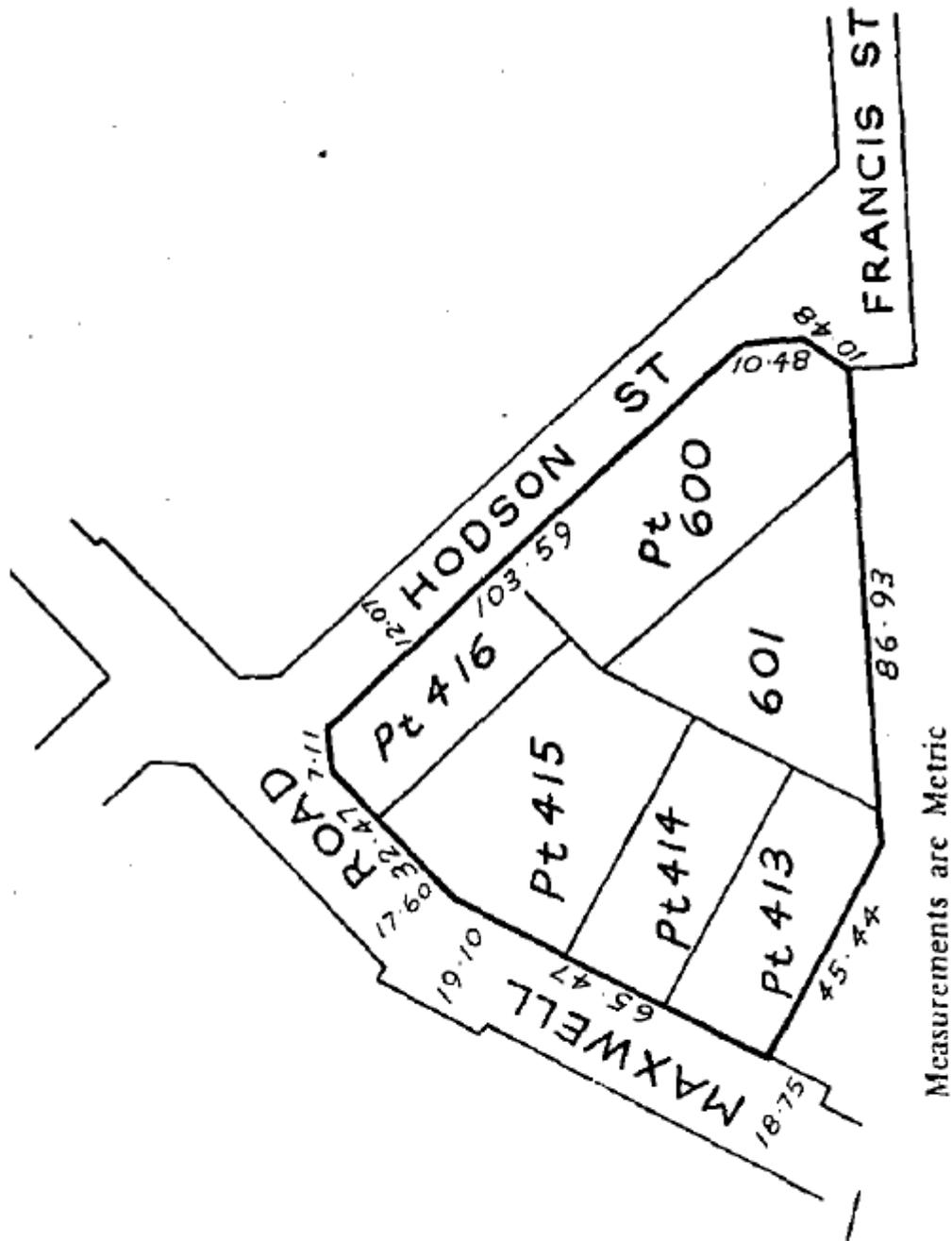
Identifier MB3A/660
Land Registration District Marlborough
Date Issued 06 July 1976

Prior References
MB35/233

Estate Fee Simple
Area 8150 square metres more or less
Legal Description Part Lot 413-416, 600 Deeds Plan 15 and
Lot 601 Deeds Plan 15

Registered Owners
The Roman Catholic Archbishop of the Diocese of Wellington

Interests
Land Covenant 187545 - 10.10.1996 at 10.45 am



4.2. Appendix 2: Visual Aids to Historical Information

Historical Plans

N/A

Historical Photographs



Fig 1: St Joseph's Convent in 1909, showing the new chapel wing addition. Image courtesy of The Marlborough photo album.



Fig 2: The Convent in 1976, showing the balcony's corner sunrooms and the 1930s extension to the rear. Elizabeth Hanson, Heritage New Zealand Pouhere Taonga Print Collection.



Fig 3: The rear of the convent in 1991 on its original location, showing the 1930s bedroom addition to the left, and the Mercy Room chapel in its second-storey location at the top right. Photographer unknown, Heritage New Zealand file 12004-142, Central Region Office.



Fig 4: The former convent chapel during its conversion to the Mercy Room, 1994. Published in Belinda Vavasour (ed.), *Communities of Worship: St Mary's Parish, Blenheim, 1864-2014*, St Mary's Parish, Blenheim, 2014, p.19



Fig 5: The former convent, reassembled on its new location, awaits reconstruction of the balcony, chapel and south extension c.1994. Image courtesy of The Marlborough photo album, photographer unknown.

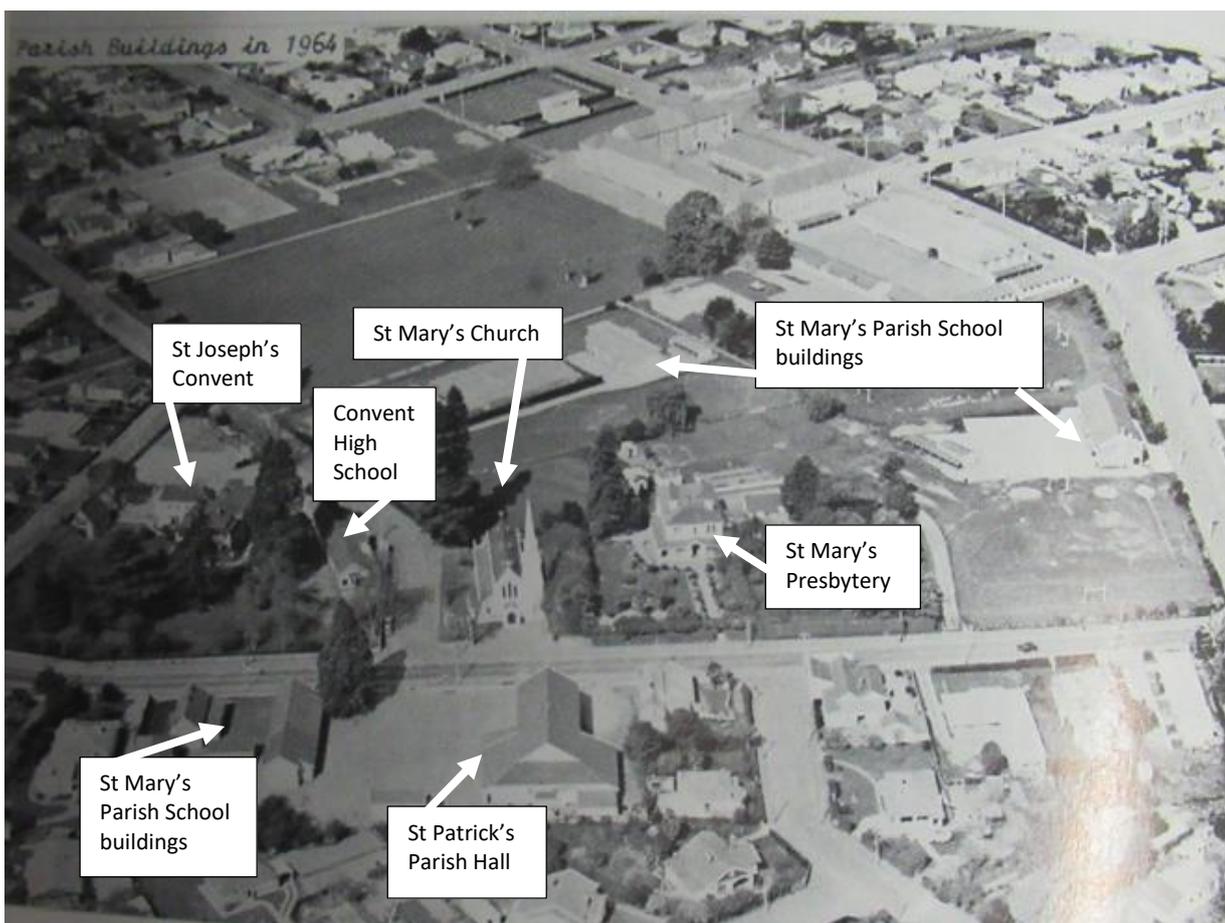


Fig 6: The St Mary's Parish buildings on Maxwell Road, Blenheim, 1964. Labels added by report author. Published in P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, John Milne Ltd, Wellington, [1965?], p.44.



Fig 7: The southern elevation of the former convent, including Sir Michael Fowler's 2008 'billiards room' addition at the right, before the 2016 additions. Image from Smart Alliances Ltd, Resource Consent U160488 Record 1671950 'Application Alterations and Additions to Convent', 2016, p.3, Marlborough District Council Property Files Online.

4.3. Appendix 3: Visual Aids to Physical Information

Current Plans

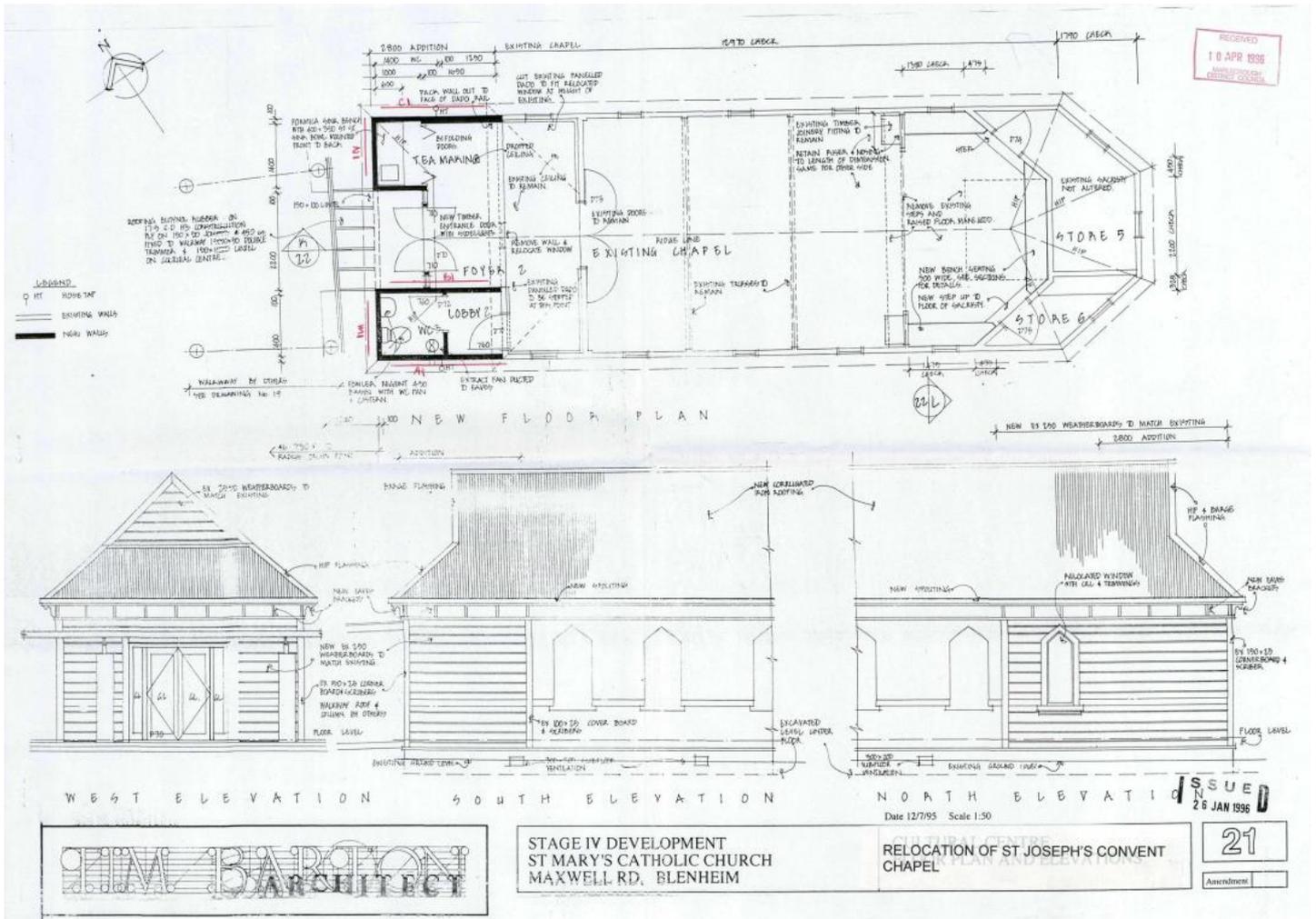
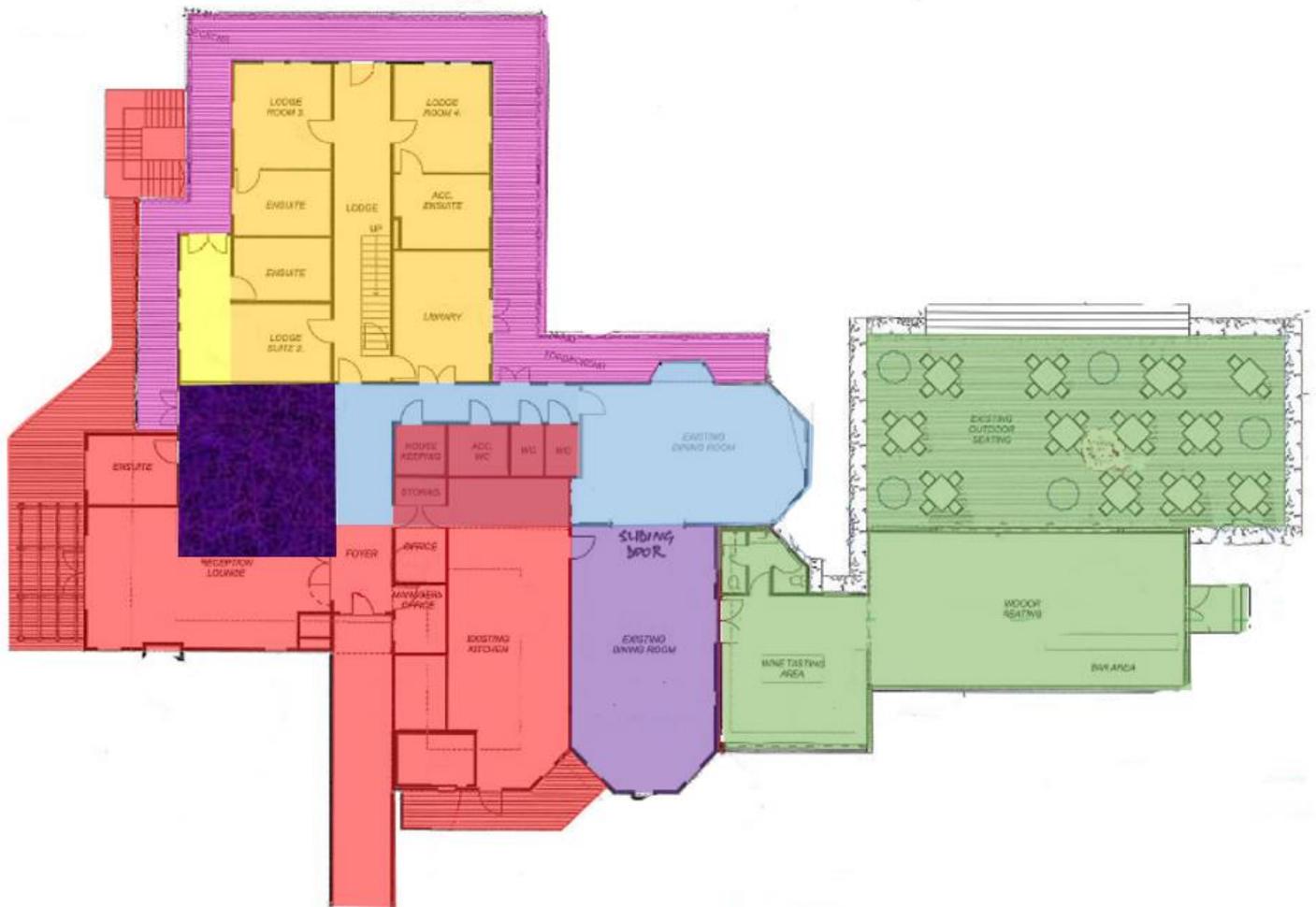
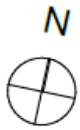


Fig 8: Current floor plans of the Mercy Room chapel. Tim Barton, 1996. Building Consent 960531, Record Number 11238422: Plans and Specifications (Property Number 335900), Marlborough District Council Property Files.



	1902 Original construction
	1909 Chapel addition – NB Second storey reconstructed in 1994
	1930 Bedroom/Refectory extension
	1994 Balcony reconstruction – NB second storey of chapel also added at this time
	2008 'Billiards Room' lounge addition
	2016 Additions and alterations
	2020 Additions
	1909 Kitchen extension, 1930 bedrooms and utility rooms extension, 1994 addition to upper storey, 2016 alterations

Fig 9: Diagram showing stages of major alteration and additions to the former Convent building on Rapaura Road. NB – diagram does not show details of alterations to internal walls or windows, and is roughly indicative only.

[Base floorplan (ground-level) adapted by report author from Field Studio of Architecture + Urbanism, 2020, 'New Wine Tasting Room and Orangery – Approved plans', BC210434-03 Record 21115816, Marlborough District Council Property Files Online.

Current Photographs of Place

All images by Blyss Wagstaff, Heritage New Zealand, 9 August 2022, unless otherwise credited.

Mercy Room



Fig 10: The eastern end of the Mercy Room, showing detail of windows and decorative stepped railing.



Fig 11: The panelled narthex of the Mercy Room. The needlework banner commemorating the Sisters Of Mercy's contribution to Blenheim hangs to the right of the doors for entry into the nave of the chapel.



Fig 12: The nave, looking east towards the chancel. Doors to the sacristy and storage room can be seen in the far walls.



Fig 13: The nave, looking west.



Fig 14: The sacristy retains original built-in cabinetry.

Former convent: The Marlborough



Fig 15: Northern elevation, L-R: The 2020 restaurant addition; the 1909 chapel wing with reconstructed second storey; the 1902 original wing with reconstructed balcony.



Fig 16: The western elevation showing extended balconies, added external stairs, and extensions and alterations to the upper and lower storeys.



Fig 17: the southern elevation showing additions and extensions, L-R: 2016 reception lounge extension; entrance ramp and canopy; 2016 kitchen infill addition; 2008 'billiards room' addition; 2020 annexe addition; 2020 restaurant addition.



Fig 18: The eastern elevation showing 2020 restaurant addition.



Fig 19: The view from inside the original front door; the new entrance door is at the far end of the corridor.



Fig 20: Arrangement of the stairs, branching east to the former chapel wing and north to the bedrooms.



Fig 21: The master suite in the reconstruction that replaced the original chapel.



Fig 22: The former 'community room' below the original chapel.



Fig 23: The 2008 'billiards room' addition accessed from the former community room.



Fig 24: Looking from the 'billiards room' through the 2020 'wine room' annexe to the restaurant addition.



Fig 25: The library is one of the interior spaces that presumably retains historic joinery and ceiling panelling.



Fig 26: A representative bedroom. [Image courtesy of The Marlborough website, <https://www.themarlborough.co.nz/gallery?pgid=kfg5ehy4-7a42a2ea-52c9-4580-987c-1ca8da26196d>, accessed 24 August 2022].



Fig 27: The brackets of the former rectory ceiling arch are visible in one of the ground floor bedrooms. [Image courtesy of The Marlborough website, <https://www.themarlborough.co.nz/gallery?pgid=kfg5ehy4-10b67a57-4fbb-4c89-a714-d881e6b4b9cc>, accessed 24 August 2022].

4.4. Appendix 4: Significance Assessment Information

Part 4 of the Heritage New Zealand Pouhere Taonga Act 2014

Chattels or object or class of chattels or objects (Section 65(6))

Under Section 65(6) of the Heritage New Zealand Pouhere Taonga Act 2014, an entry on the New Zealand Heritage List/Rārangi Kōrero relating to a historic place may include any chattel or object or class of chattels or objects –

- a) Situated in or on that place; and
- b) Considered by Heritage New Zealand Pouhere Taonga to contribute to the significance of that place; and
- c) Proposed by Heritage New Zealand Pouhere Taonga for inclusion on the New Zealand Heritage List/Rārangi Kōrero.

Significance or value (Section 66(1))

Under Section 66(1) of the Heritage New Zealand Pouhere Taonga Act 2014, Heritage New Zealand Pouhere Taonga may enter any historic place or historic area on the New Zealand Heritage List/Rārangi Kōrero if the place possesses aesthetic, archaeological, architectural, cultural, historical, scientific, social, spiritual, technological, or traditional significance or value.

Category of historic place (Section 66(3))

Under Section 66(3) of the Heritage New Zealand Pouhere Taonga Act 2014, Heritage New Zealand Pouhere Taonga may assign Category 1 status or Category 2 status to any historic place, having regard to any of the following criteria:

- a) The extent to which the place reflects important or representative aspects of New Zealand history
- b) The association of the place with events, persons, or ideas of importance in New Zealand history
- c) The potential of the place to provide knowledge of New Zealand history
- d) The importance of the place to tangata whenua
- e) The community association with, or public esteem for, the place
- f) The potential of the place for public education
- g) The technical accomplishment, value, or design of the place
- h) The symbolic or commemorative value of the place
- i) The importance of identifying historic places known to date from an early period of New Zealand settlement
- j) The importance of identifying rare types of historic places
- k) The extent to which the place forms part of a wider historical and cultural area

Additional criteria may be prescribed in regulations made under this Act for the purpose of assigning Category 1 or Category 2 status to a historic place, provided they are not inconsistent with the criteria set out in subsection (3).

Additional criteria may be prescribed in regulations made under this Act for entering historic places or historic areas of interest to Māori, wāhi tūpuna, wāhi tapu, or wāhi tapu areas on the New Zealand Heritage List/Rārangi Kōrero, provided they are not inconsistent with the criteria set out in subsection (3) or (5) or in regulations made under subsection (4).

NOTE: Category 1 historic places are ‘places of special or outstanding historical or cultural heritage significance or value.’ Category 2 historic places are ‘places of historical or cultural heritage significance or value.’