

Newsletter

No. 64—Easter 2021

LETTER FROM THE LENKER

Like many of us, I am living into the early spring months of this year with clear memories of the last one: my final trip to Germany to attend the Ordination of Lucienne van Bergenhenegouwen in early March, our last Act of Consecration of Man before the first lockdown in Forest Row on 25th March, which just happened to coincide with our Annual Congregational Meeting; those early days of the lockdown, when the world seemed to be holding its breath as normal life was suspended.

Whilst the crisis is far from over, we may be emerging from the most acute phase in Britain at least. The events of last year are now something to look back on, and our attention turns to the future. In many conversations I have perceived a wish to engage deeply with the many questions that the future holds. I have been most moved by conversations where it has been possible to include and even embrace a variety of viewpoints; one thing that the crisis

has bestowed on us is an awareness that we will not be able to progress as humanity if we go further into our 'silos'.

Throughout the crisis, our altars have remained centres of spiritual life, in the different circumstances that the outer conditions have allowed. For priests and members alike, it was clear that we would support the celebration of the Act of Consecration of Man, whether that be in person, perhaps together with a smaller congregation than normal, or from afar. Many members have described how their participation grew more intense, as their awareness of the world's needs grew. If we imagine how the angels and yet higher beings perceive a year of challenge and opportunity such as the one we have just experienced, I am quite sure that what has happened at our altars shines out with a special radiance. With these words, I would like to express my gratitude for all the support that our members have given.

Tom Ravetz

NEW CHURCH FOR EDINBURGH

Fountain House, the home of the Edinburgh community, has been seeking an answer to a common problem. Since we moved here in the 1960s, the regulatory world has expanded, and the congregational needs have been clarified. The lack of suitable toilets, disabled access, fire regulations and constant maintenance has meant we have been looking for a solution for more than a decade. In 2018 we finally reached a congregational consensus to build a new church, community rooms and accommodation in our acre of gardens.

We appointed an anthroposophical Swiss architect from Dornach, Johannes Sloendreght, who engaged with the community for over a year, to come up with a great church design. A hyperbolic roof, guided natural light, innovative wooden wall structure, consultation room

and vestry make up half the building. During the lockdown a more limited Zoom engagement successfully produced the design for community rooms and accommodation. The final design joins church with an open social space on the ground floor that link to the two community rooms, kitchen and office. The first floor has two priest flats with several bedrooms and a study. A separate attic entrance leads to two modest open plan flats. The ecological design will strive to achieve an A energy rating with triple glazing and an air exchange pump.

The delivery of the building was delegated to a small group of five people, using our (Edinburgh) Council as a sounding post and regular updates to the wider community. They appointed a local architect who guided the design through the challenging process of gaining "planning in principle" in a conservation area.

If you need more copies of this Newsletter, please print from this link, or read online.

<https://wp.me/p5ovPM-2C7>

We also appointed a structural engineer (who had worked on the Stroud development), a quantity surveyor and an electrical engineer. We are currently finalising more detailed drawings to make a "full" planning application in May, sadly with some neighbours planning to again object.

Fountain House is owned by the Christian Community Trustees and they are clear that our vision had to be totally funded by the sale of our Victorian property. Valuers and estate agents gave us a selling range of £500,000 between the lowest and highest estimates. A real problem in planning the development and what we can afford to build! Magnificently the congregation contributed £40,000 to take our vision through to planning. Unfortunately, the bank bridging loan for the building works was withdrawn in the summer of 2020. This has led to a bit of a scramble to find alternative funders, with a church build not being flavour of the month for most lenders or alternatively interest rates that are usurious.

Unbowed, the Council last month agreed to sell Fountain House and move the congregation to temporary rented premises whilst the church is being built. This is a positive move as it makes absolutely clear what money we have to bring to fruition our vision. We have many more hurdles to overcome but feel optimistic Scotland will have a church worthy of the region in 2023.

Bruce Bennet

On behalf of building group

REPORT ON THE DEVON CONGREGATION 2019–2020

As we write the report, a year of enormous contrasts is coming to an end. Who would have ever dreamt last autumn or even last Christmas that our Community work would undergo a four month lockdown in the spring and early summer. For many weeks there was only a solitary priest and an immobile server speaking the Word in an otherwise empty chapel to fulfil the Act of Consecration of Man. We were lucky that Sabine Haus, our priest, wrote weekly letters to the congregation touching delicately on the great themes of life in the spirit while the world around us was permeated by so much bewilderment and apprehension. Tuning into services as they happened and reading the letters were truly lights for us in a time of spiritual mist and murk.

One very unexpected bonus during these strange times came in March in the form of a government grant for struggling charities who pay 20% of Business Rates. This was dispensed by our local council and we were given £10,000 without any strings attached. This really helped offset our loss of several vital sources of income, even though it was reassuring that almost all members and friends in this critical time continued to pay their regular contributions. Last July there was a change of Treasurers when Cathy Day and Christopher Cooper stepped down after a good sixteen years of service. Caroline D'Alwis has now taken charge of the centre's finances.

During the time of lockdown our dear member Paul Bradford died suddenly on March 24th and his funeral took place in the small circle of the family at Exeter Crematorium on April 9th after the Departing Blessing on March 27th. The Memorial Service followed on April 11th. We are hoping to have a Memorial Gathering next year, which can be attended by many. A Memorial Service was also held on 4th April for Eileen Mary Collins, who had been involved in the early days of the Devon congregation. She died on the Sunday before lockdown.

The Confirmation was postponed and will now take place during Michaelmas time.

Before the world changed so dramatically we had enjoyed a rich harvest of events surrounding the central sacraments. Talks from friends within the Community took place, on Raphael's School of Athens, on great composers such as Bruckner and Beethoven, plus a travelogue by a number who had just experienced the modern Israel and Palestine. There was also a charming puppet show at Epiphany which captured the mood of wonder for a quite sizeable audience. Neil Franklin brought to life some remarkable motifs from the biography of Friedrich Rittelmeyer in two well researched talks. We also had the local eurythmy group rehearsing regularly in our Community Room and they then performed 'The Rime of the Ancient Mariner' by Coleridge very successfully at the Dartington Conference on Threefolding in early November. Interspersed with these events were gospel study sessions, contemplation on the great Festivals and work with servers.

On July 5th life began to return to a bit more normality when the services were again open to up to 12 people and first one, then two servers acting in their normal roles with few changes.

Wednesday services became weekly followed by a gospel study, which attracted new participants.

At the end of August we were pleased to have a week-end visit from Erhard Keller who held two services and gave two inspiring talks which were much appreciated.

Let us hope that in all the months to come we can restore other elements of community activity which were so missed in the lockdown period. We can trust in the ever present help of the spiritual world in achieving this.

Christopher Cooper

In this reflective piece, Alan Stott reviews decades of composing music, writing congregational songs, and playing, for The Act of Consecration of Man, and concludes with a challenge for the future.

PLAYING FOR SERVICES – A LIFETIME’S CHALLENGE

Gerald Moore, once the doyen of accompanists, penned his delightful autobiography, *Am I too Loud?* but also *The Unashamed Accompanist*, where he points out that the professional name is not derogatory. The true accompanist takes their partner by the hand. Together they create a dialogue, a 'duo'. An accompanist can make or break the programme of a singer or instrumentalist. The audience is mostly unaware of this, but, the essential thing is what satisfied Mozart after performances of his final masterpiece, *The Magic Flute*. It was not the applause; what impressed him was rather the 'silent appreciation'. It is this subtle difference that demarcates the successful accompanist. Once asked who was the best living accompanist, Moore replied without hesitation, 'Benjamin Britten, without a doubt'. To the same question, Britten answered, 'Gerald Moore, without a doubt'. These artists were humble, certainly, but also gave the inevitable answer as born accompanists, 'Servants of the word', as Luke says.

Music is part of The Act of Consecration of Man. Singing is spoken of twice in the liturgy: we join the whole heavenly hierarchies at Christmas in 'The Song of Sacrifice' and offer 'Our Song of Praise' at Ascension-tide. But is there not a response throughout the Service, which gives rise to an actual musical comment at the transitions? With the Service structured in four 'movements', that makes six natural places for music: Prelude and Postlude, two Songs and two Interludes. There is a different mood whether preparing for the Offertory, picking up the dramatic moment of the Inserted Prayer, or concluding the Consecration after the Lord's Prayer. The changing seasons of the Christian Year offer a wide musical range for suitable Preludes and Postludes. Part of the preparation includes exploring the possibilities: 'Ah, that would be a good piece for Lent' (lots of choice!) and, 'Something for St John's, perhaps?', and so on.

'Transitions' is the key. We come from our busy lives, we turn around to face the altar, and a little voice arises with-

Mental Health Seminar starting this Autumn

A New Round of the Mental Health Seminar is planned to commence this Autumn on **24th – 28th November 2021** live at Emerson College if possible, or on Zoom if not.

In our time when many people are experiencing high levels of depression, fear and anxiety and even paranoid feelings, understanding mental health problems and experiencing what can help is particularly relevant. This seminar is for both professional and personal development in the field of mental health arising out of anthroposophy.

What Participants have gained and expressed:

- The MHS is a unique training in anthroposophy with a focus on understanding physical, emotional and mental wellbeing in ourselves and others.
- Deepened awareness and understanding of inner human disturbances. I am developing empathy and a desire to help those who suffer and struggle internally.
- The most important experience at the MHS for me was the interactive creative learning with other people in a committed, open and supportive setting.

The Faculty includes practitioners and therapists, whose combined professional experience encompasses medicine, psychosomatics, child psychology, family counselling, psychotherapy, movement, drama and art therapy.

For more information and application forms see the Emerson College website:

<http://www.emerson.org.uk/professional-personal-development-training-in-mental-health>

in, needy, perhaps hurt sometimes, even desperate, but certainly searching. 'I will seek Him' is a response not just for the Children's Service. A server appears; candles are lit. Music sounds, uttering (hopefully) what one can't easily put into words, and then the word itself, inviting, 'Let us worthily ...' Sight, hearing, the revealing Word: three archetypal steps of all inner pilgrimage.

Our concern here is with the middle realm, standing for what is being squeezed out of our lives as we look around today. Dare we call it 'practice being human'? Indeed, that has been the role of art for millennia! Desperate we might be in our soul, but the inner wound is what leads us to protest (not too strong a word), to make a move in all the humble ways of life: cooking is creative (something 'new', after all), as is doing the chores (another name, too, for putting pen to paper!), attempting horticulture, not just painting or writing poems. The quest is active, however humble, but it is decisive. It exists at the other extreme from 'entertainment' and has nothing to do with being 'highbrow'.

In attending the International Music Conference of The Christian Community for years, I was glad to hear the attempts of others. Yet I did feel our island's contribution could be more appreciated. Conversing with people brings it home that many are unaware of this elusive quality, even in Britain. But my cello teacher, a continental musician, once said, 'We can't easily appreciate music from Britain until we live here and appreciate the shape of the hills, the weather, the spirit of compromise, and so on ...' Interestingly, breakthroughs come now and then, for example, Holst's *The Planets* became internationally appreciated after Karajan's famous recordings with continental orchestras; Britten's operas are sometimes staged abroad not just for the sake of the English language but for what the music explores of the specific dramatic situations. So! The 'Land without music'—perhaps they are not all sentimental, after all, over the canal...?

Yet, after 100 years, our record in The Christian Community is admittedly poor. My own start was amongst experienced professionals, mostly masters of improvisation at the piano. Daunting! But I tried during the early years. One musician, Julian Pook, an ace oboist, whose different temperament helped considerably in focussing my melodic muse, licked into shape a collection of pieces, including 31 congregational songs, with 20 for the Children's Service. The attempt was to write simple tunes that went beyond the for-

mal hymns of our youth. Not appreciating that aim (Dr. Heidenreich's impulse), some criticism came from the expectation that the metre was unclear, and, then, what to do with the occasional bar's rest when there was perhaps a flute but no accompanist to fill in? Well, imagination, my friends! The odd bar, you say? Courage is part of the equipment!

Julian organised music conferences in London and Edinburgh before he emigrated. It fell to me to contribute to the national conference to celebrate the first 70 years of The Christian Community. During the following years one noticed that professional musicians, who at first showed keenness, tended to disappear, for they are taught to ask for a fee for their services. Naturally, for they serve from first note to last! But this does not excuse the mortal wounds originating from misunderstanding the role of accompanist. Over the years, it was possible to enlist the help of instrumentalists, sometimes whole quartets for special occasions, supplemented by confirmees from the previous years. The music-making tradition has suffered in the UK in recent decades, for various reasons. Humble players, aware of their limitations, nevertheless offer from the heart, but even such players are becoming scarce.

'The Church is judged by its music,' a priest once remarked. He was more aware than the stock response: 'Music? Oh, that should come from the congregation!' Full stop. Such a statement does not preclude cultivation! 'Was there music? It didn't disturb ...' is one story from the very early days in Stuttgart, although it contains a modicum of truth. But music is actually 'to be developed' (Steiner's phrase) to assist the consciousness in contemporary worship, that is, through inviting pro-active listening.

Musicians often feel daunted, it's simply a practical truth. So there is room for the right encouragement. Firstly, recognition (that itself will enable your contributors!), perhaps with some practical dialog. Evelyn Capel, however, said to me, the complete beginner, 'I don't know anything about music; it's over to you. All good things come in threes; you can play for the next three weeks!' A learning curve at nineteen years old, clearly. Today example may or may not exist locally; no matter! The truth is, we are still pioneers, continually learning after 100 years – and the future is beckoning.

So, as the final chapter of one career approaches, if I have any advice regarding the situation that instead of progressing since about

1970 has substantially deteriorated, it would be, initially, to establish that music is part of the complete Act of Consecration, not a luxury. A general cultural winding down, too, may be happening around us, but seeds of renewal are recognisable in the sacraments. Church musicians do what they can for these deeds whose effect is long-lasting, cumulative, permanent. Like anything living, the sacraments are not automatic magic, but they teach us whether we are 'too loud?' or not – at the same time requiring enlightened support. Is not a Music Confer-

ence long overdue? The first step to find answers to questions is – to meet!

Alan Stott

alanstott@gmail.com

Musicians, and indeed anyone who has an interest in the place of music in our congregational life, should contact Alan directly if his proposal sounds a chord. And yes – pun intended!

Alan is not proposing to be the sole organizer of a conference, or assuming it would be held in Stourbridge. And of course – any such event would have to be clear of current restrictions!

JOHANNES MICHAEL SURKAMP
16 MARCH 1928 – 23 NOVEMBER 2020

Last year we lost one of the few remaining pioneers of a founding era who were committed to Camphill, Anthroposophy and The Christian Community in their life's work. Born in Stuttgart, Johannes Surkamp was baptised by Emil Bock, experienced some of the first Steiner teachers at the Hausmannstrasse school and was 'confirmed' by his parents in a powerful little Easter ceremony during the war as The Christian Community was banned. In later years Johannes was teacher, farmer, therapist and priestly worker. He was a warm man with a big heart and an enquiring mind, a very spiritual person, as well as being someone who liked to engage actively with practical work.



His parents were anthroposophists who had experienced Rudolf Steiner. They met at one of the first Christian Community conferences. Growing up with his sister Christa in a happy childhood, Johannes grew to love nature, especially working on a Black Forest farm during school holidays, discovering crystals in a nearby quarry and learning about the stars from Emil Bock and his mother. He shared a vivid memory of one winter's night asking his mother about stars and God. He recalls very clearly that moment of a dawning awareness of what the Divine might be.

The war broke out when he was 11, and aged 15 the boy was called up to help with the air defence on a hill outside Stuttgart. One night he saw a suburb in flames after an air-strike and was

allowed to hurry to help his parents whose flat was on fire. Johannes rescued some furniture and many of Steiner's lectures, which were by then already important to him. The family was evacuated to stay with an aunt in Tübingen. In his life story Johannes writes: This fire signalled the end of my childhood.

After the war he joined the local Christian Community and also became a member of the Anthroposophical Society. At 21 he spent a semester at the seminary of The Christian Community, following which he helped at a curative home for children in Italian Switzerland, "La Motta". There was a lively social and cultural life, including much singing, but no training. He had heard Karl König lecture and knew of Camphill in Scotland, that training was offered in return for work. As he said, this appealed to someone who had lost everything.

It was a hard transition, leaving an almost sub-tropical Italian region for a nearing sub-polar Aberdeen in autumn! Johannes arrived in September 1952, only 12 years after Camphill began. The work was demanding but the students developed a respect for the Camphill pioneers. The training began and they gradually discovered what "community" is. Johannes later did a six-month eurythmy training, but mainly worked on the land.

Here he met Jean Chambers, who was a teacher who also had nursing skills. They became engaged, and married in 1959, the same

year Johannes received British citizenship. They later adopted three daughters. Jean and Johannes were overjoyed to have their own family. Johannes was involved in the building of a big new house. When it was completed the family could move into one part.

Johannes also took on inner responsibilities. He became a service holder, also class member and member of the Camphill Community. There was a rich cultural life with festivals, plays, singing, dancing and playing. The co-workers attended many of Karl König's weekly lectures. He wrote: They opened windows and doors to the spirit with which our daily work was imbued.

Then in 1971 came the call to consider taking over a small school for children with special needs in Auchterarder, near Perth. It was a big thing to move their young family for the third time in just a few years, but they did, taking responsibility for 18 children. The estate was somewhat run-down, but order and rhythm were established and work with the land taken in hand as well as several new buildings going up. A very fine hall was built which served as cultural centre and home to the services. The interior features much of Johannes's own handicraft in woodwork.

In the 24 years of the Surkamps' active time at Ochil Tower and afterwards, Johannes was much involved in fostering the work of Camphill centres in mid-Scotland as service holder, class reader and leader of study groups. He was also supportive of the Garvald initiatives.

He retired in 1996, the year he was honoured by the Queen with an MBE. He published two books, one a result of his research into repeated earth lives.

We might leave the last word to Johannes from something he wrote to his family and friends in 2012. He had reflected on many years of service to others, of disappointments, of terrible world events at the end of the 20th century, but of the candle-light of wonderful deeds that shone in the darkness. He expressed gratitude to destiny, many friends, his wife and daughters as he contemplated a journey that has now, finally, finished. He closed in blessing those who carry on this work and those who try to find their own ways, following their star in the dark of an uncertain future.

Peter Holman

There is an interesting destiny connection to a member in Edinburgh who died not many days after Johannes, on 5 December. Donald Ellis, who was born in 1931 near Forres, had a father who was an anthroposophist and who had property. Mr Ellis senior knew Karl König and when the latter was setting up the work at Camphill in Aberdeen he provided land for some of this work. Although Johannes and Donald probably scarcely knew one another, the link between one who helped facilitate the communities in the beginning and one who not long afterwards took up this work so actively for many years is remarkable.

PAUL RICHARD GANDY BRADFORD
6 AUGUST 1947, EXETER – 24 MARCH 2020, TORBAY, DEVON

Paul left us unexpectedly during the time of lockdown on 24th March 2020. His heart and breathing stopped suddenly and his departure came as a shock to his wife Edda and son and daughter in law Christian and Monica and their two children, Paul's beloved grandchildren. They were the only ones to attend his funeral at the St Paul's Chapel of Exeter Crematorium on 9th April 2020.

Paul had come full circle, having been born in Exeter into a Devonian family on 26th August 1947, the third and youngest child of Stanley and Pearl Bradford. Due to his father's work as a pilot and teacher in the RAF Paul changed house and school within Devon and in and around London many times during his child-

hood and youth. His mother, a dedicated primary school teacher, and his sisters Patricia and Mary were his steady presence.

Paul was a quiet child, inward, loving music and keen to get involved in projects, which he pursued patiently and diligently. His interest in the world and its people led him on an organised overland expedition to India, where he met his future wife Edda amongst many young people from different countries.

After studying at the London School of Economics Paul decided to become a teacher receiving his Postgraduate Certificate of Education from Goldsmiths College. His first teaching post at a village school in Mid-Devon led Paul and Edda to work hard on restoring their

first house and garden in North Tawton as well as to foster and later adopt Neil, who had been a pupil in Paul's class.

In 1978 Paul, Edda and Neil moved to Costa Rica, where Edda's parents were in need of help with their beekeeping. Three years on Paul and Edda looked for new horizons and found employment as teachers at a Dutch-English primary school in Jeddah, Saudi-Arabia. Here their son-to-be Christian found them and they returned to England, where he was born in 1984, much to their joy and delight.

In 1985 Paul and Edda became house-parents at Nutley Hall in Sussex, and Paul took on a new class 6 for children coming from different schools at Michael Hall School.

Alongside being a new father, house-parent and teacher Paul studied and received a Waldorf Teacher Training in the evenings and at weekends. Returning from school in the afternoon with much song he focused on Christian for two hours before attending his evening course and preparing lessons late at night. He referred to this time as one of the happiest in his life.

Paul and Edda's commitment to Nutley Hall had been for three years coinciding with Paul leading his class to the end of class 8. Thereafter they returned to Devon, where Paul took on class 2 at the South Devon Steiner School. They lived at Hood Manor while working on the building of their own house: Mount Pheasant, on the hill beyond Ashburton and the lanes of Landscope. Paul was involved in the management of the school and contributed much in his calm and diplomatic manner.

He faithfully steered his class to the completion of class 8, enduring much in the process and leaving him with no more appetite for teaching.

The family moved back to Sussex, where Paul had found work again at Nutley Hall, first as

a carer and administrator before becoming the registered manager for 15 years and later on as a much-valued trustee. When Paul's parents, who had lived with them at Nutley Hall, died in 2004 and 2016, the family returned to Mount Pheasant to work on their house and garden, which is full of birds – and yes, pheasants! – and wildlife.

Paul loved walking as well as singing. He sang in many choirs throughout his life. He loved to travel, exploring the world and showing it to others; he looked for the deeper mysteries of life and they opened up to him through his reverence towards them. He was deeply religious, believing in the good of everyone, looking for the true 'I am' in each human being as a brother in Christ.

At the end of his eulogy I spoke the words from St Paul's letter to the Corinthians, chapter 13, so true for Paul's life:

*Love makes the soul great
Love fills the soul with healing goodness
Love does not know envy,
It knows no boasting,
It does not allow of falseness,
Love does not harm
It drives out self-seeking,
Love does not allow the inner balance to be lost,
It does not bear a grudge,
It does not rejoice over injustice,
It rejoices only in the truth.
Love bears all things,
Is always prepared to have faithful trust,
It may hope for everything
And is all-patient.
If love is truly present it cannot be lost.*

We are hoping to have a Memorial gathering for Paul some time this year when this will become possible. *Sabine Haus*

**PETER MONTGOMERY PAUL
18 AUGUST 1931 – 8 JANUARY 2021**

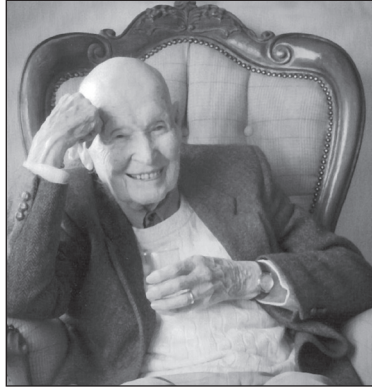
The year began with another nonagenarian connected to the Edinburgh crossing the threshold. Peter Paul was a Canadian of Scottish descent, who together with his wife Winifred lived some of his life here, and much in Canada. Peter was a warm man, with an incredibly beautiful smile, twinkling eyes and a

keen interest in the world and a desire to kindle this in others. He loved telling stories and sharing wisdom from his life.

Born in Winnipeg into a country of lakes, prairies, mountains and forests, it was perhaps not surprising that Peter studied forestry, later gaining a PhD in forest fire weather forecast-

ing. He pioneered this work with devotion and spent thousands of hours in the air above the vast forests from British Columbia to New Brunswick, as well as ground-based work on fire-prevention and teaching students. In the air he had a broad overview of Creation and developed a real love for this earth. Peter had a very detailed knowledge of the world's big airports, flight paths and weather, and tried to develop a rather complex board game that would help people understand geography better.

When he retired to Edinburgh some thirty years ago he undertook the Steiner teacher-training, which led him to support his wife, now a class teacher, with some of the school projects. He was much loved by pupils and parents. Peter always had a copy of one of the newspapers to hand and keenly followed politics and world events. He had been plagued with delicate health for most of his life, being often in and out of hospital for various condi-



tions, but gained a reputation of being something of a survivor. Peter had met his wife, a nurse, during a prolonged stay in hospital for rheumatic fever.

His faith, his membership of The Christian Community and participation in anthroposophical study groups were central to who Peter was, and in latter years it was moving to see him and Winifred walking slowly to and from church

on Sunday mornings, Peter seeming scarcely to be fully on this earth at times. He enjoyed annual painting weeks in Dornach and found, perhaps, in his working with colour, a bridge from the world of the senses to the world of spirit.

Great as his love for this life was, he stoically and gently fell into the arms of his angel from the hospital bed where he once again found himself in this year's Epiphany days, his wife and caring nurse at his side. The star of grace has called him home and will be his guide on the way.

Peter Holman

Failte Romhat— Welcome to Clare so Fair!

Guest Rooms at The Christian Community, Co Clare, Ireland

Tuamgraney is situated near Scariff and Lough Derg, north of Limerick and forty minutes from Shannon airport. Just a good hour away are the Atlantic coast and Cliffs of Moher, the Burren, Galway etc.

Bed and Breakfast (£/Euro 25 pppn) and special rates for longer stays and self catering (all rooms are on the ground floor).

For further enquiries and bookings contact us on
(00353) 061 640 967 or 087 2185560

