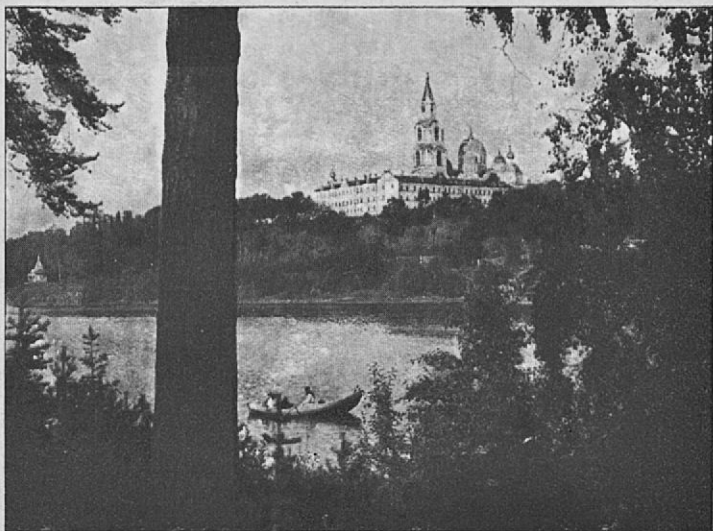


H. Turistlitt.

THE TOURIST ASSOCIATION'S GUIDE BOOKS

V A L A M O

A SHORT HANDBOOK FOR TRAVELLERS



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V A L A M O



Cliffs on the coast of Valamo.

Introduction.

Valamo has regular steamboat communications in summer with the town of Sortavala, on the north coast of Lake Ladoga. *SS Sergij*, the monastery's steamboat, plies daily between the islands and the town, while some of the Sortavala boats make weekly trips to Valamo. Days and times may be seen from the timetable »*Turisti—Turisten*», published by the Tourist Association. The crossing from Sortavala to Valamo takes three hours, one hour in the archipelago and two in open water. At least twenty-four hours should be allowed for a visit to Valamo, for there is much to see and to admire.

Arrival. The boat penetrates far up a long and picturesque fjord, and lies to in the harbour. Monks meet it on the quay, and take charge of the passengers' luggage, which is conveyed up to the hotel in a cart.

The hotel lies on a high eminence beside the principal monastery. It has two hundred rooms, but most of them are of the very simplest kind, being intended as cells for pilgrims. About thirty of the rooms are somewhat more comfortably equipped, with better beds and rather more furniture than the others, for the convenience of tourists. There is a tariff of prices.

Restaurant. There is a big dining room in an annex reached from the ground floor of the hotel, where tea, coffee, minerals, bread, tinned foods, pasties, cakes, etc. are served at fixed hours. Notices showing times and prices hang in the hotel corridors.

Boats. Rowing boats and a small steamboat named *Nikolai* may be hired from the manager of the hotel for expeditions among the Valamo islands.

Carriages. The Valamo roads are good and picturesque, and the monastery owns good horses and carriages, which can be hired for excursions.

Bicycling is not allowed.

A Map is appended, on which the different sights of Valamo are marked. These will be described below in connection with the different excursions.

General. Visitors are requested to apply to the manager of the hotel when they wish to hire boats or carriages, or need any other assistance.

Valamo.

Description.

Valamo is the name given to a group of about forty islands large and small, which lie far out in the great inland sea called Lake Ladoga, and are owned by the Greek Catholic monastery situated upon them. The group is about forty kilometres from the mainland, and twenty-five kilometres from the outermost islands of the Sortavala archipelago. The biggest island is twelve kilometres long from southwest to northeast, and 9 km. wide from northwest to southeast, with an area of 30 square kilometres. The shores are high and steep, especially on the north and west, the lake is in places more than 200 metres deep, and the hills rise 45 metres above its surface.

The scenery generally resembles that on the north coast of Lake Ladoga, the land is rocky, and the hills are wooded. Until recently the woods were almost untouched, but the necessary felling and thinning has now been done. They suffered much damage, which cannot easily be repaired, from a severe gale in January 1925. The vegetation of the islands is extraordinarily luxuriant, and many rare plants are abundant. There are carefully tended gardens and plantations in the valleys, and especially along the shores of the inlets nearest to the monastery, which make these places shady and delightful, with a wealth of different flowers. The arable area is not extensive, but the monks have made big meadows by ditching and bog draining. The gardens are large, and used mainly for growing fruit trees and bushes, as well as considerable quantities of roots and other vegetables, which are consumed in the monastery or distributed among the poor round the coasts of Lake Ladoga. The orchards produce about sixty different kinds of apples, and in a good year the crop may amount to thousands of hectolitres.

The fauna of the islands is the same as that of the mainland, but there are no beasts of prey except foxes. All game is protected, and even the birds are not very shy of man. Fish are abundant in the waters round the islands, and the monks catch them for food. The principal kinds are salmon, char, and lavaret, and pike and perch are found in the small lakes in the principal island. Seal are fairly abundant.

The climate of the islands is rather milder than that of the mainland, owing to the influence of the lake. The ice usually

forms in January, but does not bear a road from the islands over to the mainland until February. It melts in May, but drifting floes are still visible in June. The spring thus begins comparatively early, but the vegetation does not reach its full summer beauty till the end of June. July and the beginning of August is the warmest time. In September there may be night frosts, but the autumn is usually long and relatively warm.



The landing place.

The Monastery.

History.

Tradition says that the Valamo monastery was founded in the year 992, but the date is not quite certain, for war has frequently ravaged the islands, and thus the chronicles and original documents have been lost. According to the story, a monk named Sergej came «from the east» in that year, to preach Christianity to the heathens living on the coasts of Lake Ladoga. Learning from the people that their gods and wise men lived out on the Valamo islands, he went thither and subdued them all by the might of his words. He then settled down on

Valamo, and gradually gathered round him a number of disciples. Another monk named Herman came to help him, and together they founded the Valamo monastery, of which Sergej and Herman are now the patron saints.

As the missionary work of the Greek Catholic Church advanced in Carelia, such monasteries, or rather colonies of hermits, gradually arose in a number of places. Russian chronicles record that the work of conversion in Carelia began in 1227, and was prosecuted so successfully that in the sixteenth century the Greek Catholic religion was sup-



Main entrance to the monastery.

ported by no less than seven parish priests, twenty-six chapels, and ten monasteries.

The Valamo monastery was not allowed to develop in peace and tranquillity. The wars between Sweden and Russia had a religious as well as a political character; the Christian churches of the west and of the east were fighting for the supremacy, and as the Eastern Church had a strong point of support in Valamo, many attacks were naturally directed against the islands. It is true that their remote situation, far out in the water, formed a good natural safeguard, but they were several times attacked more or less successfully by the Swedish

generals. They were first ravaged in 1163. There is a tradition that King Magnus Eriksson Smek himself set out to visit Valamo, when on a plundering expedition to the east, but the prayers of the monks caused a fearful gale to arise, and the boats were dashed to atoms against the rocky coast. All were drowned but the king, who was saved on a plank which floated to land. The monks cared for him, he joined their fraternity, and he died at Valamo in 1371. This story is related on a stone over a grave in the old monastery cemetery, but Swedish

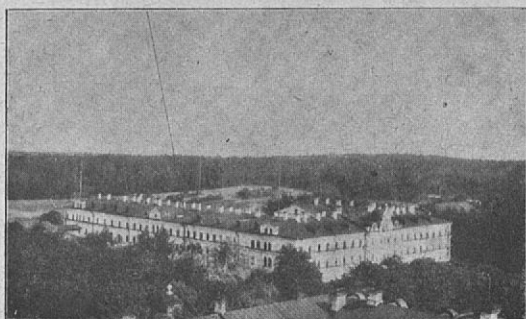


The monastery steps.

historical research says that the king lived for many years in Norway after losing his crown, and finally was drowned in 1374. The Swedes made various other plundering expeditions to Valamo, including one in 1581, when but few of the monks managed to escape to Novgorod. The rest were murdered, and the monastery was burnt. After a time, however, the fugitives returned and rebuilt the monastery. In 1611 Valamo was taken by de la Gardie's troops, and the buildings were razed to their foundations. The islands were ceded to Sweden by the Peace of Stolbova in 1617, but at that time were deserted. The Russians retook them during the Great Northern

War, formed a resolution to rebuild the monastery in 1715, and by 1719 the church was finished. Since that time the monastery has been allowed to live in peace. It was made a monastery of the first class in 1821, and the time of its greatest prosperity was in the latter half of the nineteenth century.

The modern Valamo, with its beautiful gardens and buildings, its richly adorned churches, and excellent guesthouses, is the work of the energetic Igumen Damaskin and his successors. Damaskin came to Valamo as a youth of twenty-four, and lived there for sixty-two years, during forty-two of which he was igumen, or abbot of the monastery. He died on January 23rd 1881. When Damaskin became Igumen the principal



The monastery hotel.

monastery, the hermitages, and the chapels were all in a state of decay. He set energetically to work to reform the monastery both within and without, both religiously and economically, and achieved a remarkable success. He restored the old churches, built new ones, and provided the monks with decent, though plain dwellings. He built guesthouses for the pilgrims, and organized the life of the monastery itself on strict and dignified principles in accordance with the monastic vows.

The monks are divided into three classes; novices, ordinary monks who belong to the «lesser scheme», and full monks, or those of the «greater scheme». A period of probation precedes admission to the novitiate. Every brother admitted to the monastery is placed under the care of an «elder», who guides and advises him until the day of his death. A novice is not allowed to take the vows as a monk until he has been at least three years in the monastery, nor before reaching the age of

thirty unless he has taken the highest theological degree at some university. Very few monks attain the dignity of the «greater scheme», and those who do are usually advanced in years. They may be recognized by their peculiar dress, for they have a skull and crossbones embroidered in white on their black gowns.

The church services are held at fixed times. On weekdays the first service in the principal church begins at 3 a. m. and lasts till nearly 6 p. m. Then comes the «early liturgy» in the lower church, followed by a period of meditation. The «later liturgy» is read in the upper church at 9 a. m. This is followed on Sundays and saints' days by an hour of prayer. Evening service is from 7 to 9 p. m. The principal festivals are on June 28—29th and August 6th.



Monks.

The igumen is appointed from among the brothers. The monks themselves choose a candidate from their own number, who is then appointed by the archbishop. The other principal officials are the vice-igumen, the treasurer, who has charge of the property in the churches, the father confessor, the guardian of order, and the financial administrator. These are also chosen by the monks and appointed to their various offices by the archbishop.

The monks assemble in the refectory for meals twice a day; the senior monks sit in the middle and on the right, in order of rank and dignity, the probationers and any guests on the left. A home-made wooden spoon and a piece of bread lies before each place. The monks never eat meat, and during the fasts not even fish. Their food on ordinary days consists of fish and milk dishes, but on fast days they have nothing but vegetables, with or without some vegetable oil.

Among the numerous practical improvements made by the Igumen Damaskin the following may be mentioned.

Water Supply. Water is pumped up from the lake by a steam engine, and distributed to the various monastery buildings. It is also supplied to a *fish hatchery*, where lavaret and char are bred. The same steam engine also works a *sawmill* and metal and wood *turning lathes*, which are all in one building, to the north of the main monastery.

The *workmen's dwellings* and the handsome *stables* also date from the time of Damaskin. Near them is a brick storehouse built in 1882.

About a kilometre from the monastery there are *tar works*, where the monks make tar, turpentine, charcoal, and lime, and near it a *tannery* where they dress both shoe leather and furs. The monastery also has brickworks, where all the bricks used in the building were made.

The *cowhouse* is 6 $\frac{1}{2}$ km. from the monastery. Adjoining it is the *dairy*. The *threshing house*, with mechanical plant, also deserves mention.

The monks take part in all the work of the monastery and its different establishments, though since their number has diminished they have had to employ some hired labour as well. Monks even form the crews of the monastery steamboats, of which there are three.

The monastery has in addition a hospital, dispensary, painters' studio, photographic studio, a workshop for making mementoes (which are sold in a kiosk), a big library, a museum, etc. See below.

Most of the buildings were designed by the architect Gornostayeff.

Damaskin lived at a very opportune time. Regular traffic between St. Petersburg, Valamo, and Sortavala was opened in the eighteen-fifties, and the reputation of the monastery then waxed fast, and the number of pilgrims multiplied enormously. Damaskin's successors consistently followed out his programme, and thus the monastery was made to prosper and maintained exemplary order. It did not suffer nearly as much as other monasteries during the world war, and as it was assigned to Finland after the War of Independence, it was preserved from the fate which has since overtaken the monasteries in Russia. Nevertheless, its roots lay in Russia, and now that these have been severed the number of monks has sensibly diminished.

A Guide for Tourists.

The Monastery and Its Immediate Surroundings.

As stated above, the traveller who wishes to get any idea of all that there is to be seen at Valamo should allow at least twenty-four hours for the visit. The naturalist or nature lover will find the islands a perfect treasure-house, while he who seeks a reposeful retreat can hardly find a better one than this quiet, remote spot, far from all the unrest and striving of the world.

But the traveller visiting Valamo should remember that



Inner court of the monastery.

this is no ordinary tourist centre, and its beauties are not intended to be a tourist's «sights». Valamo is a spot devoted to the service of God, and this fact gives it the dignified, devout atmosphere which every one must feel, whatever his creed or lack of creed, and should be careful not to disturb. The monastery allows a stranger to see and admire its treasures, but not to profane them. The tourist is received with friendly politeness, but must accommodate himself to the rules and customs of the monastery, which are for its inhabitants inviolable rules of conduct in the name of religion. These rules are not formulated as prohibitions or commands, but as simple requests and appeals to the good taste and tact of all visitors, who should therefore respond by showing similar fine feeling, avoiding noisy behaviour, and abstaining from making de-

mands which the customs and traditions of the monastery prevent it from granting.

To take one instance, any visitor who cannot be satisfied with the plain, simple food provided in the monastery, should take food with him, but alcoholic liquors should not be introduced. Consumption of alcohol and smoking in public places are not permissible at Valamo.

The monks are friendly, and in general strangers get on very well, even without knowing Russian.

* * *

The six towers of the principal church are visible far out over the lake, rising above the tops of the trees, and outlined against the sky like big, gay flowers. The wooded shores seem to rise higher and higher as the boat approaches them, until finally it makes its way between them up a long, narrow fjord. The right bank is covered with shady woods, the left bank is terraced and planted with fine orchards, above which the monastery buildings may be seen standing on the summit. Close below them the boat glides up towards the end of the fjord, and lies to at a handsome quay.

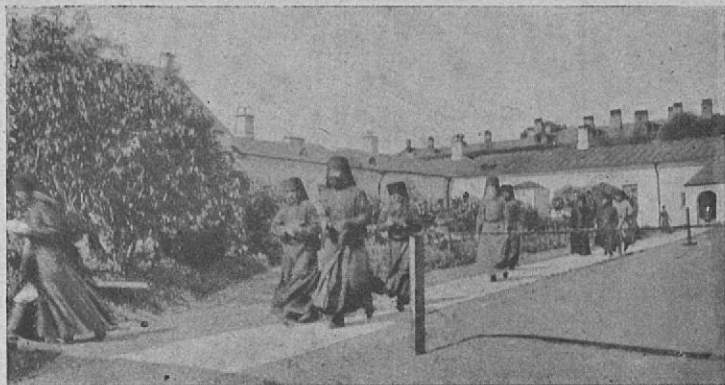
From the harbour a wide road leads up to the monastery, but foot passengers usually go up the stone flight of steps (62 steps, built in 1877), which takes them to the open space in front of the main entrance. A chapel built to commemorate Tsar Alexander II's visit to Valamo in 1858 can be seen to the right among the trees. A path leads past this chapel to the *hotel*, a big brick building in three stories, which was built by Damaskin in 1850 and has been enlarged several times since.

The reference numbers and letters in what follows refer to the appended map.

1. Opposite to the steps lies the entrance to the principal monastery, which consists of a rectangular block of buildings round two courtyards. The outer court is entered from the east by the *Holy Gate*. Over the gateway rises the dome of the Church of SS Peter and Paul, and to the left of the church are the «imperial cells», where Tsars Alexander I and II and their families slept during their visits to Valamo in 1819 and 1858 respectively. Another gateway opposite the Holy Gate leads into the inner court, the right side of which is occupied by the large and extremely beautiful *Preobraschenka*, or *Church*

of the Transfiguration. The high bell tower of this church affords a magnificent view over Lake Ladoga and the beautiful Valamo islands.

The Church of the Transfiguration was built between 1887 and 1892 by the Igumen Jonathan who, however, did not live to see his work completed, as he died in the beginning of 1891. His successor, Igumen Gavriily, furnished and decorated it. A smaller church previously stood on the same spot, but was found inadequate as the number of pilgrims multiplied, and accordingly the present big church was built. Its foundation stone was laid in the presence of the Grand Duke Vladimir Alexandrovitch and his wife Maria Pavlovna. The church is 69.9 metres long, including the tower, and 32 metres wide; the central dome is 42.5 me-



Monks going to church.

tres high, and the tower 70.4 metres. The tower contains fifteen bells, the biggest of which, named Andreas, weighs 16,380 kg., and can be heard at a distance of forty kilometres. A smaller tower stands at each of the four corners of the church. Its domes of blue and green shimmer with wondrous splendour. This church is built over and around an earlier one dedicated to SS Sergej and Herman, which now forms a lower story, so that there are two churches, one above the other. The graves of the two holy founders of the monastery are in the lower church, near the second pillar on the right, where they have been preserved since the year 1180. The spot is marked by an altar, over which may be seen a valuable miniature sarcophagus. (For services in this church see p. 9.) The new, upper church is very richly ornamented. It is studded with gold and silver work and carvings, while there is scarcely a spot on the walls or roof which is not adorned with paintings by Father Lucas and his thirty or forty pupils. In places where the artists were not content with decorative devices and symbols, Biblical scenes and lives of the saints are represented.

The Igumen lives in the inner court, opposite the entrance to the Church of the Transfiguration. In this building the rooms are small and vaulted, the furniture is plain, and the walls are decorated with views of Valamo painted by artists who have visited the monastery. The present Igumen is named Pavlin.

The far side of the inner court is occupied by the *Church of the Holy Mother of God*, which is mostly used in the winter as it has heating arrangements, and the monastery refectory. On the opposite side is the monastery *library*, in a fireproof



Church of the Transfiguration, interior.

building. On the east side of the court is the *museum*, in a former Church of St. Nicholas. Among the exhibits in the museum are some medals won by the monastery at horticultural shows.

Besides the three churches already named, this block of buildings also comprises two smaller ones, the *Church of the Trinity*, and the *Church of the Spring of Life*. There are also all kinds of offices and workshops, and a large number of cells, especially round the outer court. Visitors are not admitted to the *cells*, which are all small and vaulted, and furnished as sparsely as possible. Each one has a window.

2. Outside the main entrance to the monastery there is a kiosk for the sale of photographs, books, mementoes, etc.

Passing this, and going towards the shore of the lake, the visitor reaches an iron fence 120 metres long, which follows the edge of the cliff. This fence was made in the monastery smithy, and is beautifully wrought. On the other side of it the ground falls steeply from terrace to terrace, and here are the principal orchards. The orchards are well kept and very fine, and afford a lovely view over the fjord and the harbour.

Following the fence to the right past the outer wall of the monastery building, one reaches the *old cemetery*, over the entrance to which there is a very beautiful archway. Several



The «Great Skit».

of the igumens are buried here, and here is also the gravestone mentioned above, on which the story of Magnus Eriksson Smek is engraved.

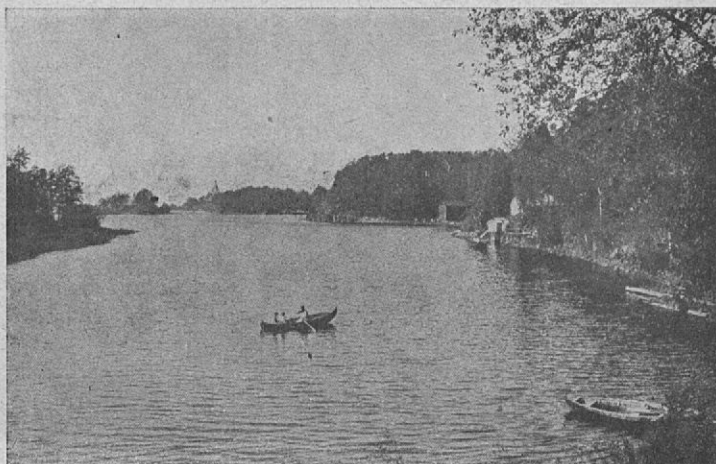
Near the quay there is a brick building in two stories erected in 1856 as a guest house for poor pilgrims.

3. The *new cemetery* is about a kilometre east of the monastery, and is reached by one of the loveliest roads in Valamo.

The church here was Damaskin's last work. It is partly of marble, and adorned by a number of ikons and pictures. To the right of the altar there is a picture of Damaskin in monastic dress, with a saint beside him, which was painted in 1876 to celebrate his jubilee. Damaskin is himself buried in this cemetery, and a handsome monument has been placed over his grave.

A little further off stands the hermit's hut in which «Nicholas the beggar» spent years in silence in the beginning of last century, devoting his life wholly to meditation. He was visited in 1819 by Tsar Alexander I, and according to tradition offered his majesty a turnip from his own garden. The Tsar, having no knife, peeled the turnip with his teeth, and ate it »like a common soldier«. The hut is now falling into decay, but a building has been erected over it to protect it. The hermit's grave is close by.

Some of the loveliest parts of Valamo lie round the new



Scene in the Valamo archipelago.

cemetery. The woods here have been improved by the plantation of numerous fine trees which are not indigenous, such as sembras, larches, silver firs, poplars, oaks, limes, and hazels, as well as various decorative bushes, and the nursery garden lies in this neighbourhood. A pretty path leads from the cemetery down to the shore of the lake, and on through the woods back to the monastery.

Besides the principal monastery and its various churches, there are smaller churches and chapels, or »skits« scattered over the different islands, in connection with which the monks have planted gardens and built guest houses. Several of them are very interesting, and excursions to them are described below.

Three of these annexes, however, are so difficult of access that they are not included in the excursions from the principal monastery, viz. the Tihvin, and the churches of St. Herman and St. Sergej. The *Tihvin* lies to the southwest of the monastery, on an island where landing is difficult, as there is no sheltered bay. A breakwater has been constructed on the east side to form a harbour. This island is 9 km. in circumference, and is inhabited by ten monks. It contains some small arable fields and meadows. The *Church of St. Herman* stands on an island called *Syskyän-salmen saari*, about 30 km. northeast of the monastery, towards Impilahti, which is 10 km. in circumference, and contains a stone quarry. Ten monks live on this island and look after the church. The *Church of St. Sergej* is 18 km. northwest of the monastery. It stands on a very



Nicholas hermitage.

picturesque island about 7 km. in circumference which is called *Puut-saari* or *Sergej*, and is inhabited by five monks.

Excursions in the Valámo Islands.

A walk in the immediate neighbourhood of the principal monastery, to the new cemetery and the hermit's hut, has been described above. The two following walks can also be recommended.

(a) A walk along the east side of the fjord to the *Church of St. Nicholas*. Take the road which leads past the waterworks down to the shore, and then cross the narrow strait by boat. The church stands on the other side. It can also be reached by boat from the harbour.

The Church of St. Nicholas (*Nikolsky Skit*) is the first which the visitor sees on entering the monastery fjord. It was built in 1850—53.

(b). A rather longer walk may be taken to (b) *All Saints Church (Bals hoy Skit)*, which stands 2 km. from the monastery on a big island called «Hermit Island», due west of the fjord. The road leads round the bay to a pretty little bridge which crosses over the narrow strait to Hermit Island. Thence one can walk on through the trees to the middle of the island.

This church was built in the Byzantine style by the Igumen Nasarin (1840—44), and restored by Damaskin. It stands on one side of a square



Damaskin's hermitage.

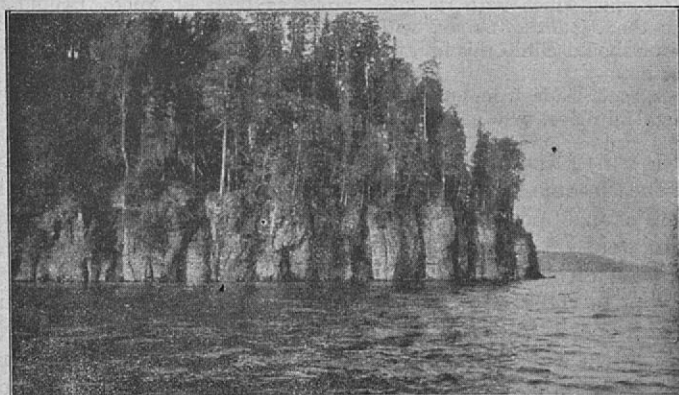
courtyard formed by the other buildings of the annex. The church is built in two stories, the lower of which is low and dim, with only six windows, while the upper story is light and beautiful. It has heating arrangements, and is therefore mostly used in winter. Gardens have been planted round the annex. The monks here lead a strictly ascetic life. Women are only admitted to the church once a year, on All Saints' Day. Tourists are not admitted, as the spot is inviolable.

(c) (d) A pleasant boating expedition can be made by following the strait which begins to the west of the Monastery Fjord, and leads in among the islands. The boat passes under the bridge mentioned in (b), and then follows the winding channel between high, steep banks. After rowing about 2 km. one reaches *Smolensky Skit* (c), a church standing on a little isthmus between two small lakes. (This church may also be reached

by road from the monastery, 4 km.) It is an annex built during the world war out of a donation given by the Grand Duke Nicholas Nicholaievitch.

On the other side of the strait stand the dairy and cowhouse (see above). About half a kilometre further on there is a road leading up from the shore to some small lakes and *Konevsky Skil* (the Church of the Mother of God).

This church was built by Damaskin, whose own hermit cell is close by, and dedicated in 1870. It is very beautifully decorated. Two small wooden buildings which stand near the church are also hermits' dwellings.



Coast of the «Holy Island».

Still following the strait (here called the Strait of Moscow), the boat finally emerges through a narrow canal in the open waters of Lake Ladoga. Straight in front rises the island of John the Baptist (d), where a church dedicated to the Baptist stands on a high, steep cliff.

This island is surmounted by a fine pine wood, but its steep, rocky shores give it a gloomy effect. It has always been held inviolate, and no pilgrims or tourists are ever allowed to land on it. The monks who live here lead a particularly austere life. The church was built by Damaskin, but the island is said to have been the site of a very early church.

After thus seeing from a distance the island of John the Baptist, the traveller can either go back the same way, or if the weather is fine return along the outer side of Hermit Is-

land to the Monastery Fjord. Or he can prolong his excursion southwards past Porfirievsky Island to «Jerusalem» (e).

(e) (f) The annex marked (e) is usually called *Jerusalem*, though its real name is the *Church of the Resurrection*. It can conveniently be visited by boat in connection with the expedition described above, or else by driving from the monastery. The road is good, and so are the monastery horses, so the carriage drive can be very pleasant.

This church and the guest house beside it are built of red brick. The church was dedicated in 1906. Its decoration is particularly beautiful, and it lies on a picturesque promontory, surrounded by stately pine woods. On the road thither a visit can be made to the *Chapel of Gethsemane*, which with its guest house, is built of wood. Behind it rises the *Mount of Olives*, with a little chapel on its summit. The visitor should climb this hill, for the view from the top well repays the exertion.

A road leads from Jerusalem on to Cape Nikonov, and affords a delightful drive, which the traveller is recommended to take.

(g) (h) The *Holy Island* (g) is the most remarkable of all the Valamo islands, and should by all means be visited if there is an opportunity, but it is only possible to land there in calm weather. The island is 7 1/2 km. east of the monastery, and can either be reached by steamboat all the way, or by driving to the east side of the main island, whence it is about one kilometre by boat. The Holy Island is like a natural fortress, with walls, towers, and terraces. The northern shore rises perpendicularly from the water, but the southern is not quite so steep. In places the rock has been weathered into great cubical blocks. A terraced path runs all round the island, and affords magnificent views in all directions.

This island is called «old Valamo» on a map drawn in 1785 by a surveyor named Erik Cristian Calonius, and the name suggests that the first monastery was situated on it. Tradition says that the first inhabitant was Alexander Sinsky. The cleft in the rock in which he lived is still shown, and so is the grave which he made for himself in his lifetime, though he was not buried in it. The present modest little wooden church was built in 1855, a St. Petersburg merchant named Nikitin paying for it. At present only one monk lives on the island, but churchgoers from Valamo occasionally make pilgrimages to it on Sundays and saints' days, if the weather is calm.

If time allows and a boat is available, the expedition to the Holy Island may be prolonged to *Ilyinsky Island*, to visit the *Church of St. Elias* (h).

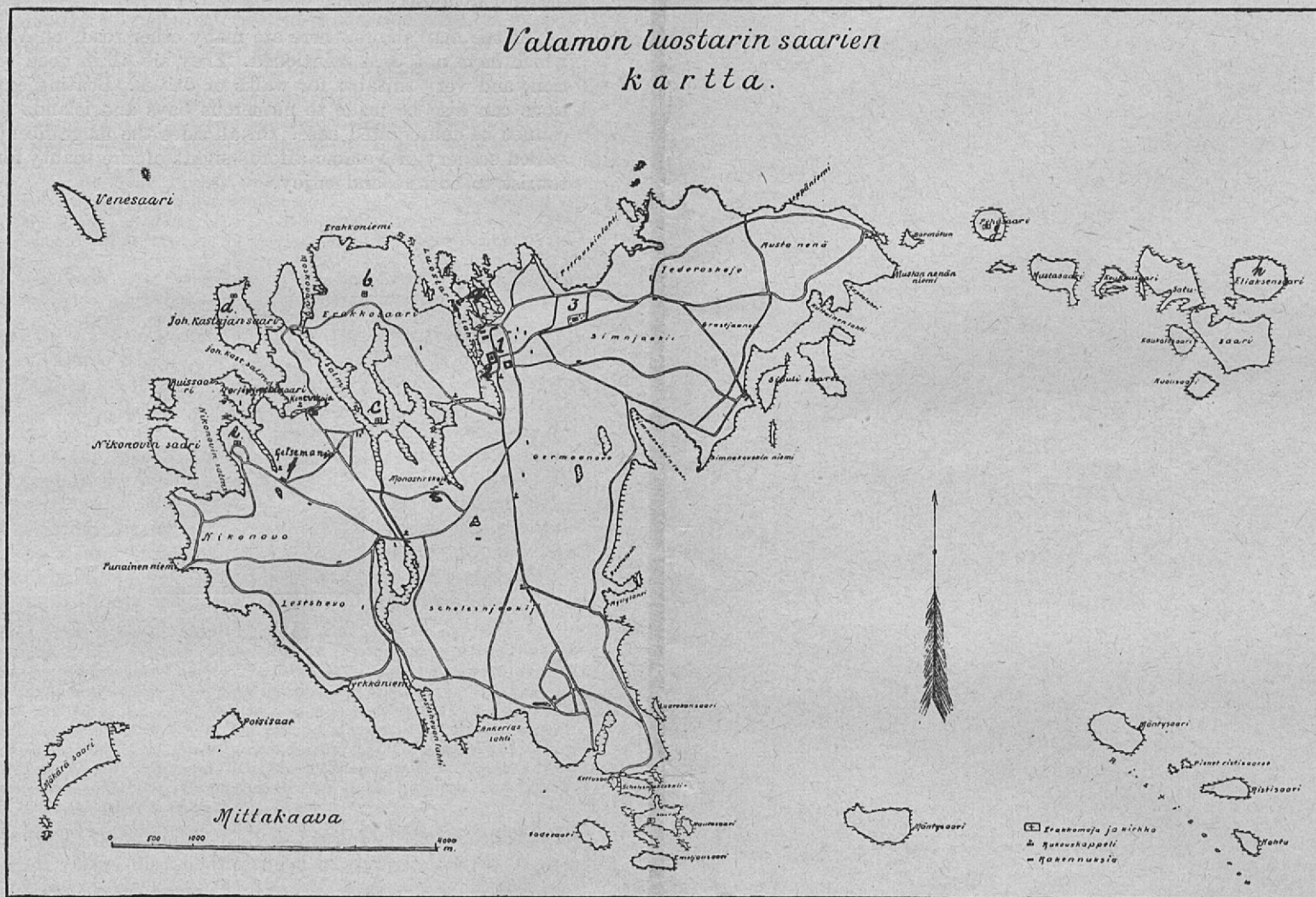
This island is finely wooded. The church, built by Damaskin, is small but tastefully furnished. On the eastern and western shores of the

island there are two dwellings for monks, each in two stories and surrounded by small patches of cultivated land. On the south a strait about 400 metres wide separates this island from *Bayonny Island*, where a small chapel has been built. The strait forms an excellent harbour sheltered from every wind.

As the map shows, there are many other roads on Valamo which have not been mentioned. They are all in good condition, and very suitable for walks or drives. Boating expeditions can also be made to numerous bays and islands which cannot be enumerated here. On all sides the magnificent and varied scenery of Valamo affords sights of rare beauty for the tourist to admire and enjoy.



*Valamon luostarin saarien
kartta.*



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