IGNATIAN HIGHWAYS
"THE POOR PILGRIM IÑIGO"
He signed some of his letters: "The pilgrim", the name which he gave himself in his Autobiography. He liked to call himself this way.

And he was a pilgrim all his life. In spite of the slight limp with which he was left after his accident in Pamplona, he was a great walker until the age of 47 when he obliged himself to take up a sedentary life in Rome. Some days he walked as much as 14 leagues. (N.T: An old measure with one league being equal to around three miles, depending on the country).

He travelled either on mule or horseback; but more often on foot. He had to cover enormous distances over periods of weeks and months, such as when he went from Rome to Venice (600 kms.) where he embarked for the Holy Land in 1523; on his way back from the Holy Places, he walked from Venice to Genoa, crossing Italy from east to west; and later from Barcelona to Alcalá (500 kms.) on deciding to go and study at Alcalá University in 1526; the following year he walked from Alcalá to Salamanca, via Valladolid, then from Salamanca to Paris.

ONDARROA: LICONA TOWER
The house where Iñigo's maternal grandfather: Martín García de Licona, nicknamed "Doctor Ondárroa", was born.
AZCOITIA: CASA BALDA

The home of Saint Ignatius' mother, Marina Sáenz of Licona, before she married Don Beltrán, heir to the House of Loyola, on 13th July, 1467.

during late 1527 and early 1528, "carrying a few books on the back of a small donkey".

Six years later, Ignatius returned to Azpeitia from Paris, mounted on an old nag which his friends had bought for him and, in 1535, he travelled across Spain, visiting Pamplona, Almazán, Sigüenza, Toledo and Valencia, from where he sailed to Genoa; once again travelling all over Italy, walking weakly and in great pain from Genoa to Bologna, from there to Venice, and finally to Rome.

This capacity and enthusiasm for carrying out pilgrimages on foot and in contemplative solitude, frequently came into conflict with his chronic illnesses; his physical penance caused at times great weakness which brought him physical penitences, a weakness which he knew how to dominate with strong willpower, inspired in turn by charitable impulses. In Paris, a Spanish student with whom he had made friends, cheated him by spending the money which he had left with him for safekeeping. Inigo found out that the student, determined to return to Spain, was gravely ill in Rouen. So - he writes in his Autobiography:
Jean Seguy called Ignatius of Loyola a "hippie avant la lettre" which is more than a little true if we take a closer look at his life. Once converted, Iñigo avoided crossing his native village; and, if he had to go there, avoided the family home. He opened roads out into the world, as his spirit opened universal dimensions (I. Tellechea).

During his longs walks, this "Pilgrim of God" was rewarded with visions and great spiritual illuminations. He also considered pilgrimage on foot as being valid in its own right, since it was both purifying and penitential. Later in life, when he had become an exceptional master of the soul and General of the Society of Jesus, he would send certain novices on a pilgrimage in order that they clarify their vocation. One biography on Loyola talks about his "traveling mystic".

He was also, throughout his lifetime, a "spiritual pilgrim" and, if one thing characterizes his spirituality, it is his constant attitude of looking for the will of God in his own destiny. God took him along roads which he had never even imagined he would visit.

Contemplating the figure of Ignatius in this way, it can be said that his long and solitary pilgrimages along European roads were the symbol of his tenacious spiritual search.

Adventures and Discomforts of Iñigo the Pilgrim.
An early engraving.
IN THE LOYOLA ANCESTRAL HOME
(1491 - 1506)
THE LOYOLA VALLEY
IGNATIAN PLACES

To Elgoibar
To Cestona
To Aizarn
Etumeta
To Régil

To Zumárraga

Present roads
Ignatian places:
1. Casa Balda.
2. Eguíbar Caserio.
3. Our Lady of Olatz.
4. San Juan de Oñaz.
5. La Magdalena.
6. Santa María de Elosiagut.
7. San Juan de Eizmendi.
8. San Martín.
In the first pages of his Ignatian biography Tellechea, the historian, delights us by imagining how Ignatius of Loyola would feel, if he returned to the places of his childhood and adolescence today. It would be difficult, - he says - for Iñigo to recognize his native village. But even so, although cloaked or disguised by the thousand additions inspired over five centuries, how many places still conserve their historical authenticity. Starting with the Loyola Tower-House, today set within the walls of the great Sanctuary of the Society of Jesus. There we can still see the solid walls with their colossal one and a half metre thick blocks, which resisted the brunt of an attack by the "Gamboinos" (followers of Gamboa) in the 15th century: ("They could not take it because of the thick walls") with its narrow slits, its shield wrought over the gothic entrance door, and its upper part in Mudejar brick, built by Ignatius' grandfather, Don Juan, after the destruction of the battlements ordered by King Henry IV.

LOYOLA TOWER-HOUSE
Its top was lopped off in the 15th century due to an order given by Henry IV, its upper part was rebuilt in Mudejar style by Saint Ignatius' granfather.
Two slits in a corner of the tower remind us of the fighting between fiery Guipuzcoans.

And inside the Tower, despite the disfiguration provoked by so many unwise adaptations and repairs, the original beams of the old house can still be seen as well his parent’s alcove, where Iñigo was born on an unknown day in 1491, the house oratory where the Oñaz-Loyola family prayed, with its beautiful small plateresque altarpiece and its elegant painting of the Annunciation (a present from Queen Elizabeth to Magdalena de Araoz, Iñigo’s sister-in-law); and the room on the upper floor where Iñigo convalesced after his injury and where the grace of God converted the "braggard and proud soldier" into a heroic penitent.

At the age of 16, whilst he was living in Arévalo, Iñigo’s father died. He must have lost his mother long before, we do not even know if he knew her. There is absolutely no reference to her in Iñigo’s life. She was called Marina Sáenz de Licona, and was the daughter of Martín García de Licona, an important member of the Court known as "Doctor Ondárroa", after the village where he was born. This gentle-
man bought the Balda's Azcoitian house, at the same time obtaining patronage of the Azcoitia Parish Church; and it was in this house where, in 1467, his daughter Marina married Don Beltrán, heir to the House of Loyola.

Íñigo, the youngest of Don Beltran's 13 children, was breast-fed by María de Garín, the wife of Errasti the blacksmith, who lived in the Eguíbar Caserio (Eguíbar Farmhouse) near the Tower-House, which can still be seen on the old road to Azpeitia. It was in this caserio that Íñigo de Loyola grew up.

Today Azpeitia presents a very different aspect to the fortified and harsh village which the adolescent Íñigo knew. It is true that some of the old mansions, such as the

![Image](Caserio_Eguíbar.png)

where Íñigo de Loyola was nursed.

Anchieta Palace, that take us back to the last decades of the 15th century. The parish church now standing, built in the columnned Gothic style characteristic of so many churches spread over the country, is not the one which Íñigo de Loyola knew, but it still preserves the font where he was baptized.

In front of the Eguíbar Caserio, where this favourite Loyola child took his first steps, on the other side of the Urola river and on the lowest side of Izarraitz hill, standing out amongst the chestnut trees, is the Our Lady of Olatz Hermitage, maintained by a female verger, and greatly revered by the farmers. "Perhaps this christian and honest farmwoman who breast-fed Íñigo, was also the first person..."
HERMITAGE OF OUR LADY OF OLATZ

It stands very close to the Tower-House of Loyola and Iñigo must have visited if frequently in his childhood.

to plant the seeds of love and devotion to that Virgin of Olatz in the child's gentle heart who, years later, it is said, he would salute as he crossed the road in front of the Hermitage" (Fr. Pérez Arregui).

Iñigo must also have frequently visited the other hermitages in the valley, hermitages very similar in structure to the farms which he refitted from their religious and liturgical services. "No less than 10 hermitages in the Loyola valley represented, as in the rest of the country, not just a simple reason for pilgrimages, but also the primitive seat of the cult, before the foundation of boroughs, and for this reason they were both attached to the caserios and similar to them at the

A small statue of Saint Martin, recently restored, preserved at Urrestilla farm, and without a doubt worshipped by the young Iñigo de Loyola.
same time". (P. Leturia). Of these hermitages we can still visit, as well as the said Olatz Hermitage, that of San Juan de Oñaz, on top of the hill to the east of the tower-house and ancestral home of the lineage; the Magdalena Hermitage, full of reminders of the preaching and penitences carried out in it by Iñigo; the Santa María de Elosiaga Hermitage, at the top of the hill of the same name; that of San Juan Eizmendi, not far from the latter; and the San Martín de Urrestilla Hermitage in the valley of the same name, today converted into a caserío (farmhouse), where the small statue of Saint Martin is devoutly kept, which was undoubtedly known and worshipped by Iñigo.

SANTA MARIA DE ELOSIAGA HERMITAGE
(Today Santa Lucía)

On his return from Paris and whilst living in Azpeitia, Ignatius gave a famous sermon in this Hermitage (on 3rd May, 1535) which resulted in great devotion and many conversions.

All these hermitages belong to the Loyola Parish; and no less important is the fact that it was in these Hermitages where, before the foundation of Parishes in the fortified enclosure of the boroughs, and since time immemorial, services of worship were held, under the jurisdiction of the Pamplona Bishopric. Many of young Iñigo's memories must have been related to the religious worship held in these Hermitages.
Today converted into a Caserío, with two families living in it. Only a few remains can be seen of the Saint Martin Hermitage which stood next to it.

The Loyolas had Patronage Rights over this and other Hermitages. Saint Ignatius inspired his brother Don Martín to put a clause in his will ordering that the bells of the Parish and Hermitages be rung at midday to pray for the conversion of sinners. Neither brother could forget the people living in the caseríos.

"And because God our Father will be better served, I order and it is my wish that at on midday of each day the vergers will ring or sound the bells, each in her own hermitage, so that those from the land can pray as well".
Young Loyola learned how to pray, read and write in the Eguíbar Caserío and in the Tower-House. He learned the exploits of his ancestors and relations off by heart, some of which took place far from the narrow limits of the valley. Now an adolescent, somebody must have thought of him for dedication to the clergy; but his illusions followed a different course of worldly glory. One day in 1506 a message arrived at the tower from Arévalo: the Head of the Castilian Treasury, Juan Velázquez de Cuéllar, wanted one of Don Beltrán's sons to come to his palace. Iñigo was the one chosen to go.
FIRST DEPARTURE: AREVALO
(1506 - 1517)
In the year 1506, on an unknown date, Iñigo made the first important journey of his life: to AREVALO, as page to Juan Velázquez de Cuéllar, Head Treasurer to King Ferdinand the Catholic. We can suppose that this first trip was made by highway: through Vitoria and Miranda, where he would cross the Ebro river, then to Pancorbo, where the Loyola family owned a house, and on to Burgos and Valladolid.

From Arévalo, where he stayed for 11 years, he had often to travel to nearby cities and villages. It is probable that he travelled to Dueñas in as early as 1506, accompa-

AREVALO CASTLE

Although this was not Juan Velázquez de Cuéllar's usual residence, as he normally resided in the Royal Palace of Juan II, no longer standing, this is where Iñigo de Loyola would run around with his friends amongst soldiers, crossbows, arquebuses and falconet and culverin cannons.
nying Don Juan Velázquez de Cuéllar on a solemn oc-
casion: the Catholic King's marriage to his second wife, Lady
Germana de Foix, on 18th April of that year, an occasion of
"great pomp and ceremony". He went to Valladolid many
times; and very probably in 1509, when Catalina de Aragón
married Henry VII. He also travelled to Madrid in October,
1510, when Don Fernando took possession of the Castillian
Government. It can also be supposed that he visited other
places such as Tordesillas, Torquemada, Medina del
Campo, Madrigal de las Altas Torres, Segovia, Ávila, and
perhaps Toledo.

Iñigo's stay in Arévalo was, without doubt, interrupted
from time to time by trips to his native Loyola home, since
there is evidence that, in February 1520, he committed an
offence considered as serious in the trial brought against
him by the Guipuzcoan Corregidor, Hernández de la Gama.

The residence and courtly lifestyle which Iñigo led in
Arévalo came to an end with the political downfall and death
of his master and protector, Don Juan Velázquez de Cué-
llar. Around the end of 1517 he started working for Antonio
Manrique de Lara, Duke of Nájera and Viceroy of Navarra.