

**Study Questions**  
**William Christian, *Visionaries***

How are visitations of the Virgin Mary like or not like spirit possession?

What was the role of the mass media? How were the controversies over the visions, and the ways in which they were critically examined, like skepticism and belief concerning spiritualism?

How are the circumstances and the antecedents of the visions in Ezkioga, especially conflicts and social tensions, like or unlike those in previous cases?

What kinds of people had visions? How do the social position and circumstances of the visionaries resemble or differ from those of mediums, snake handlers, and the possessed in previous cases? Who did not have visions?

How do the visitations connect with the great social and political issues of Spain and the Basque country in the 1920s and 1930s? Is the connection different from that between spiritualism and 19<sup>th</sup> century American social issues?

In what ways are the visitations distinctively Catholic just as the snake-handlers and spiritualists are mostly Protestant?

How did the content of visions change over time? How did people other than the seers themselves shape the visions?

*Other material on the Ezkioga visions will be introduced in class.*