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There are three English translations: *The Possessed*, *The Devils*, and *Demons*. These are drowned or will be drowned, and the healed man, from whom the devils have departed, sits at the feet of Jesus. Background[edit] In late 19th century Russia there was an unusual level of political unrest caused by student groups influenced by liberal, socialist and revolutionary ideas imported from Europe. He focused on the group organized by young agitator Sergey Nechayev , particularly their murder of a former comrade—“Ivan Ivanov”—at the Petrovskaya Agricultural Academy in Moscow. The political polemic and parts of the philosophical novel were merged into a single larger scale project, which became *Demons*. Dostoevsky was an active participant in a secret revolutionary society formed from among the members of the Petrashevsky Circle. Young, educated, upright and sensible, Anton Lavrentyevich is a local civil servant who has decided to write a chronicle of the strange events that have recently occurred in his town. Despite being a secondary character, he has a surprisingly intimate knowledge of all the characters and events, such that the narrative often seems to metamorphose into that of the omniscient third person. According to Joseph Frank , this choice of narrative perspective enables Dostoevsky "to portray his main figures against a background of rumor, opinion and scandal-mongering that serves somewhat the function of a Greek chorus in relation to the central action. The authorial style is what Mikhail Bakhtin called polyphonic , with the cast of individual characters being a multiplicity of "voice-ideas", restlessly asserting and defining themselves in relation to each other, through which the plot becomes apparent. The narrator in this sense is present merely as an agent for recording the synchronisation of multiple autonomous narratives, with his own voice weaving in and out of the contrapuntal texture. He claims that government officials viewed him as a dangerous thinker, forcing him out of academia and into exile in the provinces, but in reality it was more likely that no one of note in the government even knew who he was. In a cynical but not entirely inaccurate critique of his father, Pyotr Stepanovich describes their mutual dependence thus: He is utterly dependent on Varvara Petrovna financially and she frequently rescues him from the consequences of his irresponsibility. When he perceives that he has been unjust or irresponsible in relation to her, he is overcome with shame to the point of physical illness. Varvara Petrovna Stavrogina is a wealthy and influential landowner, residing on the magnificent estate of Skvoreshniki where much of the action of the novel takes place. She supports Stepan Trofimovich financially and emotionally, protects him, fusses over him, and in the process acquires for herself an idealized romantic poet, modelled somewhat on the writer Nestor Kukolnik. Generous, noble-minded and strong willed, Varvara Petrovna prides herself on her patronage of artistic and charitable causes. She is "a classic kind of woman, a female Maecenas , who acted strictly out of the highest considerations". Pyotr Stepanovich, on his arrival in the town, is quick to take advantage of her resentment towards his father. Varvara Petrovna almost worships her son Nikolai Vsevolodovich, but there are indications that she is aware that there is something deeply wrong. Nikolai Vsevolodovich Stavrogin is the central character of the novel. Shatov, on the other hand, once looked up to him as a potentially great leader who could inspire Russia to a Christian regeneration. Disillusioned, he now sees him as "an idle, footloose son of a landowner", a man who has lost the distinction between good and evil. According to Shatov, Stavrogin is driven by "a passion for inflicting torment", not merely for the pleasure of harming others, but to torment his own conscience and wallow in the sensation of "moral carnality". He describes in detail the profound inner pleasure he experiences when he becomes conscious of himself in shameful situations, particularly in moments of committing a crime. He shows signs of caring for her, but ultimately becomes complicit in her murder. The extent to which he himself is responsible for the murder is unclear, but he is aware that it is being plotted and does nothing to prevent it. In a letter to Darya Pavlovna near the end of the novel, he affirms that he is guilty in his own conscience for the death of his wife. The father and son are a representation of the aetiological connection Dostoevsky perceived between the liberal idealists of the 1840s and the nihilistic revolutionaries of the 1860s. He manages to convince his small group of

co-conspirators that they are just one revolutionary cell among many, and that their part in the scheme will help set off a nationwide revolt. Pyotr Stepanovich is enamored of Stavrogin, and he tries desperately, through a combination of ensnarement and persuasion, to recruit him to the cause. Pyotr Verkhovensky, according to Stavrogin, is "an enthusiast". This influence, in conjunction with constant undermining of authority figures like his father and the Governor, is ruthlessly exploited to bring about a breakdown of standards in society. When he was a child she took him and his sister Darya Pavlovna under her protection, and they received tutoring from Stepan Trofimovich. At university Shatov had socialist convictions and was expelled following an incident. Having no money and not recognizing the ties of marriage, they parted almost immediately. He wandered Europe alone before eventually returning to Russia. Like the broader Slavophile movement, Pochvennichestvo asserted the paramount importance of Slavic traditions in Russia, as opposed to cultural influences originating in Western Europe, and particularly emphasized the unique mission of the Russian Orthodox Church. Shatov goes further by describing that mission as universal rather than merely Russian. As a younger man Shatov had idolized Stavrogin, but having seen through him and guessed the secret of his marriage, he seeks to tear down the idol in a withering critique. Verkhovensky conceives the idea of having the group murder him as a traitor to the cause, thereby binding them closer together by the blood they have shed. Alexei Nilych Kirillov is an engineer who lives in the same house as Shatov. Like Shatov, Kirillov has been deeply influenced by Stavrogin, but in a diametrically opposed way. While inspiring Shatov with the ecstatic image of the Russian Christ, Stavrogin was simultaneously encouraging Kirillov toward the logical extremes of atheism - the absolute supremacy of the human will. He believes that this purposeful act, by demonstrating the transcendence of this fear, will initiate the new era of the Man-God, when there is no God other than the human will. Despite the apparent grandiosity of the idea, Kirillov is a reclusive, deeply humble, almost selfless person who has become obsessed with making himself a sacrifice for the greater good of humanity. Other characters[edit] Lizaveta Nikolaevna Tushina Liza is a lively, beautiful, intelligent and wealthy young woman. She has become ambiguously involved with Stavrogin after their encounter in Switzerland and seems to oscillate between deep love and profound hatred for him. Liza becomes engaged to her cousin Mavriky Nikolaevich, but remains fixated on Stavrogin even after he openly acknowledges his marriage. She is the reluctant confidant and "nurse" of Stavrogin. Marya Timofeevna Lebyadkina is married to Nikolai Stavrogin. Though childlike, mentally unstable and confused, she frequently demonstrates a deeper insight into what is going on, and has many of the attributes of a " holy fool ". He receives payments for her care from Stavrogin, but he mistreats her and squanders the money on himself. He is loud, indiscreet, and almost always drunk. He considers himself a poet and frequently quotes his own verses. Although in awe of Stavrogin, he is a constant threat to maintaining the secrecy of the marriage. Stavrogin himself initially opposes the murder, but his later actions suggest a kind of passive consent. Andrey Antonovich von Lembke is the Governor of the province and one of the principal targets of Pyotr Stepanovich in his quest for societal breakdown. Her vanity and liberal ambition are exploited by Pyotr Stepanovich for his revolutionary aims. Proceeding from unlimited freedom, I end with unlimited despotism. Equality of the herd is to be enforced by police state tactics, state terrorism, and destruction of intellectual, artistic, and cultural life. It is estimated that about a hundred million people will need to be killed on the way to the goal. Bishop Tikhon is a monk and spiritual adviser recommended to Stavrogin by Shatov. He only appears in the censored chapter, but he has importance as the person to whom Stavrogin makes his most detailed and candid confession. Part I[edit] After an almost illustrious but prematurely curtailed academic career Stepan Trofimovich Verkhovensky is residing with the wealthy landowner Varvara Petrovna Stavrogina at her estate, Skvoreshniki, in a provincial Russian town. A troubled Varvara Petrovna has just returned from Switzerland where she has been visiting Nikolai Vsevolodovich. She berates Stepan Trofimovich for his financial irresponsibility, but her main preoccupation is an "intrigue" she encountered in Switzerland concerning her son and his relations with Liza Tushina - the beautiful daughter of her friend Praskovya. Praskovya and Liza arrive at the town, without Nikolai Vsevolodovich who has gone to Petersburg. Varvara Petrovna suddenly conceives the idea of forming an engagement between Stepan Trofimovich and Dasha. Though dismayed, Stepan Trofimovich accedes to her proposal, which happens to resolve a delicate financial issue for him. Matters are further complicated by

the arrival of a mysterious "crippled woman", Marya Lebyadkina, to whom Nikolai Vsevolodovich is also rumoured to be connected, although no-one seems to know exactly how. A hint is given when Varvara Petrovna asks the mentally disturbed Marya, who has approached her outside church, if she is Lebyadkina and she replies that she is not. Varvara Petrovna takes Marya and Liza who has insisted on coming with them back to Skvoreshniki. At this point the butler announces that Nikolai Vsevolodovich has arrived. As he is talking, Nikolai Stavrogin quietly enters. Varvara Petrovna stops him imperiously and, indicating Marya, demands to know if she is his lawful wife. He looks at his mother impassively, says nothing, kisses her hand, and unhurriedly approaches Marya. She agrees and they leave. In the din that breaks out after their departure, the strongest voice is that of Pyotr Stepanovich, and he manages to persuade Varvara Petrovna to listen to his explanation for what has occurred. According to him, Nikolai Vsevolodovich became acquainted with the Lebyadkins when he was living a life of "mockery" in Petersburg five years earlier. The downtrodden, crippled and half mad Marya had fallen hopelessly in love with him and he had responded by treating her "like a marquise". Under interrogation from Pyotr Stepanovich, Captain Lebyadkin reluctantly confirms the truth of the whole story. He departs in disgrace as Nikolai Vsevolodovich returns from escorting Marya home. Nikolai Vsevolodovich addresses himself to Dasha with congratulations on her impending marriage, of which, he says, he was expressly informed. An enraged Varvara Petrovna tells Stepan Trofimovich to leave her house and never come back. In the uproar that follows no-one notices Shatov, who has not said a word the entire time, walking across the room to stand directly in front of Nikolai Vsevolodovich. He looks him in the eye for a long time without saying anything, then suddenly hits him in the face with all his might. It is Shatov who lowers his eyes, and leaves, apparently crushed. Liza screams and collapses on the floor in a faint. Part II[edit] News of the events at Skvoreshniki spreads through society surprisingly rapidly. The main participants seclude themselves, with the exception of Pyotr Stepanovich who actively insinuates himself into the social life of the town. After eight days, he calls on Stavrogin and the true nature of their relations begins to become apparent. There was not, as some suspect, an explicit understanding between them. Rather Pyotr Stepanovich is trying to involve Stavrogin in some radical political plans of his own, and is avidly seeking to be of use to him. Stavrogin, while he seems to accept Pyotr Stepanovich acting on his behalf, is largely unresponsive to these overtures and continues to pursue his own agenda. The primary object of his visit is to consult his friend Kirillov, who also lives at the house. Stavrogin has received an extraordinarily insulting letter from Artemy Gaganov, the son of a respected landownerâ€”Pavel Gaganovâ€”whose nose he pulled as a joke some years earlier, and has been left with no choice but to challenge him to a duel.

Chapter 2 : Possessed Hatchet - The Official Terraria Wiki

The Light Possessed focuses on Ava Boldin, who begins her solitary and single-minded journey to become a great artist as a student at the Art Institute of Chicago in the years before World War I.

Plot summary[edit] William S. A wounded soldier calls Bowdern, the chaplain , to give him the Last Rites ; Bowdern at first denies him so he can escape. Bowdern rethinks the matter and does his duty but is bayoneted by an SS soldier. Years later, Bowdern is teaching his students at St. When the police arrive, he asks them to arrest "those people" â€” meaning the protestors â€” but the police arrest the black students instead. Angered, Bowdern physically attacks the cops, who arrest him as well. Father Raymond McBride Henry Czerny pays his bail , and drives him to the Alexian Brothers Hospital to show where the church places hopeless alcoholics and the mentally ill. She scolds Aunt Hanna for disregarding her request that she must not expose Robbie to such ideas. When Aunt Hanna dies, Robbie continues trying to reach the other world. Ultimately, he is expelled from school. His father Michael Rhoades demands to know why Robbie hurt his classmate. When Robbie explains to his father that he did not deliberately do that and the desk moved itself, his father does not believe him. During their conversation, the chair on which Robbie is sitting moves out from under him, making Robbie crash to the floor. They take him to the Lutheran Pastor Reverend Eckhardt Richard Waugh , who understands what is happening to Robbie and takes him to his house to put him under exact monitoring by putting him in a special room and attaching a light in front of his bed to help him record daily reactions by his camera. When Pastor Eckhardt tells his wife that Robbie should be treated by the Catholics, Robbie attacks him. McBride visits the family in their house to check on Robbie after his parents go to the university requesting help. When McBride enters his room, he is attacked and becomes convinced that the child is endowed with some sort of supernatural power. He convinces Bowdern to visit the family. Bowdern visits Robbie in his room, comforting him with his knowledge of comic books. Bowdern notices that Robbie is interested in magic and ventriloquism , while Robbie notices that Fr. Bowdern is affected by his collection of toy soldiers that sets off a post traumatic stress disorder event. When Father Bowdern tries to convince the parents that there is nothing wrong with Robbie, the boy suddenly becomes hysterical, speaking in Latin as things fly across the room. Bowdern becomes convinced that Robbie must undergo treatment. He requests to speak to McBride alone, and he nominates Bowdern to handle the issue. They conduct several visits to him during which Robbie starts throwing temper tantrums. He scratches at them, vomits and urinates on them, and swears uncontrollably. During the treatment trials, Bowdern has flashbacks to his war experiences and dreads that this may be another failure. Robbie is transferred twice to two different churches. Finally, Bowdern manages to cure him.

Educated at the Art Institute of Chicago, Ava Boldin marries a successful, older New York photographer who introduces her to the international art world, and leaves her husband and New York for the harsh landscapes of the New Mexico desert.

Everybody has their own rituals for closure. Kusanagi carries his out with bourbon and matches. For that, I apologise. Come to think of it, I blame one particular person. You know who you are, douchebag. K belongs to GoRa, I neither own nor profit from the posting of this story. The voice, Kusanagi thinks, of a true government official. The details of the matter are closed to citizens, howeverâ€” "I understand," Kusanagi says, and he does. Informing him that the files are sealed is a clue as to where Kusanagi might first start asking, if he should want to report. A gift from Munakata. She has a few things yet to learn from her king, it seems. Scepter 4 sorting through every student witness account for value, bureaucrats hounding officers and field operatives taking stock of the consequences. Wrecked buildings and bloodied citizens and teenagers in trauma, a forest torn to splinters and ash. So an educated guess would go, anyway; the usual gossip which would have substantiated these observations has fallen off his radar somewhat. A bad move, he reminds himself. What remains of them, the brats and punks and subjects clustering into his bar, need a defense now more than ever. He adds, "Did you? Any response withers on his tongue at once. Who but Munakata could have done it? If Kusanagi were another kind of man, someone elseâ€”one like Yata, maybeâ€”he might imagine the blade, too, the shine and the steel of it it driving up through the caging bones, a single hard lunge into the heart. Mikoto in his dark coat, falling like a shadow through the white. He might wonder whether Mikoto might have said anything at the last, after all. Idly he scratches at his head, presses his shades up a little more securely. We were separated maybe for a couple weeks at a time. Wood bites his palms as he leans forward. The words are smoke and ashes in his teeth, bitterest and most dry. To the very end. He was never meant to beâ€” "I am well-aware. It was a slight I am grieved to have had to perform. The brush of cloth against his shoulderblade feels abruptly like a scrape, stung cool and oddly bare. He reaches back, rolls a shoulder as he works his words over on his tongue. Hurling himself across the desk, maybe, and tried to strangle him, or brain him with a paperweight or set his hair on fire. Because his king is dead, the body lost, and anything to indicate understanding would have been too much. But Munakata only bends his head and lets the screens on his laptop alight with five different diagrams. They hold nothing in the end: Hard to organise, after all, when their main headquarters comes barred against the idea. Anything that pulls them together now would be too much. Kusanagi brought most of them in for Mikoto to test to start withâ€”he knows them all. So he lets them drift in at odd hours, in twos and fours, lets them order their beers and their scotches and their mixed rums, glancing up sharply at any raised voice which might be taken for an order, or a decisive thoughtâ€”and lets them leave, too, with the same drifting unease. No more, no less. He cleans their glasses; he asks for their days; he lets the worst of them sleep it off on the sofa as they need. Turning aside all questions of what kind of preparations is his one concession to selfishness. Surely he can have that much. They pick up their own routine after a fashion. It makes sense, then, to do his inventory during the daytime, when most of them are busying themselves with outside pursuits. This, after all, is the kind of talk he knows: Kusanagi pauses to watch in wonder. It skids a little across the counter, and Kusanagi cocks a brow. He does, however, cast a glance around the bar. Moving aside, Kusanagi passes the cloth over the first faucet. Just how he lives, right? He can find me. Fushimi stands like the most absurd tourist in the middle of the room, stranded in his blue coat and the unlikely saber at his hip. His fists are cocked, his shoulders highâ€”and Kusanagi thinks, for a moment, that it might not have been fair to ask after all. You can wait, if you want, or you can go after what you need. The words shock through the air. Light scorches off his glasses, and for a moment Kusanagi could swear that he stands like a king. Scrambling blindly to fit back into the world until they can find someone to serve again. Kusanagi bows his head. Do you think you could say the same? He remembers the way Fushimi had looked at Mikoto, towards the end. All the same, he cocks his head. Of courseâ€”it was only a momentary insult. And yetâ€”once upon a time, this blue-swathed boy had been one of theirs too. For a

moment, Kusanagi could almost be sorry. Just as a friend at firstâ€”just because Mikoto had needed it, those little pushes, that reminder once in a while to cut his hair and act a person, a glass buffer between the flame and the moth of humankind. And, here and now, it seems the only clear language left. He could change, yet, to go with them. Then he gathers supplies and heads out into the alleyway. The wind rattles brittle around him, rustling up his sleeves and through his collar in a shudder pulled straight from the cold. Kusanagi grimaces, feeling the cold sink into his spine. He pulls his collar a little tighter and tucks himself against the back wall to light his first cigarette. Instead, Kusanagi lights the fifth with a steady hand and tilts his head up. For an instant, he breathes. That was pretty unfair. I meant what I told Munakata, too. Nobody ever had to explain it to you, did they? What a Clan neededâ€”you knew from the start what the duty was. And you took them all in, one by one. To be our king. You were there, after all. Though I guess you never let me read to you. For the royal succession. When the old king died, they would lower his coffin into the royal vault, and have a duke stand over it to watch. As soon as it began to sink, he would say, the king is dead; long live the king! To mark the inheritance, and show that it happened just like that: They changed a lot about the burial rites over the centuriesâ€” he pauses, both to exhale smoke and to grimace. Having so many punks hanging around the bar meant that there was always somebody available to keep the place dusted and the trashcans straight and the drunks chased out after closing time from treating it like their own personal stall. Kusanagi laughs, tucking his hands into his pockets. But I thought it was interesting. He flattens it between thumb and forefinger and lets it drop to stamp it out beneath a heel. The small shock startles him, and he stares. He can still taste the smoke of the previous cigarette curled around his tongue. After a moment, he lets the pack goâ€”watches it tumble to his feet. There he toes it a little, considering, as he pulls the flask from a coat pocket. Popular with Americans especially. I had a bottle set aside for you one of these daysâ€”well, here it is. With a rough exhale, he stops, leaning a hand against his hip. If you were hereâ€” He stops, looking down at the pack.

Chapter 4 : Possessed (film) - Wikipedia

The light possessed: a novel. [Alan Cheuse] -- Educated at the Art Institute of Chicago, Ava Boldin marries a successful, older New York photographer who introduces her to the international art world, and leaves her husband and New York for the.

Shares 0 Advertisements Many cultures, civilizations, and religions speak about disembodied spirits who can potentially invade the living bodies of humans, taking them over to control their physical form to their own wishes. The modern Catholic Church is one of the institutions that not only believes in the idea of a regular human but even promotes it to some extent by having their own investigation teams and exorcism specialists. Modern science has made leaps and bounds in the area of analysis in the human brain and the concept of mental illness has been absorbed by the common public. Even the Church has come to accept the latest discoveries about sicknesses of the mind, despite the fact that the Catholic Church and science have always been butting heads with each other. Now that mental illnesses have found their place away from the concept of demonic possession, a true study of the warning signs of possession can be compiled. Think that someone close to you or even you might be being used by an evil spirit or demon? Here are some things to look out for

LINK Mental Changes in the Person Even though these changes in the list can be indicative of certain mental problems such as depression in particular or even a newly formed drug usage or addiction , it is the combination of these mental alterations with the following categories that can truly show if a person is being possessed or not. However, these detailed signs may still not be enough to say if a person is being possessed by an outside entity. Self diagnosis or the diagnosis of someone by an average person or amateur can lead to many problems. The studies to be listed here are meant to inform and act only as a small aid. If you are suggestible you probably should not be reading any further for the sake of your own sanity. If after reading though, you think that the person you have in mind truly is being possessed by a demon or dark spirit please feel free to reach out to religious officials or a professional exorcist to have a final, decisive diagnosis. People cannot read about brain tumors then diagnose themselves without the help of a specialist doctor after all, and demonic possession should be considered the same way. Anyway, be sure to pay attention to these mental changes in the person you have in mind for both a practical reason like they may be suffering from a mental illness and a more spiritual one as they may truly be taken over and used by an outside force. Look for an affable person who suddenly becomes extremely quiet instead. Look for changes in sleeping patterns” can be sleeping a lot more than normal or a lot less than normal. Pay attention for evidence of self mutilation. **LINK** Look for the person to begin cursing a lot when it is not part of their normal character. Notice any sudden aversions to religious objects and places, particularly to the point of destruction or defaming those same objects or places like crosses, chalices, or churches. **LINK** The person may become threatening, abusive, or violent for no clear, outward reason. These characteristics are especially noticeable when the person lashes out to harm innocent animals. An sudden increase in sexual tendencies or desires can also indicate possible demonic possession whereby the person practices excessive masturbation” most notably even going so far as to perform the deed in the presence of other people or even in public. Having a change in taste buds can also be a tell tale sign as the person might be suddenly repulsed by once favorite foods all of the sudden with no linked reason behind the change or even start to enjoy foods that they used to detest. During the night when the mind is at is most vulnerable, the person in question may also suffer from extreme nightmares or severe night terrors that are not normal for the individual or are happening on a consistent basis. **LINK** Pay very close attention to the person if they have frequent blackouts in their memories or start to lose great spans of time in their day as this trait can be key to identifying the times when the entity took over the physical form of the normal human.

Physical Alterations Within the Person **LINK** The person can begin to speak in tongues whereby they suddenly start talking in a language they cannot possibly know an actual language such as Spanish or Hindi even which they have not previously studied but quickly adopt and understand or even speaking their normal language in strange accents that are not their own natural way of speaking can point to the possibility of possession. The individual can appear to be catatonic or merely just goes very long periods

of time without blinking. Since these particular symptoms can also indicate certain neurological conditions, be careful when assigning this as a symptom of demonic possession if there are no other signs or symptoms. The physical form of a person can become unnaturally rigid and still to the point where they cannot move themselves or be moved even by more than one or even a group of other people. The person can also demonstrate various forms of supernatural cognition such as precognition by knowing about future events or retrocognition where they know about past events that they should have no knowledge about. They also can exhibit knowledge about a person whom they have not met as of yet as a way to show the cognition of the spirit or demon possessing them. Telepathic powers where the person in question knows what you are feeling or thinking without any indication from you can be a possible sign as well. LINK Since the eyes are the window to the soul, physical changes can affect the eyes of the person in question also. Eye color such as just the irises can change to different but natural colors. Alterations in other physical colorings are possible through the changing of hair tones. They may seem to glide rather than walk or can twist their bodies in odd and seemingly impossible ways. Levitation is also a potential sign that points strongly to demonic possession.

Chapter 5 : The Light Possessed: A Novel by Alan Cheuse

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Chapter 6 : Possessed by The Light and Deception | Denying Nazarene

In this fictionalized life of American artist Georgia O'Keeffe, Cheuse (The Grandmother's Club) examines the artist's place in the world. As a young girl, Ava Boldin persuades her older brother to l.

Chapter 7 : possessed by light, a k fanfic | FanFiction

Possessed: From Darkness to Light by Cordelia Lee is a memoir that reads like horror, and it's hard to believe this is a true story, but the narrator's voice is so real that the reader is compelled to accept the extraordinary events narrated in this memoir.

Chapter 8 : Familiar-Possessed - Lyna | Yu-Gi-Oh! | FANDOM powered by Wikia

A couple centuries ago any person with Tourette's syndrome or various forms of psychosis such as Schizophrenia were considered to be demonically possessed as their conditions provided the public with reason to regard them in that light.

Chapter 9 : The Light Possessed by Alan Cheuse

You can Special Summon this card (from your hand or Deck) by sending 1 face-up "Lyna the Light Charmer" you control and 1 face-up LIGHT monster you control to the Graveyard. When Summoned this way: You can add 1 Spellcaster - Type monster with DEF from your Deck to your hand, except "Familiar-Possessed - Lyna".