

# Protocol

## The Importance of Protocol

Protocol is defined as "a code prescribing strict adherence to correct etiquette and precedence." The Friary has extended this definition to include all social relationships within and related to the Friary. This article covers most of the situations in which new members may expect to find themselves during their first few years.

The Friary is a philosophical Order based upon the principle of the Sacred Flame. Just as Initiates, by the declaration of their Will to Be and Self-Advancement have become more than human, so is the Friary more than a mere society of humans. We are a society of Magicians - beings who are leaving our lesser human characteristics, traits, and behavior behind. (We may not have totally succeeded in our quest for perfection, but we are continually working on it.) Why do we insist upon protocol?

We are a society of advanced beings. The newest novice, unfamiliar with the Friary, has in effect stated: "Integration of the Sacred Flame seems like a valid philosophy which I wish to incorporate into my being. I will work within the Friary to verify this, and upon verification to pursue it." Thus, the novice lifts himself above the masses and declares himself an Initiate. By such a statement, the Initiate earns our respect.

No one can force another to Advance, nor even show him how to Advance. All we can do is demonstrate to each other how we ourselves Advance, and encourage one another. The methods must be Self-realized, and then Self-observed. The four initiatory degrees are in recognition of an individual's growth in this sense. Each Initiate appropriately Recognized to a higher level of being earns our respect for:

- (a) That advanced state itself and
- (b) The wisdom that such a being is now able to share with others in their own quests.

Initiates of every degree are worthy of awe. Looking at those of higher degree, I see beings I cannot wholly comprehend and of whom I could stand in awe. Looking at those of lower degree, I see beings that have broken with humanity, who have determined to Become more than human, and of whose strength, power, and being I could again stand in awe. Awe, however, is "an excess of respect tinged with fear." Awe interferes with communication, education, and growth. This fear can be removed with a balancing emotion: love. The Friary abounds with brotherly love. As we come to know one another, such love increases to the highest intensity known to our species.

Love stems from, and increases familiarity. One aspect of familiarity we need to avoid is triviality. Our concepts, lessons, and powers are such that we cannot afford to have them mistaken for trivial pleasantries. Self-Advancement requires Willful directed change. Familiarity can interfere with the communication of concepts important to Self-Advancement, and can interfere with the recognition of Self-Advancement.

Protocol thus serves as a reminder for communication to be oriented towards the concept of Self-Advancement. In other words, protocol is the Magickal use of social conventions aimed at advancing Self-Advancement for our fellow Initiates and ourselves.

## Initiate Communications

### Forms of Address

Each of us has a profane [from the Latin pro- (before) fanum (Temple)] name. Each is recognized to a degree signifying his level of initiation. Some Initiates also have titles of office. Some have taken what are called "Magickal names" for themselves - names which they feel more precisely represent the essence [or an aspect] of their Higher Selves. Some have chosen to incorporate their Magickal names as part of their profane names, or to use their Magickal names as their only names, including in profane society.

All of this leads to occasional confusion on how to address or refer to someone. To simplify matters, the Friary has adopted a standard practice: Address each Initiate by degree title and profane name (or Magickal name if it has completely replaced the profane name) - for example: "Friar Adeptus Minor Luke Skywalker" or "Friar Adeptus Minor Skywalker."

Titles of office are not used in direct address, but only as a designation following a name, and only when the reference deals with that office - for example: "Magister Lawrence Talbot, Dean of the College of Seven", not "Dean Talbot". Use the office title only when discussing Friary administration, or the College, or referring to the person's office. Do not use the office title when discussing initiation, for the office has nothing to do with initiation (the Grand Master is sometimes an exception to this).

When referring to someone's Magickal being, either to that individual or within a ritual Working, you may wish to use the Magickal name. A Magickal name, however, is extremely personal and meaningful. Therefore, you should not use it unless you have received prior permission to do so, or unless you are reasonably certain that the individual would not mind its being so used. It is generally not a good idea to use someone's Magickal name just because you may have heard someone else using it. It is generally a good idea to ask whether you should use that name.

In private situations - person-to-person or by mail - an Initiate may invite you to use a more familiar name or his Magickal name. Do so only in the medium or context in which the invitation is extended and only in communications to or conversations with that person. Continue to use the appropriate formal title when with other Initiates.

Magick and Magicians are not victimized by sex. Sex enhances the Magician's being. It is the Friary's official position that both sexes are of equal dignity, and indeed the Friary has always incorporated a structure wherein either sex may hold any degree or office. Use pronouns of appropriate gender in speaking or writing about an individual. When the subject applies to both genders, however, it is traditionally polite convention to use masculine pronouns instead of awkward, artificial "antisexist" PC contortions such as "him/her" or "Chairperson." Some Initiates have chosen to use feminine pronouns instead of masculine, to emphasize that gender is unimportant to the discussion at hand. This is equally acceptable within the Friary.

Email communication, especially on mailing lists, is commonly less formal than more traditional forms of correspondence. In personal email from one initiate to another, you should normally follow the guidelines above. In the more open forums of mailing lists and newsgroups, you may follow the above guidelines, and may refer to your fellow Initiates by alternate names or aliases they use within those forums. The guiding principle must always remain one of respectful reference. We are fellow initiates, not drinking buddies.

## Correspondence

Since the Friary is composed of unique individuals rather than of leader/follower congregations, the membership tends to be isolated and scattered. Lodges (local units of the Friary) may exist in some areas where there are concentrations of Initiates. Correspondence, however, has proven to be the most widely used, efficient, and economical means of contact.

While you as a Friar I° or Friar Adeptus Minor II° are welcome to write to an Initiate of any degree, you should most appropriately direct Magickal or initiatory questions to a Friar Adeptus Major III°. If input from a Master of the Friary is deemed necessary, that Friar Adeptus Major will then seek it before responding to you.

Moreover, of course, you are encouraged to correspond freely and openly with many Initiates and Adepts who are interesting and compatible with your Magickal emphases and pursuits.

Discussing the above-mentioned Magickal or initiatory questions with other I° or II° members can be very beneficial, giving you a multitude of perceptions and views, including sometimes conflicting or confusing perceptions and views. Again, members of the III° are available to help you resolve those conflicts or confusions.

You should remember that all Initiates are actively involved in their own personal Self-Advancement. This is a society of High Magicians, not a pen-pal club. Some Initiates to whom you write may indicate that they do not have time for correspondence, or that their responses may be necessarily brief and/or infrequent. Please understand and respect their circumstances, and do not take it as an adverse reflection upon yourself.

Please also remember that mail delivery systems, whether postal or electronic, are not perfect. If you get no response from someone, it may very well be that your mail was not delivered. Either the mail delivery system may have broken down, or the address you have may be outdated and not functional.

When you receive a letter or email, consider that its author thought its contents important enough to expend time and effort to write and mail it to you. You should accordingly be considerate enough to answer it, or at least to acknowledge its receipt if a considered answer is not called for. All letters from Initiates of the III° + in particular require prompt acknowledgement. Carbon or Xerox copies of letters sent en masse or principally to another addressee, and posts to mailing lists or newsgroups, do not require acknowledgement unless the contents specifically request it from you.

When possible, type your letters. Typed letters convey the impression that you are mindful of the recipient's convenience where reading is concerned. Details such as a dark ribbon and clean type should not be overlooked. If you cannot type, write in dark ink - and carefully enough so that your handwriting is legible. Even though your casual handwriting may seem perfectly readable to you, it may not be to others - or just to the particular "other" to whom you are writing. [Consider how you like struggling through semi-legible letters from friends who write to you!]

Use only good-quality paper designed for correspondence. Letters should consist of sentences that are properly constructed, spelled, and punctuated. Take the time to think your letter through carefully, and to be courteous and concise in what you say. If you scrawl a rambling essay in pencil over a half-a-dozen sheets of torn-out binder paper, do not be surprised if your masterpiece is flung unceremoniously into the recipient's wastebasket - unread.

Likewise, even though email is a less formal means of correspondence than letters, do still take the time to think your letter through carefully, be courteous and concise in what you say, and use spelling and/or grammar checkers. If you sprawl a rambling essay in poor grammar and spelling in an email, or pen a message so short and lacking context as to be incomprehensible, do not be surprised if your masterpiece is deleted as being more bother than it is worth.

Even a person fluent in English will find it difficult to communicate many advanced Magickal and initiatory concepts. You may expect to see a certain amount of "Magickal jargon" writing within the Friary, but it will be kept to a minimum. The general guideline is: "Never say something in a complicated and obscure manner when you can say it simply and clearly."

Granted, there will be many subjects that are difficult to simplify and/or to discuss concisely. This is an inevitable aspect of the Magickal Arts, which comprise a "Twilight Zone" of science and philosophy. Just do your best to be precise. Another benefit of correspondence - as opposed to speech - is that it forces you to organize your thoughts on paper. Chances are that if you can assemble them in print so that they make sense to you, they will also make sense to the recipient of the paper or letter.

If/when you move, please notify the Friary office and your regular correspondents promptly. Do not rely upon mail being forwarded by the Postal Service. Many problems in communication have arisen from important mail not being forwarded to the addressee, or not being forwarded in time. Likewise, please notify the Friary office and your regular email correspondents promptly of any email address change.

It is a good idea to keep file copies of all outgoing correspondence, at least for a month or so. That way, if someone loses or does not receive a letter or email from you, you can easily send another copy. Resolution of problems arising through one or more letters, moreover, may necessitate your sending a copy to a third party. Occasionally you may be asked for clarification or elaboration of your statements. File copies will enable you to review your writings to reconsider what you said and meant. As you Advance, moreover, you will find it beneficial to review your past correspondence to note your progress and to obtain more ideas for furthering your Self-Advancement.

### **Initiatory Relationships**

Contacts within the Friary are an important part of its design. The Friary exists not just to be a fountain of processed knowledge, but also to be a forum for individual Magicians who are actively involved in the consideration and evaluation of a great many unanswered questions. You owe it to your Self to take full advantage of it.

Relationships may be begun through letters sent directly to other Initiates, through letters or articles published in a newsletter, and through similar means. Once you have established a relationship with any Initiate of the Friary, that relationship will flow both ways. We are all Brothers and Sisters of Initiation, and each of us cares about the Self-Advancement and well-being of the others.

All communication between you and another Friar I° or Friar Adeptus Minor II° will be a communication among equals, as will almost all communication between you and any member of the III°+. You will share ideas, opinions, questions, and methods. The more experienced and educated will often teach and guide the less experienced among us, but even the most senior Initiates can and will learn from the questions and comments of the newest Friar I° among us.

Very occasionally, an Initiate of the III°+ may speak [or write] harshly and/or may recommend changes in your behavior or outlook that upset you, or which you initially want to resist. Remember that the III°+ has responsibility for the education and initiation of the Friary Initiates. Should you disagree with such advice and comments, feel welcome to discuss your feelings with other members of the III°+. However, any such guidance should first be seriously contemplated to determine whether it is indeed a positive contribution to your Self-Advancement.

### **Personal Relationships**

In general, all Initiates are expected to behave as ladies and gentlemen and to respect one another's dignity and person at all times. Through the processes of Self-Advancement and Initiation, we seek to advance ourselves more than almost all of humanity. We can accomplish and demonstrate this only if we behave according to our highest ideals.

As only adults may be members of the Friary, each Initiate is responsible for his/her own "private life" behavior, to include romantic and/or sexual behavior. Neither the Friary generally nor any member of the III° + is going to be a "parent figure" or otherwise a referee in this area [as long as it is understood that sexual relationships are to be only between consenting adults].

The Friary's sole concern in matters of romance/sex between Initiates is that no senior Initiate uses his/her degree or office to influence such a relationship in any way, positively or negatively. Obviously, despite pro forma statements along this line, junior Initiates cannot help being impressed and/or intimidated to some extent by senior ones. So for this policy to succeed, junior Initiates will have to be aware that the Friary as a whole is very adamant on this ethic, and senior Initiates will have to take the initiative to ensure that the junior is not being taken advantage of in such a way.

Magickal rituals, to include "sex Magick" rituals, are not an excuse for the disregard of any of these guidelines. Any violation of this policy should be reported immediately to the Grand Master or any member of the College of Seven.

## Secrets

It is customary and fashionable for "occult" societies to talk impressively and mysteriously of the great secrets they know ... and are prepared to entrust to students only after years of devotion, purification, mortification, and money. If you are unfortunate enough to have spent time [and assets] before your Friary affiliation chasing one or more of these wild geese, you have no doubt accumulated a healthy disgust for such pseudo-initiatory fraud.

Good.

We believe in getting the maximum interesting and usable information to you as efficiently and economically as possible, and that is that.

The only reason that certain information is reserved to circulation among certain degrees, is that it may contain elements which are so technically complex - or of uncertain authenticity - that the information would probably be misleading or even harmful to one not yet educated and experienced in such fields. One does not learn to be a pilot by immediately jumping into the cockpit of an advanced experimental aircraft. As you evidence your ability to work with increasingly more sophisticated Magickal and initiatory concepts, you will be enthusiastically invited to partake of them - and to contribute to them.

Administratively speaking: Discussions concerning individuals which may contain personal, private, or sensitive aspects are reserved to Friary officials (such as the College of Seven) having a need to know and the experience and discernment to address and solve the problems in question compassionately and constructively. If you yourself are involved in such an instance, rest assured that you would be contacted for your input before any decision is made.

We also believe in the dissemination of information concerning ourselves, Self-Advancement, and the occult arts in general to the rest of human society as it is able to appreciate such information, respect its source, and make responsible and constructive use of it. In this way, the Friary endeavors to be of service to the social community in which it exists. To ensure that the Friary's position is represented correctly to the public, such interactions are normally handled by the III<sup>o</sup>+. So if you are contacted for information that you feel falls into a genuine public service category, please refer the matter to the nearest III<sup>o</sup>+.

Do not let the merely idly curious browse through your Friary papers. Treat this knowledge with the respect it deserves - and invite shallow sensation-seekers to entertain themselves elsewhere.



### **Privacy and Confidentiality**

Profane society, characterized, as it is by exploitation, backstabbing, and one-upmanship, breeds in humans a very natural and understandable obsession with personal privacy. Beyond such protectionist motivations, insistence upon one's privacy is a characteristic of personal dignity and is respected by the Friary as such.

As has been explained elsewhere, the Friary's concerns embrace a good many areas of interest whose accidental or deliberate abuse or misuse could cause destructive and unjustified results. The College of Seven is charged to ensure that neither the name nor the resources of the Friary are mishandled by anyone affiliated with it. Hence the College has the prerogative to direct relevant questions in this regard to any Friar or Adept, with the understanding that such questions will intrude no further into the individual's private affairs than the College feels absolutely necessary - and that answers received will be treated as strictly confidential within the College and not used for any ulterior purpose or advantage. Similarly, Friars and Adepts are expected to understand that personal questions by a member of the College are advanced only with the best interests of the entire Friary in mind, and should not be resented or rebuffed. If any Friar or Adept feels that a member of the College is asking questions that are unreasonable or unjustified, he should immediately forward the questions to the Dean of the College (or the Grand Master) for review. They will then advise the Friar or Adept which [if any] questions require a response, and if so to what extent.

All Initiates of all degrees are further expected to bear in mind that even the normal give-and-take between Magicians and Initiates occasionally involves the discussion of highly personal matters, opinions, and judgments. It is expected that all such confidences will be respected and not used for ulterior purposes without the prior knowledge and approval of the Initiate extending them. If a fellow Initiate trusts you enough to ask your advice concerning potentially awkward or embarrassing matters, it stands to reason you should respect that trust. Abuse it and you will damage your own reputation and standing far more than you will that of the source.

Finally, all Initiates need to respect each other's personal confidentiality. This means not giving any Initiate's phone number, address, or even email address to anyone, not even other Initiates, unless the person involved gives his permission. Instead, forward the request to that person, and let them decide whether to give the requested information.

It also means not confirming or denying anyone's membership unless that information is already public knowledge. If someone asks whether someone else is a member, always answer, "we don't give out that information." Persistent queries should be directed to a member of the College, where the query will be answered officially and formally, usually with "we don't give out that information," unless the member of the College knows it is OK to confirm or deny the membership.

If you yourself encounter a suspicious claimant, please do remember that you are always welcome to query a member of the College. The College will be able to confirm or refute anyone's membership for you, and they will be able to handle any false claims. (They may ask for your assistance in doing so, if they feel that is the best way to handle the matter.) Finally, do not confirm/deny anyone's use of an alias.

Important note: We do not want anyone to lie about membership, aliases, or anything else. "No comment" is always a valid response to a query; giving false information is unnecessary and undesirable.

## **Grievances**

In a highly individualistic, highly subjective, highly experimental environment such as Magick, initiation, or religion, disagreement - often to the point of outrage and indignation - is virtually inevitable. You are urged to do your best to seek rational, logical, empathetic solutions whenever possible. Otherwise, bring the problem to the attention of the College. Should the problem involve a member of the College, bring it directly to the attention of the Dean, or Grand Master [who will either determine a solution personally or appoint a Master of the Friary to determine it].

On one hand, you should never "suffer in silence." The Friary wants all Initiates to be satisfied with its interactive environment. On the other hand, please remember that the Friary's Magickal and philosophical interests are frequently experimental, hypothetical, and inductive. If you do not seem to be getting answers that wholly satisfy you, it just might be because there are not any such answers - at least not quite yet!

The grievance resolution system of the Friary exists to be used constructively and intelligently. It is unfortunately the case that some "occultists" derive a peculiar pleasure from squabbles with other "occultists." The Friary has had its share of such squabbles - hence we have developed a healthy impatience with them. Philosophical debate and disagreement are one thing; silly little feuds quite another. Indulgence in the former is welcomed; the latter will result in an invitation to depart the Friary.

## **Rumors**

Initiates enjoy being open, honest, and friendly with each other. This is healthy, but when accidentally taken to the extreme, it can result in problems. A few guidelines can help prevent any social difficulties in this area.

Do not spread rumors about anyone to anyone else. If you yourself saw or heard something, that is not a rumor. If someone told you about it, it is a rumor; do not spread it any further. If someone tells you how they feel about something or someone, that is not a rumor to you, but it is a rumor to everyone else; do not spread it any further. If you feel someone else needs to hear of this, convince the person who witnessed or was involved in the original event to report it to the appropriate Initiates.

If you feel a rumor must be shared with the College because of some important impact, and you cannot convince the originator to do so, you should then pass your rumor on to one and only one member of the College. Realize that the member will be honor-bound to verify the rumor by going back to the original participants and witnesses; the College does not take action on rumors.

If a topic is about Magick, philosophy, or Initiate behavior in general, that is not a rumor. That is a good topic for discussion. If the topic is about an Initiate, or the relationship between Initiates, then it might be a rumor. If there are no names, there is no central figure, and there is an object lesson involved, then the discussion is OK. If names are given, or if there is no useful or initiatory purpose to the story, then it is not a discussion but just the sharing of rumor. It serves no purpose, and the rumor should be stopped.

If there are "several" members who feel a certain way about something, especially if they are disgruntled about something, that is almost certainly a rumor not to be spread. If those people are bothered by something in the Friary, and they do not take their concerns to the College for resolution, then it is definitely a rumor. If they are Adeptus Majors or Magistrae, and they do not take their concerns to the Grand Master for resolution, then it is definitely a rumor. All such grumblings are without value and should not be spread. If they had value, they would be given directly to those who can resolve the problem.

## **The Friary**

### **Officials**

Official titles refer to positions of responsibility and authority within the Friary. You should be sensitive to the fact that the Friary, unlike other "occult" or religious organizations, takes such titles extremely seriously, uses them precisely, and avoids their proliferation or affectation.

**College of Seven:** The College of Seven is collectively defined as those seven Initiates [other than the Grand Master] most reflective of the collective consciousness of the entire Friary. Thus, the membership as a whole "deputizes" the College to represent it in normal matters of the care and guardianship of the Friary.

**Dean of the College of Seven:** Since the seven voting Members of the College tend to be geographically distant from one another, making meetings infrequent, most of the College's powers are vested in the Dean [who must then secure College ratification of his decisions]. The Dean is a voting member of the College.

**Grand Master:** There is only one Grand Master in the Friary; The Grand Master is empowered to determine all policies and programs of the Friary. He must hold at least the IV°, and is given the designation of the V° while serving in office. The Grand Master is advised by the Masters of the Friary (all IV°) and by the College of Seven.

**I° Lodge Affiliation**

Lodges are cooperative groups of Initiates aligned to specific countries or geographic areas.

The Initiate responsible for a Lodge is called the Lodge Sentinel. He or she may be assisted by one or more Co-Sentinels. Occasionally two Co-Sentinels will be responsible for a Lodge jointly.

A Sentinel may be of any II°+ degree. Lodges Sentineled by a Friar Adeptus Minor II° must be sponsored by a member of the III°+.

**Dress Standards**

Unless alternate dress standards are specifically communicated in advance, dress is semi-formal for all Friary functions (including private meetings with a member of the College). This means coat & dress shirt/tie or turtleneck (clerical shirt acceptable for clergy) and fabric trousers (no jeans or overalls or shorts) for the gentlemen, and blouse & skirt or dress pants or dresses or dressy jumpsuits for the ladies (no T-shirts, tank tops, or shorts). Everyone must wear shoes and socks/stockings (not bare feet with or without sandals). These dress standards apply throughout the activity, not just at the door, unless the senior official announces a change.

The person organizing/supervising a meeting or activity may specify alternate standards as long as they are announced in advance to all attendees, and as long as they are reasonably in keeping with the purpose of the meeting.

Violation of this policy will require an offending Initiate's being refused admittance to a meeting. This is a Friary requirement, not a local-official option, to prevent the local-official from feeling "put on the spot" by a violator playing on his/her good nature. "Sorry, but this is the rule" will be the answer.

### **Changes of Address**

Each of us is unique, though often in similar ways. Because of this, Initiates tend to view other Initiates as "our kind," as a kind of family, and we tend to be very protective of each other. As such, we worry about initiates who disappear.

We know that several initiates will wander, will go off on their own, and vanish, only to reappear years later. That is OK by us, but we do ask that if you are going to do so, please let us know. A sudden return of mail marked "addressee unknown, no forwarding address" can be very bothersome, and letting us know in advance when you are intentionally going to disappear can help prevent "missing person" reports to the police.

Likewise, if you are traveling through strange lands, suddenly fall in love, and want to be left alone for a year or two, tell us and we will be very happy to oblige. However, simply to disappear while meandering through unknown territory can again lead to "missing person" reports.

**Resignations**

Any member of the Friary may resign from membership at any time, with no hard feelings. The I° is a period of mutual evaluation, and if we do not meet your needs, we certainly do not want to impose on you. The II° Friar Adeptus Minor must focus on his own Self-Advancement and initiation, and if that Self Advancement and initiation demands a temporary or permanent departure from the Friary, then we heartily support that departure. We only request that you notify the Grand Lodge that you are resigning, and perhaps stating the reasons, so we are not unnecessarily concerned about your welfare.

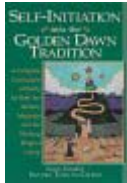


**In Conclusion**

Protocol is not employed by the Friary to annoy or restrict you, but rather to foster an environment in which all Initiates can enjoy one another's company in the most pleasant, confident, courteous, and constructive way possible. When the principles discussed above have been intelligently applied, they have contributed to such an environment [which accounts for their institutionalization in this essay]. When they have been ignored or abused, everyone involved has suffered in one way or another. Thank you for your understanding, and for your help in making the Friary the noble and sacred environment that it should be.

## Special I° Reading List.

Books may be found on your own, or Ordered directly from the members-only Intranet. These books are singled out as having the training of a new Initiate as their focus.



**Self-Initiation into the Golden Dawn Tradition : A Complete Curriculum of Study for Both the Solitary Magician and the Working Magical Group**  
by Chic Cicero, Sandra Tabatha Cicero (Contributor)



**Ogdoadic Magick**  
by Norman R. Kraft

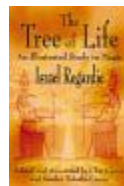
**Initiation into Hermetics**  
by Franz Bardon



**Modern Magick : Eleven Lessons in the High Magickal Arts**  
by Donald Michael Kraig, Martin Cannon (Illustrator)



**Foundations of High Magick : The Magical Philosophy**  
by Melita Denning, Osborne Phillips



**The Tree of Life : An Illustrated Study in Magic**  
by Israel Regardie, et al

**The One Year Manual : Formerly Twelve Steps to Spiritual Enlightenment**  
by Israel Regardie



**Condensed Chaos : An Introduction to Chaos Magic**  
by Phil Hine



**The Book of Solomon's Magick**  
by Carroll "Poke" Runyon



**Occult Exercises and Practices : Gateways to the Four 'Worlds' of Occultism**  
by Gareth Knight

**The Secret Tradition in Arthurian Legend : The Archetypal Themes, Images, and Characters of the Arthurian Cycle and Their Place in the Western Magical**  
by Gareth Knight



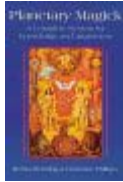
**The Magick of Thelema : A Handbook of the Rituals of Aleister Crowley**  
by Lon Milo Duquette



**Circles of Power : Ritual Magic  
in the Western Tradition**  
by John Michael Greer



**Enochian World of Aleister  
Crowley**  
by Aleister Crowley, Christopher  
Hyatt, PhD, Lon Milo DuQuette



**Planetary Magick** (Llewellyn's  
High Magick Series)  
by Melita Denning, Osborne  
Phillips