



Correllian Nativist Regalia

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Correllian Nativist Regalia

"Every aspect of the Correllian State Robes has a meaning."

Introduction

This course will discuss in detail, not only the State Robes but also other forms of Robes and regalia you might encounter in the Correllian Tradition.

There are several kinds of Robes commonly used in the Correllian Tradition. Some of these are very casual and individual while others are very formal with each element having a set meaning.

When people think of specific Correllian Robes they are usually thinking of the State Robes which are used for the most formal occasions, while some Temples wear State Robes for most rituals. There are however a number of different kinds of Robes which you will find in use in the Tradition.

The primary kinds of Robe used in the Tradition include: Personal Robes, Casual Robes, Dress Robes and State Robes.

Before discussing Robes, let us first review the use of the Stole.

This course is not about having everything for all occasions, but a reference source if you desire to work on your State Robes. No Temple will ever turn you away, if you are not wearing the correct garb.



Foreword by Rt. Rev. Anna Rowe

I don't think too much emphasis should be put on having all the right robes for any occasion; there are many people who will not be able to acquire all robes required for one reason or another only the basics, we don't want people to feel they are in any way in the wrong by not feeling fully robed. Having two or three required items would be sensible and the rest only if people are able to afford them or get hold of them.

Rt. Rev. Anna Rowe, HP
Correllian Elder

Correllian Regalia Policy

This policy ensures all the opportunity to obtain Regalia Information at any time; be it, a member making a garment for profit or for personal use. This policy also ensures that anyone may make Regalia.

General

1. Every Correllian is permitted to make Correllian Regalia.
2. Agreements or disagreements between seller and purchaser, does not fall within the Tradition's responsibilities.

Information Dissemination

1. All Regalia information is available to all Correllian members, found within the Regalia Witch School Course, in booklet form given within a Third Degree Intensive or workshop, or the Artificers' Order.



Rt. Rev. Stephanie Neal, HP
Elder of the Correllian Tradition

Fees

1. If a person or group makes Correllian Garb for profit they shall, first contact the Tradition's leadership to set up a reasonable licensing fee, sent directly to the Tradition's home office.
2. Garb and directions' price point shall be reasonable, for their specific location.
3. No one person shall oversee Regalia information and decisions. Oversight of Correllian Garb rests within the Arch Priesthood of the Tradition.

New Designs or Changes

New Tradition Wide Garb pieces shall be designed by the First Priesthood and Council of Elders as needed.

Brightest Blessings,
The Council of Elders



Information Sources

- Pictures were retrieved from the Correllian Website, <http://www.correllian.com>
- Some pictures and Information secured from the Correllian Studies and Arts Department.
 - All Art work is by M. Rev. Donald Lewis Highcorrell HP
- Interviews with M. Rev. Donald Lewis-Highcorrell HP
 - Rt. Rev. Anna Rowe HP
 - Rt. Rev. Terry Power HP
- Correllian State Robes Course Written by M. Rev. Don Lewis HP, found in WitchSchool.com
- The Correllian First Degree Course Book. Written by M. Rev. Don Lewis HP
 - The Correllian Second Degree Book, Written by M. Rev. Don Lewis HP

In appreciation for your time, energy and talents, thank you:

- M. Rev. Donald Lewis HP
- Rev. Mike Neal Sr.
- Rev. Angela Munn HP
- Rev. Mandy Trentini
- Rt. Rev. Anna Rowe HP
- Rev. Janice Nalis HP



Above: Members of the Correllian Outer Court wearing green stoles, at the Lustration of the Living in Olympia, WA, Year 7 Aq. In theory Outer Court Members wear white robes, but in practice either white or black may be worn.

Stoles

The Correllian system of Stole and Sigil Patches was developed by Arch Priestess Traci Logan-Wood HP; based in part upon the works of Amber K. Many Pagan Temples use purple Stoles, an idea popularized by Amber K. in her book *Covencraft*. However our patch system is unique to the Correllian Tradition.

The principle Correllian vestment is the Stole, a long piece of cloth worn around the neck during ritual. The Stole can be worn with any type of robe used in the Tradition, or with ordinary street clothes as occasion requires.

Sometimes the Stole is worn by everyone pre-

sent at the ceremony, sometimes it is worn only by the presiding Clergy; this varies with the occasion and location. When it is not being worn, the Stole can be doubled and suspended from the Degree Cords, though this practice varies as well. Different members of the Tradition wear different colors of Stole according to their role.



Above: Rt. Rev. Raene Packery of the Clan of Kheper Temple, South Africa, with a Clerical Dedicator who wears white stole.

One aspect of the origin of the stole is the Torc. The Torc is a circular metal necklace, open in the front, symbolizing initiation of the divine mysteries. The Torc's circular shape reflects the cyclical nature of reality and the ancient concepts of Ourobouros, the snake swallowing its own tail, representing all things return to their source. This symbol also represents all things spiritual and magical.

The Torc is worn by every Correllian Priest/ess in symbol, through the Stole. In addition the Stole usually bears patches which display the Degrees the Priest/ess has attained, and what organizations within the Tradition they belong or have founded.



Above: Members of the Circle of Atargatis with Tradition Chancellor M. Rev. Don Lewis, after receiving Second Degree Initiations at the Temple of Trianna, St. Louis, Year 9 Aq. All wear purple Clergy stoles.

Stole Construction Instructions

1. A standard Stole's length is approximately 1 inch past the fingertips of the wearer, 5" to 6" in width.
 2. Pre-wash and iron fabric.
 3. On selvage, cut two medium weight pieces of fabric to dimensions 5½ " width x one inch past finger tip's length.
 4. Sew ¼" seam, using the sewing machine's pressure foot as a guide all around the long rectangle, leaving approximately a 6" opening or an opening to fit your hand.
 5. Cut a small diagonal piece off of each corner seam, ensuring sharp corners, when turned inside out.
 6. Place your hand in the fabric opening and pull right side out.
 7. Carefully iron your stole from the center out.
 8. Finish sewing the last six inches, so that the piece is completely sewn.
 9. Bless your Stole.
 10. Keep your Stole out of sunlight while stored away.
- Options: Some very accomplished Clergy have so many Sigils they need to lengthen their Stoles.

Outer Court

Outer Court Members wear Green Stoles.

Dedicants

Clerical Dedicants, those who are studying to become Priesthood, wear White stoles.

Clergy

The Stole worn by the Tradition's Clergy is purple.

Honorary Stole

The Stole worn by Priesthood whose Degree is Honorary is lavender.

Dress Robes

When wearing Dress Robes, the Stole may be worn around the neck, on one shoulder, or across the chest diagonally.

Mourning Stoles

The following options are available to the Tradition:

Some Temples wear the Mourning Stole by adding their Temple Sigil at the lower end of the Stole, wearing it on the left shoulder. Some Priests wear a purple Stole or Sash with no sigils, on the left shoulder, or turn their sigiled Stole inward, showing only the back of the Stole. While other Temples will wear a 4 foot long purple ribbon, tied above the right bicep.

Temple Singers

Some Temple Singers wear Stoles or fun costumes with their Temple colors, when in concert or ritual.

Sigils

-Sigils are round patches or the like, sewn on the Stole; representing Degrees, awards or groups one belongs to. On the left side of the Stole are patches representing organizations the Correllian member belongs to within the Tradition. All earned or awards Sigils are on the stole's right side.

Not everyone always wears all the Sigils to which they are entitled since the Sigils can be time consuming to make or expensive to acquire. In the past all Sigils were made by hand, and some people still choose to craft their own Sigils using embroidery, paint, or other means. Increasingly the Sigils are now becoming available in ready made versions, but not everyone who is entitled to a Sigil will acquire it.

Dimension: Approximately 3" in Diameter. Check with your Temple for Sigil Sources.

The following sections are some examples of Sigils in common usage.



Above: Rev. Anna Rowe HP, Head of Sedna Temple and Herald of the Witan at the Lustration of the Ancestors Year 8, held in Suffolk, UK. Lady Anna is now an Elder of the Tradition. Lady Anna wears the numerous sigils to which she is entitled by her station.



Above: Rev. Becci Penry HP, Founding Head of PURE Sanctuary Temple, Est. 1999 AD, at the Lustration of the Ancestors Year 2, held in Danville, Illinois. Lady Becci will be seen to be wearing all of the Degree Sigils on her stole.



Left: Members of the High Priesthood assembled at the Lustration of the Ancestors, Year 7, held in Olympia, Washington. L to R: Rev. Terry Power HP, Rev. Debbie Tompkins HP, Rev. Virginia Powell HP, Tradition Chancellor Rev. Don Lewis, Rev. Moonstorm, and Rev. Windy Lajoie. Several of these High Priesthood are now Elders of Tradition. The various High Priesthood wear the many sigils of their respective Degrees, Temples, and Orders.

Right: Members of Sacred Sea Temple and guests pose together at the Regional Lustration of the Living for Year 11, held at Sacred Sea, in Georgia. Notice the mixture of green, white, and black robes, the green, white, and purple stoles, as well as the many sigils worn. Below is the Sigil of Sacred Sea Temple itself.



Correllium

The Tradition's symbol is called the Correllium. It is the sigil of the Correllian Tradition as a whole. All Tradition members, both Inner and Outer Court, are allowed to wear the Correllium as a symbol of their membership in the Tradition. The Correllium is worn on the left side of the stole, because it represents something that one belongs to as opposed to something one has done.

The blue line represents the element Water, the brown cross represents Earth, the orange lines represent Fire/ light and the yellow lines represent the element Air. The vault of heaven is created by the yellow and orange lines. "The Correllium, symbol of the Correllian Tradition, was originally a personal symbol which came to be used as a familial crest by Lady Orpheis' Cherokee ancestors." Lewis HP



Mother Temple

The Sigil of the Correll Mother Temple represents the "Serpent of Prophecy" - symbol of the oracular powers of the First Priesthood in their connection to the Correllian Ancestors and the Divine Flow of the Universe, itself commonly shown as a serpent or dragon. This Sigil is worn on the Stole's left.



Outer Court

The symbols and colors on the Outer Court Sigil represent the four seasons of the year and the four Elements. This Sigil was designed by Rt. Rev. Jason Mycroft Highcorrell. The Outer Court Sigil is worn on Stole's right side.

Sigils of the Initiatory Degrees

First Degree

The Sigil is worn on Stole's right side.



The symbol of the First Degree is the downward-facing triangle which symbolizes the Goddess. This triangle portrays Spirit (Goddess) descending into Matter (God), through the medium of the journey of the Soul. This represents the First Degree as a phase in which the Initiate is suffused with the Spirit of the Goddess, and immersed in spiritual study and practice.

Second Degree

The Sigil is worn on Stole's right side.



The symbol of the Second Degree Clergy is the Pentagram, the five pointed star facing upwards, which represents the union of the Spirit with the Four Elements. This also represents the Union of Goddess and God; the Goddess being Spirit, God being the Lord of the Material World which is defined by the Four Elements. In this context the Pentagram represents taking the spiritual knowledge learned in First Degree, and applying it on a practical level – thus uniting Spirit and Matter

through action.

Third Degree

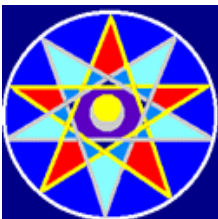
The Sigil is worn on Stole's right side.



The symbol of the Third Degree Clergy is the Pentagram surmounted by the upward facing triangle. This represents the Soul's return to Source (Goddess) after achieving a perfect union of Spirit and Matter. In this context it symbolizes the ability of a Third Degree High Priestess / Priest to momentarily unite with Deity through trance, to bring through Divine energy or guidance. Also represents the ability to facilitate Initiation.

Elder's Sigil worn by the Arch Priesthood of the Tradition.

This Sigil is placed on the Stole's right side.



The sigil of the Arch Priesthood combines two interwoven Pentagrams, one pointing downward representing Involution into the Physical World and one pointing upward representing Evolution into the Spiritual World. This symbolizes the twin responsibilities of the Elders for both the physical and spiritual welfare of the Tradition and its members. At center are the Sun and Moon conjoined, representing Divine Union and balance.

Groups

Sigils also represent Temples, Shrines and Orders that individual Correllians belong to, founded, or head, including the Tradition herself and whatever Temple the Cleric may belong to, if in fact they belong to a specific Temple. These Sigils are placed on the left side of the Stole because they are memberships, not personal Degrees.



Order Head Sigils

Order Heads place their Order sigil on the left side of their Stole.

Order members wear the Order Sigil, on the right side of the Stole. Shown to the left is the Sigil of the Order of Herbal Studies, Headed by Rev. Olivia Watts, HP, of Australia. The Sigil represents herbal workings.



Order of World Walkers

The Order of World Walkers is Headed by M. Rev. Krystal High-Correll, HP.

This Order deals with issues of conscious incarnation, Ancestors and Spirits, crossing over, and multi-dimensional workings. The Correllian Tradition includes both incarnate and discarnate members (the Ancestors) and in addition many incarnate members are Conscious Incarnates: that is, they have incarnated more than once in this project, and have a very thin Veil between lives. Dealing with these issues is a principle duty of the World Walkers. The Sigil represents a dimensional doorway, overseen by the Owl of Wisdom.



Order of Herald's

This Sigil is worn on the left side of the stole. The Sigil of the Order of Herald's represents the union of Goddess and God, Spirit and Matter, through the Great Rite, which is in one aspect incarnation itself.



Order of Deemsters

This Sigil is worn on the left side of the stole. The Sigil of the Order of Deemsters represents the authority of the Deemsters, who are the judicature of the Tradition, to take action when instructed by the Tradition Heads.



Temple Head

Temple Head's Sigil is worn on the right side of stole, because it signifies an achievement. It will be seen that the Temple Head Sigil is an altered form of the Third Degree Sigil, because one must be a Third Degree in order to achieve this status. The Omphalos below the star represents the Temple Head's Temple.



Witan Council

The Witan Sigil is worn on the left side of stole, because it signifies membership in the Witan Council, which comprises all fully seated Temple Heads and Elders of the Tradition, as well as some appointed "Notables".



Awards

Awards may be worn on the right side of the Stole.

The Correllian Service Awards are intended to be on a smaller 2 inch patch. The following is a list of those awards:



Order of the Copper Athame -- representing Air, the realm of ideas, recognizes achievement in the Sciences, including divination, astrology, herbology, enviro-technology, etc.



Order of the Golden Wand -- representing Fire, the realm of passion and action, recognizes acts of bravery or compassion in the service of others.



Order of the Silver Chalice -- representing Water, the realm of emotion and intuition, recognizes achievement in the Arts, including visual arts, dance, music, etc.



Order of the Iron Pentacle -- representing Earth, the realm of stability, integration, and wisdom, recognizes achievement in teaching, writing, etc.



Order of the Thurible -- representing Spirit, the smoke carrying our prayers to the Gods, recognizes achievement in ritual leadership and writing. This award can also be used to recognize those whose spirituality had inspired others to greater commitment and devotion.



The Chancellor's Special Service Award

Given for outstanding service to the Correllian Tradition

Meritorious Orders



The Order of Orpheus in recognition of outstanding services to the Correllian Tradition. The Order is named for Correllian Founder Blv. Orpheis Caroline High Correll, who also styled herself “Orpheus”, as well as alluding to the great Greek philosopher Orpheus. The Sigil represents the lyre of Orpheus as well as Pythagorean ideas linking musical notes to manifestation, represented by the rainbow.



The Order of the Round Table is awarded to people in recognition of outstanding services to the Pagan community. The name of the Order is obviously an Arthurian reference, and the Sigil shows Excalibur rising from the lake, encircled by the Ourobours.



The Order of Tsalv is awarded to people in recognition of outstanding services the cause of peace in the world. Tsalv is the Goddess of Peace, as well as the eponymous Goddess of tobacco. Her name is pronounced something like “Chahloo” or “Chahlee” -the sound represented by “v” does not occur in English. The Sigil shows a calumet, symbolizing peace and diplomatic accord.



Rt. Rev. Raene Packery, HP, of South Africa, wears her vision symbol as a Sigil on her Clavis. One of the Correllian Tradition's Arch Priesthood, Lady Raene is also Correllian Senior High Priestess for Africa.

Personal Sigils

There are also personal Sigils which represent the individual, rather in the same way as a coat of arms. As a rule these are only worn on the Clavis of members of the Witan Council, and represents the vision symbol of their bearer.

The actual meaning of the vision symbol is not ordinarily divulged, as it is considered sacred and between the person and Deity, though there are very limited situations in which it may be appropriate to explain the meaning of the Sigil, as to the vision sponsor. As a rule however they may only be represented pictorially.



Right: Tradition Chancellor Rev. Don Lewis displays his personal Sigil on his Witan Clavis, around Year 1599 Pi. (1999 AD).



Left: Rev. Dominic Wetherell / Gothi Freyatrú of Folkvang Shrine, in Personal Robes attending the Lustration of the Ancestors for Year 9, held in Salem, MA.

Robes

Personal Robes

Personal Robes are unique to the individual and can be any color or style, which expresses each person's character and personality. There are no rules for them; they may be whatever the person wishes to wear to express their selves. Obviously the variety of Personal Robes is endless.

Sometimes a Correllian Temple will have a specific style of Robe unique to it. And not part of any of the Robe styles listed below. These would also be termed "Personal Robes," in this case Personal Robes to the Temple rather than to the individual. Most Correllians, like most Pagans, wear Personal Robes when they wear Robes.



Above: Rev. Richard Lunn, HP, of Triad Temple in Philadelphia, PA, wears Personal Robes together with his Correllian cords.



Above: Rev. Naudia Silverwind and members of her Shrine, from Victoria, Canada, in Personal Robes attending the Lustration of the Ancestors for Year 9, held in Salem, MA. Rev. Naudia wears purple while the Shrine members wear blue.

Casual Robes

-Casual Robes are not really Robes at all. Rather they are tunics or shirts made for informal use at Temple events and activities. Casual Robes are intended for active wear, and consequently are quite short and usually worn with pants, skirts or kilts.

In its simplest form the Casual Robe can be no more than a T-shirt with the Temple sigil. Usually however they are specially made and are either in the Temple's heraldic color or are black with a band of the heraldic color imitating the shoulder sash of the Dress Robes. Usually the Temple sigil appears over the heart.

In some cases Degree cords will be worn with the Casual Robes, in other cases they will not; this varies to the Temple.



Above: Members of the Children of Gaia Temple, Palm Beach, FL, in the Temple's casual robes –created specifically for comfort in the hot local climate– pose with Temple Advisor Rev. Virginia Powell, HP, of Temple of Selu, who has been presented with a special version combining the heraldic colors of Children of Gaia and Selu.



Right: Rev. Bruce Richards, HP, of the Church of the Circle in the Oaks, Lady's Island, SC, wearing the Temple's Casual Robes –a green tunic with the Temple's heraldic badge rather than its sigil at the center of the chest. These are worn with Tradition cords and stoles.

Mourning Robes

Mourning Robes are worn when in a Mourning Ceremony and its color is purple. Mourning is a formal period observed after the death of a loved one. The Correllian State Robes have a special Mourning version which can be worn for funeral rites and also during the period of formal mourning that follows the death of a Head of the Tradition.

Mourning regular Robes are black accented with purple. They are more subdued than the normal State Robes, but are not terribly different in construction.

Members of the Outer Court wear black robes or simply black clothes.

First Degrees wear black robes with a purple shoulder Sash over the left shoulder, similar to the Dress Robes.

Second Degrees wear black Robes, a purple shoulder Sash and their Second Degree Hood.

Third Degrees wear a black Robe, Hood and a purple Tabard.

Temple Heads wear a black Robe, Hood, Witan Collar, and a black Tabard with a wide purple border.

Degree Cords are usually worn with the Mourning Robes. As a rule the Stole is only worn with Mourning Robes by Clergy actively taking part in a ceremony.

It should be born in mind that we do not wear Mourning Robes to show sadness as some religions do. Rather we wear Mourning Robes to show respect for the departed, who now become Beloved Ancestors, and to acknowledge that the Veil is thinner for the bereaved after death.



Above: A model demonstrates some of the Correllian Mourning Robes. L to R: First Degree, Second Degree, Third Degree, Witan.



Above: Rev. Aphrodite at the Spring Lustration of Year 9 Aq., in Salem MA. Rev. Aphrodite wears the black robe, purple stole, and white cord of the First Degree Priest/ess.

State Robes

State Robes, are strongly encouraged for attendance at formal ceremonies of the Mother Temple or at any Temple within the Tradition. They are also considered proper attire for meetings of the Witan and its various regional Courts and other events of Tradition-wide significance.

State Robes are the most formal of Correllian Robes. State Robes are worn at the Temple level, sometimes by the entire Temple Clergy, and sometimes only by presiding Clergy. This is up to the individual Temple and practice varies widely. Every aspect of the Correllian State Robes has a meaning.

Outer Court Robes

In the past Outer Court members have worn white robes, though increasingly it is becoming the custom for them to wear Green Robes. Either is acceptable. In addition they wear a green stole and a cord in the heraldic color of their Temple if applicable.

Dedicant Robes

A Dedicant is a person studying to enter Clergy. Dedicants wear a White Robe, white stole, and the cord of their Temple if applicable.

Inner Court

All Inner Court members, the initiated priesthood of the Tradition, wear Black Robes. They also wear either purple Clergy stoles or lavender Honorary stoles. Additional items are added as a person progresses in their career.



First Degree

First Degree wear a plain black robe, and add a white cord.

Second Degree

Second Degrees wear a plain black Robe with a separate Cowl or Hood which bears the Degree symbol at the throat – a white star for Second Degree, which is augmented with a red triangle above the star if the person achieves the Third Degree. Second Degrees also add a black cord.

Third Degree

Third Degrees wear a black Robe, Hood and red Tabard with flying sleeves. Third Degrees add the red triangle mentioned above to their hood, and also add a red cord.

Left: Rev. Terry Power of Celtic Cross Temple wears the red tabard of the Third Degree together with the black hood of the Second Degree, and the Black Robe of the First Degree, after his Third Degree initiation at the Spring Lustration of Year 7 Aq., in Olympia, WA. Rev. Terry is now an Elder of the Tradition.



Above: Rev. Mike Neal of Sacred Sea Temple, at the Fall Regional Lustration of Year 10 Aq. showing the Second Degree hood.



Above: Members of the Correllian Witan Council in their Witan robes at the Fall Regional Lustration at Sacred Sea Temple, Georgia, Year 10 Aq. L to R: Rev. Janis Nalis HP, Children of Gaia Temple, Florida, Rev. Virginia Powell, HP, Selu Temple, Illinois, Chancellor M. Rev. Don Lewis, and Rev. Stephanie Neal HP, of Sacred Sea Temple, Georgia. Rev. Stephanie is now an Elder of the Tradition.

Witan Robes

The Witan includes all fully seated Temple Heads, as well as the Elders, First Priesthood and Officers of the Tradition. The Witan may also include Notables of the Tradition, which are members who have greatly distinguished themselves in the Tradition, without holding any specific office.

In order to be seated in the Witan one must be a Third Degree, though in some cases this status is Honorary. For a description of Honorary status, see Tradition's by-laws.

Witan Robes are distinguished by the Clavis and the Witan Collar.

The Clavis is a narrow black Tabard which bears the personal vision symbol of the Witan member. The meaning of the vision symbol is individual to the person and is never revealed except to their teacher. Formerly this symbol always came via vision, but today members of the Witan are allowed to design a symbol to represent them, if they choose.

The Witan Collar is a chain of symbols mounted along the edge of the Second Degree Hood. See symbols under "**Collar**" below. These symbols are called upon to bless the Witan member at time of their installation. Because the Collar is rather heavy, it is sometimes omitted for less formal occasions; such as seasonal Temple Ceremonies.

Members of the Witan also add a gold or silver cord to their Degree Cords. Although one might expect that Witan Priestesses would wear silver cords and Witan Priests would wear gold, drawing upon Goddess / God symbolism, this is not always the case – it is left to the individual to choose which they prefer, since it is not uncommon for the individual to have a strong preference. Some also choose a combination of gold and silver.

The Witan Robes were first created by Blv. Regent LaVeda and M. Rev. Don Lewis-Highcorrell, and later became the basis for the State Robe System.



Above: First Priest and Chancellor M. Rev. Don Lewis-Highcorrell and First Priestess M. Rev. Krystel High-Correll (now Retired) wear Witan robes while visiting Ascension Temple, Hoopston, Illinois, in Year 2 Aq. Note that each wear their personal vision symbols on the Clavis.



Left: Tradition Chancellor and First Priest M. Rev. Don Lewis-Highcorrell and First Priestess M. Rev. Krystel High-Correll (now retired) prepare for the Blessing of the Lustral Water, which Elders' Herald Rev. Kim Anders holds out to them, at the Spring Lustration of Year 5 Aq., in Hoopston, IL. Note that both the First Priest and First Priestess wear the Correllium on their purple Clavis, symbolizing the mystical union of the First Priesthood with the Tradition itself.

Elders / Arch Priesthood and Officers' Robes

The Correllian Council of Elders is made up of Heads, Officers, Arch and Elders of the Tradition.

The Joint-Heads of the Tradition are the First Priestess and First Priest, whom are also the Paramount High Priesthood of the Tradition. The Chancellor of the Tradition, who is the Tradition's Chief Executive Officer, is always one of the Joint-Heads.

Officers of the Tradition are persons who hold Tradition-wide Offices such as First Elder. The Tradition also has regional Offices, including regional Senior High Priesthood, which are not considered to be Elder level- though the person who holds such an Office may also be an Elder of the Tradition in their own right.



Above: Rt. Rev. Traci Logan Wood, Chancellor M. Rev. Don Lewis, and Rev. Stephanie Neal, in Elders, Officers, and Witan robes respectively, at the Fall Lustration of Year 9 Aq., in Chicago, IL. Lady Traci is now First Priestess Elect of the Tradition, and Lady Stephanie is now and Elder of Tradition.

Elders of the Tradition are distinguished members of the Tradition appointed to the Council of Elders because of personal merit. Elders of the Tradition may or may not hold any other Office besides Elder.

Elders wear a long, narrow gray Tabard which bears their personal sigil. If the Elder is also a Temple Head, they would wear their black Clavis over the gray Tabard, and the personal sigil would be on the black Clavis.

If the Elder is also an Officer of the Tradition they would wear a purple Clavis over the gray Tabard. On the purple Clavis of the First Priesthood is the Correllium, signifying their mystical identification with the essence of the Tradition. Other Officers' Clavises bear their personal sigil.



Above: Rt. Rev. Virginia Bitterwind Smith, First Elder of the Correllian Tradition (now retired), at the Spring Lustration of Year 3 Aq., in Kankakee, IL.

Tabards and Clavises

A Tabard is a long piece of cloth that hangs straight down off the shoulders to knee level or longer.

A Clavis is a narrow tabard.

Witan Shrine Keepers, Maiden and Cadet Priesthood

The sheer white tabard with a thin white border is worn by Cadet Priests, Maiden Priestesses, and by Witan Shrine Keepers. You may recall that Pursuivants (Maiden Priestesses or Cadet Priests) are considered to hold roughly the same status as Witan Shrine Keepers – that is, they are Temple Heads in Training.

The sheer white Tabard may be made of any sheer cloth. It is usually made from something like chiffon or an organdy, but may also be made from netting or mesh. This is one of the few Tabards among the State Robes, to allow for a border, partly because of the fragility of the cloth.



Above: Rev. Alyssa Maxon wears a sheer white tabard as Shrine Keeper of Spiral Light Witan Shrine, Groton, CT, at the Lustration of the Living in Rossville, IL, Year 8 Aq.



Rev. Demorae of Spiral Goddess Temple wears the white tabard as Acting Head of Spiral Goddess Temple of Clayton, IL, at the Lustration of the Ancestors for Year 5 Aq., in Hoopeston, IL.

Acting Temple Heads

The opaque white tabard is worn by Acting Heads of Temples and by Co-Heads of Temples. An Acting Temple Head is a Temple Head who is not yet fully seated in the Witan which requires Third Degree status.

Witan Shrines are often started by persons who are not yet Third Degree but are under the imperium of a Third Degree sponsor. After the Shrine becomes a Temple the Acting Temple Head cannot be fully seated in the Witan until the Third Degree is earned.

From the inception of a Witan Shrine to full seating in the Witan can take several years. This process allows for the creation of a strong foundation for the Tradition's Temples. Both Acting Temple Heads and Co-Heads of Temples are allowed to attend and to address the Witan Council, but neither has a vote in deliberations.

Right: Rev. Yoko Galkan, Acting Head of Honorable Constalacion del Sur temple, Montevideo, Uruguay, and Rev. John Ing Snodgrass, Acting Head of Our Lady of the Sylvan Wood Temple, New Boston, TX, at the Spring Lustration of Year 6 Aq., in Prince William Forest, VA.





Witan

A Witan Member wears a Black Clavis over her/his red Tabard, with a Personal Sigil; which is a vision symbol. The meaning of the vision symbol is individual to the person and is never revealed except to their teacher.

Formerly the Personal Sigil worn on the Clavis was always the person's vision symbol, but today members of the Witan are allowed to design a symbol to represent themselves if they choose. Although anyone can have a Personal Sigil, only members of the Witan display their Sigil on the Clavis.

Third Degree

A red tabard with flying sleeves is worn by Third Degrees.

Left: Rt. Rev. Stephanie Neal and husband Rev. Mike Neal. Lady Stephanie wears her Personal Sigil on her Clavis.



Sigil of Rt. Rev. Anna Rowe



Sigil of Rt. Rev. Raene Packery



Sigil of Rt. Rev. Terry Power



Sigil of Rt. Rev. Green Owl



Sigil of Rt. Rev. J. M. Highcorrell



Sigil of Rev. Karla Summers

Elders and Tradition Officers

Elders and officers wear a gray tabard with no border.

Provisional Elders

Provisional Elders wear a gray tabard with a Black border.

First Priestess, First Priest, and First Elder

Tradition's First Priestess, First Priest, and First Elders wear a Purple Clavis to depict their Oracle work. First Director, when there is one, also wears a purple Clavis.

The First Priesthood wears the Correllium on their Clavis because the First Priesthood is considered to embody the sanctity of the Tradition and serve as the primary Oracular link to Deity and the Ancestors.



Above: Tradition First Priestess M. Rev. Krystel High-Correll wears the purple clavis while walking in procession with Rev. Green Owl, HP, of Trianna Temple, at the Lustration of the Ancestors for Year 5 Aq., held in Hoopeston, Illinois.



Above: Tradition First Elder Rt. Rev. Ed Hubbard and Tradition Chancellor M. Rev. Don Lewis-Highcorrell, at the Regional Lustration of the Living at Sacred Sea Temple, Georgia, in Year 11 Aq. Both wear gray Elders tabards as well as clavis.



Right: Tradition First Elder (retired) Rt. Rev. Virginia "Bitterwind" Smith, in purple clavis at the Lustration of the Ancestors for Year 3 Aq., held in Kankakee, Illinois



Deemsters

Deemsters wear a golden yellow tabard with a large symbol of a Black Hand or Red Hand, within the Order of Deemsters, emblazoned on the front of the tabard. The symbol is worn on no background. Sometimes special headdresses are worn by the presiding Deemster of a tribunal of Deemsters or by Grand Deemsters.

The Deemster's tabard is approximately 17 inches wide and should extend from the wearer's shoulder to ankle.

There are several types of Deemsters within the Correllian Tradition:

- Grand Deemster—Grand Deemsters are Deemsters who head departments of Deemstry.
- Auditory Deemsters—Auditory Deemsters are Deemsters who preside over cases involving allegations of wrong-doing.
- Appellate Deemsters—Appellate Deemsters are Deemsters who preside over appellate cases.
- Templar Deemsters—These are Deemsters who assess groups for advancement as part of the Temple Making Process.
- Investigative Deemsters—These are Deemsters assigned to investigate allegations of wrong-doing.
- Interlocutory Deemsters—These are Deemsters who act as arbitrators, to help resolve disputes within the Tradition.
- Legatine Deemsters—These are Deemsters assigned to develop regional projects of various kinds.
- Black Handed Deemsters—Black Handed Deemsters are Deemsters who are empowered to investigate, but not to issue a judgment.
- Red Handed Deemsters—Red Handed Deemsters are Deemsters empowered to render a judgment in their own right.

Lustration Templar Deemings



If the First Priesthood do not preside at a Lustration Templar Deeming, Deemsters will be appointed by First Priesthood, but it is ultimately the First Priesthood who decides if a Witan Shrine is ready to be promoted to the next level within the Temple Making Process. When the Tradition's First Priesthood does preside over a Lustration Templar Deeming as Grand Deemster, they appoint additional Deemsters to sit with them to pose questions as well. Deemsters wear long gold Tabards with either a black or red hand placed on them.

Left: A Deemster's Council Headed by the Tradition Chancellor meets during the Fall Lustration of Year 8 Aq., in Rossville, IL. L to R: Rev. Reanna Marie HP of Enchanted Realm Temple, Chancellor M. Rev. Don Lewis, Rev. Karla Summers HP of Circle of Friends Shrine.



Above: Chancellor's Herald Rev. Jason Highcorrell, HP, of PURE Sanctuary Temple, at the Lustration of the Living, Year 5 Aq., held in Albany, NY. Rev. Jason is now an Elder of the Tradition.



Tradition's Herald Tabards

Heralds are responsible for making sure that everything is where it needs to be for formal ritual.

At one end this includes maintaining, acquiring or making the Robes, Altar furnishings, etc. that are needed for ritual. In many Temples the Head of Temple or other Temple officers will fill this role as they do many others. This kind of Herald is termed also termed an Artificer. At one time the Herald's Order was known as the Order of Herald's and Artificers, though today Herald Artificers have their own Order of Artificers.

Another important duty of Herald's – which can sometimes be very important in large rituals, is to act as ushers and direct people to their places, keeping an eye out for and handling any potential problems.

Lastly, Herald's may act as secretaries and spokespersons for a group or individual within the Tradition. Many Temples have Herald's in this capacity, as do the Witan Council and Council of Elders. Many of the members of the Council of Elders have their own Herald's as well.



Artificer Herald

An Artificer Herald does not usually wear any distinctive garment, because artificing is usually the least of the person's job.

Though the Order of Artificers is now separate from the Order of Herald's, and Artificers is still thought of as a kind of Herald.

Right: Rev. Mike Neal of Sacred Sea Temple and Rev. Mike Joffrion of Sacred Fire Temple act as Herald's to the Chancellor during the Witan meeting at the Spring Lustration of Year 11 Aq., held in Arlington, TX.





Sigil of the Office of the Witan Herald.
The Witan Herald is responsible for many of the Tradition's records relative to the Witan, and plays a major role in the functioning of the Witan. The current Witan Herald is Rt. Rev. Anna Rowe. Previous Witan Herald have included Rt. Rev. Jason Mycroft Highcorrell and Rev. T. K. Heilen.

Council of Elders' Herald

A Herald serving the Council of Elders wears'

- Blocks' Color: Black and Gray
- Border: White
- Sigil: Elders' Sigil



Tradition Elder's Personal Herald

Elder's of the Tradition often have a Herald of their own. This kind of Elder's Herald wears:

- Blocks' Color: Black and Gray
- Border Color: White

Sigil: The Personal Sigil of the Elder whom the Herald is representing on black rectangle

Left: Rev. Mandi Trentini-Haeker, Herald to Tradition
First Elder Rt. Rev. Ed Hubbard, photographed at the Regional Lustration of the Living for Year 11, at Sacred Sea Temple in Georgia. The black rectangle on Rev. Mandi's tabard which would normally display the Elder's Sigil is blank because Rev. Ed does not display his vision symbol.

Debbie Dysinger, Herald of Heritage Temple, Ohio. As an Outer Court Member, Ms Dysinger wears a white robe with her Herald's tabard, which is in Heritage Temple heraldic colors of gray and green.

Temple Herald

-Blocks' Color: Temple Heraldic Colors, or by default red and black if the Temple has not set Heraldic Colors.

-Sigil: Symbol of their Temple on the chest

Witan Herald

A Herald directly serving the Witan wears:

- Blocks' Color: White and Red
- Border: Gold
- Sigil: The Witan Herald Sigil



HP Personal Herald

Like Elders, Temple Heads may also have personal Heralds. This kind of Herald wears:

- Blocks: Red and Black
- Border: White

Sigil: The personal sigil of the Temple Head they represent on a black rectangle
Cord or ribbon around the rectangle: Gold or Silver (preferably the same color worn as a Witan Cord by the person they represent)

Deemster's Herald

Deemsters' Courts are commonly served by Heralds who act as ushers. These Heralds have a distinctive dress:

Blocks' Color: Gold and Cream Color Blocks (off white)

Upper Left chest block: Gold

Upper Right chest block: Cream

Border Color: White

Sigil: Sigil of the Order of Deemsters on a small roundel

Assigned for Lustrations and Deemings

The Chancellor's Herald

Assists the Chancellor before and during a Ritual, among other responsibilities.

Mourning Herald's Tabard

Block Colors: Purple and Black

Border: Black



Above: Tabard of a Deemsters' Herald.



Order of World Walkers

Many Orders have distinctive Regalia. For the Order of World Walkers this is in the form of a World Walker's Bead String.

The Order of World Walkers consists of six Houses of lifelong work and study.

In the World Walker's Bead String each House is represented by a single bead. The bead may be any shape, and no bigger than 3/8" in diameter.

The bead string may be attached any place on the robe or cords, where it may often pass unnoticed by those who are unfamiliar with it. But regardless of where it is placed, the Bead String is instantly recognizable to those who know its significance.

House Bead Colors

- | | |
|-----------------------------------|-----------------|
| -The World Walkers' Order Colors: | Blue and White |
| -Outer Court: | Brown |
| -Inner Court: | Red |
| -House of Spirits: | White |
| -Gaia's House: | Green |
| -House of Time: | Yellow |
| -House of Dreams: | Deep Blue |
| -House of Stars and Night: | Deep Purple |
| -House of Water: | Light Turquoise |



Above: An example of a World Walker's Bead String. Because the beads may be of different shapes, each Bead String is unique.

Hood

A Black Hood with a single, five pointed white star on the front neck line, is worn by Second Degrees and higher. Upon reaching the Third Degree, a red triangle is added above the white star.

Left: Rev. Yoko Galkan of Honorable Southern Constellation Temple, Montevideo, Uruguay. Rev. Yoko is wearing Second Degree robes, including the hood.



The Hood is always worn up when in Mourning Robes. The exception to this is if one is the principle mourner in which case one might wear a Veil instead, or if the occasion is the funeral of a Head or Officer of the Tradition, in which case other headdresses may be necessary for some participants.

Correllian Alphabet

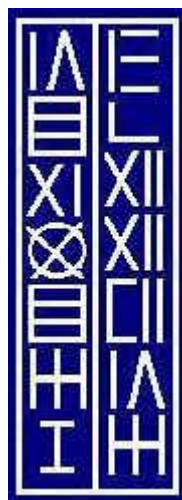
The Correllian Alphabet is often used discretely on Regalia garments, or completely hidden inside a pocket.



Rev. Don Lewis
First Priest



Rev. Traci Logan-Wood
First Priestess



Rev. Ed Hubbard
First Elder

Here are the names of some leading Correllians rendered in the Correllian alphabet.



Above: Rev. Richard Keen of Sacred Light of South Florida Temple. Here Rev. Richard is in Third Degree robes. You will notice that the hood is worn down as is normally the case on most occasions.

The Witan Collar

The Witan Collar is a collar of office worn by members of the Witan Council as part of their State Robes, and occasionally in other contexts. The collar is very elaborate and involves considerable symbolism. Older versions of the Witan Collar could be rather heavy, though newer versions are lightweight and easier to wear. Although the Witan Collar is part of the State Robes for members of the Witan, it is not always worn and it is not uncommon to see Witan level Clergy in State Robes without the Collar for various reasons.

Symbolism of the Witan Collar

The Witan Collar has thirty disks, which form a chain, plus a pentacle medallion.

I Horus Falcon

The Horus Falcon is an ancient symbol of protection, found as a finial on many ancient Egyptian Usekh collars. It is included in the Witan Collar so that the Witan Clergy may be protected by the God in all they do. In addition this Falcon's Head also represents the Feminine aspect of the Planet Mercury, bringing the blessings of the Sorcerer, magic and visions.

II Earth

The Alchemical Sigil of Earth, a downward Triangle divided in twain, brings the blessings of Earth, groundedness and understanding.

III Water

The Alchemical Sigil of Water, a downward Triangle, brings the blessings of Water, compassion and insight.

IV Fire

The Alchemical Sigil of Fire, an upright Triangle, brings the blessings of Fire, passion and manifestation.

V Air

The Alchemical Sigil of Air, an upright Triangle divided in twain, brings blessings of Air, inspiration and originality.

VI Saturn

The Astrological Sigil of the Planet Saturn brings the blessings of the Crone, learning and discipline.

VII Libra

The Zodiacal Sigil of Libra brings the blessings of the Scales, balance and inner peace.

VIII Scorpio

The Zodiacal Sigil of Scorpio brings the blessings of the Scorpion, intensity and focus.

IX Sagittarius

The Zodiacal Sigil of Sagittarius brings the blessings of the Archer, open mindedness and breadth of view.



Above: Members of the Correllian Council of Elders at the Lustration of the Ancestors for Year 11, held in Arlington, TX. L to R: Rt. Rev. Stephanie Neal, M. Rev. Don Lewis, Rt. Rev. Windy Lajoie, and Rt. Rev. Terry Power. All wear Witan Collars.

X Venus

The Astrological Sigil of the Planet Venus brings the blessings of the Maiden, love and creativity.

XI Capricorn

The Zodiacal Sigil of Capricorn brings the blessings of the Goat, practicality and ambition.

XII Aquarius

The Zodiacal Sigil of Aquarius brings the blessings of the Aquifer, novel ideas and new understandings.

XIII Pisces

The Zodiacal Sigil of Pisces brings the blessings of the Fish, sympathy and imagination.

XIV Pentagram

The Pentagram brings the blessings of Spirit imminent and transcendent in the Elements, and the constant evolution of spiritual existence.

XV Moon

The Astrological Sigil of the Moon brings the blessings of the Mother Goddess, knowing the inner world of Spirit and creating from the inside out.

XVI Sun

The Astrological Sigil of the Sun brings the blessings of the Father God, knowing the outside world of Matter and experiencing its lessons.

XVII Cross

The Cross of the Father brings the blessings of the Four Elements and the constant evolution of physical existence.

XVIII Aries

The Zodiacal Sigil of Aries brings the blessings of the Ram, new beginnings and openings.

XIX Taurus

The Zodiacal Sigil of Taurus brings the blessings of the Bull, determination and perseverance.

XX Gemini

The Zodiacal Sigil of Gemini brings the blessings of the Twins, flexibility and creativity.

XXI Mars

The Astrological Sigil of the Planet Mars brings the blessings of the Hero, courage and liberation.

XXII Cancer

The Zodiacal Sigil of Cancer brings the blessings of the Crab, emotion and sensi-

tivity.

XXIII Leo

The Zodiacal Sigil of Leo brings the blessings of the Lion, passion and self-confidence.

XXIV Virgo

The Zodiacal Sigil of Virgo brings the blessings of the Maiden, precision and craftsmanship.

XXV Jupiter

The Astrological Sigil of the Planet Jupiter brings the blessings of the King, good judgment and wise leadership.

XXVI Spring

The Alchemical Sigil of Spring, a budding seed, brings the blessings of Spring, rebirth and renewal.

XXVII Summer

The Alchemical Sigil of Summer, a basket, brings the blessings of Summer, growth and expansion.

XXVIII Fall

The Alchemical Sigil of Fall, a willow tree, brings the blessings of Fall, abundance and prosperity.



Above: Rt. Rev. Terry Power of Celtic Cross Temple, wearing Witan Collar.

XXIX Winter

The Alchemical Sigil of Winter, the vault of the sky with precipitation, brings the blessings of Winter, protection and nurturing.

XXX Horus Falcon

As above the Horus Falcon brings protection to the members of the Witan. In addition, this Falcon's Head also represents the Masculine aspect of the Planet Mercury, bringing the blessings of the Sorcerer, communication in this world and the next.

XXXI - Pentacle

The Collar also includes a Pentacle of the Witan Sigil hanging from between Moon and Sun. The Witan Sigil is based upon the Third Degree Sigil showing a Pentagram surmounted by a Triangle, with an Omphalos below. On some of the older collars this Pentacle is omitted.



Left: Tradition Chancellor M. Rev. Don Lewis-Highcorrell and Rev. Virginia Powell, HP, Head of Selu Temple, Hoopeston, IL, pose together at the Lustration of the Ancestors for Year 9, held in Salem, MA. Both wear Witan Collars, and Lord Don also wears the Elder's Collar. Note Lady Virginia's Personal Sigil on her Clavis.

The Witan Collar is worn by Third Degrees that are Fully Chartered Temple Heads. Also Officers of the Tradition may wear the Witan Collar.

The Witan Collar consists of the twelve Zodiac Signs, seven Ptolemaic Planetary Signs, the Pentagram, the Cross, the four Elements and the four seasons. Each button is 1 ½" in diameter. It can be made in many ways. One way is buying wooden buttons, staining the buttons with a light copper color. Then paint each symbol on each button. After the paint dries completely add a couple of coats of protective clear coating. Or one may burn the symbols into each wooden button with a wood burning device. No protective glaze will be needed if the burning method is used. If wooden 1 ½ " buttons cannot be found in your area, a 1 ½" dowel can be used to cut each button a little over 1/4 " thick, adding two small eye hooks to each button back, ensuring the button lays correctly according to the picture shown.

Right: All the blessed symbols detail of the Witan Collar. All Thirty symbols of the Witan Collar, as well as the Pentacle hanging in front, are shown. This is the version of the Witan Collar used in Correllian Heraldry. On an actual Witan Collar meant to be worn the two Horus Falcons would be on roundels, as the other symbols are, and the symbol for Mercury is considered to be embodied by them.



Right: Rt. Rev. Virginia "Bitterwind" Smith, First Elder of the Correllian Tradition (now retired), wearing her Elder's Collar. Arch Priestess Bitterwind is the oldest living member of the Correllian Council of Elders as of the time of writing.

Elder's Collar

There is also an Elder's Collar worn by the Elders of the Tradition. This collar is made of pearl, faceted jet, and gold or brass beads. Like the Witan Collar the Elder's Collar is not always worn. In an earlier time the Elder's Collar was made with a single strand of beads, and this version is still sometimes seen, but more modern Elder's Collars normally feature two rows of beads.



Cords

Length: Nine feet long

Worn around the waist, knotted and hanging on the left side.



Left: Example of Degree Cords showing all three Degrees braided together and ornamented with tassels.

Outer Court

There is no cord for Outer Court Members as such. Outer Court Members may however sometimes wear a cord representing a Temple they belong to, in the Temple's Heraldic Color.

First Degree

Color: White, representing the Mother Goddess

Knots: Three / One at each end and one at the center.

These knots represent Truth, Freedom, and Service.

Second Degree

Color: Black, representing the Crone Goddess

Knots: Five / Two at each end, one at center.

These knots represent Knowledge, Discretion, Honor, Courage, and Modesty.

Third Degree

Color: Red, representing the Maiden Goddess and Outer Court

Knots: Seven / three at each end and one at center.

These knots represent Justice, Compassion, Generosity, Wisdom, Foresight, Practicality, and Prudence.



Above: Tradition Chancellor M. Rev. Don Lewis shows his cords, the knots ornamented with beads, around 1599 Pi. (1999 AD)



Witan Council

Colors: Gold or Silver

Left: Example of a gold Witan Cord. This cord is also ornamented with tassels.

The knots in the various Degree Cords are sometimes ornamented in various ways, as with beads. The cords are always nine feet long, and as a result fit different people differently. Extremely slender people sometimes find it advantageous to wrap the cord around the waist more than once. Different opinions exist regarding whether the cords are to be worn over or under stoles, tabards, etc., and one will see a diversity of practice in this regard.

Colors

- Colors are sometimes used to enliven the sacred space and, or ritual
- Worn by quarter / guardian participants
- Designing the altar,
- Designing the ritual space
- Robes
- Temple Singers' Robes
- Altar and Initiation Tools

The Correlian Tradition's Colors

Tradition colors are Violet/Purple, Red and Black

- Purple for the Tradition as a whole.
- Red and Black for the Temple System and Witan

Temple Colors

Temples may have their own Temple Colors and robes that reflect their Temple's vision.

Correlian Quarters

- East: Yellow / Represents the element air
- South: Red / Represents the element fire
- West: Blue / Represents the element water
- North: Green / Represents the element earth

Correlian Guardians

- East: Red / Represents the element air
- South: White / Represents the element fire
- West: Gray / Represents the element water
- North: Black / Represents the element earth



East



South



West



North

Threads

Sometimes secret threads are sewn in the Stole, Tabards, Clavis or Robe.



Rt. Rev. Terry Power wears a coronet in the form of a Stag. Note that Rev. Terry also wears the Elders' pearl and jet collar.

Coronet

The Coronet is worn only by the High Priesthood. The Coronet is the reward of many years of study, testing and service. Sometimes called a tiara, the Coronet also represents the Third Degree, and should only be worn by Third Degree Clergy. Many kinds of wreaths or headbands are worn for many reasons by many people in Wicca especially floral wreaths. But the Coronet is something distinct, usually made of metal and mounted with a moon, sun or other symbol.

Sometimes a Coronet may be worn by someone taking part in a specific ritual or mystery play because of the role they are taking—a Deity for example—but in that case, the Coronet belongs to the role, and not the person.



Above: Tradition First Priestess (now retired) M. Rev. Krystel High-Correll wears a coronet featuring twin serpents, a motif representing the Correllian First Priesthood.

Jewelry

-Any Jewelry may be worn at informal rituals. However if jewelry is to be worn at high rituals, such as Lustrations, one should first obtain approval by the Tradition's Officers.

Garter

A Piece of fabric, dried vines, sea weed or leather tied or buckled just above or below the knee or elbow. There are many variations on how the Garter should be made, what colors it should be, etc. These details vary according to the Tradition one is dealing with. Some Traditions use the Garter to indicate a variety of ranks. Most often, however, the Garter represents the Third Degree or High Priesthood, and should only be worn by its' members. In the Correllian Tradition Garters are not generally worn, but when worn are normally red.

State Robes Dressing

When dressing for Formal State affairs, please keep in mind the following suggestions:

1. Black State Robe should be at ankle or longer.
2. Robes should be ironed and clean.
3. Black shoes or sandals should be worn with your State Robes for a more polished appearance. Bare feet are also generally permissible, depending upon the venue. Other footwear should be avoided if at all possible—in particular, white tennis shoes tend to make a very jarring appearance with black robes, and tend to detract from the overall affect.

Conclusion

There are, of course, many areas which we have not touched on as they are of interest only within certain Orders or for special occasions. Orders sometimes have specific Personal Robes unique to them. Also, because we are a living tradition and growing every day, new variations may be introduced to the State Robes in the future.

Some people will ask why we are so concerned with the minutiae of robes. The answer is that in daily life we aren't. Correllian Temples and Shrines use robes in whatever way they choose, and probably the majority of rituals are in every day dress. Some Temples are very formal, others are not, and the Tradition regards this as part of the variety which is the strength of a healthy movement.

But the use of robes gives a feeling of special-ness, of esprit de corps, and strengthens the magical mind –acting as a Key to help people reach their Higher Self and make the Shift of Consciousness that allows for magic and spiritual communion.

Moreover, the use of the State Robes in Tradition-wide ceremonies creates a pageantry and sense of romance sorely lacking in the modern world. People take strength not only from ideas, but also from emotion, and it is at this level that use of robes affects us. Beauty, color, the conscious and subconscious connotations associated with visual style –all these create an atmosphere in which magic is easier and the Veil thinner.

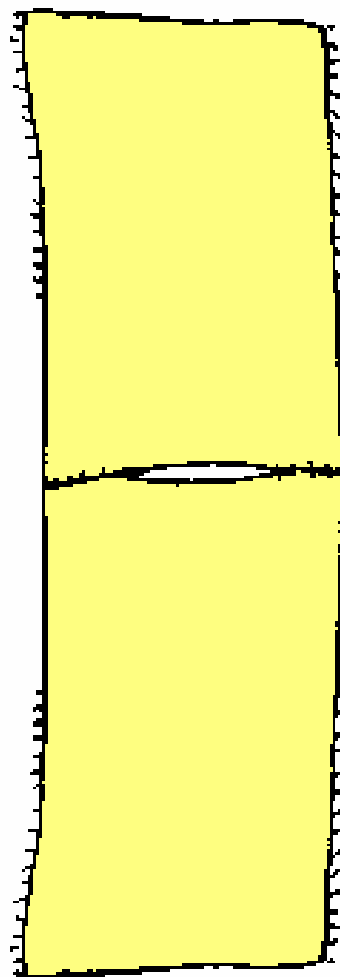
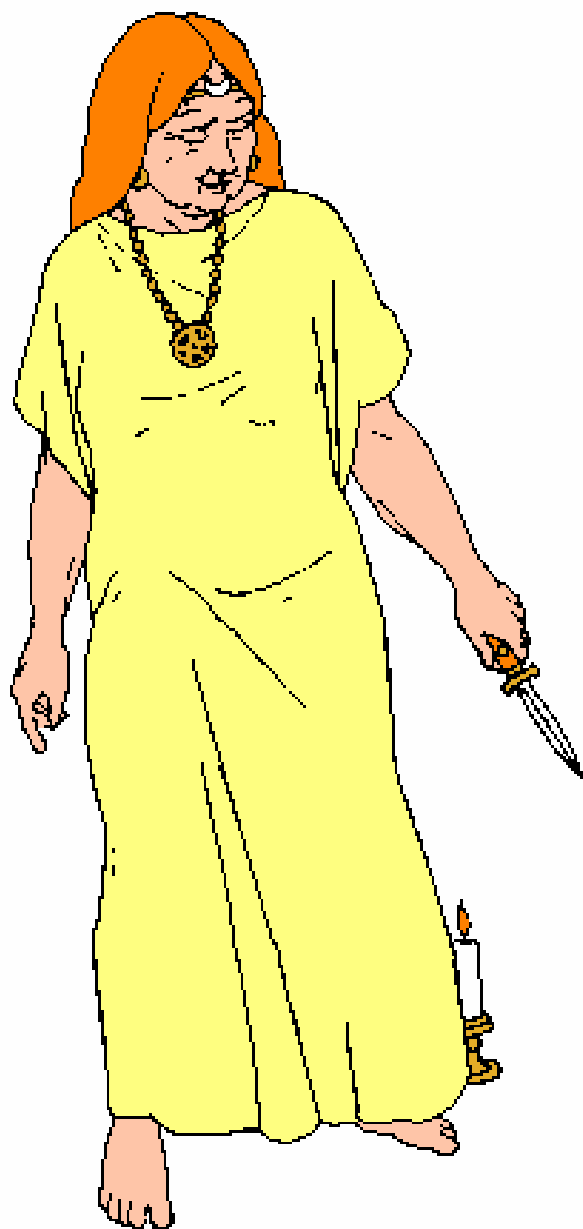
Blessed Be,

The Council of Elders of the Correllian Nativist Tradition

Appendix

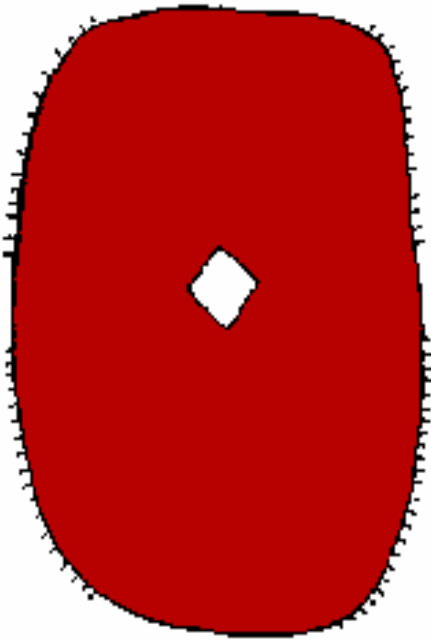
PATTERN I

This simple, sleeveless robe is both the most ancient and the simplest style of sewn robe. Take a rectangle of fabric measured and cut to the appropriate length and width to fit you. Double the fabric and sew two thirds up each side, leaving the last third as a sleeve opening. Cut a hole for the neck., then hem sleeves, neck, and bottom of the robe.

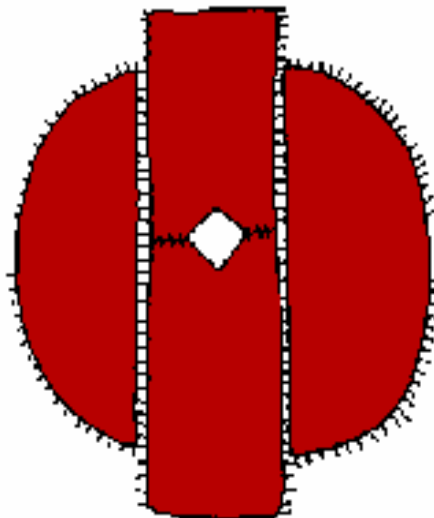


PATTERN II

The caftan is one of the most dramatic styles of robe. Shown are two patterns for the caftan, one simpler, one more complex.



Style A

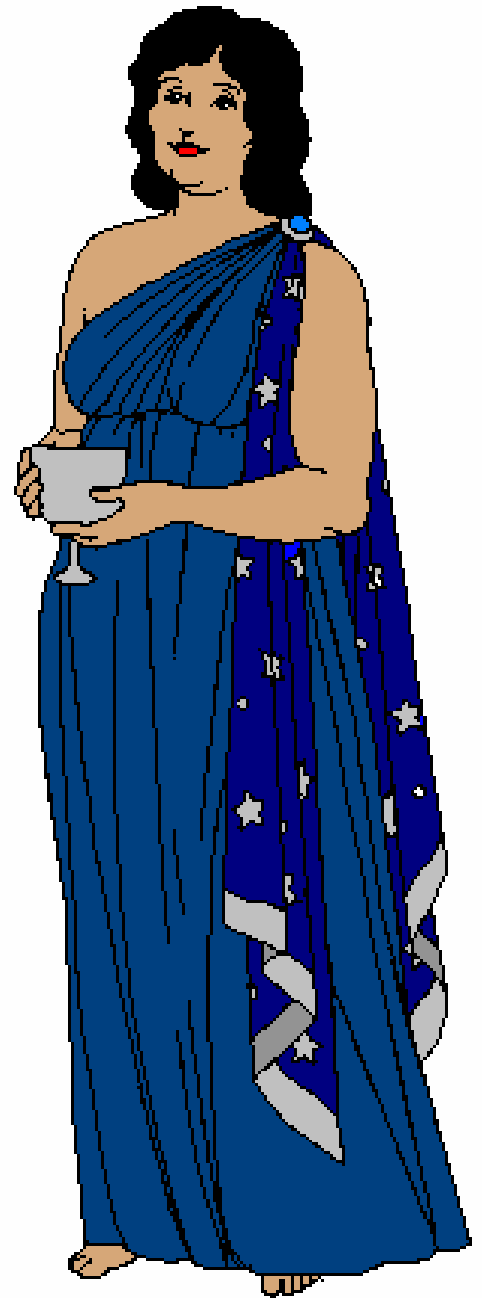
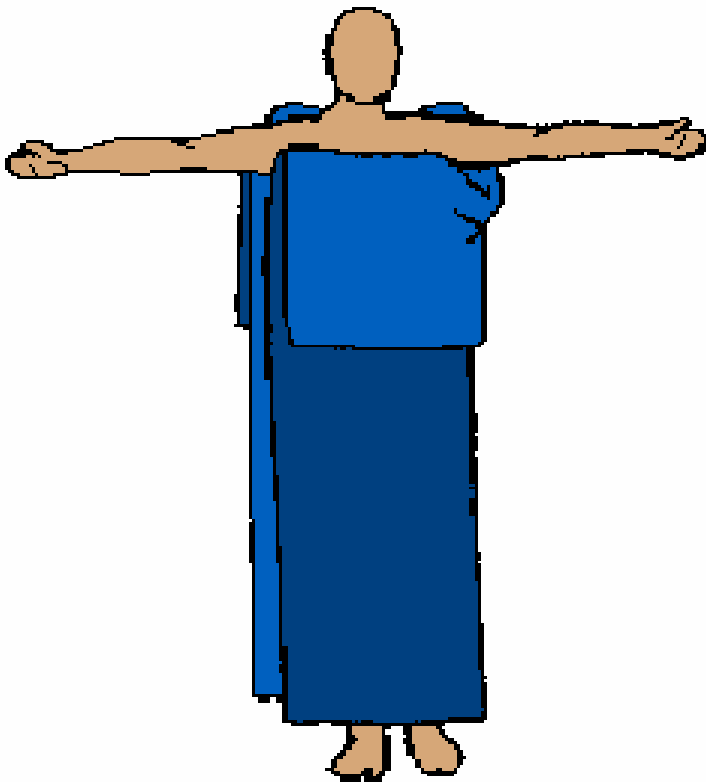


Style B



PATTERN III

A Greco-Roman style robe may be no more than pieces of fabric attractively draped and pinned, like the one shown at right. Or the might be a formal Greek Chiton, as shown in the pattern below.



Pattern IV

The most common style of robe is the medieval “T” robe. Shown below are two patterns for the T-robe, one simpler and one more complex.

