

Black Rose Handbook

Including Gentlemen Greys' Information

Cover Page CdV: Photo courtesy of 19thcenturyartofmourning.com/

TABLE OF CONTENTS

TOPIC	PAGE
Victorian Era Mourning Customs	5
Apparel Protocol & Customary Lengths for Mourning	6
What is the Society of the Black Rose?	7
Requirements of a Black Rose	7
Guidelines for Dress	7
Appropriate Clothing for Children	11
Planning a Black Rose Ceremony	12
Order for Procession into Cemetery	12
Proper Etiquette & Behavior	12
Placing a Wreath	13
Placing Roses	13
Sprinkling Rose Petals	13
Honoring Many Graves at Once	14
Order for Procession Out of Cemetery	14
Just Remember...	14
Suggestions, Tips & Hints	15
Black Rose Graveside Services:	
Departed TSOCR State Officer	16
Departed OCR Member (Courtesy of NC OCR)	16
Departed SCV Member (Courtesy of NC OCR)	17
TSOCR Memorial Services	18
Memorial Service Variations	19
Essays and Poems:	
Remember Me: Flag of the USA	20
Remember Me: Flags of the CSA	20
Remember Me: Rose Bud	21
We Remember	21
The Southern Dead Are Sleeping	24
Prayer for the Departed	25
The Majestic Confederate Rose	25
Confederate Prayer	26
Appendix	
Supplies	27
Symbols on the Black Rose Pin	28
Gentlemen Greys	
What are the Gentlemen Greys?	28

Remembering Our Fallen Soldiers...



Mourning at Stonewall Jackson's grave: Lexington, Virginia
Library of Congress
Contributor: Currier & Ives
1870
<https://www.loc.gov/resource/cph.3b50378/>

*Doing All We Can To Honor Their
Memory...*

*And Those Who Mourned
Their Loss.*

VICTORIAN ERA MOURNING CUSTOMS

The War Between the States and the death of Queen Victoria's husband set the stage for mourning rites that were maintained by all members of the Victorian society. The year 1861 was a black year for the new and old world. Queen Victoria placed demands on her court to dress in the mourning style that she had adopted at the death of Prince Albert. The Mexican-American War in 1840 and the Civil War in 1861 brought about mass grieving due to the high number of deaths.

The grieving fell to the women, wives, sisters, mothers and daughters. This was to become a normal part of their lives, and they were groomed for it at an early age. The rites of death were a visual display of grief. We, as members of the Society of the Black Rose, seek to share in the memorial services for ancestors who have made our world better through their existence, and celebrate the love of their family in the remembrance.

The English rules for length of mourning period were more elaborate than the American women adopted. In certain areas of this country, the local society dictated the mourning time. Even though there were limits to the mourning, many women would retain their "widow's weeds" or manner of dress for the rest of their lives as a sign of their devotion.



<http://pinterest.com/pin/215398794649749976/>

A widow stayed in mourning for her husband for two and one half years with one year and one day full mourning. A widower would be in mourning for three months. During this period he would wear a black suit, black armband and black crape hatband. During the two and half year period women were expected to dress in heavy crape for one year and one day. The next nine months she wore less crape. Then the next three months she could wear black silk. This ended with six months when she could wear other colors of half mourning.

Other mourning periods were a year for a mother mourning the death of a child, which was six months of heavy mourning followed by three months of ordinary mourning, then half mourning. A child would mourn a year for a parent with six months of heavy mourning which was followed by ordinary and then half mourning. The death of a cousin or distant relative was two to six weeks at a lighter level or display of mourning attire.



Photo courtesy of 19thcenturyartofmourning.com/

APPAREL PROTOCOL & CUSTOMARY LENGTHS FOR MOURNING

Widow for Husband	Customary Mourning length – 2 ½ years
First Mourning	1 year & 1 day – bombazine & heavy crepe
Second Mourning	9 months – less crepe
Ordinary Mourning	3 months – black silk
Half Mourning	minimum 6 months in half mourning colors
Widower for Wife	Customary Mourning length – 3 months
First Mourning	3 months – black suit
Mother for Child	Customary Mourning length – 1 year
First Mourning	6 months – bombazine & crepe
Ordinary Mourning	3 months – black silk
Half Mourning	3 months - in half mourning colors
Child for Parent	Customary Mourning length – 1 year
First Mourning	6 months – black or white crepe
Ordinary Mourning	3 months – black silk
Half Mourning	3 months - in half mourning colors

Period crape (now spelled crepe) was transparent crimped silk gauze. Bombazine was a textile with the warp of silk and the weft of worsted that had a twilled appearance. These fabrics were suitable as a fabric for widows in that they lacked shine or luster and provided a solemn appearance to the wearer. Crape was also used as trim on clothing. Black crape cuffs and collars were commonly worn in mourning as well as white linen trimmed in black. Dresses were also made of silk, wool and cotton. Mourning bonnets were usually black crepe, silk or cotton with a mourning or "weeping" veil that fell from the crown of the bonnet to the shoulder, elbow, waist or even mid-calf, depending upon the lady's preference. Veils were usually of fine silk, with finished edges with a 1-2" hem. Jet buttons and simple jet jewelry, or hair jewelry, were the preferred trims for full mourning. Many women preferred no jewelry until leaving "deep" mourning. She might wear black mitts, kid gloves, a shawl or mantle and carry a black reticule.

Surviving mourning clothing is rare to find, partially because it was considered "ill-luck" to have mourning clothing on hand in the home in anticipation of a family death.



http://www.encyclopediavivina.org/slide_player?mets_filename=sld1211mets.xml

Information from: *Mourning Dress: A Costume and Social History*; Taylor, Lou; London; George Allen Unwin, 1983.

WHAT IS THE SOCIETY OF THE BLACK ROSE?

WHO WE ARE...

- The Society of the Black Rose is a volunteer order within the Texas Society Order of Confederate Rose (TSOCR) to perpetuate the persona of a War Between the States' widow at Sons of Confederate Veterans (SCV) functions, memorial services, grave dedications, etc. and is open to any dues-paying member of the TSOCR (no additional dues required). Members must have a complete period mourning outfit which has been approved by the Chapter President or a TSOCR Officer.
- The Black Rose was named in honor of the greatest widow in the Confederacy, Rose O'Neal Greenhow, who risked her personal safety for the Confederate Cause and lost her life trying to help the Cause.
- BLACK attire represents mourning and ROSE represents the love for the soldier and his family who paid the price of death for the Cause. These men should not ever be forgotten.
- We are not only paying respect to the fallen soldier but to the women who loved them and who lost loved ones, be it fathers, brothers, husbands or sons, men fighting for a cause in which they so dearly believed.
- To be a member of the Society of the Black Rose is an honor and with that honor is placed the responsibility of portraying the widows, daughters, sisters and mothers who grieved the death of our soldiers who fought so gallantly to protect our way of life.

WHAT IT MEANS...

- Being a Black Rose member gives us the opportunity to step back in time and feel the loss of those that have long since passed, fighting and defending our precious land.
- We walk upon hallowed ground at each cemetery memorial service we attend.
- We preserve our heritage and at the same time we mourn the loss felt by each woman.
- Black Roses feel the stirring of the spirits of those that we mourn. It is something that lives inside each of the women who are Black Roses.

REQUIREMENTS OF A BLACK ROSE

- Must be a member in good standing of the Texas Society Order of Confederate Rose or another State OCR Society.
- Must have a COMPLETE period mourning attire approved by the Chapter President or a TSOCR Officer.
- Must submit a completed Black Rose application to the Black Rose Coordinator.

GUIDELINES FOR DRESS

DRESS/SKIRT & BLOUSE:

- "Widow Weeds" MUST be as period correct as possible.
- Do not draw attention to yourself or your dress.



Photo courtesy of Maureen DeLorme and her book, *Mourning Art & Jewelry*

- Covered from “head to toe” in black excluding underpinnings. If portraying “deep” mourning, trim should be simple (black velvet or ribbon) and kept to a minimum.¹
- Crape may be used to “cover” or trim the dress or used on collars, cuffs, skirts and bonnets.²
- Material should be all natural fibers such as cotton, tropical weight wool or silk with a dull finish. Please avoid polyester, if possible. Polyester will be hotter on those hot, sunny days.
- If dress sleeves are open, arms must be covered with black undersleeves.
- The skirt should be 2-4” off the ground.

GLOVES:

- Black gloves made of cotton, kid, lace (mitts or fingerless are permitted if you are turning pages at a service).
- Wrist-length, leather gloves are the most period correct.³

JEWELRY ALLOWED:

- Black earrings, brooch or locket
- Wedding ring (Modern wedding rings should be covered by gloves at all times)

VEIL:

- Should fall between shoulder length to ankle length depending on the wearer’s preference (good size is 60”x60”).
- Black crepe material, gauze or chiffon georgette. If at all possible, use a natural fiber such as silk or cotton. Polyester is not a period fabric and is VERY hot, so try to avoid it if at all possible.
- Hem by hand to a depth of 1-2 inches. Can use dull black ribbon but NEVER leave un-hemmed.

BONNETS/HATS:

- No flowers or feathers or excess trim.
- Veil over the bonnet or hat (Bonnet is preferable).
- Attach the veil with black-headed straight or mourning pins or small 3-5” hatpin.

BELTS:

- Should be straight and black. Preferably covered in dress fabric.
- With or without a black buckle.
- Can close in back with hooks.⁴



Photo courtesy of 19thcenturyartofmourning.com/



<http://pinterest.com/pin/25121710392120319/>

¹ Karen Rae Mehaffey, *The After-Life: Mourning Rituals and the Mid-Victorians*. (Pipestone, MN: Laser Writers Publishing, 1993) p. 5.

² Karen Rae Mehaffey, “Mourning the Dead: Stages of Mourning for the Bereaved,” *The Citizen Companion*, Vol. XIV, No. 6 (February-March, 2007) 19.

³ Sandy Melcher, “Gloves and Mitts: When to Wear What,” *The Citizen Companion*, Special Edition – 3rd Printing (2012) 57.

FANS/RETICULES:

- All black.

HANDKERCHIEFS:

- White edged in black. (Period handkerchiefs were large. Wal-Mart sells a man's white handkerchief that can be edged in wide, dull black to make an excellent reproduction.)⁵

UNDERPINNINGS/HOOPS/PETTICOAT:

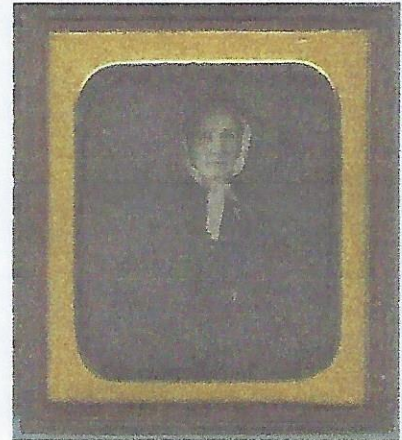
- All period underpinnings were white. (Period black dyes were toxic and unstable when used on plant material. The dyes would rub off on the skin and other garments.)⁶
- Period drawers came to mid calf. It is suggested you wear drawers in case your skirt is accidentally raised.⁷ A pattern for a simple reproduction can be found at <http://www.thesewingacademy.com/wp-content/uploads/2011/04/2010Drawers.pdf>
- BE SURE HOOP SKIRT/PETTICOATS DO NOT SHOW
- If your hoop skirt has a bottom ruffle, please remove it. To help prevent your hoop skirt/petticoats from showing, their bottoms should be 6-12" off the ground.⁸
- You may attach a 3-6 inch row of black cotton at the outer petticoat's bottom edge. Make it detachable so you can use it for a different occasion.
- For ease walking in crowds and among tombstone and to be more period correct, reduce the diameter of the hoop skirt to 50% of your height.⁹
- You may make and wear a corded petticoat instead of the usual "bridal hoop." Directions can be found at <http://historicalsewing.com/corded-petticoat-pattern>. This will need to be heavily starched and ironed.
- Additional over petticoats will eliminate the hoop imprint on your dress.

BOOTS/SHOES/STOCKING:

- Black ankle boots, Mary Jane style shoes, plain flats or period reproduction shoes may be worn.
- Black silk or wool or white cotton stockings, socks, etc. may be worn.



Photo courtesy of
19thcenturyartofmourning.com/



Marie Sanford (Mrs. J. T. Johnston), c.
1860
http://www.encyclopediavirginia.org/slide_player?mets_filename=sld1211mets.xml

⁴ ---, "Accessories: Bits & Pieces of Information and Additional Resources," *The Citizen Companion*, Special Edition – 3rd Printing (2012) 57.

⁵ ---, "Accessories: Bits & Pieces of Information and Additional Resources," *The Citizen Companion*, Special Edition – 3rd Printing (2012) 57.

⁶ Bernadette Loeffel Atkins, *Widow's Weeds and Weeping Veils: Mourning Rituals in 19th Century America*. (Gettysburg, PA: B.L. Atkins, 2002) p. 16.

⁷ Cecilia Peteree, "Underpinnings: All Those Layers That Women Wore," *The Citizen Companion*, Special Edition – 3rd Printing (2012) 40.

⁸ Juanita Leisch, *Who Wore What? Women's Wear: 1861-1865*. (Gettysburg, PA, Thomas Publications, 1995) p. 70.

⁹ *Ibid.*, p. 70.

- Black leggings, sweat pants, jeans, etc. may be worn under your skirt for warmth but **MUST** not be seen by spectators.
- **NO TENNIS SHOES!!**

HAIR/MAKEUP:

- Wear your hair in a period correct hairstyle even though it will be hard to see under the veil.
- Longer hair should be pulled back, up off the shoulders and confined. Period quote: "Loose hair; loose woman."¹⁰
- Light or no makeup.

PARASOLS:

- Never carry a modern umbrella.
- Battenberg lace was popular in the late 1800s not in 1861-1865.
- **NEVER** carry a parasol. These are not allowed in the procession.

WINTER WEAR:

- Black shawls, capes, coats or paletotes

NOT ALLOWED:

- Medals
- Watches
- Chatelaines
- Name tags
- Sunglasses
- Fingernail polish unless covered entirely by gloves
- Sequins
- Frivolous or extra decorations
- Chewing gum



Photo courtesy of 19thcenturyartofmourning.com/



Marie Sanford (Mrs. J. T. Johnston), c. 1860
http://www.encyclopediavirginia.org/slide_player?mets_filename=sld1211mets.xml



<http://pinterest.com/pin/214413632231443351/>



<http://pinterest.com/pin/8936899231801776/>



<http://www.google.com/search?q=civil+war+mourning+cdv&hl=en&client=safari&rls=en&tbn>

¹⁰ Alaina Zulli, "Alaina's Guide to Civil War Hairstyles," *The Citizen Companion*, Special Edition – 3rd Printing (2012) 30-32.

APPROPRIATE CLOTHING FOR CHILDREN

Children may wear period clothes that reflect a somber attitude but do not have to be dressed entirely in black. (Depending on what the family could afford, period mourning dress for children under 12 would be white for summer and gray for winter.) Black bonnet ribbons, buttons, sashes, belts and shoulder bows may trim their clothing.



Photo courtesy of and from the private collection of Mary June Goodson



<http://www.worthpoint.com/worthopedia/civil-war-era-wife-child-mourning-cdv-photo-easton>

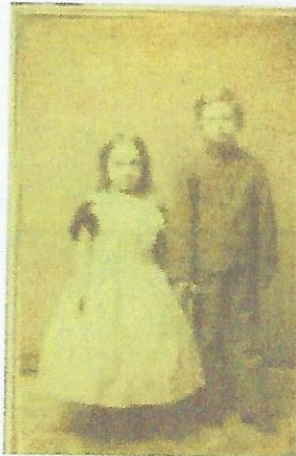


Photo courtesy of 19thcenturyartofmourning.com/



<http://pinterest.com/pin/215398794649394370/>

*The Application to join the Society of the Black Rose
can be found on the TSOCR website at
www.texasocr.org.*

PLANNING A BLACK ROSE CEREMONY

We are not supposed to tell the men what to do; HOWEVER, try not to have ceremonies in the heat of summer. It is much too hot for everyone—especially the men in their wool uniforms. If it must be done during that time of year, have the service begin about 9 a.m. before the sun is so hot or in the evening after 7 p.m. as the sun is setting.

The TSOCR chapter should provide black armbands for uniformed men participating in the service. Armbands can be made by cutting strips of black cotton material, 2-3 inches wide that is not hemmed, but long enough to be tied around the man's arm. The armbands should be collected at the end of the service to be used at the next memorial.

The coordinator for the service will have the order for the procession and the service.

Wreaths should be placed before the Black Rose ceremony.

ORDER FOR PROCESSION INTO CEMETERY

Be sure you are properly dressed, your veil is down and no petticoats showing. Also be sure you know where and when to lay a wreath or rose or sprinkle rose petals.

The Black Roses will follow the color guard into the cemetery. If there are children participating in the memorial, place each child with an adult while walking.

The order for following the Color and Honor Guard is as follows:

- State Officers in order.
- Chapter President/Rep.
- Chapter Officers in order.
- Other Chapter Members.
- Members of other chapters.
- Others in period dress but not mourning.

PROPER ETIQUETTE & BEHAVIOR

Remember – we are portraying a widow – someone who had lost her father, spouse, child or other relative. Points to remember are the following:

- Be sure your veil is down and no petticoats showing once we begin the procession.
- REMEMBER – NO TALKING!
- This must be a very solemn affair.
- Give the veteran(s) the respect they deserve.
- Walk slowly (as if in a wedding), keeping a distance of 4 to 5 steps apart, in single file. If there are a large number of Black Roses, you may want to go in rows of 2.
- Carry roses in front, on the side cradled in your left arm or as directed by coordinator
- If you have to carry a wreath, hold it in front of you.
- Rose petals are carried in a small basket in front of you or you may have one large basket at the foot of the grave. If the rose petals are in a large basket, you will need a

lady in mourning to hold the basket as the ladies go past and gather a handful of petals to sprinkle around the grave.

- After placing your rose, rose petals, etc., you should return to the area where you began, or as directed by coordinator.
- Stand in place and be reverent until the service is over.
- Keep hands clasped in front of you or at your side.
- Pay attention to the ceremony.
- Keep your facial expressions (boredom, tired, hot, etc.) in check.
- No talking, laughing, etc.
- No chewing gum, etc.
- Actions speak louder than words – remember you are a **LADY**.
- Suggested proper modern protocol is to remove the right glove when reciting the pledges and salute to flags.

PLACING A WREATH

Lay all State wreaths first, then the local chapter wreath, then other wreaths. If wreaths are to be placed by someone not in period clothes, they would lay their wreath before the Black Rose Ceremony so as not to interfere with the rhythm of the procession.

- Slowly walk to the side of the headstone in a stately manner.
- Place the wreath.
- Walk on side of grave to the foot.
- Take two steps back and curtsy.
- Exit to opposite side of where you entered.
- Go back to your place.
- Stay quiet and still.

PLACING ROSES

- Slowly walk on side of grave to headstone in a stately manner.
- Lay rose at headstone.
- Walk on side of grave to the foot.
- Take two steps back and curtsy.
- The next Rose in line starts walking to the grave as the Rose in front of her starts her curtsy.
- Exit to opposite side of where you entered.
- Go back to your place.
- Stay quiet and still.

SPRINKLING ROSE PETALS

- Mourner holds basket.
- Gather a handful of petals from basket as you go past Mourner.
- Slowly walk to foot of grave in a stately manner.
- Sprinkle petals on the grave as you walk around it.

- Return to foot of grave, stop take two steps back and curtsy.
- Exit to opposite side of where you entered.
- Go back to your place.
- Stay quiet and still.

HONORING MANY GRAVES AT ONCE

You may have several in a cemetery to honor at one time. You can elect to go to each grave or have a plain grapevine wreath placed on a stand at one of the graves in a central location. If using a wreath, follow these guidelines. You may have lady in mourning standing at the front of the line to hand out roses. The memorial sponsor may decide who will do a roll call of those to be honored and remembered. As a name is called, one of the ladies walks up to the wreath, places a rose in the wreath, takes two steps back, curtsies and walks back to the end of the line. The next lady repeats the same thing and so forth until all names have been called. After all names have been called, stand quietly until time to follow the color guard out.

ORDER FOR PROCESSION OUT OF CEMETERY

At the end of the ceremony, you will turn and walk slowly and quietly out following the Color and Honor Guard:

- State Officers in order.
- Chapter President/Rep.
- Chapter officers in order.
- Other chapter members.
- Members of other chapters.
- Others in period dress, but not mourning.

After service is over, and you are out of the cemetery, you may remove your veil and talk quietly.

JUST REMEMBER...

- Good Rule of Thumb: just follow the lead of those in front of you.
- Take direction from the coordinator of that particular event.
- Each service is different depending on the number of graves, layout of the cemetery, wishes of the family, etc.
- The order of the service may change, but the dress, procession and dignity of the service is always the same!

SUGGESTIONS, TIPS & HINTS

Cheryl Connel:

- Take a few wet washcloths in a baggie to cool off with after the service. If it is extremely hot, you might want to freeze them the night before. They will defrost and remain cool.
- Always take water to have before and after the service.
- You might want a small campstool to sit on if arriving at the cemetery earlier than the ceremony.
- Cut the cost of rose petals by asking your local florist a few days ahead to save the red or pink roses they cannot sell for you to use in your service.
- You can save on the cost of roses if you are able to find some pretty silk roses to use over and over.
- Use real roses, if available.

Susan Sager:

- If you have to stand for a long period of time, try shifting your weight from one leg to the other or bending slightly at the knee, so your knees don't lock up.
- It is preferred you do not have a speaking part in the memorial service. However, if required, follow the memorial sponsor's directions. Quietly hand your flower to the Rose next to you and proceed to the podium. Once you are done with your part, return to your place in line.
- If you have extra flowers, present them to the eldest relative or other family member.

Mary June Goodson:

- FashionFabricClub.com has some great buys on fabric. Sign up to receive their emails. They send out some fantastic sale emails. Often you can buy 100% silk, wool and linen for what you would pay for not period cotton fabric at your local fabric store. (They have a very liberal return policy.)
- Fabrics-store.com has great buys on 100% linen. Sign up for their sale emails.
- Check your appearance in a full-length mirror or ask a friend to check.
- On those hot days, a wet washcloth trucked under your collar will help keep you cool.
- Have another Rose check your appearance before you enter the cemetery.

BLACK ROSE GRAVESIDE SERVICES

TSOCR STATE OFFICER

- Processional
- Reflections about the Rose Member
- Prayer
- Presentation of casket drape and rose
- Silent tribute. Members of the Order of Confederate Rose place rose petals on casket

DEPARTED OCR MEMBERS Courtesy of North Carolina OCR

Prior to the beginning of the service it is desirable that the coffin be draped with the Confederate flag. If at all possible, a uniformed firing party of at least three soldiers and a bugler should be present. The members will assemble at a short distance from the grave so that they may approach preceded by the current Confederate flag (or one which differs from that which drapes the coffin of the deceased sister). When all have arrived, the President takes her place at the head of the casket with the chaplain at the foot. The Vice President stands alongside of the casket facing the assembly. A single rose is placed atop the casket. Each immediate kin at the graveside receives a single rose.

PRESIDENT: We assemble here to pay the final tribute of friendship to our honored sister. We will commit to the grave the body of a sister whose life bonded to ours by love for, and devotion to, heritage of the Southern Cause.

CHAPLAIN: A woman, virtuous and trusting, is held in the hearts of her family. Her hands are always busy providing for her family. While it is still night, she rises and prepares food to sustain the lives in her care. She girds herself with strength and speaks with kindness as she reaches out to those in need of help and comfort. She is called blessed by her family and is praised by all.

VICE PRESIDENT: She was an honored member of our great Order, tried and true. She was a noble woman who steadfastly held to the Southern principles. She lived a good life and has left a world of which we, her surviving sisters, are justifiably proud. She leaves a heritage of glory to her family, her friends, her Chapter and to all of their descendants. She was faithful unto her death.

PRESIDENT: Her earthly labors have been fulfilled and she now has been relieved of her duties to the Order of Confederate Rose. She has crossed over the river and will rest in the shade of the Magnolia tree to enjoy its sweet perfume. Let us leave her to her well-earned rest. As the earth hides her from our sight forever, let us bury forever any recollections of frailties, remembering only the many virtues of our friend and Sister.

VICE PRESIDENT: Sisters, let us attend to life with unfaltering resolution. Let nothing tempt us to abandon our posture. As we approach the angels who kept eternal vigil at the kingdom of Heaven, let our good works precede us into the company of they who have been tried and found not wanting. May our conscious

be unmarked with blame, and in instances, true to ourselves and to our Cause, our Country and to God.

CHAPLAIN: Oh Lord, creator of the universe, to you we commit the spirit of our departed sister as we commit her body to the earth. Dust to dust, ashes to ashes, in the sure and certain hope of the resurrection of the dead through our Lord Jesus Christ. Amen. May her soul and the souls of all of the faithful departed, through the mercy of God, rest in peace. Amen.

At the conclusion, the firing party will fire three volleys. The bugler will then play Taps. The President and Vice President will then fold the flag and present it to the family. The members will retire after placing their rose atop the casket.

DEPARTED SCV MEMBERS Courtesy of North Carolina OCR

This service is designed to either precede or succeed the regular burial service at the graveside of the departed member. The wishes of the officiating clergy and the family should be determined in what order the Sons of Confederate Veterans/Military Order of the Stars and Bars Service will be conducted.

Prior to the beginning of the service, it is desirable that the coffin be covered with the Confederate Battle Flag. If at all possible, a uniformed firing party of at least three and a bugler will be present. All the members will assemble at a short distance from the grave so that they may approach in military step preceded by a flag of the Confederacy. This should not be the battle flag, which, on this occasion, is reserved for the coffin of the deceased comrade. Another version of the Confederate National Flag should be used. When all have arrived at the graveside, the Commander will take his place at the head of the casket, the Chaplain at the foot, and the service will commence. If a joint SCV/MOS&B Service is held, the various Officers of both organizations may divide the Service as they see fit.

COMMANDER: We are here today to pay the last tribute of friendship in the presence of the honored dead. We are to commit to the grave the body of a comrade whose life - aside from its other ties of friendship and sociability - was drawn very close to our lives by a bond of love which was formed amidst a common dedication to that great heritage and responsibility which is ours as descendants of a Confederate Soldier (Officer) in the Confederate States of America.

CHAPLAIN: We have heard with our ears, O God - our fathers have told us - what work thou didst in their days, in the time of old. Surely I will never forget any of their works. Yea thought I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me. God is our refuge and strength, a very present help in trouble. We call upon you, O Lord, in the day of trouble as thou sayest, "I will deliver thee and thou shall glorify me. Blessed are they that mourn, for they shall be comforted. Then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the fountain of the World." Amen.

LIEUTENANT COMMANDER: He was an honored member of our great Order, true and tried, a gallant spirit who by his steadfastness held up the immorality of Southern Arms. He fought a good fight and has left a record of which we, his surviving comrades, are proud, and which is a heritage of glory to his family and their descendants for all time to come. Be thou faithful unto death, and I will give thee a crown of life.

COMMANDER: Once more the bugle call has sounded and another comrade, obedient to the signal, has laid down in his sleep. No more shall the sound of martial music, the measured tramp of marching legions, the crash of arms, or the roar of conflict arouse in him the warrior's resolve "To do, or die." His battle of life has been fought, he has been relieved from his post of duty in our great Sons of Confederate Veterans, and he has crossed over the river to rest under the shade of the trees. Let us leave him to his rest, and as the earth will hide him from our sight forever let us bury in oblivion any recollection of his human frailties, commemorating only the virtues of one who was our friend. Yet a little while, and we too shall fold our hands in peaceful repose, from which there shall be no awakening until the last great Reveille shall rouse the slumbering millions to answer to their names before the great Captain of the Universe.

LIEUTENANT COMMANDER: Comrades, let us engage in the battle of life with an unflinching resolve to do our duty. Let us vicissitudes, however trying, no pleasures, however alluring drive or tempt us to abandon our pose; and when at last we approach the Sentinel that keeps eternal guard over the great golden gate, let us be prepared with the countersign that will admit us to the company of those who have been tried and not found wanting, those choice spirits who, holding their conscience unmixed with blame, have been in all conditions true to themselves, to their country and to their God.

CHAPLAIN: O God, Creator of the universe and Commander of the hosts of heaven, to thy care we commit the spirit of our departed comrade. While by day the sun makes its rounds, and by night the stars keep watch and ward above the bivouac of the dead. We commit his body to the earth. Dust to dust, ashes to ashes, in the sure and certain hope of the resurrection of the dead through Our Lord Jesus Christ. Amen. May his soul, and the souls of all the faithfully departed, through the mercies of Christ rest in peace. Amen.

At the conclusion of the prayer, the firing party will fire three volleys. The bugler will then play Taps. The Commander and Lieutenant Commander, or other appointed members of the camp, will fold the battle flag and present the sacred banner to the widow or other family member designated to receive it. The members will then withdraw and be dismissed by the Commander.

TSOCR MEMORIAL SERVICE

When all are assembled one of the flags of the Confederacy is brought forward. The President places black ribbon or cord on the top of the flag.

PRESIDENT: We are here to pay the final tribute of friendship to our honored dead. We, the Order of Confederate Rose, have assembled in living memory of Name, our friend and sister in devotion the Cause.

CHAPLAIN: The virtuous woman is priced above rubies. The hearts of her family trust her. Her hands are always busy providing for her family. She brings food from afar and rises while it is still night. She considers a field and buys it from her profits. She plants a vineyard. She girds herself with strength and dresses in fine linen. She reaches out to the needy. She speaks with wisdom and kindness. She is called blessed by her family and is praised by all.

VICE PRESIDENT: Sister Name was a good and faithful member of our Chapter, and our Order, tried and true. She has steadfastly served the Cause. The heavenly host has begun to sing and she is now at rest.

CHAPLAIN: Oh God, creator of the universe, we commend to your care the spirit of our departed sister. Grant that we may have her life and example in remembrance so that we may spend our years in usefulness and honor. When at last, we too cross over the river; we may find our sister resting under the Magnolia Tree with noble Confederates who await us there.

LRO/MJM

MEMORIAL SERVICE VARIATIONS

Remembrance or remember are preferred terms to use, since we are honoring our soldiers and family that have gone before us. These terms also convey the fact that they did exist, but are not forgotten.

1. Remember the flag: This flag is read for the USA, CSA and state or unit flag can be added. After each flag is remembered then one of the following can be used:
 - a. A widow or soldier can place appropriate flag on grave or placed on staff.
 - b. A flag on staff can be presented.
 - c. A flag brought in by a widow and presented to color sergeant to be placed on staff.
2. General address to people present and follow with moment of silent prayer.
3. Others may be dictated by event.
4. *Amazing Grace* can be sung or bagpipied.
5. Prayer for the departed.
6. Graceful departure in line by ones or twos.

ESSAYS & POEMS

REMEMBER ME: FLAG OF THE UNITED STATES OF AMERICA

Remember me for man created me as a symbol of our nation's freedom and woman endowed me with humanity as she tenderly sewed my stars on a field of blue. Remember my thirteen stripes that stand for the colonies that united to battle for liberty against a foreign power and how proudly I flew as bombs of battle burst over me, illuminating me as proof that I still flew over the land.

Remember me as I was carried into battles that divided my lands and brothers on fields of tears at Manassas, Gettysburg, Shiloh and Appomattox. After the Great War I flew over a nation of one that grew in strength with newfound ideals of freedom and justice.

Remember me as I was proudly carried into battles in places like San Juan Hill, France, Okinawa, Korea, Saigon, Afghanistan and Iraq. Remember after September 11 out of the ashes came not a phoenix, but me, a torn and dirty flag, again to stand proud and wave over the homes of the brave and the land of the free.

Remember me: the flag of the United States of America.

REMEMBER ME: FLAGS OF THE CONFEDERATE STATES OF AMERICA

Remember me: I was born with the ideals of man and for states' rights in the fields of the Southern states. My stars on a field of blue began as seven, but grew to thirteen as other states succeeded to fight for their right to govern on a local level. My bars were two red bars with a white bar between and I am remembered as the "Stars and Bars". As a St. Andrews Cross on a field of red and bearing thirteen stars I was carried with the armies of Northern Virginia, Tennessee, and Trans-Mississippi as I led the men into battles.

Remember me flying as a naval jack of the sterns of Confederate ships of war. Remember me with love and tears as the eyes of dying men looked on me and drew their last breath.

Remember me as I was carried into battle at Manassas, Shiloh, Vicksburg, Malvern Hill, Mayre's Height and other battles.

Remember me as I proudly flew over the tent of Robert E. Lee.

Remember me: the flags of the Confederate States of America.

REMEMBER ME:
ROSE BUD

Remember me a rose in the garden in life.

Remember me to the new generation of rose buds that carry my heritage for generations to come. For as my existence is told to a child, I will live forever and my valor will be remembered through the ages. Roses and rose buds remember me for I am your past and present, your friend and family.

Remember me little rose bud.

WE REMEMBER!

A memorial message for Confederate soldiers by Bro. Len Patterson, Th.D, Chaplain, Army of Trans- Mississippi, Sons of Confederate Veterans. 2012

Even the most casual reading of the Bible tells us that God is very much interested in genealogy. In the very beginning of the Scriptures, Genesis Chapter 5, we are given the lineage from Adam to Noah and his sons. And the first nine chapters of First Chronicles is nothing but genealogy, and it doesn't end there. Then of course, the New Testament begins with the "generation" or genealogy of Jesus Christ. It seems that God considers knowing our forefathers (and mothers) very important. And, I submit that if it's important to God, it should be important to us.

As the Apostle Paul sat in the dungeon of the Mamertine Prison in Rome awaiting his execution, he penned his final letter to his young protégé, Timothy, who was then leader of the Christians in Ephesus. In this letter, we call "Second Timothy," following his usual opening salutation; Paul begins chapter one, verse five, by speaking in remembrance of Timothy's mother and grandmother. Then in Chapter three, verses fourteen and fifteen, he tells the young preacher to continue in the things he learned as a child.

Earlier in his ministry, Paul wrote to the Church at Ephesus itself, and in Ephesians six, verse two, admonished them to, "Honour thy father and mother (which is the first commandment with promise;)" We should notice this is a command, not a suggestion or request. And, what is the promise for obedience to this command? The next verse reads, "That it may be well with thee, and thou mayest live long on the earth."

So, we are not only taught by Scripture to remember our forefathers and fore mothers with due respect, but commanded to honor them as well. It has been said, and rightly so, "If we do not honor our ancestors, we have no right to expect honor from our descendants."

Since the beginning of human history, countries have gone to war with each other for one reason or another. And, at such times it's citizens have been called upon to bear arms, most commonly the country's young men. These young men did not go to war for glory, conquest, or profit. They answered their countries call because it was their duty to serve. In America in 1861, after forcing the issue at Fort Sumter, Abraham Lincoln asked the Northern states usually referred to as the "Union," to furnish him with seventy-five thousand troops to put down, what he referred to as "the rebellion." The Union then invaded the Southern states of the Confederacy,

which had legally and peacefully succeeded from the United States, which they had every lawful and constitutional right to do.

It must be realized that in 1861 each state of the United States was autonomous, independent, self-governing, and had its own military forces. On July 2, 1776, as our country was being founded, the Continental Congress passed a resolution stating firmly that, "these United Colonies are, and of right ought to be, free and independent States." In 1812, thirty-six years later, as the States again went to war with England, Connecticut Governor Roger Griswold declared his state's militia would not serve in the war against Britain. He was not being rebellious or unpatriotic, nor was he considered a traitor.

Connecticut, as would any other free and independent state, had the lawful and Constitutional right to make their own decision and abstain from serving.

It must also be remembered people at that time were citizens of their state, not the country. Therefore, in 1861, when the Union invaded the newly formed independent States of the Confederacy: Texas, Louisiana, Mississippi, Alabama, Georgia, Tennessee, Virginia, and the rest called upon their young men to come to their defense. And they did. By the thousands, the young men of the South left their homes, families, and fields and came to the aid of their home state. Of course they fought in unity with citizen soldiers of other states to form the Confederate Army.

These men, some no more than boys, fought long and hard, and fought well. They did not fight for glory or reward, or for any ideology. They fought because they saw it as their duty to serve their state. They were out-gunned, out-manned, under fed, under supplied and faced an unrelenting and merciless enemy. For four years they suffered hardship and deprivation and died by the thousands in defense of their homeland. They were brave! They were heroic! They were the sons of the South. Our fathers!

But today, I hear their blood screaming from a thousand hills and a hundred battlefields, "Where is our respect? Where is our honor? Where is the remembrance for our sacrifice and service?" Who remembers their brave hearts and courage? What of the states that called them from their peaceful homes and families to the horrors of the battlefield? What of Texas, Louisiana, Mississippi, Alabama, and the rest? Do they care? Do the very states they fought for, and many died for, remember their devotion to duty and their unselfish patriotism?

I also hear the mournful cries of mothers who lost their sons, wives who lost their husbands, sisters who lost their brothers and children who lost their fathers. In many cases they only know their loved ones answered their states call to arms and never came home. What of their solace? Where are their condolences? How can they be comforted? Who remembers their pain and suffering? What of their descendants? Do they remember the unselfish and determined stand of those to whom they owe their very existence? Do they remember their courage and determination? Do they care?

Who cares about people who are long dead? How does our remembrances help them? Who cares about a country that only lasted a few years a century and a half ago? What difference could that possibly make now? Who cares about a heritage that is only a faint shadow of what it once was? What does that have to do with life today? Who Cares about all that? We have a simple answer. "We do!" We care about our heritage, our forefathers, their cause, the country they fought for, and the flags they fought under. Yes, we care.

We care for the memory of those who answered their states call to duty and valiantly fought in defense of their homeland? We remember their diligence, sacrifice, patriotism and honor? We remember them and proclaim, "I am the proud descendant of a brave and noble Confederate Soldier." We! The Sons of Confederate Veterans. We! The United Daughters of the Confederacy. We! The Order of Confederate Rose. We! Who come together to memorialize their lives and service. We care, and we REMEMBER!

THE SOUTHERN DEAD ARE SLEEPING

By Sgt. Benjamin Gormley

Haunted Fields: A Collection of Poems for Battlefields and Broken Hearts: Original Poetry

The Southern dead are sleeping
In a thousand Southern glens...
The moss and willows beckon
On a breath of Southern winds

Though the blood-stained cross of St. Andrews
Is tattered now and furled...
They bore it high on every field
And over every ocean of the world.

It wasn't through their failing
The gleaming turned to rust...
And the dreaming of a nation
Is enshrined within their dust.

Some would have their deeds forgot,
Their monuments swept away...
But while Southern blood flows in our veins,
Those knaves shall never see the day.

Teach your children of their story,
Of battles lost and won...
We must keep, memory's light a-burning
Till Southern rivers cease to run.

The Southern dead are sleeping
In a thousand Southern glens...
The moss and willows beckon
On a breath of Southern winds.

PRAYER FOR THE DEPARTED

Rest eternal grant them,
After a weary fight;
Shed on them the radiance
Of the heavenly light.
Lead them onward, upward,
To the holy place,
Where thy saints made perfect
Gaze upon thy face.
Amen.

THE MAJESTIC CONFEDERATE ROSE

By: Virginia B. Faulk
05-01-06

With beauty, poise and spender
Her majesty, the Confederate Rose
Evolves with grace and Grandeur
To hold her rightful pose.

Her soft and tender petals
Deceive the stranger's eyes
Behind that bloom is toughness
That forms her firm disguise.

With branches strong and mighty
Deep roots in Southern clay
Her tenderness and beauty
Gather strength from yesterday.

Petals hues may seem to change
As hours pass the day
She's bending to amend the time
That winds her life away.

The fragrance of that gentle rose
Drifts far beyond the night
And lingers on an echo
That recalls her splendid life.

(This poem is in memory of my great-great grandmother, Esperann Russell Whitefield Briggs, who raised three young sons on her own after her husband, Thomas Livingston Whitefield, died in Petersburg, Virginia.)

CONFEDERATE PRAYER
By Mark Sager
Granbury's Texas Brigade 1479 SCV

The battle is over, a day filled with dread.
On the small rocky hill, now littered with dead.
As the soldier lay dying, he looks to the sky,
And sees the Lord Jesus standing on high.

He prays to glorious God in Jesus' name,
Though weak in voice he does verily claim,
Take me Lord Jesus if it is Heavens command,
For I am assured of a place in the Promised Land.

As he finished his prayer he laid down his head,
And asked for quick mercy for the dying and dead,
These men are my country, Confederate soldiers are we,
We all fought bravely, though it was not to be.

The Confederacy is finished he accepted that weight,
Her place in history is left now to fate,
Let her legacy live, let her memory remain,
For we must not forget why we fought this campaign.

Though vanquished and conquered her name must not fade,
The remembrance of the south to others is now laid,
They must carry the torch of that great once grand place,
Her people, her culture, her heritage, her grace.

It is now you and I who carry that fire,
To restore the good name we respect and admire,
It is our duty and honor to carry on the good name,
Of the Confederate soldier with admiration, not shame.

We accept this challenge with courage and grit,
The discredit of his valor we shall not permit.
A great soldiers name is tarnished and spurned,
But if we do our duty his honor is returned.

Let us each go forward and in one voice proclaim,
The Confederate soldiers good virtue and acclaim,
That he was righteous and honorable, humble and true,
And the redemption of his good name is long overdue.

APPENDIX

SUPPLY LIST

WARNING: JUST BECAUSE A WEBSITE SAYS THEIR PRODUCTS ARE PERIOD CORRECT, PLEASE DO YOUR RESEARCH. ANY ITEM THAT CLAIMS APPROPRIATE FOR A WIDE RANGE OF TIME PERIODS ARE NOT PERIOD CORRECT FOR ANY OF THOSE. LADIES FASHIONS CHANGED DRAMATICALLY IN ABOUT TEN-YEAR INTERVALS.

ACCESSORIES, MISCELLANEOUS INFO

<http://home.earthlink.net/~gchristen/> then click on "Mrs. Christen's Miscellanea"

BONNETS

<http://www.bonnets.com/>

<http://www.victorianbonnets.com/>

http://members.tripod.com/lizziemay54/how_to.htm (Slat Bonnet Directions)

<http://stores.ebay.com/Timely-Tresses> (Millinery Supplies and Bonnets)

CLOTHING - READY MADES, PATTERNS, KITS, INFO

<http://www.originals-by-kay.com/>

<http://www.thegracefullady.com/>

<http://www.themantuamaker.net/>

<http://www.robinstokes.com/>

<http://www.cornerclothiers.com/>

<http://civilwarlady.com/index.php>

<http://home.earthlink.net/~gchristen/worksprou.html>

<http://www.abrahamslady.com/index.htm>

<http://www.lavendersgreen.com/index.htm>

CORSETS

<http://www.farthingales.on.ca/>

<http://www.originals-by-kay.com/>

FABRIC

<http://www.fabricsunlimited.net/>

<http://www.silkconnection.com/>

<http://www.fashionfabricsclub.com/> EXCELLENT SALE PRICES on 100% silk

<http://www.fabrics-store.com/> (Linen and cotton only-Excellent Sales)

Wal-Mart Fabrics Department

FREE PATTERNS; HELPFUL SEWING INFO; CHILDREN & DOLL PATTERNS

<http://www.elizabethstewartclark.com/main.htm>

HAIR

<http://store.baronunlimited.com/>

Ebay.com

PATTERNS

<http://www.heirloomemporium.com/>

<http://www.figleafpatterns.com/Home.php>

<http://www.pastpatterns.com/>

NO PAGE 28

WHAT ARE THE GENTLEMEN GREYS?

WHO WE ARE

- This group of male members of the Texas Society of the Order of the Confederate Rose (TSOCR) shall be called the Gentlemen Greys.
- The purpose of the Gentlemen Greys shall be to assist and accompany the Black Roses during the Black Rose ceremony.
- Participation as a member of the Gentlemen Greys would provide activities to encourage male members of the TSOOCR to be more active in Rose events.
- In no way shall this group detract from the Black Rose ceremony.

QUALIFICATIONS

- Each man who wants to participate in the Gentlemen Greys must be a member in good standing of the TSOOCR.
- In order to participate in the Black Rose ceremony, a man must dress in period appropriate civilian clothing or Confederate uniform with a black armband. Clothing shall be judged appropriate by the local OCR chapter president or TSOOCR president. If there is still a question, the chapter should contact the State Director.
- Each member must fill out an application and have it signed by the local TSOOCR representative or president. Members at large may get a signature from a local chapter or a state officer.
- Each member of the Gentlemen Greys shall receive a certificate upon receipt of a signed application.
- Gentlemen Greys shall take directions from the Black Roses.
- Each group may adapt suggestions to meet local needs.

SUGGESTIONS

- Make ceremonies consistent.
- All Black Roses shall be escorted to the foot of the grave or to the marker. Some Black Roses are more mature ladies who need help in rough landscape.
- Men in uniform need to be placed first in line; men in period appropriate civilian clothing should be placed next.
- Gentlemen Greys should remove hats during prayer, pledges and at the grave.
- Men should wear boots or dress shoes. Please do not wear tennis shoes or casual shoes.

On April 6, 2018, the Texas Society Order of Confederate Rose, Inc. received a Trademark Certificate of Registration (Reg. No. 802984200) issued by the State of Texas. The Black Rose Ceremony is a Service Mark protected under it.

Amended March 3, 2017

Edited and approved January 12, 2013

Prepared May 2012 by Danis Surface (2011-2012 TSOOCR Assistant Director) and Susan Sager (2011-2013 TSOOCR Treasurer). Portions of the contents of this book were taken from an edited version of the Black Rose Handbook prepared August 2003 by Cheryl Connel and Eileen Lehmborg.