

THE FORGOTTEN LANDSCAPE: CEMETERIES AND THE PUBLIC MIND

by

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Abstract

The cemetery was at one time a major public institution and an integral component of civic and community life. The cemetery landscape itself was looked upon as sacred ground and the rituals that were undertaken there played an important role in society. Sadly, changes in cultural attitudes toward dying and death have led to a decline in the hallowed status of the cemetery to that of a landscape that is largely forgotten until life's harsh realities force us to think about it.

Many factors have contributed to this phenomenon in addition to the aforementioned changes in cultural attitudes, including the displacement of death from the home to the hospital and funeral parlor, the rise of technology, the loss of community, and lack of place making in the cemetery context. At the heart of this thesis project has been a desire to see this valuable landscape restored to the revered status that it once held and for cemetery design to be more concerned with place making, rather than expediency.

The objective of this thesis has been to examine the reasons for this decline through an interpretive review of available literature concerning social critique of attitudes toward death and cemeteries, and precedent in cemetery design, with the end goal of applying that knowledge to the development of specific and extensive design recommendations for Bayview Cemetery in Bellingham, Washington.

What has emerged is a belief that the cemetery landscape can once again inhabit a more exalted position in our culture than it currently enjoys. That the cemetery should be the central setting not only for expressions of grief, but also a landscape which addresses the need for remembrance and healing, is essential. Those in the field of Landscape Architecture have a significant role to play in challenging and striving to change public attitudes toward the subject. By fostering a greater awareness of the sacred in all aspects of life and placing a new emphasis on creating place rather than holding fast to the status quo, there is reason to hope that the cemetery landscape will be reestablished to an important position in our communities.

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Chapter I

Introduction

"Whatever the cause, one consequence is clear: the places where we bury our dead are no longer important parts of the landscape we inhabit" (Howett 9).

-Catherine Howett

The cemetery landscape was at one time considered an integral part of the local community. It was the sacred ground on which the passage from life to death was observed. Yet in recent years, what was once a major spiritual landscape, as well as a respected public institution, has declined from this status to that of a landscape that is avoided if it is thought of at all, sadly relegated to the edges of our cultural and civic life. While there are many factors that have influenced this change, from the pace of modern life to the breakdown of family connections, I believe that the primary contributing factor to this phenomenon is the way in which contemporary North American culture views death and dying. The cultural shift in attitudes toward death from a family/community perspective to emphasis on the individual has in turn altered our thinking concerning the cemetery toward a view that sees it as a place of dread rather than one of sacredness and hope.

Recognizing that there is a range of needs and solutions associated with this problem, it is the purpose of this thesis to explore the relationship between North American cultural attitudes toward death and dying and how these attitudes have effected and continue to effect perceptions of what the cemetery landscape does and could mean. Included in this analysis will be a brief interpretive examination of available literature concerning the historic role of the cemetery in public life, precedent in cemetery design, and social critique of attitudes toward death and cemeteries. Additionally, the value of therapeutic gardens will be touched on as it relates to the healing qualities of the cemetery landscape. Conceptual design planning approaches that will contribute to re-establishing the cemetery landscape as a sacred part of remembrance and healing

will be examined, and this analysis will be applied to the development of a programmatic and design methodology to be implemented in a master plan for Bayview Cemetery in Bellingham, Washington.

The theoretical orientation of this project emerges in part out of an interest in the nature of the sacred and profane and how those issues are made to happen in the everyday life of the current world. Our culture, in its efforts to avoid aging and death, has relegated the cemetery to the back of our collective mind, only thinking about it at the last possible moment of absolute need. Questions concerning how this has happened and why our culture has permitted it to happen have been at the forefront of this project.

Contrary to current attitudes, the cemetery should be not only a sacred landscape in and of itself, but it should be sacred to the community as a whole. Ideally, it should be a landscape that is more than just a place to bury the dead, but a place in which the need for remembrance and healing is addressed. At the heart of this dilemma is a desire to return, as much as is possible, to the full richness of the ideal community life and take steps toward healing the fragmentation of society that exists today.

Theoretical Background

Christopher Alexander has said, "No people who turn their backs on death can be alive" (Alexander 354). Similarly, David Moller has observed that, "A society's response to dying people is largely consistent with the values and structures that shape the society as a whole" (Moller 25). The cultural obsession with youth that has become prevalent in North American society has led us to engage in a process of turning our backs on death as our societal values concerning the way in which we look at the issue have changed from an outlook of positive acceptance to one of fear. The passage from life to death has held sacred connotations and been surrounded by ritual for thousands of years. It is especially true, though, that over the last fifty years those functions have diminished in North America, and this has left the cemetery landscape

adrift in a world of cultural ambiguity in which the response to death has lost its sacred meaning. Historically, cemeteries have been viewed as holy ground, a place in which the community gathered to commemorate and remember the loss of one of their own. In the communal sense, death was once seen as an "occasion for solemn celebration" (Sloane 50). "The cemetery, by definition a place of memories, became a location for the memory of the community" (Sloane 80). The cemetery served the function of providing a threshold to remembrance for society. It is this threshold, according to Eliade, "where passage from the profane to the sacred world becomes possible" (Eliade 25). Going to the cemetery was an occasion not just for outward expressions of grief over the loss of a loved one, but a time for personal introspection; a time in which to consider one's own mortality and to remember others who had gone before. The rituals surrounding death and dying were deeply connected to the day-to-day social life of the community (Moller 24) rather than being distanced from it as they are today.

As death and its associated rituals have moved out of the family home and the local community to the hospital, care facilities, and ultimately to the funeral home, the close connections that the community had to the stages of dying have been severed and consequently, the emphasis on the sacred aspects of the cemetery landscape has diminished. Walter has noted that the modernist emphasis on the wishes of the individual and the rationalization of death has distanced the rites of death from the realm of the family, leaving a social void (Walter, cited in Hockney 186). The development and rise of the funeral home as the primary means of dealing with the deceased and the removal of this function from the family itself or immediate members of the community into the hands of specialists began to strip away the close connections that the populace had to the processes of dying and burial ritual. These changes in societal attitudes, coupled with the rise of cremation brought about a situation in which the spiritual aspects of the funeral rites began to weaken to the point of becoming what Johnson has called a "contentless, diluted form of religious service" (Johnson, cited in Grainger 119). This in turn has led to a

situation in which the community's ties to the rituals surrounding death and especially the landscape context with which it is best identified have given way to mere disposal of the remains.

As can be seen, this new way of looking at death, dying, and remembrance has caused the cemetery landscape great harm. Once characterized as a place that not only served the function of burial ground, but also existed to morally educate society (Moller 32), the cemetery now finds itself in crisis, a place forgotten until the moment of utmost need, seldom visited and thought of even less. The idea of the cemetery as a moral educator or as a place in which we contemplate our own brief existence has all but disappeared from contemporary thought. We are left instead with a struggle to know how best to remember and commemorate those we have loved, having lost our connection with this traditional landscape of memory.

The shift in cultural attitudes toward death that has encouraged this phenomenon can be identified in the transition between what Moller has characterized as "tame death" which was deeply rooted in the concept of community (Moller 7), and the emergence of the "age of death denial" in the twentieth century, which stripped dying and death of their ritual and meaning (Moller 15). Phillip Aries has remarked upon this phenomenon as well, observing that the displacement of the site of death from the home surrounded by one's family to the hospital where one dies alone has completely altered the human experience of dying (Aries, cited in Jackson 149). This, in my view, has become all too obvious in the trappings surrounding the modern funeral. Words such as "death" or "mortuary" have been swathed in jargon that denies the reality of dying: "death" becomes "passing" and the mortuary becomes the very benign sounding "funeral home." In our efforts to deny death and its effects, we have created a new vocabulary that removes any trace of the unpleasant. Any hope that a death in the community will cause us to reflect carefully on our own lives is subsumed to this trend. Or, to quote Moller, "The traditional orientation to death, with its essential patterns of religion, ritual, and community, has

been replaced by the denial, confusion, contradiction, and meaninglessness of the modern styles of dying and death” (Moller 22). As we continue to try and rationalize or ignore death, the cemetery continues to lose its status since it becomes the symbol not of our hope, but of our fear.

A second reason that can be cited for this attitude is technological progress. Dying, once a collective phenomenon that involved the family as well as the larger community, has come to be viewed as a medical event that is steeped in technologies that few people understand. The variety of machines designed to prolong life has cut society off from what used to be clearly understood: that one day, we will all have to face our own moment of death. On the surface, we have come to view technology as a means to endlessly extend our lives, though if we truly examined ourselves, we would know this to be a delusion.

Perhaps the most compelling indicator, however, of the shift in attitudes toward death and dying has been the continuing loss of community experienced by our culture. As the modernists proclaimed the primacy of the individual, many of the common bonds of our society began to erode. Once again, technology has played a large role in this phenomenon. Our communities, from the city to the small town, were at one time much more closely knit. Today, they are increasingly connected together in form, but not in spirit. Social relations have succumbed to individualism, leading to a further breakdown in community (Stannard xi). Religious institutions, once guardians of the sacred, have become increasingly secularized and their rituals diluted. Increased opportunities for mobility have had an effect both positive and negative: they have allowed for a greater variety of options while at the same time pulling us away from those that in times past we would have remained closest to. Transportation alternatives that have allowed us ease in movement from place to place have not had the effect of drawing us together; in fact, they seem to have driven us further and further away from one another. Decimated by rising divorce rates and fragmentation, the once vital support system provided by the family has left us with a growing number of people who end up having to face the future alone.

Where then, does the cemetery landscape fit into this changing cultural milieu? In our rush to ignore death, we have allowed the cemetery to be lost as well. In nineteenth century America, founders of the Forest Hills Cemetery in Utica, New York declared that cemeteries "should be regarded as the property of the community" (Sloane 60). This view of the cemetery as an anchor *within* the community was in keeping with the idea that as a public institution, the cemetery was a place in which the memories of the community were held (Sloane 80). There was an understanding that, "Landscapes affirm or negate the memory of a personal past, record a collective, cultural past, even a past beyond individual experience or human memory. They transmit memories from one generation to another" (Spirn 62). The cemetery as a place of sacred remembrance was historically a part of the structure that held the community together. As has been previously stated, the changes in attitudes toward death have led, in the twentieth century, to the virtual disappearance of the cemetery as one of the central supporting pillars of public life. Kenneth Jackson has pointed out that by 1989, with the continued rise in the number of cremations, that cemeteries were rarely even principal places of remembrance, let alone considered in any way sacred to the community (Jackson 1). In this regard, our cemeteries are in great danger of being forgotten altogether.

It would be remiss to say that there is any kind of an easy solution to the dilemma that faces the cemetery in this age. The cultural tendency in North America to turn our backs on the subject of death and to ignore the cemetery is not to be easily overcome. In spite of this, however, the need to memorialize that is felt and shown in our culture is a strong one. This is demonstrated continually in acts such as the laying of flowers at the sites of tragic events. Clearly, despite our cultural tendency to deny the reality of death there is a powerful need within that same culture for commemoration and remembrance as a way of healing our wounds. We realize on a basic, perhaps even unconscious level that, "Memory is central to identity" (Spirn 63). The cemetery, as the sacred ground of the community for expression of personal or corporate grief once existed

for this very purpose. Now, however, our society has lost this bond and struggles to reconnect with this historical precedent in a new and meaningful way.

I believe that this need can and should be met once again within the context of the cemetery landscape. This will involve a commitment to reintroducing the cemetery into the public consciousness on a consistent basis in order to overcome the perception that the cemetery is a part of life on just one or two days of remembrance during the year, and fostering a new commitment to place making, as opposed to simply laying out our burial grounds for ease of maintenance. It demands a change in the way that our culture views and deals with death and dying, as well as the way in which we view the function of the cemetery. Cemeteries can be designed to once again fulfill the purpose of seeking, "deeper levels of meaning in the visible world to express ideas about the invisible" (Constant 49), as, for example, Gunnar Asplund and Sigurd Lewerentz intended with the Woodland Cemetery in Stockholm, Sweden. By pursuing this ideal, the cemetery landscape can be articulated "in a more affirmative psychological manner, imparting a sense of serenity in the face of death" (Constant 49). It is this lost sense of serenity and connection that our culture now craves. It is to be hoped that this bond can be rediscovered in the cemetery landscape, leading to a new and greater emphasis on the importance of community and a stronger inclination toward the sacred that will in turn restore this valuable landscape to its rightful place of prominence within our society.

The Lessons of History

Kenneth Jackson is correct in his assertion that our cemeteries are no longer even "primary places of remembrance" (Jackson 97), let alone landscapes that offer the kind of sacred experience that would "counteract the modern eschewal of death" (Constant 2). Torsten Stubelius states that "The character of a cemetery is not merely a question of beauty, it is foremost an issue of art in cooperation with nature" (Stubelius, cited in Constant 26). Cemetery builders today have not adhered to this maxim, choosing instead to design for ease of

maintenance rather than for sacred impression. This is a far cry from what was envisioned by the cemetery makers of earlier eras. As Richard Etlin discusses in his examination of the creation of new cemeteries in eighteenth century Paris, “The new cemeteries were to be located outside of the city, but they were not to be shunned. Unlike cemeteries today, they still played an important role in spiritual and cultural life, a function that intensified over the course of the eighteenth and nineteenth centuries” (Etlin 39). He adds, concerning the eighteenth century cemetery, that it was conceived as “a school of virtue and achievement fostered through memorials” (Etlin 59). A walk through the cemetery was to provide a moral lesson, not just a sentimental stroll and “the collective sight of the dead served as a reminder of the transitory nature of earthly life and a warning against vanity and pride” (Rogers 332). These beliefs had also been integral to the cemetery landscape in the early days of America. The Puritans, particularly, used the tombstone as a *memento mori*, a reminder of mortality. This left no doubt as to one’s final end and “was meant to discourage worldly ambition and individualism” (Rogers 332).

However, emerging ideas in America regarding Western theology and increasing individualism paved the way for a new way of looking at the cemetery that became known as the Rural Cemetery movement. Pere-Lachaise Cemetery in Paris is considered to be the prototype for this ideal. In this new way of thinking, the cemetery was still to be a moral teacher, but the lessons took on a different nature than the bluntness of the tombstone’s skull and crossbones. Now, “salvation and the hope of immortality were directly integrated into the landscape through the use of natural and artistic representations” (Sloane 75). Mount Auburn Cemetery in Boston (1831) and Laurel Hill in Philadelphia (1836) are notable examples of this cemetery typology. “Balanced between civilized dominance of nature and sublime wilderness” (Sloane 77), the picturesque rural cemetery was not only a place to bury the dead in consecrated ground outside of the crowded city churchyards, but it also became a destination for the general public, who began to regard them more as parks and places to be seen than memorial grounds. Eventually

this trend led Frederick Law Olmsted to remark, "the rural cemetery, which should above all things be a place of rest, silence, seclusion, and peace, is too often now made a place not only of the grossest ostentation of the living but a constant resort of mere pleasure seekers, travelers, promenaders, and loungers" (Sloane 90).

By 1845, though, when Adolph Strauch designed Spring Grove Cemetery in Cincinnati, a shift in attitudes was beginning to take place. The rural cemetery began to give way to the lawn-park cemetery. Strauch maintained that a well-designed cemetery "blended the elegance of a park with the pensive beauty of a burial place" (Sloane 116). Strauch thought that the ornamentation found in the rural cemeteries was ostentatious and the landscape should be simplified. He concentrated on maintaining a unity of appearance and was among the first to employ a crew of gardeners to maintain the grounds in a consistent fashion. Unfortunately, another shift in thought was taking place as this viewpoint gained prominence. It was at this time that the cemetery landscape began to reflect, "the distancing of the living from the dead and the formalization of the burial ritual" (Sloane 121).

The growing separation of the gravesite from the bereaved continued with the advent of the Memorial Park and the growth of the funeral industry in the early twentieth century. The cemetery had by now become a big business and the landscapes that were being created at this time had more to do with cost effectiveness and the ability to offer a variety of competitive services than the desire to create place. While there was a returning emphasis on promoting values within the cemetery landscape (Sloane 157), the landscapes of spacious lawns and predominantly flat grave markers were designed more for convenience and practicality. This style remains the dominant type today and has become a curious mixture of the sacred and profane. The ever-expanding gulf between the living and the dead that we see today has its roots in this approach to cemetery design.

Place and Meaning: A Few Thoughts On The Sacred

The experience of place is integral to the cemetery landscape and therefore integral to the process of remembrance and healing to which the cemetery landscape should contribute. While the process of grieving is loaded with its own emotional context, the cemetery landscape is imbued with emotion as well. The sentiments drawn out by certain landscapes are difficult, if not impossible, to precisely define, but there are emotions experienced in the deepest recesses of the individual psyche in response to various stimuli: responding not to summons or demand, but to unique individual perceptions. This is the influence of the sacred.

This phenomenological experience of landscape is well illustrated by the Japanese concept of *mono no aware*. The phrase describes a “Japanese aesthetic and spiritual concept relating to a desolate poignancy and an acceptance of impermanence” (Michi Online Resources). It can be translated in another way as the “ah-ness” of things. For example, when the plum tree flowers in the spring, we know that the blossoms will last only a short time. The awareness of their transience makes them seem even more exquisitely beautiful and makes our appreciation of them more keenly felt. Since we know that they will pass quickly, we are subsequently reminded that our own lives are just as fleeting, as reflected in this haiku by the Japanese poet, Issa:

*The world of dew
is the world of dew.
And yet, and yet—*

C.S. Lewis has also described this phenomenon, calling it simply, “Joy.” It is an almost “unendurable sense of desire and loss” (Lewis 73), a combination of both joy and sadness that defies easy classification, as it has nothing to do with happiness or sadness in the sense in which we commonly understand those terms. It is an elusive quality that can be triggered by many things: music, poetry, and landscape among others, yet it fades at almost the same moment one becomes aware of its presence. Lewis has also described the phenomenon as “The Northernness.” “A vision of huge, clear spaces hanging above the Atlantic in the endless twilight

of Northern summer, remoteness, severity..."(Lewis 73). It is the landscape of *sehnsucht*, a German term for yearning or longing.

This sensitivity is also evident in the idea of Arcadia, the rustic, pastoral paradise often evoked in discussions concerning the meaning of landscape. The phrase, "et in Arcadia ego," is charged with *sehnsucht* and the bittersweet knowledge that death exists even in an earthly paradise, yet the recollection of this realm of contentment charges a yearning in the soul to be a part of this memory that is at once sweet and sad. Dieter Kienast has equated Arcadia with "the longing always to be somewhere else" (Weilacher 152). On the surface, this may seem to be mere desire to be rid of our day-to-day problems, but on a deeper level, it is an emotion linked to remembrance and, in the present context, the desire to be reunited in some way with those we have lost. This sense propels us into "a world that bears the mark of infinity" (Bachelard 183). Whether through nature, the arts, or inspired by memory in some corner of our own being, we have all experienced instances of this phenomenon and can echo the axiom, "I too have been in Arcadia."

These precedents speak to place making in the cemetery context: the need to create or transform our burial grounds from mere graveyards into spaces that are imbued with the kind of atmosphere that is evocative of "the Northerness." As our culture attempts to push death even further into the background, there emerges an urgency to make a greater effort to develop the kinds of landscapes that are not only places of remembrance of loved ones, but are places to be remembered due to their poignancy and phenomenological impact.

The Woodland Cemetery in Stockholm, Sweden is a landscape with an enormous sense of the sacred that suggests these typologies. The graves interspersed through the forest create an otherworldly cathedral that summons one to silence and contemplation. It is a sacred grove in the best sense, a landscape that honors the dead while inspiring the living. The Woodland Cemetery "effected a more universal symbolic liaison between nature and death by subsuming

individual memorials within the more powerful presence of a forest” (Constant, 4). This quality is rarely found in our easily kept up North American cemeteries, but it is exactly the character that we must strive for in order to revive our burial grounds as the primary landscape of memory within our communities.

A Vision for the Future

“Sorrow, however, turns out to be not a state, but a process” (Lewis 76)
-C.S. Lewis

Changes in contemporary values and views about death have turned our cemeteries into forgotten landscapes. Kenneth Jackson observes that, “the place of the cemetery in everyday life is denied by neglect and erosion” (Jackson 118). Nevertheless, I believe that there is reason to hope for a change in these circumstances, one that will inspire a renewal and reconnection with this hallowed terrain. For as Jackson has also stated, “in these times of ambiguity and uneasiness about the meaning of death and the afterlife, the bereaved still need spaces where they can reflect upon loss and feel comfortable nurturing the memory of the dead” (Jackson 122). Sorrow is indeed a process and there is a great necessity in our society for a return to the close association with the rituals of life and death that once unified our communities. Indeed, what is called for is a greater awareness of, and return to, the sacred in everyday life.

It is not, however, only for the members of our communities to come to terms with the issues surrounding the decline in the importance of the “garden of graves” (Sloane 46). It is particularly important for those in the professions of Landscape Architecture and design to look beyond the status quo and to invest their projects with a much deeper understanding of and commitment to the sacred. As designers, it is our responsibility to convince others that this is an issue of utmost importance and that the idea of place making is crucial if we are to have any success. In this way, we can function as the *memento mori*, articulating what was best in the past

in order to dispel the ambiguity that plagues contemporary culture and envision a more sacred future for the cemetery landscape.

Chapter II

Bayview Cemetery Program

With a history dating back over 100 years, Bayview Cemetery has long been a part of the fabric of Bellingham community life. The Bayview landscape encompasses a variety of historic cemetery styles, ranging from picturesque rural to memorial park to lawn cemetery, that trace its development over time. That the city of Bellingham saw fit over the years to consecrate a total of 234 acres for the burial of its citizens is testimony to the importance placed on honoring the members of a small, close-knit community.

As the population increases, however, and the community grows to include a greater diversity of citizens, many of whom will not be lifelong residents as so many in the past have been, the need to create a cemetery environment that will meet the needs of this changing population becomes crucial. As Bellingham's only municipal cemetery, Bayview represents a sacred centre within the urban fabric of Bellingham. With its connection to Whatcom Falls Park and the Whatcom Creek corridor, Bayview is not only important as the primary landscape of remembrance in the city, but also as a vital link in the open space framework of the community. While the cemetery is used by many in the local neighborhoods for walking and jogging, for most in the greater community, it is not likely seen as a place for public use beyond funerary needs.

Bearing these facts in mind, the central tenets of the program for Bayview Cemetery are the preservation of significant existing site features, the expansion and creation over time of greater interment options, and the introduction of additional site amenities, with the intention of preserving and enhancing the sacred character of the cemetery landscape.

Fundamental to this declaration is the idea of creating place and managing growth and expansion in a fashion consistent with the desire for Bayview to be more than a mere burial ground. While Bayview contains many lovely aspects, expansion has not always been consistent

with a long-term vision of what this landscape could become. That expansion should take place over time, in an orderly manner that crafts the landscape to its best possible use for many years to come is central to the place-making framework. Building a landscape of character and distinction within the city, crafting a landscape that is used by the community for more than just burials is a keystone of the program.

With the rise in the popularity of cremation and a lack of columbaria, Bayview finds itself in great need of space for the interment of cremated remains. There is also a need to create more space for the burial of children as that section is rapidly approaching capacity, and the continuing need to offer space for full body interment. These issues as well as other interment options will be addressed in the program elements.

The Healing Landscape: Bayview as a Place of Rest and Reflection

Much has been written in recent years concerning the healing and therapeutic qualities of gardens. While these writings have focused primarily on hospitals and other institutional care facilities, we cannot overlook this aspect of design as it pertains to cemeteries, or the need for our burial grounds to embrace many of the concepts put forward by researchers in this field. For instance, understanding of the work of Stephen and Rachel Kaplan concerning designed environments that “support people’s needs and requirements” (Kaplan, et al 7), is essential in this kind of place-making endeavor. For the grieving, a place in which to mourn, reflect, and seek hope is always needed, and it is my contention that the cemetery is the ideal landscape to fulfill this role. Sadly, as has been noted, cemeteries are visited mostly for a funeral or perhaps once or twice a year to a particular gravesite, but they cannot be said to be a central part of the grieving process in this day and age. Rather than places that are seldom visited, they should be places in which can be found elements to aid in the reflection and rest that contributes to a lifting of the human spirit and the working through of grief. To this end, a variety of programmatic

components, from the simple to the far reaching, are suggested to help create in Bayview this kind of atmosphere.

Site Analysis

The following information is compiled from interviews with Bayview Cemetery management and from the 1998 Comprehensive Master Plan.

The Site: Bayview Cemetery comprises 234 total acres consecrated for burials, of which 48 acres are currently developed as burial lots, with 37 acres considered as unbuildable. Its location adjacent to Whatcom Falls Park on the north and east, one of the most popular parks in the city, makes it a valuable addition to green space within the city of Bellingham. The cemetery is bordered on the south and west by developed land that is zoned low-density residential. There is residential development on the north side adjacent to both the cemetery and the park, and this is zoned for multi-family, mixed development. The north side is also the location of the Beth Israel Jewish Cemetery, which is owned and operated by the congregation of Beth Israel Synagogue. On the southernmost end of the cemetery at the intersection of Woburn Street and Lakeway Drive is a locally owned funeral home, which is not affiliated with the cemetery. The specific zoning for the cemetery also designates it as historically significant public land. This designation brings any perimeter site improvements under the review of the Bellingham Municipal Arts Commission, and building for which a permit would be required must be reviewed by the City Planning Director.

Bayview is a very picturesque cemetery, aided in this quality by the mature vegetation both within and adjacent to the site. Care has been taken to ensure sufficient visual and auditory buffering of Lakeway Drive, but the proposed widening of this already busy arterial could impact that buffer significantly. Additionally, Woburn Street, while a secondary arterial, has experienced a continual increase in traffic over the last several years, a factor that would need to be taken into consideration when planning any future improvements to the cemetery site. A

small creek (Cemetery Creek) runs through the property. The Cemetery is managed by the Bellingham Parks Department and they keep it well maintained and in good condition.

There is a concrete mausoleum on the site, Bayview Abbey, which is full and in declining condition. A renovation and expansion project is currently underway, however, which will add more space and improve the quality of the art-deco style building. Unfortunately, the structure is adjacent to Lakeway Drive and will likely be impacted if the proposed Lakeway expansion project goes through. There is no crematorium on the site, although there is one located at the neighboring Jones-Moles Funeral Home.

Other on Site Features: In the middle of the cemetery property are the office and maintenance buildings. Unfortunately, the office cannot be seen from any of the cemetery entrances, which can be confusing for visitors. The roads leading into and around the cemetery are well maintained, and, despite the difficulty in finding the office, there is excellent access to gravesites and site furnishings, including waste receptacles and water spigots for filling vases. Washrooms are available at the office. Sadly, there are few benches provided for visitors.

Access: Three entrances allow access to Bayview Cemetery: one on the west side off Woburn Street and two on the south off Lakeway Drive. The Woburn Street entrance has been designated the main entrance, although it is not as well marked as the arched gate bordering Lakeway Drive. This easternmost of the Lakeway entrances was formerly the main gate and is still perceived as such by the community. The Woburn Street entrance is preferred for funeral processions.

To reach the main office, visitors must follow signs to navigate a series of winding lanes that lead to the centrally located building. This task can be quite perplexing and improved signage would make the journey much easier. Beyond that, however, circulation within the cemetery allows for convenient access to gravesites for visitors and ease of maintenance for work crews.

Climate: The Bellingham area climate is mild, influenced by Puget Sound climatic factors that produce clement winter temperatures and cool summers. The average annual temperature is 50 degrees Fahrenheit and the annual rainfall is 35 inches. Freezing temperatures are uncommon, averaging 6 days per year below freezing and less than 9 days of snowfall.

Soils and Hydrology: The two major types of soils identified on the site are the Everett-Urban land complex, which is predominantly a gravelly-sandy loam; and the Squalicum-Urban land complex, which is predominantly a gravelly-loam. Both soils are moderately permeable in the upper strata, but at the 40-60 inch level, become very dense and permeability is very slow. As pertains to interments, these types of soils are good for single depth burials or burials requiring a depth of less than 40 inches (urns, etc.). Water retention could be a problem if double-depth burials were to be introduced.

The cemetery has not had problems with excessive amounts of water over the years. The climate, while wet, produces few periods of extended heavy rainfall and this, in combination with already in place storm water drainage collection and the quality of the soils, prevents major problems with water on the site.

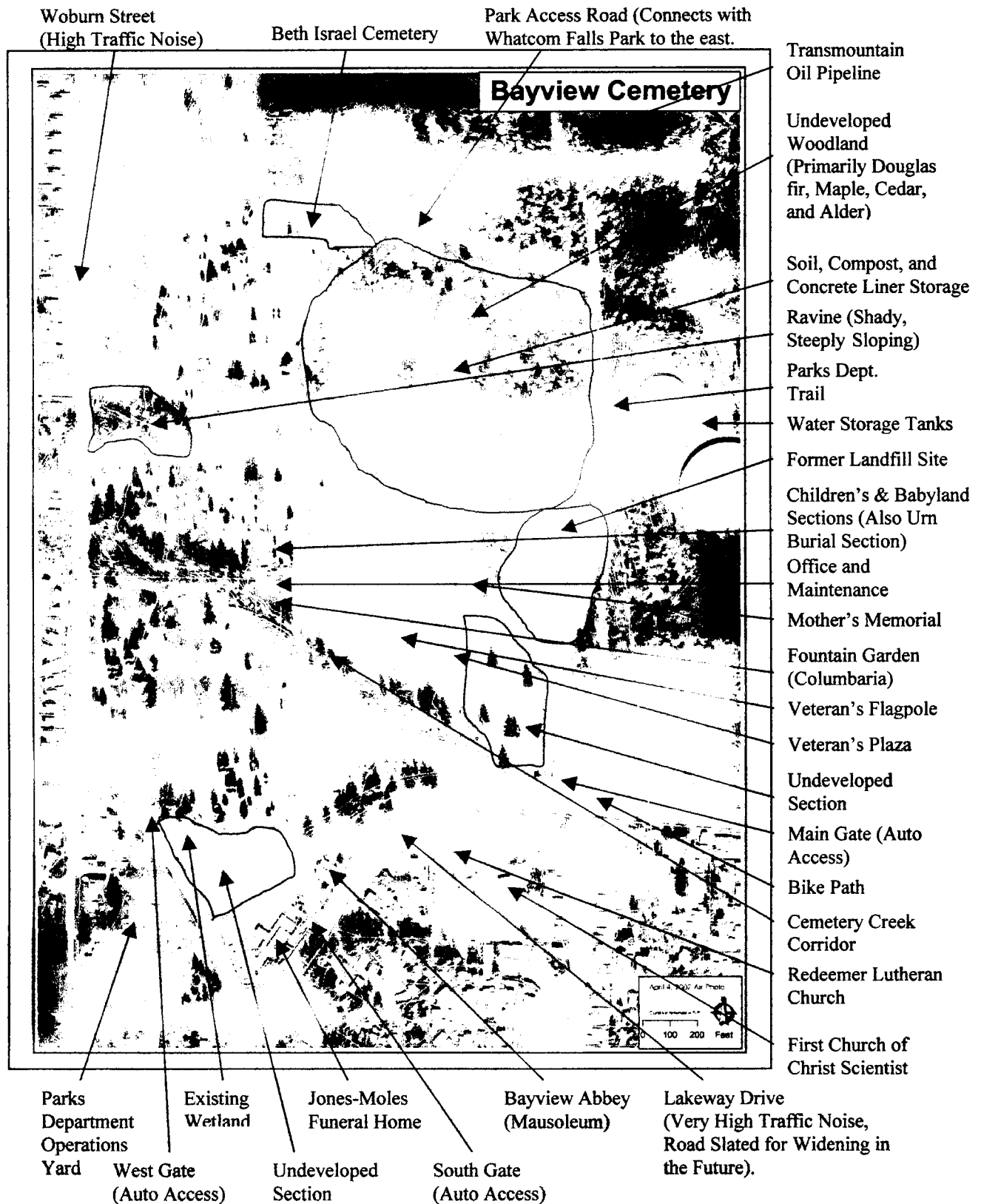
Interment Information and Options: At this time, Bayview Cemetery experiences a ratio of 60% full body interments to 40% cremation interments. The ratio in Washington State is two-thirds cremation to one-third burial, so Bayview represents a somewhat different statistical demographic (see Appendix A).

Interment options include full ground burial lots, urn garden, Veteran's Plaza and military section, niche walls, children's section, and "Babyland." The majority of interments are single-depth casket burials. Concrete vault liners are required for full-body casket interments. There is also a portable shelter available for funerals held in inclement weather.

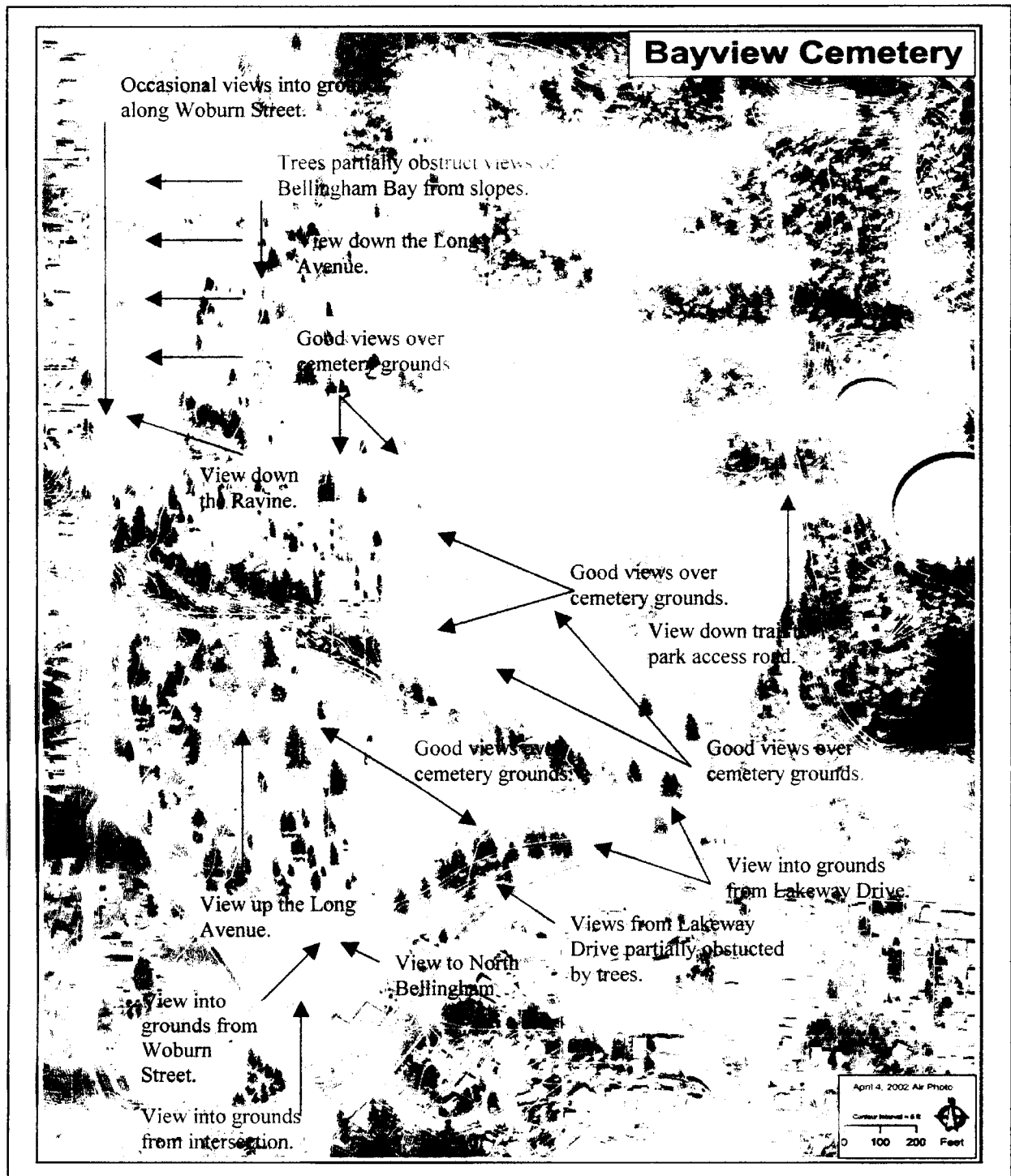
Graves for full body interment are 4' x 8' and are allowed to hold one casket and 2 cremains. Infant graves are 4' x 5'. A variety of monument styles are allowed, both flat and upright, with

the stipulation that they be no more than 44 inches wide in order to allow for ease of maintenance.

2.1. Site Analysis: Site Inventory and Memorials in the Landscape



2.2. Site Analysis: Views

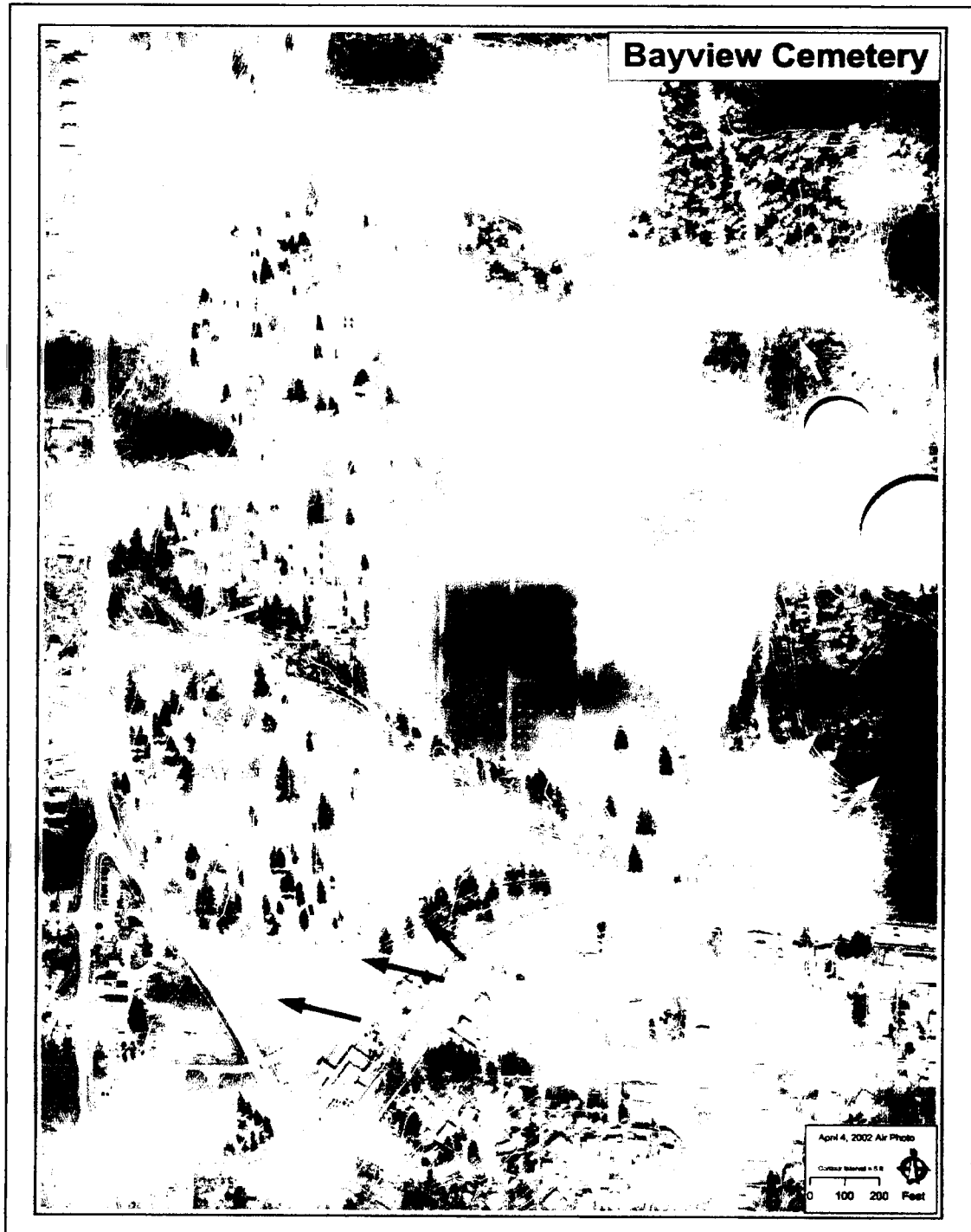


2.3. Site Analysis: Slopes

The terrain typically slopes gently other than where indicated.

Moderate Slopes: Black Arrows

Steep Slopes: White Arrows





2.4. The Threshold Gate.



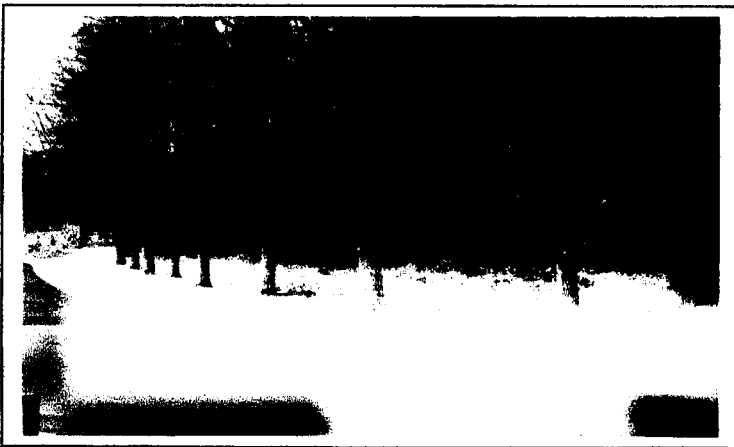
2.5. The Veteran's Plaza looking west from the Threshold Gate.



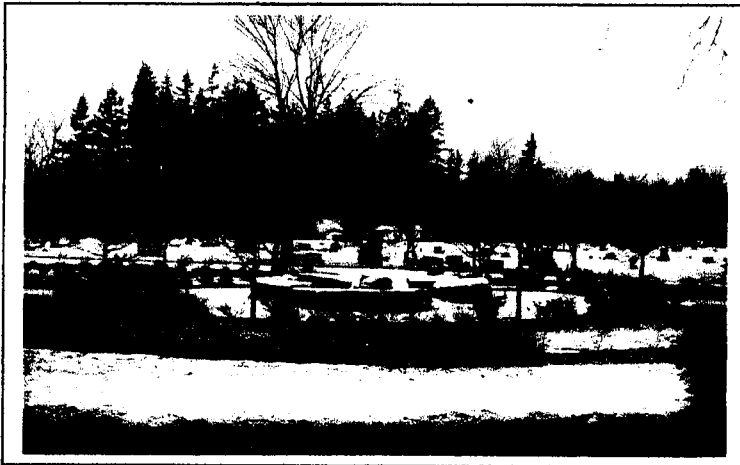
2.6. The sinuous curve of the oak lined road just within the cemetery gate.



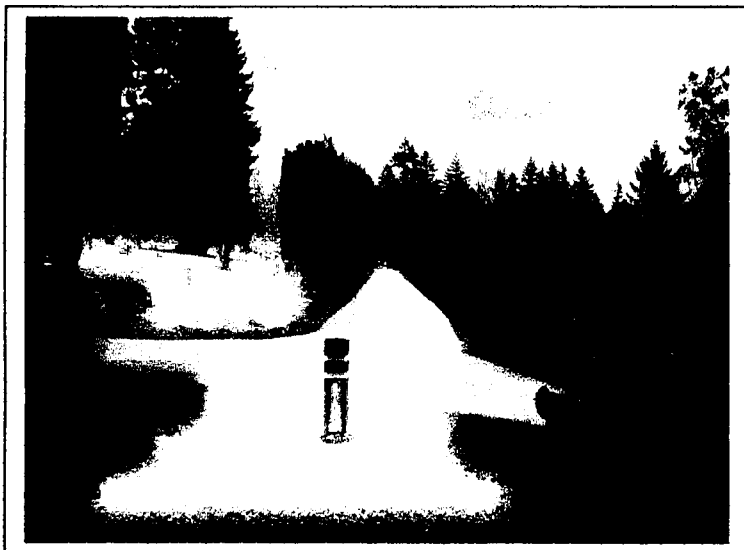
2.7. The main road just past the Mother's Memorial curving toward the north side of the grounds.



2.8. The oaks front the Woodland at the place where the proposed chapel would be accessed.



2.9. The Mother's Memorial looking west toward the office, marking the beginning of what will become the Hawthorn Walk.



2.10. The view down the Long Avenue from its northernmost point.



2.11. The view toward Bellingham Bay from the slopes.



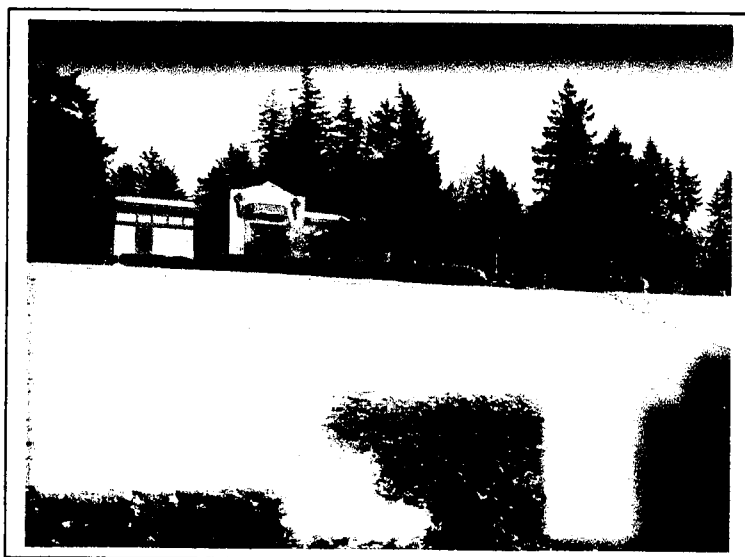
2.12. The intersection of four roads: future location of the "Four Corners" interpretive markers.



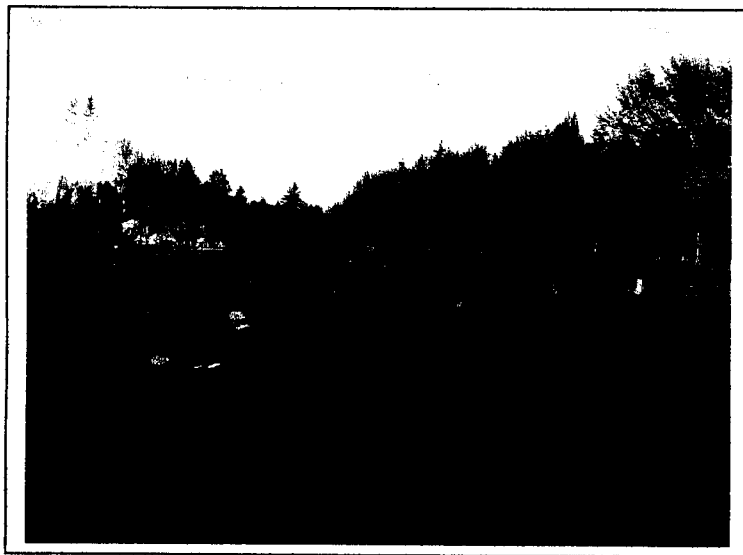
2.13. The Bayview landscape, looking south from the upper reaches near the north entry.



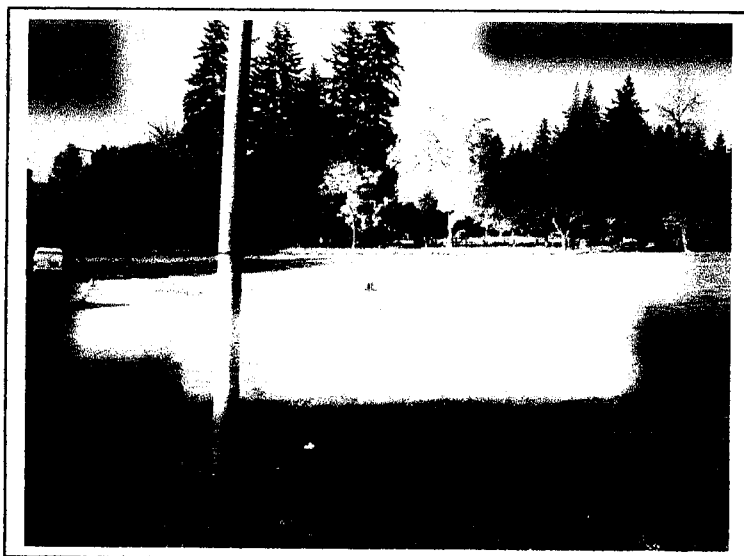
2.14. The Bayview landscape looking southwest toward Bayview Abbey.



2.15. Bayview Abbey: The Mausoleum.



2.16. The Bayview landscape looking north from near the mausoleum.



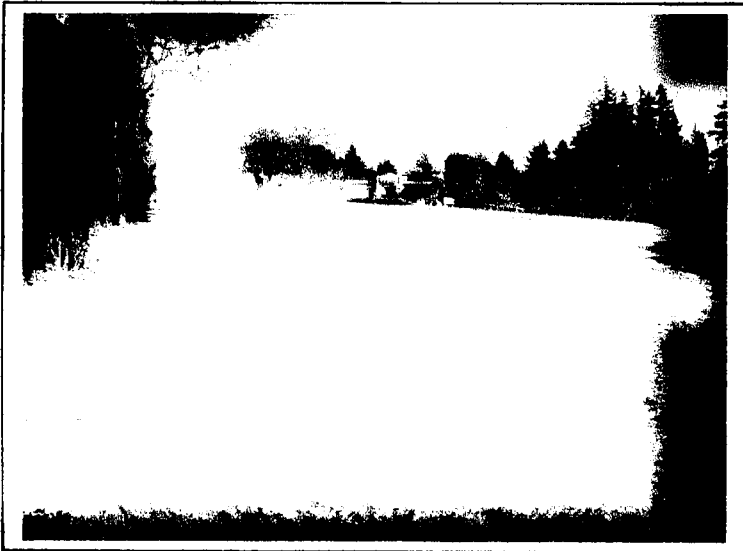
2.17. The Woburn Street edge, looking north from near the intersection of Woburn and Lakeway Drive.



2.18. The Woburn Street edge, looking south from near The Ravine.



2.19. The Woburn Street edge, looking south near the midpoint of the cemetery.



2.20. The southwest corner section, looking toward Bayview Abbey and the Jones-Moles Funeral Home. The existing wetland is in the left foreground.



2.21. The Lakeway Drive edge, near the Threshold Gate.



2.22. The Fountain Garden columbarium. Note the proximity of the office and parking.



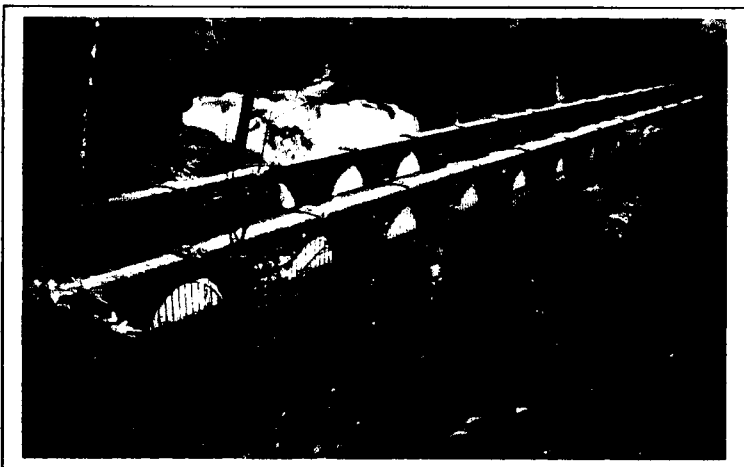
2.23. Fountain Garden niche walls.



2.24. The existing children's burial section with office and maintenance building in the background.



2.25. The Bayview office from the back with older burial section in the foreground.



2.26. The stone bridge in Whatcom Falls Park, model for the proposed new bridge over Cemetery Creek.




2.27. The park access road that borders the north side of the cemetery.

2.28. Pricing Information

The Bayview Cemetery web page offers the following pricing breakdown:

City of Bellingham - Bayview Cemetery - Records

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Bayview Cemetery
City of Bellingham, WA

[Cemetery Home](#) | [Departments](#) | [Employment](#) | [FAQ](#) | [Contact Us](#)

[Cemetery Home](#)

[Price Guide](#)

[Hours & Contact Info](#)

[Cemetery Map](#)

[Cemetery Records](#)

[Driving Directions](#)

[Photo Gallery](#)

[About Us](#)

[Links](#)

[Beth Israel Cemetery](#)

Price Guide (2003-2004)

ITEMS

Adult Gravesite \$989-\$1104

Child Gravesite \$322

Columbarium Niches \$874-\$1150

Veterans Columbarium Niches \$989-\$1173

Urn Garden Plots(Family-4) \$782

Urn Garden Plots (Companion-2) \$391-\$414

SERVICES

Regular Adult Opening and Closing \$490

Child Opening and Closing \$230

Niche Opening and Closing \$85

Ground inurnment Opening and Closing \$175

Multiple Intermment Right \$170

Companion Niche Right \$170

PRENEED

Bayview Cemetery is pleased to offer a Pre-Need program that is simple, and offers true peace of mind. Planning ahead is one of the most thoughtful and caring things you can do for those you love. Knowing all of your cemetery arrangements have been made in advance, can offer your family the peace of mind in knowing they will not be faced with unexpected expenses at your time of need. It also makes good economic sense to know in advance the costs for these services are frozen at the time of purchase, protecting yourself against future price increases. For more information please call, e-mail or stop by and see us.

MONUMENTS

We offer full monuments sales and service. For more information please call, [e-mail](#) or stop by and see us.

[Cemetery Home](#) | [Hours & Contact Info](#) | [Cemetery Map](#) | [Cemetery Records](#) | [Driving Directions](#) | [Photo Gallery](#) | [About Us](#) | [Links](#)

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Program: Major Elements

Circulation, Vehicle and Pedestrian: Circulation within Bayview is problematic. Other than the oak lined road from the main gate, there is no discernable hierarchy of circulation within the grounds. While relocating the office to the east side of the cemetery will simplify access, better articulation of the roads would also make way finding easier for visitors. This would include removing some roads for infilling with graves, articulating a strong processional route, and providing clear signage. While the tree rows are a strong element, the open landfill site detracts from this. Relocating the office here and developing a variety of burial options in this area would help resolve this dilemma. It will be important, however, to ensure that any new structures on this side take into consideration the Transmountain pipeline.

Pedestrian movement through the cemetery is confined to the roadways that allow vehicle traffic through the grounds. While decent for walking on, they are still little more than a winding mesh of asphalt. Since heavy vehicle traffic is not a great concern within the grounds, these currently serve well enough as walking paths, however, I would propose developing several new pedestrian pathways through the cemetery and infilling some of the roads with burial sites. By converting the majority of roads to pedestrian walkways of permeable material that could also be driven on if access were needed to specific points in the landscape by those unable to walk longer distances, the road hierarchy could be better established while maintaining access. Though Bayview is hardly a parking lot, it is desirable to limit opportunities for storm water runoff whenever possible and this would contribute to this goal. Using some of the roadways for burial sites and reserving others for pedestrian only use would simplify way finding in the cemetery by both car and foot.

The scenic corridor provided by Cemetery Creek would be ideal for walking. A pathway on the north side of the watercourse would enhance the experience of traversing the cemetery and connect the Main Gate to Woburn Street, as well as provide a connection to the expanded

Children's Field in the centre of the cemetery. It would also provided a true shortcut for students from Shuksan Middle School who cut across the grounds, often not respecting the nature of the cemetery landscape.

The Parks Department footpath running north south from Lakeway Drive to the park access trail on the north side of the cemetery grounds should be closed. There is already access to the park road from Woburn Street and the main park entrance is only a few hundred feet east of the cemetery Threshold Gate, making this path unnecessary. The cemetery/park connection could be enhanced by making use of this corridor for the new office to be relocated on the east side of the cemetery grounds, thereby allowing a more controlled access to the park and bringing visitors within the borders of the cemetery.

In relocating the office to the eastern side of the cemetery grounds and developing a stronger central feature that includes the Mother's Memorial, it will be important to link these two functions with a path. This will be possible by utilizing the piece of road that is lined with a double row of Hawthorns and taking a pathway off of this in both directions, on a straight axis between the two areas. This "Hawthorn Walk" would require the moving of some graves, which would be done with the permission of and in consultation with families and plot owners. If need be, the path could meander somewhat through the gravesites if a straight connection could not be arranged. In either event, careful planting of new Hawthorns will be necessary in order to leave graves undisturbed by tree roots in the future. It may be necessary to negotiate with those who might have purchased lots in this area and offer them space in other sections in order to implement this pathway.

The Threshold Gate: The Lakeway Drive entrance should be understood to be the main gateway into the cemetery grounds. This is the threshold of the sacred landscape. It is the essential role of this threshold to provide the visitor with the best the cemetery has to offer as a visual introduction. The principle here is to maintain the character of the entryway. Once

through the gate, the eye is led over a significant portion of the landscape, establishing its character in the visitor's mind. It is also the threshold to the magnificent, oak lined curving drive, one of the grand visual amenities of Bayview and establishes an important mood of formality as one moves further into the grounds.

The existing gate itself is structurally sound, but could use cleaning and repainting. A regular schedule of maintenance should be observed. More evocative lighting would also add to its prominence. Lights at the base of the main gateposts and directed upward would have an excellent effect at night. Additionally, Lakeway Drive is three lanes wide here, which allows for easily directed movement of traffic in both directions for either small or large-scale funerals and events. As the main gate is set back from the road and screened by trees to traffic coming from the east, it would also be advisable to add a sign on the south side of Lakeway to indicate the cemetery entrance.

The Threshold Gate is also where the creekside pathway will begin and is an ideal location for placement of a sign related to circulation through the grounds and interpretive information. It is suggested that there be a pamphlet holder here as well to distribute maps and information about the features of the cemetery. Care should also be taken here to prevent what has been a problem in the past: that of cars parking off the road and damaging the roots of the oaks. A row of low rocks abutting the road should be sufficient to prevent this if necessary.

The Processional Way: By creating a processional route that capitalizes on the oak lined entrance road and the long, straight north-south road on the west side of the property, the life's journey of the deceased would be symbolized and celebrated. This would also be an important route to be used on commemorative occasions. The Processional Way is a journey through the diverse character of the entire Bayview landscape. This road will be the main route through the cemetery and will incorporate different landscape typologies as a means of evoking a heightened sense of awareness in the visitor and creating smoothness in the journey through the grounds. It

starts at the threshold gate as visitors enter and drive along the smoothly curving oak allee, past the Management Centre and the Woodland Chapel. As the oaks come to an end, the road will curve into the woods and here begins a woodland lane with trees closing in and overhanging the road on either side to create a sense of enclosure. You then emerge onto part of the park access road. The trees here are further back from the lane, but very tall, creating a different type of allee. You then pass the High place and curve onto the Long Avenue, which affords a view from the north end of the cemetery down an allee of predominantly maples to the south end of the cemetery.

Connection between the west and east sides of the grounds is maintained by a loop from the West Gate that crosses Cemetery Creek near the Children's Field and connects back to the main drive near the chapel.

The Westside Gate (Woburn Street entrance): This secondary entrance is not well articulated. It currently leads the visitor into a series of immediate curves and decisions about direction upon entering the cemetery grounds. This detracts from the experience of the overall landscape and is also a drawback to way finding. Sightlines into the cemetery at this point are interrupted by trees, depriving visitors of an overall look into the cemetery grounds. This entrance also requires a hard turn in if coming from the north and needs to be reoriented to correct this defect. Although this gate would be the exit of the Processional Route, it will still be a secondary entrance and would benefit from better articulation with a gateway similar in character to the Threshold Gate. This gate would also be used as the primary maintenance entry/exit, complementing the relocation of maintenance functions from the cemetery grounds into the Park Operations complex across Woburn Street.

The South Gate: Running between the Mausoleum and the Jones-Moles Funeral Home, this entry into the cemetery should be closed. It is not a good entrance either in terms of aesthetic considerations or of way finding. Its location off Lakeway Drive and its position in relation to

the Lakeway/Woburn intersection is extremely awkward. This entry serves as access to the rear of the funeral home, and this access should remain, but the way into the cemetery from here should be blocked. The remaining two gates should still allow for excellent access for visitors, maintenance, and emergency vehicles.

The Bike Path: The bike path that parallels Lakeway Drive should be altered to move up to street level once it reaches the Mausoleum. This will allow for expansion of the mausoleum or construction of adjoining structures or plazas to the side and in front. This will also provide bike riders with greater safety as they will come to a lighted intersection rather than busy Woburn Street.

Beth Israel Cemetery: Located on the north side of the grounds, Beth Israel Cemetery is operated by the Beth Israel congregation of Bellingham. Recommendations here are to thicken the tree buffer between the cemetery and the park access road in order to maintain privacy and create a greater sense of enclosure.

Bayview Abbey (The Mausoleum): Despite the proximity of its location to busy Lakeway Drive, Bayview Abbey is a jewel in the cemetery landscape. Its unique architecture is a visual plus in its location. Bayview Abbey is full, but as the demand for mausoleum space has declined, other options for what can go on here can be considered. The mausoleum is also under renovation, which will ensure its continued structural integrity for years to come. A walkway extending from the entrance to the Cenotaph to Former Residents would establish a stronger connection, drawing the mausoleum into the cemetery from its edge location. It would also be possible to create small courtyard gardens enclosed by niche walls on either side of the building which could be another option for the interment of cremated remains.

The Veteran's Field: The Veteran's Plaza is located on the east side of the cemetery, not far from the Threshold Gate. It is a combination gathering place and flag pavilion, part monument and part columbarium. While it has a prominent and powerful position in the landscape (and this

is as it should be), it is nevertheless not an adequate plaza to suit the ceremonial needs of the veteran's community, nor will it provide a sufficient amount of niches for the interment of cremated remains over a long period of time. In order to increase capacity and allow for larger gatherings of people, the plaza should be expanded. There is enough room on the west side to expand outward to the existing road and the niche walls should be moved in this direction. This would create a "field" of burial and commendation as an echo of the "field" of service on which our veteran's have operated. It will also allow for additional niche walls to be added to provide for future interments. The concrete floor of the plaza could remain at its current size and the flagpoles left in place, or be expanded, but it would be wise to choose a more permeable material if it were to be enlarged. It could also be left as grass. Any of these choices would provide an "enclosed" space for ceremonies and gatherings. The flagpoles could also be moved out with the niche walls. It would also be more aesthetically pleasing to remove the service emblems from their flat positions on top of the niche walls and display them in a more prominent position. The older veteran's flagpole located nearby could also be moved to this location.

The Fountain Garden (Existing Niche Walls): Given their location right next to the office and adjacent to parking, the siting of the existing niche walls is not consistent with the place making aesthetic vital to a cemetery. The relocation of the office and expansion of the Children's Field will remove those particular problems, but it will be important to maintain this niche wall area in its current position. Creation of a garden setting to surround the niche walls would enhance this area significantly and establish a strong connection with the garden setting of the Mother's Memorial, while maintaining an individual character for the niche walls.

The Location and Creation of Buildings: *The coffin may be at the centre of the ritual, but the ceremony is being held for the mourners, and the success of funerary architecture usually relies on the success of the building in accommodating the movements of people in a way that is*

smoothly controlled and evokes the moods, relief from grief or contemplation which the architect intends (Heathcote 173).

There are several design moves that can occur over time that will not only enhance the sacred nature of the Bayview landscape, but also will also add amenities for visitors and increase client options. Chief among these will be the creation of a chapel on the cemetery grounds, the addition of a Grove of Community Remembrance, relocation of office and maintenance functions, and relocation of the Mother's Memorial to an expanded children's section in the centre of the cemetery where the office now stands. These moves should be phased in over time in order to assure continued smooth operation of the cemetery and to avoid disruption as much as is possible given the extent of the interventions.

The Management Centre: In order to both expand the Children's Field and create a more functional office, the administrative operations will be relocated to the former landfill site on the east side of the grounds and developed as a Management Centre that will include not only administrative offices and storage, but also a reception area, counseling room, display area, washrooms, and a conference room that will face west, with large windows opening out to the cemetery grounds. The building (specifically the conference room) will have a sightline down the Hawthorn Walk on axis with the Children's Field.

Maintenance and Operations: Currently located on the grounds by the office, the maintenance vehicles and functions should be moved to the Park Operations Centre on the west side of Woburn street in concert with the opening of the new Management Centre on the east side of the grounds. There is easy cemetery access from there through the west gate and the removal of trucks and digging equipment from the cemetery proper will enhance the visual aesthetics of the landscape.

The topsoil, compost, and concrete liner storage should also be moved here from its location in the centre of the woodland. It would also be beneficial to provide dry storage for soil at the site.

The High Place: There are few places in which a long view out of the cemetery can be found. One of these is the north side of the grounds, where there are views out over the city (albeit the industrial areas), all the way out to Bellingham Bay. An observation tower would be built here to capitalize on these views, as well as offering a commanding view down the Long Avenue and over the cemetery grounds. This tower would be a focal point at the north gate and would be another means of connecting Bayview to Whatcom Falls Park, as it would be near the beginning of the access road that is used by walkers on their way to the park itself.

The Children's Field and Mother's Memorial: The Children's section located adjacent to the office is rapidly approaching capacity. With the relocation of the office and maintenance area, this section can be expanded to increase the capacity of burial spaces for babies and children. This move will also transform the area from that of being the business centre of the cemetery to being the spiritual heart of the Bayview landscape. The introduction of the Mother's Memorial to this location will serve to enhance this aspect.

In its current location, the Mother's Memorial, with its central sculpture work, "A Child Has Died," is cramped and exposed. Wedged into a corner alongside the main entry road, this area is unsuitable to the kind of memorialization and contemplation that this special monument should encourage. It is proposed here that this sculpture piece should be centrally located in a garden setting within the expanded children's section. In this way, the memorial will remain intact, but in a location much more conducive to quiet reflection in an area created specifically for this purpose.

Conservation Shelters: There is a need within the cemetery grounds for specific places in which to prepare flowers for placement on gravesites. It is proposed that three simple open

shelters be constructed, one near the Wildflower Meadow and Management Centre, one near the Children's Field, and one near Beth Israel Cemetery, that would provide running water, drinking fountain, prep counters, compost/recycling bins for organic waste, garbage cans for non-organic waste, and a place to sit. Buckets and small garden implements could be available for check out at the office for onsite use by visitors. In using these shelters, visitors can not only benefit from an amenity, they can be made aware of the importance of recycling greenery.

The Woodland: *"A woods, with its majesty and silence was the most desirable place for burial"* (Etlin 254). The woodland bordering the main road is a marvelous landscape amenity. Consisting primarily of Douglas fir, Cedar, Alder, and Maple trees, it offers the kind of backdrop for the creation of a powerful spiritual landscape that would make Bayview a showpiece of cemetery design. It is ideal for the placing of a chapel and the introduction of a variety of interment options. Essential to this concept is that these woods should not be cleared for interments. Rather, interments should be fitted into the forest landscape. This area should be developed as an integrated whole and not parceled into sections. Selective harvesting of trees will be necessary in some places to develop the idea to its fullest potential and underbrush will need to be cleared, but for the most part, trails, markers, and other features can be placed within the existing forest structure without detracting from aesthetics.

Interment options adjacent to trails here would include boulders, plinths, and monoliths to hold cremated remains. Additionally, woodland scatter gardens would be added into the terrain for the dispersal of ashes with the option of plaques or other markers of commemoration or for the planting of native plants that would serve as memorials in the landscape as well as enhance the woodland setting. It would also be worthwhile to investigate the growing trend of "green" burials and how that might work within this landscape. Concrete grave liners are currently required in the cemetery, but burial without them in a more environmentally sensitive manner could be looked at for the future. This would depend on further soil studies, the desire of local

government to alter laws pertaining to disposal of human remains, and the willingness of the community to embrace the concept.

The Woodland Chapel: Other than a portable covering to offer protection from the elements during graveside services, there is no indoor shelter for memorial services at Bayview. In light of the fact that some form of shelter on site for funerals and memorial services would be a great benefit to the community, the construction of a chapel in the woodland section with seating for 100 is proposed. This chapel, with an adjacent pond connected to a lighted well in the community grove by a narrow rill, would not only add to the spiritual dimension of the landscape, it would also be a revenue generating factor for the cemetery. It could conceivably host a diverse range of events that could include small concerts, author's readings, art displays, and public meetings for small groups.

Stephen Holl has said that, "Architecture is born when actual phenomena and the idea that drives it intersect" (Holl 2) and that, "The concept acts as a hidden thread connecting disparate parts with exact intention" (Holl 2). Bearing these ideas in mind, The Woodland Chapel is designed as a sacred place in the forest as well as an expression of the inside-outside dialectic. The sublime quality of the woodland itself has the most to say about the sacred character of this landscape and any attempt to make the structures more dominant than the forest would be a failure. Therefore, the chapel is meant to express a depth of spirituality through simplicity of design. Clean lines and a lack of ornament lend to this concept and articulate the chapel's character in harmony with its surroundings. Views into and out of the chapel advance the idea that the inside and the outside are not separate, but flow into one another. Also contained within the concept are a series of echoes, not obvious, but nonetheless a part of the greater sensory whole. There is a formal-informal structure at work here as well.

The threshold of the chapel area is a simple wooden gate attached to two low concrete seat walls that line the entry walkway. These walls, like the outside walls of the chapel, are of board

formed concrete. The walkway itself is made of square concrete slabs with a narrow black granite strip running up the middle toward the chapel entrance. This is the first echo. It is aligned with a narrow skylight in the chapel passageway and picks up again in the rill coming off the far end of the reflecting pond. There are echoes in the concrete squares as well. Every other one is cut with a cross as an echo of the tree trunks in the bosque of native dogwood (*Cornus nuttallii*) planted to the right. On the left, the natural woodland surrounds the chapel, the “informal” side, but on the right, formal elements are placed in the landscape between the chapel and the woodland: the bosque, the bell tower, The Inscription Garden, the double row of dogwoods lining the path between the chapel and the forest.

At the end of the short walkway, the paving changes to grey granite slabs that surround the narthex of the chapel and continue right into it, forming the floor on the inside. The narthex itself is a square structure with floor to ceiling windows along the front and halfway back on both sides. This allows plenty of light into the gathering space, but begins the transition to the inner environs of the chapel. The sense of inside-outside is very strong here.

On the left near the entry, there is a large boulder with a basin set into it. This is the ceremonial washing basin. As you turn toward it and stoop to wash, you see a broken column in a forest clearing, a symbol of the brevity of life. The seat wall continues on this side to allow for seating around the basin.

On the right side of the narthex is the Bell Tower, a 30' high structure of steel and opaque glass, its base embedded with dark stones. The tower is hollow and you can pass through it, pausing for the ritual of ringing the bell before exiting onto the pathway that leads by the chapel and on to the Grove of Community Remembrance. The tower is lighted from the inside so that it can be seen prominently in the grounds at night.

Back inside the narthex, a doorway on the left leads to the secondary rooms of the complex. There is a closet for coats, atrium with floor to ceiling windows where two to four people can sit

quietly and talk, washrooms, small office, kitchen, maintenance closet, and family lounge. This last room, also with floor to ceiling windows (but private because of the enclosure provided by the proximity of the trees outside) is conceived as a place where families can get away and gather at memorial services, or for use as a private room for a variety of functions.

The narthex serves a dual purpose as gathering place and reception area. A screen opens from the kitchen to allow for food service if desired.

Proceeding to the chapel sanctuary, you pass through a narrow passageway with board formed concrete walls. Light comes in from the narrow skylight overhead. The grey granite flooring continues, but is reduced to single slabs between pine board flooring. Doors on the right lead outside to a small courtyard adjacent to the Inscription Garden and are flanked by Japanese maples (*Acer palmatum*). A sculpture stands here against the outside sanctuary wall.

Entering the sanctuary, the flooring changes to darker granite, in squares that are echoed by a vertical wainscoting of dark wood that matches the color of the granite floor and aligns with the grooves between the granite squares. The wainscoting connects with a bar of dark wood that runs along the side and back walls, just under the tall, narrow windows. The darkness of the floor is contrasted with the lighter, smooth concrete walls. The wooden pews are slightly lighter in color than the floor. The main feature of the sanctuary, however, is the back wall of glass from floor to ceiling that overlooks the reflecting pond. The darker materials of the sanctuary serve to enhance the experience of looking out at the naturally lit landscape. The pond has a formal concrete edge on one side, but a natural edge on the other. The back edge is negative, so you get the impression that the water simply flows right out into the forest. You can see the trees part slightly for the trail leading to the grove.

Along the formal side of the pond, a flagstone path flanked by the dogwoods leads past a deeper baptismal pool and font within the shallower reflecting pond. While this side has a formal row of dogwoods, the natural side has a single dogwood leaning out over the pond.

Continuing, the flagstone path connects to the trail that takes you to the grove. Down the middle of this trail flows a rill, which ends in a well in the centre of the grove. The well is lighted at night and the glow coming up out of the water can be seen from the sanctuary.

It is hoped that The Woodland Chapel will evoke a strong sense of place that will enhance the experience of visitors and add to the sacred character of the Bayview landscape while providing a much needed amenity.

The Grove of Community Remembrance: While there exists at Bayview a plaza dedicated to veterans of the armed services, there is a need for a place that would be dedicated to the community as a whole. A Grove of Community Remembrance should be developed in the woodland landscape behind the chapel. This grove is envisioned as a focal point for community celebration and observance and also as a place that would be a storehouse of community memory. Here the greater community can gather on special occasions. In this grove would be cored monoliths, pillars, or boulders that would hold time capsules. The time capsules would contain mementos of the year that has passed, both great and small, and would be opened in the future so the memories of the community for that year as well as a role call of those who have died could be read out at a yearly ceremony. The focus of these occasions would be to hi-light, emphasize, and keep alive the history of the community.

The Urnfield: While the cremation rate for interments at Bayview is roughly 40% (compared to a Washington State average of 60%), cremation is growing in popularity and as the average begins to shift in the coming years to reflect both statewide and national percentages, Bayview will be hard pressed for space for cremated remains. The space currently allotted for cremains will not be adequate for the years to come, therefore, it is imperative that the cemetery develop new alternatives for this growing interment option.

The undeveloped section adjacent to the Mausoleum, with its sloping ground would be ideal for the location of a section of terraced niche walls that would be built in a character consistent

with the architecture of the mausoleum. As a recommendation, allowing for one-foot square niches, a row three high and extending for fifty feet would hold 150 cremated remains. These walls could be built as the need arises and the terraced area developed over time.

The Trellis Walk: *Use the trellis to help shape the outdoor spaces on either side of it (Alexander 811).* The southwest corner section of the cemetery is quite problematic. With the rush of Woburn Street traffic and the location and siting of the Jones-Moles Funeral Home building, it becomes very difficult indeed to utilize this area in a reasonable fashion. However, the above statement from Christopher Alexander points out one way in which a beginning can be made. Currently, the bike path and a row of low laurels separate the funeral home parking lot from this section of the cemetery. With the removal of the bike path, it will be possible to utilize this way as a pedestrian entry into the grounds, and connect with the Mausoleum and the Urnfield by constructing a trellis along this pathway. This will create a greater separation between the funeral home and the cemetery without completely eliminating sight lines into the grounds. It will create, in effect, a porous wall. The trellis would be planted with climbing vines such as varieties of clematis, akebia, or parthenocissus.

Cenotaph to Former Residents: Cemeteries should not only be places of commemoration for the immediate community, they should also recognize those who have been a part of the community and moved on. In this vein, it would be appropriate in this landscape to remember those who have made Bellingham their home at one time in the past, but who are buried elsewhere. The creation of a Cenotaph to Former Residents could be undertaken to celebrate these citizens and located as a focal point off the front of the Mausoleum, as well as on axis from the Woodland Chapel.

Ravine Overlook: The wooded ravine that falls away from the Long Drive on the west side of the cemetery to Woburn Street would be a good location for a place of rest and contemplation. A deck overlooking this area with seating for visitors would work well in this setting, and could

be combined with memorial features such as commemorative benches or interpretive markers. This would also be an excellent place to locate a drinking fountain.

The Stone Bridge: One of the most wonderful visual amenities of the cemetery is on the Long Drive where the road crosses Cemetery Creek. The view down the creek corridor to the east and west is quite delightful. Unfortunately, the creek crossing is a culverted road. In order to contribute to the long term aesthetic quality of the cemetery landscape, Bayview should consider removal of this culvert and replace it with a stone bridge in the character of the bridge over Whatcom Falls at the park. This would allow the creek to flow more freely and would greatly enhance the visual quality of the creek corridor.

Historic and Natural Interpretation: There are many facets of Bayview that could be explored interpretively. With many ancient yews, maples, and oaks on the grounds, there is an opportunity to preserve the cemetery landscape as not only a historical place, but as a community arboretum and wildlife sanctuary. The proximity of Whatcom Falls Park and the natural environment that exists there makes this an inherent option. The age and location of major trees could be listed in information pamphlets along with species information, and guides to wildlife could be made available.

There are significant historical aspects of Bayview that could also be explored: the identity of the Mausoleum as a historical building, the large number of American Civil War veterans who are interred there, other conflict/veteran's history, the significance of the number of Japanese interred there, notable citizens of the community from the far past to the present, these are just a few of the options that could be investigated. As a means of presenting this information to the public, the creation of historical markers at different locations throughout the grounds would be necessary. It is proposed that many of these markers be boulders with informational plaques imbedded in them. In the instance of information that does not directly relate to a specific scene

or place in the landscape, a “Four Corners” approach could be used in their placement, locating the markers in places where four roads or walkways meet.

In order expand the image of the cemetery in the minds of the community, Bayview could coordinate with local schools to offer tours of the grounds to students as a means of exploring the cemetery as a vital historic and cultural landscape within the city, as well as encouraging discussion on the place of the cemetery in today’s world.

Community Occasions and Special Events: The two primary holidays of remembrance are Memorial Day on May 31st and Veteran’s Day on November 11th. These days will bring the largest crowds to Bayview for communal observances. There are, however, a variety of other possibilities for ceremonies of observance that would increase the community visibility of Bayview and also promote the image that this landscape is more than a mere burial ground. There are a variety of religious days of observance that honor the dead. All Saints Day in the Christian faith is one example. Additionally, the Japanese observe the Obon Festival, a day on which they honor the spirits of their ancestors. Gravesites are traditionally cleaned as a part of this event. These kinds of occasions could be developed into a yearly series of community wide commemorations that would not only utilize the cemetery grounds, but would also provide the community an opportunity to learn about the beliefs and practices of other cultures by observing and participating in these rituals.

The cemetery could also host a variety of athletic or other events to benefit the community. These could include utilizing the grounds for fund raising walk-a-thons or hosting an annual “Bayview Run,” with a route that would include both the cemetery and Whatcom Falls Park.

Another community event could be to encourage public participation in the maintenance of graves. This could take the form of an annual “spring cleaning” or take place before significant community events. This would not only give the public an opportunity to participate in the

maintenance of this civic asset, but would also provide extra care for older graves that may no longer be tended by family.

Program elements such as these could lead to difficulties in dealing with the influx of cars that might occur for these events and the ensuing parking problems. In this instance, it would be appropriate for the cemetery to work in conjunction with the Whatcom Transportation Authority to organize a shuttle bus system that could transport visitors to the cemetery for larger scale events.

The Ridge Trail: A trail through the woods would lead from the Management Centre along the ridge located on the east side of the woodland to the community grove and the chapel.

Wildflower Meadows: On the open land surrounding the Management Centre, it is proposed to use this land to sow wildflowers. These would not only be a lovely visual amenity during their blooming season, but could also be picked by visitors for the decoration of graves. More formal cutting gardens could also be included here that could be tended by volunteers from local horticultural societies or by students as a school project.

Southwest Corner and Woburn Street Edge: As has been noted, this corner of the cemetery is difficult to deal with. However, a few things could be done that, while they will not solve all of its problems, would greatly enhance it and create a greater sense of place.

There is a small existing wetland in this section that could be expanded to be a pond. This water feature would enhance the area as well as providing the sound of running water that would help to mitigate traffic noise. This area could then be developed as the Pondside section for full body interment. Roughly 1300 graves could be located here.

In order to create a better edge along Woburn Street and to deal with traffic noise, a short wall facing the road could be erected along here with a berm coming off it on the cemetery side. Columbarium options could be worked into the berm and a walkway that would tie in with the beginning of the Trellis Walk. A double row of trees would also serve to further mitigate noise.

Populus tremuloides (Quaking Aspen) would be ideal for this purpose as their shaking leaves in the warmer months would help wash out the traffic noise.

Seating: There is currently very little seating to be found within the cemetery grounds. It is very important for visitors who wish to stay for awhile, especially the elderly, to be able to find a quiet place to rest, reflect, or merely enjoy the sun or shade as the case may be. Comfortable benches should be interspersed throughout the landscape with particular attention given to locating them away from high traffic flow areas for privacy, providing shelter and shade, capturing views, and offering opportunities for prospect and refuge. I would also recommend that a number of portable folding seats be made available at the cemetery office for visitors to take out into the landscape. This will allow them to be able to sit at individual gravesites if they so desire.

Cemetery Creek Riparian Corridor Street Markers: Where Cemetery Creek enters and exits the Bayview grounds under Lakeway Drive and Woburn Street, the road should be marked in some way to indicate that this creek corridor does not just belong in the cemetery grounds, but continues on as a larger part of the Bellingham landscape. It is to be hoped that this would contribute to a greater understanding of how Cemetery Creek is connected to a larger greenway network within the city.

Planting Strategy: In order to craft a consistent order within the cemetery along the processional route, the long drive should be lined with additional trees to continue this effect. As it stands, there are large trees lining it in some places, primarily maples, and filling in open spots as possible would add to this aspect. *Acer rubrum* (Red Maple) is suggested for this purpose. It is a relatively fast growing tree, stays fairly columnar, and would match the character of the existing maples.

Irrigation System: Despite the frequent rain in the northwest, it is proposed that a sprinkler irrigation system be put in place to keep the grounds in green condition.

Lighting: There is not much lighting in the cemetery at the moment, with the exception of the office area. Although vandalism has not been a major problem at Bayview, more lighting would be beneficial to the landscape to provide for increased security and defensible space as well as to allow views into the landscape at night, rather than it being simply a dark spot after the sun goes down.

Additional Program Objectives

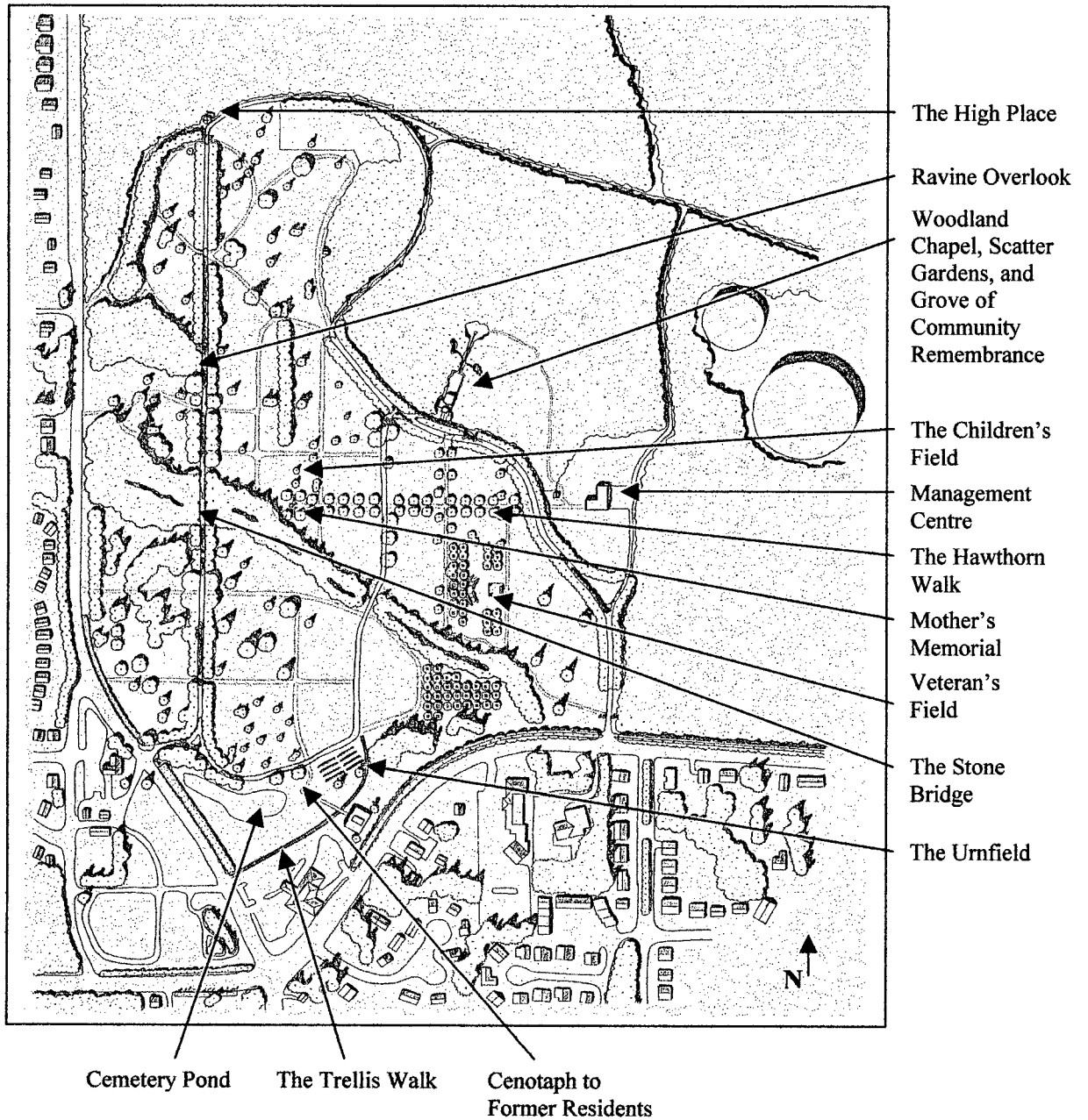
The following points are suggested for further exploration as ideas that could be beneficial for Bayview and the community.

- Enhance the Cemetery Creek greenway in residential areas, daylighting the stream where possible and appropriate, thereby connecting Bayview to the surrounding area in an additional way.
- Investigate adding outdoor art to the landscape on a long-term or temporary basis.
- Purchase a more appropriately designed temporary shelter on wheels.
- Investigate the viability of a funeral carriage for the city that could be rented by mourners.
- Open Bayview Abbey to the public with appropriate security.
- Set up a computer system in the Management Centre that has burial information on it so that visitors could search for gravesites on their own or obtain information about the cemetery.
- Infill to create place, not merely to utilize corner areas by road intersections or difficult spaces by dropping in niche walls or urns. Instead, use these spaces for directional or interpretive signage, water spigots, or small-scale plantings.

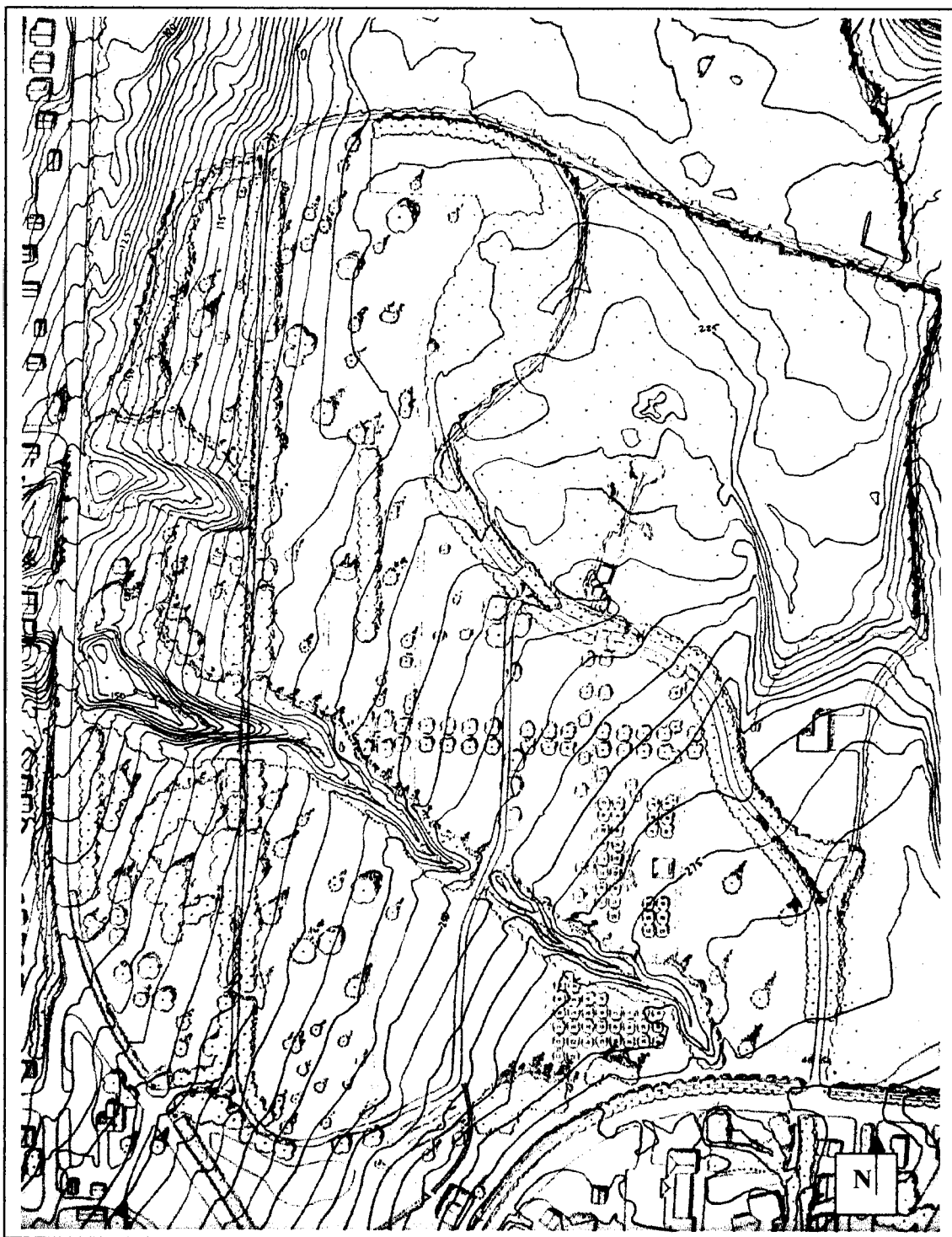
Chapter III

Bayview Cemetery: Proposed Master Plan

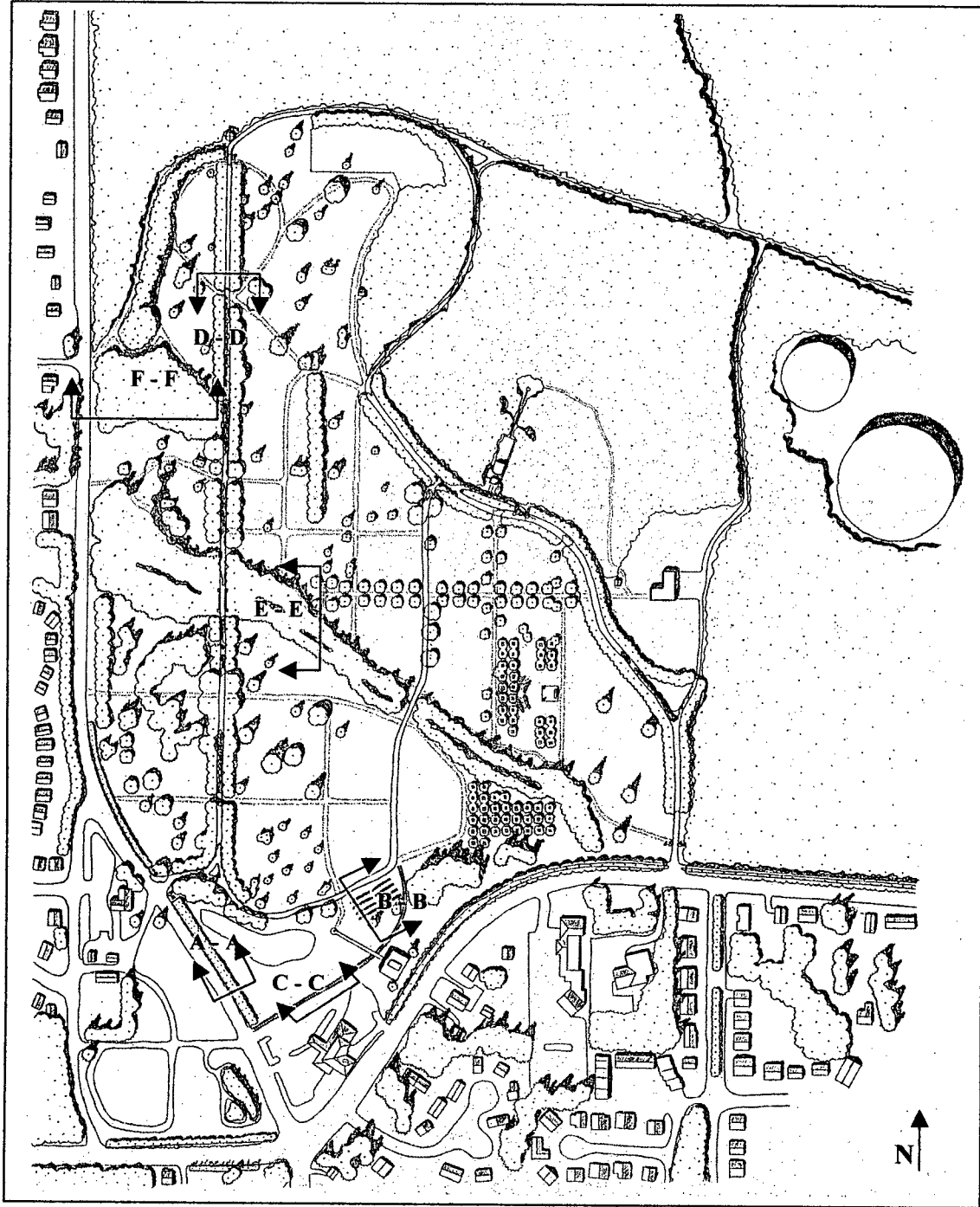
Figure 3.1



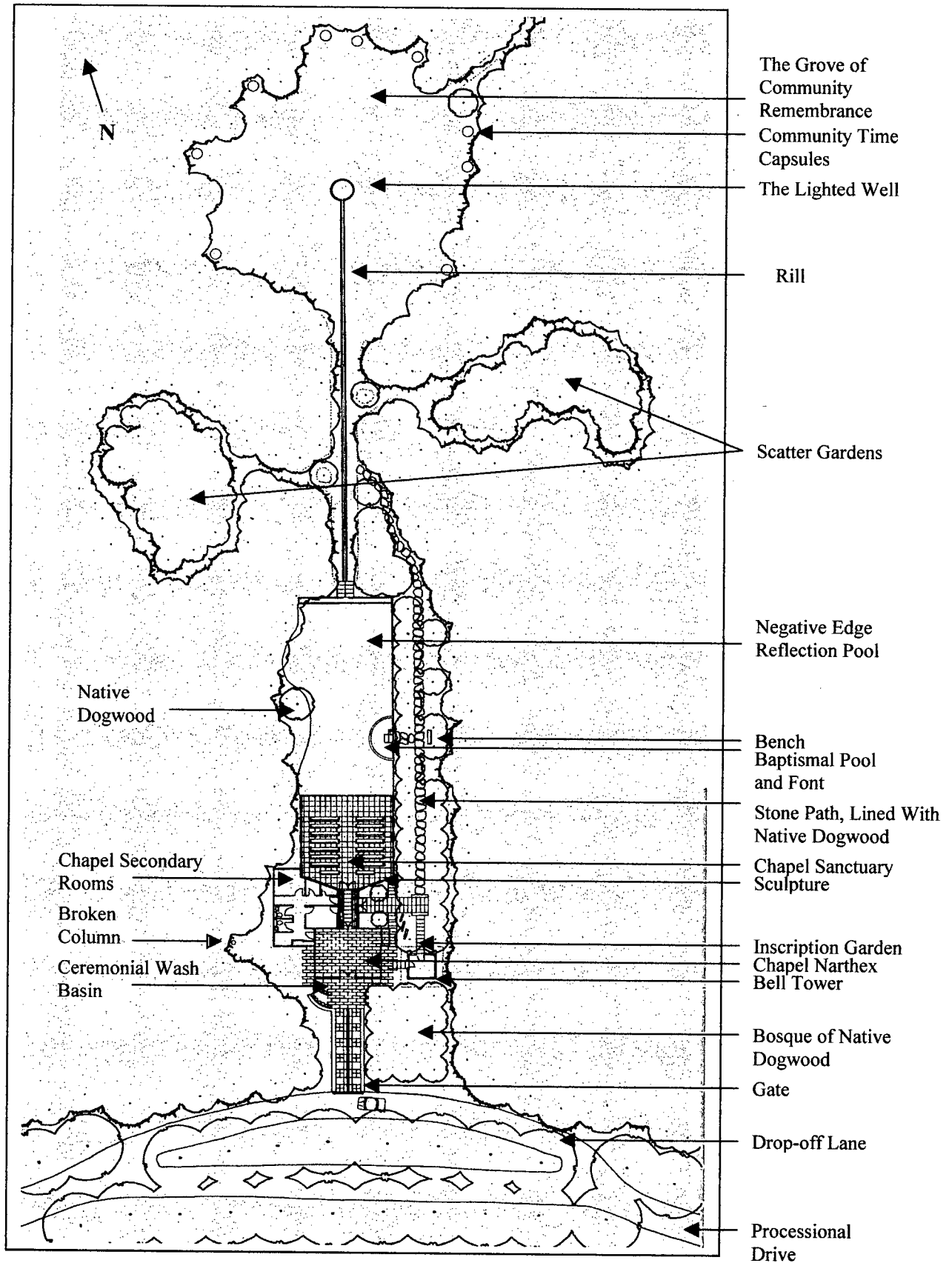
3.2. Proposed Master Plan with Contours



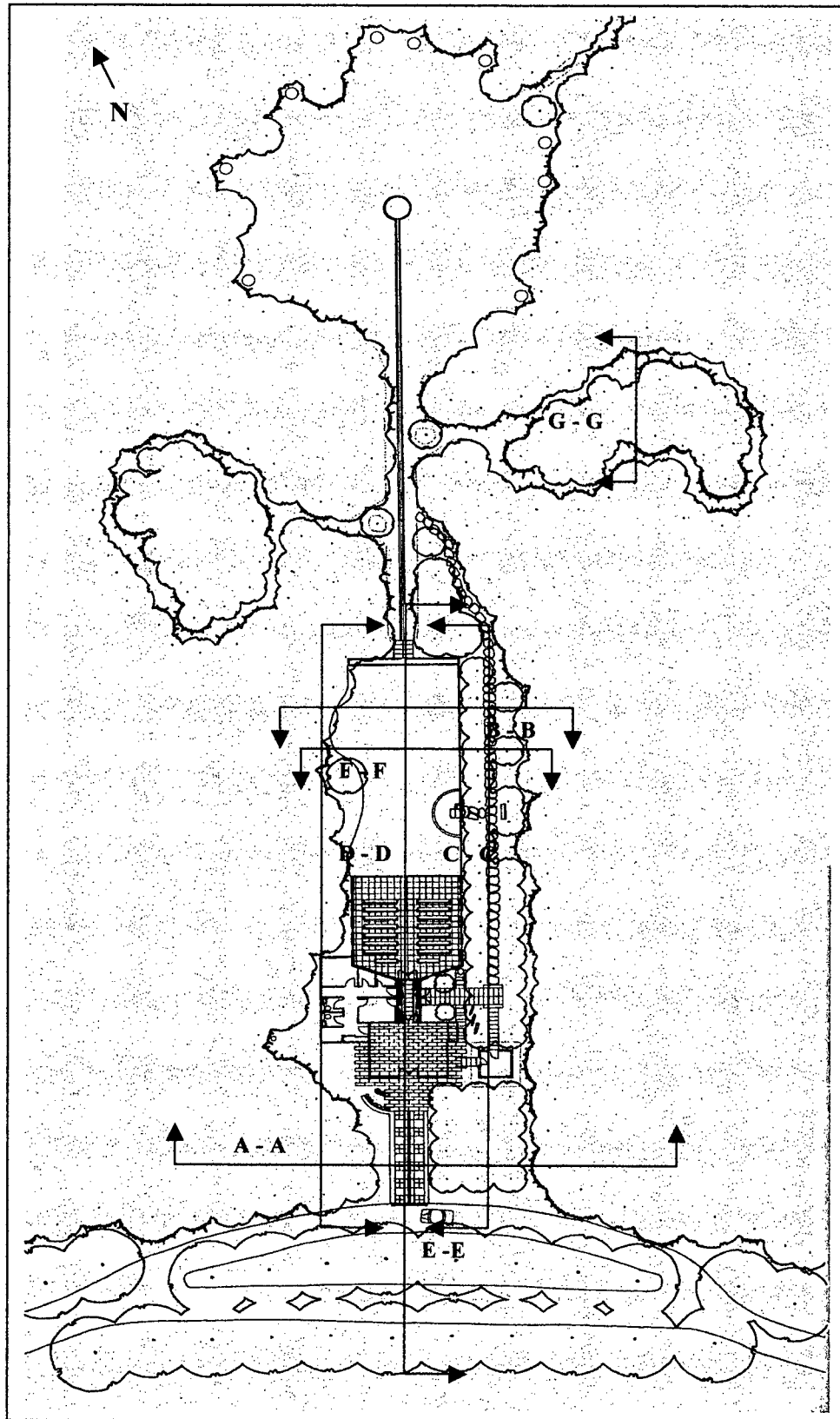
3.3. Proposed Master Plan Section Cuts

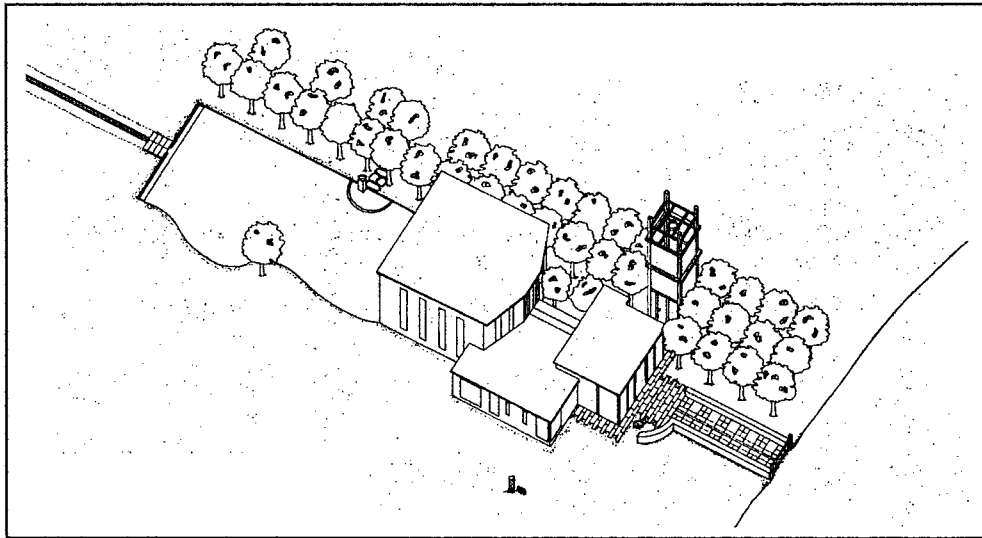


3.4. Bayview Cemetery Proposed Master Plan: TheWoodland Chapel

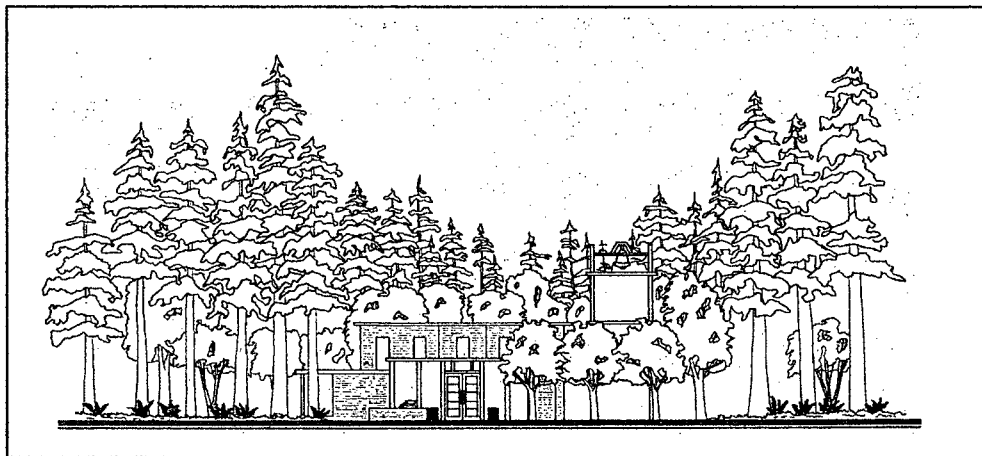


3.5. Woodland Chapel Section Cuts

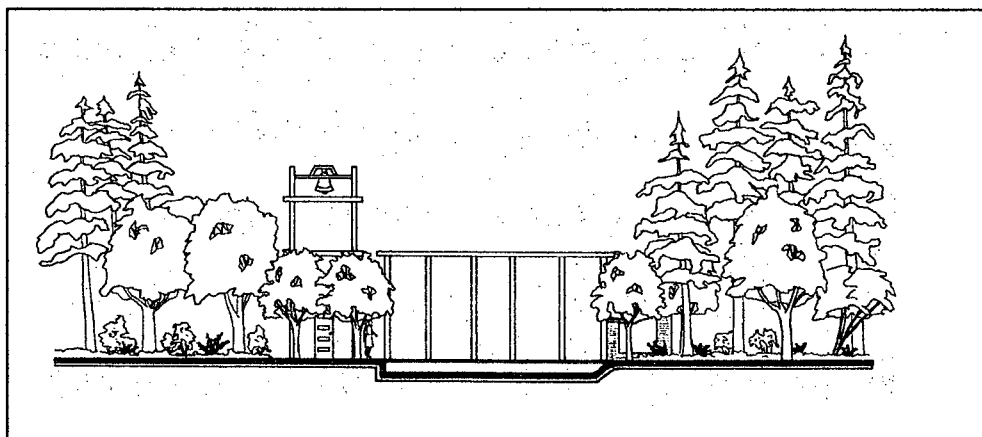




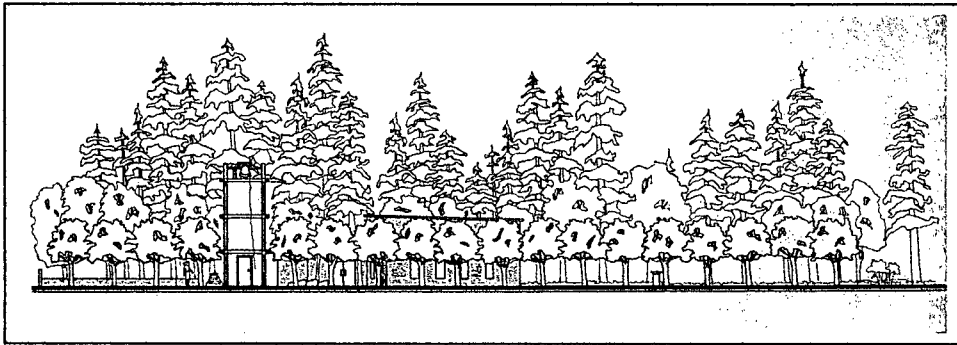
**3.6. Axonometric
of Chapel
Environs.⁹**



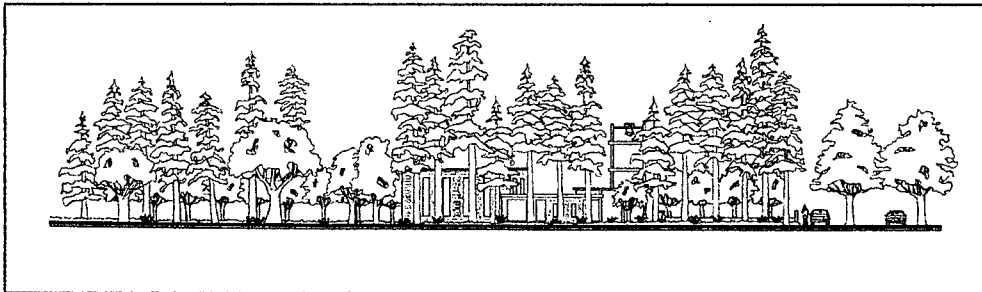
**3.7. Woodland
Chapel Section
A-A.
Front Elevation.**



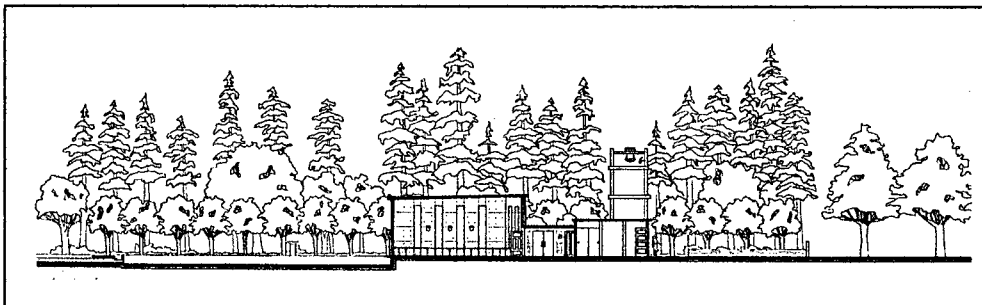
**3.8. Woodland
Chapel Section
B-B.
Rear Elevation.**



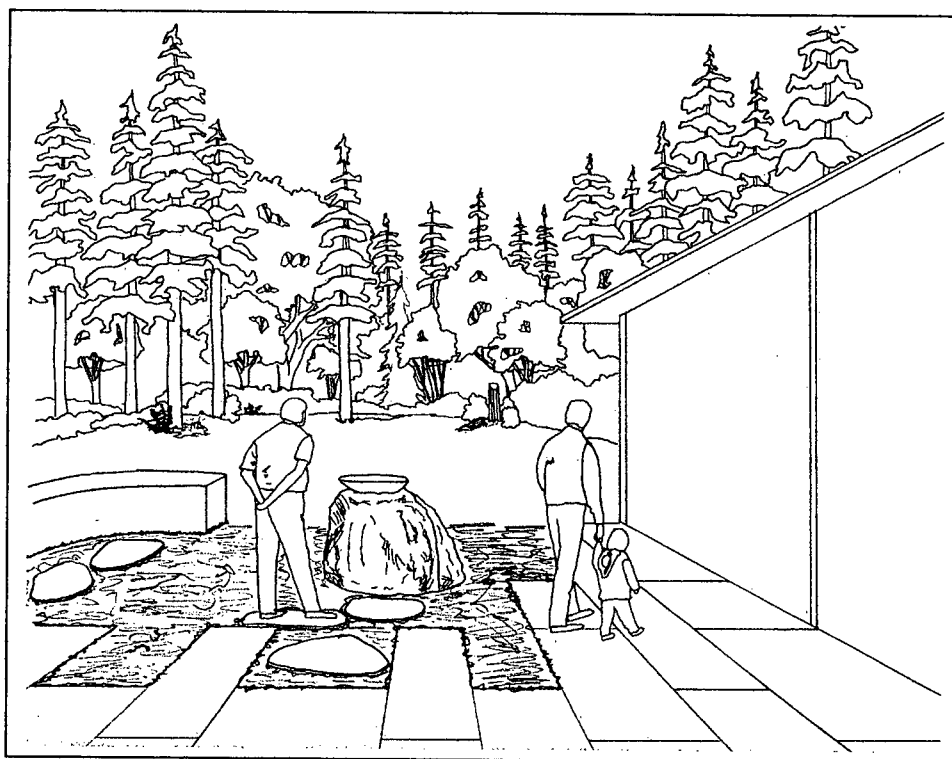
**3.9. Woodland
Chapel
Section C-C.
Southeast
Elevation.**



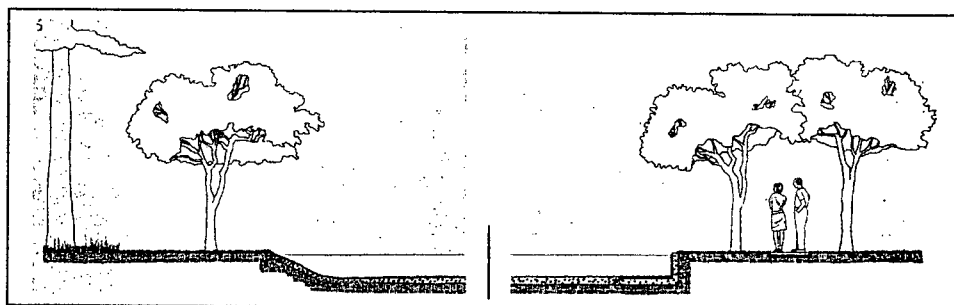
**3.10. Woodland
Chapel Section D-D.
Northwest
Elevation.**



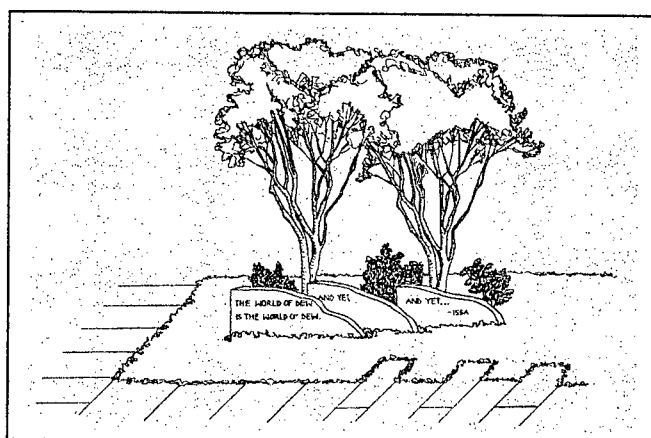
**3.11. Woodland
Chapel Section
E-E. Interior
Section.**



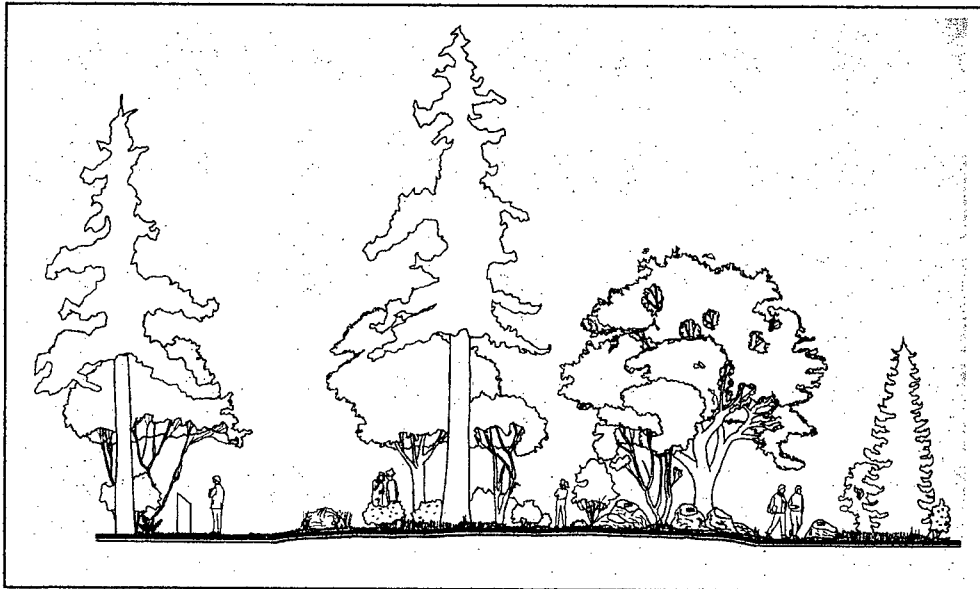
3.12. Embedded in stone, the Ceremonial Wash Basin provides a pause before entering the Chapel Narthex. As visitors stop to wash, their eyes are directed toward a broken column in a forest clearing, symbol of the brevity of life.



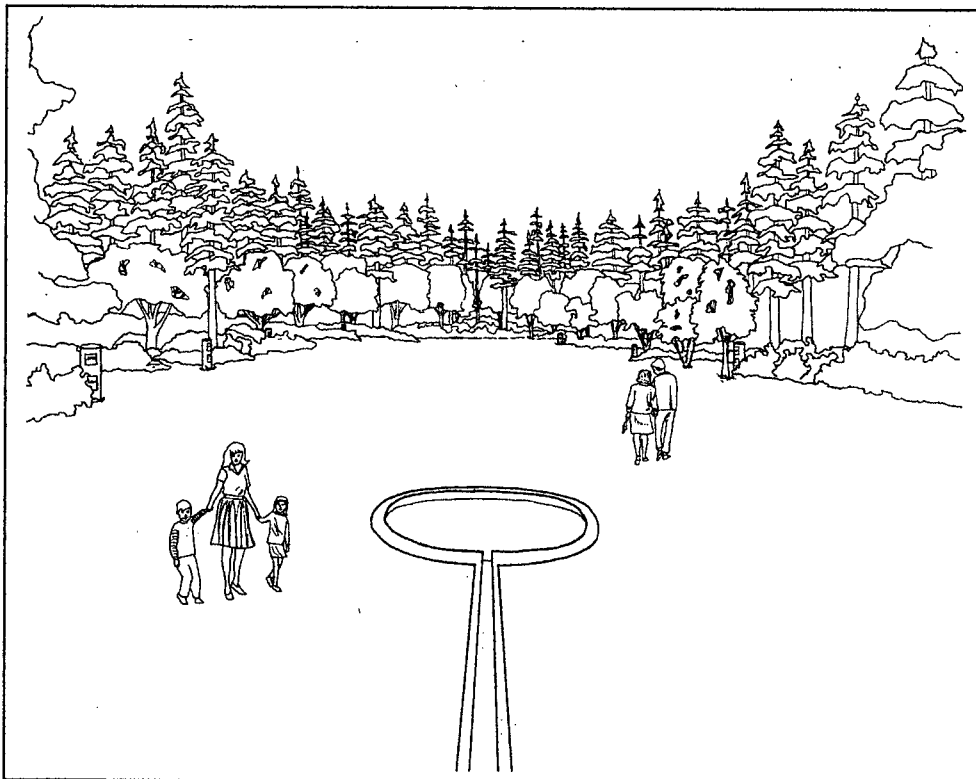
3.13. Woodland Chapel Section F-F. The Reflecting Pond is a dialectic representation. The Southeast side is formal, with a double row of Dogwoods bordering a precise concrete pond edge. The opposite side, however, features a widely curved natural edge with a single dogwood overhanging the pond, backed by the forest. This dichotomy reflects the nature of man made elements in the midst of the woodland.



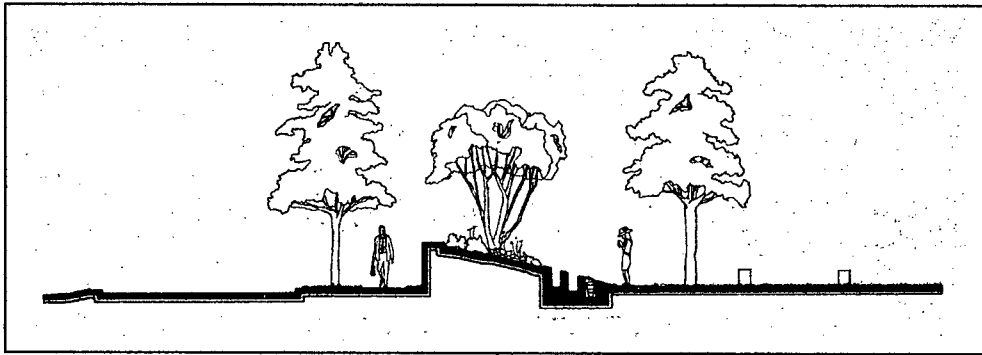
3.14. The Inscription Garden is a small border adjacent to the Bell Tower. It features a trio of upright cuts of granite that are inscribed with a haiku by the Japanese poet Issa. The poem speaks to the ephemeral nature of life.



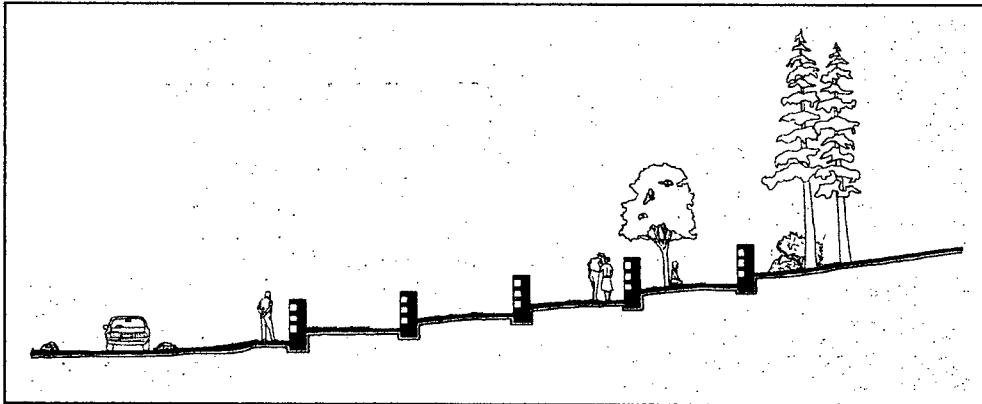
3.15. Scatter Garden Section G-G. Dispersed through the woodland will be a number of scatter gardens for the disposition of cremated remains. The nature of these sections will be that of a quiet forest stroll garden in which ashes can be scattered. Remembrance options will include memorial boulders and smaller stones, plinths and plaques, with also the option of planting native species as a marker.



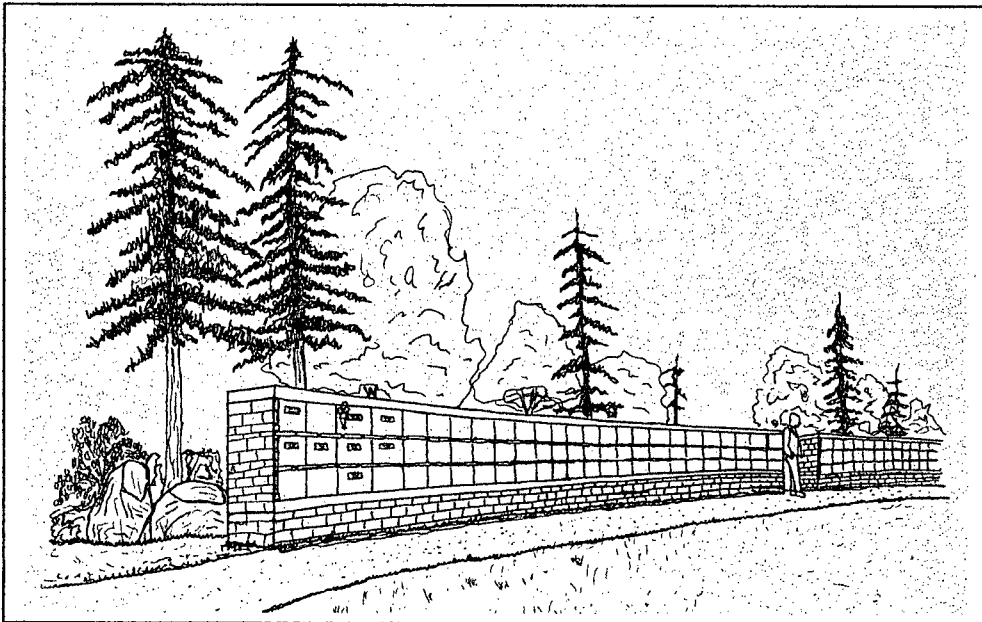
3.16. The Grove of Community Remembrance will be a storehouse for the memories of the city. Time capsules that contain mementos of the past year's events will be set in the landscape, to be opened at a yearly ceremony. The grove will also serve as a sacred gathering place for the citizens of the community for celebrations both solemn and joyous. A lighted well in the centre of the grove will be the heart of the site and its glow will be seen in the forest from the chapel.



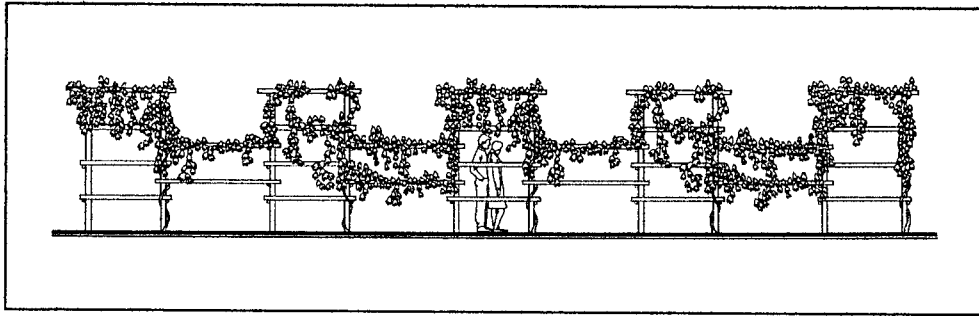
**3.17. Master Plan
Section A-A.
Woburn Street
Edge: Conceptual
Section.**



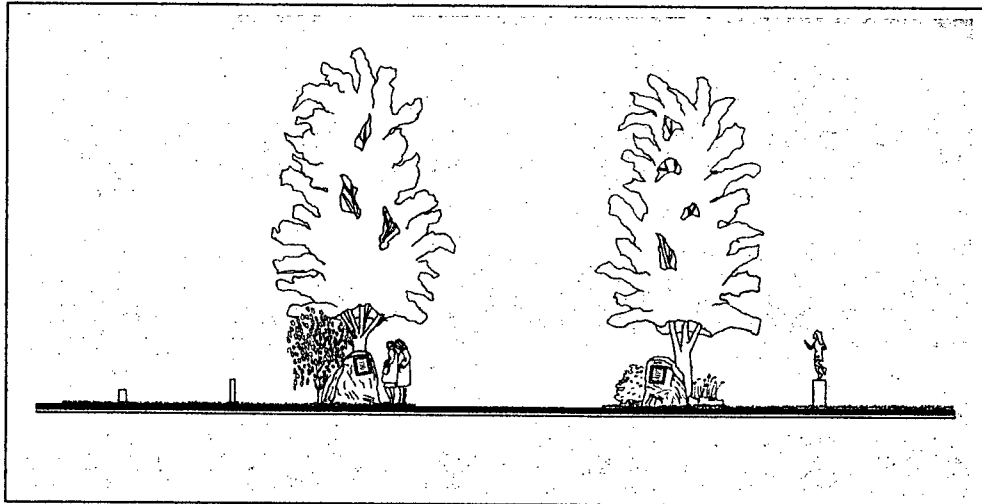
**3.18. Master
Plan Section
B-B.
The Urnfield:
Conceptual
Section.**



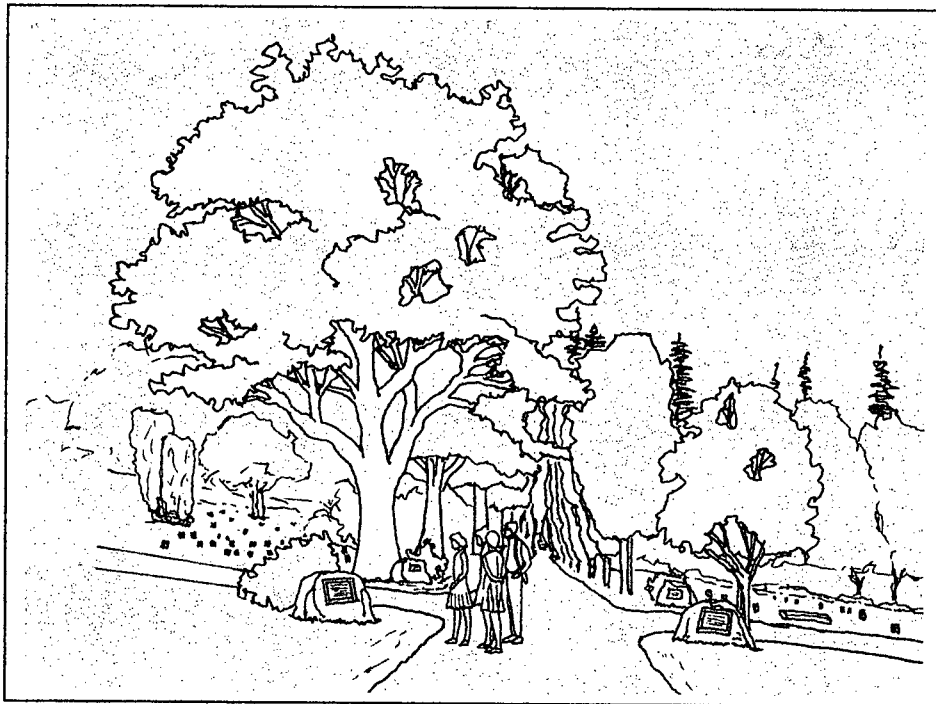
**3.19. The
Urnfield:
Niche Walls
Conceptual
Sketch.**



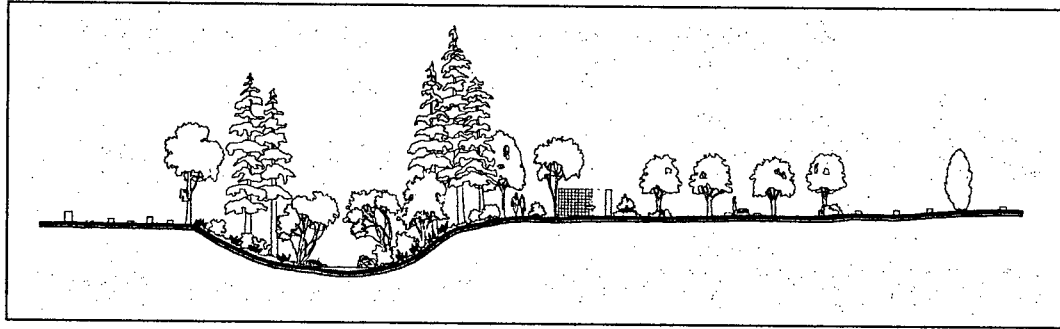
3.22. Master Plan
Section C-C.
The Trellis Walk:
Conceptual
Section.



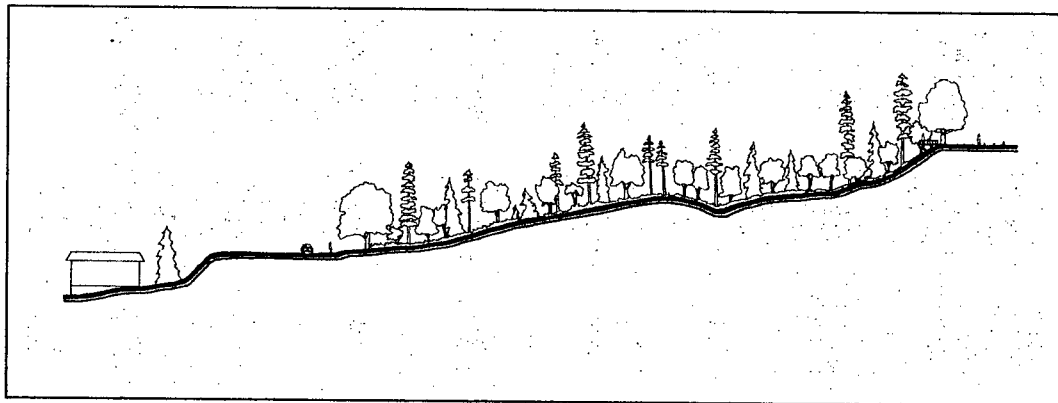
3.21. Master
Plan Section
D-D.
Interpretive
Markers:
Conceptual
Section.



3.22. "Four
Corners"
Interpretive
Markers:
Conceptual
Sketch.



3.23. Master Plan Section E-E. Cemetery Creek and the Mother's Memorial: Conceptual Section.



3.24. Master Plan Section F-F. The Ravine Overlook to Woburn Street: Conceptual Section.

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Appendix A: Vital Statistics

Bellingham Total Population 2000: 67171
Bellingham Total Deaths 2000: 645
Deaths as a percent of population total: 1%

Bayview Interments 2000: Full-body burial 60%, cremation 40% (current rate)
Washington State Interments 2000: Full-body burial 45%, cremation 55%

Projected Washington State Interments 2010: Full-body burial 35%, cremation 65%
Projected Bayview Interments 2010: Full-body burial 55%, cremation 45%

Projected Washington State Interments 2025: Full-body burial <35%, cremation 65%+
Projected Bayview Interments 2025: Full-body burial 45%, cremation 55%

Based on projections that Bellingham's population will increase 30% by 2025 for a total of 87,322 residents and that based on 2000 census data, the number of residents over the age of 65 will be in the range of 20%, the number of deaths can be expected to rise.

The years 1990-2001 saw a mean average of 577.58 deaths per year in the Bellingham population. Using this as an average for projection, by the year 2103, 57,758 Bellingham citizens will have died. Projecting an increase in interments in Bayview to an average of 50% of the Bellingham total, this will call for space for 28,879 bodies, or 288.79 burials per year. Full-body interment for all of these in conventional 4"x 8" graves would take up 21.22 acres of land, at 1361.25 bodies per acre (cheek by jowl). With 192 acres undeveloped at this time, and with cremation percentages reducing the total land needed for burials, the program options developed in this document will be more than sufficient to meet the needs of the community over the next one hundred years.

It is important to note a distinction in the above statistics between the statewide and Bayview percentages in that the statewide figure is a measure of choice, while the Bayview numbers reflect the tendency in a particular location. If cremation trends at Bayview draw closer to statewide averages, the prospective market for the interment of cremated remains will grow as well. It would therefore be appropriate to promote the cemetery to that segment of the population who make cremation their choice, but may not necessarily know what options are available at Bayview.

Bayview Interments**%of Total Bellingham Deaths**

1990	27	5%
1991	29	5%
1992	31	6%
1993	30	5%
1994	43	8%
1995	65	11%
1996	65	11%
1997	166	27% (New Cemetery Management)
1998	157	26%
1999	159	27%
2000	135	21%
2001	125	20%
2002	167	--

**Whatcom County Deaths
(Bellingham Included)****Bellingham Deaths****Bellingham
% of Total**

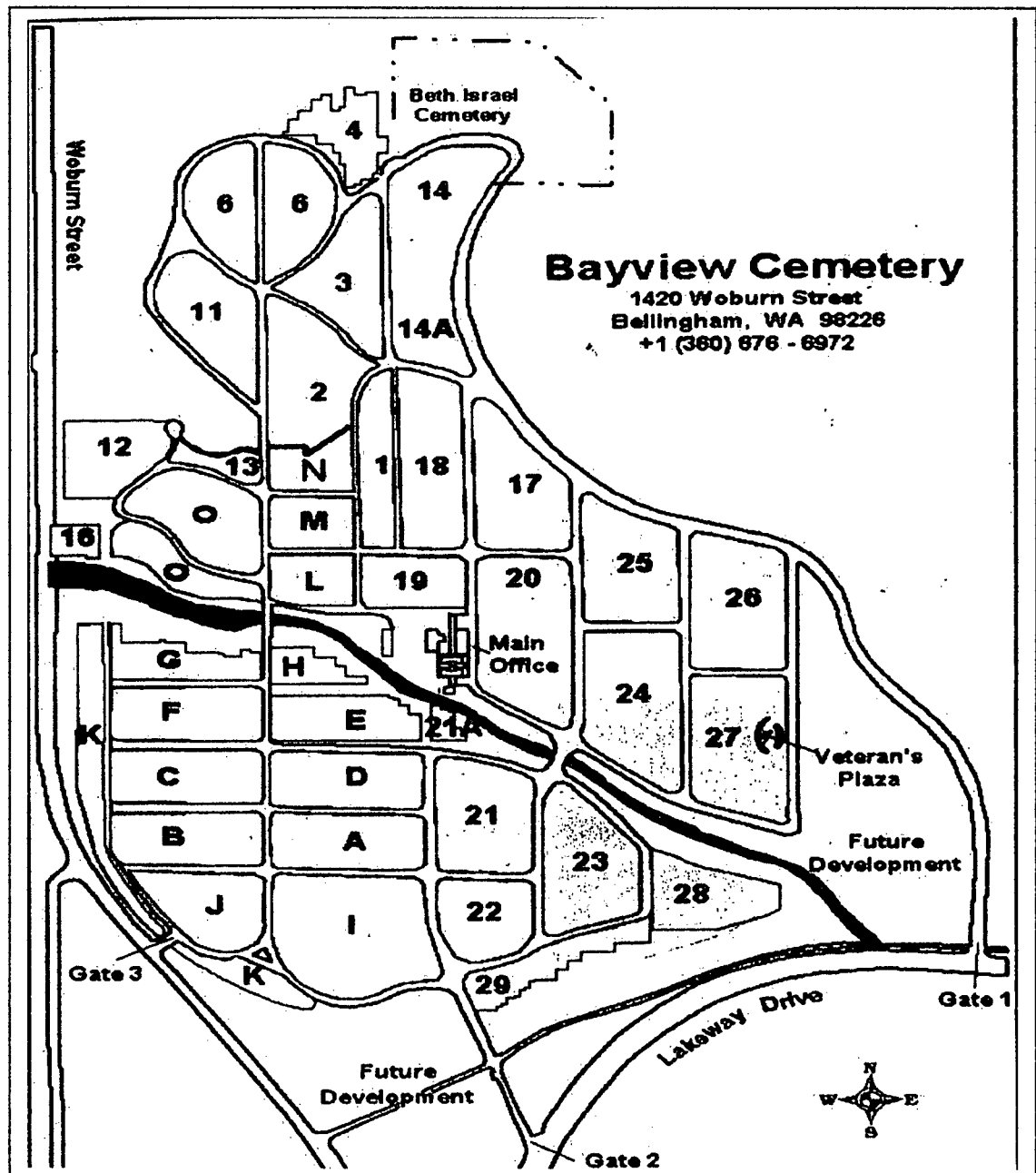
1990	969	516	53%
1991	1027	535	52%
1992	1014	506	50%
1993	1094	588	53%
1994	1013	513	50%
1995	1152	579	50%
1996	1156	590	51%
1997	1101	626	57%
1998	1191	610	51%
1999	1154	588	51%
2000	1225	645	53%
2001	1231	635	52%

While Bellingham residents make up at least half of the Whatcom County totals, the percentage of them interred at Bayview is comparably low. The Bellingham Parks Department took over management of the cemetery from a private consultant in 1997, which led to a marked increase in the percentage of interments. Cemetery management will need to continue to heighten and improve the cemetery's profile in both Bellingham and Whatcom County in order to strengthen Bayview's image in the minds of the community at large, which will in turn contribute to the improvement of these figures. To that end, the design proposals described herein will be beneficial in raising awareness of the diversity of options and amenities available.

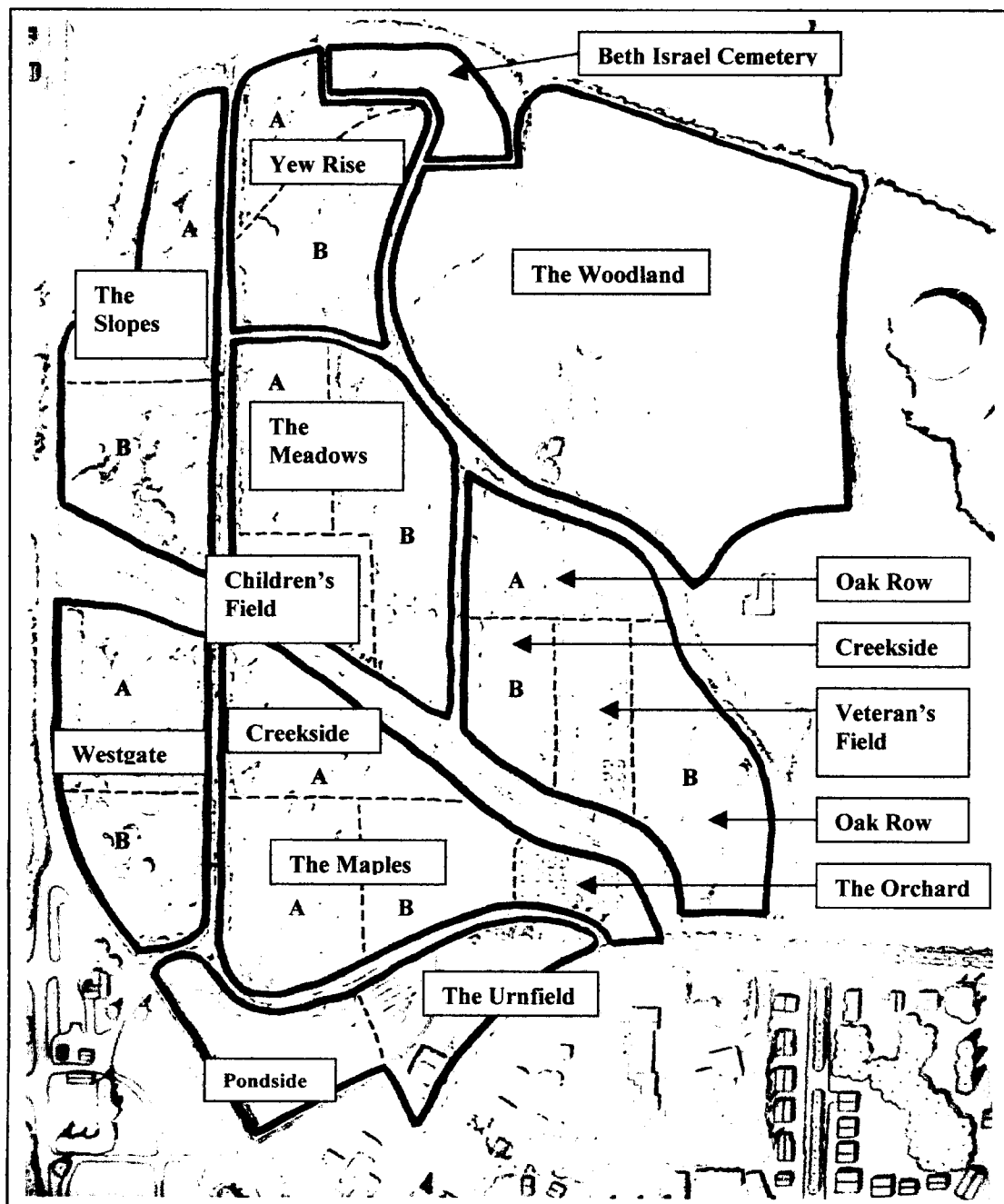
Appendix B Cemetery Section Proposal

The current organization of cemetery sections for gravesite location is based on the road layout. With the future conversion to trails and elimination of many of these roads, a new system of order will be necessary. The following idea simplifies the layout, naming rather than numbering the new divisions, and creates an easy means of directing visitors in the landscape.

B.1. Existing layout:



B.2. Proposed layout:



Appendix C

Glossary of Terms

Cenotaph: A monument or memorial to someone who is buried elsewhere.

Columbarium: A building, structure, or grouping of walls with niches for the storage of cremated remains.

Cored Monolith: A tall, freestanding rock that has holes drilled into it for the interment of cremated remains.

Cremains: Cremated remains.

Mausoleum: A building or large tomb with places for storing of the remains of the dead.

Memorial Boulder: A boulder or stone that is cored for the interment of cremated remains or that is used for mounting plaques to memorialize those whose ashes have been scattered.

Niche Wall: Walls constructed with small vaults or niches for the storage of cremated remains.

Plinth: The lowest part of a base. In the cemetery context, typically a short column bearing an inscription.

Urn: A vase-like vessel used to preserve the ashes of the dead after cremation.