Dedicated to the late
Darlene Dickson Albert
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With a very special thanks to: Ruth C. Bishop, Stanley R. Clarke, Janice M. Healy, and the late Lois L. Lehi.

Dean H. Byrd
January 2001

This guide has been a labor of love by four people and the dream of many others. It would never have been started without Dean Byrd presenting his work at the Sleuthing the Burials conference held in Portland in March of 1987. A group of us promised Dean that it would be published. Little did we know at the time that this final product would be nothing like the survey the Oregon Department of Transportation published, which was the basis for this guide. I take my hat off to Dean Byrd who pored over maps, visited and photographed many cemeteries; Janice M. Healy who has spent so many hours inputting information, researching, filing data and traveling to many burial sites with Dean, Ruth Bishop and myself; Ruth Bishop for her constant encouragement in the project; and to my mother, Florence H. Clarke who spent many hours in libraries, archives and on the road touring cemeteries with me.

Stanley R. Clarke
January 2001

I wish to thank my father Harry H. Hammerly for teaching me patience; that any job worth doing is worth doing well; and that I could do any thing that I set my mind to. Thank you Ruth C. Bishop, Dean H. Byrd, Stanley R. Clarke and the late Lois L. Lehl for having the faith in my being able to take on the task of putting this into a condition for publishing. Thank you Zane H. Healy, son, for all of your computer technical support. Thank you Ruth C. Bishop, Dean H. Byrd, Stanley R. Clarke and Christy Hanson for all of the help with proofreading. I take sole credit for any and all typographical errors. Thank you Edmund A. Healy, husband, for your patience with late meals, never knowing where I was off to half the time and all of your encouragement when the going got tough. Last but not least I want to thank my mother Ethel Wade Hammerly Paschal and all of the rest of the family and friends who said I was crazy and that I would never finish this. You are the ones who kept my determination going all of these years. The greatest pleasure in life is doing something others say you cannot do.

Janice M. Healy
30 January 2001
I became involved in this project later than the other four. However, I do think my knowledge of cemeteries, map reading, and the beautiful state of Oregon has been greatly enriched. Many thanks to Dean H. Byrd for starting this project, which has become a "labor of love". I would like to thank Stanley R. Clarke for his attentiveness, especially when I got overly exuberant in a cemetery and he had to help me back to the car from a point of no return. I would like to thank Janice M. Healy for the numerous trips for photography; for instruction in the learn-as-you-ride topographical map reading; and for showing me back roads, side roads, and non-roads of Oregon. Many thanks to Lois L. Lehl, whose courageous spirit enriched all of our lives and encouraged us to continue this guide. Finally to Eloise C. Bishop, my mother, who has weathered the ups and downs of life with me, as I take one final photograph, visit one final county, or meet for one final edit — which, by the way, never happens. All of you have influenced my life the twelve years I've been on this project. You all have made these years exciting and memorable.

Ruth C. Bishop
4 February 2001
Introduction

This book had its genesis in the publication of the Oregon Cemetery Survey. The Survey was authorized by the 1977 state legislature by Senate Bill 598 and was mandated to the Oregon Department of Transportation (ODOT).

ODOT was to list the names of all cemeteries in the state of Oregon by size, number of interments, current condition of the grounds, the year of establishment, and its geographic location by Township, Range and Section. In addition the Survey included a line or two giving the name of the caretaker, the cemetery address and how to travel to it. To help locate any cemetery the Survey included a small map of each of the 36 Oregon counties outlining the major roads and the Townships. The Survey depended upon replies from funeral directors, county historical organizations and Genealogical Societies. The result was published in December 1978 for the legislature in the following month.

The Oregon Cemetery Survey was the first state-wide listing of cemeteries. Each of the 36 counties was listed in alphabetical order, and within each county each cemetery was supposed to be listed in alphabetical order. Unfortunately that alpha listing often broke down. Late arrival of information for Josephine County, for example, placed Hillcrest Memorial Park after the listing of Wonder Cemetery. After listing Hillcrest, then came Laurel, and then Perrydale, and then No Name and then Croxton and so on. There was little time to check out the names with the result that the Survey, admirable on the whole, is marred by omissions, duplications and wrong locations.

The principal compiler was then employed in the ODOT mapping department. He was told by his boss to spend a minimum amount of time checking cemetery information for the Oregon Cemetery Survey, but he was aware of some of the omissions and the misspellings.

After the 1978 publication the principal compiler gradually added a few corrections to the Oregon Cemetery Survey, then after his retirement in December 1983 he considered compiling enough for a second edition to the Survey. To cut a long story short, ODOT decided not to publish a second edition. After all, cemeteries are usually of no importance to a highway department unless a cemetery abuts directly with a highway right-of-way. So the compiler decided to go ahead with another state-wide cemetery survey based on ODOT’s 1978 publication but expanded. Needless to say the compiler did not realize what he was getting into.

A major turning point came around Memorial Day in 1987. The late Darlene Dickson Albert, along with her husband, persuaded the compiler into escorting them on a photography visit to Fairfield Cemetery. This was so enjoyable that we drove to St. Louis Cemetery nearby for more pictures. The upshot was that the compiler bought a camera and continued field trips which eventually resulted in personal visits at least once to 437 cemeteries/burial sites in Oregon.
Foreword

The purpose of this book is to preserve the historical information on the locations of these burial sites. It also makes it easier for those looking for family and lost cemeteries to be able to locate the burial sites found in historical records. In some cases where the site is on private property, we have listed who is buried at the site with their dates, if we have the information. This was done to keep the curious from bothering the current land owners.

The primary name we list may or may not be what you know it as. This is because we used the name on the sign, if there was one and we had visited the site, or the name listed on the maps and land records. If this was not available we used what was published in other historical writings. This is why we can not stress enough the importance of putting up a sign at a burial site so that everyone knows what it is called. The sign doesn't have to be expensive. Some of the best signs we have seen were just scrap steel with the letters cut out or a bead from the welders torch naming the site and placed very high on a tree.

The compilers have found there is all too much duplication of names. Mountain View appears in one form or another at least 15 times. Someone wishing to search out information on one particular Mountain View Cemetery can do so by using the State-wide index. Each Mountain View is listed by county and by Township, Range and Section. In the case of Multnomah County, the reader will note there are two separate Mountain View Cemeteries distinguished by their different locations. If you are searching for Mountain View Cemetery in Benton County, the index will tell you that it is now headed by its present name of Mt. Union Cemetery.

We at first had no idea that there was so much duplication of names of cemeteries or even less notion that any cemetery could have so many bygone or alternative names. The principal cemetery for the town of Junction City is now called Restlawn Memorial Park. It has had at least seven different names in the past: hence the use of county name and Township, Range, and Section in all indices. (See the article on Restlawn Memorial Park in the Lane County chapter.)

Next are the cemeteries belonging to the fraternal orders. They were very much a part of American society. The fraternal orders have been gradually fading away since the 1930s and many of their cemeteries have been taken over by cities or counties or special associations. The Independent Order of Odd Fellows, an offshoot of the Masonic Lodges, established more cemeteries in Oregon than any other fraternal society. They are listed here under the primary heading of "I.O.O.F.", followed by the name of the town or the name of the particular lodge. Occasionally the Odd Fellows established two cemeteries for the same town (Eugene, Bandon). The female auxiliary is the Rebekahs.

The next most numerous cemeteries of the fraternal orders are Masonic. We have retained the same system of listing them under "Masonic" followed by the name of the town or the name of the particular lodge. The female auxiliary is the Order of the Eastern Star.

Much less numerous are cemeteries for the Knights of Pythias, an organization dating from 1864. The female auxiliary is the Pythian Sisters.

The Noble Order of Redmen founded a number of cemeteries in Clatsop, Columbia and other Counties. Their lodges were known as Wickiups. The large cemetery at Jacksonville included an area used by the Noble Order of Redmen and a smaller area for the German Order of Redmen.

The Benevolent and Protective Order of Elks (1868) and the Loyal Order of Moose were both popular. The visitor can note the lodge emblems on tombstones in cemeteries. We are unaware of any cemeteries established by the Elks or Moose.
The Woodmen of the World is a fraternal organization with a life insurance society affiliation (1890). They apparently had no separate cemeteries of their own, but the compilers mention them here because of the unique monuments found in many cemeteries. The cement and white marble simulated tree trunks and stumps can not be mistaken for any but a Woodmen of the World monument.

There are monuments for the A.O.U.W., the Ancient Order of United Workmen in many cemeteries. Their emblem is a shield in front of an anchor. The only cemetery the compilers know that was established by them is Alford in Linn County.

The Grange (1867) is an organization to defend the interests of farmers. The compilers know of only two cemeteries established by the Grange, in Lane County and Clatsop County, but Grange monuments are found in many cemeteries. They are marked with the Patron of Husbandry emblem.

Church-oriented cemeteries are numerous. Except in the French Prairie area of northern Marion County which were Roman Catholic, virtually all of the first-generation pioneer American settlers were Protestant of Calvinist or Methodist derivation. Lutheran cemeteries were established for German and Scandinavian immigrants. Roman Catholic settlers from Ireland, Germany, Switzerland and even the Czech Republic and other immigrants from eastern and southern Europe (Italy, Greece, Yugoslavia, etc.) also established cemeteries. Jewish cemeteries are almost exclusively in or near Portland. The only "working" Jewish cemetery outside of the Portland area is the Waverly Jewish Cemetery at Albany in Linn County. There are bygone Jewish burial grounds in Jacksonville and The Dalles.

Chinese cemeteries were in a class by themselves. Chinese immigrants arrived early in the settlement period and consisted almost entirely of male laborers and miners. They were so numerous and so "foreign" that the Chinese Exclusion Act of 1882 closed the United States to legal immigration until 1942. There were Chinese cemeteries in the gold-mining centers in Oregon as well as the larger cities. Chinese culture required that burials in this country should eventually be returned to their home burial ground in China. There remain many Chinese portions of established cemeteries in Oregon but they often appear empty of monuments. The long war with China and Japan that began in the summer of 1937 and lasting for eight years seems to be the time when Chinese burials in America stopped being returned to China. Present day Chinese burials can appear in almost any cemetery and usually the monuments are very similar to the surrounding monuments except for the ideograms.

Japanese immigrants arrived starting a generation after the Chinese and were not as numerous. They did not have the tradition of returning their burials to Japan. They established at least one cemetery in Oregon.

The compilers know of only one cemetery, a small one, exclusively for Muslims. It is in Benton County. Other ethnic groups are now establishing new burial sites throughout Oregon.

Family cemeteries were numerous at the time of the first generation of American settlers. If they are still maintained, they are by definition small, or they may have become the starting point of what are now larger public cemeteries. Many have fallen out of use and later generations are trying to clean them up. Acquiring access for family members can run into opposition from present day landowners. This is why legal easements and deeds which were or were not filed at the county court house come into play. Many an old family plot has been later destroyed by farming or logging practices and development. If stout fences are not kept up, cattle will enter a graveyard. Cattle like to rub against the monuments, eventually knocking them over and breaking them up. Given time cattle will vandalize any burial ground as effectively as human vandals.

Military burial grounds in Oregon were established around the temporary forts during the time of the first white settlers. These were not only forts manned by regulars, but the militia forts which were briefly in use in southern Oregon. Most known burials of regulars of these temporary forts were eventually removed to the Presidio in
San Francisco. The only long-lasting fort in Oregon was Fort Stevens at the mouth of the Columbia River in Clatsop County. The graveyard for this fort is still maintained. (See the article entitled U. S. Army Fort Stevens.)

In addition there are, in Oregon, three National Cemeteries for veterans and their families. One of these, Roseburg National, is now closed for further burials, except for widows whose husbands are buried here. The National Veterans Cemetery at Eagle Point and Willamette National Cemetery in Portland are both active today. The latter is currently the most active in the state as the World War II generation comes to its close.

There are standardized military monuments which are in use in any cemetery whether it is a Veterans Cemetery or not. These standardized markers were apparently first used for veterans of the American Civil War of 1861-1865. There were no battles in the then-remote new state of Oregon, but many veterans of the war settled later in the state. Occasionally, one finds the same man has a military marker naming his regiment and company and also a civilian monument.

The Grand Army of the Republic (G.A.R.) was an organization of veterans of the Union Army in the Civil War. There were five of these cemeteries in Oregon, plus a number of "G.A.R. circles" in other cemeteries, often embellished with life-size statues of soldiers. As that generation died out, at least some G.A.R. cemeteries were used for burials of veterans and their families of later wars and some are now open to any one.

Although many Confederate veterans also settled in Oregon, the compilers do not know of any cemetery established primarily for them. Although Oregon was far removed from the main theaters of the Civil War, visitors to cemeteries can catch glimpses of the passions it stirred. For example, in Salem there is a monument to a Confederate veteran of General Nathan Bedford Forrest's 'Git thar the firstest with the mostest' forces. This monument is conspicuously out of alignment with its neighbors. The monument is deliberately turned with its back to the G.A.R. circle of Union veterans. In Fernwood Cemetery at Newberg there is a monument to one Stonewall [Jackson] Everest who is pointedly buried next to but not within the neighboring G.A.R. Cemetery.

Oregon was settled several years after the end of the Revolutionary War. The compilers have learned of a known veteran of this war buried in Oregon. A marker dedicated to William Cannon, Revolutionary War Veteran, has been place in St. Paul [Old] Cemetery in Marion County.

Neglected in both senses of the word are cemeteries or burials for the poor, the unlucky, and the failures in life. Call them Paupers, Potters Fields or whatever, sometimes they are the entire burial ground or they are allotted portions of some cemeteries. If the word "County" is part of the cemetery's name, the visitor may well find standardized small ground-hugging cement squares labelled "unknown" or "John Doe" and burials in chronological order. Many counties also at one time had what were called Poor Farms and some neglected burial sites remain from these bygone institutions. There are also cemeteries associated with state institutions. By far the most numerous burials and cremations are associated with the State of Oregon's institutions for the mentally deranged or unfit. (See the articles on "Asylum" and "Penitentiary" in Marion County and Umatilla County.)

For better or worse the compilers have retained the name Indian instead of the newly favored title of Native American. Before white settlement the various tribes, in what is now Oregon, disposed of their dead in different ways, all sacred to them. This book contains few references to those times because they are the province of various tribes and their customs. We can not stress enough the importance of honoring the sacredness of these sites. Many pre-white settlement burial sites on the Columbia River Islands were removed to other sites during the time of dam construction on the river beginning in the 1930s.
The compilers have decided to include articles about Indian cemeteries only if they appear on USGS Quad maps or are published elsewhere and if they are post-white settlement. Many of these latter are on current or past Indian Reservations with a few along side state highways. Some Indian burials are by their nature not written about or marked with written monuments and the compilers have deliberately not said anything about them. Those who are not of Indian heritage would do well to avoid all of these burial sites unless accompanied by some who are of that heritage.

There are numerous references to "Unknown". Sometimes these are "Unknown" to the compilers and sometimes they refer to the real "Unknowns" who are unlikely to be identified. Who will ever identify the man struck and killed by a train in 1902 near Kent in Sherman County?

In the listing of cemeteries nothing has been more vexing than how to list the "Pioneer" Cemeteries. The term Pioneer evolved from its military origin in European armies. Pioneers built bridges, trenches and fortifications there. But in America the term, especially in the west, was applied to Americans who arrived by wagon trains or on horseback. Cemeteries using the word Pioneer sometimes were in or near a town (Eugene, Lebanon, Vale) and sometimes named for a person or family (Henderson, Herbert, Trask), sometimes even a religion (Pioneer Catholic) or even a single person (Pioneer Woman). Persons searching through obituaries can find references to an ancestor being buried in the "Pioneer Cemetery." Unless the newspaper is identified and dated the researcher could well be lost. The compiler has been to Brooks Pioneer Cemetery near Salem and to Jordan Pioneer Cemetery in Linn County. Both were signed simply as "Pioneer Cemetery."

Finally, we would encourage visits to the public cemeteries. There on display are the final statements on leaving life in all their varying temperaments. "Pappy" depicted as panning Gold; "Pardon me for not standing" (Waverly Memorial); The man on a bucking bronco: "ain't no horse can't be rode. Ain't no man can't be throwed" (Hilltop); Vince Shamburg: "Went to Heaven in Eighty Seven" (Hubbard); for a 23-year old man whose death leaves the family bitter, "why hopes are crushed and castles fall. Up there sometime we'll understand." (Hopewell Mennonite). The visitor can note the change of fashion for naming babies. Who currently names a girl Sarepta or Minerva? Nowadays it would be Brittany which would baffle a person from the 19th Century. Why name a girl for a French Province? Brittany will be out of fashion a century hence and there will be different names, unheard of now, in use.

Dads named boys for Presidents, especially for George Washington and including such as Warren Gamaliel [Harding]. Even the candidates who did not make it to the White House have had their names bestowed by politically-conscious new fathers. William Jennings Bryan seems to be the favorite in that category. Also Revolutionary war hero Lafayette. How about Marquis De Lafayette Remington (Miller Cemetery)?

The cemetery visitor can always be surprised by the style of the monuments or the depictions on the monuments, (why do we occasionally see the winged horse Pegasus on graves of deceased adolescent girls?) We can even occasionally educate the young. A cemetery custodian once heard a little girl visiting with her father; "Look, Daddy," she pointed to a military marker, "He was in World War Eleven." The child was then introduced to the mysteries of Roman numerals.

We hope the photos in this book will encourage you to visit some of these burial sites which one of the compilers likes to refer to as "history parks". They are truly resources of art, cultural trends, indications of world tragedies, epidemics, disasters, extravagances, customs and more. You will find Clergy, poets, politicians, firemen and ladies of the night in residence next to each other. Also, there will be monuments that do not always portray the status or notoriety of the individual they memorialize. Virgil Earp, the gunslinger has a simple marker while a lady of the night has a beautiful six foot or taller cross. They are gardens and sanctuaries of peace and quiet for humans and wildlife. They are often the only places left for the birds, squirrels and other creatures. They are sacred treasures to visit. We hope you enjoy your visits.
How To Use This Book

This book includes as many cemeteries in the state of Oregon as are known to the compilers at this time. There are also many known scattered single and multiple burials which cannot be classified as an organized cemetery. Hence the title of this work: Oregon Burial Site Guide.

Be aware that there are many of these scattered burial sites not listed in this book due to lack of information. Genealogists and local historians also should be aware that there are numerous cemeteries just over the boundaries of Oregon in the adjacent states of Washington, Idaho, Nevada and California which can affect their research.

The 36 counties are arranged in alphabetical order. Within each county the articles are in alphabetical order. The also known as names (AKA) within each site are listed in alphabetical order of each in the burial sites.

In the indices of cemetery names, each name is followed by the county name and the cemetery's location as expressed by Township, Range and Section (T.R.S). This is the standard way to locate the cemetery on a map.

An example is the Masonic Cemetery in the town of Sheridan in Yamhill county. Since it is one of the many cemeteries in Oregon established by the Masonic Order, the reader should turn to the Yamhill County chapter in the book, find the Yamhill County index; noting that there is a Masonic Cemetery for the Yamhill County towns of Lafayette and McMinnville and then, at last, Masonic (Sheridan). Now the reader can turn the pages of the Yamhill County chapter to the proper alphabetical location of the Masonic (Sheridan) Cemetery.

The endless additions of new sites to the cemetery names have made it impossible to make an index by page number. If the reader knows only the name of a cemetery or burial site but has no idea of the location, turn to the State-wide Index. The reader may be surprised (as were the compilers) about how many cemeteries use identical names.

The article on the Sheridan Masonic Cemetery informs the reader of the approximate number of burials, the acreage, the condition of the grounds, the date of establishment and the T.R.S. Then follows a description of how to drive to the cemetery. The statement that it is within the Absalom Faulconer DLC #43, OC #2564 (explained below). Next comes a date within parentheses, for example, {29 September 1989}, the date when a compiler personally visited the cemetery.

Maps: Each cemetery or burial site is located by T.R.S if known and therefore can be identified or placed on a map. No map that is familiar to the compilers are satisfactory in all respects. The compilers have selected USGS Quadrangle maps (United States Department of the Interior Geological Survey 7.5 Minute Topographic) as the series used to locate Oregon's cemeteries and burial sites. They are drawn to show Township, Range and Sections as well as showing any access roads and streets.

Section numbers run from 1 to 36 in each Township but the USGS Quads. show precedence to another mapping system in some areas. These are the Donation Land Claims (DLC). There were more than 7000 DLCs established between 1850 and 1855. They are mostly located in the Willamette Valley in western Oregon with only a very few in eastern Oregon. These were considered as prime agricultural lands by the first American settlers. Since there are 36 Sections to a Township, the DLC numbers start with 37 and run upwards. Sheridan Masonic Cemetery is shown to be in Absalom Faulconer's DLC #43. The USGS Quad. map of Sheridan (1970) shows the cemetery in a tract numbered #43. The compilers added the Federal file number of Absalom Faulconer's DLC #43 which is OC #2564, meaning it was filed in Oregon City and is #2564 of the 7000-odd Donation Land Claims. These niceties are necessary in tracking real estate ownership and to some extent are necessary for some genealogical or historical research.
Besides using the Sheridan USGS Quad. map to locate the Sheridan Masonic Cemetery, it would be more convenient for the visitor who is unfamiliar with the town of Sheridan to use a smaller map of the area. The Oregon Department of Transportation (ODOT) has maps of all incorporated towns. These are particularly useful for towns such as Sheridan which are too small for maps by commercial publishers. Cemeteries in or near Portland are shown on commercially produced maps available in bookstores. ODOT also puts out maps of the 36 counties which show the road names as well as many of the cemeteries.

Oregon Department of Transportation Geographic Information Services Unit
555 13th Street Northeast, Suite 2
Salem, Oregon 97301-4178
Web site: <http://www.odot.state.or.us>

The compilers have tried to use the most up-to-date road and street names in the directions to all burial sites, but the reader should be aware that county commissioners and city leaders can and do change such names.

The listing indicates that Sheridan Masonic Cemetery is indeed shown on the Sheridan USGS Quad. map. But the reader soon finds that many cemeteries are not shown. All maps consulted by the compilers omit some cemeteries, locate some of them wrongly, misspell the name, or use an obsolete name.

No mapping agency has solved one especially vexing cemetery problem. Bandon Pioneer Cemetery is a prime example. Bandon is a small town in Coos County at the mouth of the Coquille River. The Pioneer Cemetery actually consists of three distinct entities. The Old I.O.O.F., the Grand Army of the Republic (GAR) and the Bandon Catholic (Holy Trinity) are all here. When visiting it is possible to see the three different burial grounds, but it is not possible for the Bandon USGS Quad. map to show all three. This situation of two or more cemeteries abutting each other shows up in a considerable number of places.

Number of Burials: A = 0-25; B = 25-100; C = 100-500; D = 500-2,000; and E = over 2,000 is used. Where records have been lost or destroyed, estimates are the best we can do.

Acreage: Again, in many instances this is an estimate taken by scaling from maps which sometimes are exaggerated. Some cemeteries have purchased acreage that is not yet utilized and thus the burial area is clearly smaller in size than the dedicated area.

Condition of the cemetery: If the lawn is manicured and there is a sprinkler system the cemetery is clearly condition 1 and if it is in a jungle that is obviously condition 5. But conditions 2 to 4 leads to many gradations. Some cemeteries are condition 2 where the burials are located and condition 4 over where nobody is yet buried. If a cemetery only gets maintenance once or twice a year it will probably look its best around Memorial Day weekend in late May.

The compilers have seen a surprising number of cemeteries where new interments are no longer being made, but there are still real or artificial flowers visible. So it was worthwhile to create a condition 13 for such. Incidentally two of these condition 13 cemeteries each had a headstone for a dog, Curly and Aaron. Early on the compilers decided to omit listing pet cemeteries. So far as the compilers know there are pet cemeteries at Portland, Medford and Salem. There are reports of a pet cemetery out of Sweet Home on the road to Quartzville also.

Date of establishment: This is not easy to establish in many cases. Many public cemeteries began as private family burial grounds. The date of establishment often refers to filing a legal document at the county courthouse quite some time after the first burial. In addition, private family burial grounds or individual burials are sometimes transferred at a later date to larger nearby public cemeteries. This also means there are older burials in any given public cemetery which do not reflect the date of establishment.
Who is the caretaker of a particular cemetery? This proved to be an insuperable problem on a state-wide basis. Many burial sites have no one in charge; others are on an ad hoc basis year to year. Caretakers tend to change too often. Reluctantly the compilers gave up providing such a list.

Finally we hope this book can be carried into the field and used for noting observations. The compilers and all those who helped them have not by any means visited all the cemeteries and burial sites. Some we have visited earlier may have obsolete information now. This is an ongoing project and we are seeking information on all sites, we have listed and especially those which have not been noted do to lack of information. Please copy and use the form provided for submitting information for future updates.
Oregon Burial Site Guide

Oregon State Revised Statutes

We are including a section of the 1999 Oregon Revised Statutes. For the most current version go to the World Wide Web at:  http://www.leg.state.or.us/ors/home.html

Indian Graves and Protected Objects

97.740 Definitions for ORS 97.740 to 97.760. For the purposes of ORS 97.740 to 97.760:
(1) "Burial" has the meaning given that term in ORS 358.905.
(2) "Funerary object" has the meaning given that term in ORS 58.905.
(3) "Human remains" has the meaning given that term in ORS 358.905.
(4) "Indian tribe means any tribe of Indians recognized by the Secretary of the Interior or listed in the Klamath Termination Act, 25 U.S.C. 3564 et seq., or listed in the Western Oregon Indian Termination Act, 25 U.S.C. 3691 et seq., if the traditional cultural area of the tribe includes Oregon lands.
(5) "Object of cultural patrimony" has the meaning given that term in ORS 358.905.
(6) "Professional archaeologist" means a person who has extensive formal training and experience in systematic, scientific archaeology.
(7) "Sacred object" has the meaning given that term in ORS 358.905. [1977 c.647 s.I; 1981 c.442 s.3; 1985 c.198 s.2; 1993 c.459 s.9; 1997 c.249 s.34]

97.745 Prohibited acts; application; notice. (1) Except as provided in ORS 97.750, no person shall willfully remove, mutilate, deface, injure or destroy any cairn, burial, human remains, funerary object, sacred object or object of cultural patrimony of any native Indian. Persons disturbing native Indian cairns or burials through inadvertence, including by construction, mining, logging or agricultural activity, shall at their own expense reinter the human remains or funerary object under the supervision of the appropriate Indian tribe.
(2) Except as authorized by the appropriate Indian tribe, no person shall:
(a) Possess any native Indian artifacts, human remains or funerary object having been taken from a native Indian cairn or burial in a manner other than that authorized under ORS 97.750.
(b) Publicly display or exhibit any native Indian human remains, funerary object, sacred object or object of cultural patrimony.
(c) Sell any native Indian artifacts, human remains or funerary object having been taken from a native Indian cairn or burial or sell any sacred object or object of cultural patrimony.
(3) This section does not apply to:
(a) The possession or sale of native Indian artifacts discovered in or taken from locations other than native Indian cairns or burials; or
(b) Actions taken in the performance of official law enforcement duties.
(4) Any discovered human remains suspected to be native Indian shall be reported to the state police, the State Historic Preservation Officer, the appropriate Indian tribe and the Commission on Indian Services. [1977 c.647 s.2; 1979 c.420 s.1; 1981 c.442 s.4; 1985 c.198 s.1; 1993 c.459 s.10]

97.750 Permitted acts; notice. (1) Any proposed excavation by a professional archaeologist of a native Indian cairn or burial shall be initiated only after prior written notification to the State Historic Preservation Officer and the state police, as defined in ORS 358.905, and with the prior written consent of the appropriate Indian tribe in the vicinity of the intended action. Failure of a tribe to respond to a request for permission within 30 days of its mailing shall be deemed consent. All associated material objects, funerary objects and human remains removed during such an excavation shall be reinterred at the archaeologist's expense under the supervision of the Indian tribe.
(2) In order to determine the appropriate Indian tribe under this section and ORS 97.745, a professional archaeologist or other person shall consult with the Commission on Indian Services which shall designate the appropriate tribe. [1977 c.647 s.3; 1979 c.420 s.2; 1981 c.442 s.5; 1993 c.459 s.11]
Civil action by Indian tribe or member; time for commencing action; venue; damages; attorney fees.

(1) Apart from any criminal prosecution, an Indian tribe or enrolled member thereof shall have a civil action to secure an injunction, damages or other appropriate relief against any person who is alleged to have violated ORS 97.745. The action must be brought within two years of the discovery of the violation by the plaintiff. The action may be filed in the circuit court of the county in which the subject grave, cairn, remains or artifacts are located, or within which the defendant resides.

(2) Any conviction pursuant to ORS 97.990 (5) shall be prima facie evidence of a violation of ORS 97.745 in an action brought under this section.

(3) If the plaintiff prevails:
   (a) The court may grant injunctive or such other equitable relief as is appropriate, including forfeiture of any artifacts or remains acquired or equipment used in the violation. The court shall order the disposition of any items forfeited as it sees fit, including the reinterment of any human remains in accordance with ORS 97.745 (1);
   (b) The plaintiff shall recover imputed damages in an amount not to exceed $10,000 or actual damages, whichever is greater. Actual damages include special and general damages, which include damages for emotional distress;
   (c) The plaintiff may recover punitive damages upon proof that the violation was willful. Punitive damages may be recovered without proof of actual damages. All punitive damages shall be paid by the defendant to the Commission on Indian Services for the purposes of Indian historic preservation; and
   (d) An award of imputed or punitive damages may be made only once for a particular violation by a particular person, but shall not preclude the award of such damages based on violations by other persons or on other violations.

(4) The court may award reasonable attorney fees to the prevailing party in an action under this section. [1981 c.442 s.2; 1995 c.543 s.1; 1995 c.618 s.55]

Additional applicable Statutes

166.076 Abuse of a memorial to the dead. (1) A person commits the crime of abuse of a memorial to the dead if the person intentionally:
   (a) Destroys, mutilates, defaces, injures or removes any:
      (A) Tomb, monument, gravestone or other structure or thing placed as or designed for a memorial to the dead; or
      (B) Fence, railing, curb or other thing intended for the protection or for the ornamentation of any structure or thing listed in subparagraph (A) of this paragraph; or
   (b) Destroys, mutilates, removes, cuts, breaks or injures any tree, shrub or plant within any structure listed in paragraph (a) of this subsection.

(2) Abuse of a memorial to the dead is a Class A misdemeanor.

(3) This section does not apply to a person who is the burial right owner or that person's representative, an heir at law of the deceased, or a person having care, custody or control of a cemetery by virtue of law, contract or other legal right, if the person is acting within the scope of the person's legal capacity and the person's actions have the effect of maintaining, protecting or improving the tomb, monument, gravestone or other structure or thing placed as or designed for a memorial to the dead. [1995 c.261 s.1; 1999 c.731 s.12]

See Oregon revised statutes for more details on the following.

166.085 and 166.087 Abuse of corpse.

97.310, 97.320, 97.330, 97.340, and 97.360 Platting and dedication of cemeteries.

97.440, 97.445, 97.450 Removal of dedication of cemeteries.

97.770 through 97.779 Pioneer Cemetery Commission.
List Of Abbreviations Used In This Book

AKA = Also known as.

D.A.R. = Daughters of the American Revolution.

DLC = Donation Land Claims. From the time of the Donation Land Claim Laws 1850-1855. They are generally the lands most attractive for farming by the first American settlers. Many cemeteries and burial sites are keyed to DLC's.

G.A.R. = Grand Army of the Republic.

I.O.O.F. = Independent Order of Odd Fellows.

K.P. = Knights of Pythias.

ODOT = Oregon Department of Transportation. Their maps of the 36 counties, the incorporated towns of Oregon and road names maps of the 36 counties are also useful in locating cemeteries. ODOT mileage records for county roads are spotty because some county roadmasters do record mileposts for entrances to cemeteries and other roadmasters ignore cemeteries. Some counties (Clatsop, Lane, Lincoln, Multnomah, Tillamook and Washington) cannot or will not give mileage on any one road.

OR. Hwy. = Oregon Route shields that the traveling public sees for example, Oregon Highway 99.

T, R, S = Township Range and Section. Used for land surveys and the location of properties, including cemeteries. Townships usually consist of 36 square miles and with each of the 36 Sections is one square mile. Some mountainous parts of Oregon are still unsurveyed.

USGS = United States Geological Survey. Uncle Sam's mapping agency. The quadrangle maps are very useful for locating cemeteries and burial sites.


V.F.W. = Veterans of Foreign Wars.
Oregon Burial Site Guide

This listing is showing what the codes in the top highlighted bar of each burial site listing means.

Name of Cemetery

Number of Burials

(A) 0-25
(B) 25-100
(C) 100-500
(D) 500-2000
(E) Over 2000

Size of Cemetery In Acres

Conditions of Cemeteries

1 = Fully tended.
2 = Moderately tended.
3 = Overgrown.
4 = Densely overgrown.
5 = Abandoned to nature.
6 = Moved.
7 = Moved & site now built over.
8 = Moved & site now underwater.
9 = Underwater. We don't know if burials were moved.
10 = Now used for a park. Some burials remain.
11 = Site not moved, but now built over.
12 = Farmed over.
13 = No longer used, but still has maintenance.

Date Established or Earliest Known Burial.

Location by Township, Range, Section
Glossary

Black Glass: Engraved black glass about eight inches by ten inches set in concrete. Manufactured by Memorial Arts in Portland, Oregon in the 1940's.

Burial: 1. the act or ceremony of burying. 2. the place of burying; grave.

Burial ground: a tract of land for burial of the dead; a cemetery, often a small or primitive one.

Casket: a coffin.

Cemetery: an area set apart for or containing graves, tombs, or funeral urns, esp. one that is not a churchyard; burial ground; graveyard.

Cenotaph: a sepulchral monument erected in memory of a deceased person whose body is buried elsewhere.

Churchyard: The yard or ground adjoining a church, often used as a graveyard.

Coffin: the box or case in which the body of a dead person is placed for burial; casket.

Colonial Tablet: Similar to Monolith but with a curved top.

Columbarium: a sepulchral vault or other structure with recesses in the walls to receive the ashes of the dead.

Cremains: the ashes of a cremated corpse.

Cremate: to reduce (a dead body) to ashes by fire, esp. as a funeral rite.

Crypt: a Subterranean chamber or vault, esp. one beneath the main floor of a church, used as a burial place.

Epitaph: a commemorative inscription on a tomb or mortuary monument about the person buried at the site.

Footstone: a stone placed at the foot of a grave.

Funeral: the ceremonies for a dead person prior to burial or cremation.

Grave Box or Liner: A concrete or other impervious container placed in the grave first. Then the casket or urn are placed in it for burial.

Grave Marker: a marker used to mark the grave.

Graveyard: a burial ground, often associated with smaller rural churches, as distinct from a larger urban or public cemetery.

Headstone: a stone marker set at the head of a grave; gravestone.

Interment: the act or ceremony of interring; burial.

Inurn: 1. To put into an urn, esp. ashes after cremation. 2. to bury; inter.
Ledger Stone: A marker that covers most or all of the grave. Usually contains a great deal of information.

Mausoleum: 1. a stately and magnificent tomb. 2. a burial place for the bodies or remains of many individuals, often of a single family, usually in the form of a small building.

Monolith: Vertical marker of various designs.

Monument: something erected in memory of a person.

Pillow: A one foot by two foot raised flat marker.

Plot: a small piece or area of ground: burial plot.

Roll: A round granite marker like a turned piece of wood set in a concrete cradle.

Sarcophagus: a stone coffin, esp. one bearing sculpture, inscriptions, etc., often displayed as a monument.

Sepulchrat: 1. of, pertaining to, or serving as a tomb. 2. of or pertaining to burial. 3. proper to or suggestive of a tomb; funeral or dismal.

Sexton: an official of a church charged with taking care of the edifice and its contents, ringing the bell, etc., and sometimes burying the dead.

Site: 1. the position or location of a town, building, etc., esp. as to its environment. 2. the area or exact plot of ground on which anything is, has been, or is to be located.

Tomb: 1. an excavation in earth or rock for the burial of a corpse; grave. 2. a mausoleum, burial chamber, or the like. 3. a monument for housing or commemorating a dead person. 4. any sepulchral structure.

Tombstone: a stone marker, usually inscribed, on a tomb or grave.

Urn: a vase for holding the ashes of the cremated dead.

Vault: a burial chamber.

White Bronze: A cast metal monument made to resemble monoliths. Made of mostly Zinc.
Symbolism of Tombstone Art

Anchor: Hope for resurrection and eternal life.

Anchor and ships: Hope or seafaring profession.

Angel carrying soul: Heavenly guide.

Angel with trumpet: Resurrection.

Angels: God's messengers.

Arches: Victory in death.

Archways, pillars, and gates: Passageway into the next life.

Arrow with heart: The conjunction of heaven and earth to produce supreme peace and eternal rest.

Arrows: Mortality.

Asphodel: Means the deceased is in fact dead. Is meant to remind viewers of their own mortality. It is a genus of the lily family but also includes the narcissus and daffodil.

Bat: The evil of the temporal world. Often used in conjunction with the eagle, illustrating the escape of the soul from earthly wickedness.

Bible-open: If deceased was a minister, open Bible often identifies text of last sermon. Also represents the "book of life".

Bible-closed: Indicates the end of earthly life.

Birds: From earliest times a symbol of the soul.

Bouquets of flowers: Condolences, grief, sorrow.

Broken column: Loss of head of family.

Broken ring: Family circle is broken.

Broken rosebud: Death of a young person.

Broken tree stump or pillar: Life cut short.

Buds and Rosebuds: Morning of life or renewal of life.

Bugles: Resurrection and the military profession.

Butterfly: Short-lived; early death; resurrection.

Candle being snuffed: Time, mortality.
Chain: Often in the form of a circle with one link broken. Indicates the continuity of the family has been broken.

Chain links, three: International Order of Oddfellows (I.O.O.F.)

Chalices: Wine, the divine fluid of communion.

Cherub: Angelic.

Cherub - winged: Innocence, spirituality. Often used for young persons.

Cherubim: Regarded as guardians of a sacred place and as servants of God. Symbolize divine wisdom or justice.

Clasped hands: Until we meet again. Represents both a farewell to those left behind and the meeting of the soul with God.

Clover: Represents the Trinity.

Coffin: Mortality, reminder of our ultimate death.

Cocks: Symbolize man's fall from grace and his resurrection.

Columns: Similar to a ladder or path. Because of vertical nature, implies ascension.

Completed pillar or column: A complete and full life.

Corn: Ripe old age.

Cornucopia: A symbol of the joys awaiting in heaven.


Cross and Crown: Kingship of Christ.

Crossed Swords: High-ranking military person.

Crown: Symbol of pre-eminence and spiritual enlightenment.

Crowns: Glory and righteousness.


Darts: Mortality.

Dove: Used alone, a symbol to the constancy of the deceased. A symbol of gentleness, affection, purity, the soul, innocence and peace. In conjunction with Christian symbolism, generally represents the Holy Ghost.

Doves: The soul, purity, children, Holy Spirit.

Dragon: Satan.
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Drape: Symbolizes the closing off of earthly life.

Draperies: Grief.

Eagle: A high-flying bird to symbolize the ascension of the soul. A messenger from heaven. Dante called the eagle "the bird of God."

Father time: Mortality, the grim reaper, nearness of death.

Festoon: May be garland of leaves, fruits, flowers, or ribbon draped between two points.

Fig: The deceased was happy and/or prosperous or those left behind like to think the deceased in now prosperous and happy in heaven. In the Bible the fig is a symbol of the Oneness of the universe. Was one of the earliest fruit trees cultivated by primitive man.

Figure clutching cross: A symbol of hope of redemption.

Fish: Savior.

Flame Rising from urn: The soul rising from its mortal ashes.

Flowers: Sorrow, brevity of life. Symbol of rewards of heaven which the deceased now enjoys. Symbol of impermanence.


Fruits: Eternal plenty.

Full-blown rose: Prime of life.

G.A.R. star: Grand Army of the Republic.

Garlands: Victory in death.

Gates of heaven: Eternal life. Usually both of the gates are open. Represents Christian salvation.

Globe or sphere: Represents soul waiting for resurrection.

Gold star mother: One who lost a child during World War 1.

Gourds: Deliverance from grief.

Grapes: Wine, the divine fluid of communion.

Grapevine: The symbol of Jesus and his protection. Also used as a symbol of the rewards of heaven.

Half carved, half unfinished marker: Transition from life to death.

Hand forefinger pointing up: Soul has gone to heaven.
Hand forefinger pointing down: God reaching down for the soul.

Hand of God: Pointing the way.

Hand of God Chopping: Sudden death.

Hands - clasped: Represents a farewell to those left behind or the meeting of the soul with God.

Handshake: God's welcome to heaven or handshake of matrimony.

Handshakes: Farewell to earthly existence.

Harp: Praise to the maker. A bridge between heaven and earth.

Heart: Life, children, soul in bliss, romantic love, center or soul of man.

Hearts: Soul in bliss or love of Christ.

Horn: Generally a trumpet. A symbol of a spiritual call.

Horns: The resurrection.

Hourglass: Passing of time or swiftness of time. The impermanence of life.

Hourglass with wings of time: Time flying; short life.

Imps: Mortality.

Ivy: Friendship and immortality.

Lamb: Innocence. Often used on graves of children. Also represents the resurrection to become the "Lamb of God."

Lambs: Purity, gentleness, innocence, Christ.

Laurel: Fame or victory.

Laurel wreath: A spiritual victory over the negative and dissipative influence of base forces.

Lily: Purity, the flower of the Virgin.

Lily of the valley: Emblem of innocence and purity.

Lion: Christ called "Lion of the tribe of Judah."

Mermaid: Half fish, half woman, a symbol of the dualism of Christ, who is half God, half man.

Morning glory: Beginning of life.

Oak leaf: A symbol of Faith.
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Oak leaves and acorn: Maturity, ripe old age.

Open Bible or book: Resurrection through Scripture. Deceased teacher, minister, etc.

Palm: A symbol of the soul's victory over death.

Palm branch: Signifies victory and rejoicing.

Palm leaves and lilies: Resurrection.

Peacocks: Eternal life, immortality.

Phoenix: Resurrection.

Picks and shovels: Mortality.

Pickax: Reminder of our ultimate end.

Poppy: Sleep.

Portals: Passageway to eternal journey, a symbol of the House of the Dead, death as a passageway to the unknown, a shrine or temple, a portal through which the soul passes into immortality.

Rope: A representation of Ascension and eternity. Steps, a ladder, or a path have same meaning.

Rose: Motherhood and beauty. A reminder that the soul achieves its most perfect state after physical death. Probably the most often used flower as a symbol of life, death, love and religion. A symbol of the blood of Christ.

Roses: Brevity of earthly existence or brevity of human existence.

Rosettes: Life.

Scales: Equality and justice.

Serpent: Satan.

Shaft - broken: Represents the "shaft of Life"; If broken near top the person was young at time of death.

Shafts: Similar to a ladder or path. Because of vertical nature, implies ascension.

Sheaf of wheat: Ripe for harvest, divine harvest time. The deceased was an elderly person.

Sheaves of wheat: Time, the divine harvest.

Shell or shells: Pilgrimage of life, rebirth, birth and resurrection.

Ship: Faithful carried over "Sea of Life." The seafaring profession.

Shovels: Mortality.
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Skeleton: Death.

Skeleton and Crossbones: Mortal remains of the deceased.

Skull raised on a pillar: Triumph of death.

Skulls: Remainder of our ultimate end.

Soul effigy: Flight of soul, the immortal soul.

Sphere: Represents soul waiting for resurrection.

Spires: Similar to a ladder or path. Because of vertical nature, implies ascension.

Stag: Soul thirsting for baptism.

Stars and stripes around an eagle: Eternal vigilance, liberty.

Sun or suns: The resurrection.

Sun - rising: The resurrection of the soul.

Sun - setting: The deceased was an elderly person.

Thistles: Remembrance.

Tombs: Mortality.

Torch inverted: Life extinct.

Tree stump with ivy: Head of family; immortality.

Trees: Life.

Trees - twin: A representation of marriage or unity. Almost always found on stones that mark the graves of two people. If one of the trees has fallen, it represents the fact that the stone was erected while one of the couple still lives.

Trefoil: Represents the Trinity.


Trumpeting angelic figures: Accompanying the soul heavenward and announcing the arrival of the departed's soul in heaven.

Trumpeters: Heralds of the resurrection.

Urn: Mortality, occupied grave, death of the flesh. The soul waits here for resurrection.

Urn with blaze: Undying friendship.
Oregon Burial Site Guide

Urn with drape: Mourning.

Urn with flame: The soul rising from its mortal ashes.

Urn with wreath: Mourning.

Veil: Symbolizes the closing off of earthly life.

Vines: Wine, the divine fluid of communion.

Weeping Willow: Emblem of sorrow.

Willow: Earthly sorrow, mourning.

Willows: Earthly sorrow.

Winged death head: Mortal remains of the deceased.

Winged effigies: Flight of the soul.