

After 40 years, anti-nuke protesters are finally building a peace pagoda in Bangor's shadow



Josh Farley

Kitsap Sun

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Senji Kanaeda, a monk at Nipponzan Myohoji Bainbridge Island Temple, talks about the peace pagoda plans at Ground Zero Center for Nonviolent Action in Poulsbo in November. MEEGAN M. REID / KITSAP SUN

The fire ripped through the cedar planks of the dome, melting stucco as a flammable liquid spread the blaze near the barbed wire fence bordering Naval Base Kitsap-Bangor.

By the time firefighters doused it, the dome was a pile of embers and scattered sacred relics, including a shattered bronze statue of Buddha and a crucifix. No one was found in the

dome, a relief to the organization of nuclear weapons protesters that owns the Clear Creek property.

The property became known as Ground Zero and was where a coalition of Buddhist monks, Catholic nuns and activists came to protest and build a peace pagoda, just miles from one of the world's largest stockpiles of nuclear weapons.

Though the activists did not know it, those responsible for the fire may have been the guardians of the weapons.

Investigators determined that the blaze on May 28, 1982, was the work of an arsonist's "incendiary device" and that the incident included the smashing of symbols used in prayer. Though the case made headlines around Puget Sound, no one was ever arrested even though a trail of evidence led to the Bangor base, according to a now-unclassified FBI file.

"Check out the two twins at the Marine barracks," an anonymous caller told 911 dispatchers shortly after the fire.

"Where?" the dispatcher asked.

"Bangor," the caller said before hanging up.



A geodesic dome on the site of the Ground Zero Center for Nonviolence was burned to the ground on May 28, 1982. Investigators never found the perpetrators, but an FBI file on the case says to have done so would have been "potentially embarrassing" to the Navy. SUBMITTED PHOTO

Investigators involved 40 years ago, recently contacted by the Kitsap Sun, have different accounts of what happened. But the FBI file reveals that someone in the Navy, Kitsap County government — or both — wanted to keep it quiet.

"Any implication that Department of Navy personnel were involved in the burning of the geodesic dome is seen as being potentially embarrassing to the Navy," reads the 1982 FBI report, released to the Kitsap Sun in a Freedom of Information Act request. "At this time nothing has been reported by the press to indicate (Department of Navy) personnel were involved."

The blaze was a flashpoint in a conflict between anti-nuclear weapons activists and supporters of what was then the nation's newest atomic weapon: the submarine-launched Trident missile.



A photo from the Kitsap Sun archives shows a protest of the coming Trident submarines in May 1978. Kitsap Sun / Bremerton Sun FILE PHOTO

That August, protesters were mounting progressively larger demonstrations in the run-up to the arrival of submarines armed with the Trident.

"Tension in Kitsap County," the Naval Investigative Service's threat assessment after the arson found, "continues to build."

The Navy's multi-billion-dollar Trident submarines would come to live in the tides of Hood Canal despite opposition. But many protesters, including Buddhist Monks who had relocated around the world to Kitsap, suffered a demoralizing blow the night of the fire.

Their goal was to build a peace pagoda, a symbol to the objection of nuclear weapons. The smashed statue inside the dome was to go in the new pagoda.

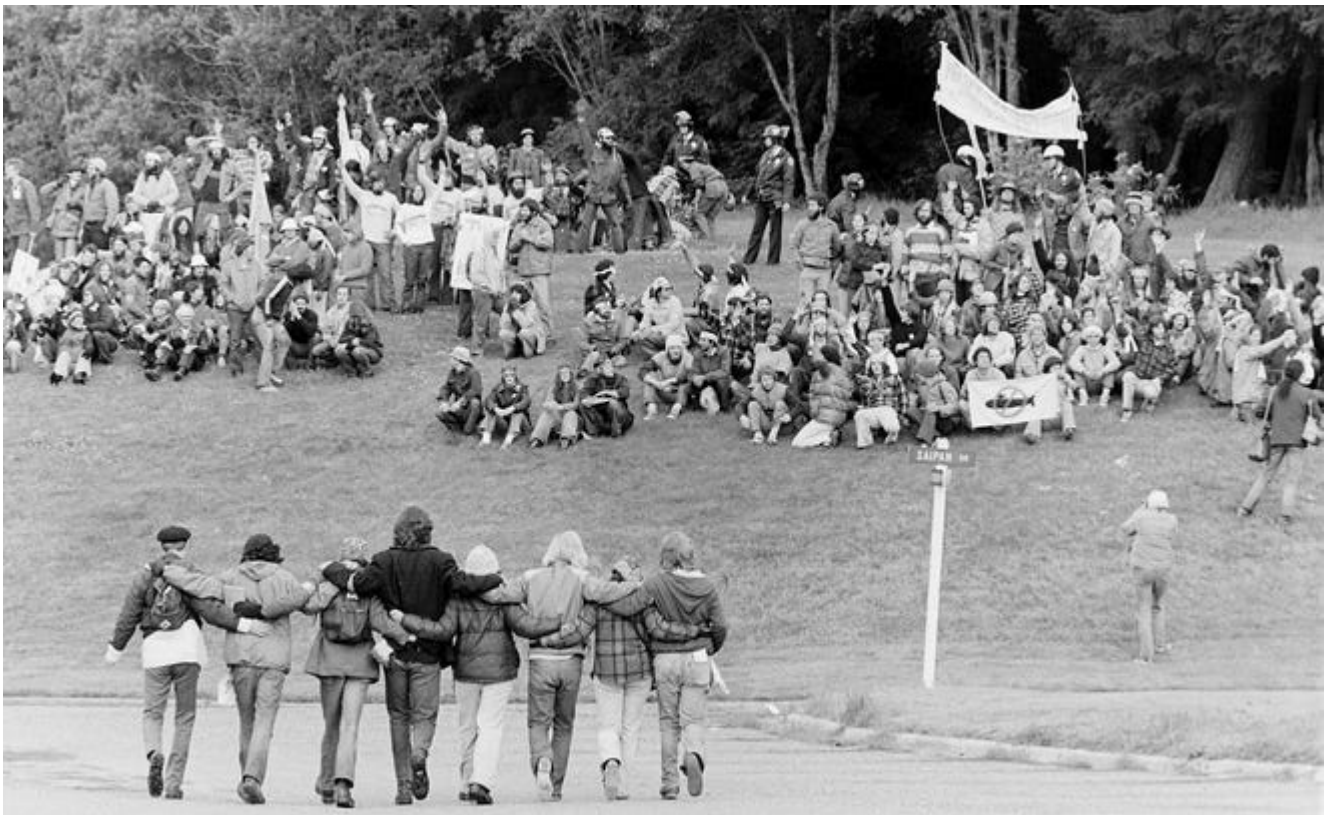
But repeatedly over decades, the effort to build it has been rebuffed by county politicians and in arguments on local opinion pages. Or, in the case of the fire, through violence.

Only now, through perseverance and a new generation of protesters, is a pagoda rising near the ashes where the dome burned.

'Pure land for a peace pagoda'

In August 1945, the same week the Army Air Force's Enola Gay dropped an atomic bomb on Hiroshima, the Navy commissioned a railroad line from Shelton to a new ammunition depot at Bangor along the banks of the Hood Canal. The base, which became an assembly and storage plant for nuclear missiles as the Cold War heated up in the 1960s, was ultimately selected to become home to a new generation of Submarine Launched Ballistic Missiles (SLBMs).

In the 1970s and '80s, Trident transformed Silverdale from a farming town with one stoplight into Kitsap County's bustling commercial center. Most residents seemed to welcome the trade-offs of growth, enjoying the benefits of a wider Highway 3, new schools and fire departments, and a feeling the Navy was putting Kitsap on the map as a critical military outpost. In a time of an ailing economy and in which interest rates reached 21.5%, [some \\$105 million was spent by the federal government](#) getting Kitsap ready for its new fleet of ballistic missile submarines.



A photo from the Kitsap Sun archives shows a protest at Bangor in May 1978. Kitsap Sun / Bremerton Sun FILE PHOTO

Anti-nuclear activists and others across various religious lines, including the archdiocese of Seattle, came to see the base as a place that could annihilate the world. The especially vocal archbishop of Seattle, Raymond Hunthausen, began referring to Bangor as the "[Auschwitz of Puget Sound](#)."

It got the attention of 23-year-old Katsumi Suzuki, a former engineer at a Japanese nuclear power plant who dedicated his life to Buddha. In 1979, he went to Vancouver, British Columbia, collected a statue of Buddha from a friend and traveled to Poulsbo. He planned to stay just a few days.

He remained far longer, telling the Bremerton Sun in 1982 that he was "looking to find pure land for (a) peace pagoda."

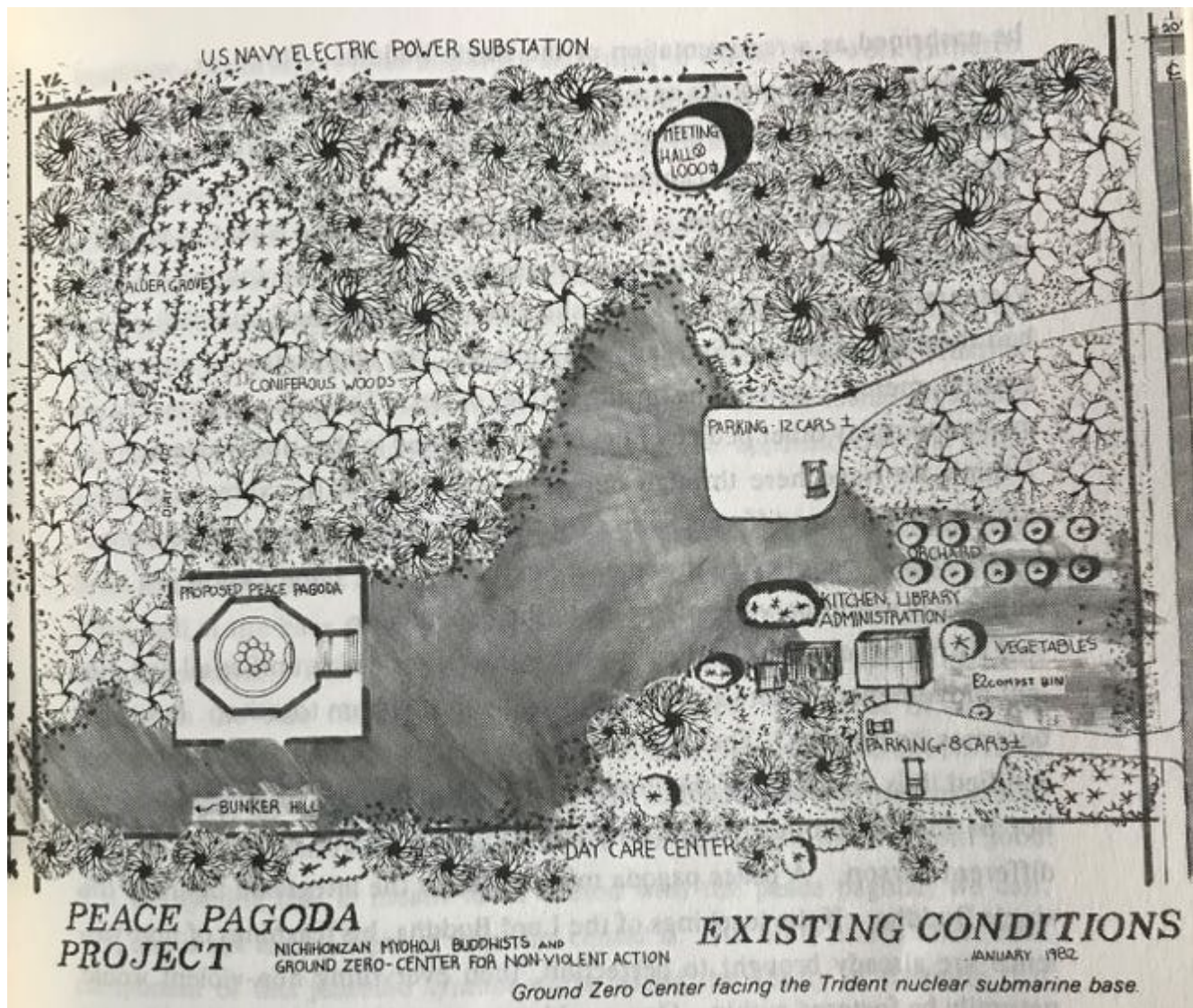
"Time will eventually come when the government will be compelled to admit the wrong. We will wait."

Katsumi Suzuki, a former engineer who dedicated his life to Buddha.

Suzuki belonged to a sect of Buddhism called "Nipponzan-Myōhōji." It was founded by [Nichidatsu Fujii](#), a man who met Mahatma Gandhi in 1931 and began to build peace pagodas around the world after the atomic bombs were dropped on Japan. The pagodas were to serve as symbols of peace and the resistance of nuclear weapons. On the day Ronald Reagan was elected president for his first term, Fujii came to Clear Creek Road, declaring that a 74-foot pagoda would be built on the border of the Bangor base.

He returned to Kitsap less than a month after the geodesic dome burned to the ground for a dedication of the pagoda, calling it "an ardent wish to eliminate nuclear weapons."

"Its erection is a direct challenge to the power and authority that has established a nuclear submarine base," he said. "Time will eventually come when the government will be compelled to admit the wrong. We will wait."



The original plans for the peace pagoda project in 1982. Submitted Photo

A polarizing pagoda plan

To address the growing alarm over protests, the Navy summoned Kitsap County Sheriff Pat Jones in the summer of 1982. Jones, a 32-year-old sheriff at the time, said he kept quiet as the Navy brass discussed possible defensive stances. Should they call for snipers on rooftops? How could they best assess the threat?

Finally, they asked Jones for his opinion.

"Have you tried calling them?" Jones recalls saying.

Silence. It appeared to Jones they hadn't thought of that.

"You could hear a pin drop," said Jones, who offered to open a dialogue.

Jones maintained a good rapport with Jim and Shelley Douglass, two leaders of the nonviolent protest movement that led to the forming of the Ground Zero Center for Nonviolent Action off Clear Creek Road.



03/22/83 Train With Nuclear Arms @ Bangor Protest Kitsap Sun / Bremerton Sun FILE PHOTO

Sheriff's deputies were frequently called to arrest protesters on the train tracks that carried the nuclear weapons for the submarines. But those deputies only knew when the trains were coming because they talked with Ground Zero.

Jones had an agreement with the Douglasses and Ground Zero: Tell me how many will cross the federal government's line of criminal interference.

"We always told the sheriff's department what we were going to do," Jim Douglass said. "The government didn't tell the sheriff's department when the trains were coming. We were always conspiring together to make sure no one got hurt."

Few did get hurt during the protests, including on Aug. 12, 1982, when the USS Ohio came into Bangor for the first time, greeted by more than 9,000 protesters.



Kitsap County Sheriff Pat Jones, at left, helps escort a protester off the Bangor railroad tracks on Nov. 7, 1983. Kitsap Sun / Bremerton Sun FILE PHOTO

Coast Guard cutters played escort, firing water cannons at the "ragtag fleet of anti-nuclear blockaders," [UPI reported](#). Only one vessel was able to buzz the sub, and Coast Guard members boarded others preemptively. Seventeen were arrested; none were convicted of any crime.

"The nation's first Trident submarine docked on time at its Bangor berth, no more troubled by a protest blockade than an elephant is by a gnat," the Sun reported.

There are still those in the Ground Zero community who believe the effort to stop Trident was a real possibility. Yet Jim Douglass says the goal has always been to raise awareness.

"We didn't think the USS Ohio was going to turn around and go back where it came from," he said. "But we hoped to begin a process whereby people in these objects (submarines) would begin to rethink things. To raise a question of consciousness."

The peace pagoda was seen as a way to raise that consciousness, and they've been built all over the world. But none exist on the West Coast.

To some Navy supporters, the pagoda went beyond a dissenting view — it was offensive, possibly even traitorous. Rumors spread that the structure could be used to spy on the base.

“We hoped to begin a process whereby people in these objects (submarines) would begin to rethink things. To raise a question of consciousness.”

Jim Douglass, a Ground Zero leader.

Patricia Peat, one of the leaders of the group "Concerned about the Pagoda," said in a letter to the editor published by the Sun that Fujii's teachings instructed that the United States is a "cursed nation." She argued that support for the Navy in Kitsap was about "pride, not paycheck."

"Can you wonder why the average, logical residents of this county are concerned about the pagoda?" she wrote. "...Russian children are taught to accept possible war as a sacrifice for Mother Russia. American children are being terrified by threats of nuclear holocaust — misinformation leads to an imbalance of terror."

The base enjoyed broad support within Kitsap County, a place where the community and Navy had a "happy marriage," according to former U.S. Sen. Henry M. "Scoop" Jackson, the only politician who is the namesake for a Trident submarine. The rest are named for states.

Former Kitsap County Commissioner Bill Mahan, who served during the years the submarine base was built and when Ground Zero was attempting to build the peace pagoda, said the vast majority of the peninsula's residents supported the base and mission.

"Most of the protesters were outsiders," he said.



03/22/83 Train With Nuclear Arms @ Bangor Protest Kitsap Sun / Bremerton Sun FILE PHOTO

Douglass and others bought the Clear Creek property in part to become ensconced in the community. Some supported becoming neighbors; some did not.

Longtime Ground Zero member Al Drinkwine worked at Bangor in the lead-up to the arrival of the USS Ohio. His wife, Jerry, had suggested they join a Ground Zero leafleting one day after church; the idea of protesting at first appalled him.

But Drinkwine watched as tempers in his office flared toward protesters, and he couldn't take it anymore.

The day the USS Ohio entered Hood Canal, he gave his notice and walked out.

"Traitor!" a supervisor yelled at him.

He turned to respond.

"What is America's motto? In God we trust," he said, and then walked out the door for the last time.

At least one politician faced voters' wrath during the unforgiving time. Clyde Caldart, elected mayor of Poulsbo in 1977, was invited to Ground Zero for a groundbreaking for the pagoda a month before what looked to be a cruise to his re-election in 1981. But when evidence surfaced of his

attendance — a picture that landed on the front page of a local paper — Caldart faced immediate condemnation.

"Clyde was a really nice guy. But when he turned that shovel of dirt, that was the beginning of the end for him," said Larry Dibble, Poulsbo's fire chief from 1979 to 1985.

Caldart was soundly defeated weeks later.

The fire's legacy (see below for FBI/NCIS report)

The fire destroyed the geodesic dome at Ground Zero in the early morning hours of May 28, 1982. A resident Buddhist monk found the flames shooting from two doorways and a skylight "like a big Trident," clashing with the cold morning air.

At 11 p.m. the same day, the 911 tipster reported that two Marines set it.

To date, no document has surfaced that they were ever investigated.

The FBI file, unclassified in 2003, says the fire was non-criminal in nature, despite it being declared an arson — that is, caused by someone. But the document goes on to say that at the time, it was more important to let the fire investigation extinguish.

The Kitsap Sun tracked down investigators from the fire marshal's office, Kitsap County Sheriff's Office, Naval Investigative Service and a former Marine who served in the barracks. Most said they were unaware of any leads in the case. But David Maulding, an assistant fire marshal, said he knew of the story that the Marines had started the fire — though he'd not seen the FBI file before. He added that he believes someone on base or in the Navy had told Kitsap County it would be handled internally — despite it being a prosecutable crime off-base.

"They were emphatic that they were their guys and said, 'We'll deal with them,'" Maulding said.

The Kitsap Sun sought records of discipline for the fire, but neither the Navy nor National Archives had any record of reprimands or punishment.

Others cast doubt on the idea that Marines would set fire to the dome. Mike Allison, a retired Marine based at the barracks after the fire, said they were focused on external threats like the Soviets attempting to secretly pilot a mini-submarine into the canal. They were "ready for combat," and "took a lot of pride in that."

Allison said leaders of the Marines would never have stood for someone committing arson.

"If somebody did that, it would've been a big deal," he said.

Whoever was responsible, Jim Douglass, the Ground Zero leader, wondered if the arsonists believed they were somehow "upholding the security of Trident" while taking revenge on a group —

the Buddhists — they perceived as a World War II enemy. In that way, some Ground Zero members contend the arson was a hate crime.

"Ground Zero opponents said their rancor toward the pagoda went back to Pearl Harbor," he said. "That kind of thinking is contagious. The Marines may have been victims of it."

Douglass said there was no sympathy for Ground Zero even after the blaze. But without an arson trial, the Navy likely avoided "potentially embarrassing" publicity, as the FBI file points out.

In the late 1980s, Douglass asked Glen Milner, who joined Ground Zero in 1984, to make a series of Freedom of Information Act requests to see what information the government accumulated about figures within the organization, including Seattle Archbishop Raymond Hunthausen.

Over time, a foot's worth of stacked documents was released. Hidden in them was a short report identifying possible suspects in the arson. It took years before the document was found in the stack, but in the time since, Milner has continually sought further information from authorities, including the names of any suspects and investigators, whose names were redacted. Ground Zero would "like the truth to come to light," Milner said.

"As far as I'm concerned, it was a cover-up in 1982 and it's a cover-up in 2021," he said. "The Navy knows who did it and they could give us the names today."

After the fire, the peace pagoda project stalled. The Kitsap County commissioners, citing "compatibility issues," rejected permitting for it. Ground Zero sued in the courts to get it built, and despite favorable rulings, ultimately backed off on the commissioners' second permitting rejection in 1985, the same year Buddhist leader Fujii died at age 100.

The remains of the Buddha and the crucifix destroyed by fire were placed and memorialized within a smaller stone "stupa," built on the property in 1987. A few years later, the Berlin Wall fell, the Soviet Union collapsed and the Cold War seemed at its end — along with plans for the pagoda.



A stupa at the Ground Zero Center for Nonviolent Action in Poulsbo in November. The stupa is home to relics sacred to members of the Ground Zero Center for Nonviolent Action, which is embarking on plans to build a pagoda to house four decades after beginning efforts. MEEGAN M. REID / KITSAP SUN

The Ground Zero Center also appeared to be disbanding. The Sun [printed an obituary for the organization in 1992](#).

"No more rallies will be held, no more leaflets distributed, no more Trident-bound nuclear weapons trains will be blocked," the [story said](#). "At least not until and unless some committed new volunteers come forward to breathe new life into the organization."

Ground Zero, pagoda rise

But Ground Zero's planned last meeting turned out to be Brian Watson's first. An artist from Colorado, Watson said that, growing up, he was troubled to learn about the [Rocky Flats nuclear weapons facility fire in 1955](#), which spewed plumes of blazing plutonium into the air near Denver.

"I was young, fired up and revolted by nuclear weapons," Watson said. "I was bound and determined that no, this would not be my last meeting."

Ground Zero has continued its protests at various times throughout the years, drawing attention through arrests and court cases as well as legal advocacy aimed at shedding light on Navy activities in the Pacific Northwest. Possible dangers in the construction and placement of Bangor's second explosives handling wharf, for instance, spurred a [lawsuit by Ground Zero](#) that ultimately led to the release of tens of thousands of government records.

After the 1982 fire, the Buddhists received a donation from a Bainbridge Island couple for land near Lynwood Center to build a temple. Monks used twisting Madrona for the beams, and, until 1988, the chants of Na-Mu-Myo-Ho-Ren-Ge-Kyo — the sutra for the Buddhist order — were a constant among the quiet woods.



Nipponzan Myohoji monks pray — Monks who are building the peace pagoda off Clear Creek Road pray at the Nipponzan Myohoji Temple on Bainbridge Island in December 2020. Josh Farley, Kitsap Sun

But after the pagoda effort ceased, the Monks left. The Bainbridge temple sat empty for 15 years.

That is, until Senji Kanaeda, son of Japanese activists against the atomic bomb, came from Japan to restore it. There were trees growing on the roof when he arrived.

"We revived the relationship," Kanaeda said.

It would not come easy. Plans for a pagoda, this time on Bainbridge Island, were rejected by the city government.

And, [another fire broke out](#) in 2005.

This blaze, at a home on the Ground Zero property, was ruled to have been caused by an electrical baseboard heater that went up in flames. It was another setback.

However, with Ground Zero and the monks back together, the organization returned to Kitsap County in 2015 to get the permits to build. A new, smaller pagoda measuring 30 feet tall was proposed. County officials at first demanded a much more rigorous permit for the pagoda. But

following two more years of discussions and public records requests, the county approved the project on May 17, 2019.



Gilberto Perez, left, and Rev. Senji Kanaeda, right, bow in prayer at the Nipponzan Myohoji Bainbridge Island Temple on Dec. 21. MEEGAN M. REID / KITSAP SUN

County Commissioner Rob Gelder, whose district includes the Ground Zero center, said there are no reasons for the county to oppose it. He said plans for the pagoda, which began when he was in high school, are "illustrative of the tenacity and perseverance" of the core group of volunteers who refuse to give up.

Former county commissioner Mahan said he's not surprised Ground Zero hasn't stopped its effort. "They're not the kind of people that give up," he said.



A fence at the edge of Ground Zero Center for Nonviolent Action's lawn separates the property from Bangor, shown here in November. MEEGAN M. REID / KITSAP SUN

The Navy said it has no jurisdiction over the peace pagoda construction process.

"Ground Zero is a non-Federal entity and as such Navy has no position or opinion on this particular project," J. Overton, a Navy spokesman said.

At a ground purification ceremony for the pagoda in August 2019, Shelley Douglass reminded the 150 or so gathered that Ground Zero, and similar organizations across the country, continue to resist such nuclear weapons. The pagoda's journey, she said, helps advance its movement.

"We are part of the whole, but the whole is built kind of the way the shoveling process happened, where I move a shovelful and you do a shovelful.

"Everybody moves their shovelful and it comes together," she said.



Tom Rogers, of Poulsbo, walks around the concrete base of what will become a peace pagoda at Ground Zero Center for Nonviolent Action in Poulsbo. MEEGAN M. REID/KITSAP SUN

The pagoda project perseveres: a timeline

Feb. 1, 1977: The Trident submarine base, today known as Naval Base Kitsap-Bangor, [opens](#). The same year, a protesting group called the Ground Zero Center for Nonviolent Action buys land on Clear Creek road bordering the base.

Nov. 4, 1980: Nichidatsu Fujii, founder of the Nipponzan-Myōhōji sect of Buddhism, declares Ground Zero should be the site of a peace pagoda.

March 19, 1982: The Kitsap County Commissioners reject a permitting application for the pagoda on neighborhood "compatibility" grounds.

May 28, 1982: Arsonists destroy a geodesic dome and smash symbols inside it.

Aug. 12, 1982: The USS Ohio, the first of 18 Ohio-class ballistic missile submarines armed with Trident missiles, traverses Hood Canal to its new home. More than 9,000 protesters greet it; 17 people are arrested though no charges were ever filed.

Jan. 28, 1983: A King County Superior Court judge rules Kitsap County must issue the permits for the peace pagoda. But in ensuing appellate cases, the permit application is ultimately returned to the county commissioners.

Jan. 9, 1985: Nichidatsu Fujii dies at 100.



A photo of Nichidatsu Fujii, the Japanese Buddhist monk, who founded the Nipponzan Myohoji order of Buddhism sits on a small altar in one of the rooms of the Nipponzan Myohoji Bainbridge Island Temple on Monday, Dec. 21, 2020. MEEGAN M. REID / KITSAP SUN

Feb. 25, 1985: The county commissioners once again reject permits for the pagoda project.

Feb. 25, 1987: A "Gendai Hoto," or stone stupa, is built to house the remains of the Buddha and crucifix destroyed by fire.

Sept. 7, 1992: An [obituary](#) for the Ground Zero Center on Clear Creek Road is written in the Kitsap Sun.

July 2003: The Rev. Senji Kanaeda, a member of the Nipponzan-Myōhōji sect, moves to the [temple on Bainbridge Island](#) and starts efforts to revive the peace pagoda project. Later,, an attempt to move the project to Bainbridge is rejected by the city's planning department.

April 6, 2005: A [fire](#) badly damages another building at Ground Zero; it is ruled an accident caused by the building's baseboard heater.



An artist's rendering of the Pacific Northwest Peace Pagoda. Submitted Photo

June 16, 2016: The revamped efforts to build the peace pagoda encounter problems with permitting once again, as the county at first insisted on a lengthier process.

May 17, 2019: Kitsap County issues the permit necessary to build the peace pagoda. Its construction continues.

Aug. 24, 2019: A ground purification ceremony is held and construction begins on the peace pagoda.

See FBI/NCIS report below, published as a tabbed section in **The fire's legacy**

Reach the reporter at Josh.Farley@kitsapsun.com or on Twitter at [@joshfarley](https://twitter.com/joshfarley).

<https://www.kitsapsun.com/story/news/2021/03/29/arson-anti-nuke-protesters-building-peace-pagoda-bangor/3626548001>

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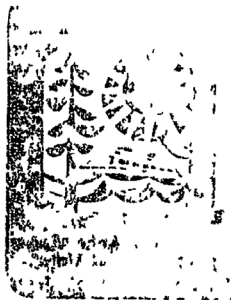
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Ground Zero's Geodesic Dome Destroyed By An Arson Blaze

By Sylvia Nogaki
Sun Staff Writer

An arson fire early this morning destroyed a geodesic dome at Ground Zero, the controversial anti-nuclear organizing center located just outside the fence of the Naval Submarine Base at Bangor.

Traces of an unidentified flammable liquid were found inside the dome this morning by Kitsap County fire marshal Glenn Johnson. Johnson said samples of the liquid have been sent to a crime lab for analysis and the investigation is continuing.

Asked if the fire was arson caused, Johnson said yes.

The fire was discovered about 2:30 a.m. by Rev. Gyoko Hanawa, a Buddhist monk living in a house about 30 feet away. The Poulsbo fire department and an engine from the submarine base responded to the alarm, but the structure was engulfed in flame when they arrived. Supporting timbers gave way and the chicken-wire and cement structure collapsed about 15 minutes later.

Firefighters could see the flames, which reached 20 feet in the air, from a mile away.

The dome was used for gatherings of anti-Trident organizers and as a temporary temple by half a dozen Buddhist monks living in the nearby house. No one was in the dome when the fire broke out.

Three months ago, the dome had been declared unsafe and was ordered vacated by the Kitsap County Building Department. The department also ordered that no meetings be held in the dome, but a Kitsap County Superior Court judge rescinded that condition in April.

A final decision on the structure awaited the outcome of a lawsuit filed by Ground Zero regarding construction of a peace pagoda on the same site. The county in March had denied Ground Zero a land use permit for the pagoda, scaffolding for which still stands, unused, on the site. There was no damage to that scaffolding from the fire.

The lawsuit appeals that denial to King County Superior Court.

The permit application had generated considerable opposition from neighbors of the site and from persons protesting the anti-nuclear politics of the bidders' Hearings on the permit were jammed with supporters from both sides.

Rev. Katsumi Suzuki, one of the monks living at the site, said this morning the monks suspected the fire had been set intentionally after they noticed a flaming liquid dripping from the bottom of the structure.

Although there was a wood stove inside the dome, Suzuki said it had not been used since April 8, when the last decision concerning occupancy of the dome was issued. The stove had been cited by the county as a potential fire hazard.

In addition, Suzuki said, he had turned off electricity to the dome to prevent a fire hazard after Ground Zero was told it needed an electrical permit. The dome had been built without a building permit.

-- Ground Zero organizers said they had

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Ground

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been told by the county that a permit was not needed.

The crushed and blackened remains of a Christ figure and a Buddha were all that was left from inside the temporary temple, and had been taken to the nearby house this morning. The fragments of the Buddha — a hand, a shoulder, a mangled, serenely smiling head — were neatly arranged on a small mat on the floor. In front of the mat, someone had placed a small plateful of food as an offering, and a single stick of incense burned slowly in a bowl.

The lifesize, gold-plated bronze Buddha had been placed temporarily in the dome, on a makeshift, plywood altar. Eventually, the monks hoped to place the Buddha in a niche in the completed peace pagoda.

The fire was discovered by Hanawa, who got up during the night to use the bathroom. At first, he thought the light from the dome came from monks who had arisen early to chant, Suzuki said. But when he investigated, he discovered the altar in flames and thick smoke inside the dome.

Hanawa then woke the other monks, who called the Poulsbo fire department and tried to put the fire out with two fire extinguishers. Water pressure at the site

was too low for a hose to be of any use, Suzuki said.

One monk and two helpers living at the site went into the dome to try to rescue religious objects on the altar, but they were turned away by the heat. They did manage to save a single, brass gong, however.

The monks are accepting the loss of their temple in the same spirit that they accepted the denial of the permit to build the pagoda, Suzuki said. Both incidents are seen as part of "the process", he said, in which making people aware of the need for nuclear disarmament is more important than any physical structures erected to symbolize that need.

ALL INFORMATION CONTAINED

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