

more than 500 environmental regulators, technical experts and representatives of environmental groups, industry and utilities—all studying ozone transport and its effects.

The assessment group was formed for two reasons. One was to develop a far more sophisticated computer simulation of ozone transport. The other was to develop pollution-control policies for all 37 states to impose, voluntarily, to reduce ozone in the Northeast.

As a first step, states conducted far-reaching "inventories" of all major and minor sources of ozone-forming pollutants, including estimates of emissions from cars, factories, evaporating paint, gasoline stations and other sources. An assessment group committee of atmospheric and environmental scientists and computer experts developed a computer program that applies that emissions data to know wind and weather patterns. It simulates drift and compares predicted ozone levels at hundreds of locations to those actually measured. Another committee compared particularly bad spells in the summers of 1988, 1991, 1993 and 1994.

When the assessment group began running the computer program this spring, results from the simulations proved remarkably similar to the real conditions, said Michael Koerber, who chairs the group's modeling committee.

"We're convinced that the model works and is giving us the right results for the right reasons," said Koerber, director of a consortium of air-quality officials from states around Lake Michigan.

Then the modeling experts began running what Koerber calls "what-ifs." They asked the computer what changes would result if lower emissions from certain control measures were applied across the 37-state "super-region"—if power plants were forced to change their operations, for instance, or cleaner-burning cars were mandated.

Many more simulations remain to be run—at a cost of more than \$1 million each—to measure the effects of changing emissions variables in smaller and smaller parts of the super-region. However, the theory of long-range ozone drift has already begun to break down.

The simulations showed that drift existed. But while Chicago may suffer from St. Louis' emissions, or Cleveland from Columbus', there was little evidence that those cities were having major impacts on the Northeast.

"It's really something we're just starting to get some information on, and we really need to investigate further," Koerber said. But, he added: "The 1,000-mile distance seems to be a bit of a stretch from a transport standpoint."

COMPETITIVENESS IS ISSUE

Some participants in the assessment group are worried that the new data may strain the group's cooperative spirit and lead to a return of finger-pointing. If utilities in the Northeast face higher costs than those in the Midwest, for instance, they would be at a competitive disadvantage in the coming environment of deregulation. The federal government is moving toward a system in which industrial customers will be able to choose their power company without regard to its geographic location.

"Clearly, this is a competitive issue between East Coast utilities and Midwest utilities," said Centerior's Evans.

Hodanbosi and other participants said pressure is mounting from some Northeastern participants not to run more detailed models that could further solidify the case that the Midwest's effects there are minimal.

"Anytime you have those kinds of conflicts, you can expect it to be contentious,"

said Illinois EPA Director Mary Gade, who chairs the committee that will ultimately recommend pollution-control policies that will apply across the membership of the assessment group. "I think we're going to be in for some heated policy decisions in the next several months."

"The nice thing is that the process to this point has been a very open and collaborative process. We'll see if we can hold onto that."

HONORING ANDREW J. BROWN

HON. ANDREW JACOBS, JR.

OF INDIANA

IN THE HOUSE OF REPRESENTATIVES

Thursday, September 12, 1996

Mr. JACOBS. Mr. Speaker, he was the only minister of the Gospel in history to deliver a second opening prayer at the House of Representatives in the same calendar day. But his claim to the profound respect and affection of all Americans is that he was one of Dr. Martin Luther King's top lieutenants in the peaceful revolution to make real the ideals of the bloody American Revolution.

It is no exaggeration to say that Andrew J. Brown was Mr. Civil Rights in Indiana. He led the movement to excise the poison and stupidity of racial discrimination from America's body politic. He had what Dag Hammarskjöld called that Christ-like urge. You could see it in his face, that countenance always about to burst into smile. You could see the personification of the Sermon on the Mount. He served his country well in our Armed Forces during World War II. And yet for decades after World War II, his country—or at least a great part of it served him ill. But this did not evoke bitterness and hatred in him. It evoked peaceful compassion and just plain hard work. He traveled through that biblical valley of the shadow of death and neither feared nor did evil. These words, written by Shelly, apply beautifully to the magnificent Rev. Andrew J. Brown:

The great secret of morals is love. A person, to be greatly good, must imagine deeply and comprehensively. He must put himself in the place of another, of many others. The pleasures and the pains of his species must become his own.

The following are only a few of the tributes paid to this great and good man on the sad but triumphant occasion of his passing.

[From the Indianapolis Star, Aug. 3, 1996]

RIGHTS LEADER REV. ANDREW J. BROWN DIES
(By Rob Schneider)

The Rev. Andrew J. Brown, who was a friend of the powerful and the powerless, died in his sleep, his family said Friday.

Brown, who came to symbolize civil rights in Indianapolis, was 75.

Indiana Black Expo? He helped found it.

Providing information to the African-American community? The longtime pastor at St. John's Missionary Baptist Church also started Operation Breadbasket, a Saturday morning radio program to discuss everything from economic to spiritual issues.

Rev. Brown was a lifelong advocate for civil rights, a man whose doorstep was a common sight to people like Dr. Martin Luther King Jr. and the Rev. Jesse Jackson.

In recent years, though, he had taken on another fight. Rev. Brown had been diagnosed with Alzheimer's disease two to three years ago, said his son, the Rev. Thomas L. Brown.

It was a fight that had left the community leader a "tired warrior," his son acknowledged.

Thursday night after dinner, Rev. Andrew Brown gave his wife a kiss and said, "I'll see you later." Early Friday, Rev. Brown's wife, RosaLee, called her son with the news that she could not wake her husband.

"He was about the business of peace making," Rev. Thomas Brown said of his father's life. "His peaceful passing is reflective of his mannerisms of dealing with people even though he was a very intense social activist."

The elder Rev. Brown's dedication to social justice originated on a Christmas Eve during World War II in a hospital at Camp Livingston, LA.

Laid up in a hospital bed with a leg that doctors said would have to be amputated, he listened to a happy, noisy celebration from which black soldiers had been excluded.

Rev. Brown promised God that if his leg was saved, he would spend the rest of his life fighting for justice for all people.

A few days later, he walked up to the doctor who was supposed to operate on him.

"That's the miracle in my life. That's the commitment I made," Rev. Brown explained in an interview in 1985. "I'll keep fighting until I fall, because that's what I told God I would do."

Moving to Indianapolis from Chicago in 1947, he used his position as pastor of St. John's Missionary Baptist Church as a pulpit not only for spiritual messages but social action as well.

In 1963, he organized Indianapolis blacks to show voting bloc strength. Two years later, he walked with King in the civil rights march in Selma, Ala. He was at the home of King's parents the night the civil rights leader was assassinated in April 1968. The next month he was in Washington, D.C., for the Poor People's March.

In 1990, Rev. Brown resigned as pastor of St. John's.

The church is on a street that was renamed Dr. Andrew J. Brown Avenue 10 years ago to honor him.

News of his death led city leaders to remember a man whose trademark was compassion.

"He was an extraordinary Baptist preacher, [who] had a marvelous voice and could move a congregation with song," said Sam Jones, president of the Indianapolis Urban League.

"He led numerous marches and demonstrations against acts of segregation and discrimination in this community," Jones noted.

"He was the kind of guy who could operate with the least of us in our community and with kings and queens and giants alike," Jones added.

The Rev. Stephen J. Clay, pastor of the Messiah Baptist Church and president of the Interdenominational Ministers Alliance, said it was Rev. Brown's compassion for people at large that became a driving force, that "like a rocket, propelled him to the national arena."

"The world is a little bit smaller and heaven a little brighter because of the contributions made by Dr. Brown," he said.

Mayor Steven Goldsmith simply called Rev. Brown a "remarkable leader," one who was committed to opportunity and equality.

He credited Rev. Brown's commitment, sincerity and faith in making him a national leader.

Rev. Jesse Jackson summed up Rev. Brown's contributions this way: "He fought and changed America for the better forever. He had courage and took risks," he said.

Services for Rev. Brown will be at 11 a.m. Thursday at St. John's. Calling is from 11 a.m. to 9 p.m. Wednesday at the church.

Stuart Mortuary is assisting with arrangements.

Rev. Brown is survived by his wife, RosaLee Brown; daughters, Dr. Monica Fields, Adrienne Brown; and son, Rev. Thomas L. Brown.

[From the Indianapolis Star, Aug. 6, 1996]
 QUITE A LIFE

From the pulpit of St. John's Missionary Baptist Church, Rev. Andrew J. Brown changed thousands of lives for the better. From the streets of Indianapolis and other cities where he marched for civil rights and justice, Rev. Brown helped change the world.

Last week, after several years battling Alzheimer's disease, the 75-year-old leader, described as a "tired warrior" by his son, died at home in his sleep. Services will be at 11 a.m. Thursday at St. John's with calling from 11 a.m. to 9 p.m. Wednesday.

Rev. Brown's name is synonymous with civil rights in Indianapolis. After moving here from Chicago in 1947, he used his pastoral position to organize social programs, black voting strength and marches to the Statehouse and the governor's mansion. He was a co-founder of Indiana Black Expo and started Operation Breadbasket, a Saturday morning radio show dedicated to economic and social justice and spiritual life.

Yet Brown is perhaps best known for his close relationship with Rev. Martin Luther King Jr., who stayed at Brown's home in Indianapolis on numerous occasions and consulted with him frequently about the national civil rights movement.

In a 1992 interview, Brown referred to their efforts as "mental judo"—a battle waged not with violence but with persuasion and intellect. "It was not the judo where you get up and fight," he said. "It was judo with your mind, your disposition."

The tactic of mental judo, which included passive resistance, was what won so many people to the cause, Rev. Brown believed. That's why, before entering a white-only store or restaurant to request service, young black activists would be told, "Don't fuss, don't cuss, smile at the people," even as force was being used against them.

Rev. Jesse Jackson, a close friend who marched with Brown, said of him, "He fought and changed America for the better forever. He had courage and took risks."

The fact that a major Indianapolis street already bears his name is testament to the prominent role played by Rev. Brown in this community. But the highest compliment is what has been said many times already by his friends, historians and distant admirers: He practiced what he preached.

[From the Indianapolis News, Aug. 6, 1996]
 THE REV. ANDREW J. BROWN

The Rev. Andrew J. Brown became a symbol of the civil rights movement in Indianapolis.

He died last week at the age of 75, after a lifetime of church and community service that will continue to have impact in this city and others for many more years.

He was a door-opener for African-Americans in the years before the civil rights movement was accepted as part of the social consensus, putting his life, family and church at risk as he led demonstrations against segregation.

Meanwhile, he continued his pastoral work at St. John's Missionary Baptist Church.

"He was an extraordinary Baptist preacher [who] had a marvelous voice and could move a congregation with song," said Sam Jones, president of the Indianapolis Urban League.

Jones also took note of Brown's friendships with prominent political and social leaders, both locally and nationally.

"He was the kind of guy who could operate with the least of us in our community and with kings and queens and giants alike," he said.

Brown marched with Martin Luther King Jr. at Selma, Ala., in 1965 and was active in social justice issues in Indianapolis for many years.

The source of his interest in justice went back to World War II, when he was told he would have to have a leg amputated.

He promised God he would fight for justice for all people if his leg could be saved. It was, and he kept his promise to God.

"That's the commitment I made," the Rev. Brown later explained. "I'll keep fighting until I fall because that's what I told God I would do."

His example of making and keeping a commitment to God remains for others to follow.

[From the Indianapolis Recorder, Aug. 10, 1996]

"NOW, HE BELONGS TO THE AGES"

(By Amos Brown)

Throughout its history, Indianapolis has been blessed with many key African-American servant leaders: Brokenburr, Blackburn, Richardson, Stewart, Ramsey, Sanders, Johnson. But, over a nearly 50 year career, the Rev. Dr. Andrew J. Brown was the most significant—helping transform our African-American community and in large measure, our city as a whole.

Brown was one of a cadre of Black ministers in their 20s and 30s, who began pastoring in Indianapolis after World War II. Brown, along with Reverends R.T. Andrew, F. Benjamin Davis, Moez Sanders, Arthur Johnson, Melvin Girton and others broadened their ministries into key staging arenas in the fight for respect and equality for African Americans in this city and state.

Andrew Brown set a standard for Black leadership and service that many of today's Black leaders have clearly forgotten or don't want to emulate.

This son of Duncan, Miss., war veteran, accomplished gospel singer, couldn't stay inside the comfort of his church. Instead, he reached out, personally and with his ministry, his church and his congregation to our community.

A contemporary of Dr. Martin Luther King Andrew Brown asked Indianapolis to join in the movement. And Indianapolis did! His power base wasn't the Black bourgeoisie, it was the Black working class. Those laboring in the dead end jobs racism had consigned them. Brown appealed to a Black community living in tightly packed segregated neighborhoods, whose children attended an openly racist and segregated school system; in short Brown was the perfect Abraham to unite the tribes living in the plantation Indianapolis was in the 50s and 60s.

Without Andrew Brown prodding this city's white power structure to change its racist ways, Indianapolis would not have achieved its national and international stature!

Without Andrew Brown, there would not be a record number of African Americans employed in the professions and in key leadership positions in government and business!

Without Andrew Brown we would not have had African Americans elected to statewide office or be on the verge of having a Black in Congress!

Without Andrew Brown, there would not be Blacks living all over, from Geist, to Pike, to Carmel and Fishers, yes even on the Southside of Marion County!

Other than Frank P. Lloyd, Brown was the only Black universally respected by the city fathers and our own community!

He had the stature to develop operational unity among Indianapolis Black churches.

When Brown called Black ministers together—everybody responded! Sadly, that does not exist today, because of the petty, meaningless jealousies existing among Black churches and ministers in our city.

With a loyalty and devotion inspired by his calm, firm demeanor and love and respect for the common man and woman, Brown inspired and motivated thousands. And more than any Black man in Indianapolis history, Andrew Brown did things that will never be equaled again in our community!

Brown could attract thousands to protest outside the Governor's Residence, the State House and other locations. No one can do that today!

Brown founded Indiana Black Expo, the one enduring monument of what our Black community can accomplish when united. A feat that no one can replicate today!

Brown used Black radio to inspire and communicate with the community. Until it was shunted to WTLC-AM, Brown's Operation Breadbasket broadcasts on WTLC-FM had huge ratings!

Brown was a pastor who still had time to be president of the NAACP, and lead the church into social action ministry. An accomplishment that today's timid, fearful Black church refuses to emulate!

Nearly every Black elected official in this city, from Carson, to Crawford to Howard and the rest owe their inspiration and election to Andrew Brown!

Those of you reading this who have good jobs in major corporations and businesses in this city, whether you're from Indianapolis or not, you and other African-Americans are there, in large measure, due to the protests, marches and cajoling of Andrew Brown!

Brown's passing last Friday morning, effectively ends the era of leadership in our community coming from the Black church. His death leaves a void big as the Grand Canyon; one that cannot be filled. The Baptist faith doesn't allow for saints, which is a shame because Andrew J. Brown truly was one.

This community, and I personally, shall miss his wisdom, his voice, his counsel.

I have many positive memories of Andrew Brown, especially when we worked together using WTLC Radio in the '70s, '80s and early '90s as a force for positive good in this community.

I last saw him in November, at Andy Jacobs retirement announcement. In recent years, Alzheimer's disease had taken its toll on Brown. I was walking through Jacobs living room, when I looked up and saw Brown.

His body was shaking, he was having trouble walking and was helped by his son Tommy. My heart sank, seeing how the disease had ravaged his body. Just then, he reached out his hand. As I grasped it to shake his hand, his eyes twinkled—that famous twinkle and smile he had for everyone. He clasped my hand, shook it and nodded. In that instant, we bonded, knowing while the flesh was weak, Andrew Brown's mind, spirit and love still remained strong! That memory, and all the memories of his good works, will stay with me for the rest of my days.

My sympathies and those of our community goes to wife Rosa Lee, son Thomas and daughters Monica and Adrienne. We thank you for sharing Andrew with us.

When Abraham Lincoln died, Secretary of War Edward Stanton uttered six words that serves as an epitaph for Brown: "Now, he belongs to the ages."

Bye Rev. Brown * * *

[From the Indianapolis Recorder, Aug. 10, 1996]

A.J. BROWN JR.: THE MAN AND THE
LIBERATING THEOLOGY

(Editor's Note: This article is a reprint from the *Tribute and Birthday Celebration booklet*, which was held in the honor of Rev. Dr. Andrew J. Brown Jr. Nov. 20, 1995.)

During the late 1940's, a Black church rose up from among the local Indianapolis Negro churches protesting loudly against racism, discrimination, and poverty.

St. John Missionary Baptist Church began as a basement church comprised of 57 members, but later grew into one of the largest, most progressive Black churches in the United States. The uncharacteristic progressiveness of St. John can be attributed to its pastor, Rev. Andrew J. Brown, whose firm resolve was to raise the social conscience of the community.

"Dr. Brown made me believe that I was just as good as anyone else and he then taught me how to make others feel the same," said Larry Veal, a former Indianapolis resident who attended St. John as a youth and was appointed director of the St. John's Youth Awareness Program in 1989. "I am truly going to miss Dr. Brown, but his mission will live on through me and hundreds of others that he has touched."

Through Brown's resoluteness to bring about social reform, St. John became the focal point in the Indianapolis community, and many progressive Blacks gravitated toward it.

Brown believed the very nature of a minister's calling is to make people uncomfortable, and that the religion of Jesus Christ is revolutionary.

His formative years were spent with grandparents from the south who instilled a sense of self-worth, Christian hope, and pride in his Black heritage. Another major influence in Brown's life was the late Adam Clayton Powell Jr., a noted politician and minister of social gospel.

Brown embraced Powell's philosophy of a holistic concept of the church and was critical of any attempt to separate spirituality from social reality.

The civil right struggle of Martin Luther King Jr. in Montgomery strengthened Brown's resolve to evoke social change in Indiana. Brown was also fortunate to have his supportive, unfaltering, loyal wife, Rosa Lee Brown, at his side. Mrs. Brown, a nurse, is from Chicago where she was a labor organizer and an ardent community activist.

Rev. Brown's most vivid recollection of bigotry and racism was during his years overseas in World War II. There were very few chaplains for Blacks in the United States Army. Seeing the need for spiritual guidance

for Black soldiers, Brown sought and received a field commission from General Dwight D. Eisenhower and became a chaplain in the U.S. Army.

Brown attended Bishop College in Marshall Texas, where he became acquainted with other young Blacks involved in the Civil Rights struggle such as Coleman W. Kerry who was later appointed by President Richard Nixon to the Education Task Force of North Carolina, and George Dudley who became president of the city council of Rocky Mountain, NC. Brown also attended the Butler University School of Religion.

During the 1950s and '60s, like his Black counterparts, Brown was involved in the Civil Rights Movement in other parts of the United States. Rev. Brown preached a social gospel, initiating the Civil Rights struggle in the state of Indiana. Ever conscious of bomb threats, night sticks, threats of dismissal from their jobs, and mutilation of their property, the congregation of St. John stood fast, and supported its minister.

Dying were the days of the docile, passive Negro church in Indianapolis, and in its place grew the Black church still denouncing evil, but demanding human rights, and no longer accepting second-class citizenship for its people.

Despite threats of bodily harm to himself and family in 1962, with the support and protection of his parishioners, Brown, then the president of the Indianapolis NAACP, urged the city of Indianapolis officials to hire more Black police Officers, pointing out that the Black population was 20 percent and the police force only represented 10 percent of the Black population.

As president of the Indiana Christian Leadership Conference, a Southern Christian Leadership Conference Affiliate in 1963, Brown brought about the first coming together of Blacks in Indianapolis to form a single voting block to demonstrate the power of the Black vote.

Members of St. John participated significantly in taking the civil rights struggle into their career areas in politics, business, government, education economics, and community development.

The members and its minister provided leadership and support to the Black community by protesting against police brutality and unfair hiring practices by staging freedom rallies, leading picketing marches, and holding inquisitions into Indiana politics.

Brown urged Indiana Blacks to join the March For Equal Rights in Selma, Ala., in March 1965. It was during this participation in the march that he had to maneuver to keep his car from being run off the road by Ku Klux Klansmen in Alabama.

Realizing that he was up against the power structure, Brown did not keep quiet. In April

of 1965, he said, "I have attacked the power structure here. I have been threatened 10 times today; I should be dead by midnight if any of those threats are carried out." He would not be deterred by these threats.

In keeping with his firm resolve to achieve social reform, as president of the newly organized Central Indiana Christian Leadership Conference, he continually criticized Blacks for being too complacent. He urged Blacks in the Indianapolis Community to join the national Civil Rights struggle by participating in the Poor People's March on Washington in May, 1968.

Rev. Brown and St. John were to stage many of his such rallies for social justice in the coming years.

Out of St. John Baptist Missionary Church, in 1971, was born the Indiana Black Expo, an exposition which yearly details the contributions of Blacks to the economic and social growth of Indiana, depicts their history and heritage, and celebrates their progress in the total equality struggle, both economically and socially. The establishment of Indiana Operation Breadbasket is one example of this effort.

Rev. Brown and the church he nurtured provided the Indianapolis community with a renewed sense of Black pride and Christian hope, his life has been a continued example of achievement through foresight perseverance, prayer and the Christian belief that it is man's duty to act out the eternal truths of God within society.

When asked about his visions for tomorrow.

"Don't think the storm is passing over yet," said Brown. "Things sometimes have to get worse before they get better. Today, we have more subtle injustices, you can't see immediately, but they affect us more than we know."

"The Black Church had a liberating theology, bringing about change and it should always seek to preserve its religious freedom not only for itself, but for the benefit and the posterity of this country."

Rev. Brown then leaned back in his chair, closed his eyes, placed his finger tips on the edge of his desk and spoke "If this country is to survive, it will be because the Blacks who were last, will become first in demonstrating the Christian love that truly can bring people together—a perfect love that casts out fear."

"If we, God's people, would become interested in loving and preferring one another, this country could survive," he said.

Rev. Andrew J. Brown, Jr., 75, died Aug. 2 in his sleep. Funeral services for Rev. Brown were held Thursday at St. John Missionary Baptist Church.