

from Northern California. Inspired by the disparities he witnessed in his pharmaceutical career, he joined the Berkeley Emergency Housing Committee in 1942 and the Berkeley Rent Board in 1944. In addition, he worked with the unofficial Berkeley Interracial Committee which was intended to ease tensions between the Black community of Berkeley and White Southerners who were moving in. He was also a member of the Appomattox Club, which was one of the first African American political organizations in the country; there was little hope for an African American candidate at that time, so the organization supported White candidates who they believed were right on political issues affecting the African American community.

Mr. Rumford did not seek to become a professional politician; instead, he was a neighborhood pharmacist who was passionate about addressing the biggest issues impacting his community. Eventually, Mr. Rumford ran for election in the California Assembly and won in 1949. At first he represented mostly African American areas of Oakland and a portion of South Berkeley. In 1960, however, the district was enlarged to include more of Berkeley and Albany. As an Assemblymember, Mr. Rumford produced several effective pieces of legislation. In 1949, he worked tirelessly to pass The Bill to End Discrimination in the National Guard, which lessened racial discrimination in the National Guard. He also introduced legislation early in his Assembly tenure pertaining to fair trade, small businesses, child polio immunizations, atomic energy conversion, and environmental pollution.

Today, Mr. Rumford is best remembered for three pieces of legislation: the California Fair Employment Practices Act of 1959, which lessened the impact of race on hiring decisions; the Good Samaritan Act of 1959, which garnered national attention as the first law in the country to protect professionals in emergency situations; and the law that bore his name: the Rumford Fair Housing Act of 1963, which failed to survive a referendum challenge, but was upheld by the Supreme Court of the United States. This act served as California's main enforcement authority against race-based housing discrimination, by way of housing covenants, until the passage of the Federal Civil Rights Act of 1968.

His tremendous legacy paved the way for civil rights legislation nationally, and has been beautifully honored by the William Byron Rumford Memorial Project. This project is led by a diverse group of community members who see the rapid changing of South Berkeley's demographics as a ripe time to honor his leadership, activism, and community, while preserving the neighborhood's history.

On a personal note, William was a trailblazer. Had it not been for him, I never would have been elected to the CA legislature. I owe him a debt of gratitude and I will be forever grateful.

Today, California's 13th Congressional District salutes the legacy of the Honorable William Byron Rumford. His contributions have truly impacted countless lives through the East Bay area and the country. I join all of Mr. Rumford's loved ones and the community members involved in the William Byron Rumford Memorial Project in celebrating his incredible life and legacy.

DALLAS SToudenMIRE

HON. TED POE

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

Tuesday, November 15, 2016

Mr. POE of Texas. Mr. Speaker, Texas Ranger Dallas Stoudenmire stepped out of the stage coach and stood in the street of the rough, remote, boomtown of El Paso, Texas in 1881. This wasn't the first lawless town the 6'4" tall Ranger had seen. El Paso was looking for a town marshal, an outsider with a "rough reputation." Stoudenmire was the man for the job. He would be the town's sixth marshal in eight months. El Paso—called "Hell Paso" by some—had a reputation as a wild and violent town was about to end.

As a former Judge, I was known for handing out unique public punishments, and it seems that Stoudenmire employed a few shame tactics of his own. As he began his tenure as Marshal, he was asked to relieve the deputy marshal and town drunkard, Bill Johnson, of the city jail keys. It is said that Stoudenmire approached a rather intoxicated Johnson and requested the jail keys. Johnson mumbled under his breath and attempted to give him the runaround. Stoudenmire became impatient and demanded Johnson hand over the keys immediately. Johnson still demurred, and the marshal took matters into his own hands. He picked Johnson up, flipped him upside down, grabbed the keys, threw him to the ground and walked away. Public humiliation goes a long way, Mr. Speaker.

Stoudenmire was revered as a strong shot, deadly and fast. His service began as a young boy in the Confederate Army. At 15 years of age, he volunteered in the 45th Alabama Infantry Division and left the war with two bullets embedded in his body that he carried inside him for the rest of his life. When the war ended, he moved to the Great State of Texas and originally settled in Columbus, where he was said to have killed a number of men.

On April 14, 1881, three days into the job in El Paso, Stoudenmire became party to one of the most legendary gunfights in the history of the old Wild West, famously called "Four Dead in Five Seconds Gunfight." A group of heavily armed Mexican cowboys rode into town in search of 30 head of rustled cattle and two Mexican vaqueros that had gone looking for them in Texas. But the vaqueros had been murdered.

The bodies of the two men were found out near Johnny Hale's ranch about 13 miles northwest of El Paso. Two outlaw cattle rustlers, Peveler and Stevenson, who stole the Mexican cattle and took them to Hale's ranch, were foolishly overheard bragging about murdering vaqueros. They were charged with the homicides. Chaos broke out in the streets of El Paso after the Mexicans showed up for the trial.

Animosity and worries from the Americans about the heavily armed and enraged Mexicans spread a heavy tension over El Paso. Constable Krempkau was fluent in Spanish and was required to interpret for the town judge. Peveler and Stevenson were officially charged with murder but found not guilty. After the trial, Constable Krempkau made his way from the courthouse to the saloon to retrieve his rifle and pistol.

Marshal Stoudenmire was enjoying his dinner at the restaurant across the street. He was

known in Texas as a handsome man, a sharp dresser and a gentleman around the ladies. Despite his outward appearances, he had a deadly reputation and was involved in more gunfights than most of his better-known contemporaries, including Doc Holliday, Wyatt Earp, Bat Masterson or John Selman. He was known for his habit of wearing two guns and being equally accurate with either hand.

That evening an argument erupted with George Campbell over comments he allegedly made about Krempkau. Crooked as the Brazos, and heavily intoxicated John Hale snatched one of Campbell's two pistols and shot Krempkau who fell to the floor, wounded. Hale scurried to a post in front of the saloon as Stoudenmire seemingly flew to the scene, pistols raised.

The marshal's first shot went wild, accidentally hitting an innocent Mexican bystander. His second shot hit Hale dead center. When Campbell saw Hale fall, he ran from the saloon waving his gun and shouting "Gentlemen, this is not my fight!" However, wounded Krempkau was out for vengeance and fired at Campbell, striking him. Marshal Stoudenmire spun around, firing three bullets straight into Campbell's stomach. As the dusty street of El Paso cleared, four men lay dead. The Hollywood style series of events took place in less than five seconds. The gunfight was so well publicized that newspapers in cities as far away as San Francisco and New York, making Stoudenmire a living legend.

Despite Stoudenmire's success in drastically dropping the crime rate in El Paso, he had an extremely bad temper, especially when intoxicated, which ultimately led to his downfall. After a series of events that led to Stoudenmire drinking heavily, he was asked to step down as town marshal. He infamously confronted the town council while inebriated, and dared them to take his guns or his job. The fearful council quickly backed down. However, two days later a sober Stoudenmire offered his resignation and began running the Globe Restaurant. Later that July, he accepted an appointment as a U.S. Deputy Marshal. He continued to use his remarkable marksmanship skills to settle arguments.

Stoudenmire was killed during his ongoing feud with the Manning Brothers when he was shot during an argument. Even during his final moments, he continued fighting for his life. Doc Manning pulled his gun and fired first, hitting Stoudenmire in the left arm, causing the gun to fall out of his hand. Doc's second shot hit the marshal's pocket filled with papers. The wild shot didn't break through the skin, but forced him backward through the saloon doors, into the street. Stoudenmire pulled his second gun and shot with his other hand, hitting Doc in the arm. Doc's brother Jim followed and fired, hitting Stoudenmire behind the ear, instantly killing him. The brothers had ended the feud, killing one of the most impressive gunslingers of the day.

Stoudenmire was honored with a funeral at El Paso's Masonic Lodge before his wife had his body shipped to Columbus, Texas for the burial. Marshal Stoudenmire was a member of the thin blue line, the line that keeps us safe from evil doers and outlaws. His success in taming the wild and violent town of El Paso was truly a credit to his outstanding marksmanship. 6'4" Dallas Stoudenmire was a larger than life Texan who kept other Texans safe from harm.

And that's just the way it is.

RESTORATION TUESDAY: A DEMAND FOR DEMOCRACY

HON. TERRI A. SEWELL

OF ALABAMA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, November 15, 2016

Ms. SEWELL of Alabama. Mr. Speaker, today on this Restoration Tuesday I rise to acknowledge the persistent need for new voting rights legislation, even after the 2016 general election.

Last week's presidential election was the first in over fifty years without the full protection of the Voting Rights Act of 1965—and it must be the last. The time to restore the fundamental civil right to vote for millions of Americans is always right now. This is not a request for reconciliation, this a deliberate demand for democracy.

Just one week ago today, American citizens faced voting restrictions in the forms of new photo ID requirements, DMV and voting poll closures, and significant reductions or elimination of early voting and weekend voting. Voting restrictions have been put in place in 22 states—14 of which had new restrictions for the first time in 2016, making it harder for millions of Americans to exercise their right to vote. This was unacceptable at the inception of the Constitution. This was unacceptable during the marches of 1965. How can we, as representatives of the American people, accept this blatant disregard to our democracy today? We need to make voting easier, not harder for the citizens of this country. We cannot and must not accept suppression of the vote.

According to a federal court, the State of Wisconsin had over 300,000 registered voters who lacked the ID required by new photo ID laws. In my home state of Alabama, new photo IDs were required and then over 30 DMVs were systematically closed down following the announcement of the new laws. On this past Election Day one week ago, there were 868 fewer polling places in states with a history of voter discrimination like Arizona, North Carolina and Texas.

The 2016 election may be over, but the fight for voting rights is far from finished. It is time to stop restricting access to the ballot box. It is time to show our country that we, as representatives of the American people, are using every tool at our disposal to prevent discriminatory voting practices. There is nothing more important in a democracy than ensuring that every citizen has an equal opportunity to let their voice be heard through their right to vote.

I urge my fellow Members of Congress to support a bipartisan effort to Restore the Vote. The Voting Rights Advancement Act of 2015 that I introduced reaffirms our commitment to voter equality and creating protected pathways to voter access. This legislation takes an expansive view of the need to protect access to the voting booth, and will offer more voter protection to more people in states including Alabama, Georgia, North Carolina, and Texas. I urge all of my colleagues seated here today to pass legislation that will not just protect the

votes of minorities, but also those of students, the disabled, the poor, and those in the military and overseas.

We cannot forget the courage and dedication of those who marched and fought for voting rights in 1965. Let's not forget the lessons learned in 1965 and in the fifty years since as we have watched countless attempts to undermine our progress. As Civil Rights icon, Congressman, and my friend JOHN LEWIS will tell you, "There is still work to be done." Let's recommit ourselves to restoring the promise of voter equality. Partisanship cannot be prioritized over the people of America. Voter suppression has to stop now.

OUR GOD IN WHOM WE HAVE PLACED OUR TRUST

HON. E. SCOTT RIGELL

OF VIRGINIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, November 15, 2016

Mr. RIGELL. Mr. Speaker, I rise today to include in the RECORD the following on behalf of my constituent, Rabbi Dr. Israel Zoberman. Rabbi Zoberman is the Founding Rabbi of Congregation Beth Chaverim in Virginia Beach, Virginia. He is a commissioner on the Virginia Beach Human Rights Commission and a past national Interfaith Chair for the Jewish Council for Public Affairs (JCPA). Rabbi Zoberman asked me to include the following in the RECORD:

We have gratefully gathered on the auspicious occasion of our 7th annual Veterans Day service, at our uplifting communal home of the Reba and Sam Sandler Campus and the Simon Family JCC of our beloved Hampton Roads community. Let us proudly recall our heroes—past, present, and future—and their singular selfless and sacrificial devotion to our great American nation, as well as its undying legacy of democratic values and ideals, which remain a shining beacon of light to the entire free world for those in particular still living in the darkness of oppression.

We underwent a bruising vitriolic presidential election uncovering deep wounds and conflicting divisions within the American people on critical core issues. In the American way, we look forward to another peaceful, orderly, and gracious transition of power through ballots, not bullets, unlike some other countries. We will continue to abide by the high principles that have guided and preserved us as the world's leading democracy. Even as we pray for togetherness through the essential gift of unity, we are mindful that unity does not imply unanimity. We understand that our amazing diversity of people and ideas is the empowering source of our enviable strength as a superpower, and ultimately democracy depends on a vigorous debate, though with civility, of differing and even opposing views, including noxious ones, by all sides.

After all, the dynamics of periodic change are inherent in the governmental system we have called democracy, one that our founders wisely chose and devised for us to follow and participate in at the birth of the audacious experiment we call America. Humbling is the democratic proposition that constitutional power may change hands without abandoning

the underlying tenets that have lit our path, allowing us to live in freedom and flourish like no other nation. The British system insightfully speaks of the "loyal opposition." The recent contentious election points at "two Americas," or even more, and our goal is to build connecting bridges toward "a more perfect union." Both winners and losers (alternating in a democracy) belong to the one big tent of our American family. There is plenty of space for everyone in the inviting spirit of dialogue. All are needed in order to fully fulfill America's promise and mandate.

Our military heroes, including our Jewish American ones, are the essential and appreciated shared golden treasure, gloriously gluing together the disparate parts of our political tapestry while protecting its very existence. Only yesterday we observed the 78th anniversary of Kristallnacht (the Night of the Broken Glass throughout Germany on November 9–10, 1938), the beginning of the end of European Jewry, orchestrated in the heart of so-called civilized Europe with disastrous consequences for humanity. The presence of the U.S. Holocaust Memorial Museum in our nation's capital is a poignant statement that democracies are vulnerable. Democracies require eternal vigilance and engagement of the caring, concerned, courageous, and compassionate citizenry, lest it becomes perverted from within due to extreme conditions and corrosive demagoguery with evil intent. The Jewish people can sadly attest that words do matter and bear fateful consequence. Human dignity and God's divinity go hand in hand.

These are unsettling and dangerous times. Children and adults are being bombed and starved with impunity in Aleppo, Syria. Millions of homeless refugees are again on the run. The Islamic State assaults civilization in Iraq and elsewhere. The Iranian government has acted belligerently, and Russia has emboldened aggression. I am painfully reminded of belonging to the surviving remnant (Sherit Ha'Pleta) of European Jewry, a time in which early childhood was spent in the Displaced Persons Camps of Austria and Germany, surrounded by barbed wire for protection, and whose father fought in the 118th Red Army infantry division outside Leningrad and Moscow. Having been privileged to live in our unique Hampton Roads for over 30 years, the most powerful hub of military in the world, whose mission is defending freedom's sacred cause, I am sharply cognizant of how powerless European Jews were during World War II and the Holocaust, and the difference the United States and the State of Israel make.

As we celebrate Thanksgiving, the American holiday par excellence, which is rooted in the Pilgrims' attachment to the Hebrew Scriptures and the Israelites' journey from bondage to freedom, we reflect on our nation's humble beginnings of fleeing refugees. We are duty-bound to give thanks for our measureless blessings, pledging to share them with the less fortunate in hopes that America will continue to be blessed. May we ever turn pain into promise, hatred into love, violence into vision, adversity into advantage, and trial into triumph with Shalom's holy peace of healing, hope, and harmony for all of God's children. Amen.