



The Governor's Task Force On Children at Risk

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Chair:
Kirtlan G. Naylor
(208) 383-9511
Boise

July 1, 2015

Vice Chair:
Jennifer Tachell
Middleton

Governor Butch Otter
Office of the Governor
State Capitol
PO Box 83720

Members:

Boise, ID 83720

Bart Adrian, M.D.
Twin Falls

Dear Governor Otter:

James Baugh
Boise

As Chairman of the Idaho Governor's Task Force on Children at Risk, I have been requested by the Task Force to communicate serious concerns we have about Idaho's religious exemptions as they might impact child medical neglect cases.

Tahna Barton
Twin Falls

Jennifer Bergin
Twin Falls

In 1972, Idaho enacted religious defenses to criminal injury of children. The law created, in effect, a defense to manslaughter as well. Idaho parents with religious objectors to medical care have the legal right to let their children die without medical care. There is no record of any debate or discussion of these religious defenses. They were part of a larger bill that passed both chambers within four days after they were introduced in the final week of session.

Phares Book
Caldwell

V. Susan Bradford,
M.D.
Pocatello

Hon. Stephen Clark
Salmon

JoAnn Gemar
Twin Falls

In 1974, the federal administration began requiring states to enact religious exemptions to civil child abuse and neglect laws to be eligible for federal funding. Many states, including Idaho and Oregon, then enacted religious exemptions to neglect. The United States Department of Health and Human Services removed this requirement in 1983 and in 1987 clarified the regulatory language, "Such an eligibility requirement was not required by the [Child Abuse Prevention and Treatment Act] and thus should not be imposed by Federal Regulation." Oregon has recently removed these religious exemptions.

Doug Giddings
White Bird

Kailamai Hansen
Coeur d'Alene

Nadine McDonald
Grangeville

Hon. Mark Rammell
Rexburg

Jill Robertson
Pocatello

Miren Unsworth
Boise

Molly Vaughn
Boise

Idaho maintains religious exemptions related to medical care in civil and criminal context. *See*, Idaho Code §16-1602(28)(a) (defining "neglect" in child protection cases); and Idaho Code §18-1501(4) (where parent chooses treatment by prayer or spiritual means alone shall not be violation of the duty of care to such child). Involuntary manslaughter requires the prosecution to prove an unlawful act is perpetrated causing the death of a human being (§18-4006). In the case where injury to child (§18-1501) results in death, such a criminal violation may not be pursued because a parent might use the religious exemption referenced above. Additionally, civil child neglect actions to promote the welfare of a child might be curtailed for the same reason.

Idaho remains as one of only six states that still have religious exemptions that can provide a defense to manslaughter, since Oregon recently repealed its exemptions.

Idaho Vital Statistics records indicate that from 2002 to 2011, 107,490 Idaho residents died. During that same ten years, 2403 Idaho children under the age of 18 died and there were 1216 stillbirths for a total of 3619 deaths. That calculates to 3.37% of the Idaho deaths during the decade were children.

In the Peaceful Valley Cemetery in Canyon County, there were 130 persons who died during the same decade. Forty of those graves are children or stillborns, as indicated by birth/death dates. If children in this cemetery died at the same rate as Idaho children statewide, there would only be four child graves during that decade. However, based upon the apparent forty child deaths in that cemetery, there is a child mortality rate of 31%, or about ten times the Idaho pediatric population as a whole.

It is reported that the population in this area has a concentration of religious followers who subscribe to the belief that faith healing should prevail over medical care. Because of reporting laws and the religious exemptions in Idaho, while some of these deaths are known to the press, to the Idaho Department of Health and Welfare or to the medical community, many of these children who died had no contact with mandatory reporters of child abuse.

Our First Amendment right to religious freedom does not include the right to abuse or neglect children. In 1944, the U.S. Supreme Court ruled, "The right to practice religion freely does not include liberty to expose the community or child to communicable disease, or the latter to ill health or death. . . . Parents may be free to become martyrs themselves. But it does not follow they are free, in identical circumstances, to make martyrs of their children before they have reached the age of full and legal discretion when they can make that choice for themselves." *Prince v. Massachusetts*, 321 U.S. 158 (1944). Children need to be protected until they can make their own medical decisions.

In addition to this information, the Idaho Child Fatality Review Team has issued its 2015 Report, and found two children died in circumstances where upon review of medical records, proper medical care would have saved them from death. The medical care was lacking because of the religious beliefs.

The American Academy of Pediatrics, the Idaho Chapter of the American Academy of Pediatrics and the American Medical Association are all on record opposing religious exemptions to child abuse laws. I have attached a letter from Dr. Paul McPherson, Medical Director CARES of St. Luke's Children's Hospital, and a copy of the October 28, 2013 American Academy of Pediatrics Journal policy position on informed refusal and exemptions in medical care for your review.

Dr. McPherson explains his position:

Because I am a firm believer of religious freedom, I would suggest the standard for state intervention (when contrary to parental religious beliefs) would be limited in scope. It should include, and only include, pediatric cases in which the child's death or severe disability is imminent and would, within a reasonable degree of medical certainty, be prevented by the administration of appropriate medical care. The law would not be used to mandate routine medical care (i.e. well child visits, immunizations, etc.) or coerce parents to give consent for the same.

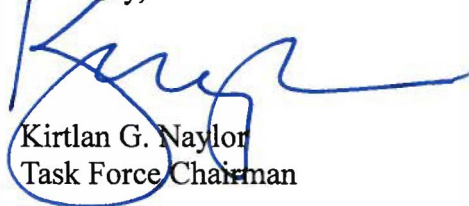
I have also attached (with the permission of the sender) a copy of an email sent by Canyon County Prosecuting Attorney Bryan Taylor to Senator Dan J. Schmidt referencing this issue. Prosecutor Taylor states in part:

As a prosecutor, I feel as though it is my responsibility to protect our children. A religious defense to crimes against children prevents a prosecutor from intervening when necessary. It is important that parents know they have a legal duty to provide their children with the necessities of life regardless of their religious beliefs.

The Governor's Task Force on Children at Risk has reviewed these matters and is concerned for the well-being and protection of Idaho's children in circumstances where children have no voice in medical choice. We collectively share the concerns and philosophy shared by Dr. McPherson that religious freedoms must be protected; but vulnerable children must also be appropriately sheltered from unnecessary harm and death.

We would encourage you to consider amending the religious exemptions to exclude them from application where a child's death or severe disability is imminent. We will continue to review this matter as information becomes available.

Sincerely,



Kirtlan G. Naylor
Task Force Chairman

KGn:tjw

Enclosures: AMA Resolution on Medical Neglect, EM Taylor Followers of Christ 2-19-2015, McPherson Letter Faith Based Healing 2-9-2015

cc: Prosecutor Bryan Taylor, w/Enclosures
Dr. Paul McPherson, w/Enclosures

Adopted by the American Medical Association in December, 1986

REPORT OF THE BOARD OF TRUSTEES

Report: JJ
(I-86)

Subject: Religious Exemptions in Child Abuse Legislation

Presented by: Alan R. Nelson, M.D., Chairman

Referred to: Reference Committee B
(M.T. Jenkins, M.D., Chairman)

1 Board of Trustees Report H (A-86) was adopted in lieu of
2 Resolution 100 (A-85). Resolution 100 called for the AMA to
3 encourage state medical associations to seek expungement of
4 religious immunity clauses in child abuse and neglect laws, and to
5 encourage physicians to continue to advocate that no exception be
6 made to child abuse and neglect laws and regulations, at any level
7 of government, which would permit failure to provide medical care to
8 a child not to be reported or prosecuted on the basis that the
9 parent's religious beliefs preclude medical treatment. Report H
10 outlined the legislative status of religious exemptions in child
11 abuse laws, summarized the activity of the courts in intervention,
12 and reported that the Council on Legislation is continuing to meet
13 with representatives of the American Academy of Pediatrics (AAP) to
14 discuss the issue.

15
16 The Council on Legislation has now advised the Board that it has
17 reviewed this subject at length with representatives of AAP, and
18 finds that there are increasing concerns about serious problems of
19 children not receiving medical treatment because of the religious
20 beliefs of their parents.

21
22 The Board recognizes that the constitutional guarantee of
23 freedom of religion is a cherished right, but it agrees with the
24 Council and AAP that its preservation does not sanction harm to
25 others. In these cases helpless children become the innocent
26 victims. State statutes should not expand the ability of persons
27 claiming freedom of religion to deprive children in their control of
28 necessary medical care. The Board is aware that in many cases
29 where religious grounds are asserted for denial of care the courts
30 will protect the interests of minor children and order that
31 necessary medical treatment be provided. Nevertheless, the Board

Past House Action: A-86:38-39; A-85:278

1 and the Council on Legislation, together with AAP, are concerned
2 that the very presence of religious exemption provisions in child
3 abuse laws may encourage delays in providing care by parents or in
4 intervention by others.

5
6 In view of the foregoing, the Board concurs with the
7 recommendation of the Council on Legislation that adoption of the
8 following statement would respond to the interests of all concerned:

9
10 That the AMA continue to support appropriate child
11 abuse laws providing needed medical care for
12 children involved in abuse or neglect situations;

13
14 That the AMA support the repeal of religious
15 exemption provisions from child abuse laws;

16
17 That laws enacted to protect and provide for the
18 medical needs of children should be fashioned so as
19 to protect the constitutional rights of both
20 parents and children; and

21
22 That the AMA encourage compliance by health care
23 personnel and others with the reporting provisions
24 of state child abuse and neglect laws.

25
26 The Board of Trustees believes that this statement accords
27 proper weight to the medical and physical needs of children--which
28 may even be of a life-saving nature--while retaining for the parents
29 the opportunity of asserting their constitutional rights concerning
30 these issues.



February 9, 2015

Mr. Kirtlan Naylor
Chair, The Governor's Task Force on Children at Risk
State of Idaho

Dear Mr. Naylor,

Due to recent news coverage by reporters from Portland, Oregon and Boise, Idaho, the issue of faith based healing has been brought to the public's attention. Identified in the news reports were numerous Idaho children that were believed to have died as a result of parents not seeking medical attention, but would have survived if appropriate care had been provided. These medical conditions included pneumonia, food poisoning and diabetes.

The state has clearly recognized its duty to protect members of society that are unable to provide for themselves (i.e. children) when a legal guardian is the cause of, or is unable to prevent, abuse, neglect, abandonment or homelessness (Idaho Statue 16-1627). In addition, when the legal guardian causes, or willfully permits, circumstances that are likely to produce great bodily harm or death, significant criminal penalties may be imposed by the state (Idaho Statue 18-1501).

The American Academy of Pediatrics recently released a policy report regarding conflicts of religious beliefs and life-saving pediatric care. They conclude, among other things, that in cases in which parent's religious autonomy and decisions may result in serious and irreparable harm to the child (death, severe disability or severe pain), the state has an interest in ensuring the child receives appropriate medical care. It is important for the state to protect the future autonomy of the child if the parent's autonomous decisions, even based on religious belief, would limit or deny the child the most basic right... the right to life.

In my opinion, I would encourage a re-evaluation of the Idaho state law. Since I am a firm believer in religious freedom, I would suggest the standard for state intervention (when contrary to parental religious beliefs) be limited in scope. It should include pediatric cases in which the child's death or severe disability is imminent and would, within a reasonable degree of medical certainty, be prevented by the administration of appropriate medical care. The law should not be used to mandate routine medical care (i.e. well child visits, immunizations, etc.) or to coerce parents to give consent for the same.

Apart from strengthening laws to protect children from preventable deaths, current law is confusing for medical providers, and to a lesser extent, some investigative agencies. I



have been involved in, or reviewed, no less than three cases in which misunderstanding of the law was discussed or applied in a manner not consistent with the intent of the statute.

For reference, I have attached copies of the code applicable to this discussion.

TITLE 18

CRIMES AND PUNISHMENTS

CHAPTER 15

CHILDREN AND VULNERABLE ADULTS

18-1501. Injury to children. (1) Any person who, under circumstances or conditions likely to produce great bodily harm or death, willfully causes or permits any child to suffer, or inflicts thereon unjustifiable physical pain or mental suffering, or having the care or custody of any child, willfully causes or permits the person or health of such child to be injured, or willfully causes or permits such child to be placed in such situation that its person or health is endangered, is punishable by imprisonment in the county jail not exceeding one (1) year, or in the state prison for not less than one (1) year nor more than ten (10) years.

(2) Any person who, under circumstances or conditions other than those likely to produce great bodily harm or death, willfully causes or permits any child to suffer, or inflicts thereon unjustifiable physical pain or mental suffering, or having the care or custody of any child, willfully causes or permits the person or health of such child to be injured, or willfully causes or permits such child to be placed in such situation that its person or health may be endangered, is guilty of a misdemeanor.

(3) A person over the age of eighteen (18) years commits the crime of injury to a child if the person transports a minor in a motor vehicle or vessel as defined in section 67-7003, Idaho Code, while under the influence of alcohol, intoxicating liquor, a controlled substance, or any combination thereof, in violation of section 18-8004 or 67-7034, Idaho Code. Any person convicted of violating this subsection is guilty of a misdemeanor. If a child suffers bodily injury or death due to a violation of this subsection, the violation will constitute a felony punishable by imprisonment for not more than ten (10) years, unless a more severe penalty is otherwise prescribed by law.

(4) The practice of a parent or guardian who chooses for his child treatment by prayer or spiritual means alone shall not for that reason alone be construed to have violated the duty of care to such child.

(5) As used in this section, "willfully" means acting or failing to act where a reasonable person would know the act or failure to act is likely to result in injury or harm or is likely to endanger the person, health, safety or well-being of the child.

TITLE 16

JUVENILE PROCEEDINGS

CHAPTER 16

CHILD PROTECTIVE ACT

16-1627. Authorization of emergency medical treatment. (1) At any time whether or not a child is under the authority of the court, the court may authorize medical or surgical care for a child when:

(a) A parent, legal guardian or custodian is not immediately available and cannot be found after reasonable effort in the circumstances of the case; or

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- (b) A physician informs the court orally or in writing that in his professional opinion, the life of the child would be greatly endangered without certain treatment and the parent, guardian or other custodian refuses or fails to consent.
- (2) If time allows in a situation under subsection (1)(b) of this section, the court shall cause every effort to be made to grant each of the parents or legal guardian or custodian an immediate informal hearing, but this hearing shall not be allowed to further jeopardize the child's life.
- (3) In making its order under subsection (1) of this section, the court shall take into consideration any treatment being given the child by prayer through spiritual means alone, if the child or his parent, guardian or legal custodian are adherents of a bona fide religious denomination that relies exclusively on this form of treatment in lieu of medical treatment.
- (4) After entering any authorization under subsection (1) of this section, the court shall reduce the circumstances, finding and authorization to writing and enter it in the records of the court and shall cause a copy of the authorization to be given to the physician or hospital, or both, that was involved.
- (5) Oral authorization by the court is sufficient for care or treatment to be given by and shall be accepted by any physician or hospital. No physician or hospital nor any nurse, technician or other person under the direction of such physician or hospital shall be subject to criminal or civil liability for performance of care or treatment in reliance on the court's authorization, and any function performed thereunder shall be regarded as if it were performed with the child's and the parent's authorization.

TITLE 16

JUVENILE PROCEEDINGS

CHAPTER 16

CHILD PROTECTIVE ACT

16-1601. Policy. The policy of the state of Idaho is hereby declared to be the establishment of a legal framework conducive to the judicial processing including periodic review of child abuse, abandonment and neglect cases, and the protection of any child whose life, health or welfare is endangered. At all times the health and safety of the child shall be the primary concern. Each child coming within the purview of this chapter shall receive, preferably in his own home, the care, guidance and control that will promote his welfare and the best interest of the state of Idaho, and if he is removed from the control of one (1) or more of his parents, guardian or other custodian, the state shall secure adequate care for him; provided, however, that the state of Idaho shall, to the fullest extent possible, seek to preserve, protect, enhance and reunite the family relationship. Nothing in this chapter shall be construed to allow discrimination on the basis of disability. This chapter seeks to coordinate efforts by state and local public agencies, in cooperation with private agencies and organizations, citizens' groups, and concerned individuals, to:

- (1) Preserve the privacy and unity of the family whenever possible;
- (2) Take such actions as may be necessary and feasible to prevent the abuse, neglect, abandonment or homelessness of children;
- (3) Take such actions as may be necessary to provide the child with permanency including concurrent planning;
- (4) Clarify for the purposes of this act the rights and responsibilities of parents with joint legal or joint physical custody of children at risk.

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Other concerns/observations regarding the current law which have been raised include:

- Caregivers using the current law to deny medical treatment to a child that, during autopsy, was found to have been physically abused, but would have otherwise survived if appropriate care had been given.
- If the religious shield is eliminated, the new law can provide a pathway for children to receive treatment without condemnation of the parents by religious leaders and may also provide protection from religious declarations of punishment or damnation.
- On June 19, 2013, the Oregon Court of Appeals affirmed convictions under the statute, rejecting parental claims that their religious beliefs required the state to prove that they knew their son would die and not merely that they should have known of a substantial and unjustifiable risk that their son would die (the standard for criminal negligence)

Thank you for the opportunity to express points of concern regarding the religious shield law in the state of Idaho. Please let me know if you have any questions or concerns.

Sincerely,

A handwritten signature in black ink, appearing to read "Paul McPherson, MD". The signature is fluid and cursive, with a long horizontal flourish extending to the right.

Paul McPherson, MD FAAP

Medical Director, CARES
St. Luke's Children's Hospital
Boise, ID
Phone: 208-577-4460

Clinical Assistant Professor
Department of Pediatrics
University of Washington School of Medicine
Site Association: Idaho

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From: Bryan Taylor
To: Kirtlan Naylor
Subject: Followers of Christ
Date: Thursday, February 19, 2015 11:28:42 AM
Attachments: image001.png
image003.png

Kirt,

Here is an email I sent to Senator Schmidt regarding this particular issue.

Bryan Taylor, JD, PhD
Prosecuting Attorney
Canyon County Prosecutor's Office
1115 Albany St.
Caldwell, ID 83605
Tel. (208) 454-7391
Fax (208) 454-7374



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From: Bryan Taylor
Sent: Tuesday, January 27, 2015 5:30 PM
To: 'Senator Dan J. Schmidt'
Cc: Holly Koole; 'Bill Thompson'
Subject: RE: telephone call

Senator Schmidt,

I am going to do my best to answer your two questions. As I mentioned to you on the telephone, I believe the biggest question that will dictate which direction to proceed is:

Question: "Is it the State's responsibility to intervene on behalf of a child, when a parent/guardian refuses to provide proper medical attention based on their religious faith?"

- If the answer is "yes:" Then the statutes need to change
- If the answer is "no:" Then leave the statutes as they are

Background

I will provide you with a little background as to how this issue has come to light, at least to my understanding.

Certain religious groups such, as the Followers of Christ, do not believe in western medicine. Their practice is to faith heal. They believe that God will heal if God so chooses

otherwise God will take the person into heaven. So for example, if a child contracts pneumonia, and the parents attempt to faith heal the child rather than taking him/her to a doctor and the child dies; that parent, under our current statutes would not be held criminal responsibility. I.C. §18-1501 protects parents/legal guardians under subsection (4). The provision states:

- **“The practice of a parent or guardian who chooses for his/her child treatment by *prayer or spiritual means alone* shall not for that reason alone be construed to have violated the duty of care to such child.” I.C. § 18-1501(4). [*emphasis added*]**

I don't believe that this particular section would apply if the parent intentionally starved their child or intentionally injured the child, as these would be clear signs of abuse and not protected by the defense. They would be obligated to treat the child because they have placed the child in a situation likely to cause injury.

Going back to the original question, if the legislature believes to allow for the State to intervene and make a determination whether the death/injury was a result of neglect or an accident, subsection (4) of I.C. §18-1501 would need to be removed and/or changed. The cleanest approach would be to eliminate the defense all together.

With that as a background I will try to answer your questions.

#1. Perception of the need for any statute change.

Short answer: Yes, as a prosecutor, the removal of subsection (4) of I.C. §18-1501 would allow for a determination to be made on whether charges should be brought or not. The removal would eliminate the “religious defense” from the injury to child statute and thus trigger the ability to charge injury to child or manslaughter if the facts and evidence warranted.

Discussion:

Idaho is one of only six states with a religious defense to manslaughter, negligent homicide, or capital murder, and some of the states within those six probably have a way to charge parents when a child dies of religion-based medical neglect. Changing Idaho's statute would provide law enforcement investigations and prosecutorial decisions on whether death/injury could have been prevented. If someone was not part of one of these faith-healing religions, they would be held accountable and potentially prosecuted. As a prosecutor, I feel as though it is my responsibility to protect our children. A religious defense to crimes against children prevents a prosecutor from intervening when necessary. It is important that parents know they have a legal duty to provide their children with the necessities of life regardless of their religious beliefs.

By changing the statute it does not force an individual who believes in faith-healing to change their beliefs and I don't think we should ask for that. The First Amendment protects ones right to have whatever religious beliefs they choose, but that right does not include the right to abuse or neglect a child. The U.S. Supreme Court has held, “The right to practice religion freely does not include liberty to expose the community or the child to communicable disease or the latter to ill health or death.” Prince v. Massachusetts, 321 U.S. 158, 166-67, (1944). “Parents may be free to become martyrs themselves. But it does not follow they are free, in identical circumstances, to make martyrs of their children before they have reached the age of full and

legal discretion when they can make that choice for themselves.” *Prince*, 321 U.S. at 170.

I was going to talk a little bit about statistics, but it sounds as though you have a lot more than I have. Since you have been in touch with the national organization C.H.I.L.D. which has done a lot of research, you probably have the same information as I have.

In summation, in order to have law enforcement investigate and criminal prosecution be explored, the religious exemption provision from I.C. §18-1501 would need to be removed.

#2. Comments on the suggested changes as recommended by “CHILD.”

There are a lot of proposed bills that have been circulated over the past couple of years, so I don’t know exactly which one you are referring to. However, it is my understanding that C.H.I.L.D. wants to remove the four religious exemption provisions in Idaho Code. I will briefly touch upon each.

1. I.C. §16-1627(3). The law requires the court to “take into consideration” any spiritual treatment being given to the child. This is a somewhat ambiguous statement as it is really left to one’s interpretation. My review of the statute as written would require a judge to determine whether prayer will heal a disease especially in a proceeding on ordering emergency medical treatment. This is somewhat complicated from a U.S. Supreme Court case. In *County of Allegheny v. ACLU*, 492 U.S. 573, 593 - 94 (1989), the Court said, “the Establishment Clause, at the very least, prohibits government from appearing to take a position on questions of religious belief.”
 - The provision states: “the court shall take into consideration any treatment being given the child by *prayer through spiritual means alone*, if the child or his parent, guardian or legal custodian are adherents of a bona fide religious denomination that relies exclusively on this form of treatment in lieu of medical treatment.” I.C. § 16-1627(3). [*emphasis added*]
2. I.C. §18-401(2). This is Idaho’s religious defense to criminal non-support. Basically it says that if one parent believes in faith healing and other does not, the parent that believes in faith healing doesn’t have to pay for necessary medical care for the child.
 - The provision states “The practice of a parent or guardian who chooses for his child treatment by *prayer or spiritual means alone* shall not for that reason alone be construed to be a violation of the duty of care to such child.” I.C. § 18-401(2). [*emphasis added*]

What I refer to as the two prosecution statutes:

3. I.C. §18-1501(4). This is Idaho’s religious defense to criminal injury of a child. I think this is the most harmful of all the statutes and if I was tackle one at a time, this would be the first. The law allows religious objector parents to willfully cause or allow the child’s health or body to be injured in conditions “likely to produce great bodily harm or death.” The cleanest fix is to remove this subsection from the statute.
 - The provision states, “The practice of a parent or guardian who chooses for his/her child treatment by *prayer or spiritual means alone* shall not for that reason alone be construed to have violated the duty

of care to such child.” I.C. § 18-1501(4). [*emphasis added*]

4. I.C. §18-4006(2). This is the manslaughter statute. The law prevents criminal charges from being filed when the child dies because of religion-based medical neglect. Under the manslaughter to prove a manslaughter charge in a case of fatal child neglect, the prosecutor has to establish that criminal injury has been committed from “unlawful act.” Having the religious defense, it no longer becomes an unlawful act per the statute. Since the prosecutor cannot prove that nonsupport or injury to a child was committed, s/he cannot prove a manslaughter charge.”

I hope this helps somewhat. If you should have any additional questions please do not hesitate to reach out to me. I have cced Holly Koole, IPAA’s lobbyist, whom I believe you are acquainted with as well as Bill Thompson, your Prosecutor up in Latah as he might have a slightly different viewpoint than I. Please note that I am always happy to provide a perspective from the prosecution lens and appreciate tremendously of your inquiry.

Thank you for taking this particular statutory change into consideration.

Best,
Bryan

Bryan Taylor, JD, PhD
Prosecuting Attorney
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From: Senator Dan J. Schmidt [<mailto:DSchmidt@senate.idaho.gov>]
Sent: Wednesday, January 21, 2015 2:33 PM
To: Bryan Taylor
Subject: telephone call



Idaho State Senate
SENATOR DAN J SCHMIDT

District 5 Latah and Benewah Counties
dschmidt@senate.idaho.gov

Bryan,

I am the State Senator that is looking into the “religious shield” laws. Bill Thompson sent you an email from me and he forwarded your comments back to me. I would appreciate a conversation.

#1. Your perception of the need for any statute change.

#2. Comments on the suggested changes as recommended by “CHILD” , you had some in previous email, but I am going to need to be walked through those.

My cell is: 509 336 1436, but we should set an appt to talk, my attaché is:

Claire Smyth, 208 332 1414

Thanks, Dan J Schmidt