| ł                                     | SAMPAIGN FINANCE REPOR<br>SCONSIN LOCAL COMMITT |         |                     |                |         |               |             |
|---------------------------------------|---|---------|---------------------|----------------|---------|---------------|-------------|
|                                       | Is this report an Amendment?                    | Y       | ES NO               |                |         |               |             |
| COMMITTEE IDENTIF                     | FICATION  |         |                     |                |         | ]             |             |
| Name of Committee                     | Friends of Zach Wood                            |         |                     |                |         |               |             |
| Address                               | 661 Mendota Court, apt 305                      |         |                     |                |         | ]             |             |
| City, State, ZIP                      | Madison, WI 53703                               |         |                     |                |         | OFFICE USE    | E ONLY      |
| Please check if address is            | different than previously reported              |         |                     |                |         |               |             |
| NAME OF REPORT                        | Jan 2019_ Continuing Pre-Primary                | 20      | •                   |                | Spring  | Fall          | Special     |
|                                       | July 20 Continuing Pre-election 2               | 20      |                     |                | Spring  | Fall          | Special     |
|                                       | September 20 Continuing                         |         |                     |                |         |               |             |
|                                       |   |         |                     |                |         |               |             |
|                                       | IPTS AND DISBURSEMENTS                          | 4       | Column A            | Colum          |         | Audited Tot   |             |
| 1. RECEIPTS                           |   | T       | his Period          | YTD            |         | Office Use C  | )nly        |
| A. Contributions includ               | ling Loans from Individuals                     | \$      | -                   |                |         |               | 1. T        |
| B. Contributions from (               | Committees (Transfers-In)                       | \$      | -                   |                |         |               | 100         |
| C. Other Income and C                 |   | \$      | •                   |                |         |               |             |
| · · · · · · · · · · · · · · · · · · · | dd totals from 1A, 1B, and 1C)                  | \$      | -                   | \$             | -       |               |             |
| 2. DISBURSEMENTS                      |   |         |                     |                |         |               |             |
| A. Gross Expenditures                 |   | \$      | 19.95               |                |         |               |             |
|                                       | mmittees (Transfers-Out)                        | \$      | 400.00              |                |         |               |             |
|                                       | ENTS (Add totals from 2A and 2B)                | \$      | 419.95              | \$             | -       |               | Bearing and |
| CASH SUMMARY                          |   | _       |                     |                |         |               |             |
| Cash Balance at Begin                 | ning of Report                                  | \$      | 1,344.43            |                |         |               |             |
| Total Receipts                        |   | \$      |                     |                |         |               |             |
| Subtotal                              |   | \$      | 1,344.43            |                |         |               |             |
| Total Disbursements                   |   | \$      | 419.95              |                | ļ       |               |             |
| CASH BALANCE AT E                     | ND OF REPORT                                    | \$      | 924.48              |                |         |               | *1          |
| INCURRED OBLIGAT                      | IONS (at close of period)                       | \$      | -                   |                |         |               |             |
| LOANS (at close of pe                 | riod)   | \$      | _                   |                |         |               |             |
| I certify that I have examin          | ed this report and to the best of my knowle     | edge a  | nd belief it is tru | e, correct and | complet | e             |             |
| Type or Print Name of Candidate       | or Treasurer                                    | Signatu | re of Candidate or  | Treasurer      |         | Date          |             |
|                                       |   | Email   |                     |                |         | Daytime Phone |             |

**NOTE:** The information on this form is required by ss. 11.0204, 11.0304, 11.0404, 11.0504, 11.0604, 11.0804, 11.0904, Wis. Stats. Failure to provide the information may subject you to the penalties of ss.11.1400, 11.1401, Wis. Stats.

Print the completed report and file with your local clerk or election commission by the filing deadline. ETHCF-2LE (01/16)

SCHEDULE 2-A

## **Gross Expenditures**

| L            | 19.95              | П          | Т    | T                        | T |                   |          |   |  | <u> </u> |  |   |  |     |   |  |  |  |  |   |  |   |                         |
|--------------|--------------------|------------|------|--------------------------|---|-------------------|----------|---|--|----------|--|---|--|-----|---|--|--|--|--|---|--|---|-------------------------|
| AMOUNT       |                    |            |      |                          |   |                   |          |   |  |          |  |   |  |     |   |  |  |  |  |   | a salahan salah  |   |                         |
|              | # <del>69</del>    |            |      |                          |   |                   |          |   |  |          |  |   |  |     |   |  |  |  |  |   |  |   |                         |
| PURPOSE      | orcean necessary   |            |      |                          |   |                   |          |   |  |          |  |   |  |     |   |  |  |  |  | Vannets                                 |  |   |                         |
| PUR          |                    |            |      |                          |   |                   |          |   |  |          |  |   |  |     |   |  |  |  |  |   |  |   |                         |
|              | 94133 Website      |            |      |                          |   |                   |          |   |  |          |  |   |  |     |   |  |  |  |  |   |  |   |                         |
| ZIP          | 1                  |            |      |                          |   |                   |          |   |  |          |  |   |  |     |   |  |  |  |  |   |  |   |                         |
| ST           | ర                  |            |      |                          |   |                   |          |   |  |          |  |   |  |     |   |  |  |  |  |   |  |   |                         |
| CITY         | San<br>Francisco   |            | 7.77 |                          |   |                   |          |   |  |          |  |   |  |     |   |  |  |  |  |   | STATE OF THE PARTY |   |                         |
|              |                    |            |      |                          |   |                   |          |   |  |          |  |   |  |     |   |  |  |  |  |   |  |   |                         |
| ADDRESS      | 564 Pacific Avenue |            |      |                          |   |                   |          |   |  |          |  |   |  |     | 100000000000000000000000000000000000000 |  |  |  |  | *************************************** |  |   |                         |
|              | 564 F              |            |      |                          |   |                   |          |   |  |          |  |   |  |     |   |  |  |  |  |   |  |   |                         |
|              |                    |            |      | TO COMPANIE MATERIAL CO. |   | Wash conversed to |          | *************************************** |  |          |  | 7 |  | *** |   | The second secon |  |  |  |   |  | *************************************** | - International Control |
| NAME         |                    |            |      |                          |   |                   |          |   |  |          |  |   |  |     |   |  |  |  |  |   |  |   |                         |
|              | 12/18/18 Weebly    |            |      |                          |   |                   | - Avenue |   |  |          |  |   |  |     |   |  |  |  |  |   |  |   |                         |
| DATE         | 12/18/18           | Management |      |                          |   |                   |          |   |  |          |  |   |  |     |   |  |  |  |  |   |  |   |                         |
| IN-KIND DATE |                    |            |      |                          |   | ,                 |          |   |  |          |  |   |  |     |   |  |  |  |  |   |  |   |                         |

**Contributions to Committees** 

| Prome      |                                | ·                               |   | <b>,</b>   |                    | <br> |  |  |  |              |                                       |   |           |   |  |  |   |     |  |  | , | ,  | , | ,  |  |  | <br>   |   | <br>   |  |
|------------|--------------------------------|---------------------------------|---|--|--------------------|------|--|--|--|--------------|---------------------------------------|---|-----------|---|--|--|---|-----|--|--|---|--|---|--|--|--|--|---|--|--|
| YTD        | 150.00                         | 400.00                          |   |  |                    |      |  |  |  |              |                                       |   | 1944      |   |  |  |   |     |  |  |   |  |   |  |  |  |  |   |  |  |
|            | ક                              | ક્ક                             |   |  |                    |      |  | L  |  |              |                                       |   |           |   |  |  |   |     |  |  |   |  |   |  |  |  |  |   |  |  |
| AMOUNT     | 150.00                         | 53703 \$ 250.00                 |   |  |                    |      | MARKET STATE OF THE STATE OF TH |  |  | PARTITION OF |                                       |   |           |   |  |  |   |     |  |  |   |  |   |  |  |  |  |   |  |  |
| 1          | 63                             | 65                              | L | L  | L                  | _    |  | L  | L  | L            | <u> </u>                              | _ | <u> </u>  | L |  |  | L |     | _  |  | _ |  | _ |  |  |  | <br>   |   |  |  |
| āiz        | 53703                          | 53703                           |   |  |                    |      |  |  |  |              |                                       |   |           |   |  | P. Control of the Con |   | · · |  | Additional of the second of th |   | ***  |   |  |  |  |  |   |  |  |
| ST         | Νį                             | ⋝                               |   |  |                    |      |  |  |  |              |                                       |   |           |   |  |  |   |     |  |  |   |  |   |  |  |  |  |   |  |  |
|            |                                | Madison                         |   | A CONTRACTOR OF THE CONTRACTOR | - Thirting William |      |  | The state of the s |  |              |                                       |   | TANAPANA, |   |  |  |   |     |  | -  |   |  |   |  |  |  |  |   |  |  |
| ADDRESS    |                                | 7 N pinckney St                 |   |  |                    |      |  |  | MARKAN AND AND AND AND AND AND AND AND AND A |              | · · · · · · · · · · · · · · · · · · · |   |           |   |  |  |   |     |  |  |   |  |   |  | TOTAL CONTRACTOR OF THE PARTY O |  |  |   |  |  |
| Ethics ID# |                                |                                 |   |  |                    |      |  |  |  |              |                                       |   |           |   |  |  |   |     | 7. 1   |  |   | -  |   |  |  |  |  |   |  |  |
|            | 7/29/2018 Raj Shukla For Mayor | 12/13/2018 Raj Shukla For Mayor |   |  |                    |      |  |  |  |              |                                       |   |           |   |  |  |   |     | The second secon |  |   | THE PROPERTY OF THE PROPERTY O |   | The state of the s | WWW.   | The second secon | The state of the s | - The Control of the | A CONTRACTOR OF THE CONTRACTOR |  |
| DATE       | 7/29/201                       | 12/13/201                       |   |  |                    |      |  |  |  |              |                                       |   |           |   |  |  |   |     | -  |  |   |  |   |  |  |  |  |   |  |  |