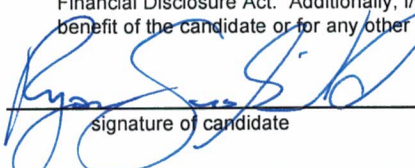
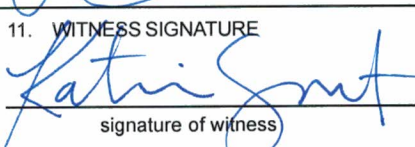
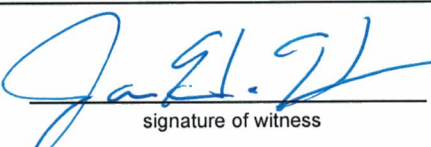


# CAMPAIGN FINANCIAL DISCLOSURE STATEMENT

## For State and Local Candidates For Single-Candidate Committees

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                         |                                                                           |                                                                                                                          |                                                                                                                                                                                  |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------|---------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. DATE OF REPORT<br>10/31/2018                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                         | 2.a. NAME OF CANDIDATE OR COMMITTEE<br>Ryan for State Executive Committee |                                                                                                                          |                                                                                                                                                                                  |
| 2.b. IF COMMITTEE, NAME OF CANDIDATE<br>Ryan Scofield                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                         | 3. ELECTION DATE<br>08/02/2018                                            |                                                                                                                          |                                                                                                                                                                                  |
| 4.a. CAMPAIGN ADDRESS AND PHONE                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                         |                                                                           |                                                                                                                          |                                                                                                                                                                                  |
| Street or Rural Route<br>5947 Crestview Drive                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | City<br>Hixson                          | State<br>TN                                                               | Zip Code<br>37343                                                                                                        | Phone<br>423.991.1707                                                                                                                                                            |
| 4.b. CANDIDATE'S HOME ADDRESS (if different than 4.a.)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                                         |                                                                           |                                                                                                                          |                                                                                                                                                                                  |
| Street or Rural Route<br>2712 Windthrush Drive                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | City<br>Chattanooga                     | State<br>TN                                                               | Zip Code<br>37421                                                                                                        | Phone<br>423.991.1707                                                                                                                                                            |
| 5. OFFICE SOUGHT (include district number, if applicable)<br>Democratic State Exec Committeeman Dist 11                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                         | 6. NAME OF POLITICAL TREASURER (may be candidate)<br>Joy Eaton            |                                                                                                                          |                                                                                                                                                                                  |
| 7. CATEGORY OR REPORT (Check one)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                                         |                                                                           |                                                                                                                          |                                                                                                                                                                                  |
| <input type="checkbox"/> FIRST QUARTER                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | <input type="checkbox"/> SECOND QUARTER | <input checked="" type="checkbox"/> THIRD QUARTER                         | <input type="checkbox"/> FOURTH QUARTER                                                                                  | <input type="checkbox"/> PRE-PRIMARY<br><input type="checkbox"/> PRE-GENERAL<br><input type="checkbox"/> MID-YEAR SUPPLEMENTAL<br><input type="checkbox"/> YEAR-END SUPPLEMENTAL |
| 8.a. BEGINNING DATE OF REPORTING PERIOD<br>07/24/2018                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                         | 8.b. ENDING DATE OF REPORTING PERIOD<br>09/30/2018                        |                                                                                                                          |                                                                                                                                                                                  |
| 9. (Check one)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                         |                                                                           |                                                                                                                          |                                                                                                                                                                                  |
| a. <input checked="" type="checkbox"/> This campaign is exempt from detailed disclosure because contributions (including in-kind) received total \$1,000 or less AND expenditures total \$1,000 or less for this reporting period. (Complete items 12d., 12e. and 12f.)<br><br>b. <input type="checkbox"/> This campaign is required to file a detailed financial disclosure because contributions (including in-kind) received total more than \$1,000 and/or expenditures total more than \$1,000 for this reporting period.                  |                                         |                                                                           |                                                                                                                          |                                                                                                                                                                                  |
| 10. I/we do solemnly swear or affirm that the information contained in this campaign financial disclosure report is true and that this report is an accurate accounting of campaign contributions and expenditures required to be reported by the candidate committee by the Campaign Financial Disclosure Act. Additionally, I/we swear or affirm that no campaign contributions have been expended for the personal financial benefit of the candidate or for any other nonpolitical purpose as defined by the federal internal revenue code. |                                         |                                                                           |                                                                                                                          |                                                                                                                                                                                  |
| <br>signature of candidate                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                         | 10/30/18<br>date                                                          | <br>signature of political treasurer |                                                                                                                                                                                  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                         | 10/30/18<br>date                                                          |                                                                                                                          |                                                                                                                                                                                  |
| 11. WITNESS SIGNATURE                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                         |                                                                           |                                                                                                                          |                                                                                                                                                                                  |
| <br>signature of witness                                                                                                                                                                                                                                                                                                                                                                                                                                     |                                         | 10/30/18<br>date                                                          | <br>signature of witness             |                                                                                                                                                                                  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                         | 10/30/18<br>date                                                          |                                                                                                                          |                                                                                                                                                                                  |
| 12. SUMMARY                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                                         |                                                                           |                                                                                                                          |                                                                                                                                                                                  |
| a. BALANCE ON HAND LAST REPORT .....                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |                                         | \$ 34.34                                                                  |                                                                                                                          |                                                                                                                                                                                  |
| b. TOTAL RECEIPTS THIS PERIOD .....                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |                                         | \$ 50.00                                                                  |                                                                                                                          |                                                                                                                                                                                  |
| c. TOTAL DISBURSEMENTS THIS PERIOD .....                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                         | \$ 30.00                                                                  |                                                                                                                          |                                                                                                                                                                                  |
| d. BALANCE ON HAND (12.a. plus 12.b. minus 12.c.) .....                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                         | \$ 54.34                                                                  |                                                                                                                          |                                                                                                                                                                                  |
| e. TOTAL LOANS OUTSTANDING .....                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                                         | \$ 50.00                                                                  |                                                                                                                          |                                                                                                                                                                                  |
| f. TOTAL OBLIGATIONS OUTSTANDING .....                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                                         | \$ 0.00                                                                   |                                                                                                                          |                                                                                                                                                                                  |

