

# CAMPAIGN FINANCIAL DISCLOSURE STATEMENT

For State and Local Candidates  
For Single-Candidate Committees

JUL 11 2018

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                    |                                                            |                                                                          |                                                         |                                      |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------|------------------------------------------------------------|--------------------------------------------------------------------------|---------------------------------------------------------|--------------------------------------|
| 1. DATE OF REPORT<br><b>7/2/18</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |                                                    | 2.a. NAME OF CANDIDATE OR COMMITTEE<br><b>JOHN FLEMING</b> |                                                                          | Maury County<br>Election Commission                     |                                      |
| 2.b. IF COMMITTEE, NAME OF CANDIDATE                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |                                                    |                                                            | 3. ELECTION DATE<br><b>8/2/18</b>                                        |                                                         |                                      |
| 4.a. CAMPAIGN ADDRESS AND PHONE                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                    |                                                            |                                                                          |                                                         |                                      |
| Street or Rural Route<br><b>902 RAINEY ST.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | City<br><b>COLUMBIA</b>                            | State<br><b>TN</b>                                         | Zip Code<br><b>38401</b>                                                 | Phone<br><b>931-797-2384</b>                            |                                      |
| 4.b. CANDIDATE'S HOME ADDRESS (if different than 4.a.)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                                                    |                                                            |                                                                          |                                                         |                                      |
| Street or Rural Route City State Zip Code Phone<br><b>SAME</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                                    |                                                            |                                                                          |                                                         |                                      |
| 5. OFFICE SOUGHT (include district number, if applicable)<br><b>REGISTERED AGENT</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                            |                                                    |                                                            | 6. NAME OF POLITICAL TREASURER (may be candidate)<br><b>JOHN FLEMING</b> |                                                         |                                      |
| 7. CATEGORY OR REPORT (Check one)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                                                    |                                                            |                                                                          |                                                         |                                      |
| <input type="checkbox"/> FIRST QUARTER                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | <input checked="" type="checkbox"/> SECOND QUARTER | <input type="checkbox"/> THIRD QUARTER                     | <input type="checkbox"/> FOURTH QUARTER                                  | <input type="checkbox"/> PRE-PRIMARY                    | <input type="checkbox"/> PRE-GENERAL |
| <input type="checkbox"/> MID-YEAR SUPPLEMENTAL                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                                    |                                                            | <input type="checkbox"/> YEAR-END SUPPLEMENTAL                           |                                                         |                                      |
| 8.a. BEGINNING DATE OF REPORTING PERIOD<br><b>4/1/18</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                    |                                                            | 8.b. ENDING DATE OF REPORTING PERIOD<br><b>6/30/18</b>                   |                                                         |                                      |
| 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.)                                                                                                                                                                                                                                                                         |                                                    |                                                            |                                                                          |                                                         |                                      |
| 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. |                                                    |                                                            |                                                                          |                                                         |                                      |
| Signature of candidate<br><i>John Fleming</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                                    | 7/3/18<br>date                                             |                                                                          | Signature of political treasurer<br><i>John Fleming</i> |                                      |
| 7/3/18<br>date                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                                    | Signature of witness<br><i>Sharon Madley</i>               |                                                                          | 7-3-18<br>date                                          |                                      |
| 11. WITNESS SIGNATURE                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                    | Signature of witness<br><i>Sharon Madley</i>               |                                                                          | 7-3-18<br>date                                          |                                      |
| 12. SUMMARY                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                                                    |                                                            |                                                                          |                                                         |                                      |
| a. BALANCE ON HAND LAST REPORT ..... \$ _____                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                                    |                                                            |                                                                          |                                                         |                                      |
| b. TOTAL RECEIPTS THIS PERIOD ..... \$ _____                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                                                    |                                                            |                                                                          |                                                         |                                      |
| c. TOTAL DISBURSEMENTS THIS PERIOD ..... \$ _____                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                                                    |                                                            |                                                                          |                                                         |                                      |
| d. BALANCE ON HAND (12.a. plus 12.b. minus 12.c.) ..... \$ <b>0</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |                                                    |                                                            |                                                                          |                                                         |                                      |
| e. TOTAL LOANS OUTSTANDING ..... \$ <b>0</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                                                    |                                                            |                                                                          |                                                         |                                      |
| f. TOTAL OBLIGATIONS OUTSTANDING ..... \$ <b>0</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |                                                    |                                                            |                                                                          |                                                         |                                      |

