

| <b>CAMPAIGN FINANCE REPORT<br/>WISCONSIN LOCAL COMMITTEE</b>                                                                   |                                                                                                 |                         |                                           |      |         |
|--------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|-------------------------|-------------------------------------------|------|---------|
| Is this report an Amendment?    YES <u>NO</u>                                                                                  |                                                                                                 |                         |                                           |      |         |
| <b>COMMITTEE IDENTIFICATION</b>                                                                                                |                                                                                                 |                         |                                           |      |         |
| Name of Committee                                                                                                              | Friends of Richelle Andrae                                                                      |                         |                                           |      |         |
| Address                                                                                                                        |                                                                                                 |                         |                                           |      |         |
| City, State, ZIP                                                                                                               | Madison, WI 53705                                                                               |                         |                                           |      |         |
| Please check if address is different than previously reported <input type="checkbox"/>                                         |                                                                                                 |                         |                                           |      |         |
| <b>NAME OF REPORT</b>                                                                                                          | Jan 2020 Continuing                                                                             | Pre-Primary 20__        | Spring                                    | Fall | Special |
|                                                                                                                                | <b>July 2021 Continuing</b>                                                                     | Pre-election 20__       | Spring                                    | Fall | Special |
|                                                                                                                                | September 20__ Continuing                                                                       |                         |                                           |      |         |
| <b>SUMMARY OF RECEIPTS AND DISBURSEMENTS</b>                                                                                   |                                                                                                 |                         |                                           |      |         |
| <b>1. RECEIPTS</b>                                                                                                             | <b>Column A<br/>This Period</b>                                                                 | <b>Column B<br/>YTD</b> | <b>Audited Totals<br/>Office Use Only</b> |      |         |
| A. Contributions including Loans from Individuals                                                                              |                                                                                                 |                         |                                           |      |         |
| B. Contributions from Committees (Transfers-In)                                                                                | \$ -                                                                                            |                         |                                           |      |         |
| C. Other Income and Commercial Loans                                                                                           | \$ -                                                                                            |                         |                                           |      |         |
| <b>TOTAL RECEIPTS</b> (Add totals from 1A, 1B, and 1C)                                                                         | \$ -                                                                                            | \$ -                    |                                           |      |         |
| <b>2. DISBURSEMENTS</b>                                                                                                        |                                                                                                 |                         |                                           |      |         |
| A. Gross Expenditures                                                                                                          | \$ 96.00                                                                                        |                         |                                           |      |         |
| B. Contributions to Committees (Transfers-Out)                                                                                 | \$ -                                                                                            |                         |                                           |      |         |
| <b>TOTAL DISBURSEMENTS</b> (Add totals from 2A and 2B)                                                                         | \$ 96.00                                                                                        | \$ -                    |                                           |      |         |
| <b>CASH SUMMARY</b>                                                                                                            |                                                                                                 |                         |                                           |      |         |
| Cash Balance at Beginning of Report                                                                                            | \$ 1,799.08                                                                                     |                         |                                           |      |         |
| Total Receipts                                                                                                                 | \$ -                                                                                            |                         |                                           |      |         |
| Subtotal                                                                                                                       | \$ 1,799.08                                                                                     |                         |                                           |      |         |
| Total Disbursements                                                                                                            | \$ 96.00                                                                                        |                         |                                           |      |         |
| <b>CASH BALANCE AT END OF REPORT</b>                                                                                           | \$ 1,703.08                                                                                     |                         |                                           |      |         |
| <b>INCURRED OBLIGATIONS</b> (at close of period)                                                                               | \$ -                                                                                            |                         |                                           |      |         |
| <b>LOANS</b> (at close of period)                                                                                              | \$ -                                                                                            |                         |                                           |      |         |
| <i>I certify that I have examined this report and to the best of my knowledge and belief it is true, correct and complete.</i> |                                                                                                 |                         |                                           |      |         |
| Type or Print Name of Candidate or Treasurer                                                                                   | Signature of Candidate or Treasurer                                                             |                         | Date                                      |      |         |
| Richelle Andrae                                                                                                                | <div style="border: 1px solid black; width: 100px; height: 20px; display: inline-block;"></div> |                         | 7/13/2021                                 |      |         |
|                                                                                                                                | Email                                                                                           |                         | Daytime Phone                             |      |         |
|                                                                                                                                | <a href="mailto:Richelle4DaneCounty@gmail.com">Richelle4DaneCounty@gmail.com</a>                |                         | 608-509-4844                              |      |         |

**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)

