

| No. 075223                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Idaho Corporation Annual Report Form                                                                                                                                                                                                                          |                        | 2. Registered Agent and Office                                                                  |       |                                             |                                                                                                                                                                                                                                                               |                        |      |       |     |            |                   |              |        |    |       |            |              |                  |          |    |       |            |      |  |  |  |  |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------|-------------------------------------------------------------------------------------------------|-------|---------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------|------|-------|-----|------------|-------------------|--------------|--------|----|-------|------------|--------------|------------------|----------|----|-------|------------|------|--|--|--|--|
| Return To<br>Secretary of State<br>Room 203, Statehouse<br>Boise, ID 83720<br>RECEIVED<br>SEC. OF STATE<br>'87 OCT 30 AM 9:20                                                                                                                                                                                                                                                                                                                                                                                          | Due No Later Than November 1, 1987                                                                                                                                                                                                                            |                        | STEVEN L. HERNDON<br>227 SOUTH FIRST AVENUE<br>SANDPOINT, IDAHO 83864<br>ENTERED<br>OCT 30 1987 |       |                                             |                                                                                                                                                                                                                                                               |                        |      |       |     |            |                   |              |        |    |       |            |              |                  |          |    |       |            |      |  |  |  |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 1. Mailing Address - Please Correct 075223                                                                                                                                                                                                                    |                        |                                                                                                 |       |                                             |                                                                                                                                                                                                                                                               |                        |      |       |     |            |                   |              |        |    |       |            |              |                  |          |    |       |            |      |  |  |  |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | DCSSC, INC.<br>W. 5911 LONEWOLF<br>SPOKANE, WA 99208                                                                                                                                                                                                          |                        | 3. Incorporated Under The Laws<br>of 75223<br>STATE OF IDAHO                                    |       |                                             |                                                                                                                                                                                                                                                               |                        |      |       |     |            |                   |              |        |    |       |            |              |                  |          |    |       |            |      |  |  |  |  |
| 4. Names and Addresses of Officers and Directors                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                               |                        |                                                                                                 |       |                                             |                                                                                                                                                                                                                                                               |                        |      |       |     |            |                   |              |        |    |       |            |              |                  |          |    |       |            |      |  |  |  |  |
| <table border="1"> <thead> <tr> <th></th> <th>Name</th> <th>Street or P.O. Address</th> <th>City</th> <th>State</th> <th>Zip</th> </tr> </thead> <tbody> <tr> <td>President:</td> <td>CHARLES W. GREENE</td> <td>3220 WHARTON</td> <td>BUTTE,</td> <td>MT</td> <td>59701</td> </tr> <tr> <td>Secretary:</td> <td>CRAIG W. LEE</td> <td>W. 5911 LONEWOLF</td> <td>SPOKANE,</td> <td>WA</td> <td>99208</td> </tr> <tr> <td>Directors:</td> <td>NONE</td> <td></td> <td></td> <td></td> <td></td> </tr> </tbody> </table> |                                                                                                                                                                                                                                                               |                        |                                                                                                 |       |                                             | Name                                                                                                                                                                                                                                                          | Street or P.O. Address | City | State | Zip | President: | CHARLES W. GREENE | 3220 WHARTON | BUTTE, | MT | 59701 | Secretary: | CRAIG W. LEE | W. 5911 LONEWOLF | SPOKANE, | WA | 99208 | Directors: | NONE |  |  |  |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Name                                                                                                                                                                                                                                                          | Street or P.O. Address | City                                                                                            | State | Zip                                         |                                                                                                                                                                                                                                                               |                        |      |       |     |            |                   |              |        |    |       |            |              |                  |          |    |       |            |      |  |  |  |  |
| President:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | CHARLES W. GREENE                                                                                                                                                                                                                                             | 3220 WHARTON           | BUTTE,                                                                                          | MT    | 59701                                       |                                                                                                                                                                                                                                                               |                        |      |       |     |            |                   |              |        |    |       |            |              |                  |          |    |       |            |      |  |  |  |  |
| Secretary:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | CRAIG W. LEE                                                                                                                                                                                                                                                  | W. 5911 LONEWOLF       | SPOKANE,                                                                                        | WA    | 99208                                       |                                                                                                                                                                                                                                                               |                        |      |       |     |            |                   |              |        |    |       |            |              |                  |          |    |       |            |      |  |  |  |  |
| Directors:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | NONE                                                                                                                                                                                                                                                          |                        |                                                                                                 |       |                                             |                                                                                                                                                                                                                                                               |                        |      |       |     |            |                   |              |        |    |       |            |              |                  |          |    |       |            |      |  |  |  |  |
| <table border="1"> <tr> <td data-bbox="16 835 520 973">           5. Nature of Business<br/><br/>           HYDRO ELECTRIC         </td> <td data-bbox="520 835 1610 973">           6. I certify that this Annual Report has been examined by me and is to the best of my knowledge true, correct and complete.<br/>           Signature <u>Charles W. Greene</u> Date <u>10/26/87</u><br/>           Name (Typed or Printed) <u>CHARLES W. GREENE</u> Title <u>PRES.</u> </td> </tr> </table>                        |                                                                                                                                                                                                                                                               |                        |                                                                                                 |       | 5. Nature of Business<br><br>HYDRO ELECTRIC | 6. I certify that this Annual Report has been examined by me and is to the best of my knowledge true, correct and complete.<br>Signature <u>Charles W. Greene</u> Date <u>10/26/87</u><br>Name (Typed or Printed) <u>CHARLES W. GREENE</u> Title <u>PRES.</u> |                        |      |       |     |            |                   |              |        |    |       |            |              |                  |          |    |       |            |      |  |  |  |  |
| 5. Nature of Business<br><br>HYDRO ELECTRIC                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 6. I certify that this Annual Report has been examined by me and is to the best of my knowledge true, correct and complete.<br>Signature <u>Charles W. Greene</u> Date <u>10/26/87</u><br>Name (Typed or Printed) <u>CHARLES W. GREENE</u> Title <u>PRES.</u> |                        |                                                                                                 |       |                                             |                                                                                                                                                                                                                                                               |                        |      |       |     |            |                   |              |        |    |       |            |              |                  |          |    |       |            |      |  |  |  |  |

POOR QUALITY  
ORIGINAL