



# Local Unit Annual Book Report Form

District 2nd VP/Public Relations Chairman \_\_\_\_\_

District \_\_\_\_\_ Phone \_\_\_\_\_

**Mail by FEBRUARY 1 to District  
2nd VP/Public Relations Committee Chairman**

REPORT NUMBER OF BOOKS (INCLUDING STUDENT TO STUDENT) FOR TIME PERIOD  
JANUARY 1 THROUGH DECEMBER 31

Local Unit \_\_\_\_\_

Public Relations Committee Chairman \_\_\_\_\_

Submitted by \_\_\_\_\_

Title

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**TOTAL NUMBER OF BOOKS ISSUED BY LOCAL UNIT  
(INCLUDING STUDENT TO STUDENT)** \_\_\_\_\_

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