

**Alabama Homemakers and Community Leaders**

**COUNTY PRESIDENTS 2017 ACHIEVEMENT REPORT**

Mail to the **State Vice President** before

**MARCH 1, 2018**

County \_\_\_\_\_ District \_\_\_\_ Number of Clubs \_\_\_\_ Number of Members \_\_\_\_

President's Name \_\_\_\_\_ Phone# \_\_\_\_\_

List all projects supported by your clubs

<b>ORGANIZATION/CAUSE</b>	<b>PROJECT DESCRIPTION</b>	<b>AMOUNT (Optional)</b>

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Make as many copies of this sheet as needed