

**ANDERSON COUNTY SPORTSMEN'S CLUB  
ANNUAL SCHOLARSHIP  
APPLICATION FOR THE 2013-2014 ACADEMIC YEAR**

1. Applicant's Name: \_\_\_\_\_ (ACHS Srs. Only)  
Address: \_\_\_\_\_  
Telephone: \_\_\_\_\_  
Date of Birth: \_\_\_\_\_

2. Applicant's choice of college, university, vocational school or tech school for the 2013-14 Academic Year:

\_\_\_\_\_ College Name \_\_\_\_\_ College Address

3. Parent Information:  
Name of Father \_\_\_\_\_  
Address \_\_\_\_\_  
Occupation \_\_\_\_\_  
Name of Mother \_\_\_\_\_  
Address \_\_\_\_\_  
Occupation \_\_\_\_\_

4. Total Size of applicant's household: \_\_\_\_\_ (number)

5. Applicant's proposed major, profession or vocation \_\_\_\_\_

6. Grade point standing at present time \_\_\_\_\_ ACT \_\_\_\_\_ SAT \_\_\_\_\_

7. List and attach any special recognitions or scholastic honors you have received. Also list any extra curricular activities during high school.
8. Attach a letter of recommendation from an English instructor regarding written communication skills.
9. Write and attach a paragraph concerning your desire for continuing your education, your career plans, and your needs for financial assistance.
10. Four Finalists will be chosen soon after the **March 29<sup>th</sup> Deadline.** Finalists may be required to appear before the board of directors to discuss their desire for continuing their education.
11. All applications must be **postmarked by March 29<sup>th</sup>, and mailed to:**

**Anderson County Sportsmen's Club  
P.O. Box 315  
Lawrenceburg, Ky. 40342**

\_\_\_\_\_  
Signature of Applicant

\_\_\_\_\_/\_\_\_\_\_/\_\_\_\_\_  
Date