

**ANDERSON COUNTY SPORTSMEN'S CLUB  
WAYNE MURPHY ANNUAL SCHOLARSHIP  
APPLICATION FOR ACADEMIC YEAR 20\_\_-20\_\_**

Applicant must be a member, child, or grandchild of a member of the Anderson County Sportsmen's Club.  
Applicant does not have to be a student of Anderson County High School.

1. **Applicant's Name:** \_\_\_\_\_  
Address: \_\_\_\_\_  
\_\_\_\_\_
- Phone: \_\_\_\_\_  
Member's Name: \_\_\_\_\_  
Relation to Member: \_\_\_\_\_

Applicant's choice of college, university, or vocational school:

School: \_\_\_\_\_  
Address: \_\_\_\_\_  
\_\_\_\_\_

2. Parent Information:

Father's Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
Occupation: \_\_\_\_\_  
Mother's Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
Occupation: \_\_\_\_\_

3. Total size of applicant's household: \_\_\_\_\_ (number)

4. Applicant's proposed major, profession, or vocation, if known:  
\_\_\_\_\_

5. Grade Point Average: \_\_\_\_\_ ACT score: \_\_\_\_\_ SAT score: \_\_\_\_\_

6. List and attach any special recognitions or scholastic honors you have received. Also, list any extracurricular activities during high school.

7. Attach any letters of recommendation from someone other than a family member.

8. Write and attach a paragraph concerning your desire for continuing your education, your career plans, and your need for financial assistance.

9. All applications must be **postmarked by May 30<sup>th</sup> and mailed to:**

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

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

\_\_\_\_\_  
Date