

December 7, 2024

MEMO TO: County Extension Agents - Rolling Plains 3

FROM: Seth Hall  
Extension Program Specialist 4-H

SUBJECT: 4-H Record Books

District 3 4-H Record Books will be judged at the Meeting Room in Archer City on Tuesday, July 15, 2025. Book check in will be at 9:30 with judging beginning promptly at 10:00 a.m. and continuing until judging is completed.

Agents will BRING Record Books and Summary Form for book check-in and check-out to Archer City the day of judging as all agents are required to attend.

Counties may submit 1- and 2— place in the Junior and Intermediate Divisions, however, only one record book per record book category in the Senior Division.

- Registration will be open on 4H-Online January 1 – July 1 at \$5.00.
- Registration submitted July 2 - July 8th will incur a \$25 late fee.
- Volunteers to Judge - Within 4-H Online registration there is a registration type called "Volunteers to Judge." Please let your volunteers know that this will be the process in which to submit name and judging preferences.
- If you would like lunch, counties will need to submit a COUNTY lunch reservation directly to Archer County by July 8<sup>th</sup> . See enclosed form.

ALL Decisions made by the committee regarding issues/incidents during the contest are final.

All books entered must follow the 2024-2025 Guidelines. The format is available in a Word document . Pages will be printed and submitted using record book binder just as they have in the past . ***There will be no prior year report forms included in the record book***

For more detailed information on the Texas 4-H Record Keeping System, refer to the ***2025 Family Guide***. Training Resources Record Book guidelines , instructions , and forms in word and online version are all available at <https://texas 4-h.tamu.edu/recordbooks/>

All record books must be signed by the member, parent, leader and county Extension Agent before arriving at District judging. Un-signed books will not be judged so please double check this at county judging. Agents must verify age and category and insure books are entered into the appropriate age division and category when books are distributed for judging.

Please review the following information to assist your 4-H'ers in preparing their record books for judging:

- All senior 4-H members may submit a record book in 2024 except those who: \*had a first-place record book at State.
- All record books should have a 4-H Record Book Check sheet with items checked off at county and district. Make copies from the check sheet from the web. Clip the check sheet inside the front cover of all record books.

Again, the web site you will need is: <http://texas4-h.tamu.edu/recordbooks/>

Hospitality and lunch will be served on site for all agents and volunteers for a \$12 charge. The form is attached. Please complete and submit payment by July 8<sup>th</sup> to Archer County. Detailed agent and volunteer assignments will be forthcoming.

## Record Book Categories

(see [https://texas4-h.tamu.edu/wp-content/uploads/record\\_book\\_2024\\_2025\\_categories.pdf](https://texas4-h.tamu.edu/wp-content/uploads/record_book_2024_2025_categories.pdf) for descriptions)

1. Animal Agriculture
2. Beef
3. Citizenship, Civic Education
4. Dog Care & Training
5. Consumer Education
6. Entomology
7. Fashion & Interior Design
8. Food & Nutrition
9. Gardening & Horticulture
10. Goat
11. Health & Personal Safety
12. Horse
13. Leadership
14. Natural Resources
15. Photography
16. Poultry
17. Public Speaking
18. Rabbit
19. Range Science and Agronomy
20. Science, Technology, Engineering, and Math (STEM)
21. Sheep
22. Shooting Sports
23. Swine
24. Visual & Performance Arts
25. Veterinary Science

**NOTE: BRING COMPLETED COPY WITH YOU TO RECORDBOOK JUDGING JULY 15, 2025**

\_\_\_\_\_ COUNTY RECORD SUMMARY FORM

| NAME OF CATEGORY | PLEASE INDICATE |     |    | NAME OF 4-H MEMBER | CHECKED |     |
|------------------|-----------------|-----|----|--------------------|---------|-----|
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(copy form if needed for more entries)

**Lunch Count and Payment - Return to Archer County by July 8**

\_\_\_\_\_ County

| Name | Agent or Volunteer | Amount Paid |
|------|--------------------|-------------|
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|      |                    |             |
|      |                    |             |
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|      |                    |             |
|      |                    |             |
|      |                    | Total       |

Number of Meals \_\_\_\_\_ X \$12.00 = \_\_\_\_\_

Make Checks Payable to: Archer 4-H