

# Clover Chatter

## What's Happening?

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### Leader & Member's Dues

Due October 31st  
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### Exec./Livestock Mtg.

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## RECORD BOOKS DUE OCTOBER 1st

Record books will be due in the Extension Office October 1st, but will be accepted till Monday, October 3rd. This should give members plenty of time to get them finished and into the Extension Office.

In order to be eligible for county awards you need to turn in your record books with a Record Book Evaluation sheet in the front, signed by your Organizational Leader. Books that do not include this form will automatically be **disqualified**.

Please make sure your permanent records stay in the back of the book while your current records are in the front. Please do your best on your records so you can receive the recognition you deserve.

## Achievement Day

Our annual 4-H Awards and Appreciation Banquet will be held at Rau School on Sunday, November 6th. The Forever Buds are hosting a potluck dinner at 1p.m. and all families are encouraged to bring a hot-dish, salad or dessert.

We encourage clubs to set up displays showing the past year's activities. A special award will be given to the best display. If you wish to do this, you will need to supply your own table. Hope to see you there!!!

## PROJECT MATERIAL

The Montana Clover, outlining projects and supporting materials plus enrollment forms are in at the Extension Office. If you have not received your clubs material, please take the time to stop by and pick it up.

Also, PLEASE keep in mind that the project material is expensive. We will fill club orders when ALL enrollments are returned to the office as a club. If during the year, members lose or destroy materials — you will be responsible for buying new ones. Many of the manuals are a 3 year or more manual. Check last years book to verify that you need the next level.

All projects can be added or dropped until March 31st, so please consider what you can get done during the course of the year and maintain that load. If you have any questions please do not hesitate to call the Extension Office at 433-1206. Thank you.

# 4-H - "Take a Byte"

National 4-H Week is October 2-8. As usual, we will do some special media coverage to promote 4-H in Richland County. This years theme is "4-H Take a Byte"

The theme was designed to show how technology is incorporated in today's 4-H. Some examples might be computer programmed sewing machines, ultra sounding cattle, and GPS mapping.

Clubs are encouraged to prepare window displays in your local businesses or schools to help with the promotion. If your club will be having a display, let us know by Monday, October 3rd so they can be judged. The best display will receive an award at Achievement Day.

4-H is your organization and you should be proud to let others know about it and help promote 4-H in Richland County.

## Memorial Awards

In appreciation of 4-H Leaders who have spent many dedicated hours helping youngsters "make the best better" and to promote a continuing interest in 4-H projects, the Richland County 4-H Council is again making available several grants in memory of all leaders who have helped our program.

These will be in the form of a \$25 grant given to 4-H'ers to help defray expenses for their projects next year. The grants will be divided into four general areas.

1. Home-Ec: Clothing, family life, foods, home environment, child development and consumer projects.
2. Animal: Beef, dairy, swine, sheep, goat, dog, poultry and rabbit.
3. General Ag and Mechanics: Vet science, entomology, horticulture, small engine, electricity, bicycle, woodworking and aerospace.
4. Miscellaneous: Self determined, Jr. leadership, exploring 4-H, leather, photography, wildlife, etc.

To be eligible for these grants, the 4-Her must be enrolled in the project this year (2004-2005) and plan to continue it next year (2005-2006). You may apply in any area in which you are enrolled.

These grants will be awarded at Achievement Day on November 6 at Rau School. Please be present to accept your award.

If you as a 4-Her are interested in receiving \$25 to help finance your project, please submit a statement describing: "why I want to continue my project and what would I do with a \$25 grant." Be sure to include the name of your project as well as your name, age and club. Winners will be selected from these entries.

**Applications are due in the Extension Office by October 14th.**

## New Projects

Cake Decorating: Would you like to learn how to decorate cakes?? A cake decorating project is going to be offered this year for members 11 years and older. If you are interested or for more information, please call Denice Ler at 488-5504.

GPS Mapping: Do you enjoy nature hikes, running, horse riding, or any other outdoor activity?? If you are interested in GPS mapping or want to learn more please contact Wade at the Extension Office.

## Jr. Leader Meeting

The Jr. Leaders will be holding an organizational meeting on October 16th from 2-3 p.m. at Millers Corner. Anyone turning 14 by October 1 is invited to join. Come and see what the Jr. Leaders have been up to and become part of the exciting activities like Mini Congress in the year to come.

## **Shooting Sports**

The Shooting Sports Program will begin its first shoot on November 12th. The schedule will remain the same as it has been in the past. Each shoot will take place at West Side Elementary in Sidney. Members who are "Little Buds" through 10 years of age will shoot from 9-10:30am. 11 and up will shoot from 10:30 till noon.

As in the past, it will cost a member \$12 to shoot for the entire year. At each shoot a member attends, they will get \$2 of this money refunded. So if you make every shoot, this program is free to you. Members are required to call the office this year to register for each shoot. Members need to call the Extension Office the Wednesday **before** the shoot.

A leader is needed this year to lead the shooting sports program. There is a great network of leaders that run the program, but no Leader. The Extension Office will be taking care of the paper work and registration. The guns no longer have a home or someone to sight them in before the shoot. There are some great opportunities in the shooting sport area in 4-H and it would be neat to see someone take it to the next step.

### **Dates for Shooting Sports:**

<b>November 12</b>	<b>December 10</b>
<b>January 21</b>	<b>February 11</b>
<b>March 11</b>	<b>April 8</b>

### **2005 Congress Delegates**

It doesn't seem very long ago that we were at Bozeman enjoying all the activities and workshops. It was truly an educational experience. Members are not done when the trip is over. Member are required to do the following items:

1. Give a report to Council within the calendar year. (September or November meeting)
2. Conduct a workshop or help with a county wide event.

**Member's eligibility for activities depend on completion of requirements.**

## **2005 Montana 4-H Leaders Forum**

The Montana 4-H Leaders Forum will be held October 7 & 8 in Miles City. This is open to any leader who would like to attend this fun event. There is going to be a huge variety of workshops offered for attendees including cake decorating, shooting sports, meth awareness, range and food booth safety. The registration fee is \$75 and due by September 30. If you are interested in attending you can stop by the office and fill out a registration form.

### **Craft Day**

Craft Day has been set for November 12th from 1-4 p.m. at Rau School. This was scheduled to follow shooting sports so members can make both of these great activities in one day! There is a great selection of crafts for Jr. members including leatherwork! Please register at the Office by November 9th so we can prepare for this fun day.



## **Member and Leader Dues**

Dues for members are \$3 and \$5 for leaders. Leaders dues go directly to the State Leaders Council, while members' dues stay in the county to help pay for project material expenses. All dues are to be turned in with your club enrollments, which are due November 1st.

**PLEASE PAY WITH JUST ONE CHECK FOR YOUR WHOLE CLUB!!!**

## **Executive and Livestock Committee Meeting**

There will be a special Executive meeting on Monday, October 3rd from 6:30 -7:30 p.m. at the Extension Office, all new Executive Officers need to attend. A Livestock Committee meeting will follow.



GPS training with Yellowstone Valley



2005 State Congress Delegates

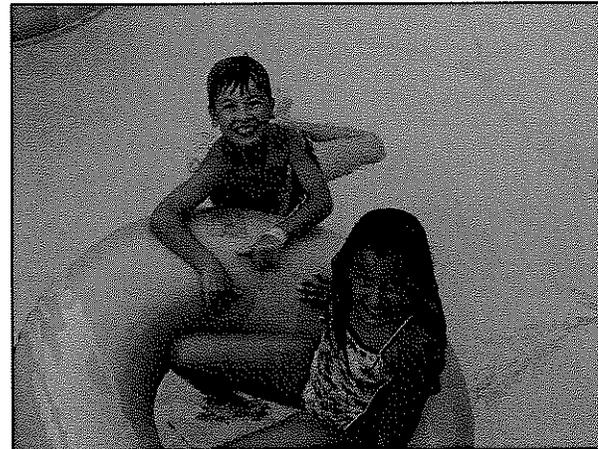
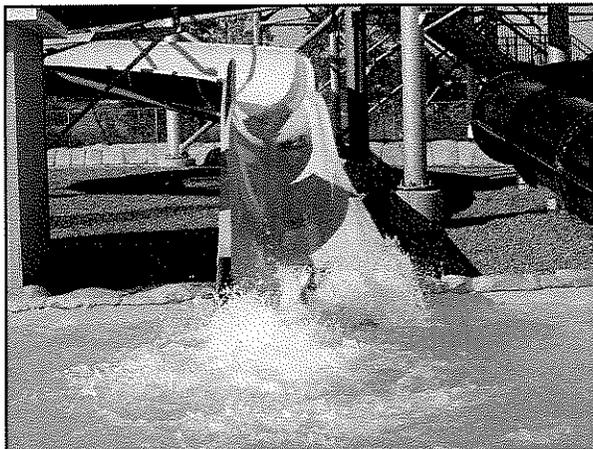


2005 Mini Congress Team

## 2005 Jr. Trip

The 2005 Jr. Trip was to Razen River in Mandan, North Dakota. Members were planning on attending a 10 acre corn maze, but due to an inch of rain members couldn't make it to the maze. This year 38 members were able to attend and enjoyed spending the day floating the canal and riding the water slides.

Can my child go on this trip??? Of course they can!! Any Jr. member can participate as long as they compete in a county activity (ie. speech day, demo day, Ag Days Livestock judging, or fashion review) **AND** turn in a record book the year before if they are a returning member. So remember this as we start to plan for upcoming activities.



# 4-H - Growing Tomorrow's Leaders!

## Leather Craft Workshop

There are plans to have a workshop for members that are interested in starting a leather craft project. Members will work on a similar project that teaches the basics of leather craft. From this project, members will be able to gain knowledge on how to start their own project. There will be a limited number of tools available, so try to find some to borrow for the day. A catalog will be available for members to purchase their own tools and supplies. Members interested in this workshop should call the Extension Office to register for this class. There will be a small cost to cover expenses for material.

## Ambassador Requirement

All Ambassadors need to turn in a Plan of Action to the Extension Office by November 1st. A Plan of Action needs to contain all activities that you plan on conducting in the next year.

If you are interested in becoming a prospective ambassador or wanting to become the Jr. Ambassador, you will need to attend the November Executive Meeting to be interviewed. For more information please contact Wade.

## Building Committee Meeting

A committee was formed during the last Leaders Meeting to explore the possibility of rebuilding the Food Booth at the Fairgrounds. A committee meeting will be held on September 29th from 5:30-6:30 p.m. to discuss possible directions. If you are interested please contact Wade.

## Leaders Meeting-November 7th

The next 4-H Leaders Meeting will be on **November 7th** at the Library Basement at **7:00 p.m.** We encourage any leaders past or present to come and get involved at the meeting. Remember, you can't make changes if your voice isn't heard!

## Record Book Judging

Record book judging will be held on October 6th at the Library Basement starting at 5:30 pm. The Executive Council encourages any leaders who desire to help to come and take part in the evaluation process. In addition, each club is asked to have at least one leader present as well.

Many times as leaders we can learn where the weaknesses are in a project so we can then improve the projects for next year, and it starts here!

## Open House

The Richland County Extension Office will be having an open house on October 7th from 10 a.m.-2 p.m. Come and join us for snacks and see what services the Extension Office offers other than 4-H and maybe learn something new about 4-H.

## 4-H Council Leaders Elected

At the September 4-H Leaders Meeting a new slate of officers were elected to guide our 4-H organization through the next year. Without the time and dedication of our leaders, today's youth would not have the opportunities that they have with the Richland County 4-H!! 4-H would not be what it is without you, we thank you! So let's get the new 4-H year off to a great start and show what "The Power of Youth" really means!!!

<b>President-</b>	<b>Leslie McMillen</b>
<b>Vice President-</b>	<b>Doug Hall</b>
<b>Secretary-</b>	<b>Pam Henson</b>
<b>Treasurer-</b>	<b>Holly Redman</b>
<b>Historian-</b>	<b>Sheila Iszler</b>
<b>Director-</b>	<b>Andrea Davidson</b>
<b>Director -</b>	<b>Carolyn Koch</b>