



# City of Cartersville

P.O Box 1390 – 10 Public Square – Cartersville, Georgia 30120  
Telephone: 770-387-5616 – Fax 770-386-5841 – [www.cityofcartersville.org](http://www.cityofcartersville.org)

## **COUNCILPERSONS:**

Matt Santini – Mayor  
Dianne Tate – Mayor Pro Tem  
Kari Hodge  
Lindsey McDaniel, Jr.  
Lori Pruitt  
Jayce Stepp  
Louis Tonsmeire, Sr.

## **AGENDA**

Council Chamber, Third Floor of City Hall– 7:00  
PM – 10/15/2015  
**Work Session – No work session tonight**

**CITY MANAGER:**  
Sam Grove

**CITY ATTORNEY:**  
David Archer

**CITY CLERK:**  
Connie Keeling

## **I. Opening of Meeting**

- Invocation
- Pledge of Allegiance
- Roll Call

## **II. Regular Agenda**

### **A. Council Meeting Minutes**

1. October 1, 2015 (Pages 1-10)

[Attachments](#)

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### **B. Proclamations**

1. Domestic Violence Awareness Month (Pages 11-12)

[Attachments](#)

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### **C. Grant Application/Acceptance**

1. Firehouse Subs Public Safety Foundation (Pages 13-15)

[Attachments](#)

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### **D. Public Hearing - 1st Reading of Zoning/Annexation Requests**

1. File #Z15-06: Rezoning application by Andy Womack for property located at 802 West Avenue (approximately 0.68 acres) from O-C (Office Commercial) to G-C (General Commercial). (Pages 16-35)

[Attachments](#)

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### **E. Bid Award/Purchases**

1. Transformer for Electric Department (Pages 36-42)

[Attachments](#)

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2. Demolition of Gas Maintenance Building (Pages 43-45)

[Attachments](#)

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#### **F. Other**

1. American Public Gas Association 2016 Dues (Pages 46-47)

[Attachments](#)

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#### **G. Monthly Financial Statement**

1. August 2015 Financial Report (Pages 48-52)

[Attachments](#)

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**PERSONS WITH DISABILITIES NEEDING ASSISTANCE TO PARTICIPATE IN ANY OF THESE PROCEEDINGS SHOULD CONTACT THE HUMAN RESOURCES OFFICE, ADA COORDINATOR, 48 HOURS IN ADVANCE OF THE MEETING AT 770-387-5616.**



# City of Cartersville

**City Council Meeting**  
**10/15/2015 7:00:00 PM**  
**October 1, 2015**

|                                           |                                                        |
|-------------------------------------------|--------------------------------------------------------|
| <b>SubCategory:</b>                       | Council Meeting Minutes                                |
| <b>Department Name:</b>                   | Clerk                                                  |
| <b>Department Summary Recommendation:</b> | Attached are the minutes for your review and approval. |
| <b>City Manager's Remarks:</b>            |                                                        |
| <b>Financial/Budget Certification:</b>    |                                                        |
| <b>Legal:</b>                             |                                                        |
| <b>Associated Information:</b>            |                                                        |

City Council Meeting  
 10 N. Public Square  
 October 1, 2015  
 6:00 P.M. – Work Session 7:00 P.M.

## **I. Opening Meeting**

Invocation by Council Member Tate

Pledge of Allegiance led by Council Member Pruitt

The City Council met in Regular Session with Matt Santini, Mayor presiding and the following present: Kari Hodge, Council Member Ward One; Louis Tonsmeire, Sr., Council Member Ward Three; Lindsey McDaniel Council Member Ward Four; Dianne Tate, Council Member Ward Five; Lori Pruitt, Council Member Ward Six; Sam Grove, City Manager; Keith Lovell, Assistant City Attorney; and Connie Keeling, City Clerk. Jayce Stepp, Council Member Ward Two; and David Archer, City Attorney were absent.

## **II. Regular Agenda**

### **A. Council Meeting Minutes**

#### **1. September 17, 2015**

A motion to approve the September 17, 2015 City Council Meeting Minutes as presented was made by Council Member Tate and seconded by Council Member Tonsmeire. Motion carried unanimously. Vote 5-0

### **B. Public Hearing – 2<sup>nd</sup> Reading of Zoning/Annexation Requests**

#### **1. File #AZ15-04: Annexation and zoning application by Mary Harris for property located at 918 Jones Mill Rd. (approximately .43 acres) from Bartow County A-1 to City R-20.**

Randy Mannino, Director of Planning and Development, stated that this Zoning and Annexation request had no conflicts with the other City Departments and all adjacent property owners have been notified and the required legal notices have been advertised. Mr. Mannino stated that this property includes a single family ranch home built in approximately 1970. The property owner wishes to annex her property so her grandchildren can attend City Schools. Mr. Mannino stated that there have been no additions or corrections since the first reading, city staff had no objections and the Planning Commission recommended approval.

Mayor Santini opened the floor for public hearings for the zoning and annexation. With no comments Mayor Santini closed the public hearings.

A motion to approve Ordinance No. 29-15 was made by Council Member Tonsmeire and seconded by Council Member Hodge. Motion carried unanimously. Vote 5-0

A motion to approve Ordinance No. 30-15 was made by Council Member Pruitt and seconded by Council Member McDaniel. Motion carried unanimously. Vote 5-0

**Ordinance**  
**of the**  
**City of Cartersville, Georgia**

**Ordinance No. 29-15**

**Petition No. AZ15-04**

**NOW BE IT AND IT IS HEREBY ORDAINED** by the Mayor and City Council of the City of Cartersville, Georgia, that all that certain tract of land owned by Mary Harris. Property is located 918 Jones Mill Road. Said property contains 0.43 acres located in the 4<sup>th</sup> District, 3<sup>rd</sup> Section, Land Lot(s) 237 as shown on the attached plat Exhibit "A". Annexation will be duly noted on the official zoning map of the City of Cartersville, Georgia.

**BE IT AND IT IS HEREBY ORDAINED.**

**First Reading this the 3<sup>rd</sup> day of September 2015.**

**ADOPTED this the 17<sup>th</sup> day of September 2015. Second Reading.**

**/s/ Matthew J. Santini**  
**Matthew J. Santini**  
**Mayor**

**ATTEST:**

**/s/ Connie Keeling**  
**Connie Keeling**  
**City Clerk**

**Ordinance**  
**of the**  
**City of Cartersville, Georgia**

**Ordinance No. 30-15**

**Petition No. AZ15-04**

**NOW BE IT AND IT IS HEREBY ORDAINED** by the Mayor and City Council of the City of Cartersville, Georgia, that all that certain tract of land owned by Mary Harris. Property is located 918 Jones Mill Road. Said property contains 0.43 acres located in the 4<sup>th</sup> District, 3<sup>rd</sup> Section, Land Lot(s) 237 as shown on the attached plat Exhibit "A".

**Property is hereby rezoned from County A-1 (Agriculture) to R-20 (Single Family Residential). Zoning will be duly noted on the official zoning map of the City of Cartersville, Georgia.**

**BE IT AND IT IS HEREBY ORDAINED.**

**First Reading this the 3<sup>rd</sup> day of September 2015.**

**ADOPTED this the 17<sup>th</sup> day of September 2015. Second Reading.**

**/s/ Matthew J. Santini**

**Matthew J. Santini**

**Mayor**

**ATTEST:**

**/s/ Connie Keeling**

**Connie Keeling**

**City Clerk**

**2. File #AZ15-05: Annexation and zoning application by Taia Harris for property located at 19 & 27 Johnson Lane (approximately 3.07 acres) from Bartow County A-1 to City R-20.**

Randy Mannino, Director of Planning and Development, stated that this Zoning and Annexation request had no conflicts with the other City Departments and all adjacent property owners have been notified and the required legal notices have been advertised. Mr. Mannino stated that this property is two adjacent tracts. Each tract includes a single family house; one build in 1987 and one in 1920. The family wishes to annex so the children can attend City Schools. Mr. Mannino stated that there have been no additions or corrections since the first reading, city staff had no objections and the Planning Commission recommended approval.

Mayor Santini opened the floor for public hearings for the zoning and annexation. With no comments Mayor Santini closed the public hearings.

A motion to approve Ordinance No. 31-15 was made by Council Member Pruitt and seconded by Council Member Tate. Motion carried unanimously. Vote 5-0

A motion to approve Ordinance No. 32-15 was made by Council Member Tate and seconded by Council Member McDaniel. Motion carried unanimously. Vote 5-0

**Ordinance**

**of the**

**City of Cartersville, Georgia**

**Ordinance No. 31-15**

**Petition No. AZ15-05**

**NOW BE IT AND IT IS HEREBY ORDAINED** by the Mayor and City Council of the City of Cartersville, Georgia, that all that certain tract of land owned by Taia Harris. Property is located 19 and 27 Johnson Lane. Said property contains 3.07 acres located in the 4<sup>th</sup> District, 3<sup>rd</sup> Section, Land Lot(s) 200 as shown on the attached plat Exhibit “A”. Annexation will be duly noted on the official zoning map of the City of Cartersville, Georgia.

**BE IT AND IT IS HEREBY ORDAINED.**

**First Reading this the 3<sup>rd</sup> day of September 2015.**

**ADOPTED this the 17<sup>th</sup> day of September 2015. Second Reading.**

**/s/ Matthew J. Santini**

**Matthew J. Santini**

**Mayor**

**ATTEST:**

**/s/ Connie Keeling**

**Connie Keeling**

**City Clerk**

**Ordinance**

**of the**

**City of Cartersville, Georgia**

**Ordinance No. 32-15**

**Petition No. AZ15-05**

**NOW BE IT AND IT IS HEREBY ORDAINED** by the Mayor and City Council of the City of Cartersville, Georgia, that all that certain tract of land owned by Taia Harris. Property is located 19 and 27 Johnson Lane. Said property contains 3.07 acres located in the 4<sup>th</sup> District, 3<sup>rd</sup> Section, Land Lot(s) 200 as shown on the attached plat Exhibit “A”. Property is hereby rezoned from County A-1 (Agriculture) to R-20 (Residential) . Zoning will be duly noted on the official zoning map of the City of Cartersville, Georgia.

**BE IT AND IT IS HEREBY ORDAINED.**

**First Reading this the 3<sup>rd</sup> day of September 2015.**

**ADOPTED this the 17<sup>th</sup> day of September 2015. Second Reading.**

**/s/ Matthew J. Santini**

**Matthew J. Santini**  
**Mayor**

**ATTEST:**

**/s/ Connie Keeling**  
**Connie Keeling**  
**City Clerk**

**3. File #Z15-05: Rezoning application by Randy Berrey for property located east of 1009 N. Tennessee St. (approximately 1 acre) from P-S (Professional Services) to City O-C (Office Commercial).**

Randy Mannino, Director of Planning and Development, stated that this Rezoning and request had no conflicts with the other City Departments and all adjacent property owners have been notified and the required legal notices have been advertised. Mr. Mannino stated that this property is a vacant lot between Gentilly Blvd and Collins Drive. The owner wishes to rezone the property from P-S to O-C for consistency with the adjacent tract. Mr. Mannino stated that there have been no additions or corrections since the first reading, city staff had no objections and the Planning Commission recommended approval.

Mayor Santini opened the floor for a public hearing. With no comments Mayor Santini closed the public hearing.

A motion to approve Ordinance No. 33-15 was made by Council Member Hodge and seconded by Council Member McDaniel. Motion carried unanimously. Vote 5-0

### **Ordinance**

**of the**

**City of Cartersville, Georgia**

**Ordinance No. 33-15**

**Petition No. Z15-05**

**NOW BE IT AND IT IS HEREBY ORDAINED** by the Mayor and City Council of the City of Cartersville, Georgia, that all that certain tract of land owned by Randy Berrey. Property is located adjacent to 1009 N. Tennessee Street. Said property contains 1 acres located in the 4<sup>th</sup> District, 3<sup>rd</sup> Section, Land Lot(s) 239as shown on the attached plat Exhibit “A”. Property is hereby rezoned from P-S (Professional Services) to O-C (Office Commercial). Zoning will be duly noted on the official zoning map of the City of Cartersville, Georgia.

**BE IT AND IT IS HEREBY ORDAINED.**

**First Reading this the 3<sup>rd</sup> day of September 2015.**

**ADOPTED this the 17<sup>th</sup> day of September 2015. Second Reading.**

**/s/ Matthew J. Santini**

**Matthew J. Santini**

**Mayor**

**ATTEST:**

**/s/ Connie Keeling**

**Connie Keeling**

**City Clerk**

**C. Other**

**1. Quitclaim Deed Lien Release 119 Estate Drive**

Richard Osborne, City Planner stated that this is a lien release for property at 119 Estate Drive and is related to the City first-time \$10,000 homebuyer five year forgivable loan program. Mr. Osborne recommended approval.

A motion to approve the quitclaim deed for 119 Estate Drive was made by Council Member Tate and seconded by Council Member Tonsmeire. Motion carried unanimously. Vote 5-0

**D. Resolutions**

**1. Time Change for the December 3, 2015 Council Meeting**

Sam Grove, City Manager stated that the first council meeting in December conflicts with the annual Christmas Parade. The City traditionally opts to change the evening meeting to a morning meeting and Mr. Grove recommended approval.

A motion to approve Resolution No. 20-15 was made by Council Member Hodge and seconded by Council Member Pruitt. Motion carried unanimously. Vote 5-0

**Resolution No. 20-15**

**WHEREAS, The Mayor and City Council has determined that it is in the best interest of the City of Cartersville and it's inhabitants and their general health, safety and welfare to reschedule the below referenced meetings of the Mayor and City Council pursuant to the authority provided by the CODE OF ORDINANCES, CITY OF CARTERSVILLE, GEORGIA; and**

**THEREFORE, NOW BE IT RESOLVED, by the Mayor and City Council of the City of Cartersville that the meetings listed below of the Mayor and City Council are**

hereby rescheduled pursuant to Section 2-17 of the City of Cartersville Code of Ordinances:

- December 3, 2015 at 7 PM rescheduled to December 3, 2015 at 9 AM

**NOW BE IT AND IT IS HEREBY RESOLVED.**

**ADOPTED this 1st day of October, 2015.**

/s/ **Matthew J. Santini**  
**Matthew J. Santini**  
**Mayor**

**ATTEST:**

/s/ **Connie Keeling**  
**Connie Keeling**  
**City Clerk**

**E. Engineering Services**

**1. Proposal for Engineering Services for Phase II Mission Road Sewer Replacement**

Sydney Forsyth, Assistant Water and Sewer Superintendent stated that the existing sewer between West Avenue and Herring Street is in deteriorated condition and in need of replacement. Additionally, portions of this line pass underneath a house, requiring relocation of the sewer alignment. Mr. Forsyth stated that the proposal from Rindt-McDuff Associates is for an amount not to exceed \$60,730.00 for design engineering, permitting, surveys, easement plats, construction management and inspection. Mr. Forsyth recommended approval.

A motion to approve the agreement with Rindt-McDuff Associates was made by Council Member Hodge and seconded by Council Member Tonsmeire. Motion carried unanimously. Vote 5-0

**F. Bid Award/Purchases**

**1. Body Armor**

Tommy Culpepper, Police Chief stated that during an evaluation of current body armor, the department identified fourteen vests that are out of date and in need of replacement. Chief Culpepper stated that he had received a price from Galls Incorporated in the amount of \$9,940 and recommended approval. This will be paid from a combination of asset forfeiture and the DOJ Bulletproof Vest Program.

A motion to approve the body armor purchase from Galls Incorporated was made by

Council Member Tonsmeire and seconded by Council Member Tate. Motion carried unanimously. Vote 5-0

## **2. Vehicles for Fiber, Garage, Recreation, and Public Works**

Tom Rhinehart, Finance Director stated that bids were requested for new vehicles for the Fiber, Garage, Recreation, and Public Works. After review of the bids Mr. Rhinehart recommended approval to purchase the Fiber and Garage trucks from Prater Ford in the amounts of \$31,321.92 and \$25,954.38 respectively and the vans for Recreation and Public Works from Langdale Chevrolet in the amount of \$27,280 each (\$54,560 total).

A motion to approve the purchase of vehicles as recommended was made by Council Member Pruitt and seconded by Council Member McDaniel. Motion carried unanimously. Vote 5-0

## **3. Vicon Video Security System Software Upgrade**

Sam Grove, City Manager stated that this software upgrade is for video units around the city that are at least three to five years old. There are ten (10) Network Video Recorders and six (6) Kollectors serving various departments throughout the city. Mr. Grove stated that this is a sole source provider and the cost to bring these system components up to levels compatible with the entire system is \$14,765.40 and recommended approval.

A motion to approve the Vicon video security system software upgrade was made by Council Member Hodge and seconded by Council Member Tonsmeire. Motion carried unanimously. Vote 5-0

## **G. Contract/Agreements**

### **1. Acceptance of Grant for Cartersville – Bartow Airport**

Sam Grove, City Manager stated that the Cartersville – Bartow Airport Authority has received a tentative allocation of funding assistance from the Federal Aviation Administration in the amount of \$1.8 million to assist in the construction of the storm drainage system for Old Alabama Road realignment, to assist in the design of the bridge, and to acquire land. The local match is 5% or approximately \$100,000 which will be funded by the Airport Authority and Mr. Grove recommended approval.

A motion to approve authorizing the Mayor to sign any and all documents related to the acceptance of Grant was made by Council Member Hodge and seconded by Council Member Tonsmeire. Motion carried unanimously. Vote 5-0

Mayor Santini stated that there was an item to be added to the agenda. A motion to add an item to the agenda was made by Council Member Hodge and seconded by Council Member Tate. Motion carried unanimously. Vote 5-0

## **H. Added Item**

### **1. Surplus and Sale of 1990 Fire Truck**

Scott Carter, Fire Chief stated that with the purchase of the new fire trucks the city is now in a position to surplus one of the older trucks, a 1990 American Eagle Fire Truck. Chief Carter stated that he has been approached by Haralson County to purchase this truck for their department. Chief Carter recommended approval to surplus this truck and sell it to Haralson County in the amount of \$7,500.

A motion to approve the surplus of the 1990 Fire Truck and to authorize a direct sale to another government agency with the truck being sold “as is” with no warranty was made by Council Member Tate and seconded by Council Member Pruitt. Motion carried unanimously. Vote 5-0

### **2. Update on Sinkholes**

Wade Wilson, City Engineer gave a brief update on the Cook Street Sinkholes.

After announcements a motion to adjourn the meeting was made by Council Member Tate and needing no second. Motion carried unanimously. Vote 5-0

## **Meeting Adjourned**

/s/ \_\_\_\_\_  
Matthew J. Santini  
Mayor

ATTEST:

/s/ \_\_\_\_\_  
Connie Keeling  
City Clerk



# City of Cartersville

**City Council Meeting**  
**10/15/2015 7:00:00 PM**  
**Domestic Violence Awareness Month**

|                                           |                                                                                       |
|-------------------------------------------|---------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Proclamations                                                                         |
| <b>Department Name:</b>                   |                                                                                       |
| <b>Department Summary Recommendation:</b> | Proclamation declaring October as Domestic Violence Awareness Month.                  |
| <b>City Manager's Remarks:</b>            | No formal action is required of Council other than public recognition of this effort. |
| <b>Financial/Budget Certification:</b>    |                                                                                       |
| <b>Legal:</b>                             |                                                                                       |
| <b>Associated Information:</b>            |                                                                                       |

CITY of CARTERSVILLE

# Proclamation



**WHEREAS**, domestic violence is a serious crime that affects people of all races, ages, gender, and income levels; and

**WHEREAS**, domestic violence is widespread and affects over 4 million Americans each year; and

**WHEREAS**, one in four women will experienced domestic violence in their lifetime; and

**WHEREAS**, Georgia recently ranked ninth in the nation for men killing women due to domestic violence; and

**WHEREAS**, twenty nine percent of cases studied through the Georgia Domestic Violence Fatality Review Project involved children that witnessed domestic violence resulting in violent homicides; and

**WHEREAS**, children that grow up in violent homes are believed to be abused and neglected at a rate higher than the national average; and

**WHEREAS**, domestic violence costs the nation billions of dollars annually in medical expenses, police and court costs, shelters, foster care, sick leave, absenteeism, and non-productivity; and

**WHEREAS**, only a coordinated community effort will put a stop to this heinous crime; and

**WHEREAS**, Domestic Violence Awareness Month provides an excellent opportunity for citizens to learn more about preventing domestic violence and to show support for the numerous organizations and individuals who provide critical advocacy, services and assistance to victims; and

**WHEREAS**, one such organization is the Christian League for Battered Women Tranquility House Domestic Violence Center in Cartersville, celebrating 30 years of service to victims of domestic violence and their children.

**NOW, THEREFORE**, I, Matthew J. Santini, Mayor of the City of Cartersville, do hereby proclaim the month of October as **DOMESTIC VIOLENCE AWARENESS MONTH** and urge our citizens to work together to eliminate domestic violence from our community.



*In Witness whereof I have hereunto set my  
hand and caused this seal to be affixed*

\_\_\_\_\_  
Mayor

Attest: \_\_\_\_\_ City Clerk  
Item # 2



# City of Cartersville

**City Council Meeting**  
**10/15/2015 7:00:00 PM**  
**Firehouse Subs Public Safety Foundation**

|                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
|-------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Grant Application/Acceptance                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| <b>Department Name:</b>                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <b>Department Summary Recommendation:</b> | <p>We respectfully request approval to accept a grant from Firehouse Subs Public Safety Foundation in the amount of \$22,478.00. This is a 100% grant with no match required that will replace all firefighters breathing apparatus face pieces to current NFPA Standards and purchase 2 Rapid Intervention Packs that are utilized to assist in the rescue of a down or trapped firefighter. Both of these items greatly enhance the safety of our personnel and we are very thankful to have a community partner such as Firehouse Subs who is demonstrating a true care and compassion for their community. This is a non-budgeted item and an adjustment in revenue and expenditure is requested to accommodate this grant. In addition to accepting the grant we are requesting permission to purchase 68 face pieces and 2 Scott RIT packs from MES for a total of \$22,478.00. Purchases will not be made until funds have been received from Firehouse Subs Public Safety Foundation.</p> |
| <b>City Manager's Remarks:</b>            | Your approval of this item is recommended.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <b>Financial/Budget Certification:</b>    | This is an unbudgeted item both for the revenue and the expense involved. A budget adjustment will be made to adjust the necessary line items involved with the grant.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| <b>Legal:</b>                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <b>Associated Information:</b>            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |



Dear Scott,

Thank you so much for your grant submittal to the Firehouse Subs Public Safety Foundation. We are pleased to announce that the Foundation Board of Directors has awarded the **Cartersville Fire Department** the requested **68 SCBA face pieces and 2 Scott RIT Pack III** valued at up to **\$22,478.00**.

**We encourage you to print this email for ongoing instructions of the procurement/purchasing process.**

The process for purchasing and taking delivery of equipment will be implemented in one of two ways:

**1) Our Foundation Team will purchase the requested equipment based on your submitted quote**

- The vendor will ship the equipment directly to your organization
- VERY IMPORTANT: upon delivery, you will need to send a signed & dated copy of the packing slip to our Foundation via e-mail ([Foundation@firehousesubs.com](mailto:Foundation@firehousesubs.com)) or fax (904) 886-2111 (Please note: our accounting department requires this documentation prior to paying invoices) .
- OR . . .

**2) Our Foundation Team will draft a memo of understanding for both parties to sign, our Foundation will then send your organization a check directly.**

- VERY IMPORTANT: Once the items have been received, you must send us all invoices signed and dated for auditing purposes to our Foundation via e-mail ([Foundation@firehousesubs.com](mailto:Foundation@firehousesubs.com)) or fax (904) 886-2111

**NOTE: It will be up to our Foundation to determine which procurement method will be used.** Our team will be reaching out to you (in the upcoming weeks) to begin the procurement process.

We will also be in touch to plan a dedication event/press event or other acknowledgement of the grant award. Please note that the event may acknowledge multiple grant recipients.

We ask that any immediate media announcements from your organization regarding the grant award be approved by our Foundation. Please draft a media announcement and send it to [Firehousesubs@zimmerman.com](mailto:Firehousesubs@zimmerman.com) cc: [Foundation@firehousesubs.com](mailto:Foundation@firehousesubs.com) for approval.

It is an expectation that your organization acknowledges the grant by displaying our Foundation logo on donated items/equipment whenever possible. Our Foundation logo is attached for your convenience. Please note that the final artwork will need to be approved by our Foundation team before being displayed.

We are very excited about being able to assist your organization and ultimately improve the life-saving capabilities of your community. We'll be in touch as we go through this process.

Warmest Regards,

**Robin, Meghan, Jacquelyn, Gina & Brady**

Firehouse Subs Public Safety Foundation  
Firehouse of America, LLC

[Order Firehouse Subs Online Today!](#)

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# City of Cartersville

City Council Meeting  
10/15/2015 7:00:00 PM

File #Z15-06: Rezoning application by Andy Womack for property located at 802 West Avenue (approximately 0.68 acres) from O-C (Office Commercial) to G-C (General Commercial).

|                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
|-------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Public Hearing - 1st Reading of Zoning/Annexation Requests                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| <b>Department Name:</b>                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| <b>Department Summary Recommendation:</b> | <p>This property includes a building constructed in approximately 1965 according to Bartow County tax records that was used for many years as the Wagon Wheel restaurant. In the last 10 to 15 years, there have been a variety of tenants in the building, in between periods of vacancy. The building and property are currently being used as a tire shop. In 2005, a different applicant proposed to rezone this tract from O-C to G-C. At that time, Planning Commission recommended approval with condition that the permitted uses would be limited to O-C uses plus Automotive and truck sales and rental. At that time, City Council denied the application. The current applicant seeks to rezone from O-C to G-C to construct a new tunnel-style car wash, and he has submitted concept examples. City departments had no objections. Planning Commission recommended approval with condition that allowed uses shall include O-C district uses plus car wash.</p> |
| <b>City Manager's Remarks:</b>            | <p>This item is recommended by the Planning Commission with conditions.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <b>Financial/Budget Certification:</b>    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| <b>Legal:</b>                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| <b>Associated Information:</b>            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |

## ***ZONING SYNOPSIS***

Petition Number(s): **Z15-06**

### ***APPLICANT INFORMATION AND PROPERTY DESCRIPTION***

Applicant: **Andy Womack**  
 Representative: **None**  
 Property Owner: **Boyd Morris**  
 Property Location: **802 West Ave (corner Plymouth Dr)**  
 Access to the Property: **West Ave**

#### ***Site Characteristics:***

Tract Size: Acres: **0.68 acres** District: **4<sup>th</sup>** Section: **3<sup>rd</sup>** LL(S): **558**  
 Ward: **2** Council Member: **Jayce Stepp**

### ***LAND USE INFORMATION***

Current Zoning: **O-C (Office Commercial)**  
 Proposed Zoning: **G-C (General Commercial)**  
 Proposed Use: **G-C zoning to allow for new car wash**  
 Current Zoning of Adjacent Property:  
 North: **O-C**  
 South: **R-20**  
 East: **O-C**  
 West: **O-C and G-C**

The Future Development Plan designates the subject property as:  
**Community Village Center with recommended zoning districts O-C, M-U, and P-S.**

## ***ZONING ANALYSIS***

### **City Departments Reviews**

#### **Water and Sewer:**

No objections.

#### **Public Works:**

No objections.

#### **Gas:**

No objections.

#### **Electric:**

No objections.

#### **Fire:**

No objections.

#### **Police:**

No comments.

*This property includes a building constructed in approximately 1965 according to Bartow County tax records that was used for many years as the Wagon Wheel restaurant. In the last 10 to 15 years, there have been a variety of tenants in the building, in between periods of vacancy. The building and property are currently being used as a tire shop. In 2005, a different applicant proposed to rezone this tract from O-C to G-C. At that time, Planning Commission recommended approval with condition that the permitted uses would be limited to O-C uses plus Automotive and truck sales and rental. At that time, City Council denied the application. The current applicant seeks to rezone from O-C to G-C to construct a new tunnel-style car wash, and he has submitted concept examples. City departments had no objections. Planning Commission recommended approval with condition that allowed uses shall include O-C district uses plus car wash.*

#### **STANDARDS FOR EXERCISE OF ZONING POWERS.**

- A. *Whether the zoning proposal will permit a use that is suitable in view of the use and development of adjacent and nearby property.*  
**There are commercial and institutional uses along this section of West Ave; however, a car wash is only allowed in G-C zoning and there is little G-C zoning on adjacent and nearby property.**
- B. *Whether the zoning proposal will create an isolated district unrelated to adjacent and nearby districts.*  
**Although there is adjacent and nearby O-C zoned property, there is little nearby G-C zoned property.**
- C. *Whether the zoning proposal will adversely affect the existing use or usability of adjacent or nearby property.*  
**The proposal for G-C, depending on the use, could affect the adjacent residential properties off West Ave.**
- D. *Whether the property to be affected by the zoning proposal has a reasonable economic use as currently zoned.*  
**As currently zoned for O-C (medium-density commercial), the may have a reasonable economic use as currently zoned.**
- E. *Whether the zoning proposal will result in a use which will or could cause an excessive or burdensome use of existing streets, transportation facilities, utilities, or schools.*  
**The proposal may not cause an excessive use of existing streets and facilities. Utility, Public Works, and Planning & Development staff would review any future development/redevelopment based on possible use on roads, utilities, and other factors.**
- F. *Whether the zoning proposal is in conformity with the local Comprehensive Land Use Plan.*  
**The proposal does not conform to the local Comprehensive Land Use Plan.**

- G. Whether the zoning proposal will result in a use which will or could adversely affect the environment, including but not limited to drainage, wetlands, groundwater recharge areas, endangered wildlife habitats, soil erosion and sedimentation, floodplain, air quality, and water quality and quantity.  
**The proposal may not result in a use which could adversely affect the environment. Utility, Public Works, and Planning & Development staff would review any future development/redevelopment.**
- H. Whether there are other existing or changing conditions affecting the use and development of the property which give supporting grounds for either approval or disapproval of the zoning proposal.  
**Since the 2005 request for rezoning from O-C to G-C, there have not been significant changes in zoning. However, in the last ten years the immediate vicinity has been developed and/or redeveloped for more recent additions including the Waffle House; Subway/TCBY Yogurt strip shopping center; buildings that include Church at the Well and commercial uses; and the roadside Farmers Insurance/Barber shop/Yoga strip center.**

**STAFF RECOMMENDATION:** Staff has concerns about the variety of uses allowed in the G-C zoning district. Although there has been additional commercial development in this area in recent years, the zoning of West Ave properties for O-C, along with residential zoning of the neighborhood to the south of the property, has remained the same.

### **PLANNING COMMISSION RECOMMENDATION**

Approval with condition that allowed uses shall include O-C district uses plus car wash.

**Application for Rezoning**

**Planning and Development Department**  
**10 North Public Square**  
**City of Cartersville**  
 (770) 387-5600

Application Number 215-06  
 10-6 @ 5:30  
 10-15 @ 7:00  
 Hearing Dates 11-5 @ 7:00

*Paid \$450*  
*8-31-15 - RO*

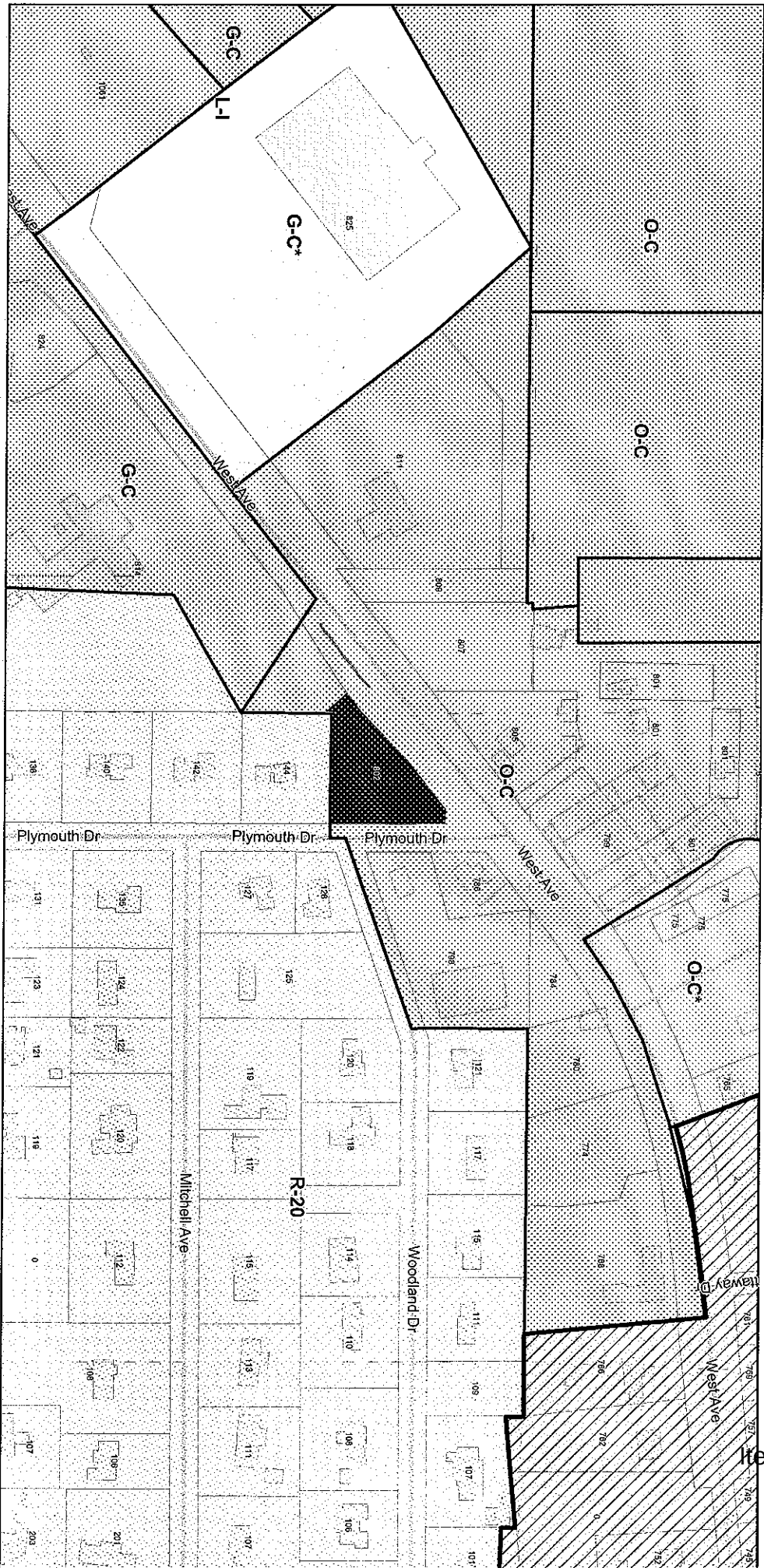
|                                                                     |                 |                                          |                                  |
|---------------------------------------------------------------------|-----------------|------------------------------------------|----------------------------------|
| Applicant <u>Andy Wonack</u><br>(applicant's printed name)          |                 | Business/Cell Phone <u>770-547-7208</u>  |                                  |
| Address <u>127 CHEROKEE CIRCLE SE</u>                               |                 | Home Phone <u>N/A</u>                    |                                  |
| City <u>CARTERSVILLE</u>                                            | State <u>GA</u> | Zip <u>30120</u>                         | Email <u>TWINS33@COMCAST.NET</u> |
| (Representative's printed name (if other than applicant))           |                 | Phone _____                              | Fax # _____                      |
| Representative's signature _____                                    |                 | Applicant's signature <u>Andy Wonack</u> |                                  |
| Signed, sealed and delivered in presence of: <u>Carol S. Harbin</u> |                 | My commission expires: <u>01-30-2018</u> |                                  |
| Notary Public                                                       |                 |                                          |                                  |

|                                                                                |                   |                                          |
|--------------------------------------------------------------------------------|-------------------|------------------------------------------|
| Titleholder <u>Boyd Morris</u><br>(titleholder's printed name)                 | Business <u>1</u> | Home <u>770-382-7584</u>                 |
| *attach additional notarized signatures as needed on separate application page |                   | Address <u>11 Woodland DR.</u>           |
| Signature <u>Boyd Morris</u>                                                   |                   | <u>Cartersville, GA 30120</u>            |
| Signed, sealed, delivered in presence of: <u>Carol S. Harbin</u>               |                   | My commission expires: <u>01-30-2018</u> |
| Notary Public                                                                  |                   |                                          |

|                                                                                                                                |                             |
|--------------------------------------------------------------------------------------------------------------------------------|-----------------------------|
| Present Zoning District(s) <u>O-C</u>                                                                                          | Requested Zoning <u>G-C</u> |
| Acreage <u>0.68</u>                                                                                                            | Land Lot(s) <u>558</u>      |
| District(s) <u>4</u>                                                                                                           | Section(s) <u>3</u>         |
| Location of Property <u>802 WEST AVE. (SOUTHWEST QUADRANT @ PLYMOUTH DR.)</u><br>(street address, nearest intersections, etc)  |                             |
| Reason for requested Rezoning: <u>DEVELOP SITE AS AN EXPRESS TUNNEL CAR WASH</u><br>(attach additional statement as necessary) |                             |

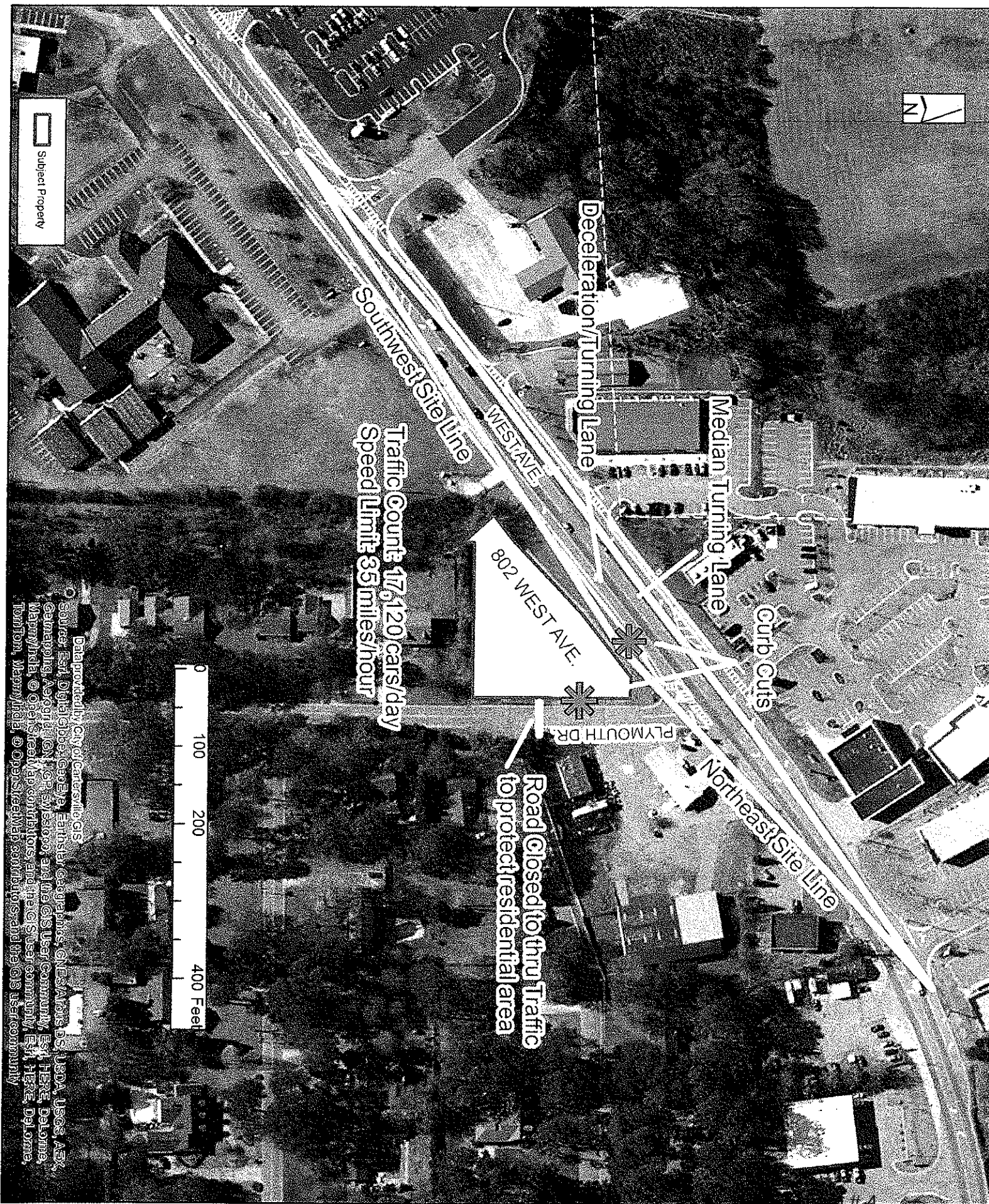
Attach a copy of a current boundary survey showing metes and bounds and indicating all existing site improvements and confirmation of the availability of all public utilities. Said site must meet the proposed zoning district development standards and access requirements of the City's regulations.

# Z15-06 rezoning case 802 West Ave

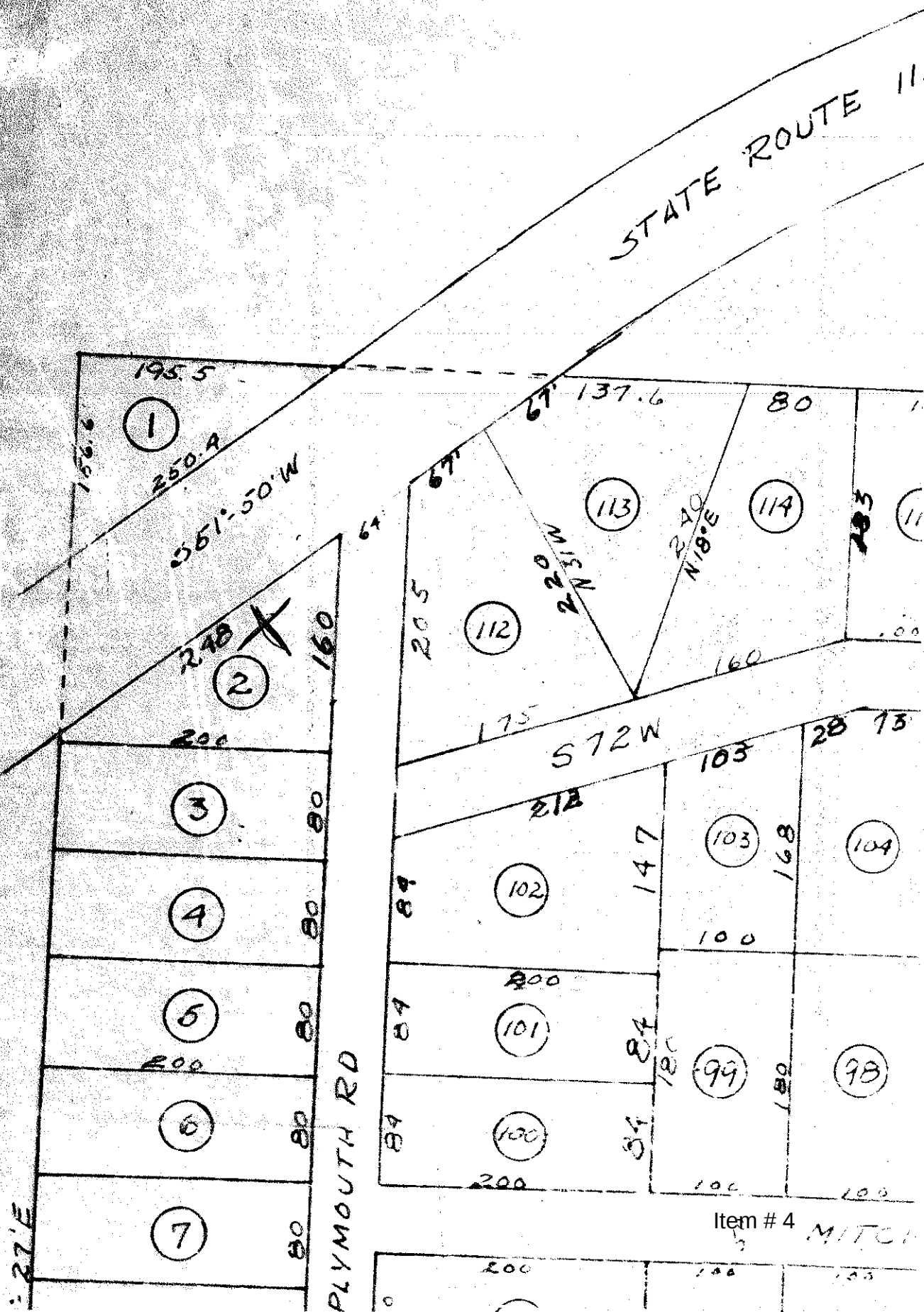


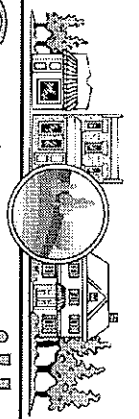
Item # 4





Data provided by City of Cambridge GIS  
 Sources: Esri, DigitalGlobe, GeoEye, Earthstar Geographics, CNES/Airbus DS, USDA, USGS, Aero, GeoEye, AeroGRID, IGN, SRTM, Swire, and the GIS User Community, Esri, HERE, DeLorme, Mapbox, OpenStreetMap contributors, and the GIS User Community, Esri, HERE, DeLorme, Mapbox, OpenStreetMap contributors, and the GIS User Community



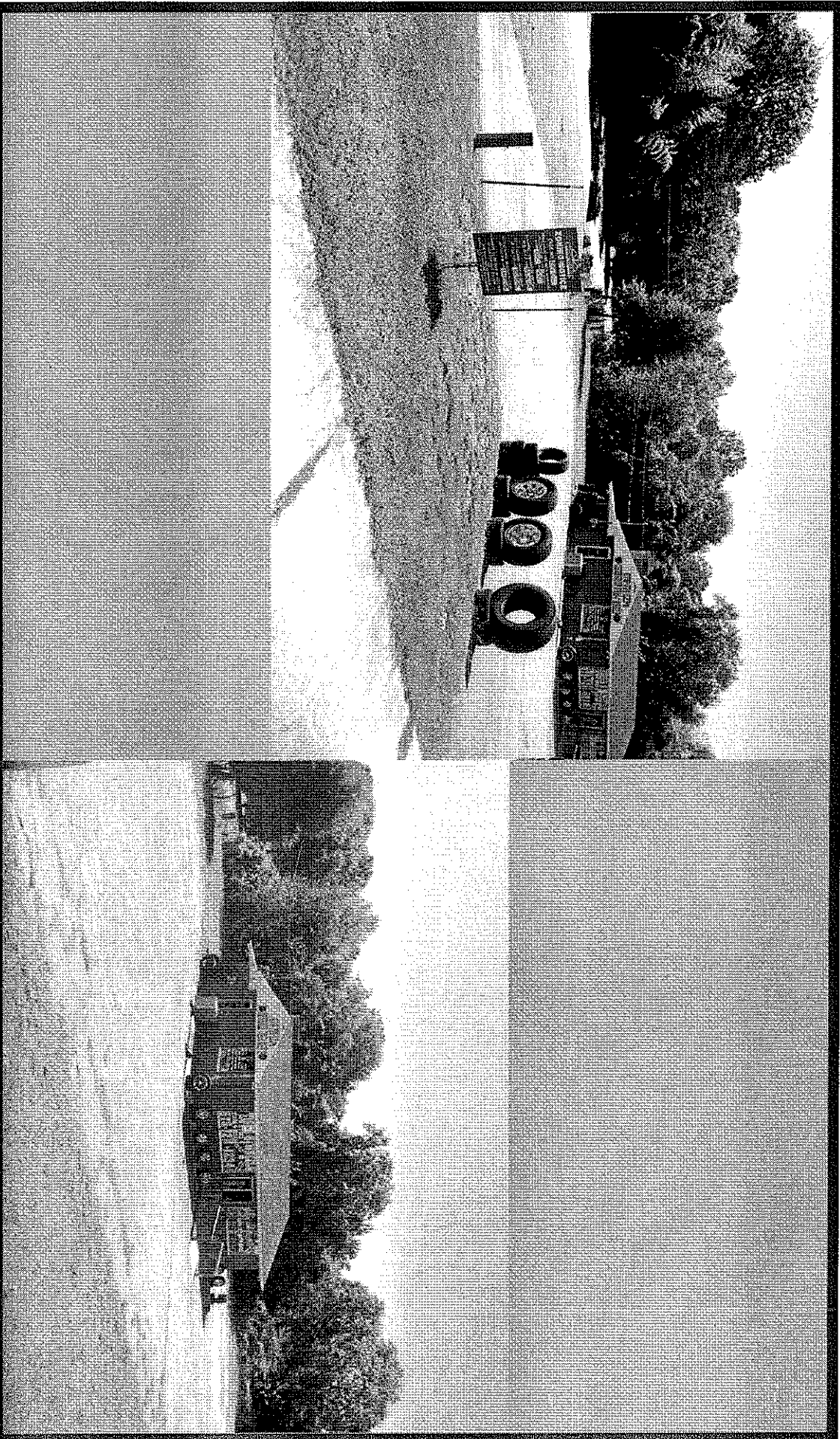


**Cartersville**

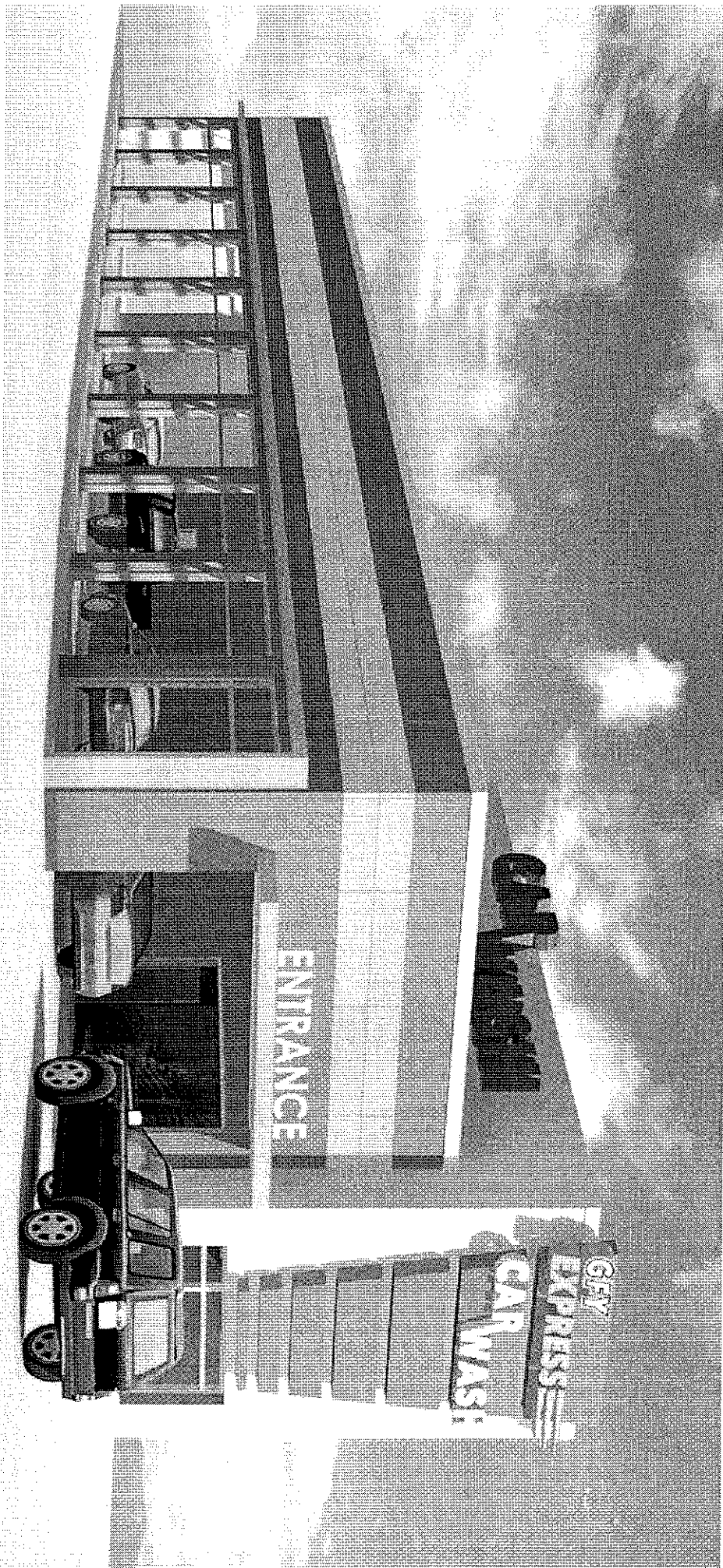
Be Charmed • Be Prosperous • Belong

# 802 West Ave Rezoning Z15-06

Item # 4

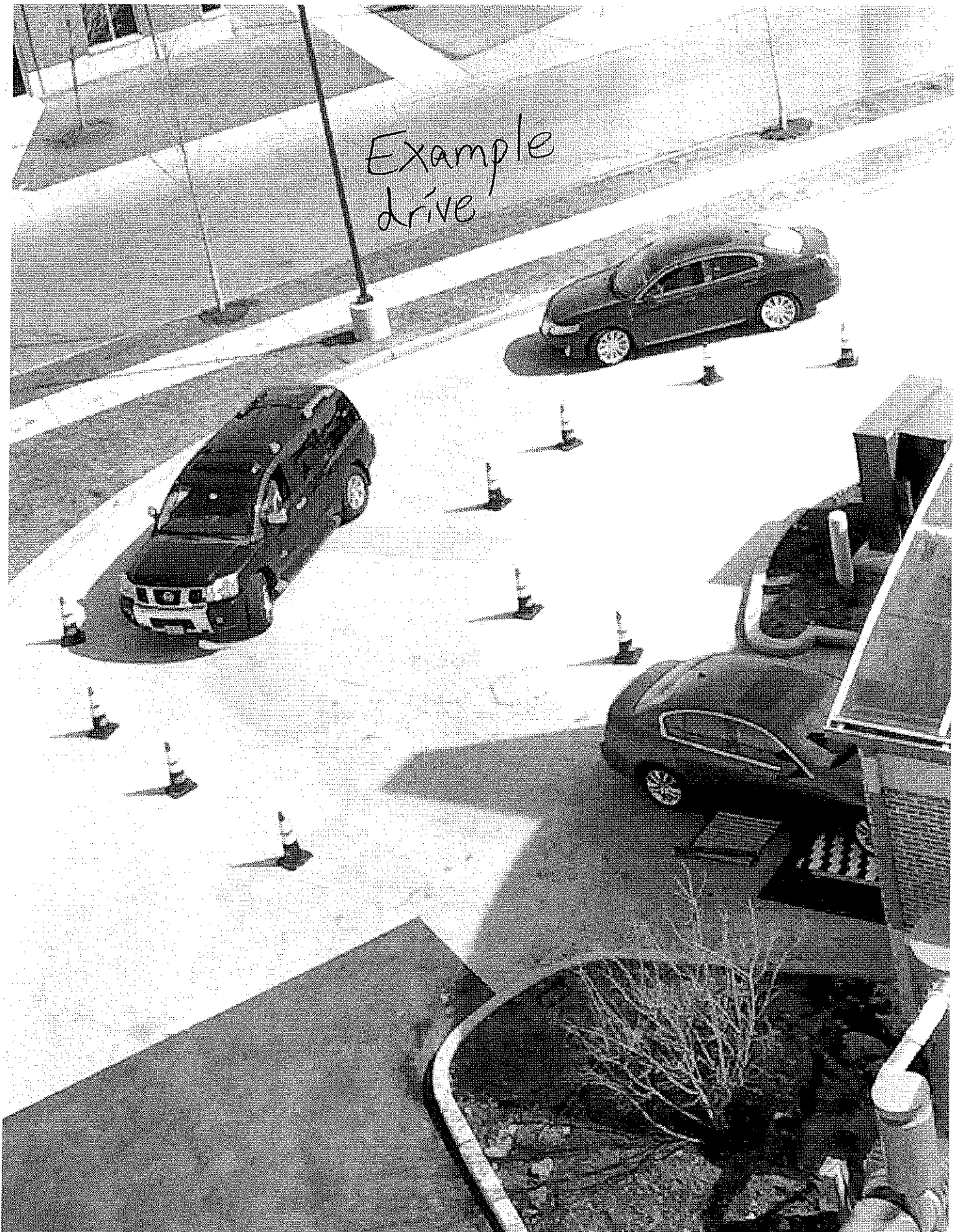


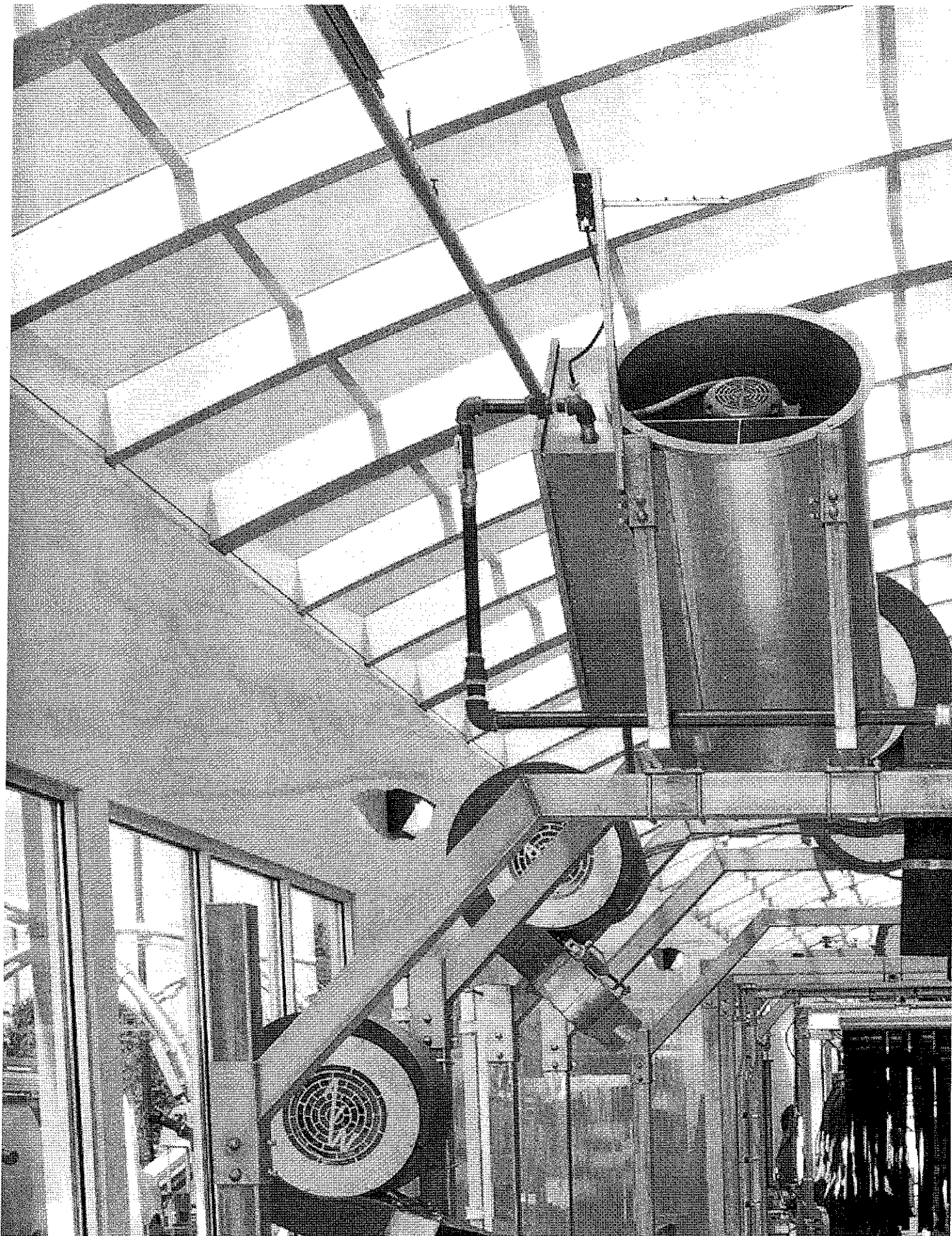
Example A



Example B



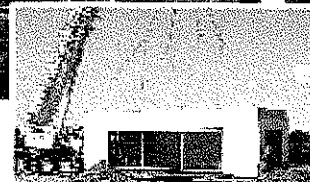
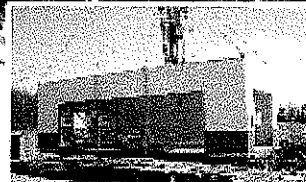




# CarWash Building Solutions



## The Only True Modular Carwash



Genesis is your solution for your next Express Car Wash. We have countless years in the carwash industry from being owners and operators to designers and builders. Our goal at Genesis is to take the hassle out of the designing an express service facility.

We can provide guidance on site layout and flow to building design and operation. Beyond the design portion, Genesis also strives to provide a serviceable car wash facility for years to come.

With the express service car wash system, we can not logistically ship the tunnel portion with the equipment installed. However, we are able to provide you with a fully modular equipment room with all of the required connections for the tunnel equipment designed and included. The back room portion of the facility will come to the site complete with all the equipment installed.

### Can The Building Be Moved?

This is one of the most attractive aspects of the Genesis Modular Carwash. The building can be moved from its original location if unforeseen site conditions warrant its relocation. When you invest in a "True Modular" like Genesis, you are purchasing a versatile asset that provides flexibility not found in conventional construction and prefabricated buildings.

### Where Can A Genesis Modular Carwash Be Delivered?

A Genesis modular carwash building system can be delivered in almost any location in the United States. Genesis has also delivered into Canada.

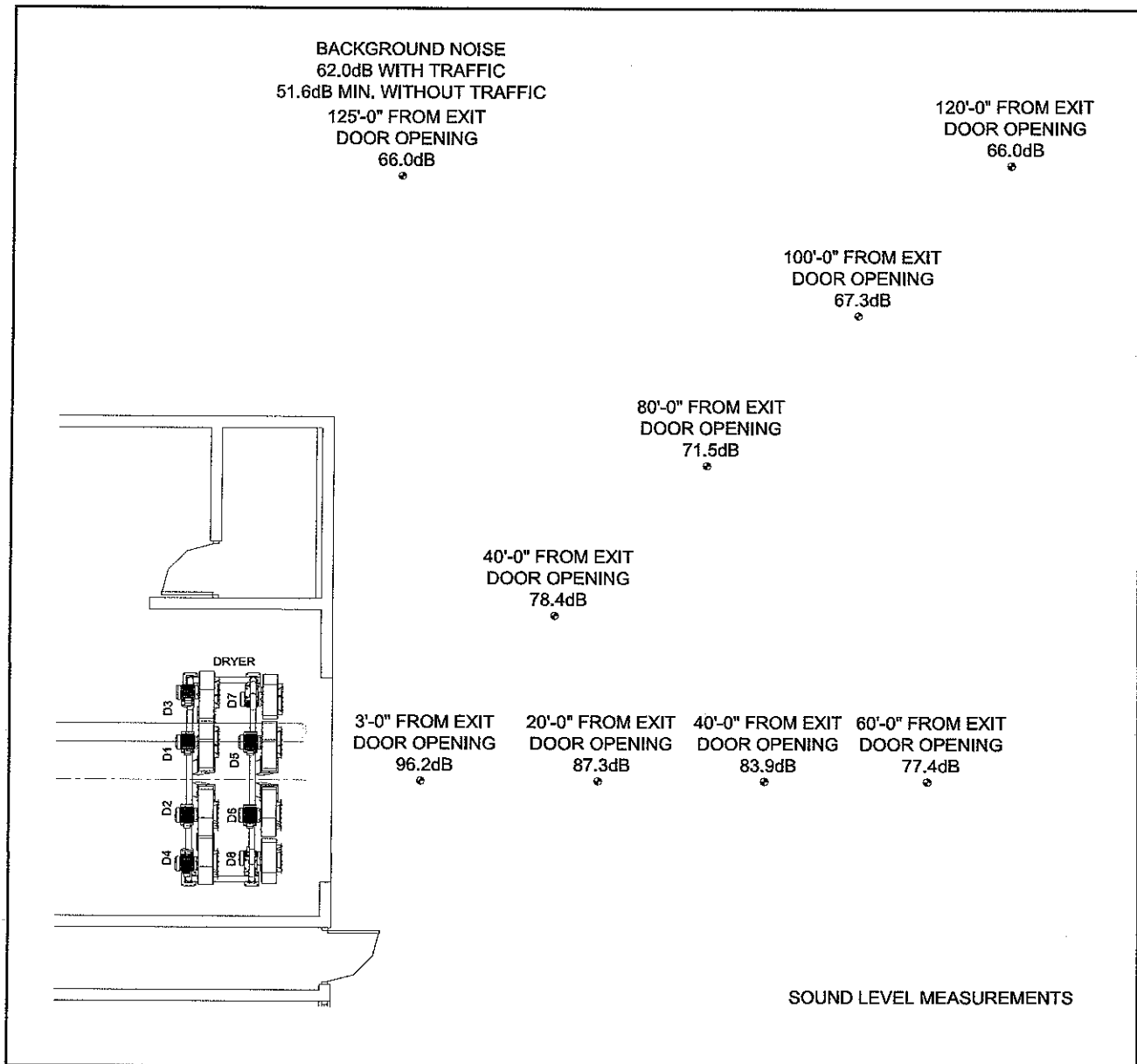
### Can The Building Be Used In Cold Weather Climates?

Yes, we have designed the building to be offered with radiant floor heat in both the bay(s) and the equipment room. The bay(s) will be plumbed with the radiant tubing. Once the building is set in the field, the excess tubing is run into the equipment room through a chase-way and landed on the supply and return manifolds of the boiler system. We supply all material for the entrance and exit slabs so your general contractor can complete the hook-ups in the field.





The information below tabulates the noise level (decibels) measured at the exit end of a wash for eight 15 hp dryers.





**SOUND LEVEL METER READINGS**

**MODEL:** FT-DD-T340HP4 (40hp VACSTAR TURBINE VACUUM PRODUCER WITH EXHAUST SILENCER)

**READING ONE:** 73 DB-A, 3 FEET FROM TURBINE @ 45° ANGLE  
AND NO BACKGROUND NOISE OR OUTSIDE INTERFERENCE.

**READING TWO:** 69 DB-A, 10 FEET FROM TURBINE @ 45° ANGLE  
AND NO BACKGROUND NOISE OR OUTSIDE INTERFERENCE.

**READING THREE:** 54 DB-A, 20 FEET FROM TURBINE @ 45° ANGLE  
AND NO BACKGROUND NOISE OR OUTSIDE INTERFERENCE.

**READING FOUR:** 38 DB-A, 30 FEET FROM TURBINE @ 45° ANGLE  
AND NO BACKGROUND NOISE OR OUTSIDE INTERFERENCE.

**NOTE:** THESE READINGS WERE TAKEN OUTSIDE IN THE OPEN ON A CONCRETE SLAB  
With exhaust silencer.

**SOUND LEVEL METER USED:**

SIMPSON MODEL #40003 – MSHA APPROVED.  
MEETS OSHA & WALSH-HEALY REQUIREMENTS FOR NOISE CONTROL.  
CONFORMS TO ANSI S1.4-1983, IEC 651 SPECS FOR METER TYPE.

*Vacutech*  
1350 Hi-Tech Drive, Sheridan WY, 82801  
PHONE: (800) 917-9444 FAX: (303) 675-1988  
EMAIL: [info@vacutechllc](mailto:info@vacutechllc)  
WEB SITE: [vacutechllc.com](http://vacutechllc.com)



**SOUND LEVEL METER READINGS**

**MODEL:** FT-DD-T215HP4 (15 HP DIRECT DRIVE TURBINE VACUUM PRODUCER WITH EXHAUST SILENCER)

**READING ONE:** 66 DBA, 3 FEET FROM CORNER OF TURBINE @ 45° ANGLE.  
AND NO BACKGROUND NOISE OR OUTSIDE INTERFERENCE.

**READING TWO:** 60DBA, 5 FEET CORNER OF TURBINE @ 45° ANGLE.  
AND NO BACKGROUND NOISE OR OUTSIDE INTERFERENCE.

**READING THREE:** 54 DBA, 10 FEET FROM CORNER OF TURBINE @ 45° ANGLE.  
AND NO BACKGROUND NOISE OR OUTSIDE INTERFERENCE.

**READING FOUR:** 41 DBA, 25 FEET FROM CORNER OF TURBINE @ 45° ANGLE.  
AND NO BACKGROUND NOISE OR OUTSIDE INTERFERENCE.

"Readings were taken inside building on concrete slab with exhaust silencer in open with no enclosure.

**SOUND LEVEL METER USED:**

SIMPSON MODEL #40003 – MSHA APPROVED.  
MEETS OSHA & WALSH-HEALY REQUIREMENTS FOR NOISE CONTROL.  
CONFORMS TO ANSI S1.4-1983, IEC 651 SPECS FOR METER TYPE.

*Vacutech*  
1350 Hi-Tech Drive, Sheridan WY, 82801

Item # 4

**APPLICANT FOR REZONING ACTION CAMPAIGN DISCLOSURE REPORT**

Pursuant to O.C.G.A. 36-67A-3 any and all applicants to a rezoning action must make the following disclosures:

Date of Application: 10/4/15

Date Two Years Prior to Application: 10/4/13

Date Five Years Prior to Application: 10/4/10

1. Has the applicant within the five (5) years preceding the filing of the rezoning action made campaign contributions aggregating \$250.00 or more to any of the following:

|                       | YES   | NO       |
|-----------------------|-------|----------|
| Mayor Matt Santini    | _____ | <u>X</u> |
| Council Member        | _____ |          |
| Kari Hodge            | _____ | <u>X</u> |
| Lindsey McDaniel, Jr. | _____ | <u>X</u> |
| Lori Pruitt           | _____ | <u>X</u> |
| Jayce Stepp           | _____ | <u>X</u> |
| Dianne Tate           | _____ | <u>X</u> |
| Louis Tonsmeire, Sr.  | _____ | <u>X</u> |
| Planning Commission   |       |          |
| Sandra Cline          | _____ | <u>X</u> |
| Harrison Dean         | _____ | <u>X</u> |
| Ralph Miller, Jr.     | _____ | <u>X</u> |
| Lamar Pendley         | _____ | <u>X</u> |
| Lamar Pinson          | _____ | <u>X</u> |
| Travis Popham         | _____ | <u>X</u> |
| Steven Smith          | _____ | <u>X</u> |

2. If the answer to any of the above is Yes, please indicate below to whom, the dollar amount, date, and description of each campaign contribution, during the past five (5) years.

N/A

Andy Womack 10/4/15  
Signature Date

Andy Womack  
Print Name



# City of Cartersville

PLANNING AND DEVELOPMENT

P.O. Box 1390 • 10 North Public Square • Cartersville, Georgia 30120

Telephone: 770-387-5600 • Fax: 770-387-5605 • www.cityofcartersville.org

File # **Z15-06**

## **DISCLOSURE OF INTERESTS BY LOCAL OFFICIAL**

(To be completed by Mayor, City Council, and Planning Commission)

Andy Womack has made a rezoning request on the following property: Approximately 0.68 acres located at 802 West Ave in the 4<sup>th</sup> District, 3<sup>rd</sup> Section, Land Lot 558 from O-C (Office Commercial) to G-C (General Commercial).

Pursuant to O.C.G.A § 36-67A-2 any local government official considering a rezoning request must disclose if he has any of the following interest:

1. A Property interest in any real property affected by a rezoning request.  
Yes \_\_\_\_\_ No \_\_\_\_\_ If the answer is Yes, please disclose the nature and extent of such interest.
  
2. A financial interest in any business entity which has a property interest in any real property affected by a rezoning action.  
Yes \_\_\_\_\_ No \_\_\_\_\_  
If the answer is Yes, please disclose the nature and extent of such interest.
  
3. A spouse, mother, father, brother, sister, son, or daughter with either of the above interests.  
Yes \_\_\_\_\_ No \_\_\_\_\_ If the answer is Yes, please disclose the nature and extent of such interest.

TITLE: \_\_\_\_\_

DATE: \_\_\_\_\_



# City of Cartersville

**City Council Meeting**  
**10/15/2015 7:00:00 PM**  
**Transformer for Electric Department**

|                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
|-------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Bid Award/Purchases                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>Department Name:</b>                   | Electric Department                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>Department Summary Recommendation:</b> | <p>The Electric Department accepted bids for a 2500 kVA transformer that will be used as a system spare. The transformer was bid per electric system specifications. Attached are the four (4) individual bids as well as a bid tally sheet compiled for your convenience. The transformer from Ermco transformer from Gresco has not only the lowest purchase price and the lowest Total Ownership Cost but it has the shortest delivery time.</p> <p>The transformer is a budgeted item. E-verify and Save documents are on file for review.</p> <p>The electric department is asking that council approve the purchase of the ERMCO transformer from Gresco for \$36,396.00.</p> |
| <b>City Manager's Remarks:</b>            | Your approval of this purchase based on total ownership cost is recommended.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <b>Financial/Budget Certification:</b>    | This is a budgeted item.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| <b>Legal:</b>                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| <b>Associated Information:</b>            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |

CUSTOMER COPY

QUOTE # 412839-00  
QUOTED DATE 9/30/15BILL TO:  
GRESKO UTILITY SUPPLY, INC.  
1135 RUMBLE ROADSHIP TO:  
CITY OF CARTERSVILLE  
320 S ERWIN STREETATTN= ACCOUNTS PAYABLE  
FORSYTH GA31029

CARTERSVILLE GA30120

| DESCRIPTION                                        | PRODUCT NUMBER | QTY | UNIT PRICE |
|----------------------------------------------------|----------------|-----|------------|
| TRANSFORMER LOSS DATA IS BASED ON ANSI C57.12.00:  |                |     |            |
| LOSS GRT: AVE VOLT% : 100                          |                |     |            |
| NL TEMP BASIS: 85 LL TEMP BASIS: 85                |                |     |            |
| FOB CARTERSVILLE, GA. FREIGHT PREPAID & ALLOWED    |                |     |            |
| LEAD TIME 8-10 WEEKS                               |                |     |            |
| *QUOTED PER SPECIFICATION FOR THREE-PHASE PAD      |                |     |            |
| MOUNT TRANSFORMERS MARCH 2006                      |                |     |            |
| -REFERENCE IV.D.: IN ORDER TO MEET THE 6" SPACE    |                |     |            |
| REQUIREMENT ERMCO WILL PROVIDE TWO(2) ADDITIONAL   |                |     |            |
| SPADE HOLES.                                       |                |     |            |
| -REFERENCE FIGURE 1: ERMCO WILL PROVIDE 35.5" LV   |                |     |            |
| COMPARTMENT WIDTH (DIMENSION C) ON THE 2500 KVA.   |                |     |            |
| PLEASE SEE ATTACHED DRAWINGS FOR THE DIMENSIONS    |                |     |            |
| ERMCO WILL PROVIDE.                                |                |     |            |
| PRICING IS FIRM ON AN ORDER RECEIVED WITHIN        |                |     |            |
| 30 DAYS FROM BID DATE AND SHIPMENT WITHIN LEADTIME |                |     |            |
| PRICING IS SUBJECT TO ESCALATION/DESCALATION       |                |     |            |
| FOR ORDERS PLACED AFTER THE 30 DAY BID VALIDITY    |                |     |            |
| OR FOR SHIPMENTS DELAYED BEYOND THE QUOTED         |                |     |            |
| LEADTIME AT THE CUSTOMERS REQUEST. ESCALATION IS   |                |     |            |
| CALCULATED ON THE DIFFERENCE IN THE ERMCO          |                |     |            |
| MATERIAL COST FROM TIME OF QUOTE VERSUS REQUESTED  |                |     |            |
| TIME OF SHIPMENT. THE BASE INDEX FOR THIS QUOTE    |                |     |            |
| IS 3RD QTR 2015 MATERIAL COSTS. NOTE: LEADTIME     |                |     |            |
| IS SUBJECT TO CHANGE WITHOUT NOTICE! 3RD QTR INDEX |                |     |            |
| 2015.                                              |                |     |            |

*Tot = \$ 76,129.00*

ITEM 1  
ERMCO 3 PHASE PAD TRANSFORMER 3PH-PAD  
ITEM#: 1.00  
YOUR PRODUCT  
NL= 2586 LL=12324 IZ=5.200 TL=14910  
OPTIONS BEGIN.....  
ERMCO ERMCO STD 3PH TRANSFORMER  
2500 2500 KVA  
G GRDY  
001G 12470GY/7200 95 BIL  
X HO/XO GROUND  
003 2 TAPS 2.5% ABOVE & BELOW  
127 480Y/277  
S5 ANSI SPECIFIC K DIM=5.0  
L LOOP FEED  
000 ERMCO STD FIXED STUD WELL  
G15 STD INSERT SYSTEM SELECT

1 *\$28,510.00 / ea*

Thanks  
Mandy Roberson  
Customer Service Representative  
Gresco Utility Supply, Inc  
mroberson@gresco.com  
800-329-3421 Direct Line: 478-315-0820

**Cooper Power Systems**by **EAT-N**Cooper Power Systems Proposal Number: BED9567618  
Revision 00Date: September 28, 2015  
Proposal Valid Through: October 29, 2015**Item Details**

Item Number: 00001

Customer RFQ Information: Specification: THREE PHASE PAD MOUNT; Dated: 3/1/2006  
Email; Dated: 9/24/2015

| Quantity | Unit Price  |
|----------|-------------|
| 1        | \$30,490.00 |

Lead-time (Per Lead-time definition in Proposal Details):

Product Lead-time (X): 20-21 weeks ex-factory

Description:

|                        |                                                                                  |
|------------------------|----------------------------------------------------------------------------------|
| kVA                    | 2500 kVA 3 Phase Pad-Mounted Transformer                                         |
| Temperature Rise       | 65 degree average winding rise                                                   |
| Cooling Class          | ONAN                                                                             |
| Insulating fluid       | Mineral Oil                                                                      |
| Efficiency Standard    | DOE 2016                                                                         |
| High Voltage           | 12470GY/7200 Volts, 95 kV BIL                                                    |
| kV Class               | 15 kV                                                                            |
| Primary Configuration  | Dead Front, Loop Feed                                                            |
| Taps                   | 2 - 2.5% taps above and 2 - 2.5% taps below nominal                              |
| High Voltage Bushings  | 200 amp Cooper bushing wells (Qty: 6)                                            |
| Inserts                | 15 kV, 95 kV BIL Cooper load-break Inserts (Qty: 6)                              |
| Overcurrent Protection | None                                                                             |
| Low Voltage            | 480Y/277 Volts, 30 kV BIL                                                        |
| Secondary kV Class     | 1.2 kV                                                                           |
| LV Bushing Arrangement | Staggered                                                                        |
| Secondary Bushings     | Integral aluminum 12-hole spade bushing(s) (Qty: 4)                              |
| Bushing Supports       | Standard LV Bushing Support Assembly                                             |
| Cabinet hardware       | Penta-head cabinet door bolts                                                    |
| IEEE K-Dimension       | Loop feed per IEEE C57.12.34-2009 Figure 14A specific dimensions (without bails) |
| Coatings               | Munsell Green (Munsell 7GY 3.29/1.5) topcoat                                     |
| Notifications          | Additional Nameplate (Outside LV Door)                                           |
| Notifications          | Mr. Ouch Decal Assembly-English                                                  |
| Notifications          | Non-PCB decal                                                                    |
| Gauges & Fittings      | Liquid level gauge                                                               |
| Gauges & Fittings      | Drain valve with sampler in LV Compartment (1")                                  |
| Gauges & Fittings      | Pressure relief device, 35 SCFM                                                  |
| Tank accessories       | IEEE standard two-hole ground pads (Qty: 3)                                      |
| Tank accessories       | Ground connectors/lugs (#8 solid - 2/0 stranded) (Qty: 2)                        |
| Packaging              | Pallet                                                                           |
| Cover                  | Bolted cover with handhole                                                       |

|                      |                                   |
|----------------------|-----------------------------------|
| PERFORMANCE DATA:    | **Losses are Guaranteed Average** |
| No Load Losses @85 C | 2566 Watts                        |
| Load Losses @85 C    | 13655 Watts                       |

TOC = \$ 81,306.50

Thanks  
Mandy Roberson  
Customer Service Representative  
Gresco Utility Supply, Inc  
mroberson@gresco.com  
800-329-3421 Direct Line: 478-315-0820

1319 Lincoln Avenue Waukesha, WI 53186  
Phone: (262) 524-3221 Fax: (770) 268-7534 E-Mail: KarenAGlenz@Eaton.com

This bid contains protected, proprietary and confidential material that constitutes either (1) trade secrets and (2) commercial or financial information, the disclosure of which would cause substantial competitive harm to Cooper Power Systems, LLC.



6525 BEST FRIEND RD SUITE 100  
NORCROSS, GA 30071

Phone: 404.691.2605  
Fax: 770.798.1309

www.hdsupplypowersolutions.com

Quotation: U00438277.00

To: CITY OF CARTERSVILLE  
ELECTRIC DEPT.  
320 SOUTH ERWIN ST  
CARTERSVILLE, GA 30120

Issued Date: Sep 30, 2015

Expiration Date: Oct 30, 2015

Sales Contact: Debbie Livengood

Attn:

(P) 770.852.9498

Phone:

(F) 770.852.9461

Fax:

debbie.livengood@hdsupply.com

| Item | CustLine | Product and Description                                                                | Quantity | Price      | Unit | Extended  |
|------|----------|----------------------------------------------------------------------------------------|----------|------------|------|-----------|
| 1    |          | 2500KVA THREE PHASE<br>PADMOUNT TRANSFORMER, 12470GY/7200, 480Y/277<br><br>DEL: 12 WKS | 1        | 33,515.000 | EA   | 33,515.00 |

SECTION TOTAL: \$33,515.00

*TOT = \$85,059.50*

QUOTE TOTAL: \$33,515.00

### Special Notes

- 1) All items are In Stock unless otherwise noted.
- 2) All item pricing on this quote is valid for thirty days unless otherwise specified.
- 3) All applicable taxes apply.

HD Supply Power Solutions offers the industry's most extensive and dynamic portfolio of products, services and solutions for the Public Power, Investor-owned Utilities, Construction and Industrial markets.



City of Cartersville

HD Supply

| ITEM | QTY | kVA  | EACH (USD) | NL   | LL    | TL    | %Z   | Shipment |
|------|-----|------|------------|------|-------|-------|------|----------|
| 10   | 1   | 2500 | 33,515.00  | 2628 | 13785 | 16413 | 5.76 | 12 weeks |

**Description:**

**Type** : Three phase, 60Hz, mineral oil filled MTR padmounted transformer  
**Core** : Grain Oriented Steel  
**Temp. Rise** : 65c AWR, 30c Ambient  
**High Voltage** : 12470GY/7200, 95 kV BIL, taps are 2anbn  
**Low Voltage** : 480Y/277, 30 kV BIL  
**Neutral** : H0X0 bushing with ground strap  
**Feed** : Loop feed  
**Color** : Green (Munsell 7GY 3.29/1.5)  
**Specification** : Cartersville, dated March 2006 except as modified herein

**BUSHINGS**

- HV epoxy bushing wells + LB inserts
- LV epoxy bushings with supported 12 hole NEMA spade terminals

**FUSES**

- Bayonet mounted DO-III expulsion fuse + isolation link + scoops

**MONITORING**

- Liquid level gauge, pressure relief valve, drain valve and sampler

**MARKINGS**

- Special label(s) & stencil

**TANK & CABINET**

- Stainless steel hardware
- 9.5 x 17.5" tank top hand hole
- 24" deep cabinet with penta-head cabinet handle bolt

**GROUNDING**

- Ground connectors, size #8 - 2/0

**OTHER**

- DOE Efficiency 2016



STUART C IRBY BR743 KENNESAW  
1025-A COBB INTERNATIONAL PLACE  
SUITE A  
KENNESAW GA 30152  
770-422-1005 Fax 770-427-8455

## Quotation

|                                                                             |                   |
|-----------------------------------------------------------------------------|-------------------|
| QUOTE DATE                                                                  | ORDER NUMBER      |
| 09/29/15                                                                    | S009200811        |
| REMIT TO:<br>STUART C IRBY CO<br>POST OFFICE BOX 741001<br>ATLANTA GA 30384 | PAGE NO.<br><br>1 |

SOLD TO:  
CITY OF CARTERSVILLE  
PO BOX 1390  
CARTERSVILLE, GA 30120-1390

SHIP TO:  
CITY OF CARTERSVILLE  
ATTN: ELECTRICAL DEPARTMENT  
320 S. ERWIN STREET  
CARTERSVILLE, GA 30120-3914

ORDERED BY:

| CUSTOMER NUMBER                                                                                                                                                                                             |          | CUSTOMER ORDER NUMBER |                                                                                                                                                                                                                                                                                  | JOB/RELEASE NUMBER |  | OUTSIDE SALESPERSON |          |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|-----------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|--|---------------------|----------|
| 129337                                                                                                                                                                                                      |          |                       |                                                                                                                                                                                                                                                                                  |                    |  | James A Narmore     |          |
| INSIDE SALESPERSON                                                                                                                                                                                          |          | REQD DATE             |                                                                                                                                                                                                                                                                                  | FRGHT ALLWD        |  | SHIP VIA            |          |
| Neil Godfrey                                                                                                                                                                                                |          | 09/29/15              |                                                                                                                                                                                                                                                                                  | Yes                |  |                     |          |
| ORDER QTY                                                                                                                                                                                                   | SHIP QTY | LINE                  | DESCRIPTION                                                                                                                                                                                                                                                                      |                    |  | Prc/Uom             | Ext.Amt  |
| 1EA                                                                                                                                                                                                         |          | 1                     | *GE HG47G70A2 3PH PAD-MT 2500KVA<br>HV: 12470GRDY/7200 LV: 480Y/277<br>DEAD FRONT, LOOP FEED, WITH TWO<br>2-1/2% TAPS ABOVE AND BELOW PRIMARY<br>VOLTAGE, PER CITY OF CARTERSVILLE<br>SPECS<br>NL= 1935 <i>To &lt; = 88,118.50</i><br>LL= 15658<br>*<br>DELIVERY 12 WEEKS A.R.O. |                    |  | 36396.000EA         | 36396.00 |
| * This is a quotation *                                                                                                                                                                                     |          |                       |                                                                                                                                                                                                                                                                                  |                    |  | Subtotal            | 36396.00 |
| Prices firm for acceptance within 30 days with the exception of commodity prices which are subject to change daily. Quotation is void if changed. Complete quote must be used unless authorized in writing. |          |                       |                                                                                                                                                                                                                                                                                  |                    |  | S&H CHGS            | 0.00     |
| For Terms and Conditions, Please See our website                                                                                                                                                            |          |                       |                                                                                                                                                                                                                                                                                  |                    |  | Sales Tax           | 0.00     |
|                                                                                                                                                                                                             |          |                       |                                                                                                                                                                                                                                                                                  |                    |  | TOTAL               | 36396.00 |

\*\* Reprint \*\* Reprint \*\* Reprint \*\*

The Electric Department Bid the following transformer on September 30, 2015

Item: One 2500 kva padmounted transformers for the system spare.

High Voltage = 12470 GY /7200 Low Voltage = 480Y / 277 V, DEAD FRONT, Loop feed with two 2-1/2% Taps above and below primary voltage. The unit is bid per City of Cartersville specifications.

We received 4 bids that are shown below:

| <u>Bidder (Supplier)</u> | <u>Manufacturer</u> | <u>COST (TOC) per Unit</u> | <u>Price of Unit</u> | <u>Delivery Time</u> |
|--------------------------|---------------------|----------------------------|----------------------|----------------------|
| Gresco                   | Ermo                | \$76,129.00                | \$28,510.00          | 8 - 10 Weeks         |
| Cooper                   | Cooper              | \$81,306.50                | \$30,490.00          | 20-21 Weeks          |
| HD Supply                | ABB                 | \$85,059.50                | \$33,515.00          | 12 Weeks             |
| IRBY                     | GE                  | \$88,118.50                | \$36,396.00          | 12 Weeks             |

This is a Budgeted Item

E-verify and Save documents are on file for review

The electric department is asking that council approve the purchase of the ERMCO transformers from Gresco. The transformer has the lowest Purchase Price, the lowest Total Ownership Cost and the shortest delivery time.



# City of Cartersville

**City Council Meeting**  
**10/15/2015 7:00:00 PM**  
**Demolition of Gas Maintenance Building**

|                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
|-------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Bid Award/Purchases                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| <b>Department Name:</b>                   | Administration                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| <b>Department Summary Recommendation:</b> | <p>The city received three proposals for the demolition of the gas maintenance building located at 4 Cook Street, which was damaged by sinkhole #2. The best proposal was received by Cornerstone Demolition &amp; Grading in the amount of \$20,950. This price includes the testing of the roof for asbestos. If asbestos is found in the roof material, there will be additional costs for the demolition. Also, if additional dirt or gravel/rock is needed onsite, there will be some additional costs. Other vendors included additional costs in their proposals as well.</p> <p>The cost to the city for the demolition of this city building is our \$10,000 deductible and any additional costs above the deductible to demolish and remove this building will be paid from One Beacon Insurance Company. Note that costs to fill the sinkhole that may be located under this building is not a covered expense by insurance and the city will be responsible for this cost.</p> <p>I recommend approval to hire Cornerstone Demolition &amp; Grading to complete the demolition and removal of the gas maintenance building.</p> |
| <b>City Manager's Remarks:</b>            | Your approval of this item is recommended.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| <b>Financial/Budget Certification:</b>    | This is an unbudgeted item and will be paid from gas fund reserves.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| <b>Legal:</b>                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| <b>Associated Information:</b>            | Everify form is attached.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |



18 Bridlewood Court  
Cartersville, GA 30120

E-mail address: [cornerstone.demo@gmail.com](mailto:cornerstone.demo@gmail.com)

Federal ID# 02-0558222

Phone: 770-386-8786

Fax: 770-386-8711

October 5, 2015

To: City of Cartersville, GA  
Attn: Dan Porta, Assistant City Manager  
1 North Erwin Street  
Cartersville, GA 30120

RE: Quote for the Demolition of Old Gas Maintenance Structure @ 4 Cook St.

Our quote for the old Gas Maintenance Building @ 4 Cook St, which includes asbestos testing of the roof, mobilization, building demo & removal, concrete pad demo & removal under the main building and seed & straw the disturbed area is: \$20,950

This quote does not include any import of dirt. If dirt is needed, we will bring in dirt for \$15/yard.

This quote does not include any import of gravel/rock for construction entrance, etc. If gravel is needed, we will bring in gravel/crushed stone for \$21/ton.

Our quote does not include any asbestos abatement or hazardous material removal, if any areas found to have it.

Thanks,  
Lori Baxter  
Cornerstone Demolition & Grading, Inc.

**CONTRACTOR AFFIDAVIT AND AGREEMENT**

By executing this affidavit, the undersigned contractor verifies its compliance with O.C.G.A. 13-10-91, stating affirmatively that the individual, firm, or corporation which is contracting with City of Cartersville has registered with and is participating in a federal work authorization program\* [any of the electronic verification of work authorization programs operated by the United States Department of Homeland Security or any equivalent federal work authorization program operated by the United States Department of Homeland Security to verify information of newly hired employees, pursuant to the Immigration Reform and Control Act of 1986 (IRCA), P.L. 99-603], in accordance with the applicability provisions and deadlines established in O.C.G.A. 13-10-91.

The undersigned further agrees that, should it employ or contract with any subcontractor(s) in connection with the physical performance of services pursuant to this contract with City of Cartersville, contractor will secure from such subcontractor(s) similar verification of compliance with O.C.G.A. 13-10-91 on the Subcontractor Affidavit provided in Rule 300-10-01-.08 or substantially similar form. Contractor further agrees to maintain records of such compliance and provide a copy of each such verification to the City of Cartersville at the time the subcontractor(s) is retained to perform such service.

The undersigned Contractor is using and will continue to use the federal work authorization program throughout the contract period.

EEV#356096  
EEV/Basic Pilot Program\* User Identification Number

BY: Lori S. Baxter  
(Contractor Name)

10-7-2015

Date

Cornerstone Demolition & Grading, Inc.  
Contractor/Entity Name

President  
Title of Authorized Officer or Agent of Contractor

18 Bridlewood Court, Cartersville, GA 30120  
Contractor Address

Lori S. Baxter  
Printed Name of Authorized Officer or Agent

SUBSCRIBED AND SWORN  
BEFORE ME ON THIS THE  
7th DAY OF Oct, 2015

Hollie T. Gillis  
Notary Public  
My Commission Expires:  
02-06-2018



\* As of the effective date of O.C.G.A. 13-10-91, the applicable federal work authorization program is the "EEV/Basic Pilot Program" operated by the U.S. Citizenship and Immigration Services Bureau of the U.S. Department of Homeland Security, in conjunction with the Social Security Administration (SSA).



# City of Cartersville

**City Council Meeting**  
**10/15/2015 7:00:00 PM**  
**American Public Gas Association 2016 Dues**

|                                           |                                                                                                       |
|-------------------------------------------|-------------------------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Other                                                                                                 |
| <b>Department Name:</b>                   | Gas Department                                                                                        |
| <b>Department Summary Recommendation:</b> | This is our 2016 APGA dues invoice in the amount of \$7,307.25. I recommend approval of this invoice. |
| <b>City Manager's Remarks:</b>            | Your approval of this payment is recommended.                                                         |
| <b>Financial/Budget Certification:</b>    | This is a budgeted item.                                                                              |
| <b>Legal:</b>                             | N/A                                                                                                   |
| <b>Associated Information:</b>            |                                                                                                       |



# American Public Gas Association

## 2016 APGA Membership Dues Invoice

| Current Contact Information                                                                                                                                                             | Update Contact Information                                                                                                                       |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|
| <input type="checkbox"/> Yes. The information below is correct.                                                                                                                         | <input type="checkbox"/> No. Please update our information.                                                                                      |
| Gary Riggs<br>Director<br>Cartersville Gas System<br>Po Box 1390<br>Cartersville, GA 30120-1390<br>Phone: (770) 387-5642<br>Fax: (770) 387-5638<br>Email: griggs@cityofcartersville.org | Main Contact: _____<br>Title: _____<br>Company: _____<br>Address: _____<br>City, State, Zip: _____<br>Phone: _____<br>Fax: _____<br>Email: _____ |

*Help us ensure that we have the most up-to-date contact information for your system! Please make any necessary changes/additions to the listing above or you may make changes to your record any time at [www.apga.org](http://www.apga.org). To request a username and password, please contact Simon Cook at [scook@apga.org](mailto:scook@apga.org). This information is used for APGA communications and will be published in the 2016 Annual Membership Directory. Thank you for your assistance!*

| 2016 APGA Membership Dues                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>Dues Amount: \$7,307.25</b><br/> <b>Number of Meters = 9,743</b></p> <p>Membership dues for public gas systems with 501 to 60,000 meters are calculated at 75¢ per meter.</p> <p>If the number of meters shown above is incorrect, please provide the correct number of meters and adjust your dues amount:</p> <p>Correct Number of Meters = _____</p> <p>Adjusted Dues Amount = _____</p>                                                                                                                                      | <p><b>Membership includes:</b></p> <ul style="list-style-type: none"> <li>• A voice on Capitol Hill and in the regulatory agencies that impact your public gas utility;</li> <li>• Regulatory and operations updates;</li> <li>• The APGA biweekly newsletter <i>Public Gas News</i>;</li> <li>• The APGA quarterly magazine <i>The Source</i>;</li> <li>• Training workshops and conferences;</li> <li>• 24/7 access to the APGA Members Only section of the website (<a href="http://www.apga.org">www.apga.org</a>);</li> <li>• Networking opportunities;</li> <li>• The APGA Annual Directory; and</li> <li>• APGA Weekly Updates.</li> </ul> |
| 2016 APGA Research Foundation Contribution                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <p><input type="checkbox"/> My system would like to contribute to the APGA Research Foundation, and our contribution is included with our APGA Membership Dues in the amount of: \$ _____</p> <p><input type="checkbox"/> My system would like to contribute to the APGA Research Foundation, but please bill me in _____ (month) in the amount of: \$ _____</p> <p><b>NOTE:</b> The suggested Research Foundation contribution rate for public gas systems is 1 cent/Dth but you may contribute at any rate you deem appropriate.</p> |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <p><b>Please return a copy of this invoice with your payment.</b><br/> <b>APGA Federal Tax ID: 52-0805605</b></p>                                                                                                                                                                                                                                                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |

Item # 7



# City of Cartersville

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**City Council Meeting**  
**10/15/2015 7:00:00 PM**  
**August 2015 Financial Report**

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|                                           |                                                                                                                                                                    |
|-------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Monthly Financial Statement                                                                                                                                        |
| <b>Department Name:</b>                   | Finance                                                                                                                                                            |
| <b>Department Summary Recommendation:</b> | Attached is the financial report for August 2015. Also included are the supplemental financial information and the cash position reports for the same time period. |
| <b>City Manager's Remarks:</b>            | Tom R. will present this info. at the Council meeting.                                                                                                             |
| <b>Financial/Budget Certification:</b>    |                                                                                                                                                                    |
| <b>Legal:</b>                             |                                                                                                                                                                    |
| <b>Associated Information:</b>            |                                                                                                                                                                    |

---

# MONTHLY SUMMARY

As of August 31, 2015

8 # wall

| 8 # well                                                                              |             |             |             |             |        |  | 100.00%                  |
|---------------------------------------------------------------------------------------|-------------|-------------|-------------|-------------|--------|--|--------------------------|
| FY 2014-15 MONTH OF August-14                                                         |             |             |             |             |        |  | OF BUDGET (Year to Date) |
| FY 2015-16 MONTH OF August-15                                                         |             |             |             |             |        |  |                          |
| FY 2014-15 Year to Date August-14                                                     |             |             |             |             |        |  |                          |
| FY 2015-16 Year to Date August-15                                                     |             |             |             |             |        |  |                          |
| GENERAL FUND excluding SPLIT, DDA & School System Property Tax Revenue & Expenditures |             |             |             |             |        |  |                          |
| REVENUE                                                                               | \$1,735,148 | \$1,784,949 | \$3,213,605 | \$3,262,525 | 13.42% |  |                          |
| EXPENDITURE                                                                           | \$1,523,667 | \$1,552,583 | \$3,227,062 | \$3,287,643 | 13.52% |  |                          |
| Gen. Fund Net Profit (Loss)                                                           | \$211,481   | \$232,366   | (\$13,457)  | (\$25,118)  |        |  |                          |
| WATER & SEWER                                                                         |             |             |             |             |        |  |                          |
| REVENUE                                                                               | \$1,400,203 | \$1,449,393 | \$2,799,635 | \$2,950,372 | 18.94% |  |                          |
| EXPENDITURE                                                                           | \$1,016,166 | \$936,706   | \$2,286,228 | \$2,191,798 | 14.07% |  |                          |
| Wtr. & Svr. Fund Net Profit (Loss)                                                    | \$384,037   | \$512,687   | \$513,407   | \$758,574   |        |  |                          |
| GAS                                                                                   |             |             |             |             |        |  |                          |
| REVENUE                                                                               | \$1,316,778 | \$1,221,895 | \$2,723,302 | \$2,563,003 | 11.07% |  |                          |
| EXPENDITURES                                                                          | \$1,766,026 | \$1,437,909 | \$3,524,621 | \$2,770,492 | 11.96% |  |                          |
| Gas Fund Net Profit (Loss)                                                            | (\$449,248) | (\$216,014) | (\$801,319) | (\$207,489) |        |  |                          |
| ELECTRIC                                                                              |             |             |             |             |        |  |                          |
| REVENUE                                                                               | \$4,450,368 | \$4,708,660 | \$8,775,310 | \$9,505,134 | 19.06% |  |                          |
| EXPENDITURES                                                                          | \$4,165,739 | \$4,140,985 | \$8,374,996 | \$8,252,759 | 16.55% |  |                          |
| Electric Fund Net Profit (Loss)                                                       | \$284,629   | \$567,675   | \$400,314   | \$1,252,375 |        |  |                          |
| STORMWATER                                                                            |             |             |             |             |        |  |                          |
| REVENUE                                                                               | \$109,204   | \$112,946   | \$219,564   | \$225,867   | 16.26% |  |                          |
| EXPENDITURE                                                                           | \$84,397    | \$84,844    | \$149,138   | \$165,943   | 11.95% |  |                          |
| Stormwater Fund Net Profit (Loss)                                                     | \$24,807    | \$28,102    | \$70,426    | \$59,924    |        |  |                          |
| SOLID WASTE                                                                           |             |             |             |             |        |  |                          |
| REVENUE                                                                               | \$180,314   | \$184,346   | \$362,065   | \$369,268   | 15.46% |  |                          |
| EXPENDITURE                                                                           | \$143,626   | \$126,924   | \$251,691   | \$258,612   | 10.83% |  |                          |
| Solid Waste Fund Net Profit (Loss)                                                    | \$36,688    | \$57,422    | \$110,374   | \$110,656   |        |  |                          |
| FIBER OPTICS                                                                          |             |             |             |             |        |  |                          |
| REVENUE                                                                               | \$153,837   | \$152,906   | \$293,175   | \$304,729   | 16.25% |  |                          |
| EXPENDITURE                                                                           | \$128,707   | \$188,784   | \$227,981   | \$262,474   | 14.00% |  |                          |
| Fiber Fund Net Profit (Loss)                                                          | \$25,130    | (\$35,878)  | \$65,194    | \$42,255    |        |  |                          |

|                               |                                       |                    |                     | % of Monthly<br>Totals to<br>Budget |
|-------------------------------|---------------------------------------|--------------------|---------------------|-------------------------------------|
| General Fund                  | Description                           | 8/31/2015          | FY 2016 Budget      |                                     |
|                               | <b>Total Revenues</b>                 | <b>\$3,262,524</b> | <b>\$24,315,565</b> | <b>13.42%</b>                       |
|                               | GO Bond Proceeds from School          | \$0                | \$1,448,125         | 0.00%                               |
|                               | Property Taxes-City Portion Only      | \$38,979           | \$1,570,235         | 2.48%                               |
|                               | Local Option Sales Tax (LOST)         | \$662,758          | \$3,916,000         | 16.92%                              |
|                               | Other Taxes                           | \$934,618          | \$7,719,290         | 12.11%                              |
|                               | Building Permit & Inspection Fees     | \$46,559           | \$140,000           | 33.26%                              |
|                               | Fines and Forfeitures                 | \$128,942          | \$700,000           | 18.42%                              |
|                               | Operating Transfers In-City Utilities | \$730,307          | \$4,603,245         | 15.87%                              |
|                               | Other Revenues                        | \$720,361          | \$4,218,670         | 17.08%                              |
|                               | <b>Total Expenditures</b>             | <b>\$3,287,642</b> | <b>\$24,315,565</b> | <b>13.52%</b>                       |
|                               | Personnel Expenses                    | \$2,480,962        | \$15,730,045        | 15.77%                              |
|                               | Operating Expenses                    | \$692,625          | \$5,988,545         | 11.57%                              |
|                               | Capital Expenses                      | \$430              | \$298,500           | 0.14%                               |
|                               | GO Bond Proceeds from School          | \$0                | \$1,448,125         | 0.00%                               |
|                               | Debt Pymt - JDA/CBA                   | \$0                | \$394,650           | 0.00%                               |
|                               | Library Appropriations                | \$113,625          | \$455,700           | 24.93%                              |
| <b>Water &amp; Sewer Fund</b> | <b>Total Revenues</b>                 | <b>\$2,950,372</b> | <b>\$15,575,145</b> | <b>18.94%</b>                       |
|                               | Water Sales                           | \$1,801,329        | \$9,432,605         | 19.10%                              |
|                               | Sewer Sales                           | \$1,066,292        | \$5,424,540         | 19.66%                              |
|                               | Bond Proceeds                         | \$0                | \$0                 | #DIV/0!                             |
|                               | Prior Year Bond Proceeds              | \$0                | \$0                 | #DIV/0!                             |
|                               | Prior Year Capacity Fees              | \$0                | \$305,000           | 0.00%                               |
|                               | Other Revenues                        | \$82,751           | \$413,000           | 20.04%                              |
|                               | <b>Total Expenditures</b>             | <b>\$2,191,797</b> | <b>\$15,575,145</b> | <b>14.07%</b>                       |
|                               | Personnel Expenses                    | \$513,654          | \$3,465,290         | 14.82%                              |
|                               | Operating Expenses                    | \$363,581          | \$3,346,775         | 10.86%                              |
|                               | Capital Expenses                      | \$31,383           | \$2,630,500         | 1.19%                               |
|                               | Transfer To General Fund              | \$417,928          | \$2,507,570         | 16.67%                              |
|                               | Debt Payments                         | \$865,251          | \$3,625,010         | 23.87%                              |
| <b>Gas Fund</b>               | <b>Total Revenues</b>                 | <b>\$2,563,003</b> | <b>\$23,159,760</b> | <b>11.07%</b>                       |
|                               | Gas Sales                             | \$2,263,399        | \$20,350,660        | 11.12%                              |
|                               | Gas Commodity Charge                  | \$218,120          | \$1,245,000         | 17.52%                              |
|                               | Bond Proceeds                         | \$0                | \$653,100           | 0.00%                               |
|                               | Proceeds from Capital Leases          | \$0                | \$76,000            | 0.00%                               |
|                               | Other Revenues                        | \$81,484           | \$835,000           | 9.76%                               |
|                               | <b>Total Expenses</b>                 | <b>\$2,770,491</b> | <b>\$23,159,760</b> | <b>11.96%</b>                       |
|                               | Personnel Expenses                    | \$274,966          | \$1,925,315         | 14.28%                              |
|                               | Operating Expenses                    | \$230,058          | \$1,469,350         | 15.66%                              |
|                               | Purchase of Natural Gas               | \$1,996,820        | \$14,808,320        | 13.48%                              |
|                               | Transfer to General Fund              | \$470,877          | \$3,420,825         | 13.77%                              |
|                               | Capital Expenses                      | (\$202,230)        | \$1,535,950         | -13.17%                             |

|                   | Description                   | 8/31/2015          | FY 2016 Budget      | % of Monthly<br>Totals to<br>Budget |
|-------------------|-------------------------------|--------------------|---------------------|-------------------------------------|
| Electric Fund     | <b>Total Revenues</b>         | <b>\$9,505,134</b> | <b>\$49,860,820</b> | <b>19.06%</b>                       |
|                   | Electric Sales                | \$9,278,732        | \$47,909,705        | 19.37%                              |
|                   | Other Revenues                | \$226,402          | \$1,308,030         | 17.31%                              |
|                   | Use of Reserves               |                    | \$643,085           | 0.00%                               |
|                   | <b>Total Expenses</b>         | <b>\$8,252,759</b> | <b>\$49,860,820</b> | <b>16.55%</b>                       |
|                   | Personnel Expenses            | \$357,607          | \$2,326,270         | 15.37%                              |
|                   | Operating Expenses            | \$151,951          | \$1,353,135         | 11.23%                              |
|                   | Purchase of Electricity       | \$7,058,034        | \$42,211,805        | 16.72%                              |
|                   | Capital Expenses              | \$205,061          | \$1,088,970         | 18.83%                              |
|                   | Transfer to General Fund      | \$480,106          | \$2,880,640         | 16.67%                              |
| Stormwater Fund   | <b>Total Revenues</b>         | <b>\$225,867</b>   | <b>\$1,389,000</b>  | <b>16.26%</b>                       |
|                   | Stormwater Revenues           | \$224,144          | \$1,340,000         | 16.73%                              |
|                   | Mitigation Grant Revenue      | \$0                | \$0                 | #DIV/0!                             |
|                   | Other Revenues                | \$1,723            | \$13,000            | 13.25%                              |
|                   | Proceeds from Capital Leases  | \$0                | \$36,000            | 0.00%                               |
|                   | Prior Year Carryover          | \$0                | \$0                 | #DIV/0!                             |
|                   | Stormwater Improvement Funds  | \$0                | \$0                 | #DIV/0!                             |
|                   | <b>Total Expenses</b>         | <b>\$165,943</b>   | <b>\$1,389,000</b>  | <b>11.95%</b>                       |
|                   | Personnel Expenses            | \$99,479           | \$698,585           | 14.24%                              |
|                   | Operating Expenses            | \$66,464           | \$579,695           | 11.47%                              |
|                   | Capital Expenses              | \$0                | \$110,720           | 0.00%                               |
| Solid Waste Fund  | <b>Total Revenues</b>         | <b>\$369,268</b>   | <b>\$2,388,600</b>  | <b>15.46%</b>                       |
|                   | Refuse Collections Revenues   | \$357,780          | \$2,177,450         | 16.43%                              |
|                   | Other Revenues                | \$11,488           | \$41,150            | 27.92%                              |
|                   | Proceeds From Capital Leases  | \$0                | \$170,000           | 0.00%                               |
|                   | <b>Total Expenses</b>         | <b>\$258,612</b>   | <b>\$2,388,600</b>  | <b>10.83%</b>                       |
|                   | Personnel Expenses            | \$134,413          | \$1,081,240         | 12.43%                              |
|                   | Operating Expenses            | \$124,199          | \$1,137,360         | 10.92%                              |
|                   | Capital Expenses              | \$0                | \$170,000           | 0.00%                               |
| Fiber Optics Fund | <b>Total Revenues</b>         | <b>\$304,729</b>   | <b>\$1,875,465</b>  | <b>16.25%</b>                       |
|                   | Fiber Optics Revenues         | \$283,290          | \$1,765,720         | 16.04%                              |
|                   | GIS Revenues                  | \$17,300           | \$104,000           | 16.63%                              |
|                   | Other Revenues                | \$4,139            | \$5,745             | 72.05%                              |
|                   | <b>Total Expenses</b>         | <b>\$262,474</b>   | <b>\$1,875,465</b>  | <b>14.00%</b>                       |
|                   | Personnel Expenses            | \$99,071           | \$785,395           | 12.61%                              |
|                   | Operating Expenses            | \$107,659          | \$752,880           | 14.30%                              |
|                   | MEAG Telecom Statewide Pymt   | \$44,036           | \$115,795           | 0.00%                               |
|                   | Debt Payment to Electric Dept | \$0                | \$92,395            | 0.00%                               |
|                   | Capital Expenses              | \$11,708           | \$129,000           | 9.08%                               |

Item # 8

# 8 # watl

## Cash Position

|                                 | 6/30/15         | 7/31/15         | 8/31/15         | 9/30/15 | 10/31/15 | 11/30/15 | 12/31/15 |
|---------------------------------|-----------------|-----------------|-----------------|---------|----------|----------|----------|
| Total Unrestricted Cash Balance | \$14,730,500.90 | \$14,002,158.95 | \$15,198,260.99 |         |          |          |          |
| Total Restricted Cash Balance   | \$64,560,610.64 | \$63,821,933.72 | \$62,696,702.71 |         |          |          |          |

## Cash Position

|  | 1/31/16 | 2/28/16 | 3/31/16 | 4/30/16 | 5/31/16 | 6/30/16 |
|--|---------|---------|---------|---------|---------|---------|
|--|---------|---------|---------|---------|---------|---------|

## Total Unrestricted Cash Balance

## Total Restricted Cash Balance

## Highlights for the Month of August 2015:

Unrestricted cash increased due mainly to increases in cash balances in the water fund and electric fund.

Restricted cash decreased mostly due to the pension plan assets decreasing in value due to the volatile market during the month.