



# 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 – 3/20/2014  
**Work Session – 6:00 P.M.**

## **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. March 6, 2014 (Pages 1-6)

[Attachments](#)

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### **B. Appointments**

1. Cartersville Development Authority and Development Authority of Cartersville (Pages 7-8)

[Attachments](#)

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2. Convention and Visitors Bureau (Page 9)

[Attachments](#)

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3. Etowah Area Consolidated Housing Authority (Pages 10-11)

[Attachments](#)

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

1. File ZMA14-01: Zoning Map Amendment application by City of Cartersville to re-adopt the Official Zoning Map of the City of Cartersville. (Page 12)

[Attachments](#)

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2. File Z14-01: Rezoning application by Kimberly Johnston to rezone property at 7 S. Bartow St (approximately 0.17 acres) from R-7 (Single-family Residential) to P-S (Professional)

Services). (Pages 13-23)

[Attachments](#)

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#### **D. Resolutions**

1. Amendment to the ICMA-RC 457 Defined Contribution Plan (Pages 24-25)

[Attachments](#)

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#### **E. Certification**

1. Good Neighbor Homeless Shelter Grant Application (Pages 26-27)

[Attachments](#)

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#### **F. Bid Award/Purchases**

1. Air Bottles for Fire Dept. (Pages 28-30)

[Attachments](#)

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2. Replacement of Air Conditioning Unit at Drinking Water Lab (Page 31)

[Attachments](#)

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3. D&C Inventory Restock 2 - 2014 (Page 32)

[Attachments](#)

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4. Replacement Vehicle for Police Dept. (Pages 33-35)

[Attachments](#)

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5. New Vehicles for Parks and Recreation, Gas Dept. and Public Works (Pages 36-45)

[Attachments](#)

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6. Copiers for Public Works and Municipal Court (Pages 46-50)

[Attachments](#)

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

1. January 2014 (Pages 51-55)

[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**  
**3/20/2014 7:00:00 PM**  
**March 6, 2014**

|                                           |                                                        |
|-------------------------------------------|--------------------------------------------------------|
| <b>SubCategory:</b>                       | Council Meeting Minutes                                |
| <b>Department Name:</b>                   |                                                        |
| <b>Department Summary Recommendation:</b> | Attached are the minutes for your review and approval. |
| <b>City Manager's Remarks:</b>            | Your approval of the March 6th Minutes is recommended. |
| <b>Financial/Budget Certification:</b>    |                                                        |
| <b>Legal:</b>                             |                                                        |
| <b>Associated Information:</b>            |                                                        |

City Council Meeting  
 10 N. Public Square  
 March 6, 2014  
 6:00 P.M. – Work Session 7:00 P.M.

## **I. Opening Meeting**

Invocation by Council Member McDaniel

Pledge of Allegiance led by Council Member Hodge

The City Council met in Regular Session with Matt Santini, Mayor presiding and the following present: Kari Hodge, Council Member Ward One; Jayce Stepp, Council Member Ward Two; 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; Connie Keeling, City Clerk and David Archer, City Attorney.

## **II. Regular Agenda**

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

#### **1. February 20, 2014**

A motion to approve the February 20, 2014 City Council Meeting Minutes as presented was made by Council Member Tonsmeire and seconded by Council Member Tate. Motion carried unanimously. Vote 6-0

### **B. Appointments**

#### **1. Downtown Development Authority Board Appointments**

Tara Currier, Downtown Development Authority Director stated that the following are recommended appointments. The first being the reappointment of Earline Burke who filled the unexpired term of Billy Archer in October 2012. The second is Bill Chandler to fill the unexpired term of Saunders Jones III who resigned in December 2013 and whose term expires February 18, 2016. The third is Jim Ballew to replace the expired term of Abbey Agan-Ross. Ms. Currier stated that all three appointees bring unique work experiences and skill sets which will be instrumental in the continued success of the DDA and Main Street Program and recommended approval.

A motion to approve the appointments as recommended was made by Council Member Tonsmeire and seconded by Council Member McDaniel. Motion carried unanimously. Vote 6-0

### **C. Resolutions**

#### **1. Time Change for Civic Youth Day April 3, 2014**

Sam Grove, City Manager stated that this is an annual occurrence allowing the City Council to accommodate Civic Youth Day on April 3, 2014 by changing the time of the council meeting from 7 p.m. to 9 a.m. and recommended approval.

A motion to approve Resolution No. 04-14 was made by Council Member Tate and seconded by Council Member Tonsmeire. Motion carried unanimously. Vote 6-0

**Resolution No. 04-04**

**WHEREAS, The Mayor and City Council has determined that it is in the best interest of the City of Cartersville and its inhabitants and their general health, safety and welfare to reschedule the below referenced meeting 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 meeting of the Mayor and City Council scheduled on the 3rd day of April, 2014 at 7 PM in pursuant to Section 2-17 of the City of Cartersville Code of Ordinances is hereby rescheduled to the 3rd day of April, 2014 at 9 AM.**

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

**ADOPTED this March 6, 2014**

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

**ATTEST:**

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

**D. Contracts/Agreements**

**1. Change in Automated Fingerprint Service Provider  
THIS ITEM WAS REMOVED FROM THE AGENDA**

**2. Utility Relocation Agreement – Georgia Power**

Greg Anderson, Parks and Recreation Superintendent stated that this is an agreement with Georgia Power to relocate transmission line pole guy wires that will be in conflict with the proposed Leake Mound-Etowah RiverWalk Link at a cost of \$15,061.00. Mr. Anderson stated

that Georgia Power has agreed to move pole guy wires on the distribution line at no charge for this project and recommended approval.

A motion to approve this utility relocation agreement as presented was made by Council Member Tate and seconded by Council Member Tonsmeire. Motion carried unanimously. Vote 6-0

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

### **1. Bartow – Cartersville Second Joint Development Authority Invoice**

Tom Rhinehart, Finance Director stated that in 2011 the Bartow-Cartersville Second Joint Development Authority was created to act as a conduit for the land debt service on the industrial park. Operation funding for the Second JDA is joint with the City and County. The Council authorized a payment for the calendar year 2013 expenses and the calendar year 2014 expenses have begun to accrue. The Second JDA has sent an invoice for Operation Expenses in the amount of \$7,000 and Mr. Rhinehart recommended approval to pay this invoice.

A motion to approve the payment for 2014 expenses was made by Council Member Tonsmeire and seconded by Council Member Stepp. Motion carried unanimously. Vote 6-0

### **2. Gas Department Backhoe**

Michael Hill, Assistant Gas Superintendent stated that bids were requested for a new backhoe for his department while three bids were returned only one bid met the specifications. Mr. Hill recommended approval of the lowest best qualified bid from Flint Equipment Company in the amount of \$68,716.41.

A motion to approve the bid from Flint Equipment Company was made by Council Member Tonsmeire and seconded by Council Member Hodge. Motion carried. Vote 4-1-1 with Council Member Stepp voting against motion and Council Member McDaniel abstaining.

## **F. Other**

### **1. Memorandum of Understanding for Aquafil Expansion**

Keith Lovell, Assistant City Attorney stated that the Economic Development Staff has been in discussions with Aquafil regarding them locating their next expansion in Cartersville. Aquafil plans on \$25,000,000 in capital investment and 50 new jobs. Mr. Lovell recommended approval of the Memorandum of Understanding with the incentives offered as follows:

1. Ad valorem tax breaks on
  - (a) Real property 10 years starting at 100% and decreasing by 10% per year until it expires
  - (b) Equipment starting 5 years starting at 100% and decreasing by 20% per year until it expires.

These ad valorem tax breaks are implemented by a bond issuance and lease by the Development Authority of Cartersville.

2. Additionally, the City is to provide assistance with an opportunity zone application. There is no financial obligation to the City.

A motion to approve the MOU as presented was made by Council Member Stepp and seconded by Council Member McDaniel. Motion carried unanimously. Vote 6-0

Mayor Santini stated that there were three items to be added to the agenda. A motion to add the items to the agenda was made by Council Member Stepp and seconded by Council Member Tonsmeire. Motion carried unanimously. Vote 6-0

## **G. Added Items**

### **1. Sewer Line Claim at 206 North Gilmer Street**

Dan Porta, Assistant City Manager stated that the Gas Department installed a service line in 1997 and must have hit a clay sewer line located on the property. The burst sewer line did not become a major problem until February 2014 when it caused damages totaling \$7,910.00. Mr. Porta recommended payment of the claim.

A motion to approve payment in the amount of \$7,910.00 was made by Council Member Pruitt and seconded by Council Member Tonsmeire. Motion carried unanimously. Vote 6-0

### **2. State Certification Contract Renewal**

Tommy Culpepper, Police Chief stated that in light of recent changes in the State Certification Program the City's recertification has been moved up to 2014; which means that the city needs to have a signed contract on file to begin the process. Chief Culpepper stated that this is the fourth consecutive time his department has sought State Certification and recommended approval to authorize the Mayor to sign any and all documents associated with this contract so that an on-site evaluation can be scheduled.

A motion to approve the Mayors signature on the State Certification Contract Renewal was made by Council Member Stepp and seconded by Council Member McDaniel. Motion carried unanimously. Vote 6-0

### **3. Water Treatment Plant #2 High Service Pump Emergency Bearing Replacement.**

Bob Jones, Water and Sewer Superintendent stated that the Number 2 high service pump at the water treatment plant began making noticeable noise on or about February 22, 2014. The pump was shut down for assessment and it appears that a bearing seal and/or bearing has failed on the pump. Mr. Jones stated that this is the primary treated water pump used at the plant and recommended approval of the repairs from the low bid of \$6,187.50 from PMC-Cole Electric.

A motion to approve the low bid from PMC-Cole Electric was made by Council Member Hodge and seconded by Council Member Stepp. Motion carried unanimously. Vote 6-0

## **H. Other**

### **2. Visioning Session Summary**

Sam Grove, City Manager stated that this is a recap from the facilitator, Chrissy Marlowe of the Council Visioning Retreat. Long and short-term goals are outlined, as well as the Council's Hot Topics and Wish List.

After announcements a motion to adjourn the meeting was made by Council Member Stepp and needing no second. Motion carried unanimously. Vote 6-0

## **Meeting Adjourned**

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

ATTEST:

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



# City of Cartersville

City Council Meeting

3/20/2014 7:00:00 PM

Cartersville Development Authority and Development Authority of Cartersville

|                                           |                                                                                                                                                                                                                                                                                                                                                                                                            |
|-------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Appointments                                                                                                                                                                                                                                                                                                                                                                                               |
| <b>Department Name:</b>                   |                                                                                                                                                                                                                                                                                                                                                                                                            |
| <b>Department Summary Recommendation:</b> | The City Attorney's office is recommending Ralph "Sonny" H. Miller be appointed to fulfill remaining term of retiring Gene Tilley on the Cartersville Development Authority, the term to expire on May 11, 2015. The recommendation to appoint Beth Tilley to the Development Authority of Cartersville will fulfill the remaining term of deceased member Charles Fluellen that will expire May 11, 2015. |
| <b>City Manager's Remarks:</b>            | Your approval of these appointments is recommended.                                                                                                                                                                                                                                                                                                                                                        |
| <b>Financial/Budget Certification:</b>    |                                                                                                                                                                                                                                                                                                                                                                                                            |
| <b>Legal:</b>                             |                                                                                                                                                                                                                                                                                                                                                                                                            |
| <b>Associated Information:</b>            |                                                                                                                                                                                                                                                                                                                                                                                                            |

**ARCHER & LOVELL, P.C.**  
**ATTORNEYS AT LAW**  
336 S. TENNESSEE STREET  
P. O. BOX 1024  
CARTERSVILLE, GEORGIA 30120

DAVID G. ARCHER  
E. KEITH LOVELL

(770) 386-1116  
FAX (770) 382-7484

MEMO

To: Mayor and City Council

From: E. Keith Lovell, Assistant City Attorney

Date: March 11, 2014

Re: Appointments

Per Council's request, our office has searched to find replacements for vacancies on the Cartersville Development Authority and Development Authority of Cartersville.

Cartersville Development Authority – The recommendation is Ralph (Sonny) H. Miller to fulfill the remaining term of retiring member Gene Tilley. Said term expires on January 6, 2015.

Development Authority of Cartersville – The recommendation is Beth Tilley to fulfill deceased member Charles Fluellen's remaining term. Said term expires on May 11, 2015.

EKL/src



# City of Cartersville

**City Council Meeting**  
**3/20/2014 7:00:00 PM**  
**Convention and Visitors Bureau**

|                                           |                                                                                                 |
|-------------------------------------------|-------------------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Appointments                                                                                    |
| <b>Department Name:</b>                   |                                                                                                 |
| <b>Department Summary Recommendation:</b> | Kathy Lyles and Jeff Watkins for re-appointment to the CVB Board, new terms to expire 12.31.15. |
| <b>City Manager's Remarks:</b>            | Your approval of these reappointments is recommended.                                           |
| <b>Financial/Budget Certification:</b>    |                                                                                                 |
| <b>Legal:</b>                             |                                                                                                 |
| <b>Associated Information:</b>            |                                                                                                 |



# City of Cartersville

**City Council Meeting**  
**3/20/2014 7:00:00 PM**  
**Etowah Area Consolidated Housing Authority**

|                                           |                                                                                                                                                                                                |
|-------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Appointments                                                                                                                                                                                   |
| <b>Department Name:</b>                   |                                                                                                                                                                                                |
| <b>Department Summary Recommendation:</b> | Philya Gray, Executive Director of the EHA, recommends the reappointment of Lehmann Smith to the Etowah Area Consolidated Housing Authority. It is a five year term that will expire 4.1.2019. |
| <b>City Manager's Remarks:</b>            | This reappointment is recommended for your approval.                                                                                                                                           |
| <b>Financial/Budget Certification:</b>    |                                                                                                                                                                                                |
| <b>Legal:</b>                             |                                                                                                                                                                                                |
| <b>Associated Information:</b>            |                                                                                                                                                                                                |



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**ETOWAH AREA CONSOLIDATED HOUSING AUTHORITY**

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P.O. Box 514 • 240 Stonewall Street • Cartersville, Georgia 30120 • (770) 382-1414 • TTY (770) 382-3684 • Fax (770) 382-3799

March 12, 2014

**VIA FAX**  
(770) 386-5841

Matt Santini  
Mayor of the City of Cartersville  
1 North Erwin Street  
Cartersville, GA 30120

**RE: RE-APPOINTMENT OF LEHMANN SMITH TO EHA BOARD**

Honorable Mayor Santini;

I have contacted Commissioner Lehmann Smith to get his wishes about serving on our Board for another term. He stated that he does want to be re-appointed for another five years (2019). We have made great strides the last few years toward changing the image of public housing and he wants to continue these efforts with us.

If you have any questions, please do not hesitate to give me a call (770) 382-1414.

Respectfully,

Philya P. Gray  
Executive Director

PPG/rgb

Item # 4





# City of Cartersville

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City Council Meeting

3/20/2014 7:00:00 PM

**File ZMA14-01: Zoning Map Amendment application by City of Cartersville to re-adopt the Official Zoning Map of the City of Cartersville.**

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|                                           |                                                                                                                                                                                                                                                                                         |
|-------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Public Hearing - 1st Reading of Zoning/Annexation Requests                                                                                                                                                                                                                              |
| <b>Department Name:</b>                   | Planning                                                                                                                                                                                                                                                                                |
| <b>Department Summary Recommendation:</b> | Case ZMA14-01 is an application by the City of Cartersville to re-adopt the Official Zoning Map. This process will update the map to show changes in zoning for properties that have occurred since the map was last adopted in January 2013. Planning Commission recommended Approval. |
| <b>City Manager's Remarks:</b>            | Planning Commission recommends approval of this item.                                                                                                                                                                                                                                   |
| <b>Financial/Budget Certification:</b>    |                                                                                                                                                                                                                                                                                         |
| <b>Legal:</b>                             |                                                                                                                                                                                                                                                                                         |
| <b>Associated Information:</b>            |                                                                                                                                                                                                                                                                                         |
|                                           |                                                                                                                                                                                                                                                                                         |

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# City of Cartersville

City Council Meeting  
3/20/2014 7:00:00 PM

**File Z14-01: Rezoning application by Kimberly Johnston to rezone property at 7 S. Bartow St (approximately 0.17 acres) from R-7 (Single-family Residential) to P-S (Professional Services).**

|                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|-------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Public Hearing - 1st Reading of Zoning/Annexation Requests                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| <b>Department Name:</b>                   | Planning                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <b>Department Summary Recommendation:</b> | The subject tract includes a single-family residence built in approximately 1940, located at 7 S. Bartow Street. The property is adjacent to the offices of Shaw Hankins, and is across the street from First Presbyterian Church. The property is currently zoned R-7 (Single-family Residential) and is also in the Cherokee-Cassville Historic District. The applicant proposes to rezone the property to P-S (Professional Services) so that she could use the structure as a mortgage office. Planning staff have no objections. Planning Commission recommended Approval. |
| <b>City Manager's Remarks:</b>            | Planning Commission recommends your approval of this item.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| <b>Financial/Budget Certification:</b>    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>Legal:</b>                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>Associated Information:</b>            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |

## ***ZONING SYNOPSIS***

Petition Number(s): **Z14-01**

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

Applicant: **Kimberly Johnston**

Representative: **None**

Property Owner: **Robert Steinart**

Property Location: **7 S. Bartow Street**

Access to the Property: **Bartow Street**

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

Tract Size: Acres: **0.17 acres** District: **4<sup>th</sup>** Section: **3<sup>rd</sup>** LL(S): **483**

Ward: **4** Council Member: **Lindsey McDaniel**

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

Current Zoning: **R-7 (Single-family Residential)**  
**(also in Cherokee-Cassville Historic District)**

Proposed Zoning: **P-S (Professional Services)**

Proposed Use: **Allow the existing old house to be used as a mortgage office**

Current Zoning of Adjacent Property:

|        |                   |
|--------|-------------------|
| North: | <u><b>R-7</b></u> |
| South: | <u><b>P-S</b></u> |
| East:  | <u><b>P-S</b></u> |
| West:  | <u><b>R-7</b></u> |

The Future Development Plan designates the subject property as:  
**Historic Neighborhood with recommended zoning districts R-10, R-7, and P-S.**

## ***ZONING ANALYSIS***

### **City Departments Reviews**

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

No objections.

#### **Public Works:**

No objections.

#### **Gas:**

No objections.

#### **Electric:**

No objections.

#### **Fire:**

Cartersville Fire Department has no objections if the owner meets the requirements set forth in the latest edition of the adopted fire code (2012 NFPA 101) for the type of business that it is rezoned for. This also includes the ADA requirements set forth in the 2010 ADA design standards.

#### **Police:**

No comments.

*The subject tract includes a single-family residence built in approximately 1940, located at 7 S. Bartow Street. The property is adjacent to the offices of Shaw Hankins, and is across the street from First Presbyterian Church. The property is currently zoned R-7 (Single-family Residential) and is also in the Cherokee-Cassville Historic District.*

*The applicant proposes to rezone the property to P-S (Professional Services) so that she could use the structure as a mortgage office. Planning staff have no objections. Planning Commission recommended Approval of this application.*

#### **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.*  
**The proposal may permit a use (office) that is suitable in view of the adjacent office and institutional uses.**
- B. *Whether the zoning proposal will create an isolated district unrelated to adjacent and nearby districts.*  
**The proposal may not create an isolated district since adjacent and nearby properties are also zoned P-S.**
- C. *Whether the zoning proposal will adversely affect the existing use or usability of adjacent or nearby property.*  
**The proposal may not adversely affect the existing use of adjacent properties.**
- D. *Whether the property to be affected by the zoning proposal has a reasonable economic use as currently zoned.*  
**As currently zoned for single-family residential (R-7), the property may have a reasonable economic use.**
- 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 adopted local Comprehensive Land Use Plan.*  
**The P-S zoning proposal is in conformity with the Future Development Map of the adopted Comprehensive 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.

**This section of Bartow Street, located between Main Street and Cherokee Avenue, includes office and institutional uses. In addition, this section of the street is a part of State Route 293 and has a substantial amount of traffic on it compared to Bartow Street north of Church Street and Bartow Street south of Main Street.**

**STAFF RECOMMENDATION**

Staff has no objections.

**PLANNING COMMISSION RECOMMENDATION:**  
**APPROVAL**

01/15/2013 04:47 5039240033  
02/14/2014 11:27 FAX 617 523 0228

RIVERMEAD RECEPTION  
WOODSTOCK CORP.

PAGE 02/05

### Application for Rezoning

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

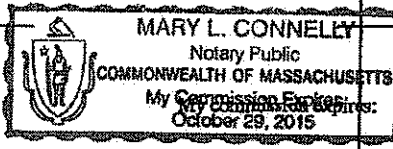
Application Number

214-01

Hearing Dates

3-11-14 @ 5:30  
3-20-14 @ 7:00  
4-3-14 @ 7:00

|                                                                                    |                 |                                                                                                       |                                 |
|------------------------------------------------------------------------------------|-----------------|-------------------------------------------------------------------------------------------------------|---------------------------------|
| Applicant <u>Kimberly A. Johnston</u><br><small>(applicant's printed name)</small> |                 | Business/Cell Phone <u>678-552 3623</u>                                                               |                                 |
| Address <u>68 Pumpkin Vine Trl SE</u>                                              |                 | Home Phone <u>same</u>                                                                                |                                 |
| City <u>Cartersville</u>                                                           | State <u>GA</u> | Zip <u>30120</u>                                                                                      | Email <u>ga2kwi@comcast.com</u> |
| (Representative's printed name (if other than applicant))                          |                 | Phone                                                                                                 | Fax #                           |
| Representative's signature                                                         |                 | Applicant's signature                                                                                 |                                 |
| Signed, sealed and delivered in presence of:                                       |                 |                                                                                                       |                                 |
| <u>[Signature]</u><br>Notary Public                                                |                 | My commission expires: <u>JAN. 16 2017</u><br>TAMARA SMATHERS<br>NOTARY PUBLIC<br>BIRMINGHAM, ALABAMA |                                 |

|                                                                                      |                                        |                                  |
|--------------------------------------------------------------------------------------|----------------------------------------|----------------------------------|
| Titleholder <u>Robert Steinert</u><br><small>(titleholder's printed name)</small>    | Business                               | Home <u>603-924-0033 x 317</u>   |
| *attach additional notarized signatures as needed on separate application page       |                                        | Address <u>317 River Mead Rd</u> |
| Signature <u>[Signature]</u>                                                         | <u>Peterborough NH</u><br><u>03458</u> |                                  |
| Signed, sealed, delivered in presence of:                                            |                                        |                                  |
| <u>[Signature]</u><br>Notary Public                                                  |                                        |                                  |
|  |                                        |                                  |
| <u>10/29/15</u>                                                                      |                                        |                                  |

|                                                                                                                              |                             |                                                  |
|------------------------------------------------------------------------------------------------------------------------------|-----------------------------|--------------------------------------------------|
| Present Zoning District(s) <u>R-7</u>                                                                                        | Requested Zoning <u>P-5</u> | <u>(in Cherokee-Cassville Historic District)</u> |
| Acreage <u>1.017</u> or Land Lot(s) <u>483</u>                                                                               | District(s) <u>4</u>        | Section(s) <u>3</u>                              |
| Location of Property <u>7 S. Bartow St</u><br><small>(street address, nearest intersections, etc)</small>                    |                             |                                                  |
| Reason for requested Rezoning: <u>Allow new mortgage office</u><br><small>(attach additional statement as necessary)</small> |                             |                                                  |

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.

Feb 14 14 09:26p

Adgate &amp; Dargan Cole

912 638 1930

p.2

**Application for Rezoning**

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

Application Number

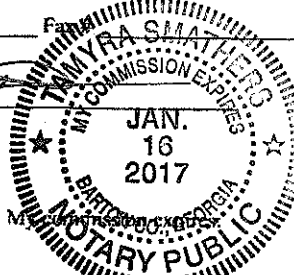
214-01

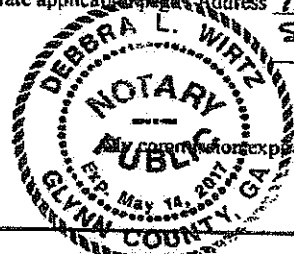
Hearing Dates

3-11 @ 5:30

3-20 @ 7:00

4-3 @ 7:00

|                                                                                    |                 |                                                                                    |                                 |
|------------------------------------------------------------------------------------|-----------------|------------------------------------------------------------------------------------|---------------------------------|
| Applicant <u>Kimberly A. Johnston</u><br><small>(applicant's printed name)</small> |                 | Business/Cell Phone <u>678-552-3623</u>                                            |                                 |
| Address <u>108 Pumpkinvine Trl SE</u>                                              |                 | Home Phone <u>same</u>                                                             |                                 |
| City <u>Cartersville</u>                                                           | State <u>GA</u> | Zip <u>30120</u>                                                                   | Email <u>ga2kwilson@aol.com</u> |
| (Representative's printed name (if other than applicant))                          |                 | Phone _____ Fax _____                                                              |                                 |
| Representative's signature _____                                                   |                 | Applicant's signature <u>[Signature]</u>                                           |                                 |
| Signed, sealed and delivered in presence of: <u>[Signature]</u>                    |                 |                                                                                    |                                 |
| Notary Public <u>[Signature]</u>                                                   |                 |  |                                 |

|                                                                                     |  |                                                                                     |  |
|-------------------------------------------------------------------------------------|--|-------------------------------------------------------------------------------------|--|
| Titleholder <u>E DARGAN COLE, JR</u><br><small>(titleholder's printed name)</small> |  | Business _____ Home _____                                                           |  |
| *attach additional notarized signatures as needed on separate applications          |  | Address <u>116 Tolson Rd Trl</u>                                                    |  |
| Signature <u>[Signature]</u>                                                        |  | City <u>St Simons Isc GA</u> Zip <u>31522</u>                                       |  |
| Signed, sealed, delivered in presence of: <u>[Signature]</u>                        |  |                                                                                     |  |
| Notary Public                                                                       |  |  |  |

|                                                                                                           |                             |
|-----------------------------------------------------------------------------------------------------------|-----------------------------|
| Present Zoning District(s) <u>R-7</u>                                                                     | Requested Zoning <u>P-5</u> |
| Acreage <u>41-0.17 ac</u>                                                                                 | Land Lot(s) <u>483</u>      |
| District(s) <u>4</u>                                                                                      | Section(s) <u>3</u>         |
| Location of Property <u>7 S. Bartow St</u><br><small>(street address, nearest intersections, etc)</small> |                             |
| Reason for requested Rezoning:<br><br><u>(attach additional statement as necessary)</u>                   |                             |

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.

## SURVEYED FOR

**KIMBERLY A. JOHNSTON**

IN LAND LOT 483, 4TH. DISTRICT, 3RD. SECTION,  
CITY OF CARTERSVILLE, BARTOW COUNTY, GEORGIA  
DATE OF PLAT 02-21-2014 SCALE 1" = 30'  
DATE OF FIELD WORK 02-20-2014

THIS PLAT IS NOT REQUIRED TO BE APPROVED  
BY A GOVERNING AUTHORITY, AND IS NOT SUBJECT  
TO GEORGIA CODE SECTION, 15-6-67.

Item # 6

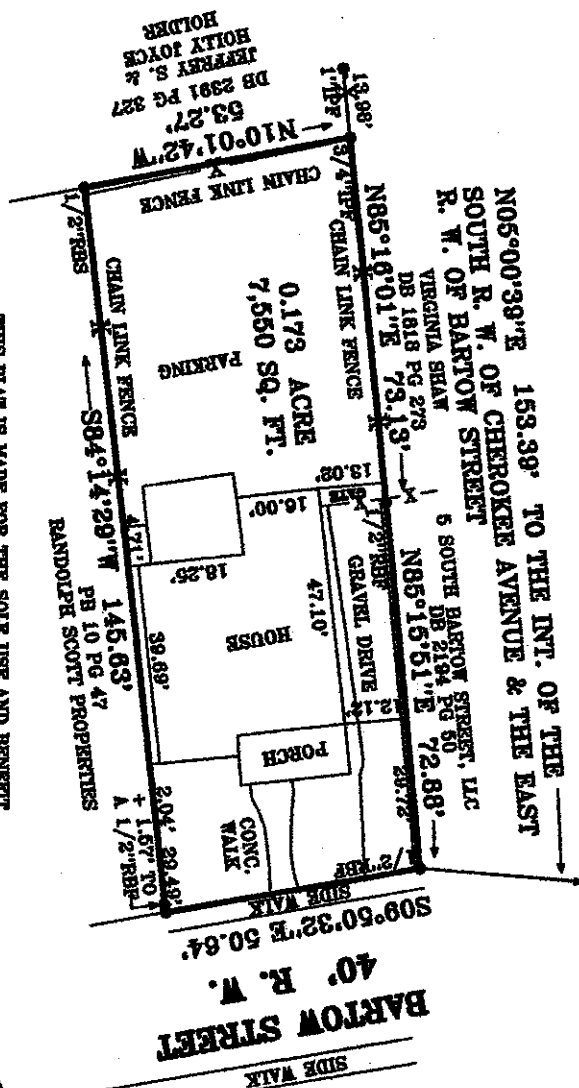
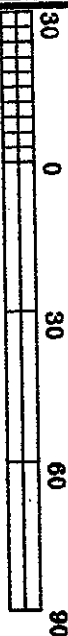
Magnetic North

## FIELD DATA:

CLOSURE: 1' IN 10,550'  
EQUIPMENT: SOKKIA SETS  
ANGULAR ERROR 0.1" PER ANGLE POINT  
BEARINGS ARE MAG. CAL. FROM ANGLES  
TURNED.  
ADJUSTED USING LEAST SQUARES  
PLAT CLOSURE 1' IN 119,280'

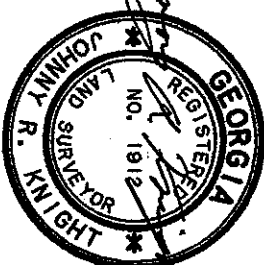
"FEMA FLOOD HAZARD MAP" 13015C02066  
DATED SEPTEMBER 28, 2007, SHOWS THIS  
PROPERTY OUT OF FLOOD ZONE.

GRAPHIC SCALE - FEET



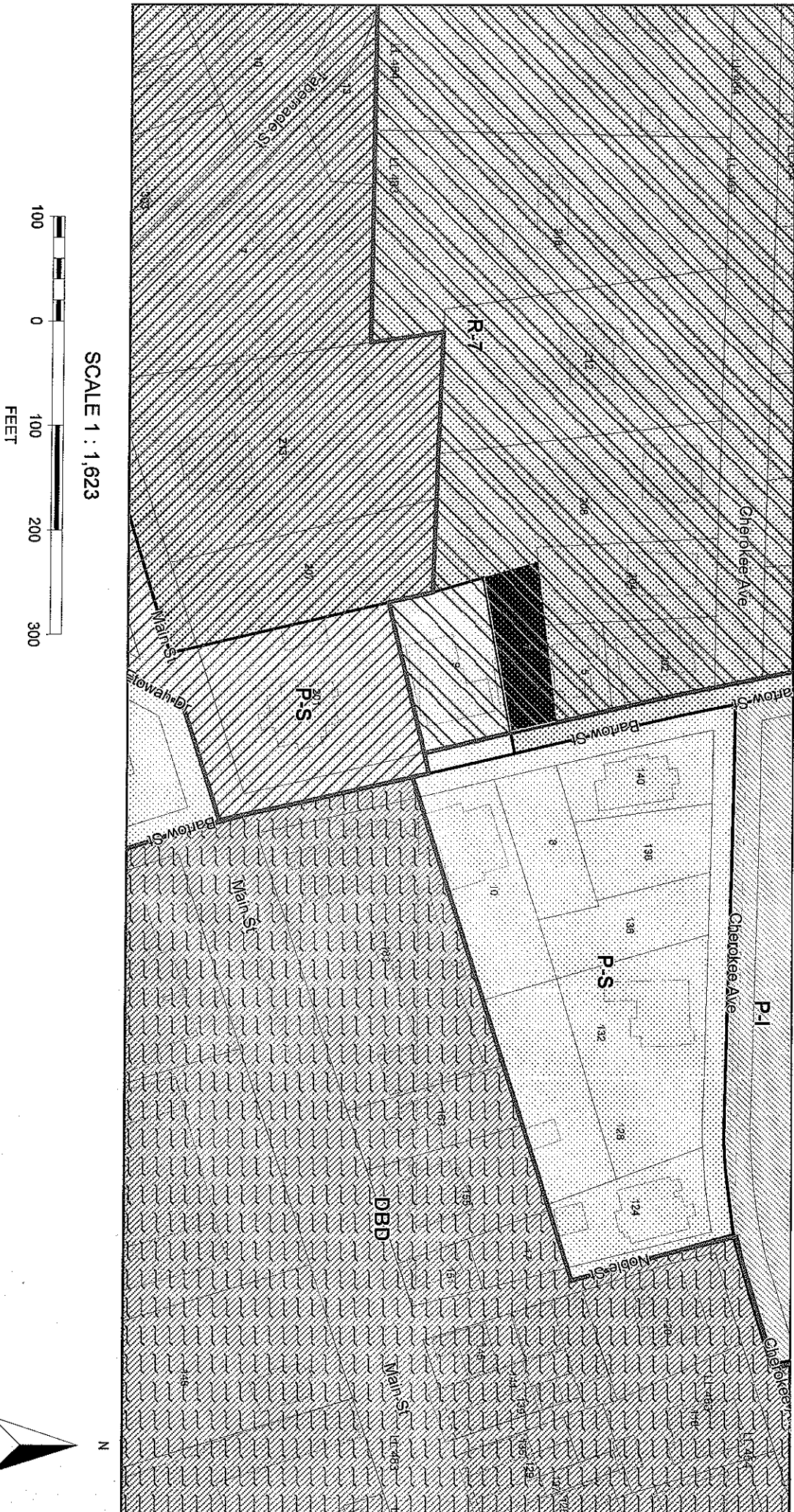
THIS PLAT IS MADE FOR THE SOLE USE AND BENEFIT  
OF THE PERSON OR PERSONS NAMED HEREON. THIS PLAT  
ASSURES NO LIABILITY TO PERSONS NOT NAMED HEREON  
AND ANY USE BY UNNAMED PARTIES WILL BE DONE AT THEIR  
OWN RISK.

THIS SURVEY WAS PREPARED IN CONFORMITY WITH THE TECHNICAL STANDARDS FOR  
PROPERTY SURVEYS IN GEORGIA AS SET FORTH IN CHAPTER 180-7 OF THE RULES  
OF THE GEORGIA BOARD OF REGISTRATION FOR PROFESSIONAL ENGINEERS AND LAND  
SURVEYORS AND AS SET FORTH IN THE GEORGIA PLAT ACT O.C.G.A. 15-6-67.  
AUTHORITY O.C.G.A.



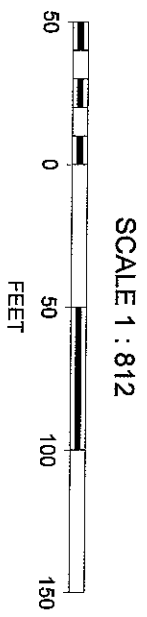
KNIGHT & KNIGHT LAND SURVEYORS, LLC  
116 CENTER ROAD  
CARTERSVILLE, GEORGIA 30121  
TELEPHONE (770) 382-7876  
or (770) 382-5525

# 7 S. Bartow St - rezoning case Z14-01



# 7 S. Bartow St - rezoning case Z14-01

Item # 6





# 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 # **Z14-01**

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

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

Kimberly Johnston has made a rezoning request on the following property: Approximately 0.17 acres located at 7 S. Bartow Street in Land Lot 483, 4<sup>th</sup> District, 3<sup>rd</sup> Section, to rezone property from R-7 (Single-family Residential) to P-S (Professional Services).

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

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**City Council Meeting  
3/20/2014 7:00:00 PM  
Amendment to the ICMA-RC Defined Contribution Plan**

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|                                           |                                                                                                                           |
|-------------------------------------------|---------------------------------------------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Resolutions                                                                                                               |
| <b>Department Name:</b>                   | Administration                                                                                                            |
| <b>Department Summary Recommendation:</b> | Resolution amending the 457 Defined Contribution Plan administered by ICMA-RC to permit loans by participating employees. |
| <b>City Manager's Remarks:</b>            | Your approval of this item is recommended.                                                                                |
| <b>Financial/Budget Certification:</b>    |                                                                                                                           |
| <b>Legal:</b>                             |                                                                                                                           |
| <b>Associated Information:</b>            |                                                                                                                           |

---

**SUGGESTED RESOLUTION FOR A LEGISLATIVE BODY  
RELATING TO AMENDING A RETIREMENT PLAN TO PERMIT LOANS**

Section 401 Money Purchase Plan or  
Section 401 Profit-Sharing Plan  
ICMA-RC Plan # 10 \_\_\_\_\_

Section 457 Deferred Compensation Plan  
ICMA-RC Plan # 30 306653

Name of Employer: CITY OF CARTERSVILLE State: GEORGIA

Resolution of the above named Employer ("Employer")

WHEREAS, the Employer has employees rendering valuable services; and

WHEREAS, the Employer has established a retirement plan (the "Plan") for such employees which serves the interest of the Employer by enabling it to provide reasonable retirement security for its employees, by providing increased flexibility in its personnel management system, and by assisting in the attraction and retention of competent personnel; and

WHEREAS, the Employer has determined that permitting participants in the retirement plan to take loans from the Plan will serve these objectives;

NOW THEREFORE BE IT RESOLVED that the Plan will permit loans.

I, \_\_\_\_\_, Clerk of the (City, County, etc.) of \_\_\_\_\_, do hereby certify that the foregoing resolution, proposed by (Council Member, Trustee, etc.) \_\_\_\_\_, was duly passed and adopted in the (Council, Board, etc.) of the (City, County, etc.) of \_\_\_\_\_ at a regular meeting thereof assembled this \_\_\_\_\_ day of \_\_\_\_\_, 20\_\_\_\_, by the following vote:

AYES:

NAYS:

ABSENT:

(seal)

\_\_\_\_\_  
Clerk of the (City, County, etc.)

This resolution should be returned to:

New Business Analyst  
ICMA Retirement Corporation  
777 N. Capitol St., NE  
Washington, DC 20002-4240  
Phone 800-326-7272



# City of Cartersville

**City Council Meeting  
3/20/2014 7:00:00 PM  
Good Neighbor Homeless Shelter Grant Application**

|                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
|-------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Certification                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <b>Department Name:</b>                   | Administration                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <b>Department Summary Recommendation:</b> | <p>This is the annual approval/certification requested in order for the Good Neighbor Homeless Shelter to make application for grant funds from the Georgia Department of Community Affairs. By approving you are saying that based on a review of the application and/or supporting documents that:</p> <ol style="list-style-type: none"><li>1. The Good Neighbor Homeless Shelter is within the jurisdiction of this local government, and</li><li>2. They are approved for funding by DCA</li></ol> <p>You will be provided a copy of the grant application at work session.</p> |
| <b>City Manager's Remarks:</b>            | This will assist the Good Neighbor Homeless Shelter with getting DCA funding. Your approval of this application is recommended.                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| <b>Financial/Budget Certification:</b>    | N/A                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| <b>Legal:</b>                             | N/A                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| <b>Associated Information:</b>            | N/A                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |

## Local Government Approval

**To:** Georgia Department of Community Affairs  
**Subject:** 2014 Application for Emergency Solutions Grants (ESG)  
 Applicant: \_\_\_\_\_ HMIS Agency Key: \_\_\_\_\_

Based on a review of the application and/or supporting documents submitted by the above named applicant –

1. The programs named below are within the jurisdiction of the this local government; and
2. They are approved for funding by DCA.

| Program Name | Program Type – I Shelter, II Transitional, III Services Only, IV Homelessness Prevention, V Rapid Re-Housing, VI Project Homeless Connect, VII Street Outreach, VII Hotel/Motel Vouchers, or IX HMIS | HMIS Program Key                  | Amount Requested |
|--------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------|------------------|
|              |                                                                                                                                                                                                      |                                   |                  |
|              |                                                                                                                                                                                                      |                                   |                  |
|              |                                                                                                                                                                                                      |                                   |                  |
|              |                                                                                                                                                                                                      |                                   |                  |
|              |                                                                                                                                                                                                      |                                   |                  |
|              |                                                                                                                                                                                                      |                                   |                  |
|              |                                                                                                                                                                                                      | <b>Total DCA Funds Requested:</b> |                  |

In making this approval, we reserve the right to withdraw it, in whole or in part, at any time.

\_\_\_\_\_  
 Name of Approving Local Government

By:

\_\_\_\_\_  
 Name of Authorized Official

\_\_\_\_\_  
 Signature of Authorized Official

\_\_\_\_\_  
 Date

*Note that local government approval is required for nonprofit ESG applicants by law. Local boards and authorities are encouraged to collaborate and plan with local governments, continuums of care and other organizations that serve persons experiencing or at risk of homelessness but do not have to obtain official local approval. Please return executed approval to Applicant. This format designed and administered by the Office of Program and Public Affairs, GA Department of Community Affairs (DCA), 60 Executive Park South, NE, Atlanta, GA 30329. DCA Contact: Jonathan Cox, (404) 679-0571, email: jonathan.cox@dca.ga.gov.*



# City of Cartersville

**City Council Meeting**  
**3/20/2014 7:00:00 PM**  
**Air Bottles for Fire Dept.**

|                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
|-------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Bid Award/Purchases                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| <b>Department Name:</b>                   | Fire Department                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| <b>Department Summary Recommendation:</b> | <p>We are requesting the purchase of eight (8) new air bottles that are worn as part of the self-contained breathing apparatus. These bottles contain the air that is utilized by firefighters while they are in a hazardous environment with toxic gases and/or insufficient oxygen levels to sustain life. These bottles will be replacement bottles for ones that have been placed out of service and cannot be repaired or have reached the end of their life cycle as dictated by NFPA (National Fire Protection Association) and can no longer be hydrostatically tested or filled with air. This is the first purchase of this type that will be phased over the next three budget years to replace a total of 70 bottles that will no longer be able to be used in emergency service. Two bids were sought as they were the only vendors who can supply the Scott Brand SCBA bottle. The bids were (1.) American Safety and Fire House at a total price of \$7320.00 and (2.) MES at a total price of \$6985.52. We respectfully request approval of the low bid from MES for 8 bottles at \$873.19 each for a total amount of \$6985.52. These are budgeted items and its is \$214.88 below our budgeted amount. We have all current e-verify and e-save documents on file.</p> |
| <b>City Manager's Remarks:</b>            | Your approval of this item is recommended.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| <b>Financial/Budget Certification:</b>    | This is a budgeted item.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>Legal:</b>                             | E-Verify Documents Attached                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| <b>Associated Information:</b>            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |

# AFFIDAVIT VERIFYING STATUS FOR CITY OF CARTERSVILLE BENEFIT APPLICATION

By executing this affidavit under oath, as an applicant for a City of Cartersville, Georgia Occupation Tax Certificate, Alcohol License or other public benefits as referenced in O.C.G.A. Section 50-36-1, I am stating the following with respect to my application for a City of Cartersville, Georgia Occupational Tax Certificate, Alcohol License or other public benefit (circle one) for

Amanda Daniel

[Name of natural person applying on behalf of individual, business, corporation, partnership, or other private entity]

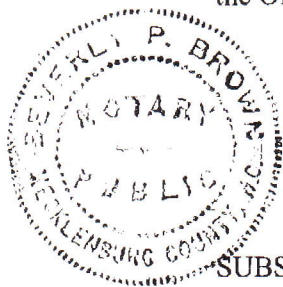
Municipal Emergency Services Inc.

[Name of business, corporation, partnership]

1) Y I am a United States citizen

2) \_\_\_\_\_ I am a legal permanent resident 18 years of age or older or I am an otherwise qualified alien or non-immigrant under the Federal Immigration and Nationality Act 18 years of age or older and lawfully present in the United States.\*

In making the above representation under oath, I understand that any person who knowingly and willfully makes a false, fictitious, or fraudulent statement or representation in an affidavit shall be guilty of a violation of Code Section 16-10-20 of the Official Code of Georgia.



Amanda Daniel 3-3-14  
Signature of Applicant: Date

Amanda Daniel  
Printed Name:

SUBSCRIBED AND SWORN

BEFORE ME ON THIS THE  
3 DAY OF March, 2014

Beverly P. Brown  
Notary Public

My Commission Expires: December 20, 2014

\* \_\_\_\_\_  
Alien Registration number for non-citizens

\*Note: O.C.G.A. § 50-36-1(e)(2) requires that aliens under the federal Immigration and Nationality Act, Title 8 U.S.C., as amended, provide their alien registration number. Because legal permanent residents are included in the federal definition of "alien", legal permanent residents must also provide their alien registration number. Qualified aliens that do not have an alien registration number may supply another identifying number below:

# 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.

137363  
EEV/Basic Pilot Program\* User Identification Number  
Municipal Emergency Services Inc.  
BY: Authorized Officer or Agent by Amanda Dancel  
(Contractor Name) 3-3-14 Date

Sourcing Manager  
Title of Authorized Officer or Agent of Contractor  
Amanda Dancel  
Printed Name of Authorized Officer or Agent

SUBSCRIBED AND SWORN

BEFORE ME ON THIS THE

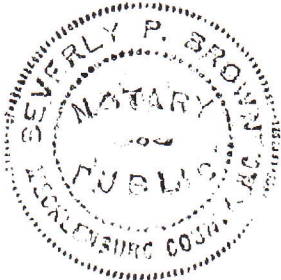
3 DAY OF March, 20 14

Beverly P. Brown  
Notary Public

My Commission Expires:

December 20, 2014

\* 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  
3/20/2014 7:00:00 PM

## Replacement of Air Conditioning Unit at Drinking Water Lab

|                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                      |            |                       |            |                       |            |
|-------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------|------------|-----------------------|------------|-----------------------|------------|
| <b>SubCategory:</b>                       | Bid Award/Purchases                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |                                      |            |                       |            |                       |            |
| <b>Department Name:</b>                   | Water                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |                                      |            |                       |            |                       |            |
| <b>Department Summary Recommendation:</b> | <p>MEMO<br/>TO: Sam Grove<br/>FROM: Bob Jones<br/>DATE: March 20, 2014<br/>SUBJECT: Replacement of Air Conditioning Unit Drinking Water Lab</p> <p>A 5 ton / 3 phase air conditioning unit for the Drinking Water Lab has stopped functioning. The cost to repair this unit is estimated at \$3,800 which is 62% of the low bid replacement cost of a new unit. The unit has required regular coolant charges over the past few years in addition to parts.</p> <p>This unit is critical to laboratory function as the incubators used to test drinking water are not designed to work in extreme ambient temperatures. Incubators are required to constantly maintain a very narrow range of temperature (35±0.5 degrees C) in order to properly test distribution samples. Should the temperature fluctuate beyond that range, all samples being incubated would be invalid and could result in a permit violation and corresponding fine by EPD. Bids for replacement were received from the following vendors:</p> <table><tr><td>Preferred Heating &amp; Air Conditioning</td><td>\$6,100.00</td></tr><tr><td>Meadows Heating &amp; Air</td><td>\$6,572.00</td></tr><tr><td>Pendley Heating &amp; Air</td><td>\$7,177.54</td></tr></table> <p>The Water Department recommends approval of the Preferred Heating &amp; Air Conditioning bid in the amount of \$6,100.00.</p> | Preferred Heating & Air Conditioning | \$6,100.00 | Meadows Heating & Air | \$6,572.00 | Pendley Heating & Air | \$7,177.54 |
| Preferred Heating & Air Conditioning      | \$6,100.00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                                      |            |                       |            |                       |            |
| Meadows Heating & Air                     | \$6,572.00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                                      |            |                       |            |                       |            |
| Pendley Heating & Air                     | \$7,177.54                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                                      |            |                       |            |                       |            |
| <b>City Manager's Remarks:</b>            | Your approval of this bid is recommended.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                      |            |                       |            |                       |            |
| <b>Financial/Budget Certification:</b>    | This will be paid for from the maintenance budget.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                                      |            |                       |            |                       |            |
| <b>Legal:</b>                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                      |            |                       |            |                       |            |
| <b>Associated Information:</b>            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                      |            |                       |            |                       |            |



# City of Cartersville

City Council Meeting  
3/20/2014 7:00:00 PM  
D&C Inventory Restock 2 - 2014

|                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |           |            |                   |             |                   |             |                     |             |                   |             |
|-------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|------------|-------------------|-------------|-------------------|-------------|---------------------|-------------|-------------------|-------------|
| <b>SubCategory:</b>                       | Bid Award/Purchases                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |           |            |                   |             |                   |             |                     |             |                   |             |
| <b>Department Name:</b>                   | Water Dept                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |           |            |                   |             |                   |             |                     |             |                   |             |
| <b>Department Summary Recommendation:</b> | <p>MEMO<br/>TO: Sam Grove<br/>FROM: Bob Jones<br/>DATE: March 20, 2014<br/>SUBJECT: D&amp;C Inventory Restock 2_2014</p> <p>Bids were accepted to restock materials used in the replacement of several valves in the downtown area that failed during operation. Some of the valves were original equipment on the 4 inch main installed prior to 1932. The valves were needed in order to minimize service outages during the Main Street tie-in for the Tennessee Street water main replacement project. Bids were as follows:</p> <table><tr><td>HD Supply</td><td>\$9,849.25</td></tr><tr><td>Kendall Municipal</td><td>\$10,535.55</td></tr><tr><td>Consolidated Pipe</td><td>\$11,235.00</td></tr><tr><td>Ferguson Waterworks</td><td>\$11,534.88</td></tr><tr><td>Hayes Pipe Supply</td><td>\$12,809.27</td></tr></table> <p>I recommend purchase of the restock materials from HD Supply at a cost of \$9,849.25. This material will be paid for from budget (Acct: 505.3320.52.2380 – Maintenance to Mains).</p> | HD Supply | \$9,849.25 | Kendall Municipal | \$10,535.55 | Consolidated Pipe | \$11,235.00 | Ferguson Waterworks | \$11,534.88 | Hayes Pipe Supply | \$12,809.27 |
| HD Supply                                 | \$9,849.25                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |           |            |                   |             |                   |             |                     |             |                   |             |
| Kendall Municipal                         | \$10,535.55                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |           |            |                   |             |                   |             |                     |             |                   |             |
| Consolidated Pipe                         | \$11,235.00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |           |            |                   |             |                   |             |                     |             |                   |             |
| Ferguson Waterworks                       | \$11,534.88                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |           |            |                   |             |                   |             |                     |             |                   |             |
| Hayes Pipe Supply                         | \$12,809.27                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |           |            |                   |             |                   |             |                     |             |                   |             |
| <b>City Manager's Remarks:</b>            | Your approval of this purchase is recommended.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |           |            |                   |             |                   |             |                     |             |                   |             |
| <b>Financial/Budget Certification:</b>    | This material will be paid for from budget (Acct: 505.3320.52.2380 – Maintenance to Mains)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |           |            |                   |             |                   |             |                     |             |                   |             |
| <b>Legal:</b>                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |           |            |                   |             |                   |             |                     |             |                   |             |
| <b>Associated Information:</b>            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |           |            |                   |             |                   |             |                     |             |                   |             |



# City of Cartersville

**City Council Meeting**  
**3/20/2014 7:00:00 PM**  
**Replacement Vehicle for Police Dept.**

|                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
|-------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Bid Award/Purchases                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| <b>Department Name:</b>                   | Police                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>Department Summary Recommendation:</b> | <p>TO : Sam Grove, City Manager<br/>FROM : Tommy Culpepper, Chief of Police<br/>DATE : March 20, 2014<br/>SUBJECT : Vehicle Purchase (Replacement)</p> <p>The Police department needs to replace a vehicle that was destroyed in a collision on March 5, 2014. This vehicle was assigned to the School Resource Officer.<br/>I am therefore, requesting authorization to purchase a re-conditioned Police vehicle from Georgia Fleet Sales in an amount up to \$18,000.00. The additional amount will allow for marking and miscellaneous items to install equipment. Most of the equipment for this vehicle will be recycled out of the old vehicle into the newer one, resulting in a cost savings.</p> <p>Funding for this vehicle will come, partially from the insurance settlement from the other party in the crash and partially from the Property and Casualty fund.</p> <p>This vehicle will provide an economical and safe replacement vehicle at substantially less than a new vehicle. Your recommendation for approval is requested.</p> |
| <b>City Manager's Remarks:</b>            | Your approval of this purchase is recommended.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| <b>Financial/Budget Certification:</b>    | This is an unbudgeted item but will be funded through the insurance settlement and the insurance fund.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>Legal:</b>                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <b>Associated Information:</b>            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |


**Georgia Fleet Sales**

P.O. Box 357  
 260-1 Main Street  
 Clermont, Georgia 30527  
 United States  
 Tel: (770) 983-1334

# Estimate

|                                                                                                                                 |                        |                   |
|---------------------------------------------------------------------------------------------------------------------------------|------------------------|-------------------|
| <b>BILL TO</b>                                                                                                                  | <b>ESTIMATE NUMBER</b> | e-40              |
| Cartersville Police Department<br>Mr. Bill Brand<br>Tel: 770-387-5640<br>Mobile: 678-300-5551<br>brand25@cartersvillepolice.com | <b>ESTIMATE DATE</b>   | January 28, 2014  |
|                                                                                                                                 | <b>EXPIRES ON</b>      | February 12, 2014 |
|                                                                                                                                 | <b>GRAND TOTAL</b>     | \$14,950.00       |

| PRODUCT                                                                                                                                                                                                                                                         | QTY | PRICE  | AMOUNT |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|--------|--------|
| <b>2009 Dodge Charger</b><br>Reconditioned By Georgia Fleet                                                                                                                                                                                                     | 1   | \$0.00 | \$0.00 |
| <b>Georgia Fleet R&amp;R Services</b><br>Estimate Includes: Paint & Labor (solid color). Repair Body work- including dents, fill holes, etc. Labor For: New Part Replacement Exterior and Interior. Inspection & Re-Work of All Previously Installed Equipment. | 1   | \$0.00 | \$0.00 |
| <b>MECH-INS</b><br>MECHANICAL INSPECTION                                                                                                                                                                                                                        | 1   | \$0.00 | \$0.00 |
| <b>Whelen</b><br>Light Bar Package                                                                                                                                                                                                                              | 1   | \$0.00 | \$0.00 |
| <b>WHE-295SLSA6</b><br>295SLSA6 Siren/Light control                                                                                                                                                                                                             | 1   | \$0.00 | \$0.00 |
| <b>ABL-140553 OUTLET</b><br>THREE ACCESSORY OUTLET                                                                                                                                                                                                              | 1   | \$0.00 | \$0.00 |
| <b>PKG-CON-113</b><br>Havis 2008-2010 Dodge Charger Premium 20" Console Package                                                                                                                                                                                 | 1   | \$0.00 | \$0.00 |
| <b>SET-65-UNV-U</b><br>UNIVERSAL SEDAN PARTITION (UNCOATED)                                                                                                                                                                                                     | 1   | \$0.00 | \$0.00 |
| <b>GRH-5075D</b><br>Road Defender 5000 Series - Dodge                                                                                                                                                                                                           | 1   | \$0.00 | \$0.00 |

Item # 12

| PRODUCT                               | QTY | PRICE      | AMOUNT      |
|---------------------------------------|-----|------------|-------------|
| <b>TIR 3</b>                          |     |            |             |
| TIR 3 On Push Bumper and Tag Bracket. | 1   | \$0.00     | \$0.00      |
| <b>Total</b>                          | 1   | \$14950.00 | \$14,950.00 |

NOTES

|                    |                    |
|--------------------|--------------------|
| <b>Subtotal</b>    | <b>\$14,950.00</b> |
| EXMPT              | \$0.00             |
| <b>Total</b>       | <b>\$14,950.00</b> |
| <b>Grand total</b> | <b>\$14,950.00</b> |

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

# AFFIDAVIT VERIFYING STATUS FOR CITY OF CARTERSVILLE BENEFIT APPLICATION

By executing this affidavit under oath, as an applicant for a City of Cartersville, Georgia Occupation Tax Certificate, Alcohol License or other public benefits as referenced in O.C.G.A. Section 50-36-1, I am stating the following with respect to my application for a City of Cartersville, Georgia Occupational Tax Certificate, Alcohol License or other public benefit (circle one) for

WILLIAM RUSSELL STRICKLAND

[Name of natural person applying on behalf of individual, business, corporation, partnership, or other private entity]

W. RUSSELL ENTERPRISES, INC. dba GEORGIA FLEET SALES

[Name of business, corporation, partnership]

1) ☒ I am a United States citizen

2) ☐ I am a legal permanent resident 18 years of age or older or I am an otherwise qualified alien or non-immigrant under the Federal Immigration and Nationality Act 18 years of age or older and lawfully present in the United States.\*

In making the above representation under oath, I understand that any person who knowingly and willfully makes a false, fictitious, or fraudulent statement or representation in an affidavit shall be guilty of a violation of Code Section 16-10-20 of the Official Code of Georgia.



William Russell Strickland  
Signature of Applicant:

3/17/2014  
Date

William Russell Strickland  
Printed Name:

SUBSCRIBED AND SWORN  
BEFORE ME ON THIS THE  
17<sup>th</sup> DAY OF March, 2014

Kingsley R. Allen  
Notary Public

My Commission Expires: 01-31-2017

\*

Alien Registration number for non-citizens

\*Note: O.C.G.A. § 50-36-1(e)(2) requires that aliens under the federal Immigration and Nationality Act, Title 8 U.S.C., as amended, provide their alien registration number. Because legal permanent residents are included in the federal definition of "alien", legal permanent residents must also provide their alien registration number. Qualified aliens that do not have an alien registration number may supply another identifying number below:

**Contractor Affidavit under O.C.G.A. § 13-10-91(b)(1)**

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 engaged in the physical performance of services on behalf of (name of public employer) has registered with, is authorized to use and uses the federal work authorization program commonly known as E-Verify, or any subsequent replacement program, in accordance with the applicable provisions and deadlines established in O.C.G.A. § 13-10-91. Furthermore, the undersigned contractor will continue to use the federal work authorization program throughout the contract period and the undersigned contractor will contract for the physical performance of services in satisfaction of such contract only with subcontractors who present an affidavit to the contractor with the information required by O.C.G.A. § 13-10-91(b). Contractor hereby attests that its federal work authorization user identification number and date of authorization are as follows:

COMPANY ID NUMBER: 502173  
 Federal Work Authorization User Identification Number  
FEBRUARY 9, 2012  
 Date of Authorization  
GEORGIA FLEET SALES  
 Name of Contractor  
VEHICLE PURCHASE  
 Name of Project  
CARTERSVILLE POLICE DEPARTMENT  
 Name of Public Employer

I hereby declare under penalty of perjury that the foregoing is true and correct.

Executed on MARCH, 17, 2014 in GAINESVILLE (city), GA (state).

W. Russell Strickland  
 Signature of Authorized Officer or Agent

WILLIAM RUSSELL STRICKLAND  
 Printed Name and Title of Authorized Officer or Agent

SUBSCRIBED AND SWORN BEFORE ME  
 ON THIS THE 17<sup>th</sup> DAY OF March, 2014.

Kingsley R. Allen  
 NOTARY PUBLIC

My Commission Expires:

01-31-2017





# City of Cartersville

City Council Meeting

3/20/2014 7:00:00 PM

New Vehicles for Parks and Recreation, Gas Dept. and Public Works

|                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
|-------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Bid Award/Purchases                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| <b>Department Name:</b>                   | Finance                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| <b>Department Summary Recommendation:</b> | <p>The gas department and recreation department are in need of vehicle replacements. Bids were placed on the city's website and the local dealers were also notified. We received seven bids back and the results are attached. After opening the bids, I was notified that public works also needed a replacement vehicle. I conversed with the sales person at Prater Ford (the overall low bidder) to see if he would extend the pricing of the gas truck so that we could buy an identical truck using his submitted bid. He replied that it was okay with his organization. Based on Prater Fords approval, I am recommending that instead of buying three vehicles, as were bid out, the city purchase four vehicles and that all of the vehicles be purchased from Prater Ford in Calhoun for the total amount of \$101,339.10. These are budgeted purchases and all documents including e-verify and e-save have been completed and are on hand.</p> |
| <b>City Manager's Remarks:</b>            | Your approval of this item is recommended.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <b>Financial/Budget Certification:</b>    | These are budgeted items and will be funded through the GMA Leasepool.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <b>Legal:</b>                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| <b>Associated Information:</b>            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |

**CITY OF CARTERSVILLE**  
**SUMMARY OF VEHICLE BIDS - March 5, 2014**  
**TOTAL PER UNIT COST OF VEHICLE**

| <b>Vendor Name</b>             | <b>Recreation<br/>Diesel Cab &amp;</b> | <b>Recreation<br/>2WD Full Size</b> | <b>GAS<br/>4 WD Crew Cab</b> | <b>Vendor<br/>Total</b> |
|--------------------------------|----------------------------------------|-------------------------------------|------------------------------|-------------------------|
| Wynn Buick GMC                 | 33,816.64                              | 20,834.20                           | 33,175.51                    | 87,826.35               |
| Langdale Chevrolet Fleet Sales | no bid                                 | 20,569.00                           | 41,299.00                    | 61,868.00               |
| Prater Ford                    | 28,023.10                              | 16,592.00                           | 28,362.00                    | 72,977.10               |
| AutoNation                     | no bid                                 | 17,075.00                           | 29,325.00                    | 46,400.00               |
| Allan Vigil Ford               | 28,326.10                              | 16,995.00                           | 28,411.08                    | 73,732.18               |
| Wade Ford                      | no bid                                 | 16,783.00                           | 27,623.00                    | 44,406.00               |
| Pugnire Ford                   | 29,748.10                              | 17,817.08                           | 30,109.08                    | 77,674.26               |
|                                |                                        |                                     |                              |                         |
|                                |                                        |                                     |                              |                         |
|                                |                                        |                                     |                              |                         |
|                                |                                        |                                     |                              |                         |
|                                |                                        |                                     |                              |                         |

Vehicle Specifications  
**City of Cartersville**  
**Parks and Recreation Department**  
**1-Ton Dual Axle Diesel Truck Chassis**  
**Contact: James Gordy 770-607-6172**

Vehicle to be delivered to City of Cartersville Garage located at  
500 S. Tennessee St, Cartersville, GA 30120  
**Contact Bill Trott 770-387-5786 at the Garage to arrange delivery**  
City of Cartersville reserves the right to reject any or all bids.

**Model Year: 2014**

**Quantity: 1**

**Specify Year: \_\_\_\_\_**

**Vendor Information:**

The vehicle offered shall be comparable with detailed requirements listed below (unless otherwise noted). Bidders are to indicate in the "**Meets or Exceeds Specifications**" column if bid specifications are met and can provide additional comments if necessary. **If the Meets or Exceeds Specifications column is not properly marked, or it is incomplete, your bid will not be considered for award.**

**Supporting Data:**

Bidders must furnish catalog pages, specification sheets, or similar data to support statements made in Meets or Exceeds Specifications Column. Failure to furnish required data may be considered as a cause for rejection of bid.

| Recreation Dept. - One-Ton Dual Axle Diesel Work Truck Chassis | <b><u>Meets Specifications</u></b> |                  | COMMENTS                         |
|----------------------------------------------------------------|------------------------------------|------------------|----------------------------------|
|                                                                | <b><u>YES</u></b>                  | <b><u>NO</u></b> |                                  |
| Engine - Heavy Duty Diesel                                     | X                                  |                  | 6.7 Liter V-8 Diesel             |
| Cab - Regular Cab                                              | X                                  |                  |                                  |
| Model Type - Work-Standard (list package)                      | X                                  |                  | XL Trim Pkg                      |
| Long Wheel Base - specify length from cab                      | X                                  |                  | 84" Cab To Axle 165" wheelbase   |
| Automatic Transmission, w/ 2-wheel drive                       | X                                  |                  |                                  |
| Heavy-Duty Handling/Trailer Suspension Package                 | X                                  |                  | H.D. Suspension Pkg Included     |
| Towing Package (meet or exceed 14,000 lbs.)                    | X                                  |                  |                                  |
| Integrated Trailer Brake Control System                        | X                                  |                  |                                  |
| Towing Mirrors - telescope out/in                              | X                                  |                  |                                  |
| Air Conditioning & Heat                                        | X                                  |                  |                                  |
| Vinyl Bench Seat - (3-seating capacity)                        | X                                  |                  |                                  |
| Power Steering                                                 | X                                  |                  |                                  |
| Rubber Flooring w/ Rubber Floor Mats                           | X                                  |                  | Rubber Floor Mats Dir. Installed |
| Exterior Color - White                                         | X                                  |                  |                                  |

Item #

|                                                                                            |   |  |                                          |
|--------------------------------------------------------------------------------------------|---|--|------------------------------------------|
| Interior Color - Grey                                                                      | X |  |                                          |
| Tires/Wheels - 6-Heavy Duty Rims-Steel or Aluminum (specify), Tires - Heavy-Duty (specify) | X |  | Steel Wheels                             |
| Full size spare tire                                                                       | X |  | LT 245 BSW AS 17"                        |
| Warranty - Specify - Miles/Years                                                           | X |  | 3-36 Bumper To Bumper<br>5-60 Powertrain |
| 3 sets Keys                                                                                |   |  | 5-100 Diesel Engine                      |

**Total Per Unit Price**

**\$28,023.10 net C.O.D**

**Anticipated number of weeks until delivery (after approval): 14-16 weeks (Est.)**

Item # 13

Please complete the following info on vehicle you are submitting a bid.

|                         |            |                            |
|-------------------------|------------|----------------------------|
| 2014 Make - Model Type: | 2015 model | Ford F-350 Reg Cab DRW     |
| Engine Model/Type/HP:   |            | 6.7 Liter Diesel 300 HP    |
| Towing Capacity:        |            | 15,000lb Rating (14 model) |
| Payload Capacity:       |            | 7130 lbs                   |

Bid Submitted By: Vendor

Contact Person

Telephone Number

Preter Ford, Inc

Jerry R. Hicks

706-629-2883 ext 647

Vehicle Specifications  
City of Cartersville  
Recreation Department  
Contact: James Gordy 770-607-6172

Vehicle to be delivered to City of Cartersville Garage located at  
500 S. Tennessee St, Cartersville, GA 30120  
Contact Bill Trott 770-387-5786 at the Garage to arrange delivery  
City of Cartersville reserves the right to reject any or all bids.

**Half-Ton 2 Wheel Drive Pickup Truck**

**Model Year: 2014**

**Specify what year model:** 2014

**Quantity: 1**

**Vendor Information:**

The vehicle offered shall be comparable with detailed requirements listed below (unless otherwise noted). Bidders are to indicate in the "**Meets or Exceeds Specifications**" column if bid specifications are met and can provide additional comments if necessary. **If the Meets or Exceeds Specifications column is not properly marked, or it is incomplete, your bid will not be considered for award.** (specifications on this sheet are a minimum specification)

**Supporting Data:**

Bidders must furnish catalog pages, specification sheets, or similar data to support statements made in Meets or Exceeds Specifications Column. Failure to furnish required data may be considered as a cause for rejection of bid.

| Recreation Dept. – Half-Ton 2 Wheel Drive Pick-up Truck     | <u>Meets Specifications</u> |           | COMMENTS     |
|-------------------------------------------------------------|-----------------------------|-----------|--------------|
|                                                             | <u>YES</u>                  | <u>NO</u> |              |
| Half-Ton 2 Wheel Drive Regular Cab /Fleetside Pick-up Truck | X                           |           |              |
| Minimum 6 foot bed                                          | X                           |           |              |
| 6 cylinder engine                                           | X                           |           |              |
| Automatic Transmission with 4/5 speed                       | X                           |           | 6 speed Auto |
| Power Steering                                              | X                           |           |              |
| Power Disc Brakes                                           | X                           |           |              |
| Rear Step Bumper                                            | X                           |           |              |
| Factory Air Conditioning                                    | X                           |           |              |
| AM/FM Radio                                                 | X                           |           |              |
| HD Cloth Seats                                              | X                           |           |              |
| Intermittent Wipers                                         | X                           |           |              |
| Dual Side Mirrors                                           | X                           |           |              |

Item # 13

|                                |   |  |  |
|--------------------------------|---|--|--|
| Interior Color - Grey          | X |  |  |
| Exterior Color - White         | X |  |  |
| Full Coverage Rubber Floor Mat | X |  |  |
| Towing Package                 | X |  |  |
| Air Bags- Driver and Passenger | X |  |  |
| Full size spare tire           | X |  |  |
| 3 sets of keys                 | X |  |  |

Total Per Unit Price \$ 16,592.00 net C.O.D.

Anticipated number of weeks until delivery (after approval): 8-10 weeks (Est.)

List additional options or other pertinent information:

---



---

Item # 13

Bid Submitted By: Vendor Prater Ford, Inc  
Contact Person Terry R. Hicks  
Telephone Number 706-629-2883  
ext. 647

Vehicle Specifications  
**City of Cartersville**  
**Gas Department**  
**Contact: Michael Hill 770-607-6388**

Vehicle to be delivered to City of Cartersville Garage located at  
**500 S. Tennessee St, Cartersville, GA 30120**  
**Contact Bill Trott 770-387-5786 at the Garage to arrange delivery**  
**City of Cartersville reserves the right to reject any or all bids.**

**1/2 Ton 4WD Crew Cab Pickup Truck**

**Quantity:**  
**1**

**Model Year: 2014**

**Specify Year: 2014**

**Vendor Information:**

The vehicle offered shall be comparable with detailed requirements listed below (unless otherwise noted).

Bidders are to indicate in the **"Meets or Exceeds Specifications"** column if bid specifications are met and can provide additional comments if necessary. **If the Meets or Exceeds Specifications column is not properly marked, or it is incomplete, your bid will not be considered for award.**

**Supporting Data:**

Bidders must furnish catalog pages, specification sheets, or similar data to support statements made in Meets or Exceeds Specifications Column. Failure to furnish required data may be considered as a cause for rejection of bid.

| Gas Dept. - 1/2 Ton Crew Cab Pickup Truck 4 Wheel Drive | Meets Specifications |    | COMMENTS      |
|---------------------------------------------------------|----------------------|----|---------------|
|                                                         | YES                  | NO |               |
| 1/2 Ton- 4X4 Pickup Crew Cab Fleetside                  | X                    |    |               |
| Wheelbase less than 155"                                | X                    |    | 145"          |
| 5.5 foot bed                                            | X                    |    |               |
| Minimum 8 cylinder Flex Fuel engine                     | X                    |    | 5.0 Liter V-8 |
| Automatic Transmission with 6 speed/overdrive           | X                    |    |               |
| Power Steering                                          | X                    |    |               |
| Power Disc Brakes                                       | X                    |    |               |
| Rear Step Bumper                                        | X                    |    |               |
| Blue Tooth Phone Capability                             | X                    |    |               |
| Factory Air Conditioning                                | X                    |    |               |
| Power Windows / Locks / Gauge Package                   | X                    |    |               |

Item # 13

|                                                           |   |  |                              |
|-----------------------------------------------------------|---|--|------------------------------|
| Cig. Lighter w/add. 12v ports                             | X |  |                              |
| AM/FM/CD Radio w/ AUX input jack                          | X |  |                              |
| HD Cloth Seats with Center Console                        | X |  | Requires XLT Trim (Included) |
| Intermittent Wipers                                       | X |  |                              |
| Electric Dual Side Mirrors                                | X |  |                              |
| Interior Color - Grey                                     | X |  |                              |
| Exterior Color - metallic dark gray                       | X |  | Sterling Gray Met.           |
| Color Coordinated Carpet and Rubber Floor Mats            | X |  |                              |
| All Terrain BSW Tires                                     | X |  |                              |
| Tire Jack and tools                                       | X |  |                              |
| Full size spare tire                                      | X |  |                              |
| Towing Package with receiver hitch and 4/7 pin connection | X |  |                              |
| Limited Slip Axle                                         | X |  |                              |
| Tow Hooks                                                 | X |  |                              |
| Skid Plates                                               | X |  |                              |
| Spray on bedliner                                         | X |  | locally installed            |
| Cargo Light                                               | X |  |                              |
| Aluminum wheels                                           | X |  |                              |
| Running boards                                            | X |  |                              |
| 3 sets Keys                                               | X |  | 2 Factory 1 Dealer *         |

Item # 13

**Total Per Unit Price**

\$ 28,362.00

**Anticipated number of weeks until delivery (after approval):** 8-10 weeks (Estimated)

**List additional options or other pertinent information.** \* 3rd Key w/o remote (will unlock + start vehicle)

Bid Submitted By: Vendor

Prater Ford, Inc

Contact Person

Terry R. Hicks

Telephone Number

706-629-2883 ext 647

## 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.

344916  
EEV/Basic Pilot Program\* User Identification Number  
BY: Charles D. Prater 2/27/14  
Authorized Officer or Agent Date  
(Contractor Name)  
Prater Ford Inc. VP  
Contractor/Entity Name Title of Authorized Officer or Agent of Contractor  
705 S. Wall St. Calhoun, Ga. 30701  
Contractor Address  
Charles D. Prater  
Printed Name of Authorized Officer or Agent

### SUBSCRIBED AND SWORN

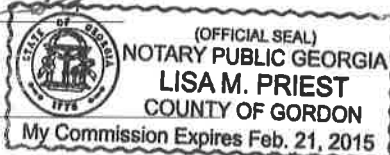
BEFORE ME ON THIS THE

27 DAY OF Feb, 20 14

Lisa M. Priest

Notary Public

My Commission Expires:



\* 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).

**AFFIDAVIT VERIFYING STATUS FOR  
CITY OF CARTERSVILLE BENEFIT APPLICATION**

By executing this affidavit under oath, as an applicant for a City of Cartersville, Georgia Occupation Tax Certificate, Alcohol License or other public benefits as referenced in O.C.G.A. Section 50-36-1, I am stating the following with respect to my application for a City of Cartersville, Georgia Occupational Tax Certificate, Alcohol License or other public benefit (circle one) for

Charles D. Prater

[Name of natural person applying on behalf of individual, business, corporation, partnership, or other private entity]

Prater Ford, Inc

[Name of business, corporation, partnership]

1) ☒ I am a United States citizen

2) ☐ I am a legal permanent resident 18 years of age or older or I am an otherwise qualified alien or non-immigrant under the Federal Immigration and Nationality Act 18 years of age or older and lawfully present in the United States.\*

In making the above representation under oath, I understand that any person who knowingly and willfully makes a false, fictitious, or fraudulent statement or representation in an affidavit shall be guilty of a violation of Code Section 16-10-20 of the Official Code of Georgia.

Charles D. Prater 2/27/14  
Signature of Applicant: Date

Charles D. Prater  
Printed Name:

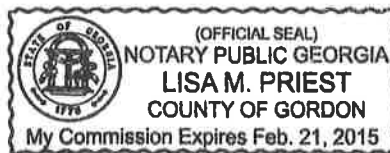
SUBSCRIBED AND SWORN  
BEFORE ME ON THIS THE

27 DAY OF Feb, 20 14

Lisa M. Priest  
Notary Public

My Commission Expires:

\*  
\_\_\_\_\_  
Alien Registration number for non-citizens



\*Note: O.C.G.A. § 50-36-1(e)(2) requires that aliens under the federal Immigration and Nationality Act, Title 8 U.S.C., as amended, provide their alien registration number. Because legal permanent residents are included in the federal definition of "alien", legal permanent residents must also provide their alien registration number. Qualified aliens that do not have an alien registration number may supply another identifying number below:

Item # 13



# City of Cartersville

**City Council Meeting**  
**3/20/2014 7:00:00 PM**  
**Copiers for Public Works and Municipal Court**

|                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|-------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Bid Award/Purchases                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| <b>Department Name:</b>                   | Finance                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| <b>Department Summary Recommendation:</b> | The Municipal Court and the Public Works Department are in need of a new black and white copier. Bids were sent to three vendors with only two vendors responding. The summary is attached. Toshiba was not the low bidder, however the city has purchased Toshiba copiers for the new fire and police stations and have had no issues with them. Also, the difference between them and the low bidder was \$26 per unit. I recommend that the two copiers be purchased from Toshiba Business Solutions, Inc in the amount of \$6,125.00 each for a total purchase price of \$12,250.00. All bid documents including E-Verify and E-Save documents were completed. |
| <b>City Manager's Remarks:</b>            | Your approval of these purchases is recommended.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <b>Financial/Budget Certification:</b>    | These are budgeted items.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| <b>Legal:</b>                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| <b>Associated Information:</b>            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |

Copier Specifications  
**City of Cartersville**  
**Municipal Court**  
 Contact: Tom Rhinehart 770-387-5615

Copier to be delivered/installed at the Municipal Court located at  
 178 West Main Street, Cartersville, GA 30120  
 Contact Dorothy Carson 770-607-6307 to arrange delivery  
 City of Cartersville reserves the right to reject any or all bids.

**Black and White Copier**

**Quantity: 1**

**Vendor Information:**

The copier offered shall be comparable with detailed requirements listed below (unless otherwise noted).

Bidders are to indicate in the "**Meets or Exceeds Specifications**" column if bid specifications are met and can provide additional comments if necessary. **If the Meets or Exceeds Specifications column is not properly marked, or it is incomplete, your bid will not be considered for award.**

**Supporting Data:**

Bidders must furnish catalog pages, specification sheets, or similar data to support statements made in Meets or Exceeds Specifications Column. Failure to furnish required data may be considered a cause for rejection of bid.

Municipal Court Black and White Copier - with estimated quarterly copies of 7,500

| Minimum Basic Copier Features to Include:        | <u>Meets Specifications</u> |    | COMMENTS                     |
|--------------------------------------------------|-----------------------------|----|------------------------------|
|                                                  | YES                         | NO |                              |
| Copier Type: Digital                             | X                           |    |                              |
| Copy Size: Letter, Legal, and 11" x 17"          | X                           |    |                              |
| Zoom Lenses: 50% to 200 % in 1% increments       | X                           |    | 25% to 400%                  |
| (2) 500 Sheet User Adjustable Paper Trays        | X                           |    | (2) 550 sheet cassettes      |
| Sort, Collate, Stapler and Saddler Finishers     | X                           |    |                              |
| Printer Board with network printing capabilities | X                           |    |                              |
| Copier Stand                                     | X                           |    |                              |
| Document Security Management                     | X                           |    | Most secure device on market |
| Post Script Printer Kit functions                | X                           |    |                              |
| Surge Protection                                 | X                           |    |                              |
| Copy Speed: 35 ppm                               | X                           |    |                              |

Item # 14

|                                                      |   |  |                  |
|------------------------------------------------------|---|--|------------------|
| 50 Sheet Auto Feeder                                 | X |  | 100-sheet feeder |
| Tray less Duplexing                                  | X |  |                  |
| 100- Sheet Stack Bypass                              | X |  |                  |
| Scanning-minimum of Duplex Automatic Document Feeder | X |  |                  |
| Fax Board                                            | X |  |                  |
| Mail Box Storage                                     | X |  |                  |
| Printer Control Language Printer Kit                 | X |  |                  |
| Adequate Memory to support all of the above          | X |  |                  |
|                                                      |   |  |                  |
|                                                      |   |  |                  |

**Total Per Unit Price**

\$6,125.00

**Anticipated number of weeks until delivery (after approval):** 1

**List additional options or other pertinent information.** The system quoted is configured with a multiple position stapling booklet finisher.

**Optional Copier Features (include price per item):**

2,500 sheet LCT- \$477.00

Hole punch kit- \$295.00

**Bid Submitted By: Vendor** Toshiba Business Solutions, Inc

**Contact Person** Louie McClure

**Telephone Number** 678-638-2118

Item # 14

## 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.

126694

EEV/Basic Pilot Program\* User Identification Number

BY: Mitch Townley  
Authorized Officer or Agent  
(Contractor Name)

3-5-2014

Date

Toshiba Business Solutions, Inc  
Contractor/Entity Name

Sales Manager  
Title of Authorized Officer or Agent of Contractor

6025 The Corners Pkwy #202, Norcross, Ga 30092  
Contractor Address

Mitch Townley  
Printed Name of Authorized Officer or Agent

SUBSCRIBED AND SWORN

BEFORE ME ON THIS THE

DAY OF March, 2014

Kenny Johnson  
Notary Public

My Commission Expires:

12/2/2017

\* 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).

Item # 14

**AFFIDAVIT VERIFYING STATUS FOR  
CITY OF CARTERSVILLE BENEFIT APPLICATION**

By executing this affidavit under oath, as an applicant for a City of Cartersville, Georgia Occupation Tax Certificate, Alcohol License or other public benefits as referenced in O.C.G.A. Section 50-36-1, I am stating the following with respect to my application for a City of Cartersville, Georgia Occupational Tax Certificate, Alcohol License or other public benefit (circle one) for

Mitch Townley

[Name of natural person applying on behalf of individual, business, corporation, partnership, or other private entity]

Toshiba Business Solutions, Inc

[Name of business, corporation, partnership]

- 1)   X   I am a United States citizen
- 2)        I am a legal permanent resident 18 years of age or older or I am an otherwise qualified alien or non-immigrant under the Federal Immigration and Nationality Act 18 years of age or older and lawfully present in the United States.\*

In making the above representation under oath, I understand that any person who knowingly and willfully makes a false, fictitious, or fraudulent statement or representation in an affidavit shall be guilty of a violation of Code Section 16-10-20 of the Official Code of Georgia.

Mitch Townley 3/5/2014  
Signature of Applicant: Date

Mitch Townley  
Printed Name:

SUBSCRIBED AND SWORN  
BEFORE ME ON THIS THE

5 DAY OF March, 2014

[Signature]  
Notary Public

My Commission Expires: 12/2/2017

\*

Alien Registration number for non-citizens

\*Note: O.C.G.A. § 50-36-1(e)(2) requires that aliens under the federal Immigration and Nationality Act, Title 8 U.S.C., as amended, provide their alien registration number. Because legal permanent residents are included in the federal definition of "alien", legal permanent residents must also provide their alien registration number. Qualified aliens that do not have an alien registration number may supply another identifying number below:

Item # 14



# City of Cartersville

---

**City Council Meeting**  
**3/20/2014 7:00:00 PM**  
**January 2014**

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|                                           |                                                                                                                                                 |
|-------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>SubCategory:</b>                       | Monthly Financial Statement                                                                                                                     |
| <b>Department Name:</b>                   | Finance                                                                                                                                         |
| <b>Department Summary Recommendation:</b> | Attached is the January 2014 financial report along with the supplemental financial information and the cash position for the same time period. |
| <b>City Manager's Remarks:</b>            |                                                                                                                                                 |
| <b>Financial/Budget Certification:</b>    |                                                                                                                                                 |
| <b>Legal:</b>                             |                                                                                                                                                 |
| <b>Associated Information:</b>            |                                                                                                                                                 |
|                                           |                                                                                                                                                 |

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# MONTHLY SUMMARY

As of January 31, 2014

51 # wa1

|                                                                                        |             | FY 2012 - 13<br>MONTH OF<br>January-13 | FY 2013 - 14<br>MONTH OF<br>January-14 | FY 2012 - 13<br>Year to Date<br>January-13 | FY 2013 - 14<br>Year to Date<br>January-14 | 100.00%<br>OF BUDGET<br>(Year to Date) |
|----------------------------------------------------------------------------------------|-------------|----------------------------------------|----------------------------------------|--------------------------------------------|--------------------------------------------|----------------------------------------|
| GENERAL FUND excluding SPLOST, DDA & School System Property Tax Revenue & Expenditures |             |                                        |                                        |                                            |                                            |                                        |
| REVENUE                                                                                | \$1,541,306 | \$1,399,102                            | \$13,082,951                           | \$13,814,618                               | 60.77%                                     |                                        |
| EXPENDITURE                                                                            | \$1,758,083 | \$1,511,566                            | \$13,210,461                           | \$14,900,404                               | 65.54%                                     |                                        |
| Gen. Fund Net Profit (Loss)                                                            | (\$216,777) | (\$112,464)                            | (\$127,510)                            | (\$1,085,786)                              |                                            |                                        |
| WATER & SEWER                                                                          |             |                                        |                                        |                                            |                                            |                                        |
| REVENUE                                                                                | \$1,044,917 | \$1,073,458                            | \$7,972,221                            | \$8,105,295                                | 39.65%                                     |                                        |
| EXPENDITURE                                                                            | \$1,097,982 | \$1,299,924                            | \$8,232,375                            | \$8,861,805                                | 43.35%                                     |                                        |
| Wtr. & Swr. Fund Net Profit (Loss)                                                     | (\$53,065)  | (\$226,466)                            | (\$260,154)                            | (\$756,510)                                |                                            |                                        |
| GAS                                                                                    |             |                                        |                                        |                                            |                                            |                                        |
| REVENUE                                                                                | \$2,425,727 | \$3,162,530                            | \$10,605,536                           | \$12,611,886                               | 49.58%                                     |                                        |
| EXPENDITURES                                                                           | \$1,913,601 | \$2,482,933                            | \$11,067,970                           | \$13,142,269                               | 51.66%                                     |                                        |
| Gas Fund Net Profit (Loss)                                                             | \$512,126   | \$679,597                              | (\$462,434)                            | (\$530,383)                                |                                            |                                        |
| ELECTRIC                                                                               |             |                                        |                                        |                                            |                                            |                                        |
| REVENUE                                                                                | \$3,854,439 | \$3,731,597                            | \$26,761,769                           | \$26,887,897                               | 57.28%                                     |                                        |
| EXPENDITURES                                                                           | \$3,655,417 | \$2,975,750                            | \$25,919,682                           | \$25,803,751                               | 54.97%                                     |                                        |
| Electric Fund Net Profit (Loss)                                                        | \$199,022   | \$755,847                              | \$842,087                              | \$1,084,146                                |                                            |                                        |
| STORMWATER                                                                             |             |                                        |                                        |                                            |                                            |                                        |
| REVENUE                                                                                | \$107,280   | \$115,648                              | \$740,008                              | \$808,085                                  | 57.64%                                     |                                        |
| EXPENDITURE                                                                            | \$135,241   | \$71,061                               | \$907,241                              | \$578,144                                  | 41.24%                                     |                                        |
| Stormwater Fund Net Profit (Loss)                                                      | (\$27,961)  | \$44,587                               | (\$167,233)                            | \$229,941                                  |                                            |                                        |
| SOLID WASTE                                                                            |             |                                        |                                        |                                            |                                            |                                        |
| REVENUE                                                                                | \$175,147   | \$175,162                              | \$1,213,102                            | \$1,235,769                                | 55.68%                                     |                                        |
| EXPENDITURE                                                                            | \$162,376   | \$156,855                              | \$1,433,906                            | \$1,320,047                                | 59.47%                                     |                                        |
| Solid Waste Fund Net Profit (Loss)                                                     | \$12,771    | \$18,307                               | (\$220,804)                            | (\$84,278)                                 |                                            |                                        |
| FIBER OPTICS                                                                           |             |                                        |                                        |                                            |                                            |                                        |
| REVENUE                                                                                | \$129,389   | \$147,308                              | \$931,000                              | \$1,006,069                                | 60.40%                                     |                                        |
| EXPENDITURE                                                                            | \$122,367   | \$144,670                              | \$833,966                              | \$887,465                                  | 53.28%                                     |                                        |
| Fiber Fund Net Profit (Loss)                                                           | \$7,022     | \$2,638                                | \$97,034                               | \$118,604                                  |                                            |                                        |

|                               |                                           |                        |                       | % of Monthly<br>Totals to<br>Budget |
|-------------------------------|-------------------------------------------|------------------------|-----------------------|-------------------------------------|
| <b>General Fund</b>           | <b>Description</b>                        | <b>Through 1-31-14</b> | <b>FY 2014 Budget</b> |                                     |
|                               | <b>Total Revenues</b>                     | <b>\$13,814,617</b>    | <b>\$22,733,825</b>   | <b>60.77%</b>                       |
|                               | GO Bond Proceeds from School              | \$1,276,350            | \$1,487,450           | 85.81%                              |
|                               | Property Taxes-City Portion Only          | \$1,242,870            | \$1,260,260           | 98.62%                              |
|                               | Local Option Sales Tax (LOST)             | \$2,090,289            | \$4,058,385           | 51.51%                              |
|                               | Other Taxes                               | \$4,241,572            | \$7,063,165           | 60.05%                              |
|                               | Building Permit & Inspection Fees         | \$49,404               | \$6,000               | 823.40%                             |
|                               | Fines and Forfeitures                     | \$390,525              | \$823,000             | 47.45%                              |
|                               | Operating Transfers In-City Utilities     | \$2,413,962            | \$4,025,430           | 59.97%                              |
|                               | Other Revenues                            | \$2,109,645            | \$4,010,135           | 52.61%                              |
|                               | <b>Total Expenditures</b>                 | <b>\$14,900,404</b>    | <b>\$22,733,825</b>   | <b>65.54%</b>                       |
|                               | Personnel Expenses                        | \$8,468,314            | \$14,672,425          | 57.72%                              |
|                               | Operating Expenses                        | \$3,282,905            | \$5,626,495           | 58.35%                              |
|                               | Transfer to SPLOST 2007 (TANs<br>Payment) | \$1,334,949            |                       |                                     |
|                               | Capital Expenses                          | \$19,556               | \$315,200             | 6.20%                               |
|                               | GO Bond Proceeds from School              | \$1,276,350            | \$1,487,450           | 85.81%                              |
|                               | Debt Pymt - JDA/CBA                       | \$176,555              | \$176,555             | 100.00%                             |
|                               | Library Appropriations                    | \$341,775              | \$455,700             | 75.00%                              |
| <b>Water &amp; Sewer Fund</b> | <b>Total Revenues</b>                     | <b>\$8,105,295</b>     | <b>\$20,443,865</b>   | <b>39.65%</b>                       |
|                               | Water Sales                               | \$4,911,601            | \$8,484,615           | 57.89%                              |
|                               | Sewer Sales                               | \$2,872,367            | \$4,740,500           | 60.59%                              |
|                               | Bond Proceeds                             | \$0                    | \$0                   | #DIV/0!                             |
|                               | Prior Year Bond Proceeds                  | \$0                    | \$6,030,000           | 0.00%                               |
|                               | Prior Year Capacity Fees                  | \$0                    | \$490,000             | 0.00%                               |
|                               | Other Revenues                            | \$321,327              | \$698,750             | 45.99%                              |
|                               | <b>Total Expenditures</b>                 | <b>\$8,861,805</b>     | <b>\$20,443,865</b>   | <b>43.35%</b>                       |
|                               | Personnel Expenses                        | \$1,839,830            | \$3,135,300           | 58.68%                              |
|                               | Operating Expenses                        | \$1,884,970            | \$3,189,400           | 59.10%                              |
|                               | Capital Expenses                          | \$1,131,080            | \$7,901,220           | 14.32%                              |
|                               | Transfer To General Fund                  | \$1,596,346            | \$2,734,650           | 58.37%                              |
|                               | Debt Payments                             | \$2,409,579            | \$3,483,295           | 69.18%                              |
| <b>Gas Fund</b>               | <b>Total Revenues</b>                     | <b>\$12,611,886</b>    | <b>\$25,438,015</b>   | <b>49.58%</b>                       |
|                               | Gas Sales                                 | \$11,737,396           | \$22,463,715          | 52.25%                              |
|                               | Gas Commodity Charge                      | \$629,710              | \$1,245,000           | 50.58%                              |
|                               | Bond Proceeds                             | \$0                    | \$960,000             | 0.00%                               |
|                               | Proceeds from Capital Leases              | \$0                    | \$109,300             | 0.00%                               |
|                               | Other Revenues                            | \$244,780              | \$660,000             | 37.09%                              |
|                               | <b>Total Expenses</b>                     | <b>\$13,142,269</b>    | <b>\$25,438,015</b>   | <b>51.66%</b>                       |
|                               | Personnel Expenses                        | \$1,031,740            | \$1,783,860           | 57.84%                              |
|                               | Operating Expenses                        | \$405,381              | \$954,480             | 42.47%                              |
|                               | Purchase of Natural Gas                   | \$9,564,037            | \$18,072,525          | 52.92%                              |
|                               | Transfer to General Fund                  | \$2,044,523            | \$3,524,825           | 58.00%                              |
|                               | Capital Expenses                          | \$96,588               | \$1,102,325           | 8.76%                               |

|                          |                               |                        |                       | <b>% of Monthly<br/>Totals to<br/>Budget</b> |
|--------------------------|-------------------------------|------------------------|-----------------------|----------------------------------------------|
| <b>Electric Fund</b>     | <b>Description</b>            | <b>Through 1-31-14</b> | <b>FY 2014 Budget</b> |                                              |
|                          | <b>Total Revenues</b>         | <b>\$26,887,897</b>    | <b>\$46,939,100</b>   | <b>57.28%</b>                                |
|                          | Electric Sales                | \$26,092,540           | \$45,598,600          | 57.22%                                       |
|                          | Other Revenues                | \$795,357              | \$1,340,500           | 59.33%                                       |
|                          | <b>Total Expenses</b>         | <b>\$25,803,751</b>    | <b>\$46,939,100</b>   | <b>54.97%</b>                                |
|                          | Personnel Expenses            | \$1,178,637            | \$2,062,180           | 57.15%                                       |
|                          | Operating Expenses            | \$736,343              | \$1,323,250           | 55.65%                                       |
|                          | Purchase of Electricity       | \$22,430,806           | \$40,621,800          | 55.22%                                       |
|                          | Capital Expenses              | \$145,184              | \$687,000             | 21.13%                                       |
|                          | Transfer to General Fund      | \$1,312,781            | \$2,244,870           | 58.48%                                       |
| <b>Stormwater Fund</b>   | <b>Total Revenues</b>         | <b>\$808,088</b>       | <b>\$1,402,065</b>    | <b>57.64%</b>                                |
|                          | Stormwater Revenues           | \$745,287              | \$1,310,500           | 56.87%                                       |
|                          | Mitigation Grant Revenue      | \$56,894               | \$0                   |                                              |
|                          | Other Revenues                | \$5,907                | \$12,565              | 47.01%                                       |
|                          | Proceeds from Capital Leases  | \$0                    | \$79,000              | 0.00%                                        |
|                          | Prior Year Carryover          | \$0                    | \$0                   | #DIV/0!                                      |
|                          | Stormwater Improvement Funds  | \$0                    | \$0                   | #DIV/0!                                      |
|                          | <b>Total Expenses</b>         | <b>\$578,144</b>       | <b>\$1,402,065</b>    | <b>41.24%</b>                                |
|                          | Personnel Expenses            | \$269,510              | \$486,520             | 55.40%                                       |
|                          | Operating Expenses            | \$256,346              | \$585,185             | 43.81%                                       |
|                          | Capital Expenses              | \$52,288               | \$330,360             | 15.83%                                       |
| <b>Solid Waste Fund</b>  | <b>Total Revenues</b>         | <b>\$1,235,769</b>     | <b>\$2,219,575</b>    | <b>55.68%</b>                                |
|                          | Refuse Collections Revenues   | \$1,209,965            | \$2,169,375           | 55.77%                                       |
|                          | Other Revenues                | \$25,804               | \$50,200              | 51.40%                                       |
|                          | Proceeds From Capital Leases  | \$0                    | \$0                   | #DIV/0!                                      |
|                          | <b>Total Expenses</b>         | <b>\$1,320,047</b>     | <b>\$2,219,575</b>    | <b>59.47%</b>                                |
|                          | Personnel Expenses            | \$649,824              | \$1,105,535           | 58.78%                                       |
|                          | Operating Expenses            | \$670,223              | \$1,114,040           | 60.16%                                       |
|                          | Capital Expenses              | \$0                    | \$0                   | #DIV/0!                                      |
|                          | <b>Total Revenues</b>         | <b>\$1,006,069</b>     | <b>\$1,665,775</b>    | <b>60.40%</b>                                |
|                          | Fiber Optics Revenues         | \$904,324              | \$1,510,335           | 59.88%                                       |
| <b>Fiber Optics Fund</b> | GIS Revenues                  | \$50,400               | \$104,000             | 48.46%                                       |
|                          | Other Revenues                | \$51,345               | \$51,440              |                                              |
|                          | <b>Total Expenses</b>         | <b>\$887,465</b>       | <b>\$1,665,775</b>    | <b>53.28%</b>                                |
|                          | Personnel Expenses            | \$356,630              | \$566,865             | 62.91%                                       |
|                          | Operating Expenses            | \$370,400              | \$682,125             | 54.30%                                       |
|                          | MEAG Telecom Statewide Pymt   | \$133,542              | \$229,070             | 0.00%                                        |
|                          | Debt Payment to Electric Dept | \$0                    | \$125,665             | 0.00%                                        |
|                          | Capital Expenses              | \$26,893               | \$62,050              | 43.34%                                       |

Cash Position

|                                 |                 |                 |                 |                 |                 |                 |                 |
|---------------------------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|
|                                 | 6/30/13         | 7/31/13         | 8/31/13         | 9/30/13         | 10/31/13        | 11/31/13        | 12/31/13        |
| Total Unrestricted Cash Balance | \$8,755,475.96  | \$7,234,254.00  | \$8,233,430.49  | \$9,279,553.71  | \$10,636,821.71 | \$9,326,741.06  | \$7,622,434.91  |
| Total Restricted Cash Balance   | \$56,023,688.37 | \$56,639,113.75 | \$55,840,682.95 | \$56,380,796.80 | \$57,913,588.13 | \$59,017,844.58 | \$57,056,491.45 |

Cash Position

|                                 |                 |         |         |         |         |         |
|---------------------------------|-----------------|---------|---------|---------|---------|---------|
|                                 | 1/31/14         | 2/28/14 | 3/31/14 | 4/30/14 | 5/31/14 | 6/30/14 |
| Total Unrestricted Cash Balance | \$8,106,102.35  |         |         |         |         |         |
| Total Restricted Cash Balance   | \$56,247,610.81 |         |         |         |         |         |