



# ETOWAH VALLEY HISTORICAL SOCIETY

*Promoting and enhancing the awareness and preservation of the heritage and traditions of Bartow County*

Volume 110, February 2021

P.O. Box 1886, Cartersville, GA 30120

Phone: 770-606-8862

## EVHS Loses a Cherished Voice to Bartow's Past

Former EVHS President and beloved Kennesaw State University History Professor Emeritus, J. B. Tate recently passed as a result of health complications.

Those who knew J. B. were blessed with his cute humor and deep knowledge of Bartow County. He spent vast hours researching vintage newspapers about the history of old Cass County and telling long forgotten stories discovered in the tabloids. J. B. was a fierce advocate for Native American history, particularly the Cherokee Trail of Tears and their occupation of northwest Georgia. J. B. hailed from Oklahoma where he attended college and gained his appreciation for the Cherokee saga.

J. B. previously served as EVHS president and championed a signage program that recognized obscure sites of historical interest that were overlooked. His recent book, *Sketches of Bartow County* was a major contribution that offered a quick summary of history highlights for our community. He was a respected “go to person” regarding our history and served as an authority for those needing verification and counsel.

J. B. radiated a natural inspiration for history and possessed a lecture style that captivated his audiences. People rallied around his zeal and caught his contagious spirit for preservation. EVHS and all who enjoy local history will feel an absence in our fellowship.



## EVHS Celebrates Black History Month

In the wake of continued Covid quarantines, EVHS turns to virtual programming to keep history alive in Bartow County. Last year the EVHS African American History Initiative Committee hosted Black History Month with a celebration of a first-ever stirring Celebration Choir Concert at the First Presbyterian Church. In lieu of a highly requested encore Ahmad Hall prepares the EVHS video for the virtual series of music, art and drama.



Michele Elliott sits at the Toni Morrison bench across from City Hall as she prepares to narrate the EVHS Black History Month videos.





Etowah Valley Historical Society  
115 West Cherokee Avenue  
Cartersville, Georgia 30120  
Phone: 770-606-8862  
Email: [evhs@evhsonline.org](mailto:evhs@evhsonline.org)  
Website: [www.evhsonline.org](http://www.evhsonline.org)

## OFFICERS

### Co-Presidents

Dianne Tate  
Joanne Smith Pugh

### Vice President

Joe Head

### Secretary

Mina Harper

### Treasurer

Mark Matthews

## DIRECTORS

### 2022

Joe Head  
Diane Mooney  
Larry Posey

### 2021

Mina Harper  
Judy Kilgore  
Mark Matthews

### 2020

Becky Champion  
Joanne Smith Pugh  
Dianne Tate

## ADVISORS TO THE BOARD OF DIRECTORS

Retired Supreme Court Justice  
Robert Benham  
Michael Garland  
Debbie Head  
Mary Norton  
J B Tate  
Guy Parmenter

# SAVE THE DATE

## Upcoming Events for EVHS

**TBA** – *Train Wrecks of Bartow County postponed, date and location to be announced.*

**TBA** – *Annual Membership Dinner postponed, date and location to be announced.*

**Fall 2021** – *Pine Log Exhibit Project, Reinhardt University*

**December 4, 2021** – *Christmas Dinner TBD*

Note: Some dates are subject to change.



## Rolling dues are due

EVHS reminds members that dues are now due according to the anniversary month that you joined. Notices are being mailed out or emailed to individuals. If you have received a notice and not yet renewed, please do so now by mailing your check or going online.

PO Box 1886 Cartersville GA 30120

[www.evhsonline.org/membership](http://www.evhsonline.org/membership)

## Dues schedule beginning 2021

Following a survey in 2019 of all the historical societies around Bartow County (Paulding, Polk, Gordon, Cherokee, Cobb and organizations within Bartow) our fee structure was found to be at the least position among our sister societies. The Board recommends a modest increase to our dues areas (Family that are most out s i s t e r This change still among the most tiers and remains value.



categories in two and Corporate) of sync with our organizations. keep EVHS affordable lower an outstanding

Individual	\$20.00	Unchanged
Family	\$30.00	\$5.00 increase
Club/Organization	\$50.00	Unchanged
Patron	\$100.00	Unchanged
Corporate	\$150.00	\$50.00 increase

## In Memoriam

Richard Wright  
Emily Gilreath  
Charles Gilreath  
J. B. Tate  
Jim McElreath

*The Board would like to express sympathy to EVHS members and any in the community who may have lost loved ones or suffered illness during this 2020 pandemic.*

## EVHS COMMITTEES

### Allatoona Pass Battlefield

Co-Chaired by  
Guy Parmenter  
Joanne S. Pugh

### Bartow History Scholars

Chaired by  
Joe Head

### Social Media

Chaired by  
Debbie Head

### Historic Awareness Signs

Chaired by  
Dianne Tate

### Historical Inventory

Co-Chaired by  
Mary Norton  
Michael Garland

### Newsletter

Co-Chaired by  
Joe Head  
Jeffrey Williams

### Oral History

Co-Chaired by  
Susan Tumlin  
Judy Kilgore

### Photography

Co-Chaired by  
Joe Head  
Judy Kilgore  
Jeffrey Williams

### Preservation

Chaired by  
John Lewis

### Geospatial (digital maps)

Co-Chaired by  
Tim Poe  
Robby Bagby

### Tour of Homes

Chaired by  
The Preservation  
Committee

### IT Committee

Co-Chaired by  
Joe Head  
Tim Poe

### African American History Initiative

Co-Chaired by  
Mina Harper  
Alexis Carter - Callahan



---

# *Entradas and Exchange: De Soto, Etowah, and Patterns of Early European-Mississippian Trade*

By

Matthew Gramling

*Our guest author, Matthew Gramling has extracted a rare piece of Bartow history regarding De Soto's arrival to North America and a deeper understanding of how the explorers depended on exchange with Native peoples for their survival. He uncovers how diplomacy and trade evolved between Mississippian Indians and Spanish conquistadors when De Soto explored the great chiefdom of Coosa. His research reveals the nature of Spanish-Indian trade, the respective motives of each trade partner, and its impact on the development of Native-European interaction and society. (Read the full article and citations on the EVHS website Bartow Author's Corner)*

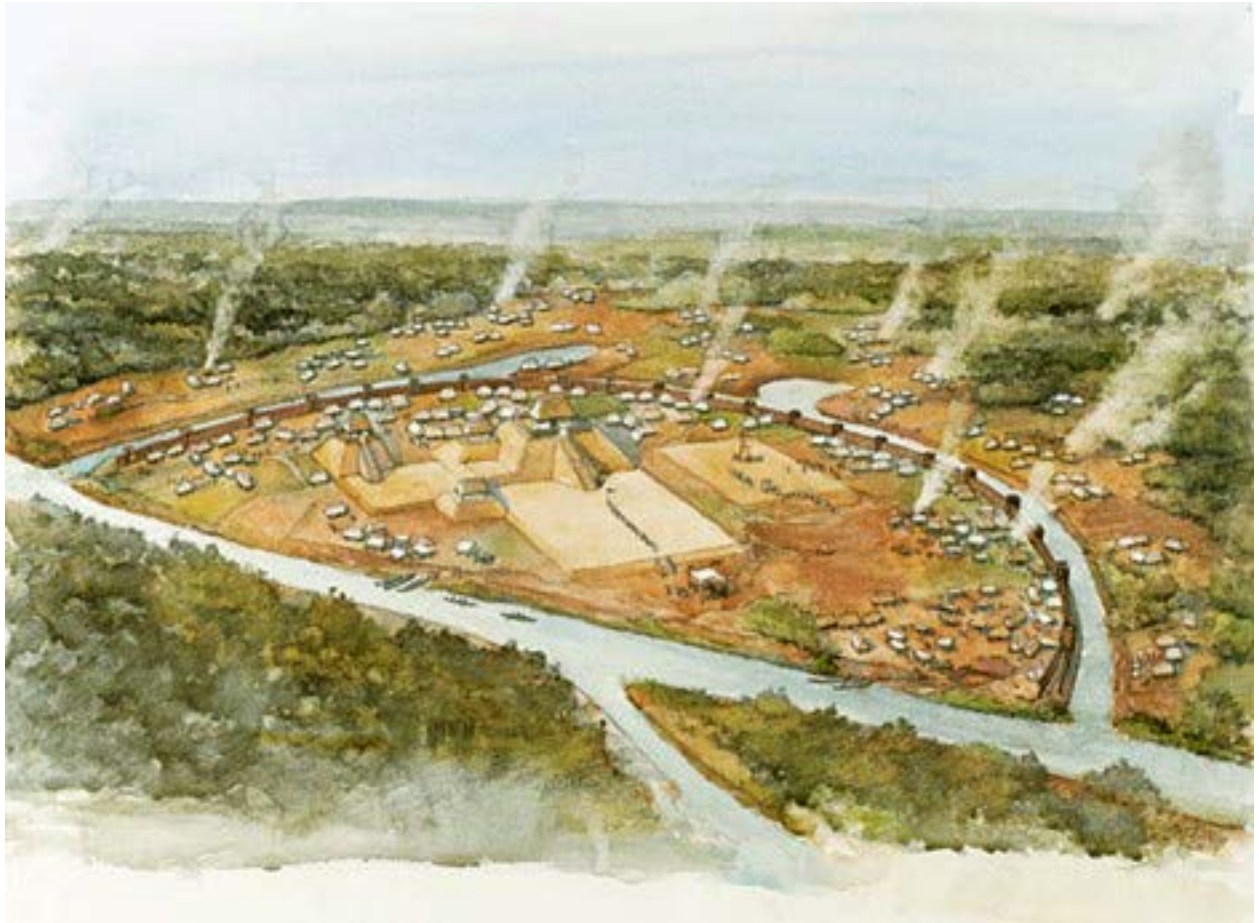


The importance of exchange to the survival of Hernando De Soto's entrada (arrival or entrance) into the US southern interior cannot be understated. As De Soto's army marched through the diverse and dynamic world of the late Mississippian South, they depended heavily upon the network of Native chiefdoms they encountered for supplies and labor. De Soto and his men often had to engage in the complex rituals of diplomacy and exchange that characterized Mississippian political life in order to obtain such provisions. Through accommodating to Mississippian norms and occasionally inter-blending their own European traditions of exchange, the Spaniards were effectively able to engage, and if need be outmaneuver, their Native counterparts in order to procure the necessities for their continued expedition. De Soto would often enter into the principal town of a local chiefdom and exchange verbal promises and gifts for food, tamemes, (native porters or laborers) and enslaved female captives. Diplomacy was not the only form of exchange by which relations were established and Native goods and services were procured. Occasionally, trade would take precedence. The Spaniards would sometimes barter European goods for Indian chattel (non-real estate property/salves). These kinds of exchange represent the first strands of a great tie which would bind Natives and Europeans to one another as major actors in their respective histories and bind each society in the ever-shifting dynamics of sovereignty and empire that characterized the colonial Southeast. One of the encounters between De Soto and the Mississippian Indians which best foreshadows these later developments occurred during De Soto's encampment at the town of Itaba --located at the present day Etowah Indian Mounds--for more than a week in the summer of 1540. The Spaniards engaged in trade negotiations with the local populace of Itaba, bartering mirrors and knives for enslaved Indian women. As such, the Spanish-Mississippian exchange at Itaba represents the seeds of a pattern of European-Indian exchange that would develop into a vast trade economy which would transform the Mississippian world. The exchange of Spanish goods for Indian slaves at Itaba demonstrates the profound significance of exchange to Late Mississippian political culture and how

European goods would enhance and transform Native perceptions of power. The Itaba exchange also exhibits the nature and role of slavery in Mississippian society, as well as acts as a prelude in miniature for the Indian slave trade of late seventeenth century. Thus, the trade negotiation at Itaba heralds many of the patterns of exchange that would create the Mississippian Shatter Zone of the seventeenth and eighteenth centuries.

On August 20, 1540, after spending almost a month at the paramount town of Coosa, De Soto descended with his army out of the Coosawattee basin of the Blue Ridge Mountains and headed southwest in search of the chiefdom of Tazcaluza. They traveled for three days, passing through the abandoned Indian town of Talimuchisi near present-day Pine Log before arriving at night and amidst heavy rains at the town of Itaba (Etowah). These rains had caused the section of the Etowah River near the town to run hard and swell its banks, thus making it unfordable. With no easy or ready means to bypass this obstacle, De Soto had his men bivouac at Itaba and wait until the floods of the river subsided. Itaba was described by the Spanish as a large town subject to the paramount chiefdom of Coosa. Yet, a century earlier Itaba (or

Etowah) was the power center of the Lower Ridge and Valley. Throughout much of the Middle Mississippian Period (900-1350 A.D.), Etowah had been the paramount chiefdom of the region, dominating much of Etowah Valley into Eastern Alabama. Possessing one of the largest platform mounds in North America, Etowah has produced some of the most extraordinary Mississippian artifacts. Etowah reached its zenith of complexity and influence between



1250 and 1375. Subsequently, the Etowah was attacked and its palisade and temples were razed to the ground. The site then lay abandoned for nearly a century. By the time De Soto arrived there, Etowah had only been reoccupied for about 75 years and was a minor mound center under the hegemony of Coosa.

De Soto's army spent nine days at Itaba waiting for the floodwaters of the Etowah to subside. While encamped there, the Spaniards engaged in trade with some of the local Natives, bartering European-made knives and mirrors for enslaved Indian women. While at first glance appearing to be a minor moment in De Soto's entrada through the Native Southeast, the Itaba exchange provides profound insight into the importance of exchange to Mississippian political life and its foundational role in European-Indian interaction throughout the history of the colonial Southeast. The late Mississippian world which Itaba inhabited was marked by intense competition between highly stratified chiefdoms in which power was rooted in a sacred cosmology which under-girded and legitimized Mississippian political order. Mississippian cosmology perceived reality through the lens of a three-tiered cosmos and was characterized by rituals centered on world renewal through the exercise of spiritual and ceremonial power. Associated with this cosmology was



a sacred iconography which imbued images and objects which possessed symbolic connections to this three-tiered cosmos with sacred power. The central locus where this cosmic power was exercised was the town, the basic political and social unit of Mississippian chiefdoms. These towns were typically ruled by a single chief who claimed sole ability to exercise spiritual power and thus maintain the cosmic order.

Accordingly, the greater access a chief had to sacred objects the greater prestige, security, and autonomy he and his community possessed. The principal means by which these prestige goods were obtained was through the complex dynamics of exchange. Diplomatic gifts were among the most prominent and powerful forms of exchange used by Mississippian communities. Gift exchange between chiefs established, renewed, and reinforced bonds of amity, reciprocity, and mutual obligation between communities. Purpose of gifts is to foster interpersonal relationships, one in which the recipient often becomes indebted to the giver. As such, gifts could function as a means of conferring or reinforcing the power of the giver and the recipient. The gifts exchanged between chiefs were sacred prestige goods whose rarity often signified the power of the giver and the recipient. In return for continued fealty and tribute, paramount chiefs would often present sub-chiefs with items which would reinforce their power over their respective communities. Such gifts demonstrate how the power of the foreign provided legitimacy and support to authority and political status of chiefs and their communities. Chiefs would sometimes enter into multiple exchange relationships with rival chiefdoms in order to leverage one against the other and cause them to compete for friendship and influence. Occasionally, chiefs capitalized on this competition and were able to advance the power, status, and autonomy of their communities at the expense of their exchange partners. The arrival of Europeans provided new opportunities for exchange and enabled ambitious chiefs to obtain greater independence from, if not aiding them in advancing their local ambitions. Natives would often enlist these newcomers in especially against old political rivals.



Europeans like De Soto not only brought their force of arms into Mississippian exchange dynamics, they also carried European goods with them which their Native exchange partners would use as prestige goods to enhance their status and influence. The introduction of European goods into Mississippian dynamics of exchange also planted the seeds of profound change in Native society. Exchange in European goods, especially trade, democratized access to prestige goods and would gradually erode the chiefly monopoly on spiritual power, thus leading to a slow reorganization of Mississippian society. The Itaba exchange provides a glimpse into early European-Indian patterns of exchange as well as foreshadows the influence that trade in European goods would have upon Mississippian culture and society. The Spaniards' bartering of knives and mirrors at Etowah and the Native interest in them as prestige goods heralds the inception of what would become a vast network of exchange in which European and Indian communities would increasingly be bound in a web of mutual influence and interest.

The Itaba exchange also possesses considerable import for European-Indian patterns of exchange in demonstrating the nature and role of slavery in Mississippian society and presaging the dynamics of exchange which

would typify the Indian slave trade during the late seventeenth and early eighteenth centuries. Native slavery had existed for millennia by the time De Soto had arrived at Itaba. Native slavery was intricately bound up in the patterns of warfare and violence in Indian society. Slaves in Native society were almost exclusively war captives. During the Mississippian Period, the presence of highly centralized and competitive chiefdoms meant warfare and violent death rate increased dramatically. Mississippian warfare was an essential element in securing a community's political and material needs. Chief engaged hegemonic warfare in order to gain power over the resources and labor of rival chiefdom. Warriors would often steal or destroy an enemy's food supply and seize prestige goods which often included captives. As noted above, prestige goods were integral to chiefly spiritual power by providing tangible proofs of his relationship to sacred distance. As such, captives served as spiritually potent prestige goods because as foreigners they were living objects which represented a chief's mastery of the outside world. As with other prestige goods, captives demonstrated a chief's knowledge of the world beyond his chiefdom and ritual power to harness the supernatural and thus ensure success in diplomacy, war, and agriculture. Thus, captives were an integral component in preserving Mississippian social order. In accords with their status as living prestige goods, captive slaves were valuable objects of exchanges especially if they were women. The gifting of captive women between old or new exchange partners was full of symbolism representing peace, fertility, and the giving of life in an otherwise violent world.

On several occasions during De Soto's entrada, the Spaniards exchanged diplomatic promises with Native chiefs for enslaved Indian women as sex slaves and laborers. While possessing several similarities, the Itaba exchange distinguishes itself as an act of trade over diplomacy. Spaniards and their Native counterparts at Itaba bartered and haggled their respective prestige goods. Each sought an equal exchange of the commodities they possessed. The Indians desired Spanish mirrors and knives, which potentially possessed considerable spiritual power and consequent enhancement of social status. The Spanish sought female captives to satisfy their carnal inclinations and need for Native labor. As such, the Itaba exchange foreshadows the dynamics of exchange which characterize Indian slave trade of the seventeenth and early eighteenth century. The arrival of the English in the colonial Southeast in the late eighteenth century brought yet another European exchange partner to the political table as well as provoked considerable change in the dynamics of European-Indian interaction. The burgeoning plantation society of English South Carolina were desperate for deerskins and Indian labor and Native communities were glad to supply them in exchange for an ever-increasing list of European, cloth, tools, and weapons.

Exchange was foundational to all early European-Indian contacts in North America. De Soto's entrada brought Europeans and Southeastern Indian into sustained contact for the first time and planted the seeds of a pattern and network of exchange which would bind Indian town and colonial settlement into the political and commercial region known as the colonial Southeast. Exchanges such as those which took place at Etowah demonstrate the ways in which Europeans and Indians asserted and accommodate their traditions of exchange and foreshadowed considerable transformation in Native society in the face of European colonization and trade. The European presence would bring with it conquest, disease, and commerce which would disrupt the hierarchical world of Mississippian chiefdoms and transform Native society into a more egalitarian realm of council houses, elders, and powerful confederations of Indian towns. In turn, this new Native world was far more adapted to both resisting and shaping the course of European empire in the colonial South.

---

### Don't be Blind, Deaf, or Dumb



1. Wash hands frequently
2. Cover face
3. Social distance

### Get your Flu Shot!







In January EVHS conducted a quick three question survey to determine how the membership prefers to hear from the Society using both EVHS platforms vs community platforms. One hundred and three (103) members responded to the survey. Results are below.

1. Which of the following Society communication outreach formats do you most value? (Select only three)

The top 3 choices were:

EVHS email	80%
EVHS newsletter	66%
EVHS website	49.5%

(Other choices in order: EVHS Facebook, EVHS Member video spots, EVHS Instagram, EVHS Phone Calls)

2. Which of the non-Society communication sources are of most value to you? (Select only three)

Top three choices were:

Facebook	52.08%
Daily Tribune	39.58%
Word of mouth	35.46%

(Other choices in order: Digital Bill Boards, Instagram, WBHF Radio, Daily Fax, Other)

3. Are you open to receiving reminder texts via your cell phone?

67% responded Yes

33% responded No

---

## EVHS Appreciates all of our Contributors

### Cookbook Sponsors

#### Platinum Partner

Lara J. Designs

#### Premier Partners

Steve and Wanda Gray, **Asher Realty**

#### Bartow Paving

Dr. Joe & Audrey Rowland

#### Partners

Todd & Ellen Browning, Browning, **State Farm Insurance**

Candler & Susan Ginn

Frankie & Kelly Johnson, **Styles Auto Care**

Dan Kramer, **It's About Time**

Bob & Mary Norton

Beth Tilley & Greg Frisbee, **Tilley Properties**

Lewis & Susan Tumlin, **Tumlin Properties**

Dr. Sam Tumlin, DMD, **Tumlin Dental**

### General Budget Donations

Shropshire Family Fund in honor of Shropshire-Mooney-Spratt Families

Wanda Gray, **Asher Realty**

Marty Mulinix in Memory of Martha & Victor Mulinix

Kip Monroe in Memory of DiAnne Monroe

Janet Martin, **State Farm Insurance**

Beth Tilley, **Tilley Properties**

Debbie and Joe Head

### New Patron Members

Daneise Archer

David Archer

Robert and Evelyn Barge

Gary and Elizabeth Fox

Wesley Harris

Barry and Lynn Henderson

David and Judy Howard

Dolph and Susie Nelson

Peter Olsen

Joanne and Jim Pugh



*Covid - 19*



*Battle of Allatoona Pass Tribute*



*EVHS Serves As Advisor For  
Corra Harris Property*



*Etowah Chief*



# REVIEW



*"Come Back to the Table" EVHS Cookbook  
2nd Printing*



*Parks Allatoona Pitched*



*1917 Spanish Flu  
In Bartow County*



*Larry Posey  
Closes The Books*



*New Plaques At Depot*



*Train Wrecks Of Bartow County  
Lecture Delayed*



*EVHS Board Visioning Retreat*



# Black History Month

EVHS celebrates Black History Month and invites members to visit the website and click on the Bartow Author's Corner to read the following articles about:

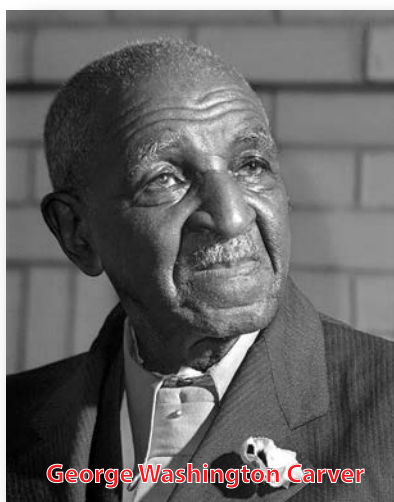
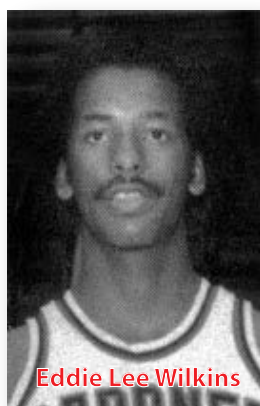
The Vinnie Cabin Excavation - India Daniel

Rap Dixon, Negro League Standout - Nicholas Sullivan

The Beach: A brief history of the George Washington Carver State Park - Alexis Carter

The Life and Times of Henry Clay Smith - Alexis and Christopher Mazique

The Eddie Lee Wilkins Story - Kryss King





---

## The Iron Works

This feature provides a rare snapshot of how the Etowah Village (Cooper's Iron Works) managed operations, production, labor, buildings and relationship of furnaces in order to manufacture iron. The itinerant author STC (initials only) appears to have visited the Iron Works with the objective of reporting that large-scale iron production had been achieved in Cass County and was a credit to the state of Georgia.

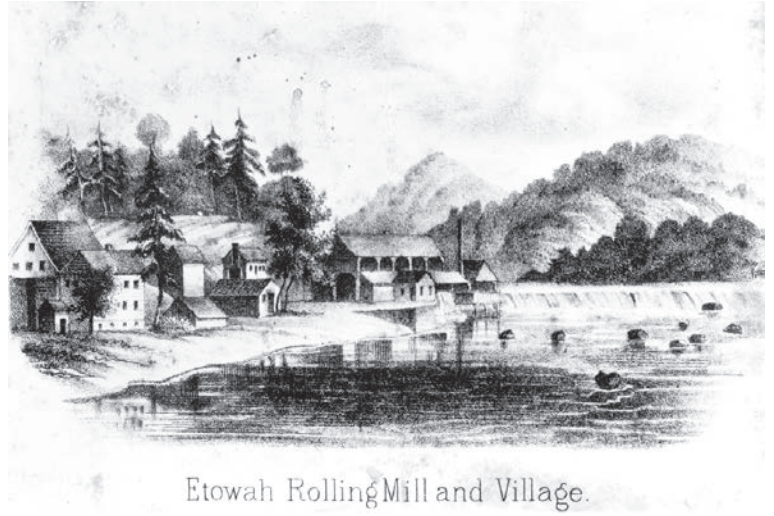
His article offers a vintage description of how the hamlet appeared upon his visit and in return gives us a peak back in time to visualize what was once the Etowah community prior to its destruction. (Note: Photos have been added to enhance the work for the purpose of this newsletter.)

The following article was reprinted from a collection of works listed in the Georgia Journal and messenger issue of August 28, 1849-1869 published in Macon, GA

### *The Iron Works - The Allatoona Furnace - Etowah Furnace - The Rolling Mill - Proposed Nail Factory and Machine Shop - The Etowah Flouring Mill ...*



Etowah Flouring Mill



Etowah Rolling Mill and Village.

### **Etowah Iron Works, Aug. 23, 1849.**

Gentlemen - Having spoken of the great Agricultural and Internal Improvement interests of the State, I come now to glance at one of its noblest manufacturing enterprises. A few years ago it was supposed to be impossible to manufacture iron, on a large scale in Georgia; and even now, it is rather difficult for many of our people to realize the fact, that the experiment has, been successfully made. Such, however, is the case, and no Georgian ought to think of visiting the up country without examining the extensive establishments now owned by Messrs. Cooper, Wiley and others. The Etowah Mills are located on the Etowah River, a few miles from Cartersville, on the Western and Atlantic Railroad. They consist of two extensive Furnaces, a Rolling Mill, a Nail Factory, and Machine Shop. The Nail Factory and Machine Shop are not yet in operation, though the building is in process of construction, and Major Cooper is now at the North procuring the machinery. It is expected that it will be on hand and ready for use by the first of January, when they will be enabled to make from three to four tons of nails per day. This branch of the business, it is anticipated, will be profitable. The Furnaces, known as the Etowah and Allatoona, are situated about two miles from the Rolling Mill. - The former belongs to Messrs. Cooper and Wilev, and the latter to Messrs. Stovall and Lother. - At these Furnaces the ore is taken in its crude state and converted first into what is termed, " pig iron," and then into every variety of Hollow Ware, Mill and Gin Gearing, etc. The Allatoona Furnace is situated on the Allatoona Creek, about 1 and 1/4 miles from its mouth, and 2 and 1/2 North of the celebrated "Allatoona Old Tower." There are employed here about 75 hands, who turn out, every 24



hours, about 1,300 pounds of Hollow Ware, and 1,300 pounds of Pig Metal—making together about 6,000 pounds.

The ore here is convenient to the Furnace, as well as the coal - the distance which they are hauled being only from 3/4 of a mile to 2 miles. The ore which they are at presently working at this Furnace, yields 50 percent, of pure iron; and they have recently discovered a quality which is said will yield 73 percent. The proprietors dispose of their Pig Iron mostly to the Etowah Company; but, being within 21 miles of the Railroad,

they enjoy peculiar advantages for supplying distant purchasers. The Etowah Furnace is pretty much a counterpart of the one just described. I shall, therefore, omit a minute description of it.

The great object of attraction is the Rolling Mill. It is located in one of the most romantic spots in Georgia, on the banks of a bold, dashing, beautiful river, and surrounded by noble towering hills. The machinery is driven by water, of which it is estimated that they command, by a single dam, over four hundred horse-power. The main building is 270 feet long by 80 feet wide. In it are contained two Puddling Furnaces, two Refining Fires and two Heating Furnaces. In the Puddling Furnaces is placed the Pig Iron to be melted and rolled into large balls, weighing perhaps, 100 pounds each. These balls are then taken and placed under an immense forge, where they are, what is termed, “shingled down,” and converted into “blooms.” These Puddling Furnaces turn out 4 tons per

day. The blooms thus produced, are passed through rollers, and thrown off in heavy short bars. These are then cut in proper lengths and placed in the Refining Fires, which are capable of turning out also, about 4 tons per day of what is

termed refined blooms. The iron thus ready for the mill, is placed in the Heating Furnaces and prepared for rolling. This process is the more interesting on account of its extreme simplicity and the apparent ease with which the operatives seem to carry it on. The “rolls” are massive cylinders of solid iron, with grooves adapted to the size of the iron to be produced. Through these the heated iron is passed with great rapidity, and converted into flat, round or square bars, according to the uses to which it is to be applied. In this branch of the business, there are employed about 30 operatives, who are divided into two gangs, and work night and day, producing about 6 tons of merchantable iron every 24 hours. There are daily consumed in the Mill about 25 cords of wood and 350 bushels of charcoal. There are also Planing Machines, Turning Lathes, and several Blacksmith's

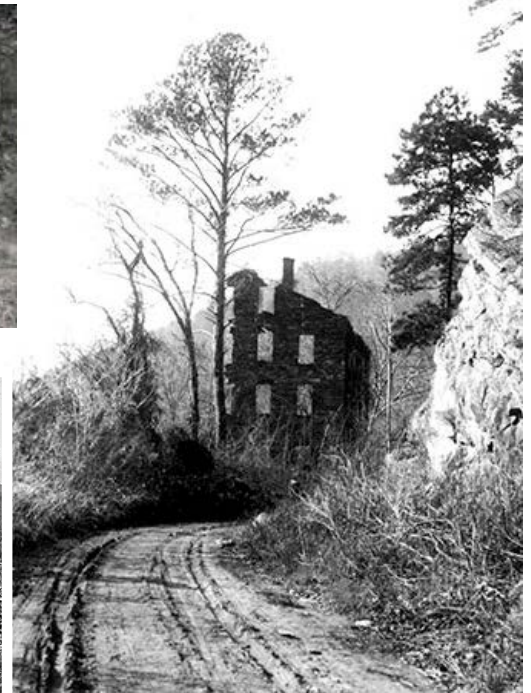
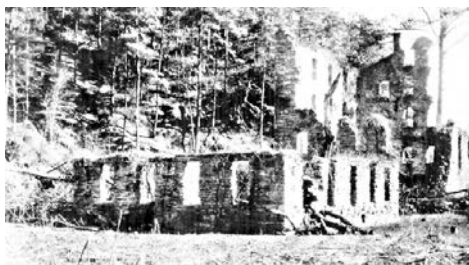




Forges, which are constantly in operation in making mill spindles, gudgeons, etc., and in finishing such portions of the castings as are intended for machinery. It is in contemplation, we understand, very greatly to extend the business in the machine department, and a building is now being erected for that and the Nail Factory, which is 150 feet in length, by 40 feet in width. There are employed, directly and indirectly about this establishment, over 200 hands, who, with their families, consume per week 200 bushels of corn, 30 barrels of flour and 1,000 pounds of pork ; besides fresh meats, poultry, vegetables, etc. There is connected with the Mill, an extensive Dry Goods and Provision store, which sells a large amount of goods to the operatives and people of the surrounding country. About half way between the Rolling Mill and the Railroad is the celebrated Etowah Flouting Mill - one of ten - best in the South. This Mill is said to have cost \$50,000 and is capable of producing 200 barrels of flour per day. It is also owned by the company, and, I regret to add, is now doing but a limited business, in consequence of the almost total failure of the wheat crop in this region. I have not the data upon which to estimate the precise amount of capital invested in these various establishments, as I have not been able to see either of the proprietors. It cannot, however, be much under Two Hundred Thousand Dollars. The operation of the Democratic Tariff, I fear, has very much reduced the profits of the concern the last year. As, however, a majority of the proprietors are good Democrats, it is to be hoped that they will persevere in their most commendable efforts to develop the industrial resources of the State. The people of Georgia owe much to these gentlemen, and should feel peculiar pride in encouraging them by a liberal and substantial patronage. I cannot close, without returning my thanks to the gentlemanly and intelligent Foreman of the Rolling Mill, for his courtesy and kindness in furnishing me with many of the important facts contained in this letter. Yours, S. T. C.

### Post Script

In May of 1864 the Civil War came to Bartow County and inflicted severe damage throughout the county. Union forces entered the Etowah community with the objective of rendering the Confederate iron furnace and manufacturing site useless. As a result the entire village was burned by General Sherman's troops to prevent further production of war materials. The ghostly remains of many of the buildings existed until the Allatoona Dam project was begun in the late 1940's. Shells of buildings were pushed down or removed to accommodate the lake and its pooling boundaries. The primary village footprint rested on what is now both sides of Allatoona Dam.





---

## Speaker's Bureau



Joe Head speaks to Wednesday Rotary on Bartow Southern Monuments.



In December the Chamber of Commerce invited EVHS to present at its Youth Leadership Bartow class. Joe Head shared the history of the 1903 Gold Dome Court House and Representative Matthew Gamble and his wife Danae spoke on integrity in the political service field. Students in attendance were selected from all the local high schools.

---

## Bartow Author's Corner

2020 was an active publishing year for EVHS members. Ten articles were added to the Bartow Author's Corner ranging from pandemics and cave burials to train wrecks and Pine Log Mountain. Visit the EVHS website and visit the Bartow Author's Corner to read any of our articles about Bartow History.

Rap Dixon, Major League Standout  
COVID 19 Not Bartow's First Social Distancing Epidemic  
Patriotism and Place  
Bartow's Early Christmas History  
Vinnie Cabin Excavation

Pox and Pig Iron  
Cartersville Covid Chronicles  
Spirits of Pine Log Mountain  
Native American Cave Burials  
Train Wrecks of Bartow County

---

## EVHS Crossroad Videos Recovered

During the 1980's and 90's EVHS partnered with the former Prestige Cable TV Service to produce select programming about Bartow history. These VHS formatted videos were aired on the local cable channel periodically as they were produced. Thanks to Guy Parmenter a number of these videos have been recovered and added to our collection of On-line Video Lectures on the EVHS website. We invite members to look back and enjoy some vintage productions that set the pace for preserving our Bartow history. A list of titles are as follows:

The Etowahs: Featured on Crossroads  
The Great Locomotive Chase: Featured on Crossroads  
Bartow County Grist Mill: Featured on Crossroads  
History of ATCO  
History of Bartow County  
Friendship Monument  
WWII, Bill Wofford  
Vaughan Cabin Renovation  
1903 Dome Court House  
CCC/WPA  
The Etowah's  
The Cherokees  
Grist Mills  
The Great Locomotive Chase  
Lottie Moon

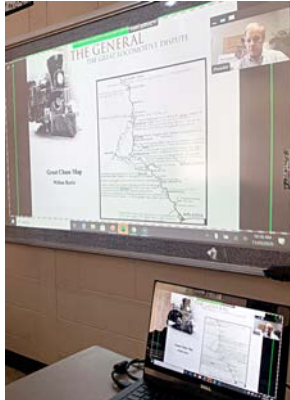




---

## EVHS Zoom School

Cass Middle School requested EVHS (Bartow History Scholar Program) to conduct a Zoom class in November to coincide with the state curriculum on the Civil War. Three sessions were presented to approximately 300 students who were on the middle school campus or logged-in from home. Christie Barnett and Blake Fallin are to be commended for this innovative approach to teach the unit of Civil War History. The topic was presented by Joe Head on the Great Locomotive Chase and its special significance in Bartow County. The students were asked to watch the movie, decorate their rooms as a theme to the Great Chase and to ask questions to the presenter following the session.



---

## Spirits of Pine Log Mountain Exhibit Opens



*Displayed are a Reinhardt Civil War sword, a Civil War journal, an original 1832 land lottery grant in Salacoa Valley north of Pine Log Mountain, and Frances Elizabeth Adair's original manuscript of "A Little Leaven," as well as the original manuscript of one of her plays.*

Reinhardt University opens the long awaited exhibit of Spirits of Pine Log Mountain featuring many Bartow personalities, stories and places. The project is on display at the Funk Heritage Center at the Waleska campus. The museum hours are Monday - Friday 9 to 4 and Saturday 10 to 4 and admission is \$7.00 for adults and \$6.50 for seniors. Covid protocols are enforce including a mask requirement, social distancing and a temperature check upon entering. There is plenty of free parking in front of the museum. The exhibit will be at the Funk from now until May, when it will move to the Etowah Valley Historical Society, the exhibit's community partner. Due to Covid, there will be no grand opening at the Funk, but if conditions permit, there may be a grand opening at EVHS.

# EVHS Appreciates Our Sponsors

## Gold Sponsor



## Silver Sponsor



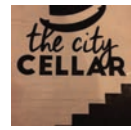
## Bronze Sponsor



Todd Browning  
(880) 386-5699  
Todd@insuredbytodd.com



## Patron



Leslie Simmons, Attorney



## ETOWAH VALLEY HISTORICAL SOCIETY

P.O. Box 1886  
Cartersville, Georgia 30120  
evhs@evhsonline.org  
www.evhsonline.org

### Inside...

- EVHS Loses a Cherished Voice to Bartow's Past - page 1
- Black History Month - pages 1 & 10
- Patterns of Early European-Mississippian Trade - pages 3 - 6
- Survey - page 7
- Contributors - page 7
- EVHS Year In Riview - pages 8 & 9
- The Iron Works - pages 10 - 13
- Speaker's Bureau - page 14
- Bartow Author's Corner - page 14
- Zoom School - page 15
- Spirits of Pine Log Mountain Exhibit Opens - page 15