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SHE RULES.

Since Father Adam first was ruled,
The world has been by woman ruled;
She rules by tactics of her own,
A laugh, a sigh, a smile, a frown.
A cheerful word to banish care,
A gentle touch, a silent prayer,
A tender hug, a good-night kiss,
Imparting peace and hallowed bliss.
She rules not with gun or spear,
Her chosen weapon is a tear;
She conquers of her kind,
And sympathy for sore distress.
She many cunning ways can find
To make submissive vain mankind;
From any craft appearing free,
A clever actress she can be.

A lion can be or else a lamb,
A hurricane or else a calm;
A ravenous hawk or cooling dove,
So full of fire or full of love.

Now this woman's little plan
To rule the world is plain;
And who doubts that she doth rule,
Should try the matrimonial school.

EASTER DAY.

The Queen Festival of the Christian Year.

Various Ancient Customs—The Sepulcher Show—Easter—King—The Universal Use of Eggs—Initiations—A Costly Carousal.

All Christian churches concur in regarding Easter Day as the most important and central of the great festivals of the year. It derives its name, some think, from the Saxon *oster*, to rise; while others maintain that it is named after the Saxon goddess *Easter*, who was always worshipped at this season.

An angry and prolonged controversy arose in the middle of the Second Century between the Eastern and Western churches as to the proper day on which to commemorate the resurrection. The former celebrated it on the same day as the Jews solemnized their Passover; the latter, on the day which the Jewish Paschal feast, observe it on the Sunday subsequent. With the view of bringing about an agreement on this vexed point, Polyarp, Bishop of Smyrna, visited Rome, where he held a conference with Anicetus, Bishop of that See. One addition the practice of Saint Philip and Saint John in support of his theory; the other supported his view by reference to the practice of the Latin, which practice was confirmed in the Fourth Century by the Roman Council of Nice. Strange to say, the churches of Britain and Ireland adhered to the Eastern mode, until Osury, King of Northumbria, in A. D. 664, gave his royal verdict in favor of a change. The time of keeping Easter now is the first Sunday after the full moon, which happens upon or next after the 21st of March. Should the full moon occur on a Sunday, Easter Day will be the Sunday after. This festival can never occur earlier than the 22nd of March. It fell on that day in 1818, and will not do so again till the year 2285.

THE SEPULCHER SHOW.
Of all the Easter practices, perhaps the most remarkable was the Sepulcher show. There was an ancient tradition that the second coming of Christ would occur upon the eve of this festival, and hence arose the ceremony of Making and Watching the Sepulcher, which continued in England until the Reformation. At the period referred to, the only theaters for the populace were the churches, and the monks were the actors in the drama. The lights at the Sepulcher show formed no trivial part of the attraction. One massive taper, called the Paschal, was lighted in the church. That at Westminster Abbey, in 1557, weighed 300 pounds; that at Durham Cathedral was made of pure wax, square in shape, and extended to within half a dozen feet of the roof. Every church in London had a sepulcher.

EASTER MERRIMENT.
Strange, indeed, were the different forms of merriment practiced at this joyous season. In the thirteenth century, whenever the Paschal candle was carried in the streets between Easter and Pentecost, he was sure to be seized, and could only obtain his liberty by the payment of a fine. The cause assigned for this wanton folly was the seizure of the Apostles by the Jews after Christ's passion. Stoning Jews and otherwise persecuting that race at Easter formed repulsive modes of diversion, more especially with the Parisians. In some French towns it was the practice to lay hold of a Jew, lead him to the nearest church and openly buffet him on the face.

The merriment so predominant at Easter seems to have been inherited all ranks and conditions, excepting even the priests, who, in Germany, during the sixteenth century, used to intersperse their sermons with facetious stories.

EASTER KING.
What was denominated the Easter King was probably the most singular of these festive ceremonies in England. We only read of its being practiced at Lostwithiel, in Cornwall. The freeholders of that town and manor having elected one among them as their king, he was gaily attired and gaily mounted, with a crown on his head and a scepter in his hand, while a sword was borne before him. Attended by a large retinue of equestrians he rode to the church in solemn state, where he was met at the porch by the priest, and treated by him with much pomp and reverence. After service was ended, the king repaired with the same formality to a house prepared for his reception,

where a grand banquet was given, in keeping with the pseudo monarch's assumed dignity. After dinner he was disrobed and immediately descended to his former level. Probably this custom was of French origin. It is stated that at the Emperor Charles, the Fifth was once passing through the village of Arragon, on Easter day, he was accosted by a peasant who had been chosen the Paschal, or Easter King, decorated with a tin crown and a spit-folios hand fan, excepting that he demanded of the Emperor that he should take of his hat to him, "for, sir," said he, "it is I who am King." To which his sovereign wittily replied: "Much good may it do you, my friend, you have chosen an exceedingly troublesome employment."

EASTER EGGS.
The use of eggs at Easter was universal, and is a custom far from being extinct. What can be more common place than an egg? And yet the egg in all ages and in every country has been the subject of poetical myths and legends. The ancient Egyptians believed that the light which became the sun and the yolk of the moon, while the little fragments of broken shell were changed into stars. English and Irish nurses instruct children when they have eaten a boiled egg always to push the spoon through the bottom of the shell in order to "hinder the witches from making a boat of it." It is difficult to give the precise origin of the graceful custom, so universal in France and Germany, and more less prevalent throughout the world, of offering eggs at the festival of Easter. The Persians present each other with colored eggs on the 20th of March and throughout the days, when they hold their great festival of the solar new year, and the Russians do the same at the festival of Easter. At the feast of Passover Jewish women are wont to place hard eggs on a table prepared for the purpose, as emblematic of their departure from Egypt. To the philosophy and theology of the Egyptians, Persians and other heathen nations, indeed, may perhaps be traced the practice of distributing and presenting eggs at Easter. Among these people an egg was regarded as emblematic of the universe, as well as the renovation of man after the deluge.

Christians it is a highly significant symbol, in a earthly sense it is the germ of fecundity and abundance, and we wish our friends all the blessings contained within the slender shell when we offer this gift, whose fragility that purpose, as emblematic of the below; and, then, in a spiritual sense it is symbolic, inasmuch as it retains within itself the elements of a future life, and therefore is the most emblem of the resurrection of Christ. The Romans commenced their repast with an egg, whence the proverbial phrase, *ab ovo usque ad mala*—"from the egg to the apples"—and still say to lay a large quantity of eggs to the commencement, beginning *ab ovo*. In Christian countries, from the Fourth Century, the church prohibited the use of eggs during the forty days of Lent; but as the heretical heathens did not cease to lay a large quantity of eggs was found to have accumulated at the end of the period of abstinence. These were generally given to the children, and in order to render them more attractive, they were dyed with gay colors or otherwise ornamented. A favorite game was to knock two eggs together and whichever broke became the property of him who held the other. Of course this would not profit much to lay a large quantity of eggs to the morning of the Resurrection. People do not come back from so long a journey without bringing presents to good friends. The egg, therefore, then came first and bear with them various beautiful playthings. Easter is like a second New Year's Day. The peasant bestows on his child an egg dyed with market like the blazon of Rome, and supposed to come from Rome. At the sound of the rejoicing bells on Easter morning fair angels with azure wings are believed to descend from Heaven, and scatter baskets of eggs, which they deposit in the houses of the faithful. Formerly, at the approach of Easter all the hen roosts of France were ransacked for the largest eggs, which were brought as a tribute to the King. At the conclusion of the Easter high mass in the chapel of the Louvre, lackeys brought into the royal cabinet yards of gilded eggs placed in baskets adorned with verdure, and the chaplains having blessed them, distributed them in the presence of his Most Christian Majesty to all the persons at the court.

The idea of fabricating imitation eggs in sugar and pasteboard is of late origin, and the practice has now become, and especially in France and Germany, a source of important traffic. In Paris, that city, as Beranger says, "full of gold and misery," the splendor of the Easter eggs is one of the most fabulous. A few years ago a Parisian house furnished an egg which was destined as a present for an infant of Spain at a cost of twenty thousand francs (\$4,000). It was formed of white enamel; on its inside was engraved the Gospel for Easter Day, and by an ingenious mechanism a little bird, lodged in this pretty cage, sang twelve airs from as many fashionable operas. In Germany the tastes of the people are more simple and their means more limited than those of their Gallic neighbors; consequently the cost of an Easter egg, even when most gorgeous with colors and gilding, seldom exceeds two or three gulden. A curious custom prevails

among them, of which it is not easy to find the explanation. Hares are in the popular belief, transformed for the nonce into oviparous animals, and in the pastry cook's windows you may see animals of that species as large as life, modeled in sugar, and sitting upright in a nest, surrounded by any quantity of eggs. The fresh, simple-minded German children believe implicitly in this egg-producing power of the hare, and when about Easter time they see one running across the field they clap their hands and shout after it: "Hare, good little hare, lay plenty of eggs for us on Easter Day!" It is the custom in German families on Easter Eve to place sugar eggs and real eggs (the former usually filled with bonbons or tiny playthings) in a nest, and then conceal it in the house or garden in order that the young ones, who always rise at break of day, may find them in the morning, may have the delight of seeking and finding the hidden treasures.

Throughout the north of England, "pace eggs"—that is, eggs hardened by boiling and tinged with the juice of herbs—were wont not only to be eaten, but played with in the streets. The names of persons and the dates of particular events were sometimes ingeniously inscribed on the shells, so that the eggs served as souvenirs. It appears by a royal roll in the Tower of London, that four hundred eggs of this kind were in the time of Edward the First purchased for distribution to the royal household, having first been boiled hard and covered with leaf gold. Sometimes eggs were blessed in quantities for distribution throughout the kingdom. The form of consecration appears in the ritual of Pope Paul the Fifth. The Greeks also make presents of colored eggs and cakes at Easter. In Russia, according to the Abbé d'Ankerroth, in his "Journé de Sibirie," a routine of extensive visiting is adopted. An egg is given and exchanged at each visit. "People," he observes, "go to each other's houses in the morning and introduce themselves by saying 'Christ is risen.' The reply is: 'Yes, He is risen.' They then embrace, give each other eggs and drink a great deal of brandy."—*Brooklyn Eagle*.

UNDERDRAINING.
Some Reflections on the Practice of Draining.
Whenever an unusual drought occurs, and whenever devastating floods prevail, some writer is pretty sure to broach the theory that our system of underdraining is the cause of the difficulty. The argument is that the lines of pipe underground carry off the water too rapidly and too thoroughly and prevent the storing of water in the soil for use in time of need. Undoubtedly, as the country becomes settled and the original forests are cleared away, the water runs away more rapidly than in the early days. Cultivation, especially deep plowing, breaks up the natural water courses. As the shade of the forest disappears, the effect of sunlight and tillage is to rapidly increase the amount of vegetable matter in the soil. A crust forms on the surface, over which rains and melting snow rush into creeks and rivers, destroying large amounts of property.

It is a popular mistake to suppose that the bulk of unclerred new land is underdrained. Except in bogs and swamps, which settlers have cleared, when they can, there is a natural system of underdraining through the channels opened by decaying tree roots, through which surface water percolates very much as it does in the artificial underdrains. On an undrained surface hardened by long cultivation water runs off rapidly; and it is here that floods are most likely to occur. In the experience of many years we have uniformly found that deep underdraining caused the water to run off slowly. It soaks into the soil, and this requires time. The underdrain only takes the excess of water above the point of saturation. It is something like absorbing water from the pressure of a sponge as compared with the same quantity passing off from a hardened, smooth surface.

The effect of deep underdrains is very different from that of large and numerous open drains. These last do help the water to run off rapidly, while the underdrain retards it. The draining of a bog or swamp where there is no outlet except as water dries out may sometimes cut off the source of a spring; but, if dig, the remedy is easily applied. Dig a deep hole or well in the line of the underdrain which it runs through. This will hold a reservoir of much better water than can be got from the bog, and as good as from any spring that finds its source in it. At all events we can not afford to maintain swamps, with their unhealthy malaria, as a means of keeping up our water supply.—*N. Y. Independent*.

A lesson in Patience: Kabool is pronounced Kayble; Merve is pronounced Mahri; Herat is pronounced Herath; Kurachee is pronounced K'rahchee; Peshawar is pronounced Peshower. In such words as Bolan, Rohat, etc., the accent is on the second syllable and the "a" is pronounced broad, like "ah."—*English Paper*.

—In choosing mutton or veal from the carcass, the quality may be determined from the fat inside the thigh. If there be plenty of clear, firm fat there the meat is good.—*Chicago Journal*.

HUMOR AND WRATH.

The Practical Jokes Played by One Candidate on Another.
Ex-Senator Dave Walker a Congressman Gunter have afforded much amusement to the people of Northwest Arkansas. Walker is a playful gentleman, a gentleman of fine humorous conception; and it is said that he would swim a river during a freeze to play a joke on a friend. Gunter is not a joker. He has been known to laugh, but he does not enter into demonstrative mirth with that haw and forgetfulness of surroundings which characterizes "Little Dave."

One day Walker and Gunter set out together on a political campaign. Walker had left home rather hurriedly and had not put on a clean shirt. Some of his friends said that he would not have put on a clean shirt even though every circumstance had been favorable. Gunter wore a new shirt, covered with a gloss that was dazzling to the mortal eye. Walker was not long in devising a plan to rob the shirt of its shine, but played with the idea for some time. The two men reached a stream. Walker said: "Gunter, suppose we go in bathing. This is a beautiful place."

Gunter agreed and stripping off—they went down into the water. Walker was the first to come up. Taking up Gunter's shirt, he had begun to put it on, when Gunter, moving toward him, exclaimed: "Hold on, Dave, you've got my shirt." Walker, stepping backward, stumbled—accidentally, of course—and fell into the stream. When he came out, Gunter's shirt looked like a harvest field handkerchief. Gunter raved. He cursed Walker. He swore that he would not forgive him. "Gunter, didn't you see it was an accident?"

Gunter wouldn't speak to him. During two days' travel they rode together in silence, but Walker effected a reconciliation. Gunter's fondness for onions is well-known. He would rather eat an onion than to eat an orange. Walker secured a large onion. He "beat up" a white stone until it resembled salt. Then he was prepared for a joke.

"Look here, Gunter," he said, as they rode along, "what's the use of this foolishness? You know I didn't intend to ruin your shirt. You know I am the best friend you have. I thought of you and, see here, I got you a fine onion."

"Dave, that was really kind of you," taking the onion. "Of course I have some salt toward you. Wish I had some salt."

"Gunter, when my friends are concerned, I never forget anything. Here's some salt."

"Gee, Dave, you are a capital fellow."

He peeled the onion, dipped it into the pulverized stone, and bit off a mouthful. Dave whipped up his horse. For five miles Gunter chased him, yelling like an Indian.

After awhile they made friends again. Dave declared that the pulverized stone had been given him, and that he thought it was salt.

Gunter wore a pair of very fine though gaudy boots. The legs were covered with yellow stars and half-moons. Gunter was proud of his boots and wore his trousers in the tops, so that the ornaments would show. One night his friends stopped at a hotel. Next morning a negro entered the room and wanted to know of Walker, who was awake, if he wanted his boots blacked.

"I believe not. Say, have you got any talcum?"

"Well, I want you to grease my boots," pointing to Gunter's tawdry leather. "Put on plenty of grease. Grease the bottoms, and be sure to grease the legs. That old fellow's boots," pointing to his own, "must be nicely blacked. He is very proud and I want you to make a good job of it."

When the negro returned, Gunter's boots were a sight to see. Walker crept down stairs, hurriedly to breakfast and rode away. For days and nights Gunter followed him. He had armed himself with a gun, and in his hat, a small black flag floated. Walker escaped and went to the United States Senate. Gunter went to Congress. Hence the recent trouble between the two houses.—*Arkansas Traveler*.

A Popular Fallacy.

Land and Water has done a useful service in pointing out the fallacy of the wide-spread belief that ivy trained against the walls of a dwelling-house is productive of damp walls and general unhealthfulness. The very opposite of this is the case. If any one will carefully examine an ivy-clad wall after a shower of rain, he will notice that while the over-lapping leaves have crept down the water from point to point until it has reached the ground, the wall beneath is perfectly dry and dusty.

More than this, the thirsty shrubs which force their way into every crevice of the structure which will afford a firm hold like suckers in drawing out any particles of moisture for their own nourishment. The ivy, in fact, acts like a great coat, keeping the house from wet, and warm into the bargain. One more virtue it has, in giving to the ugliest structure an evergreen beauty.

Well Posted.

Mrs. Slimdirt—"You seem to know everything about horses. Won't you explain to me how you tell a horse's age?"

Thin Boarder—"Certainly. By the teeth."

"Oh, yes, I had heard of that, but I had forgotten it. Can the age of all animals be known in the same way?"

"Yes, I can tell a chicken's age by the teeth."

"A chicken has no teeth."

"No, but I have."—*Philadelphia Call*.

Coffee made with distilled water is said to have a greatly improved aroma. It seems that the mineral carbonates in common water render the tannin of the coffee berry soluble, but the drug will not dissolve in distilled water.—*Chicago Inter Ocean*.

Bill Nye on the Bump Translator.

Much harm has been done by a long-haired phrenologist in the west who has, during his life, felt of over a hundred thousand heads. A comparison of a large number of the charts given in these cases shows that, so far, no head examined would indicate anything less than a member of the lower house of congress. Artists, orators, prima-donnas and statesmen are plenty, but there are no charts showing the natural-born farmer, carpenter, shoemaker or chambermaid.

That is the reason butter is so high west of the Missouri river to-day, while genius actually runs riot.

What this day and age of the world needs is a phrenologist who will pass around among the intellectual domes of free-born American citizens and search out a few men who can milk a cow in a cool and unimpassioned tone of voice.

Let me say a word to the bright-eyed youth of America. Let me murmur in your ear this never-dying truth: When a long-haired crank asks you a dollar to tell you that you are a young Demosthenes, stand up and look him over at a distance before you swallow it all.

There is no use talking, we have got to procure provisions in some manner, and in order to do so the natural-born bome and snore of the country must go as it and promote the growth of such things, or else we artists, poets and statesmen will have to take off our standing collars and do it ourselves.



The Mental Giant Bump Translator.

Phrenology is a good thing, no doubt, if we can purify it. So long as it does not become the slave of capital, there is nothing about it that is so objectionable as the phrenology that is going to do harm; but when it becomes the creature of the trade dollar, it looks as though the country would be filled up with wild-eyed geniuses that haven't a spare cent for two weeks. The time will surely come when America will demand less statesmanship and more flour; when less statistics and a purer, nobler and more progressive style of beefsteak will demand our attention.

I had hoped that phrenology would step in and start this reform; but so far it has not, within the range of my observation. It may be, however, that the mental giant bump translator with whom I came in contact was not a fair representative. Still, he has been in the business for over twenty years, and some of our most polished criminals have passed under his hands.

Settled on the Spot.

After standing in front of the store for several minutes, seemingly undecided what to do, he entered and asked for the proprietor, and then began:

"My old woman was gwine 'long yere last night an' fell down on your sidewalk an' busted her elbow."

"Ah! Well, being you are a poor man I'll make the charge as light as possible."

"But dat ha'n't de case, sah. A lawyer tell me dat you is 'sponsible for dat slippery sidewalk, an' dat I kin git damages."

"Exactly, but you don't understand the matter. In the first place you must fee your lawyer and put up for court expenses. Then you prove that your wife was not guilty of contributory negligence. Then you prove that your wife didn't bust her elbow by falling down stairs. Then, I appeal the case, and the higher court grants a new trial. By that time your wife and her busted elbow are dead and buried, and you are married again, and you offer to settle for five pounds of brown sugar."

"Fo de Lawd! but has I got to wade fress all dat?"

"All dat and more. The grocery business is cut so close that I shall probably be a bankrupt by April, and then what good will a judgment do you?"

"Dat's so—dat's so."

"Or the case may hang in the supreme court until both of us are dead."

"I see. And you would gin two pounds of brown sugar to settle de case now?"

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MATRIMONY.

A New Terror Added to the Honorable Estate.

Of late years there have been so many complaints both of the unfitness of young women for wives and the unfitness of young men for husbands that the honorable estate of matrimony might almost be thought to be falling into disrepute, did not statistics reassure a doubting public by showing that the wedding ring is as numerous as ever. But if a dispatch from Macon, Ga., which purported to relate the surprising experience and melancholy fate of Mrs. Fannie Howard be true, a more formidable obstacle to the union of twin souls has arisen than the most confirmed cynic and pessimist could have imagined or hoped for. According to the Macon dispatch the lady in question was a widow. After her husband's death one Sterling came into the neighborhood. "The widow," struck by Sterling's remarkable resemblance to her late husband, encouraged his advances, and, in a word, they were married. And now comes the remarkable part of this highly interesting narrative. "As soon as the bridal pair stepped out into the hall-way, while the lady's attention was attracted by some object, she felt her arm deprived of its support, and looking up quickly observed that she was standing alone. Her husband had vanished into air. She has come to the conclusion that it was the materialized spirit of her first husband."

It is superfluous to remark that this is a startling and altogether weird denouement; but it is much more than that, for if true (it is perhaps necessary to emphasize the condition) a brand new vista is hereby opened, down which are ranged a striking assortment of novelties in domestic and social catastrophes.

Bridgegrooms have vanished before, but not thus. We have all heard of materializations, also, but they have been judiciously confined to the parlors, and sepias have complained that they manifested a lack of purpose. But if spirit bridegrooms are to revisit the pale glimpses of the moon, clothed in so perfect a fac-simile of flesh that their relics can not be distinguished between them and mortals, and if they are to resume the domestic relations of life in so far as to circumvent the afore-said relief, only to leave them in the lurch by the most unprincipled and heartless dematerialization at the church door, what security or assurance can there be any more forever against such post-mortem pleasures?

Nor is it widow alone who are menaced by this thoroughly illegitimate mixing up of two states of being. Spinster will have to devise means of testing the solidity and permanency of their unions, and scientists will be called upon to invent new methods of detecting materialized spooks who would accourt'ing go.

And it is not every widow who desires further relations with the departed. Castiglione made his greatest hit by announcing that he was going to resurrect the dead in a French country church-yard. All the heirs, all the widows, thronged to the magician, and said him lavishly to let the dead rest. The moral is obvious. The materialization of husbands would not as a rule be popular, and the uncertainty of their dematerialization would produce a state of painful tension, both in the domestic circle and society. On the whole, therefore, the best that can be hoped is that the Macon dispatch will, fortunately, be more easily reached by the majority than in extremely distressing and perturbing contrary.

N. Y. Tribune.

SPRINGS IN BAVARIA.

How the Welcome Spots Are Found 1,300 Feet Above the Sea.

The *Allgemeine Zeitung* gives some interesting particulars of remarkable success in indicating the presence of water springs on the part of a man named Beraz, who seems to be a recognized authority on the subject. The success of his performance was in the Bavarian ghlands, at a height of more than 1,300 feet above the level of the sea. The commune of Rothenberg, near Hirschhorn, suffered greatly from want of water, and invited Beraz last autumn to endeavor to find some source of supply for them. He inspected the locality one afternoon in presence of the public authorities and a reporter of the *Allgemeine Zeitung*, and announced that water was to be found in certain spots at depths which he stated. The first spot was in the lower village, and he gave the likely depth at between sixty-two feet and seventy-two feet, adding that the volume of water which the spring would give would be about the diameter of an inch and a quarter. After incessant labor for four weeks, he said, he was finally successful in locating the water. He pointed to a spot where, he said, three water courses lay perpendicularly under one another, and running in parallel courses. The first would be found at a depth of between 22 1/2 and 26 feet of about 50 feet, running in the same direction, and as large as a man's little finger. The actual results were as follows: The first water source was struck at a depth of 27 1/2 feet, running in the direction indicated, and having a diameter of one-fifth of an inch. The workmen came on the second at a depth of 42 2/3 feet; it had a diameter of seven-twenty-fifths of an inch. The third was found at a depth of about 50 feet, running in the same direction, and as large as a man's little finger. The actual results were as follows: The first water source was struck at a depth of 27 1/2 feet, running in the direction indicated, and having a diameter of one-fifth of an inch. The workmen came on the second at a depth of 42 2/3 feet; it had a diameter of seven-twenty-fifths of an inch. The third was found at a depth of about 50 feet, running in the same direction, and as large as a man's little finger. The actual results were as follows: The first water source was struck at a depth of 27 1/2 feet, running in the direction indicated, and having a diameter of one-fifth of an inch. The workmen came on the second at a depth of 42 2/3 feet; it had a diameter of seven-twenty-fifths of an inch. The third was found at a depth of about 50 feet, running in the same direction, and as large as a man's little finger. The actual results were as follows: The first water source was struck at a depth of 27 1/2 feet, running in the direction indicated, and having a diameter of one-fifth of an inch. The workmen came on the second at a depth of 42 2/3 feet; it had a diameter of seven-twenty-fifths of an inch. 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