| 700.04                                | APPLICATION No.: 27024                | 2" Copper           |      | TAP  | CLEAR | ED /                      |
|---------------------------------------|---------------------------------------|---------------------|------|------|-------|---------------------------|
| 760-64 LOCATION: S.E. Cor. Coggeshall | St. & Shawmut Ave.                    |                     | DATE | BEF. | AFT.  | REMARKS                   |
|                                       | S S S S S S S S S S S S S S S S S S S |                     |      |      |       |                           |
| OWNER: Arnold Briden                  |                                       |                     |      |      |       |                           |
| MEASURES: 2"                          | Copper                                | Nov. 1,2,19         | 65   |      |       |                           |
| E from Eline                          | Shawmut Ave.                          | 56.6 ft.            |      |      |       |                           |
| N from S line W from E line           | Coggeshall<br>Building                | 7.1 ft.<br>29.7 ft. |      |      |       |                           |
| N from N line                         | Building                              | 43.0 ft.            |      |      |       |                           |
| Main is 18 ft. N x S                  | line.                                 |                     |      |      |       |                           |
|                                       |                                       |                     |      |      |       |                           |
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|                                       |                                       |                     |      |      |       | Land to the second second |

|           | METER HISTORY |     |           |                                       |         |         |   |        |     | CHARGE OUTS  |  |
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|           | DATE          | SET | SIZE      | MAKE                                  | NUMBER  | READING | , | TEST   |     | REMARKS      |  |
| -         |               | 001 |           |                                       |         |         |   |        |     |              |  |
| 7         | /14/66        |     | 2         | Empire # 16                           | 8998215 |         |   |        |     |              |  |
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|           |               |     |           |                                       |         |         |   | Page 1 |     |              |  |
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|           |               |     |           |                                       |         |         |   |        |     | of Marin Pro |  |
| City Land |               |     | Section 1 |                                       |         |         |   |        |     |              |  |