

RULOFF.

Report and Conclusions of Drs. Gray and Vanderpool. Physical Condition of the Committed—His Life in Auburn Prison—History of the Philological System—His Theology—He is Pronounced in Bodily and Mental Health.

ALBANY, N. Y., May 12.—The report of Drs. Gray and Vanderpool on the result of their examination of Ruloff was presented to the Governor to-day.

ALBANY, May 12, 1871.—To His Excellency Hon. John Hoffman—Dear Sir:—In accordance with the request of your Excellency, we proceeded to Binghamton on the 9th day of May, and on the 10th of May made a careful and thorough examination of Edward H. Ruloff. Mr. Dwight King, of Albany, accompanied us and acted as Secretary. Here-with we have the honor to present our report and conclusions. Very respectfully, your obedient servants.

JOHN P. GRAY, S. OAKLEY VANDERPOOL.

Upon an entrance into the cell of Ruloff, the prisoner was sitting upon a cot bed, surrounded by books, and apparently intent upon study. He had on a white shirt and light pants, and presented no appearance of concern or anxiety. He had not been previously informed of our arrival, and upon our announcement by the Sheriff he indicated no marked surprise or trouble, but rose, and with some appearance of hesitation received us. Immediately upon understanding the object of the commission Ruloff said:—

"Gentlemen, this is no work of mine. I don't pretend to be either insane or an idiot. I am feeble in body, as you may see; but this has not affected my mind. The proposal of a commission is no more of mine."

After a little preliminary conversation he was informed that the Governor had ordered the examination, and that it was no idle curiosity that brought the commission there, but simply a duty; that they desired to make a thorough examination, and, first, of his physical condition. To this he gave ready assent, and said that he did not desire to conceal or deceive.

HIS EARLY LIFE.

After speaking of his physical condition, in answer to questions he stated that he would prefer not to be asked where he was born, but would say that it was in the North. His parents were of sound and vigorous health. His father died when he was five years old, and an uncle took care of him. He went to school, and got through the high schools, studying all the English branches, before he was fourteen, his uncle declining to have him study the classics unless he intended to have him enter a profession. His own desire was to study them, and be a gentleman. He wished to lay a broad foundation, and acquire a general education. He entered a lawyer's office as clerk, simply for the purpose of earning a living and at the same time having leisure to pursue his studies. Took up chemistry, botany, Greek and Latin. He remained two years there, devoting all of his leisure to study, begrudging even the time it took him to eat his meals. He then entered a store as clerk, where he continued the same study, keeping his books open on the desk, and taking every leisure moment for study. Afterwards commenced the study of medicine with the intention of becoming a physician, but also continued his study of languages. At about this time he married, and at twenty-five years of age his career was interfered with by what he denominated a difficulty that sent him to Auburn Prison. He spoke of having been broken down in health while there, from which condition he never rallied. Question. How long since your constitution was thus broken down? Answer. I don't say that my constitution was broken down; my health was feeble; I cannot run three times across this room (about thirty feet) without feeling it greatly.

Q. How long has this condition existed? A. About fifteen or twenty years, and particularly since 1853.

Q. How do you feel this inability, generally, or in some particular parts? A. I have palpitation of the heart and difficulty of breathing, and sudden and violent exertion sometimes throws me into convulsions.

Q. Has this latter state existed for twenty years? A. Yes, fifteen or twenty years.

Q. How old are you now? A. Fifty years; and since I was thirty-five this inability to endure fatigue has existed.

Q. When you went to prison in 1846, what was your condition of health? A. Vigorous and strong; I weighed from 170 to 175 pounds.

Q. Where were you sent to prison from? A. From Ithaca, Tompkins county.

Q. Your health was impaired while in prison? A. Yes; while there I ran down to 108 pounds.

Q. Was your health affected immediately after entering prison? A. No, not particularly; but I had what I called acclimating fever in 1846.

Q. What did you first work at there? A. I worked at various things; wove some, but was chiefly employed in making designs for carpets.

Q. Had you ever worked at designing before going to Auburn? A. I had, for amusement; never for a business.

HIS LIFE IN PRISON.

Q. Were you sick from 1846 to 1853? A. No; I was taken sick after seven years' imprisonment. That was the particular sickness causing my present weakness.

Q. What was the cause of that illness? A. I cannot tell; I only know that I could neither eat nor drink; could do nothing; was out of body and mind; my whole system was deranged; my flesh wasted away; I had night-sweats; was restless and could not sleep; I could not attribute all this to any individual cause.

Q. Did the doctor inform you of the cause then, or say what was the matter with you? A. No; I suppose it was dyspepsia; he gave me opium.

Q. Who was your physician? A. While I was there, Dr. Briggs and Dr. Van Anden were there, and I think Dr. Forgate saw me.

Q. In connection with your sickness and night sweats had you fever? A. I cannot say whether I had or not; I only know that I was horribly sick at that time, and for a year after, and that no language could describe my sufferings.

Q. During the whole time you were in prison were you engaged in the study of philology? A. I occupied all my leisure in languages, more or less, and at that time I had been thinking about it day and night, because I believed I had the secret of success in philological studies.

Q. Did you continue your carpet designs after getting better? A. No, I was appointed cook in the hospital for twenty or twenty-five persons; I was then so sick that I could not stand up and do the work, but had to sit with my elbows on the table to handle things in cooking, and after washing the dishes, I had to lay on the floor on my back and wipe them while resting my elbows on the pavement; I was bound to live if possible, and to stay in this kitchen seemed my last chance. I wanted

to complete my book. That was the only reason that I cared to live. From this time I never recovered a tone of health. One night, when sick and feverish, having eaten nothing through the day, I got up, cooked a pig's cheek and ate it all, went to bed and woke up in the morning as well as usual. I never had any sickness before 1853.

HISTORY OF HIS PHILOLOGICAL SYSTEM. Q. How long have you entertained the idea of this formation and derivation of language that you call your system? A. For over thirty years I have been impressed with the fact that there was something in language that I was to discover.

Q. How early do you date this? A. From the time I was fourteen to sixteen years old, when I was first interested in the study of language.

Q. At what time in that study did this idea arise definitely? A. When I commenced the study of the Greek Testament. I now found new beauties in the Greek language, and perfection and method, which satisfied me that it was the result of an older civilization.

Q. Have you given attention to the study of other languages than the Greek and Latin? A. Oh, yes; French and German; in fact, I can read all the European languages except the Slavonic. In the study of the Portuguese I found most difficulty; but, after all, the Greek and Latin languages, especially the Greek, were built up with the utmost art. They were perfected by men who could command means and time and who had the skill and industry to study and perfect the philosophy of their language.

Q. Do you believe in the revelation of God? A. The acceptance of God as the author of all things; His worship as a being infinitely good; the acceptance of what is called Christianity.

Q. Do you believe in that? A. I don't say that. What is your faith? A. I never had any hobby about faith; I make a distinction between faith and knowledge.

Q. Does your idea comprehend the existence of a God who made the world? A. Yes, as a mystery.

Q. Do you accept as a fact or on faith that God is revealed in nature? A. I do not, as a fact is only possible by faith.

Q. What, then, is the foundation of your faith in the possibility of a God? A. Revelation—what is called the Bible.

Q. Do you believe the Bible to be a revelation? A. At times I have; at others not.

Q. Do you hold yourself responsible to a future in your conduct? A. At times I do; at others not.

Q. What is the foundation of morality in this world, and its necessities apart from religion? A. The rights and interests between individuals.

Q. Is there any authority beyond the nature and necessity of things for a code of morality? A. This implies a matter of belief, and there would be no merit in faith if it was founded in knowledge, as knowledge excludes the idea of faith.

Q. What, in your view, is faith? A. It is a condition of mind.

Q. Do the Scriptures rest upon facts, or upon faith and faith? A. To attempt to prove the Scriptures by facts in nature would be illogical.

Q. How, then, can a belief in Scripture be reached? A. Only by faith.

Q. Can the facts we see in nature be proved to exist? A. They cannot.

Q. Can you account for man's being brought into existence? A. No; it is beyond letters, because that would preclude choice. There is no method in its formation. Each letter was indicated in its formation.

Q. Do you mean that the Greek is an original language? If not, from what was it derived? A. The phraseology of Homer is worked up wonderfully, and is greatly enriched from that of the early Greek writers. The letter "f" was not found in the earlier Greek. In writings up to that time that letter was not necessary, but when Bacchus came out of Melia, and bacchanalian life, with its orgies, revelry and carnivals began, it then became necessary to use hitherto unknown letters to properly designate the words necessary to describe the new conditions of life. Certain forms of language admit of perfection; the phraseology of Homer is as perfect and as fresh now as when written, and will be for all time. Yet I do not believe that such a person as Homer ever lived. He was the centre of a system which was perfected under that name. I believe, with others, that no one man was the author of all that is ascribed to Homer.

Q. Some say the same of Shakespeare, that he was not the originator of all that he wrote. A. I don't think that does Shakespeare justice; his adaptations were really originalations.

Q. Did you originally select the Greek language from which to develop your system? A. No; I was gradually led up to that; my first purpose was vague, as it must be in the case of all young men.

Q. Are there natural tastes for language, or do those tastes come from association and cultivation? A. I do not say that I had any original taste for language; it came entirely from cultivation; I was thrown among persons who brought the study of language to my attention.

Q. Did you originally select the Greek language from which to develop your system? A. No; I was gradually led up to that; my first purpose was vague, as it must be in the case of all young men.

Q. Do you believe that such a being exists? A. I don't know. I assent to nothing but what is reducible to mathematical precision. I must prove it to my senses. I cannot accept anything not cognizable by the senses.

Q. Have you never gone beyond the range of the senses in your investigations in the way of speculation and theory? A. I have, and have also read works on the subject, especially German metaphysics.

Q. In what view have you studied them, and have they thrown any light upon a spiritual creator or governor of the world? A. No; they have only tended to perplex my mind. They did arouse me to thought, and I read them for this, in the hope that from the knowledge I should thus obtain, I might attain relief.

Q. To what particular works do you refer? A. To Kant and Comte especially, although I read other writers.

Q. Did you accept their philosophy as conclusive? A. I did. I am aware that a man who arrives at their conclusions may be assumed to be an infidel by some people. I do not admit this.

Q. Did any of these philosophers give you any data by which you could better account for Nature as existent than through the works of a Creator? A. Certain things are within the sphere of my mind; others beyond. I cannot take up the smallest insect, examine it under the microscope, and view its mysterious structure, its beautiful adaptation of parts, without acknowledging its mystery. I am not blind to this. I recognize this wonderful world, and admire its beauties.

Q. Can you any better understand how this insect can come into existence without admitting a Creator? A. I appreciate the drift of the question, and I might be misunderstood should I answer it.

Q. Are you a spiritual being yourself—an existence independent of your body—or is what we call mind in you simply the result of the physiological action of your organization? A. As far as I know, mind is the result of physiological action. Some maintain that the organs are the only media for the spiritual being.

Q. Do you hold your mind open to the reception of any other evidence? A. My mind cannot be made up definitely. I have already said that there are facts I know and others that I do not know, and I would be illogical to deny that the mind is the result of growth.

Q. Is there any difference between the life of a plant and that of a man? A. Fundamentally not.

Q. How as to the question of accountability of life, as represented in man and the plant? The plant is stationary—has no will or choice; man moves about, and has both will and choice. A. I don't like to speak of anything that I cannot speak positively about.

Q. In the Greek and Roman myths are represented both good and evil. How do you account for this? A. In the Greek language was interwoven the entire culture and civilization of the world.

Q. You do not account for vice and virtue

in that answer? A. Good and bad are words that have given me more trouble than any other, because they are of such wide and general application. This is the difficulty in their analysis.

Q. In these myths we not only have vice and virtue represented, but also rewards and punishments offered. How do you account in your philological system for the equivalent of these words in the language? A. There is no reward or punishment; those words signifying something instead of each act has its necessary result, and neither the act nor the result is extraneous.

Q. How do you account for the human mind, in reasoning, going beyond the necessities incidental to its expression and contemplation to seek a creating power? A. Mind expresses absurdities as well as truths.

Q. How can a mind act absurdly if its existence be simply the result of a physical organization being necessarily governed by definite laws? A. If there were no possibility of error, there would be no need of mind to guide.

Q. What is the need of a guide when error has no responsibility—if with the death of the body all existence ends? A. This brings up the reserve question. I have the mystery of existence before me. In my judgment, that is the end of speculation.

Q. Is speculation beyond that legitimate? A. It is as to possibility, but not as to probability of fact. Social duties remain even if you believe that death is the end.

Q. Do you owe any obligations to any being beyond this present life for conduct here? A. I feel the possibility of it, but the evidence before me is not sufficient to satisfy me that I do.

Q. Do you believe that there is any rule of action in the conduct of life that man can adopt which will enable him to appreciate his responsibilities or understand the relations that he may have to another world? A. Intelligence is the only guide.

Q. Do you believe that God has in any way revealed Himself to man? A. As I come to see more of the wondrous relation of things, the more the mystery deepens, but it does not help me to any conclusion. The idea of reward for meritorious conduct would prevent me from doing an act rather than the opposite. The word "reward" has, in my system of mythology, given me great trouble for ten years, but now the truth dawns upon me.

Q. Is there any law, then, in this life, except civil law, by which we are here amenable for reward or punishment? A. Yes.

Q. Any reward or punishment that should come from any other being except man himself? A. I see the drift of the question. It involves the same mystery.

Q. Would the fact of another existence, and that existence one of rewards and punishments for your conduct in this life, make any difference to you in regard to your acts? A. No; I should do as I intended without regard to the existence of a God or a devil, a heaven or a hell; I have felt this pride during my whole life; I never wished to get anything out of anybody.

CONCLUSIONS. Your commissioners, therefore, in view of the examination, are of the opinion that Edward H. Ruloff is in sound physical health and entirely sane.

JOHN P. GRAY, S. OAKLEY VANDERPOOL. Albany, N. Y., May 12, 1871.

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SHIPPING.

FOR LIVERPOOL AND QUEENSTOWN.—The Imman Line of Royal Mail Steamers are appointed to sail as follows:— City of Liverpool, Tuesday, May 16, at 1 P. M. City of Baltimore, Thursday, May 18, at 2 P. M. City of Paris, Saturday, May 20, at 3 P. M. City of Brussels, Saturday, May 21, at 4 A. M. and each succeeding Saturday and alternate Tuesday, from pier No. 46 North River.

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THE JUNATA will sail from New Orleans, via Havana, on Thursday, May 25, at 8 A. M. The JUNATA will sail from New Orleans, via Havana, on Thursday, May 25, at 8 A. M.

THROUGH BILLS OF LADING at low rates as by any other route going to MOBILE, GALVESTON, INDIANOLA, ROCKPORT, LAVACCA, and BRAZOS, and to all ports on the Mississippi river between New Orleans and St. Louis. Road river freights reshipped at New Orleans without charge of commissions.

WEEKLY LINE TO SAVANNAH, GA. The TONAWANDA will sail for Savannah on Saturday, May 20, at 8 A. M. The WYOMING will sail from Savannah on Saturday, May 20, at 8 A. M.

THROUGH BILLS OF LADING given to all the principal ports in Georgia, Alabama, Florida, Mississippi, Louisiana, Arkansas, and Tennessee in connection with the Central Railroad of Georgia, Atlantic and Gulf Railroad, and Florida Steamers, at as low rates as by competing lines.

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Connects with the Cape Fear River Steamboat Company, the Wilmington and Weldon and North Carolina Railroads, and the Wilmington and Manchester Railroad, at their respective ports.