THE MODERN EUGENE ARAM

THE MURDERER RULLOFF DECLARED SOUND AND SANE.

A Remarkable Interview in the Binghamton Jail—The Assassin's Early Life and Education Only One Fact Concealed—A Curious Inspection of a Curious Mind.

To His Excellency Hon. John T. Hoffman.

DEAR SIR: In accordance with the request of your Excellency we proceed to Binghamton on the 9th of May, and on the 10th of May made a careful and thorough examination of Edward H. Rulloff. Mr. Dwight King of Albany accompanying us and acting as Secretary. Herewith we have the honor to present our report and conclusions.

Very respectfully, your obedient servants,

JOHN P. GRAY,
S. OAKLEY VANDERPOOL.

Upon our entrance into the cell of Rulloff, 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, Rulloff said:

"Gentlemen, this is no work of mine; I don't pretend to be either insane or an idiot. I am sensible boy, as you may see. Success has not affected my mind. The proposal of a commission is no move 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 he desired to make a thorough examination, and a great of his physical condition. To this we gave ready assent, and said that he did

NOT DESIRE TO CONCEAL OR DECEIVE.

Rulloff is a man about five feet eight inches in height, head large and broad, with the facial line full, most perpendicular, under jaw square, chin broad, mouth rather large, with closely compressed lips, nose small, eyes dark gray with large pupils and steady; the whole expression of face concentrated, showing great self control and power of attention; shoulders broad, and chest full, in fact a compact, vigorous frame, small hands and well shaped arms. His complexion is healthy, although the color showed confinement. Skin soft and perspirable. Temperature natural. Muscles soft from disuse, but full. Tongue clean. Pulse, taken under the sphygmograph, ninety pulsations, the sphygmograph trace showing an entirely round condition of the heart. The examination by the ophthalmoscope, he would not read, however, without spectacles and only having a single image in his cell. As there was disease the examiner, if vision probably came from age. When the pupil was tested by a light applied a inch to the eye, the dilation and contraction was rapid, and demonstrated that the largeness of the pupil was natural, and not due simply to confinement in a dark room. Appetite good; craved no particular food; could eat anything; digestion perfect; slept well, and the body was well nourished. He complained that for many years he had a lack of muscularity in skin, and ate largely of oats, and that he found he could not clog his system by an excess of fats. This has existed since 1853.

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 went through the Bible schools, studying all the English branches before he was four can, 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 the best foundation and acquire a general education. He chose a business career, simply for the purpose of earning a living, and at the same time have leisure to pursue his studies. Took up chemistry and botany, Greek and Latin. He remained two years there, devoting all of his leisure to study, beginning even the time it took him to eat his food. He then entered a store as clerk, and continued the same study, keeping its books open on the desk, and taking every leisure moment for study. Afterward he commenced the study of medicine, with the intention of becoming a physician, but also continued the 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 had 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. Answer—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, about 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 in prison I fell down and hurt myself.

Q—What was the cause of this 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 reduced and could not sleep. I could not attribute all this to any individual cause.

Q.—Did the doctor inform you of the cause thereof, or say what was the matter with you? A.—No. I suppose it was dyspepsia. He gave me pepsin.

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

Q.—In connection with your sickness and all his assaults 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 philosophy? 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 in my chair while doing the work. I had to sit in cooking, in latter years, for the disease I had with the blood 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 applied to be cook in the hospital, and that for many years I had a lack of muscularity, and not due simply to confinement in a dark room. Appetite good; craved no particular food; could eat anything; digestion perfect; slept well, and the body was well nourished. He complained that for many years he had a lack of muscularity of skin, and ate largely of oats, and that he found he could not clog his system by an excess of fats. This has existed since 1853.

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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 originations.

Q.—Did you originally select the Greek language from which to develope 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 these tastes come from association and cultivation? A.—I do not see that I had any original taste for language; it came entirely from cultivation. I was trained among persons who brought the study of language to my attention.

Q.—Did you early have a

PROFESSORSHIP OF LANGUAGE

in view as an ultimate aim? A.—I had a scholarship in view, and some situation, probably a professorship.

Q.—What advantage do you propose to the world from the development and perfection of your system? A.—It makes the study of languages more of a mental discipline, while at the same time it would simplify the study. It would teach the scholar to think at every step, and thinking is mental discipline. Without a child understand the intrinsic meaning of a word, what good can its study do him.

Rulloff here gave a number of illustrations of his system. He said that the analysis of the names of animals proved that the name itself was derived from the habits, construction, or the sound made by the animal. Their language was methodical. He then stated that his science was that the Governor might appreciate this new philological system, and that his book might be placed in other hands to be developed and published. He said that he did not care much because of himself.

Q.—Did you about self-culture from a desire to show delicate yourself, or from the necessity of the case? A.—Entirely from necessity. I should have gone to any extent and I love the opportunity. My father was dead. I was alone in the world.

I WANTED TO BE A GENTLEMAN,

and what could I do? Intelligence was a prime necessity to this.

Q.—Did you make all of your studies subordinate to philology? A.—Not; I made that the chief study without giving up everything else; I turned my chief attention to philology.

Q.—When did you form the purposes of making this philological system a special study? A.—I early formed it when I knew that I should surely succeed in it.

Q.—Did you study medicine with the intention of being a physician? A.—I did, and after two or three years got into trouble and abandoned it.

Q.—Do you understand Hebrew, Syriac, Chaldaic and Sanskrit? A.—I have not, either practically or theoretically.

Q.—To what church did your father go? A.—Episcopalian. I took no special interest in the church; I went there as a habit and an intellectual pleasure. I never claimed to be pious; I never tried to make myself a Christian. My first idea in study was to unravel the etymology of every word in the Greek Testament. I studied it only for its language.

Q.—Did you believe the Testament to be true and a revelation? A.—Sometimes I did, and sometimes not.

Q.—Are words derived from the necessities of man's condition? If so how do you account for the introduction of the word "immortality?" A.—That word has not escaped my attention. Its etymology shows that it means

BOTH LIFE AND DEATH.

Q.—What do you understand by the word "God?" A.—Your Deity. Not single to death.

Q.—Have you, or exist in the evidence of such a being as one ever living? A.—At times I have, at other times not. I only drew certain lines; on the one side was the knowable, on the other the unknowable.

Q.—How early? A.—Before I was twenty, and then I made up my mind that I could believe nothing that I could not demonstrate.

Q.—What do you understand by religion? A.—The acceptance of God as the author of all things. His worship as being infinitely good; the acceptance of what is called Christianity.

Q.—Do you believe in it? A.—I don't say that.

Q.—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 universe? A.—Yes, as a matter of fact.

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.—Is faith, 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 other not.

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

Q.—What is the object of your being in this world, and its necessity apart from religion? A.—The rights and wrongs be seen and values.

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 belief. Hence I say no.

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

Q.—Do the Scriptures rest upon facts or upon facts and fables? A.—I cannot say that 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.—I cannot; I know of no way. We can neither conceive how man could be created or how he could remain uncreated.

Q.—Do you place this all beyond the boundary of the knowable? A.—I do; the origin of man no more to be known than the origin of the materiality of the pen. Forms of matter constantly change; matter never changes.

Q.—Is there anything from which we can argue the existence of the world, or of matter? A.—There is not, it is only speculative.

Q.—What is it that that leads him to contemplate the existence of himself and the necessities of his present existence? A.—I have thought of it, but it's beyond

THE SCOPE OF MAN'S KNOWLEDGE.

Q.—Is the conception of God beyond the scope of man? A.—No; for there are men who lead religious lives, and who spend their time in contemplating God.

Q.—Have their conceptions, from your point of view, any tendency toward their knowledge of God as a creator and governor of the world? A.—No, for they all have a different idea of God.

Q.—Do you find in the religious system your own mind to represent what you would call God or the author of nature? A.—I sometimes think I was making an idol of myself to represent a God either internally or externally.

Q.—Have you ever in idea contemplated the probability of a being who now rules the world? A.—No.

Q.—Do you believe in a devil that exists? A.—I don't know. I assert to nothing out what is reducible to mathematical precision. I must prove it to my senses. I cannot accept anything not cognizable by these senses.

Q.—Have you never gone beyond the range of the senses in your investigations in the line of speculation and theory? A.—I have, and have 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.

Q.—Will anyone who has studied these metaphysics, this is the best attain the knowledge I should thus obtain I might attain relief.

Q.—To what particular works do you refer? A.—To Kant and Cousin especially. I could read other writers.

Q.—Did you accept their philosophy as conclusive? A.—I did at times, and at times not. The results of their conclusions may be assumed to be indicel by some people. I do not assume this.

Q.—Did any of those philosophers give you any data by which you could believe in a Creator? A.—Not; I felt then through the works of a Creator? A.—Certain things are within the sphere of my mind; others beyond. I cannot trace up the smallest insect, examine it under the microscope, and view its hyper-exquisite structure, its beautiful adaptation of parts, without acknowledging a mystery. I am not blind to all this. I recognize this wonderful word and admire its beauties.

Q.—Can you say better understand how this insect can be made in a creation without creating a creator? A.—I do not; I only know that it is a question, and I might be misunderstood should I answer it.

Q.—Are you a spiritual being in yourself, an existence independent of your body? A.—I know of no way in which I can 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 only tools.

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 I know that I do not know; and I would be foolish 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.—For practically, not.

Q.—How is the question of accountability of life as is resented in man and the plant? A.—The plant is stationary, has no will or conscience; man moves about, and has both will and choice. A.—Though he is 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 a god was invented for the 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 words we not only have Vice and Virtue, rewarded but also rewards and punishment offered. How do you account in your philological system for the equivalent of these words in the languages? A.—There is no reward or punishment. Those words simply something instead of each act one. Be necessary result, and neither the act or the result is extraneous.

Q.—How do you account for the dumb idol to the Sonnets, going out and the necessities incidental to the life in his expression and contemplation to speak

CREATING POWER.

A.—Mind expresses itself as well as truths.

Q.—How can a mind act absurdly in its existence be a reality, the result of a physical organization that 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 your idea of a guide when error has no responsibility, in with the death of the body all existence ends? A.—This brings up the relative question. I have the sense of existence 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 or fact. Social duties remain even if you believe that death is the end.

Q.—Do you own any obligations to any being beyond this present life for conduct here? I feel the possibility of it, but the evidence before me is not sufficient to satisfy me that I no.

Q.—Do you believe that there is any rule of action in the conduct of life that is more adapt than another to enable 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 wonderous relation of things the more the mystery deepens, but it does not help me to any conclusion. The idea of God is the highest intellectual conduct would prevent me from doing an act rather than the opposite. The word "revelation" 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 than 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 idea 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 any thing out of anybody.

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

ALBANY, N. Y., May 12, 1871.

JNO. P. GRAY,
S. OAKLEY VANDERPOOL.

GRANT'S MILITARY RING.

PARKER'S MOTHER-IN-LAW SELLING INDIAN AGENCIES.

The Story of Mr. Chester—He Wants to Buy—Deposits his Money—Commissioner Parker Tells him it's All Right—The Mother-in-Law Bags the Money.

A further investigation into the sale of Indian agencies by members of the Military Ring discloses the interesting fact that women are members of that organization. Gen. Grant's relatives are not the only persons admitted to that charmed circle. It would appear that all those attached, directly or indirectly, to Grant's civil or military family are licensed to trade upon the Federal patronage.

ASTOUNDING FACTS.

The case of the young man who, after being honorably discharged the service at the close of the war, sought a position under the Government as Indian Agent in Arizona, varies considerably from the original statement which appeared in the *World* of the 4th inst., and which was copied in THE SUN. The facts are really more astounding than the published account. The principal victim in the case, whom we will call Mr. Chester for convenience, upon making known his wishes, in the presence of several persons, was told by a Mrs. Sackett of Washington, the mother-in-law of Gen. Ely S. Parker, the Indian Commissioner of Indian Affairs, that she would obtain an agency for him if he would pay for it. For the place of his choice he agreed to pay $1,000; but the price of the place which was finally promised was to be $500. It was demanded, at first, that the whole amount should be paid down, but Chester declined to pay. He finally agreed to deposit in Mr. Middleton's bank in Washington the sum of $250, subject to the order of Mrs. Sackett, when the appointment was made out. This transaction took place about one year ago. The time passed, but no appointment reached Chester. He began to get uneasy.

CHESTER'S INTERVIEW WITH PARKER.

One day, several months ago, the silence was broken by a telegram from Mrs. Sackett, in Washington, to Mr. Chester in this city, saying "All is right. Can I draw the $250?" or words to that effect. Mr. Chester replied, by mail, that he could not consent to the proposition unless Gen. Parker would say positively that the appointment was made, in which event she might draw $250 of the sum deposited. Mrs. Sackett telegraphed, in answer to Chester's letter, that Gen. Parker left Washington that night for New York; that he would stop at the Hoffman House, and requested Chester to call upon him, show the correspondence, get his answer, and telegraph to her. Chester complied with the request, and called upon Gen. Parker upon his arrival, who read the despatches and letter, and, fully understanding the bargain, gave his word that the appointment should be made. Chester told Parker that he would telegraph Mrs. Sackett that she could draw the sum named, $250. He also notified Mr. Middleton, the banker. Chester accompanied Mrs. Sackett from Washington to New York on the same business, having her expenses out of his own pocket, which, he says, increased the sum paid to Mrs. Sackett altogether to nearly $2,0. Time passed, but the promise was not kept.

Chester had several interviews with Gen. Parker here in the city, and the General always promised well, but invariably asserted as an excuse, that

"THOSE PIOUS DEVILS,

the Indian Commissioners appointed by Grant, had cooked up nearly all of the good places." In a conversation had with Mrs. Sackett, during the effort of Chester to get his appointment, that lady told him that she was sorry that he did not let her know that he wanted a place a day or two earlier than he did, as she then had control of several of the best agencies, such a one, for instance, as he was willing to pay $1,000 for.

Not long ago Mr. Chester received a despatch from Mr. Middleton, one Washington banker, in substance as follows:

"Come on. Gen. Parker wants to see you. Matters look favorable."

Chester packed up and was in Washington the next day. He called on Commissioner Parker at his office in the Interior Department. Parker did not appear to want to see Chester. The latter, not wishing to broach the subject himself, waited for others, called Gen. Parker aside and asked him, "How about that appointment?" Parker said that he was afraid that he couldn't do it. He repeated his fling at

THE PIOUS COMMISSIONERS,

who, he said, had monopolized all the good places. Chester, indignant at the idea of being telegraphed to to go all the way to Washington to hear such a rigmarole, talk produced Middleton's dispatch and said, "Gen. Parker, your language surprises me. What does this despatch mean?" Parker disclaimed any knowledge of it; and, notwithstanding he was a party to the transaction which induced Chester to let Parker's mother-in-law have the $150, he manifested no disposition to give up the money. Chester, however, received that the agency which was sold to him for $500 was afterward disposed of to some other person for $1,000.

LET US HAVE ALL THE FACTS.

When Chester was in Washington, at the time alluded to above, he inquired of the banker, or Middleton, if Mrs. Sackett drew out the $150 at the time he authorized it, and received the answer that she did.

Mr. Chester is well known to Commissioner Parker and Mrs. Sackett. If Secretary Delano desires to examine the correspondence, he can have an opportunity. Would it not be well for the Secretary to ascertain how many Indian agents there are in the service who were made to believe that there was no way in which a Federal office could be obtained but by paying for it?

REAL ESTATE MOVEMENTS.

Ludlow & Co. sold under the hammer at the Exchange Sale-room yesterday the plot of ground 150 x 1,552, and 1,551 Broadway, 26 feet n. of 80th st., extending through to 619, 621, and 623 6th av. The avenue lots have four story brick houses thereon, and several old buildings in the rear. The Broadway lots are vacant. The old wooden houses were knocked down to Gen. J. E. Davies for $52,500. The property was started at $30,000, and the bidding was very spirited. Two lots on the n. side of 30th st., 125 ft. w. of Madison av., were withdrawn on a bid of $11,200 each. The buildings and lots known as 78 and 80 Walker st. were withdrawn on a bid of $6,000 each. The lot of land 25 x 100 on the n. side of 129th st., joining the residence of A. F. Smith and W. H. Conlon, 191 Lenox road and running back 128 ft. to the elegant residence, fronting on Madison av., and known as No. 1 Lenox road, adjoining the residence of Mr. Tilden, 21 West 21st street were sold for $46,100 to J. J. Grover. The four-story English basement 24 East 4th street was knocked down to Mr. Lyons for $21,500. We understand that Holendyke of the firm of Allen & Brown has made some heavy sales recently on the Boulevard for permanent investment to one of the eastern cities of $100,000 and upwards. The parties are very reticent about giving information on the subject.

INTELLECTUAL MURDERERS.—That there are intellectual murderers cut off in a moral. But now a man of intellect, with a perfect chapman upon his head, purchased from the emporium of Knox, the hatter, 212 Broadway, a gossamer, which, whether it be ventilated 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 only tools.

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 I know that I do not know; and I would be foolish 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.—For practically, not.

Q.—How is the question of accountability of life as is resented in man and the plant? A.—The plant is stationary, has no will or conscience; man moves about, and has both will and choice. A.—Though he is 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 a god was invented for the 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 words we not only have Vice and Virtue rewarded but also rewards and punishment offered. How do you account in your philological system for the equivalent of these words in the languages? A.—There is no reward or punishment. Those words simply something instead of each act one. Be necessary result, and neither the act or the result is extraneous.

Q.—How do you account for the dumb idol to the Sonnets, going out and the necessities incidental to the life in his expression and contemplation to speak

CREATING POWER.

A.—Mind expresses itself as well as truths.

Q.—How can a mind act absurdly in its existence be a reality, the result of a physical organization that 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 your idea of a guide when error has no responsibility, in with the death of the body all existence ends? A.—This brings up the relative question. I have the sense of existence 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 or fact. Social duties remain even if you believe that death is the end.

Q.—Do you own any obligations to any being beyond this present life for conduct here? I feel the possibility of it, but the evidence before me is not sufficient to satisfy me that I no.

Q.—Do you believe that there is any rule of action in the conduct of life that is more adapt than another to enable 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 wonderous relation of things the more the mystery deepens, but it does not help me to any conclusion. The idea of God is the highest intellectual conduct would prevent me from doing an act rather than the opposite. The word "revelation" 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 than 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 idea 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 any thing out of anybody.

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

ALBANY, N. Y., May 12, 1871.

JNO. P. GRAY,
S. OAKLEY VANDERPOOL.

large, and increasing from day to day, as the movement in stocks diminishes. This is due in a great measure to the more favorable condition of affairs in the reconstructed States, and the laudable desire among State officials to bring up the finances of the Southern States to a condition noted in *ante bellum* times. Thus Georgias have been in active demand of late, to-day the gold 7s rising to 94¾ currency 7s advancing ⅛ ⅌ cent, to 91½, and 6s ¼ ⅌ cent, to 85. The Tennessees were very active at 70@70¾, the advance of yesterday being well sustained. The close approach of the interest day has kept Missouris buoyant at 95¾, and the St. Joseph issue 94½. Alabama Ss rose 2 ⅌ cent to 104; and old Louisianas 1¼ ⅌ cent, to 69. Old Virginia 6s, coupon, were firm at 69¾; old North Carolinas, 47¾; new, 35¾@36; and special tax, 19¾; New York state bounty bonds being in request at 109¼@109¾, as! Brooklyn water loan, 96. American Exchange Bank shares sold at 114, and Central National, 103. An unusually large business was done in railroad bonds. We note sales of Central Pacifics, at 101¾; Union firsts, 94; and grants, 86; North Missouri firsts, 86; seconds of C., C. and I. C., 73; Lake Shore divided bonds 94; and seconds of Toledo, Peoria and Warsaw, 74¾. On extreme quotations, New York Central stock fluctuated between 93 and 93¾; scrip, 93¼@94¾; Reading, 112¾@114; Erie, 25¾@25¾; Lake Shore, 103¾@109¾; Pittsburgh, 124@124¾; Chicago and Mississippi, 50¾@51¾; Northwestern 84¼@84¾; do preferred, 96¼@97¼; Rock Island, 111¼@111¾; St. Paul common, 62¾@62¾; do preferred, 81¾@82¼; Wabash, 64¾@64¾; New Jersey Central, 107¾@108; Hannibal and St. Joseph, 133@133¾; do preferred, 103¼@103¾; Cleveland and Pittsburgh, 123¾; Cleveland and Toledo, 135¾; Chicago and Rock Island, 111¾; Pacific Mail, 38¾@39; Western Union Telegraph, 70¾@71¾; Quicksilver, 38¾; do preferred, 68¾; Mariposa common, 8¾; do preferred, 17¾; Mariposa land and mining, 100; Atlantic and Pacific Telegraph, 8¾@8¾; Wells, Fargo, Express, 66; American Express, 56; Adams Express, 58; United States Express, 48; Canton Company, 80¾; Cumberland Coal and Iron, 35¾@36; Pacific Mail, 39¾@39¾; Western Union Telegraph, 71