RULLOFF.

Report and Conclusions of Drs. Gray and Vanderpool-Physical Condition of the Condemned-His Life in Anburn Prison -History of the Philological System -His Theology-He is Prenounced in Bodily and Mental Health.

Albant, N. Y., May 12—The report of Drs. Gray and Vanderpool on the result of their examination of Rulloff was presented to

the Governor to-day.

Albany, May 12, 1871.—To His Excellency
Hon. John T. 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. Rulloff. Mr. Dwight King, of Albany, accompanied us and acted 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 an 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 feeble in body, as you may see; but this 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 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 er 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 have 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 twentyfive 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 constitu-tion 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 1858.

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. O. 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. C. Was your health affected immediately

after entering prison? A. No, not particu-larly: but I had what I called acclimating fever in 1846.

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

Q. Had you ever worked at designing before going to Auburn? A. I had, for amuse-

ment; 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

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 pepsin.

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 nightsweats 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

I never recovered my 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 RHILOLOGICAL 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

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 Sclavonic. 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.

A LESSON IN GREEK.

Here Rulloff brought his manuscript and took a number of words as illustrating the system and skill with which the Greek language had been constructed, and the Latin and English derived therefrom. He took among others the words corobid, lungs, brain, and traced the manner in which they were derived from the original significant roots. He maintained that all the fictions of Greek and Roman mythology covered some great philological truths. He took the fable of Perseus and Medusa, which, being divided, contained the roots of the words for serpent and reptile; the text of the story was foreshadowed, and was contained in the name itself, and so of all fables, the names under which they were known were monogrammatic, and afforded a key to the story to which they gave name.

Q. Was the original alphabet of the Greek language, in your view, formed from arbitrary signs and the language thus built up, or was it derived from some other language and subsequently perfected? A. Hardly arbitrary, because that would preclude choice. There was method in its formation. Each

letter was indicative. 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 "r" 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 originations.

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.

THE ADVANTAGE TO THE WORLD. Q. Did you early have a professorship of languages 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 language more of a mental discipline, while at the same time it would simplify the study; it would teach the scholars to think at every step, and thinking is mental discipline. Without a child understands the intrinsic meaning of a word, what good can its study

Rulloff here gave a number of illustrations of his system. He said that the analysis of the names of animals proved 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 earnest wish was that the Governor might fully appreciate this new philological system, and that his book might be placed in proper hands to be developed and published. He said that he did not care what became of him-

Q. Did you adopt self-culture from a desire to thus educate yourself, or from the necessity of the case? A. Entirely from necessity. I should have gone to a university had I had 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 everything else subordi-

nate to education? A. I can't say that. Q. Did you make all of your duties sub-ordinate to philology? A. No; I made that the chief study, without giving up everything else. I turned my chief attention to philology. Q. When did you form the purpose of making this philological system a special

study? A. I only fully 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. Have you ever studied telegraphic signs

or language? A. I have not, either practically or theoretically.

HIS THEOLOGY. Q. To what church did your father belong? A. Episcopalian. I took no special interest in the church; I went there as a babit and an intellectual pleasure; I never claimed to be pious; never tried to make myself an example; one of my first ideas in study was to furnish the etymology of every word in the Greek Testament; I studied it only for its language.

Q. Did you believe the Testament to be was bound to live if possible, and to stay in true and a revelation? A. Sometimes I did this kitchen seemed my last chance. I wanted and sometimes not.

te complete my book. That was the only | [[Q. Are words derived from the necessities | reason that I cared to live. From this time of man's condition? If se, 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. The ever living, not subject to death. Q. Have you believed in the evidence of such a being as one ever living? A. At

times I have, at other times not. I early drew 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? The acceptance of God as the author of

all things; His worship as a being infinitely good; the acceptance of what is called Chris-

Q. Do you believe in that? 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 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. Reve-

lation-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 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 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 thought; 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 is no more to be known than the origin of the materiality of this 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 in man that leads him to contemplate things outside of himself, and the

necessities of his present existence? A. I have thought of that, but it is beyond the scope of man's knowledge. Q. Is the centemplation of God beyond the scope of man? A. No, for there are men who lead religious lives and spend their time in

contemplating God. Q. Have their studies, their contemplation and their lives realized anything toward their knowledge of God as a creator and governor of the world? A. No, for they all have a different idea of Him.

Q. Have you ever attempted in your own mind to represent what you would call God or the author of nature? A. I should think I was making an idiot of myself to try 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 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 spirit-ual 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 re-

Q. To what particular works do you refer?

A. To Kaut and Comte especially, although I read other writers. Q. Did you accept their philosophy as con-

clusive? 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 adap ation of parts, without acknowledging its mystery. I am not blind to all 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 misuaderstood 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 spirit-

ual 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 plent and that of a man? A. Funda-

mentally 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

Q. In the Greek and Roman myths are represented both good and evil. How do you account for thi? 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 this life in its expression and contemplation to seek a creating power? A. Mind expresses absurdities as well as truthe.

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

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. Intel-

ligence 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 "reveal" has, in my system of mythology, given me great trouble for ten years, but now the truth dawns upon

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. Rulloff is in sound physical health and entirely sane.

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

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