THE BEE.

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WEDNESDAY MORNING, FEBRUARY 7, 1838.

FOR GOVERNOR,

A. B. ROMAN.

FOR Representative, 1st District, to Congress,

JOHN SLIDELL.

Extract from the Journal of the Senate of the 5th Feb. 1838.

Resolved, That the Senate of the state of Louisiana do approve of the general course of the administration of the late executive, A. B. Roman, and that he carries with him in his retirement from office the grateful remembrance of the members of this body.

Resolved, That the President of the Senate be requested to send a copy of this resolution to Mr. Roman.

Extract from the Journal of the House, of the 3d Feb. 1838.

Resolved by the House of Representatives of the state of Louisiana, that the administration of the government of the state by the late governor, A. B. Roman, has been marked by wisdom, firmness, and a judicious and unwearied zeal for the public welfare in the execution of the laws, he has exhibited fidelity, and in the numerous and important appointments it has fallen to his lot to make, he has manifested his impartiality and a single regard to the best interests of the state; and that he retires with the full and entire approbation of this House for his official conduct, and with their personal esteem and respect.

Resolved, That the Speaker of this House transmit to the late Governor Roman a copy of these resolutions.

Abolition.

Amid the bitter controversy of opposite parties, and the ardour of political strife, the South appears to neglect in some measure a subject which within a few years, we might almost say months, has assumed a magnitude truely appalling. We allude to abolition. This exciting question some five years since was reputed deserving of the serious attention of the South. It was confined to a few reckless zealots in the New England states, whose stale fanaticism evaporated in denunciations of the Slave holding section of the confederacy, and in abortive efforts to disseminate their incendiary publications among our colored population. But unhappily of all the delusions by which poor human nature is carried away, religious fanaticism is the most dangerous and the most contagious. It communicates its baneful influence from individual to individual, until whole masses are infected with the poison. When once it gains possession of the faculties it becomes the despot of the mind; it seizes upon every unguarded avenue, excludes every gentle impulse and excites an unmitigated tyranny over reason and humanity. The fanatic is a being whose attributes are revolutionized by religious bigotry; he ceases to exercise his thinking powers—he blindly looks only to the unchecked propagation of the narrow principles. The consequences of misguided zeal are never present to his unsophisticated mind. He dreams only of realising his utopean projects, regardless of the evil that may follow, and like the followers of Mahomet, would extend by fire and sword the dominion of his faith.

History is too fruitful in illustrations of the pernicious and pervasive tendency of those uncompromising doctrines, which transform the mild tenets of religion into the instrument of destruction, to need example. We all know that when once the spirit of degeneracy and fanaticism has been infused into a people, it is equally deaf to the voice of reason and remonstrance. How much more perilous must such doctrines be to the institutions whose existence they menace, when we see them addressed to the maddened of wretched prey are addressed to the basest and selfish promptings of avarice. The most transient reflection is sufficient to convince us, that while many of the Abolitionists are plunged into the deep gloom of misguided but real zeal, numbers are actuated by the basest motives of sectional interest. They forsake at the prospect of Southern emancipation, and would concentrate in the North the whole of that vast extent of commercial and agricultural opulence that now lies a prey to their rapacity