From the Vermont Chronicle.

THE QUESTION AT THE DOOR.

"It is estimated that at least fifty thousand free persons of color, now in South Carolina, Virginia and North Carolina, will be sent North within a short time." So says an item in the "Colonization Herald," of March, 1861.

Is this true? Then the question is at our door—what shall be done for the free people of color in this country? They may soon be excluded from all the Southern States, and not merely 'fifty thousand," but five times "fifty thousand, may soon be sent North." "Fifty thousand!" This would give about three thousand to each Northern State.

What, then, will "the North" do? What will Vermont do? Will she open her doors to receive these three thousand people of color? Will she welcome these as she does the oppressed European? Will her fields, her shops and houses be ready for their reception? The reply is obvious.

White labor has for years been steadily usurping the places once occupied by the colored man, so that employment and bread for him now become exceedingly difficult. How, then, will the thousands coming to this part of the country fare?

Barbers' shops are occupied, in may cases, by white men. Hotels, kitchens, farms, railroads, places of service of all kinds, are supplied with white labor. Dwellings are filled with white people, who find more favor with landlords than the blacks. Families have white neighbors with whom they are reluctant to part for colored persons.

Legislation in the free States favors the white man. In Indiana and Illinois the black can hardly tarry over night except upon odious conditions. In Kansas and Oregon and other States, his disabilities are such, that he will not desire to enter their bounds. In Ohio, when the Arkansas people went to Cincinnati, petitions for their exclusion from the States soon came up to the Legislature from several different counties. In New York the property qualification nearly excludes them from the right of suffrage. In New England, and other quarters, they are practically shut out from the highest positions and privileges in civil and social life.

What, then, shall become of these thousands of human beings "sent North?" They cannot stay at the South. At the North-they are repelled.

Shall they fly to Canada? The same and worse severities meet them there. Shall they go to Hayti? A Papal government, essentially despotic, with the French language, and with French and English ways, poorly befit their American predilections,—and while some may go there, more will look in another direction.

Shall they hasten to "the rich regions of Central America?" The white man has already preceded them, and the same obstacles to their highest welfare would soon appear in any place on this continent. Whither, then, shall they go?

The friends of Liberia, long ago, anticipated this inquiry, and gave their answer in wise and successful preparations for the approaching exigency. Said Robert Finley, in 1816, "We must plant a colony of free blacks upon their own home soil—on Africa—where they can be true men, unoppressed by the prejudice and unrighteous legislations of the whites."

"We go to plant the seeds af an African Republic," said the eighty-six emigrants that embarked in the Elizabeth, for West Africa, in Jan. 1820. More than ten thousand of their brethren in this country have followed

their example—and to-day Liberia stretches out her hand and lifts up her voice, like an angel from heaven—to these homeless, wandering sons and daughters of her clime, saying,—"Come, and welcome, to the land of your forefathers." She is investing herself with all the graces of civilization and religion, that she may attract the eye and enkindle the desires of all the scattered descendants of Africa. Three hundred emigrants from this country have gone to her within the past year, and many others are looking towards her! Many of the thousands "sent North" will doubtless desire to go. What, then, will the people of the North do. Will they aid Liberia in her work of preparation for the coming thousands? Will they help the emigrant to the New Republic? The question is at the door.

BEGINNINGS IN AFRICA AND ENGLAND.

About forty years ago an English missionary stood in one of the wild valleys of Africa, where a quiet Christian village, with its church and school, now stands as a memorial of successful labors; and surrounded by the pagan chief and his councillors, he opened to them the news of salvation by Christ, and inquired whether they would receive his message, and submit to the teachings of the Gospel. After consultation, it was said in reply:

"We never before heard these things about the soul. We have doubts and fears; uneasy feelings and sorrow have come, but we did not know where to find rest. Before you spoke we were like people in an egg shell; it was dark; we could see nothing; we could understand nothing. There was the sky, there were the mountains, there were lilies, but we did not know who made them, nor could we tell where we came from, or where we were going. Stay and teach us, and we will hearken."

About 1233 years ago, a lone missionary stood on the banks of the Derwent in East Yorkshire, not far from the little town of Wighton, or "the Town of the Alter," and waited the result of a deliberation on the part of Edwin, a pagan Anglo-Saxon chief and his court. The question then was, "Shall this new religion be received?" A priest said, "O King, consider what this is which is now preached to us; for I verily declare to you that, as to my own experience, the religion which we have hitherto professed has no power nor utility in it. It remains, therefore, if upon examination you find those new doctrines which are now preached unto us better and more efficacious, for us immediately to receive them without delay."

And then an old Thane said, "The present life of man upon earth, O King, seems to me, in comparison of that time which is unknown to us, like to the swift flight of a sparrow through the room wherein you sit at supper in winter, with your commanders and ministers, a good fire having been lit in the midst, and the room made warm thereby, whilst storms of rain and snow rage abroad; the sparrow, I say, flying in at one door, and immediately out at another, whilst he is within, is safe from the wintry storm; but after a short space of fair weather soon passed over, he immediately vanishes out of sight into the dark winter from which he had emerged. So this life of man appears for a short space; but of what went before, or what is to follow, we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed. The question was settled as it was in the other case in the African valley; and the blessings of the same Gospel are now inherited alike by the children of the Yorkshire converts, and the Christian offspring of the old Namaquas.—London Review.

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XII. Newspapers
A. Maryland Colonization Journal

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