THE ANNIVERSARIES.

The Advocates of Equal Rights Again in Council.

Characteristic Speeches by Rev. Henry Ward Beecher, Elizabeth Cady Stanton, Sojourner Truth and Others.

Progress of Foreign and Home Missions.

Interesting Anniversary of the Institution for the Blind.

&c. &c. &c.

AMERICAN EQUAL RIGHTS ASSOCIATION.

First Anniversary Exercises Continued.

The anniversary exercises of the American Equal Rights Association were continued yesterday morning, at the Church of the Puritans, in the presence of a rather small audience, none of whom were colored people. A large majority of those present were ladies. Mrs. Lucretia Mott presided and called the meeting to order at half-past ten o'clock.

THE RESOLUTIONS.

Mrs. Susan B. Anthony offered resolutions substantially as follows:—

Resolved, That the present claim for manhood suffrage, sugar-coated with the words "equal," "impartial" and "universal," &c., is calculated if not designed to mislead the friends of freedom, both North and South. This is only another form of despotic power, while it leaves its spirit essentially unchanged and unrebuked.

Resolved, That the ballot alike to woman and man means education, intelligence, self-protection, self-reliance and self-respect. To the daughter it means diversified employment and a fair day's wages for a fair day's work. To the wife it means the control of her own property and earnings. To the mother it means the equal guardianship of her children, and to all it means colleges and professions, equal opportunities, skilful labor and intellectual development.

Resolved, That it is the duty of the coming Constitutional Convention to so amend the second article of the constitution as to secure the right of suffrage to women and black men alike, not worth $250, and thus establish a republican form of government in the State of New York.

Resolved, That the recent action of Kansas and Wisconsin in submitting to a vote of the people a proposition to so amend their State constitutions as to secure suffrage to all citizens, without regard to race or sex, was held to be the first step towards the practical realization of our theory of government—equal rights to all.

Parker Pillsbury offered the following:—

Resolved, That Rev. Henry Ward Beecher, Elizabeth Cady Stanton and Frederick Douglass be appointed a committee to represent this association at the State Constitutional Convention.

Resolved, That the intrigues, conspiracies and revolutions and wars attending both the beginning and progress of even the most liberal and enlightened governments, and heavy taxation, are strong reasons for at least an investigation of the causes of these evils, if not the application of the most radical and extreme remedies for their removal.

Resolved, That on this our first anniversary we congratulate each other on the unexampled progress of our cause as seen first in the action of Congress extending the right of suffrage to the colored men of the States lately in rebellion; second in the action of the State Legislatures of two Northern States submitting to the people the proposition to extend the ballot to women, and last in the friendly tone and bearing of so large a portion of the press.

Resolved, That while we are grateful to Wendell Phillips, Theodore Tilton and Horace Greeley for kindly mention in the journals through which they speak, we earnestly request them to demand a constitutional guarantee for woman's right to vote as earnestly and persistently as they demand it for the black man.

DEBATE ON THE RESOLUTIONS.

On these resolutions a desultory debate ensued.

Mrs. ELIZABETH CADY STANTON remarked that while she had a profound respect for Gerrit Smith and Wendell Phillips when they say it is the negro's hour, they do not oppose cast and class legislation, if they would extend the aegis of our institution over 2,000,000 more human souls and to the 15,000,000 women of the North. It was from no narrow, selfish or captious spirit that in an hour like this they demanded woman's right to the ballot, but that they might now and all cast and class legislation, vindicate the republican idea and set a specious example before the nations of the earth. The name of Henry Ward Beecher was mentioned yesterday invidiously on this platform most unjustly; for of all public men at this hour he alone demanded universal suffrage.

LUCRETIA MOTT desired that one of the resolutions be so altered as to convey the idea that colored men wished the political rights of woman should be urged with the same earnestness that they urged the rights of man. It conveyed to his mind the impression, not intended, that there was jealousy because the black man would obtain his rights before woman would. He would like the resolution amended so as to leave the reference to black men out.

Mrs. LUCRETIA MOTT thought the resolution should be adopted. She believed it ought to show a jealousy for increasing, by the enfranchisement of so large a number of men, the opposition to the equal suffrage of women.

Mrs. ELIZABETH CADY STANTON claimed that every citizen had a right to suffrage. She was willing to wait until all the negroes of the land were enfranchised; but she was not willing that another man, either black or white, should be added as a power under the constitution to hold the women at bay. The highest type of Saxon manhood had been guilty of the infamous statute laws that now disgrace our books—having written this second article of our constitution in which the women of the nation were placed side by side with those guilty of infamous crimes. The enfranchisement of 2,000,000 ignorant negroes added no new power to the government; but the enfranchisement of 15,000,000 women, comprising part of the intelligence and refinement of the country, would give an additional element of power. The physical difference in men and women was necessary to the preservation of the race. So in the spiritual, there was that difference which was necessary to the vitalizing of thought. While she demanded the enfranchisement of every woman and every negro, let them obtain their rights side by side. She was not willing that the black man should go in one hour before she did nor one hour behind. (Applause.)

Mr. STEPHEN S. FOSTER remarked that the compass and chronometer were needed by the mariner to give direction to his course. They had embarked upon a great moral movement, and their first business was to secure the compass and chronometer. These were comprised in the idea that suffrage was a natural, inborn, inalienable right, that it belonged alike to every member of the human family. The proof of man's right to the ballot was also the proof of woman's right. Suffrage was a natural right. (Applause.)

Mrs. A. KELLY FOSTER stated that if the rights of the negro were not obtained, not merely under the Military Reconstruction bill, but by the drafting of a clause for the suffrage of all men in the United States constitution, there was no safety for the personal liberty even of those men and women in cities and near the military posts in the South. The freedmen should be secured in their freedom by the elective franchise. No Northern woman was liable to one tithe of the outrage and suffering to which the Southern colored women and men were receiving. They would yet be subjected to serfdom or chattel slavery if there was not that security granted which alone could be obtained through the ballot, secured beyond peradventure in the hands of the black man. (Applause.)

ADDRESS BY REV. HENRY WARD BEECHER.

Rev. HENRY WARD BEECHER was next introduced, and after some preliminary remarks said:—I certainly should not have been present to-day except that a friend said to me that many who were expected here had not come. Where a cause is well launched and is prosperous I never feel specially called to help it; while where a cause that I believe to be just is in the minority and is struggling for a hearing, then I should always be glad to be counted among those that were laboring for it in the days when it lacked friends. I came here to bear my testimony, not as if I had not already done it, but to assert again, in accordance with what I have said or written before in England or America, that this movement is not a mere crotchety, fitful and feverishism; that it is not a mere frothy idea whose spirit is but the chafing of the water on the rock; but that it is a part of that great tide which is following the drawing of the heavens itself. I believe it to be so. I hope that it will not be invidious if I say, therefore, that I hope that the friends of this cause will not fall out by the way. (Applause.) The divisions of opinion are merely in respect to the details, however important those details are, among friends that are one at the bottom. If there is to be a falling out in principle I shall exceedingly regret it. I shall regret if our strength is weakened when we need it to be augmented most and concentrated. All my life time the great trouble has been that in simply speculative things theologians have been too speculative. Let reasoning be in the region of ideas and follow out legitimate results. On the other hand in practical matters, owing to the existence of this great mephitic swamp of slavery, men have been practically unwilling to draw conclusions at all. The most familiar principles of religion, political economy and politics have been enunciated and then have always been abandoned there. They were not carried to natural results. Questions of society that we have raised up before this question of maintaining the Union, the most animating principles of religion were practically neglected because of a bearing on slavery. Men felt themselves bound to hold their peace. These principles were enunciated and passed over without carrying them out and applying them to society, because it would interrupt the peace of the nation. That day is passed away, and with the result of it has come in a joy and a perfect aplitude on the part of the public. I have been a careful observer for more than thirty-five years, and have observed that in society there was a check, a kind of lethargy, in practical ethics arising from its fear of a prejudicial effect on public economy. But I have noticed in the last five years that there has been a revolution as perfect as if it had been God's resurrection in the grave yard—the dead men are alive, and the live men are thrice alive. I scarcely can express my sense of the leap that the public mind has taken. The barrier is out of the way. That change has made the American mind truly logical to itself, and just at this time there is an immense tendency in the public mind to carry out all principles to their legitimate conclusions, go where they may. (Applause.) There never was a time when men were so logical and so little afraid of carrying out their ideas. I am enough of a farmer to know when spring comes, and that it comes but once, and that then is the time to sow. And now God, with the red hot plough-share of war, has opened a furrow in this nation. This is the time to put in seed. And if a man says why will you agitate the woman's question when it is the hour for the black man? I say, believe it is the hour for every man. Now is the hour when men are willing to listen to principles. Now is the hour when men are willing to have their hearts touched. Now is the hour when men are willing to have their souls fired with the love of liberty. Now is the hour when men are willing to have their souls lifted up to the contemplation of the great principles of eternal justice