**A row of cars parked in front of a building

Description automatically generated with low confidenceSpeech Historical Context**: The International Council of Women met in Washington, D.C., between 25 March and 1 April 1888 with representatives attending from the United States, France, England, Ireland, Canada, Norway, Denmark, Finland, and India. The major activities of the convention occurred at Albaugh's Grand Opera House. (See Figure One). Albaugh’s Grand Opera House was located at the corner of 15th and E Street NW. The building was demolished after 1939 to create government buildings at Federal Triangle.

Fig. 1 Albaugh’s Grand Opera House c1927

Douglass sat on the platform during many of the sessions and occasionally made brief remarks to the audience. The text that follows is his principal address, delivered on 31 March 1888, at a morning meeting designated "Pioneers' Day." Susan B. Anthony called that meeting to order. The audience observed a moment of silence in memory of Lucretia Mott and then sang John G. Whittier's hymn, "The Reformers.” (see below) The session's first speaker was Elizabeth Cady Stanton who reminisced about the pioneers in the woman suffrage movement

When Anthony asked Amy Post to stand and described her relation to Douglass, he added his own brief words of praise for the old friend of Rochester days. The meeting concluded with Anthony reading letters received from those unable to attend the celebration and the singing of “Auld Lang Syne” by the audience. The Washington Post commented favorably on the meeting and called the presence of Douglass and Purvis there “poetic justice," on account of the earlier aid of many women to the abolitionist movement.

**(Speech reading time: ~**

**Frederick Douglass on Women’s Suffrage (March 31, 1888)**

Mrs. President, Ladies and Gentlemen:— I come to this platform with unusual diffidence. Although I have long been identified with the Woman’s Suffrage movement, and have often spoken in its favor, I am somewhat at a loss to know what to say on this really great and uncommon occasion, where so much has been said.

When I look around on this assembly, and see the many able and eloquent women, full of the subject, ready to speak, and who only need the opportunity to impress this audience with their views and thrill them with “thoughts that breathe and words that burn,” I do not feel like taking up more than a very small space of your time and attention, and shall not. I would not, even now, presume to speak, but for the circumstance of my early connection with the cause, and of having been called upon to do so by one whose voice in this Council we all gladly obey. Men have very little business here as speakers, anyhow; and if they come here at all they should take back benches and wrap themselves in silence. For this is an International Council, not of men, but of women, and woman should have all the say in it. This is her day in court. I do not mean to exalt the intellect of woman above man’s; but I have heard many men speak on this subject, some of them the most eloquent to be found anywhere in the country; and I believe no man, however gifted with thought and speech, can voice the wrongs and present the demands of women with the skill and effect, with the power and authority of woman herself. The man struck is the man to cry out. Woman knows and feels her wrongs as man cannot know and feel them, and she also knows as well as he can know, what measures are needed to redress them. I grant all the claims at this point. She is her own best representative. We can neither speak for her, nor vote for her, nor act for her, nor be responsible for her; and the thing for men to do in the premises is just to get out of her way and give her the fullest opportunity to exercise all the powers inherent in her individual personality, and allow her to do it as she herself shall elect to exercise them. Her right to be and to do is as full, complete and perfect as the right of any man on earth. I say of her, as I say of the colored people, “Give her fair play, and hands off.” There was a time when, perhaps, we men could help a little. It was when this woman suffrage cause was in its cradle, when it was not big enough to go alone, when it had to be taken in the arms of its mother from Seneca Falls, N.Y., to Rochester, N.Y., for baptism. I then went along with it and offered my services to help it, for then it needed help; but now it can afford to dispense with me and all of my sex. Then its friends were few—now its friends are many. Then it was wrapped in obscurity—now it is lifted in sight of the whole civilized world, and people of all lands and languages give it their hearty support. Truly the change is vast and wonderful.

I though my eye of faith was tolerably clear when I attended those meetings in Seneca Falls and Rochester, but it was far too dim to see at the end of forty years a result so imposing as this International Council, and to see yourself [Elizabeth Cady Stanton] and Miss Anthony alive and active in its proceedings. Of course, I expected to be alive myself, and am not surprised to find myself so; for such is, perhaps, the presumption and arrogance common to my sex. Nevertheless, I am very glad to see you here to-day, and to see this great assembly of women. I am glad that you are its president. No manufactured “boom,” or political contrivance, such as make presidents elsewhere, has made you president of this assembly of women in this Capital of the Nation. You hold your place by reason of eminent fitness, and I give you joy that your life and labors in the cause of woman are thus crowned with honor and glory. This I say in spite of the warning given us by Miss Anthony’s friend against mutual admiration.

There may be some well-meaning people in this audience who have never attended a woman suffrage convention, never heard a woman suffrage speech, never read a woman suffrage newspaper, and they may be surprised that those who speak here do not argue the question. It may be kind to tell them that our cause has passed beyond the period of arguing. The demand of the hour is not argument, but assertion, firm and inflexible assertion, assertion which has more than the force of an argument. If there is any argument to be made, it must be made by opponents, not by the friends of woman suffrage. Let those who want argument examine the ground upon which they base their claim to the right to vote. They will find that there is not one reason, not one consideration, which they can urge in support of man’s claim to vote, which does not equally support the right of woman to vote.

There is to-day, however, a special reason for omitting argument. This is the end of the fought decade of the woman suffrage movement, a kind of jubilee which naturally turns our minds to the past.

Ever since this Council has been in session, my thoughts have been reverting to the past. I have been thinking more or less, of the scene presented forty years ago in the little Methodist church at Seneca Falls, the manger in which this organized suffrage movement was born. It was very small thing then. It was not then big enough to be abused, or loud enough to make itself heard outside, and only a few of those who saw it had any notion that the little thing would live. I have been thinking, too, of the strong conviction, the noble courage, the sublime faith in God and man it required at that time to set this suffrage ball in motion. The history of the world has given to us many sublime undertakings, but none more sublime than this. It was a great thing for the friends of peace to organize in opposition to war; it was a great thing for the friends of temperance to organize against intemperance; it was a great thing for humane people to organize in opposition to slavery; but it was a much greater thing, in view of all the circumstances, for woman to organize herself in opposition to her exclusion from participation in government. The reason is obvious. War, intemperance and slavery are open, undisguised, palpable evils. The best feelings of human nature revolt at them. We could easily make men see the misery, the debasement, the terrible suffering caused by intemperance; we could easily make men see the desolation wrought by war and the hell-black horrors of chattel slavery; but the case was different in the movement for woman suffrage. Men took for granted all that could be said against intemperance, war and slavery. But no such advantage was found in the beginning of the cause of suffrage for women. On the contrary, everything in her condition was supposed to be lovely, just as it should be. She had no rights denied, no wrongs to redress. She herself had no suspicion but that all was going well with her. She floated along on the tide of life as her mother and grandmother had done before her, as in a dream of Paradise. Her wrongs, if she had any, were too occult to be seen, and too light to be felt. It required a daring voice and a determined hand to awake her from this delightful dream and call the nation to account for the rights and opportunities of which it was depriving her. It was well understood at the beginning that woman would not thank us for disturbing her by this call to duty, and it was known that man would denounce and scorn us for such a daring innovation upon the established order of things. But this did not appall or delay the word and work.

At this distance of time from that convention at Rochester, and in view of the present position of the question, it is hard to realize the moral courage it required to launch this unwelcome movement. Any man can be brave when the danger is over, go to the front when there is no resistance, rejoice when the battle is fought and the victory is won; but it is not so easy to venture upon a field untried with one-half the whole world against you, as these women did.

Then who were we, for I count myself in, who did this thing? We were few in numbers, moderate in resources, and very little known in the world. The most that we had to commend us was a firm conviction that we were in the right, and a firm faith that the right must ultimately prevail. But the case was well considered. Let no man imagine that the step was taken recklessly and thoughtlessly. Mrs. Stanton had dwelt upon it at least six years before she declared it in the Rochester convention. Walking with her from the house of Joseph and Thankful Southwick, two of the noblest people I ever knew, Mrs. Stanton, with an earnestness that I shall never forget, unfolded her view on this woman question precisely as she had in this Council. This was six and forty years ago, and it was not until six years after, that she ventured to make her formal, pronounced and startling demand for the ballot. She had, as I have said, considered well, and knew something of what would be the cost of the reform she was inaugurating. She knew the ridicule, the rivalry, the criticism and the bitter aspersions which she and her co-laborers would have to meet and to endure. But she saw more clearly than most of us that the vital point to be made prominent, and the one that included all others, was the ballot, and she bravely said the word. It was not only necessary to break the silence of woman and make her voice heard, but she must have a clear, palpable and comprehensive measure set before her, one worthy of her highest ambition and her best exertions, and hence the ballot was brought to the front.

There are few facts in my humble history to which I look back with more satisfaction than to the fact, recorded in the history of the woman-suffrage movement, that I was sufficiently enlightened at that early day, and when only a few years from slavery, to support your resolution for woman suffrage. I have done very little in this world in which to glory except this one act—and I certainly glory in that. When I ran away form slavery, it was for myself; when I advocated emancipation, it was for my people; but when I stood up for the rights of woman, self was out of the question, and I found a little nobility in the act.

In estimating the forces with which this suffrage cause has had to contend during these forty years, the fact should be remembered that relations of long standing beget a character in the parties to them in favor of their continuance. Time itself is a conservative power—a very conservative power. One shake of his hoary locks will sometimes paralyze the hand and palsy the tongue of the reformer. The relation of man to woman has the advantage tell us that what is always was and always will be, world without end. But we have heard this old argument before, and if we live very long we shall hear it again. When any aged error shall be assailed, and any old abuse is to be removed, we shall meet this same old argument. Man has been so long the king and woman the subject—man has been so long accustomed to command and woman to obey—that both parties to the relation have been hardened into their respective places, and thus has been piled up a mountain of iron against woman’s enfranchisement.

The same thing confronted us in our conflicts with slavery. Long years ago Henry Clay said, on the floor of the American Senate, “I know there is a visionary dogma that man cannot hold property in man,” and, with a brow of defiance, he said, “That is property which the law makes property. Two hundred years of legislation has sanctioned and sanctified Negro slaves as property.” But neither the power of time nor the might of legislation has been able to keep life in that stupendous barbarism.

The universality of man’s rule over woman is another factor in the resistance to the woman-suffrage movement. We are pointed to the fact that men have not only always ruled over women, but that they do so rule everywhere, and they easily think that a thing that is done everywhere must be right. Though the fallacy of this reasoning is too transparent to need refutation, it still exerts a powerful influence. Even our good Brother Jasper yet believes, with the ancient Church, that the sun “do move,” notwithstanding all the astronomers of the world are against him. One year ago I stood on the Pincio in Rome and witnessed the unveiling of the statue of Galileo. It was an imposing sight. At no time before had Rome been free enough to permit such a statue to be placed within her walls. It is now there, not with the approval of the Vatican. No priest took part in the ceremonies. It was all the work of laymen. One or two priests passed the statue with averted eyes, but the great truths of the solar system were not angry at the sight, and the same will be true when woman shall be clothed, as she will yet be, with all the rights of American citizenship.

All good causes are mutually helpful. The benefits accruing from this movement for the equal rights of woman are not confined or limited to woman only. They will be shared by every effort to promote the progress and welfare of mankind every where and in all ages. It was an example and a prophecy of what can be accomplished against strongly opposing forces, against time-hallowed abuses, against deeply entrenched error, against worldwide usage, and against the settled judgment of mankind, by a few earnest women, clad only in the panoply of truth, and determined to live and die in what they considered a righteous cause.

I do not forget the thoughtful remark of our president in the opening address to this International Council, reminding us of the incompleteness of our work. The remark was wise and timely. Nevertheless, no man can compare the present with the past, the obstacles that then opposed us, and the influences that now favor us, the meeting in the little Methodist chapel forty years ago, and the Council in this vast theater today, without admitting that woman’s cause is already a brilliant success. But, however this may be and whatever the future may have in store for us, one thing is certain—this new revolution in human thought will never go backward. When a great truth once gets abroad in the world, no power on earth can imprison it, or prescribe its limits, or suppress it. It is bound to go on till it becomes the thought of the world. Such a truth is woman’s right to equal liberty with man. She was born with it. It was hers before she comprehended it. It is inscribed upon all the powers and faculties of her soul, and no custom, law or usage can ever destroy it. Now that it has got fairly fixed in the minds of the few, it is bound to become fixed in the minds of the many, and be supported at last by a great cloud of witnesses, which no man can number and no power can withstand.

The women who have thus far carried on this agitation have already embodied and illustrated Theodore Parker’s three grades of human greatness. The first is greatness in executive and administrative ability; second, greatness in the ability to organize; and, thirdly, in the ability to discover truth. Wherever these three elements of power are combined in any movement, there is a reasonable ground to believe in its final success; and these elements of power have been manifest in the women who have had the movement in hand from the beginning. They are seen in the order which has characterized the proceedings of this Council. They are seen in the depth and are seen in the fervid eloquence and downright earnestness with which women advocate their cause. They are seen in the profound attention with which woman is heard in her own behalf. They are seen in the steady growth and onward march of the movement, and they will be seen in the final triumph of woman’s cause, not only in this country, but throughout the world.