EVERY age has its key-note. Our age has its key-note. In the midst of these death-dealing days, the great key-note is life—better life for the millions of men, better life also for the leaders of men developed from those millions of men. Only recall the headlines and captions, Art and Life, Literature and Life, Religion and Life, Philosophy and Life, Science and Life. These are indicative of a new realism that would relate letters and science, politics and religion, art and philosophy, to life. Not to life in the abstract, but to life in the concrete. To your life and to my life. To the life of “doctor, lawyer, merchant, chief, rich man, poor man, beggar man, thief.” To the life of each of these, not as a thinking, or a feeling, or a willing being, but to his life as a feeling, thinking, willing being. To his mental life, to his physical life, to his spiritual life. And if all the ideas of mind, if all the experience of humankind, were blotted out, and there remained alone the four terms in your title—Youth and Woman and Christianity and Association—we could still believe in Life and Freedom and Progress and Civilization. And fight for them as we are all fighting for them now.

1 Remarks made at the autumn opening meeting of the Rice Young Women’s Christian Association, October 3rd, 1918.
The manifold activities of the Young Women's Christian Association, in the large, converge to points of education, social service, and religion. From each of these points the local association may radiate influence on the life of the university, an influence that will accordingly be either educational, social, or religious in character. Whatever your programme, the third element of this triad you will not neglect, whether as members of the organization or as individuals. You will read the Book. You will pray at your work. You will live in the hope of immortality. It is thus that religion as the crown of your life will shine through the work of the Association. And the considerations which I am about to recapitulate may help to sustain you in that work. They will at least indicate the presence of a congenial atmosphere for just such work to thrive in.

The plans for the development of the Rice Institute have, I believe, been informed by a broad and generous spirit. To the religious aspect of that spirit we have sought to give expression in several forms: first, in reserving in the building programme of the Institute a large tract on the campus for the future chapel of the university; second, in the inscriptions cut in stone on its first buildings which every one who runs may read; third, in the place given to religion at the formal exercises held in dedication of the Institute and at the formal convocations of the new university; fourth, in the immediate formation and fostering, in the original student body, of local branches of the Young Men's Christian Association, the Young Women's Christian Association, and the Menorah Society; fifth, in the care with which at the beginning of each session letters have been sent to representative clergymen of every denomination in the city giving the names and addresses of all students who either through parental association or that of direct membership had indicated a
preference for that particular religious communion, thus encouraging relationships by which every new student may promptly find a church home in the city.

Several remarks of the preceding paragraph I venture to take up in detail. Above the inscription on the corner-stone of the first building appear the words Anno Domini MDCDXI, and beneath the same inscription appears the name of Eusebius Pamphili, the first historian of the Church, through whose Præparatio Evangelica that inscription has come down to us; a second inscription on the same building is Job's "Speak to the earth and it shall teach thee," while a third is Plotinus's "Love, beauty, joy, and worship are forever building, unbuilding, and rebuilding in each man's soul."

Among the more elaborate carvings are conventional heads of St. Paul and Michelangelo and rather long quotations from the Book of Proverbs and the Book of Wisdom. At the formal opening four clergymen, from San Francisco, Austin, Memphis, and Princeton, respectively, had official places on the programme, while among the official representatives there were many present from denominational colleges and universities; in particular the Catholic University of America sent a distinguished delegate, and the Dropsie College of Hebrew and Cognate Learning, an elaborate address. Moreover, the exercises of those eventful days in October, 1912, culminated in a union religious service at the City Auditorium in which all the clergymen and congregations of the city had been cordially invited to participate. We have always had pleasure in saying that this cordial invitation of the Trustees of the Institute met with hearty response on the part of the clergy and the community. It may be doubted whether any religious event in the history of the city has been more significant than was that union service of consecration and dedication on Sunday, October 13th, 1912.
The first commencement sermon was preached in June, 1916, by Peter Gray Sears, Rector of Christ Episcopal Church, Houston. In the diplomas, awarded for the first time on that occasion, the phrase *Ad Majorem Dei Gloriam* follows a recital of the objects of the Foundation. The sermon of the second annual commencement in June, 1917, was delivered by George W. Truett, Pastor of the First Baptist Church, Dallas. The sermon at the last June commencement was preached by J. G. K. McClure, of Chicago, President of McCormick Theological Seminary. These sermons have from year to year been given wide distribution through publication in the Rice Institute Pamphlet.