

Dr. Lewis is also known in the republic of letters, and as a worker in the cause of science and art. He was a lover as well as a collector of good books, many of which he gave to the library of his alma mater. The writer recalls with pleasure a recent interview with him, when, after speaking of the library of our own university as being, in his judgment, one of the very best libraries in the country, he put into his hands a rare and costly volume, which he had designed as a present to the Marquis of Ripon, but which he preferred, on second thought, should grace the shelves of the new building about to be erected on College Hill. He translated from the French, "Gall on the Structure and Functions of the brain," which was published in six volumes; edited "Paxon's Anatomy," and also another similar work. He gave many addresses before literary and scientific societies, in which are presented the fruits of generous culture, and a wide and varied experience and observation. He was an active member of the New England Historic-Genealogical Society, and of the Boston Numismatic Society, serving for several years as president of each. He was a member of the State legislature and of the city council, an overseer of Harvard College, a member of the school committee, a member of the library committee of the public library and of various other committees, boards and corporations.

But the great and cherished interests of Dr. Lewis centered in Freemasonry, to the principles of which he was sincerely and ardently attached. He received the highest degrees of the Fraternity, and filled the most prominent positions so long as health and strength would permit. The reason of his becoming a Mason was singular, and not a little characteristic of the man.

In the days of Anti-Masonry, when bigotry and persecution ran riot, he saw in one of the daily papers an advertisement, that Avery Allyn would deliver a lecture showing up the weakness and hypocrisy of Freemasonry, and pointing out its dangerous tendencies. Incited by curiosity, the Doctor heard the lecture, but instead of being convinced that Masonry was a bad institution, he became convinced to the contrary, and at once resolved to become a member of the "despised Fraternity."

He applied for admission to Columbian Lodge; was initiated November 3rd, 1830, passed January 6th, 1831, and raised February 3rd, 1831, Dr. Joshua B. Flint, afterwards Grand Master of the Grand Lodge of Massachusetts, being at the time Master. He became in succession a member of St. John's Lodge, St. Paul's Chapter, Council of Royal and Select Masters, Boston Commandery, Grand Chapter, Grand Commandery, and the Supreme Council of the Ancient and Accepted Scottish Rite. He was also affiliated member of the "Lodge Clement Amitie," at Paris, and honorary member of Pythagoras Lodge, No. 86, of New York, as also of various other Masonic Bodies. He has been Senior Warden of St. John's Lodge, High Priest of St. Paul's Chapter, Commander of Boston Commandery, Grand Master of the Grand Lodge of Massachusetts, Grand King of the Grand Chapter, Grand Master of the Grand Commandery of Massachusetts and Rhode Island, Grand Generalissimo of the Grand Encampment of the United States, and an active member of the Supreme Council of Sovereign Grand Inspectors General of the Thirty-third Degree, for the Northern Masonic Jurisprudence of the United States of America.

MASONIC ENTHUSIASM.

We confess that we like a little enthusiasm in all things of earth. Enthusiasm is, however, not a feature of the hour which is most conspicuous. Indeed, the very reverse is the case, and in most of worldly ways, and even in religious duties, we constantly hear complaints of the coldness of the age, and the want of some little enthusiasm. Mr. Anthony Trollope, in his clever contemporary satire of many prevailing weaknesses, and much exciting "basesse," puts in the mouth of "Maria Melnotte" the statement that she does "not care for swells," that they "don't mean what they say," that they are "generally half asleep, and don't care for anybody." It must be feared, we admit, that our youth do not show much enthusiasm for anything, except it be Hurlingham or Newmarket, and that just at present our society is in the greatest need of a little enthusiasm. In all this we say nothing of the ladies, who, in their higher natures, keep alive any enthusiasm which still exists for anything in the world. But we live professedly in a cold, a cautious, a prosaic, a doubting age, and we can hardly expect to find much enthusiasm for anything. Like Mr. Sam Weller, the general theory of us all, apparently, just now, is to eat our "melting pears," to ask for no "names," and to get on "pretty well." Voila tout! And the spirit of the world re-acts upon Freemasonry. When the world was social Freemasonry was social, when the world was reforming Freemasonry was reforming, when the world "rests" and is "thankful," Freemasonry becomes contented and prosperous, and, like the world, deprecating any evidence of too much zeal, and averse to enthusiasm. Of course there is a good deal of common sense in all this, a proof of