

Key Definitions for Sam Adams November 25th 1790 letter to John Adam.

Soul:
noun

1. The spiritual, rational and immortal substance in man, which distinguishes him from brutes; that part of man which enables him to think and reason, and which renders him a subject of moral government. The immortality of the soul is a fundamental article of the christian system. Such is the nature of the human soul that it must have a God, an object of supreme affection.

1st – **Political:**

adjective [supra.] Pertaining to policy, or to civil government and its administration. political measures or affairs are measures that respect the government of a nation or state. So we say, political power or authority; political wisdom; a political scheme; political opinions. A good prince is the political father of his people. The founders of a state and wise senators are also called political fathers.

1. Pertaining to a nation or state, or to nations or states, as distinguished from civil or municipal; as in the phrase, political and civil rights, the former comprehending rights that belong to a nation, or perhaps to a citizen as an individual of a nation; and the latter comprehending the local rights of a corporation or any member of it.

2nd – **Sovereign** (sovereignty): a partial listing of the definitions -

SOVEREIGN, adjective suv'eran. [We retain this barbarous orthography from the Norman sovereign The true spelling would be suveran from the Latin *supernes, superus.*]

1. Supreme in power; possessing supreme dominion; as a sovereign ruler of the universe.

2. Supreme; superior to all others; chief. God is the sovereign good of all who love and obey him.

3. Supremely efficacious; superior to all others; predominant; effectual; as a sovereign remedy.

SOVEREIGN, noun suv'eran.

1. A supreme lord or ruler; one who possesses the highest authority without control. Some earthly princes, kings and emperors are sovereigns in their dominions.

3rd - Welfare:

noun [well and fare, a good faring; G.]

1. Exemption from misfortune, sickness, calamity or evil; the enjoyment of health and the common blessings of life; prosperity; happiness; applied to persons.
2. Exemption from any unusual evil or calamity; the enjoyment of peace and prosperity, or the ordinary blessings of society and civil government; applied to states.

4th - Doctrine:

noun [Latin , to teach.]

1. In a general sense, whatever is taught. Hence, a principle or position in any science; whatever is laid down as true by an instructor or master. The doctrines of the gospel are the principles or truths taught by Christ and his apostles. The doctrines of Plato are the principles which he taught. Hence a doctrine may be true or false; it may be a mere tenet or opinion.

2. The act of teaching.

He taught them many things by parables, and said to them in his doctrine
Mark 4:2.

3. Learning; knowledge.

Whom shall he make to understand doctrine? Isaiah 28:9.

4. The truths of the gospel in general.

5th - Nature:

noun [Latin from nature born, produced,]

1. In a general sense, whatever is made or produced; a word that comprehends all the works of God; the universe. Of a phoenix we say, there is no such thing in nature

And look through nature up to nature's God.

2. By a metonymy of the effect for the cause, nature is used for the agent, creator, author, producer of things, or for the powers that produce them. By the expression, trees and fossils are produced by nature we mean, they are formed or produced by certain inherent powers in matter, or we mean that they are produced by God, the Creator, the Author of whatever is made or produced. The opinion that things are produced by inherent powers of matter, independent of a supreme intelligent author, is atheism. But generally men mean by nature thus used, the Author of created things, or the operation of his power.

3. The essence, essential qualities or attributes of a thing, which constitute it what it is; as the nature of the soul; the nature of blood; the nature of a fluid; the nature of plants, or of a metal; the nature of a circle or an angle. When we speak of the nature of man, we understand the peculiar constitution of his body or mind, or the qualities of the species which distinguish him from other animals. When we speak of the nature of a man, or an individual of the race, we mean his particular qualities or constitution; either the peculiar temperament of his body, or the affections of his mind, his natural appetites, passions, disposition or temper. So of irrational animals.

4. The established or regular course of things; as when we say, an event is not according to nature or it is out of the order of nature

5. A law or principle of action or motion in a natural body. A stone by nature falls, or inclines to fall.

6th – [Impulse](#)

noun im'puls. [Latin impulsus, from impello. See Impel.]

1. Force communicated; the effect of one body acting on another. impulse is the effect of motion, and is in proportion to the quantity of matter and velocity of the impelling body.

2. Influence acting on the mind; motive.

These were my natural impulses for the undertaking.

3. Impression; supposed supernatural influence on the mind.

Meantime, by Jove's impulse Mezentius armed, Succeeded Turnus--

7th – [Passion](#):

noun [Latin passio, from patior, to suffer.]

1. The impression or effect of an external agent upon a body; that which is suffered or received.

A body at rest affords us no idea of any active power to move, and when set in motion, it is rather a passion than an action in it.

2. Susceptibility of impressions from external agents.

The differences of moldable and not moldable, etc., and many other passions of matter, are plebeian notions. [Not used.]

3. Suffering; emphatically, the last suffering of the Savior.

To whom also he showed himself alive after his passion by many infallible proofs. Acts 1:3.

4. The feeling of the mind, or the sensible effect of impression; excitement, perturbation or agitation of mind; as desire, fear, hope, joy, grief, love, hatred. The eloquence of the orator is employed to move the passions.

5. Violent agitation or excitement of mind, particularly such as is occasioned by an offense, injury or insult; hence, violent anger.

6. Zeal; ardor; vehement desire.

When statesmen are ruled by faction and interest, they can have no passion for the glory of their country.

7. Love.

He owned his passion for Amestris.

8. Eager desire; as a violent passion for fine clothes.

PAS'SION, verb intransitive To be extremely agitated. [Not used.]

8th – [Prejudice](#):

noun [Latin *prejudicium*; *proe* and *judico*.]

1. Prejudgment; an opinion or decision of mind, formed without due examination of the facts or arguments which are necessary to a just and impartial determination. It is used in a good or bad sense. Innumerable are the prejudices of education; we are accustomed to believe what we are taught, and to receive opinions from others without examining the grounds by which they can be supported. A man has strong prejudices in favor of his country or his party, or the church in which he has been educated; and often our prejudices are unreasonable. A judge should disabuse himself of prejudice in favor of either party in a suit.

My comfort is that their manifest prejudice to my cause will render their judgment of less authority.

2. A previous bent or bias of mind for or against any person or thing; prepossession.

There is an unaccountable prejudice to projectors of all kinds.

3. Mischief; hurt; damage; injury. Violent factions are a prejudice to the authority of the sovereign.

How plain this abuse is, and what prejudice it does to the understanding of the sacred Scriptures.

[This is a sense of the word too well established to be condemned.]

verb transitive To prepossess with unexamined opinions, or opinions formed without due knowledge of the facts and circumstances attending the

question; to bias the mind by hasty and incorrect notions, and give it an unreasonable bent to one side or other of a cause.

Suffer not any beloved study to prejudice your mind so far as to despise all other learning.

1. To obstruct or injure by prejudices, or an undue previous bias of the mind; or to hurt; to damage; to diminish; to impair; in a very general sense. The advocate who attempts to prove too much, may prejudice his cause.

I am not to prejudice the cause of my fellow poets, though I abandon my own defense.

9th – [Solecism](#):

noun

1. Impropriety in language, or a gross deviation from the rules of syntax; incongruity of words; want of correspondence or consistency. A barbarism may be in one word; a solecism must be of more.

2. Any unfitness, absurdity or impropriety. Cesar, by dismissing his guards and retaining his power, committed a dangerous solecism in politics.

10th – [Minion](#):

adjective [infra.] Fine; trim; dainty. [Not used.]

noun *min'yon*. A favorite; a darling; particularly, the favorite of a prince, on whom he lavishes his favors; one who gains favors by flattery or mean adulation.

Edward sent an army into Ireland, not for conquest, but to guard the person of his minion Piers Gaviston.

The drowsy tyrant by his minions led.

noun [Latin minor. See Mince.]

A small kind of printing types.

11th – [Equipoise](#):

noun *s* as *z*. [Latin oequus, equal.] Equality of weight or force; hence, equilibrium; a state in which the two ends or sides of a thing are balanced. Hold the scales in equipoise. The mind may be in a state of equipoise when motives are of equal weight.

12th – [Benevolence](#):

noun [Latin benevolentia, of bene, well and volo, to will or wish. See Will.]

1. The disposition to do good; good will; kindness; charitableness; the love, of mankind, accompanied with a desire to promote their happiness.

The benevolence of God is one of his moral attributes; that attribute which delights in the happiness of intelligent beings. 'God is love.' 1 John 4:1.

2. An act of kindness; good done; charity given.

3. A species of contribution or tax illegally exacted by arbitrary kings of England.

13th – Pious:

adjective [Latin pius.]

1. Godly; reverencing and honoring the Supreme Being in heart and in the practice of the duties he has enjoined; having due veneration and affection for the character of God, and habitually obeying his commands; religious; devoted to the service of God; applied to persons.

2. Dictated by reverence to God; proceeding from piety; applied to things; as pious awe; pious services of affections; pious sorrow.

3. Having due respect and affection for parents or other relatives; practicing the duties of respect and affection towards parents or other near relatives.

4. Practiced under the pretense of religion; as pious frauds.

14th – Virtue:

noun vur'tu. [Latin virtus, from vireo, or its root. See Worth.] The radical sense is strength, from straining, stretching, extending. This is the primary sense of Latin vir, a man.]

1. Strength; that substance or quality of physical bodies, by which they act and produce effects on other bodies. In this literal and proper sense, we speak of the virtue or virtues of plants in medicine, and the virtues of drugs. In decoctions, the virtues of plants are extracted. By long standing in the open air, the virtues are lost.

2. Bravery valor. This was the predominant signification of virtus among the Romans.

Trust to thy single virtue

[This sense is nearly or quite obsolete.]

3. Moral goodness; the practice of moral duties and the abstaining from vice, or a conformity of life and conversation to the moral law. In this sense, virtue may be, and in many instances must be, distinguished from religion. The practice of moral duties merely from motives of convenience, or from compulsion, or from regard to reputation, is virtue as distinct from religion. The practice of moral duties from sincere love to God and his laws, is virtue and religion. In this sense it is true,

That virtue only makes our bliss below.

VIRTUE is nothing but voluntary obedience to truth.

4. A particular moral excellence; as the virtue of temperance, of chastity, of charity.

Remember all his virtues.

5. Acting power; something efficacious (*Effectual; productive of effects; producing the effect intended; having power adequate to the purpose intended; powerful; as an efficacious remedy for disease.*).

Jesus, knowing that virtue had gone out of him, turned - Mark 3:1.

6. Secret agency; efficacy without visible or material action.

She moves the body which she doth possess,

Yet no part toucheth, but by virtue's touch.

7. Excellence; or that which constitutes value and merit.

- Terence, who thought the sole grace and virtue of their fable, the sticking in of sentences.

8. One of the orders of the celestial hierarchy.

Thrones, dominations, principedoms, virtues, powers.

9. Efficacy; power. (*EF'FICACY, noun [Latin efficax.] Power to produce effects; production to the effect intended; as the efficacy of the gospel in converting men from sin; the efficacy of prayer; the efficacy of medicine in counteracting disease; the efficacy of manure in fertilizing land.*)

He used to travel through Greece by virtue of this fable, which procured him reception in all the towns.

10. Legal efficacy or power; authority. A man administers the laws by virtue of a commission.

In virtue in consequence; by the efficacy or authority.

This they shall attain, partly in virtue of the promise of God, and partly in virtue of piety.

15th – Injoyns: archaic spelling for [Enjoin](#):

verb transitive [Latin injungo. See Join. We observe that the primary sense of join is to set, extend or lay to, to throw to or on; otherwise the sense of order or command could not spring from it. To enjoin is to set or lay to or on.]

1. To order or direct with urgency; to admonish or instruct with authority; to command. Says Johnson, 'this word is more authoritative than direct, and less imperious than command.' It has the force of pressing admonition with authority; as, a parent enjoins on his children the duty of obedience. But it has also the sense of command; as the duties enjoined by God in the moral law.

2. In law, to forbid judicially; to issue or direct a legal injunction to stop proceedings.

This is a suit to enjoin the defendants from disturbing the plaintiffs.

16th – **Seminaries** ([Seminary](#)):

noun [Latin seminarium, from semen, seed; semino, to sow.]

1. A seed-plant; ground where seed is sown for producing plants for transplantation; a nursery; as, to transplant trees from a seminary.

[In this sense, the word is not used in America; being superseded by nursery.]

2. The place or original stock whence anything is brought.

This stratum, being the seminary or promptuary, furnishing matter for the formation of animal or vegetable bodies- Woodward. [Not in use.]

3. Seminal state. [Not in use.]

4. Source of propagation.

5. A place of education; any school, academy, college or university, in which young persons are instructed in the several branches of learning which may qualify them for future employments. [This is the only signification of the word in the United States, at least as far as my knowledge extends.]

6. A Romish priest educated in a seminary; a seminarist.

SEM'INARY, adjective Seminal; belonging to seed.

17th – **Chimerical**:

adjective Merely imaginary; fanciful; fantastic; wildly or vainly conceived; that has, or can have no existence except in thought.

18th – **Prevalence**:

noun Superior strength, influence or efficacy; most efficacious force in producing an effect.

The duke better knew what kind of arguments were of prevalence with him.

1. Predominance; most general reception or practice; as the prevalence of vice, or of corrupt maxims; the prevalence of opinion or fashion.

2. Most general existence or extension; as, the prevalence of a disease.
3. Success; as the prevalence of prayer.