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Alexander Wynter Blyth



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Methodist Episcopal Church and reveals how a 1 800 year old practice of using fermented communion wine became
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of Holy Communion in the late 19th century Methodist Episcopal Church and reveals how a 1 800 year old practice of using
fermented communion wine became theologically incomprehensible in a mere forty years Through study of denominational
publications influential exegetical works popular fiction and songs and didactic moral literature Jennifer Woodruff Tait charts
the development of opposing symbolic associations for wine and grape juice She argues that 19th century Methodists
steeped in Baconian models of science and operating from epistemological presuppositions dictated by common sense
realism placed a premium on the ability to perceive reality accurately in order to act morally They therefore rejected any
action or substance that dulled or confused the senses in addition to alcohol this included bad books the theatre stimulants
etc which were all seen as unleashing unchecked ungovernable thoughts and passions incompatible with true religion This
outlook informed Methodist opposition to many popular amusements and behaviors and they decided to place on the
communion table a substance scientifically and theologically pure Grape juice was considered holy because it did not cloud
the mind and new techniques developed by Methodist laymen Thomas and Charles Welch permitted the safe bottling and
shipment of the unfermented juice Although Methodists were not the only religious group to oppose communion wine the
experience of this broadly based and numerous denomination illuminates similar beliefs and actions by other groups

Poisons: Their Effects and Detection Alexander Wynter Blyth,1884 **Observations on Morbid Poisons, Chronic and
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