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Germany, whose experiments involving mental chemistry, especially reaction times, were conducted (Johnson *Cracking the Mind* 4).

Coupled with the fascination with time around the turn of the twentieth-century in England were the numerous developments of social, political, and spiritual groups founded and supported by writers. Bernard Shaw along with the [Bland](#) (E. Nesbit) and H.C. Wells were active members of the Fabian Society based on socialism. Originally, Annie Besant was a member as well but later joined the Theosophical Society which was originally founded in 1875 in New York by Helena Blavatsky. Both Madison and Blackwood attended both societies even if briefly. However, for Blackwood the Theosophical Society consumed his interest especially in regards to their views recognizing the power of nature and their belief in reincarnation. These views are seen throughout his writings, although varying in degree.

The public in general was also interested in Theosophy. The *Times* in London contains many articles in all varieties of the newspaper regarding Theosophy. In the September 11, 1893 *Times*, the additional section ran two letters regarding Theosophy. The original letter is from a man who wonders if it is permissible to discuss Theosophy at the gentleman's club since there is a place where religion is not supposed to enter. Mr. Gladstone, the current Prime Minister, replied. He stated that since it is a semi-religious society discussions should be avoided. He is very dismissive of the society as a whole. This letter demonstrates that the common man is well aware of Theosophy, yet is extremely controversial due to its opposition to Christianity. Additionally, Theosophy was especially of interest to the common working class for it claimed to be blind to class, race, gender, politics, and former religious beliefs. In fact, Annie Besant wrote numerous manuals for the working class explaining different areas of Theosophy. Her manual entitled

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