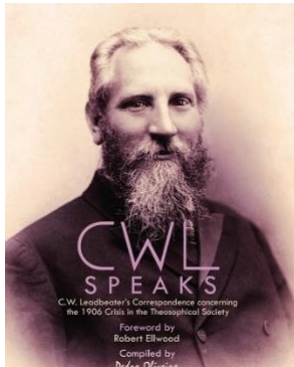


Was C. W. Leadbeater a Sodomite?

Compiled by Pedro Oliveira



The so-called Leadbeater Case shook the Theosophical Society to its foundations between 1906 and 1908. It was centred around the advice he gave to a few adolescent boys during his lecture tours in the United States of America at the beginning of the twentieth century. He had been approached by some parents who were concerned about sexual problems of their sons.¹ An extensive study of this crisis can be found in the book *CWL Speaks – C. W. Leadbeater's Correspondence concerning the 1906 Crisis in the Theosophical Society*, published in 2018 by Olive Tree Publishing, Australia . The book is now online at [https://www.cwlworld.info/CWL_Speaks - 2nd print.pdf](https://www.cwlworld.info/CWL_Speaks_-_2nd_print.pdf).

Although he was charged by leading officers of the American Section with teaching masturbation to boys under his care, innuendos and whispers soon escalated to the effect that he was guilty of sodomy. This article addresses this question in the light of the correspondence from that time, but also shows that those who originally charged him denied the charge of sodomy. At the end of the article is included an unpublished letter by one boy who travelled extensively with Leadbeater, and which addresses the unofficial charge of sodomy.

C. Jinarajadasa, who was also a lecturer for the American Section of the Theosophical Society at that time, and who had been associated with Leadbeater since 1888 in Sri Lanka, was one of the first members to tackle the subject matter:

MR. JINARAJADASA'S CIRCULAR

April 18, 1906.

Dear Dr Van Hook,

On the 9th of this month I received a letter from a correspondent mentioning the charge against Mr. Leadbeater. As this was the first intimation I had of a matter which I since gathered has been discussed by many persons in this country, I was utterly surprised. The charge according to the letter received was as follows: that Mr. L. had been charged and proved guilty of the crime that ostracises a man, sodomy or sexual intercourse with a male person. On the 14th of this month, I went up from Holyoke, Mass. to New York to see Mr. Fullerton, who was good enough to tell me what he had heard. Perhaps my remarks on these charges may be of interest to you, hence I write what follows.

First as to the charge of sodomy. From all the information that has so far come to my knowledge, and I think that am now acquainted with practically all that there is, I have not the slightest hesitation in saying that there is not the faintest particle of proof of the charge, nor anything that to a clear-sighted man would seem even to justify such a charge. I gather that this accusation against Mr. L. has been made in other countries.

I know as a matter of fact that this insinuation was made by some people in Ceylon while he was in that country between 1885-89. I heard of it when I was a boy of twelve, and before I knew Mr. L. But soon after my acquaintance with him, I understood why the charge was made. He was specially kind to some boys there and helped them in all ways. My brother, that died some years ago, was one of these boys. In fact, he knew Mr. L. before I did, and helped him, enthusiastically tramping from village to village with him on Sundays, teaching at the Buddhist Sunday School

¹ For letters from Leadbeater to mothers in America, prior to 1905, please see <https://www.cwlworld.info/html/articles.html>.

started by Mr. L. Mr. L. helped [sic] my brother and another lad, and later myself, that he was attached to in several ways, helping them in their school-work, doing all that could be done by an elder friend to help the younger. But the Singhalese people were then deeply suspicious of his work and of the work of the T.S., and slanders and insinuations against all the leaders of the Theosophical movement, Madame Blavatsky, Col. Olcott and others, were not uncommon, coming from all those opposed to the work of the Society, Buddhist priests and laymen and Christian missionaries. Above all it seemed difficult for the Singhalese to imagine that a man innocently and out of pure affection do so much for a boy as Mr. L. did for some boys. Thus they had to postulate an ulterior motive, and they did. Knowing my own people and their inborn suspicion, I have often bitterly had to regret that there was some truth after all in the saying of Bishop Heber about Ceylon, perhaps the most beautiful island of the East that "every prospect pleases and only man is vile".

I have known Mr. L. for nineteen years; during eleven of these I lived with him. Many a year when his means were little, we have lived and worked together in one little room. I saw him night and day these years, and I think I can honestly say that there was no act or thought of his that was hidden from me. During all these years of intimacy, I never saw or heard from the slightest thing to raise even a suspicion in my mind of this charge of sodomy [sic]. When it is hinted that there are charges of a frightful nature against a man, we jump at one conclusion and think of this charge. I gather that some think that Mr. L. is a "sexual pervert". Witness for instance his liking for boys, as though there can be no rational explanation for that. Witness too his irritability. How this can easily come about I know. Those that have to travel about and lecture, as he did, meeting new people, thrown into constantly new surroundings and magnetisms, that constant need to adapt oneself to new circumstances every week almost; but Mr. L. did about ten times the work I do. Night and day he was at it. That the man might have a body that could weary he forgot, and others too. The result was obvious to me when I saw him after several years in Sept. 1904: the utter weariness of the body, the over-work and nervous fag that seemed then normal with him. There are other reasons, then, for irritability than sexual perversion. (pp. 46-50)

The following was Helen Dennis' reply to Jinarajadasa's circular:

Form No. 25

Dear Associate:

We infer that you have received a copy of a circular of April 18th sent out by Mr. Jinarajadasa, claiming that charges of sodomy were being preferred against Mr. Leadbeater.

Whatever rumours of hysterical purport might have reached his ears we cannot say although the rumour is unfounded. The facts are that the officers of the T. S. and E. S. are charging Mr. Leadbeater with teaching masturbation to boys, and Mr. Jinarajadasa was called to New York on April 14th by Mr. Fullerton to be given a statement of the truth, which was due him as a field worker. He was shown the official letter of charges which contained not one hint of the charge of sodomy, the charge being instead that of teaching masturbation as given above.

In the face of the knowledge of the true nature of the charges, and four days after he had learned the truth, he sent out on April 18th the letter above referred to which he claims that charges of sodomy were preferred, and in which he states that he went to New York to see Mr. Fullerton "who was good enough to tell me what he had heard," thereby implying that sodomy [was] part of the official charge. This is a false statement, and gives circulation to a story which places the officials in a false position. They hold a letter from Mr. Leadbeater himself which admits the truth of the charges preferred, and in which he defends his theory of masturbation.

If you wish to learn all the facts of the case before reaching your conclusions and taking a definite stand in the matter, you could obtain the truth by writing to any E. S. or T. S. official.

Sincerely yours,

Helen I. Dennis

(pp. 50-51)

Albert Powell Warrington (1866-1939) joined the Theosophical Society in 1896 and studied by correspondence under Mr. Alexander Fullerton, who was then the American General Secretary. He would later on serve the Society as General Secretary of the American Section and eventually became its international Vice-President.

In a note to C. Jinarajadasa about the above mentioned circular, A. P. Warrington states:

Tell these people that in the official document it is definitely stated that an investigation was inaugurated by the mothers because of rumours coming from India, Ceylon and England. In the testimony of boy 2, also, these words appear: "He reluctantly admitted the facts of Mr. L.'s immoral conduct" ... "When we first slept together". Also L. proposed to Z that he should "adopt a youth of about 11 years of age, a child of delicate health and of a highly sensitive and affectionate nature". The official letter also to the London Lodge refers to the said rumours. The inference of sodomy was therefore conspicuous. Doesn't Mr L. explains (sic) rather than defend his teaching? (p.51)

Joy Dixon, in her book *The Divine Feminine* (The John Hopkins University Press, Baltimore and London, 2001), devotes a chapter to the Leadbeater case in which she maintains that sodomy had a central role in it, in spite of the clear denials of two of CWL's main accusers, who formulated the charges against him, namely, Alexander Fullerton and Helen Dennis. Dixon writes:

At the Advisory Board [London, May 1906] Colonel Olcott initially denied that Leadbeater's motives were at issue. "There is no feeling on the part of those present," he stated, "that you did not have the feeling in your mind when you gave the advice. I think that everybody here knows you [and] will think your motive was the one you gave." [W.H.] Thomas, however, argued that "the whole of the evidence shows that if it was not a case of direct vice it was a case of gratifying his own prurient ideas." The case therefore shifted from a consideration of "direct vice" to an exploration of the relationship between actions and the subjective states behind those actions. Leadbeater's state of mind—and, by extension, his whole personality—was subjected to searching inquiry. Even when unspoken, the accusation of sodomy was the referent against which Leadbeater's actions were judged. (p. 104)



At the residence of the Dennis family in Chicago (circa 1905): (L to R) E. W. Dennis, C. Jinarajadasa, Frank Knothe, C. W. Leadbeater, Basil Hodgson-Smith. In front, Don Dennis. Standing at the back, Robert Dennis.

Helen Dennis, the official who led the charges against C. W. Leadbeater in January 1906, declared in a private communication to ES members in the United States, a portion of which is reproduced below, that she had learned in 1905 'that for at least fifteen years charges of immoral practices were repeatedly made against him in Europe and Asia, and we took steps to disprove or prove them. To our grief and amazement, we found that he had taught boys habits of

self-abuse, and the evidence was submitted to Mr. Leadbeater himself and to Mrs. Besant.'

She did not mention the source of such charges nor the nature of the 'steps' which were taken by her to disprove or prove them. In other words, we do not know the motive that led her to act in this direction. And yet, as shown in this book (*CWL Speaks*), years earlier she had approached CWL regarding sexual difficulties faced by her own son, Robert. One of the first known letters from CWL to her in this regard is dated February 21st, 1901. (p. 56)

May 14th, 1906

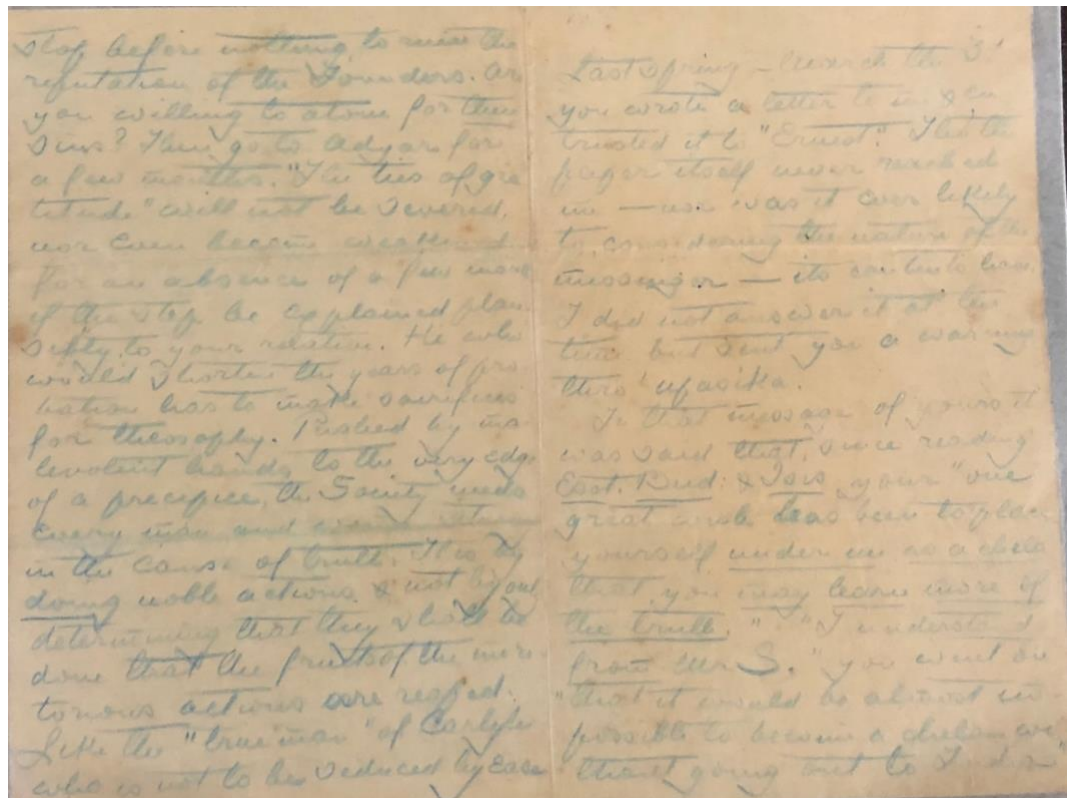
(Letter from Mrs Dennis To Laura Mead)

Then too, as X [CWL] has been a sex-pervert since the old church days, who can believe that he has been given training by any Master of the White Lodge, when decent sex purity is the prerequisite? We cannot dodge the following issue: Is X [CWL] deluded or an impostor in his claims of connection with a Master, or are the Masters less than we supposed and do take in to their companionship sex-perverts if they are useful (?) (the gods forbid the word) and in spite of our public teachings and literature to the contrary on this sex question? (p. 58)

Mrs Dennis accusation that CWL was a 'sex-pervert' 'since the old church days' raises the question: why would Master K.H. write him two letters and in his second letter accept him as his new Chela or Disciple? We reproduce below the facsimile of the letter, received on 31 October 1884, including the envelope, addressed to 'The Revd. C. W. Leadbeater'.



Envelope of Master K.H. letter to CWL



You hoped to be able to do that in a few years, this for the present tree of gratitude binds you to remain in this country. Etc

I need answer the above & your other questions

[1] It is not necessary that one should be in India during the seven years of probation & he can pass there anywhere.

[2] To accept anyone as a chela does not depend on my personal will. It can be only the result of one's personal merit and operations in that direction. Force any one of the "masters" you may happen to choose; do good works in his name & for the love of mankind; be pure & resolute in the path of righteousness [as laid out in our rules]; be honest & unselfish; forget your Self but to remember the

good of other people - and you will have forced that master to accept you.

So much for candidates during the periods of the undisturbed progress of your Society. There is something more to be done, however, when this of the - the Cause of Truth, is, as at the present moment in its stand for life or death before the tribunal of Public Opinion - the most flippantly cruel, prejudiced & unjust of all tribunals. There is also the caste you belong to - to be considered. It is undeniable that the Cause you have at heart is now suffering owing to the dark intrigues, the base conspiracy of the Christian clergy and missionaries against the Society. They will

2
- "difficultly, abnegation, martyrdom, death are the allurements that act" during the hours of trial on the heart of a true chela. You ask me - "what rules I must observe during this time of probation?" I answer: I cannot venture to hope that it could be given. I answer: You have the weaving of your own future, in your own hands as shown above, and Every day you may be weaving its woof. If I were to decide and that you should do one thing or the other instead of simply advising, I would be responsible for every effect that might flow from the step & you acquire but a secondary merit. I think & you will see that this is true. So cast the lot yourself into the lot of Justice, never

fearing but that its response
will be absolutely true. Chelaship
is an educational as well
as preliminary stage & the chela
alone can determine whether
it shall end in adoption or
failure. Chelaship is a waste
of time & effort if it is only
to wait & wait for orders,
wasting precious time which
should be taken up with personal
effort. Our cause needs
missionaries, devotees, agents,
even martyrs perhaps. But
it cannot demand of any man
to make himself a chela. He
must choose & grasp his own
destiny - and may our Lord &
the Jathagata be in mercy and
you to decide for the best.
K. H.

Here is the transcription of the first letter of Mahatma K. H. to CWL:

Last spring – March the 3rd – you wrote a letter to me and entrusted it to “Ernest”. Tho’ the paper itself never reached me – nor was it ever likely to, considering the nature of the messenger – its contents have. I did not answer it at the time, but sent you a warning through Upasika.

In that message of yours it was said that, since reading Esot. Bud: and Isis your “one great wish has been to place yourself under me as a chela, that you may learn more of the truth.” “I understand from Mr. S.” you went on “that it would be almost impossible to become a chela without going out to India”. You hoped to be able to do that in a few years, tho’ for the present ties of gratitude bind you to remain in this country. Etc.

I now answer the above and your other questions.

[1] It is not necessary that one should be in India during the seven years of probation. A chela can pass them anywhere.

[2] To accept any man as a chela does not depend on my personal will. It can only be the result of one’s personal merit and exertions in that direction. Force any one of the “Masters” you may happen to choose; do good works in his name and for the love of mankind; be pure and resolute in the path of righteousness [as laid out in our rules]; be honest and unselfish; forget your Self but to remember the good of other people – and you will have forced that “Master” to accept you.

So much for candidates during the periods of the undisturbed progress of your Society. There is something more to be done, however, when theosophy, the Cause of Truth, is, as at the present moment on its stand for life or death before the tribunal of public opinion – that most flippantly cruel, prejudiced and unjust of all tribunals. There is also the collective karma of the caste you belong to – to be considered. It is undeniable that the cause you have at heart is now suffering owing to the dark intrigues, the base conspiracy of the Christian clergy and missionaries against the Society. They will

stop before nothing to ruin the reputation of the Founders. Are you willing to atone for their sins? Then go to Adyar for a few months. "The ties of gratitude" will not be severed, nor even become weakened for an absence of a few months if the step be explained plausibly to your relative. He who would shorten the years of probation has to make sacrifices for theosophy. Pushed by malevolent hands to the very edge of a precipice, the Society needs every man and woman strong in the cause of truth. It is by doing noble actions and not by only determining that they shall be done that the fruits of the meritorious actions are reaped. Like the "true man" of Carlyle who is not to be seduced by ease – "difficulty, abnegation, martyrdom, death are the allurements that act" during the hours of trial on the heart of a true chela.

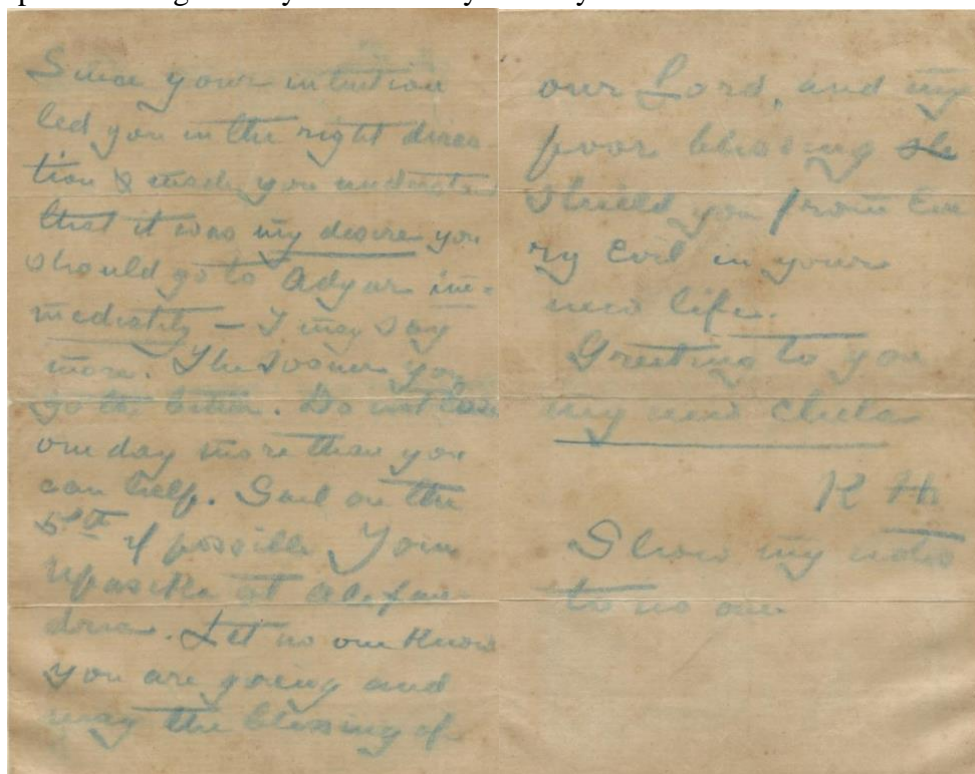
You ask me – "what rules I must observe during this time of probation, and how soon I might venture to hope that it could begin". I answer: you have the making of your own future, in your own hands as shown above, and every day you may be weaving its woof. If I were to demand that you should do one thing or the other, instead of simply advising, I would be responsible for every effect that might flow from the step and you acquire but a secondary merit. Think, and you will see that this is true. So cast the lot yourself into the lap of Justice, never fearing but that its response will be absolutely true. Chelaship is an educational as well as probationary stage and the chela alone can determine whether it shall end in adeptship or failure. Chelas from a mistaken idea of our system too often watch and wait for orders, wasting precious time which should be taken up with personal effort. Our cause needs missionaries, devotees, agents, even martyrs perhaps. But it cannot demand of any man to make himself either. So now choose and grasp your own destiny, and may our Lord's the Tathagata's memory aid you to decide for the best.

K.H.

(Source: *Letters from the Masters of the Wisdom*, First Series, Edited by C. Jinarajadasa, letter #7, Theosophical Publishing House, Adyar, Madras, 1973.)

In his second letter to CWL, transmitted through HPB, Master K. H. instructed him to go to Adyar immediately and welcomed him as his new Chela or Disciple. The letter is reproduced below, with transcription:

Since your intuition led you in the right direction and made you understand that it was *my desire* you should go to Adyar *immediately*, I may say more. The sooner you go the better. Do not lose one day more than you can help. Sail on the 5th, if possible. Join Upasika at Alexandria. Let no one know that you are going, and may the blessing of our Lord and my poor blessing shield you from every evil in your new life.



Greeting to you, *my new chela*. K.H. Show my notes to no one.

Both letters were received by CWL while he was Assistant Stipendiary Curate in the Parish Church of Bramshott, in the County of

Southampton.

In her letter to Annie Besant, dated 26 January 1906, Mrs Helen Dennis presented the charges against CWL and demanded an inquiry about them:

1) 'That he is teaching young boys into his care, habits of self-abuse [masturbation] and demoralizing personal practices.' 2) 'That he does this with deliberate intent and under the guise of occult training or with the promise of the increase of physical manhood.' 3) 'That he has demanded, at least in one case, promises of the utmost secrecy.' (p. 33)

In her reply to Mrs Dennis, Mrs Besant condemned the advice CWL had given to some boys in his care while maintaining her belief in his moral integrity. Col. Olcott equally condemned the advice and made an appeal to CWL for him to desist from imparting such advice in the future, which he did. Soon after receiving a copy of Mrs Dennis' letter to Mrs Besant, CWL wrote a letter to Alexander Fullerton, frankly presenting his views on the problem. He wrote:

The business of discovering and training specially hopeful younger members and preparing them for Theosophical work has been put into my charge. Possibly the fact that I have been associated with the training of young men and boys all my life (originally of course on Christian lines) is one reason for this, because of the experience which it has given me. As a result of that experience, I know that the whole question of sex feeling is the principal difficulty in the path for both boys and girls, and that very much harm is done by the prevalent habit of ignoring the subject and fearing to speak of it to young people. The first information about it should come from parents or friends, not from servants or bad companions. Therefore I always speak of it quite frankly and naturally to those whom I am trying to help, when they become sufficiently familiar with me to make it possible. The methods of dealing with the difficulty are two. A certain type of boy can be carried through his youth absolutely virgin, and can pass through the stages of puberty without being troubled at all by sensual emotions; but such boys are few. The majority pass through a stage when their minds are much filled with such matters, and consequently surround themselves with huge masses of most undesirable thought-forms which perpetually react upon them and keep them in a condition of emotional ferment. These thought-forms are the vehicles of appalling mischief since through them disembodied entities can and constantly do act upon the child.

The conventional idea that such thoughts do not much matter so long as they do not issue in overt acts is not only untrue; it is absolutely the reverse of the truth. I have seen literally hundreds of cases of this horrible condition, and have traced the effects which it produces in after-life. In this country of India, the much abused custom of early marriage prevents all difficulty on this score. Much of this trouble is due to the perfectly natural pressure of certain physical accumulations, and as the boy grows older this increasing pressure drives him into associations with loose women or sometimes into unnatural crimes. Now all this may be avoided by periodically relieving that pressure, and experience has shown that if the boy provokes at stated intervals a discharge which produces that relief, he can comparatively easily rid his mind of such thoughts in the interim, and in that way escape all the more serious consequences. I know this is not the conventional view, but it is quite true for all that, and there is no comparison between the harm done in the two cases even at that time – quite apart from the fact that the latter plan avoids the danger of entanglement with women or bad boys later on. You may remember how St. Paul remarked that while it was best of all to remain celibate in the rare cases where that was possible, for the rest it was distinctly better to marry than to burn with lust. Brought down to the level of the boy, this is precisely what I mean; and although I know that many people do not agree with the view, I am at a loss to understand how anyone can consider it criminal – especially when it is remembered that it is based upon the clearly visible results of the two lines of action. A doctor might advise against it, principally on the ground that the habit of occasional relief might degenerate into unrestrained self-abuse; but this danger can be readily avoided by full explanation, and it must be remembered that the average doctor cannot see the horrible astral effects of perpetual desire. (pp. 40-44)

At an advisory Board meeting convened by Colonel Olcott in London, on 16 May 1906, at the suggestion of the President-Founder, H. S. Olcott, Leadbeater handed over to him his resignation from the Theosophical Society. At the meeting he accepted he had imparted the teaching of self-abuse (masturbation) to a few boys under his care but denied any criminal intent. After a stormy discussion, before which Leadbeater was questioned by the Board, and although many in the Board wanted him expelled from the TS, his resignation was accepted. The case was never referred to the London police. As mentioned before the crisis would continue for another two years.

Basil Hodgson-Smith (1887-1929) belonged to a Theosophical family in Harrogate, England. He became Leadbeater's secretary and travelled with him extensively around the world. He later married Ethel Dorothy Stevens and then pursued a career in the British Army.



Basil (third from the right, standing), CWL and members of the Melbourne Lodge, Australia (1905)



Basil and his wife, Ethel



Captain Basil Hodgson-Smith

Below is a letter Basil wrote to Jinarajadasa about the aftermath of Leadbeater's resignation from the TS and the unofficial charge of sodomy (from a private collection):

10 East Parade.

Harrogate.

June 20th., 1908.

My dear Raja.

I posted to you only this morning a very hurried note, ~~but now~~ but now find that the mail does not leave till this evening, so this will give me a certain amount of breathing space. You are no doubt aware that Mr. Leadbeater left his correspondence in my hands with instructions to forward only what was absolutely necessary. I naturally forward your letters, and now enclose his reply.

As you know now, it was I who sent the telegram. I consulted with Martyn and it seemed best. I think you know the condition of affairs as well as I do. ~~XXXXXXXXXXXX~~ Everybody in the British Section received the Executive notice saying that serious charges have been brought against L. and that he has resigned. There seems to be a strong idea that he is convicted of sodomy, as Mead continually hints of awful things having come out at the Committee meeting. Now the main people who were his "victims" the negative side are you and me! We are so perverted that we still stick up for him! The people who in the first place believe in the sodomy will not believe what we say; we are influenced, or as you put it, we are ~~xxx~~ bought. Martyn's idea up to now has been that there must be two sides to make a fight. If we do nothing and let the people go their own way the whole thing will fizzle out even if they sweep the Section with them. By opposing them they only become more anxious to fight, more vindictive and generally speaking more objectionable. Mr. Leadbeater's friends will not desert him. When the trouble is over and everybody is convinced that it was sodomy, when everybody has regained their natural balance and common sense, then we can here and there put a judicious word in. Thus by quiet talk to those people who are ready, we could impress upon them that he had not changed, that his books had not changed, that he was as capable ^{as ever} now of writing books, answering letters and even giving lectures as of yore. But as long as they are kept inflamed by audacious attempts to justify, etc etc!!!, their self-righteous spirits will never rest till they see him punished. People can never see things reasonably when they are excited. Martyn thinks that if the whole thing does not get into the papers he can do far more with the five or six hundred people in Australasia ^{in this way quietly} than by circularizing them. He earnestly hopes that you will get back that first committal circular of yours which you posted to seventeen people---not only for L.'s sake ~~in~~ but for your own as well. People can talk as much as they like, but they ought not to be able to produce such a letter as that from you. Nevertheless I admire you more because of it, with its open straightforwardness, though I think it was perhaps unwise. The worst part of attempting a defence is the nature of the whole business. As Martyn put it, it is like going out into the street and crying "My friend has not committed murder, he has only committed man-slaughter".

Some of them over here hold that the teaching of masturbation is a criminal offence; and if you publicly admit that in denying the more serious charge of ~~Sodomy~~ ^{sodomy}, the position becomes somewhat awkward. I hardly think that anybody will go to length of prosecution, but one never knows. Also I do not believe that self abuse is a criminal offence. I was naturally startled in London when I discovered that I was connected with L. as a partner in sodomy, and naturally instantly repudiated it. I was then brought face to face with trifling bits of evidence, little snatches of perfectly innocent occurrences which they are twisting into evidence of sodomy. The fact that we slept in the same room, often in the same bed, went to the bathroom together and I suppose dozens of other things. I do not know what they may not trumpet about next---possibly the fact that we ate at the same table!! But from all this you will see how what we say will be discredited I should have thought all the people knew Mr. L., knew you and knew me better than to suspect this filthy thing: but we are living in a world where people always suspect the worst, talk about the worst, and hint at the worst.

But you must know your own conditions better than we can see them from this end, and I do not know how far everything may be changed by the fact of the publication. I saw this morning the Chicago Chronicle of June 8th. in which the Executive notice was published with short comments and a long article. We are all in a very difficult position and I hope that we may come through it all right. Whatever you do I will stand by you, even if I disagree, and be sure that I shall do what I can to minimise the evil effect of the whole business. This letter has been written very hurriedly, there are many mistakes in grammar and spelling, but at such times as these, hours are precious, and I have not time to rewrite it. With very much love

I remain,

Yours ever affectionately

Basil.

It was extraordinarily naïve of Hodgson-Smith to state: "When the trouble is over and everybody is convinced that it was sodomy, when everybody has regained their natural balance and common sense, then we can here and there put a judicious word in." He seems to be unaware of how explosive and unacceptable, both within the TS and in the wider society, sodomy was. But his repudiation of the unofficial charge of sodomy in the letter was unequivocal (he was nineteen years old at that time): "I was naturally startled in London when I discovered that I was connected with L. as a partner in sodomy, and naturally instantly repudiated it."

The campaign against Leadbeater was relentless in the United States, in England and, later on, in Australia, where he was the target of an intense defamatory campaign by the press after undergoing two police investigations. In India, he was accused by the young Krishnamurti's father of having sodomised his son, an accusation which the Presiding Judge threw out. It was the only time a serious accusation against him was tested in court. This was shown to be untrue.

([https://www.cwlworld.info/CWL Speaks - a few praises.pdf](https://www.cwlworld.info/CWL_Speaks_-_a_few_praises.pdf))