

**Zeitschrift:** Der Kreis : eine Monatsschrift = Le Cercle : revue mensuelle  
**Band:** 34 (1966)  
**Heft:** 1

**Rubrik:** Homosexual

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against the hostility about them—they flout the rules, sometimes in a rather blatant manner. The patients 'were unable to cope with the hostility' and fell mentally ill. The suggestion is that the kinds of behaviour that make people indignant, and the pressures that make the lives of many homosexual a misery could all be avoided if people were more sensible. Needless to say Mr Schofield argues strongly and cogently in favour of a change in the law.

W. J. H. Sprött

From «The Listener» London, Nov. 18th 65

## Homosexual

SIR. — So the Wolfenden proposals are surfacing for air again. As a homosexual I am resigned to being degenerate, depraved, vicious, corrupt, obscene, evil, bestial, sick, pathetic, and misunderstood. A monster, pariah, criminal, child seducer, effeminate, irresponsible, immature, inadequate and immoral. A fairy pervert, pansy, pouff or ponce. But I'm confused. Neither in public nor private am I received with the contempt and veiled hostility that I ought to incur. Remarkably few people edge away and my friends treat me as a rather ordinary person. I'm often asked to look after the children (male) of a married couple while they go out for the evening. I once asked an exceeding heterosexual colleague who knows me well whether I should be imprisoned and after a moment of blank amazement he conceded that if my cell mate turned out to be attractive it might be worth my while. Maybe I'm too damned lazy to make a convincing sinner. Or could it be that generally people consider there are more important and interesting aspects of living to discuss or worry about than my deviation?

*Bewildered*

From «The New Statesman», London, June 11th 65

## The Male Homosexual

Sir.,—Your printed discussion on male homosexuality (The Listener, January 28) has an especial interest for one like myself, who—although not 'angled' that way—has lived much of his life in the world of the arts, where homosexuals abound. Thus, my main surprise is that throughout the discussion it seems to have been assumed that homosexuality as such should either be prevented or 'cured'. But why, for heaven's sake, should these be the desiderata?

The fact that this 'state' is against the law, if physically practised, is of course an absurd reason to advance for its eradication! by the same token, female homosexuality, which is not illegal, should be immune from censure.

There are no valid moral grounds for trying to eradicate homosexuality except the words of certain moralists, based historically, no doubt,