

**Zeitschrift:** Der Kreis : eine Monatsschrift = Le Cercle : revue mensuelle  
**Band:** 22 (1954)  
**Heft:** 10

**Artikel:** Retrospective  
**Autor:** [s.n.]  
**DOI:** <https://doi.org/10.5169/seals-570500>

#### **Nutzungsbedingungen**

Die ETH-Bibliothek ist die Anbieterin der digitalisierten Zeitschriften auf E-Periodica. Sie besitzt keine Urheberrechte an den Zeitschriften und ist nicht verantwortlich für deren Inhalte. Die Rechte liegen in der Regel bei den Herausgebern beziehungsweise den externen Rechteinhabern. Das Veröffentlichen von Bildern in Print- und Online-Publikationen sowie auf Social Media-Kanälen oder Webseiten ist nur mit vorheriger Genehmigung der Rechteinhaber erlaubt. [Mehr erfahren](#)

#### **Conditions d'utilisation**

L'ETH Library est le fournisseur des revues numérisées. Elle ne détient aucun droit d'auteur sur les revues et n'est pas responsable de leur contenu. En règle générale, les droits sont détenus par les éditeurs ou les détenteurs de droits externes. La reproduction d'images dans des publications imprimées ou en ligne ainsi que sur des canaux de médias sociaux ou des sites web n'est autorisée qu'avec l'accord préalable des détenteurs des droits. [En savoir plus](#)

#### **Terms of use**

The ETH Library is the provider of the digitised journals. It does not own any copyrights to the journals and is not responsible for their content. The rights usually lie with the publishers or the external rights holders. Publishing images in print and online publications, as well as on social media channels or websites, is only permitted with the prior consent of the rights holders. [Find out more](#)

**Download PDF:** 16.01.2026

**ETH-Bibliothek Zürich, E-Periodica, <https://www.e-periodica.ch>**

homosexual offences—and secondly decrease the humiliating misery of otherwise decent citizens whose condition drives them into the furtiveness of the streets and the publicity of the police courts, then it will do a good job. (From «The Spectator», London.)

## Retrospective

I sent in my own observations on the problem of homosexuality to some English newspapers. They did not print them because, as Lowes Dickinson said, 'it is an obstinate and familiar habit of the English to get rid of facts they don't like by pretending that they don't exist. The question of homosexuality has lately become so frequent a topic of conversation that I will try to recollect my points.

1. Here we have a constant and well-marked variety of our species — a variety which has existed from time immemorial among all races of men in every walk of life — a variety which has given to mankind, *ceteris paribus*, as much of beauty and of use as has any other section of the community — a variety which, in typical specimens, is as persistent as the blue-winged teal, though not so rare.

2. It has been proposed to «cure» this variety. To attain this end, their co-operation is required. Do they wish to cooperate? I have questioned some fifteen or twenty of them: Would they like to be cured? They derided the suggestion. These were society folk, adults of both sexes, non-neurotic and non-convicted. Convicted persons will clamour for treatment in order to conciliate their *entourage*, these are no longer representative examples. Neurotics will run to an expert during one of their recurrent fits of despondency; these are equally suspect, statistics might clarify the issue, if they took account of age and condition. I should imagine, for instance, that the undergraduate class might yield a fairly high percentage of individuals eager for treatment, always supposing such treatment to be (1) possible, and (2) permanent. Impermanent treatment would be worse than none.

3. Meanwhile, how does it come that the often decorative counterpart of the male homosexual is not included in the ban? Is there any difference in the degree of delinquency involved? None whatever. This looks like a legal anomaly. Sauce for the gander should be sauce for the goose.

4. The heterosexual and the blissfully contented *monosexual* may take care of themselves; in prescribing for the homosexual a little sanity would not be out of place. And the first step towards sanity is to take over the more reasonable provisions of the Napoleonic Code. If English divorce laws are a disreputable tangle, our enactments on this head are a sinister joke, the source of multiple and unmerited suffering (other correspondents also emphasised this fact). What calls for treatment is not so much homosexuality as the diseased attitude adopted towards it in non-Latin countries. This attitude is the outcome of Judaeo-Christian teaching, as interpreted by Puritanism.