

= Satan 's Harvest Home =

Satan 's Harvest Home is a pamphlet published anonymously in 1749 in London , Great Britain . It describes and denounces what it deems the moral laxity and perversion of contemporary society , especially with reference to effeminacy , sodomy , and prostitution . The pamphlet incorporates some older material ; this attempts to diagnose the cause of a perceived increase in the prevalence of sodomy among gentlemen , and specifies a continental European origin for male effeminacy and female same @-@ sex relations . The pamphlet also features a poem , " Petit Maître " , denouncing male habits of feminine dress .

Contemporary scholars have found in the pamphlet evidence of several Early Modern British trends : the equation of effeminacy with homosexuality ; the use of Sappho as a symbol for lesbianism at a time when public awareness of lesbian relationships was increasing ; and an equation of Roman Catholic Italy and France with moral degeneracy .

= = Outline = =

The pamphlet 's full title is Satan 's Harvest Home : or the Present State of Whorecraft , Adultery , Fornication , Procuring , Pimping , Sodomy , And the Game of Flatts , (Illustrated by an Authentick and Entertaining Story) And other Satanic Works , daily propagated in this good Protestant Kingdom . It was printed " for the editor " ? i.e. at the expense of the person who compiled it ? and it was available for sale at locations across London , from several sellers in York , and in Bath .

Some of the material in the pamphlet appears to be either a straight reprint or plagiarism of older material , including from a 1734 text , Pretty Doings in a Protestant Nation , by the pseudonymous Father Poussin . Part of the same section also seems to have appeared in William Walsh 's 1691 A Dialogue Concerning Women . Another reused source is a c.1731 (1720 in some sources) pamphlet , Plain Reasons for the Growth of Sodomy in England .

= = = " Reasons for the Growth of Sodomy " = = =

In a section apparently reprinted from earlier publications , the pamphlet discerns " Reasons for the Growth of Sodomy " in a number of aspects of British culture . It claims that , in past ages , British middle @-@ class gentlemen had led moral , industrious lives , serving King , country , and family . This era , the pamphlet claims , was now past and lost ; the constitution of the gentleman has deteriorated . Contemporary infants , it says , faced grim prospects , being pampered in nurseries by mothers who dominated their weak fathers . Such children , the pamphlet argued , could not help but to grow up effete and were " scarcely worth raising " . Some of the blame for this , the pamphlet claims , lay with the increasing popularity of raising children at home , and having them educated by women , rather than sending them to school or to be apprenticed . Lacking the boisterous companionship of other boys they could not acquire manly traits ; governed by women , they never learned to dominate women themselves , which , the pamphlet claimed , was requisite to please a wife .

= = = Male effeminacy and sodomy = = =

One chapter of the pamphlet describes the physiognomy of the " sodomitical type " , claiming that gentle , soft , and delicate men are predisposed toward sodomy . The next criticizes the feminine dress and hairstyling of young men whom it describes as " those Gentlemen who call themselves pretty Fellows " . It characterizes their appearance , in which men styled their hair and dressed in a manner similar to their footmen , as history 's most preposterous . (In contemporary Britain fears about the consequences of homosexual relationships often centred on their perceived tendency to ignore (and thus weaken) class boundaries : an effeminate gentleman who dressed like his footman , a servant , embodied this class transgression in a threatening way .) The habit of wearing makeup , the pamphlet says , was " as much in Vogue among our Gentlemen , as with the Ladies in

France . " Italian opera , too , is criticized for its attributed tendency to feminize men .

The same chapter describes same @-@ sex kissing , particularly between men , as the most hateful product of effeminacy . It claims the phenomenon originated in Italy and France , in the latter of which it says even nuns acted lasciviously together , and decries it as an " Unmanly , Unnatural Usage ... the first Inlet to the detestable Sin of Sodomy " . The fashion for male public kissing , the author claims , allowed " catamites " to approach men openly in the streets .

Sodomy itself , the pamphlet says , was widespread and becoming more so , and the numerous prosecutions represented likely just a fraction of the total incidences : " We have but too much reason to fear , that there are Numbers yet undiscover 'd , and that this abominable Practice gets Ground ev 'ry Day . "

= = = Female homosexual activity = = =

Same @-@ sex activity between women was also targeted . The pamphlet appears to have plagiarized the " Father Poussin " text to blame Sappho for devising the " Game of Flats " , a " new sort of Sin " , which has been interpreted to refer to sexual contact between women (i.e. tribadism , a form of " flat " contact , without the presence of protuberant male genitalia) . This activity , the book claims , is popular both " in Turkey " and " at Twickenham " .

= = = Prostitution = = =

The pamphlet claims the streets of London were astonishingly full of prostitutes , male and female , to the extent that whole districts ? such as Drury Lane , which purportedly housed 107 brothels in the early 18th century ? were exclusively inhabited by prostitutes :

... quite up to St. Thomas 's @-@ street (some few honest shopkeepers excepted) is a Corporation of Whores , Coiners , Highwaymen , Gamesters , Pick @-@ pockets , and House @-@ breakers , who like Bats and Owls skulk in obscure Holes and Geneva shops by Day @-@ Light , but wander in the Night in search of Opportunities wherein to exercise their Villany . (Page 25)

Though the pamphlet describes the pitiable and desperate conditions in which prostitutes lived , and the corruption of the police supposed to be patrol them , it also accuses prostitutes of ' Inhumanity ' and deems them devilish and monstrous . The vices of the prostitute are presented as those endemic among all women .

= = = " Petit Maître " = = =

The pamphlet concludes with a poem , " Petit Maître " , criticizing a man with an effeminate appearance . The style has been characterized as satirical . The final verse not only exhorts men to dress in a masculine style , but suggests that the effeminate are in any case less than manly :

If thou art a Man , forbear
Thus , this motly Garb to wear ;
Do not Reason thus displace ,
Do not Man @-@ hood thus disgrace ;
But thy Sex by Dress impart ,
And appear like what thou art :
Like what thou art , said I , pray pardon me ;
I mean , appear like what thou ought 'st to be .

= = Reception = =

Some modern analyses have characterized the pamphlet as a " best @-@ seller " in its own time . Its familiarity today may also derive from its inclusion in several 19th century bibliographies : it was listed in W. T. Lowndes 's pioneering Bibliographer 's Manual of English Literature , published 1834 , generally regarded as the first such systematic literary bibliography . The pamphlet was also the

subject of an extensive entry in the 1877 *Index Librorum Prohibitorum* of the pseudonymous Pisanus Fraxi (really Henry Spencer Ashbee) , an encyclopedia of erotic literature . The Index reproduced substantial portions of the original text , introducing the work as a " rare volume , its object being strictly moral . "

Modern scholars have attended to the pamphlet as an example of contemporary attitudes toward homophobia , effeminacy , prostitution , and even international relations . David Robinson characterizes the pamphlet 's contents as " blatant , vituperative homophobia " , and the *Encyclopedia of Homosexuality* identifies it as an effort to incite anti @-@ homosexual sentiment . Christopher Hobson presents pamphlets of this type as the handmaid of eighteenth @-@ century English judicial crackdowns against homosexual offenders ; as a mechanism whereby homosexual behaviour was kept indefensible , and potential perpetrators kept terrified .

Ian McCormick diagnoses the pamphlet as representing a gradual change in European discourse on the character of the sodomite : previous publications had discussed sexual deviance (conceived in contemporary terms) as a general evil ; with *Satan 's Harvest Home* a new attention was brought to the individual character of persons who committed sodomy . He argues that ' before the seventeenth century , sodomy was not even precisely differentiated from its demonic associations with werewolves , heretics , sorcerers , and the like . Increasingly , however , it came to be linked with pride , excess of diet , idleness , and contempt of the poor . ' The pamphlet 's equation of effeminacy with homosexuality is identified by Michael Kimmel as distinctive for the period .

Other scholars have identified the text 's tone as satirical and mildly obscene , locating it among a movement of pamphlets influenced by a counter @-@ trend promoting greater sympathy for prostitution . Linda Dowling interprets the pamphlet less a broadside against sodomites , and more as evidence of a strand in rhetoric that valorized Britain 's martial past and saw lack of respect for it as a precondition for vice . Ian Bell considers the causality of this relationship between moral collapse and vice , characterizing the book as part of strand that saw vice as a product , not a cause , of a fundamental collapse in morality in Augustan London .

Many scholars have considered the pamphlet as evidence for an association , in eighteenth @-@ century thought , between same @-@ sex vice and the influence of continental (and specifically Roman Catholic) European mores , particularly of those from France and Italy . George Haggerty sees the pamphlet as typical of a trend in eighteenth century British discourse that blamed Italy and France for exporting sodomy to Britain ; Valerie Traub notes its references to " foreign contagion ... the criminal amorousness endemic to France and Italy . " .

George Rousseau , similarly , cites the pamphlet as part of a body of 1740s " sodomy " literature so wide @-@ ranging as to suggest that the term 's meaning might have been mutable , broad , and vague . He argues specifically that , in the 1740s , the term had a strong connotation of an imported vice ; it was often used in the 1740s to connote suspicion against foreigners . The pamphlet 's text , on page 50 , includes the strident claim " Damn 'd Fashion ! Imported from Italy amid 'st a Train of other unnatural Vices . Have we not Sins enough of our own , but we must eke ' em out with those of Foreign Nations , to fill up the Cup of our Abominations , and make us yet more ripe for Divine Vengeance ? " The plausibility of the theory that " sodomy " , however understood , was particularly prevalent in Italy is difficult to assess , though Trevor Dean notes that , earlier , seventeenth @-@ century Italy had undergone increasingly vigorous efforts to monitor and regulate sexual activity .

Historians of lesbianism have cited the work as early evidence of public awareness that a lesbian culture existed within eighteenth century England , and locate its references to Sappho as early indicators that that term was coming into general usage to describe lesbians .

= = Publishing history = =

Garland of New York produced a facsimile edition of the pamphlet in 1985 . An original edition is held in the British Library .

First edition : Anonymous (1749) . *Satan 's Harvest Home : or the Present State of Whorecraft , Adultery , Fornication , Procuring , Pimping , Sodomy , And the Game of Flatts , (Illustrated by an Authentick and Entertaining Story) And other Satanic Works , daily propagated in this good*

Protestant Kingdom . Printed for the editor , and sold at the Change , St. Paul 's , Fleet Street , by Dod ; Lewis ; Exeter Change , and in the Court of Requests ; Jackson , Jolliffe , Dodsley , Brindley , Steidel , Shropshire , Chappel , Hildyard , at York ; Leak , at Bath ; and at the snuff shop in Cecil Court , St. Martin 's Lane .

Facsimile edition : Anonymous (1985) . Randolph Trumbach , ed . Hell Upon Earth , or The Town in an Uproar ; And Satan 's Harvest Home . Marriage , Sex , and the family in Eighteenth Century England 1660 ? 1800 20 . Garland .