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*A publication dedicated to the
person living in a service-based
relationship.*

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Simply Service

Welcome!

Linda "Bootpig" Hall

Welcome to our inaugural issue of Simply Service. This is intended to be a compilation project, with contributors from all types of relationship dynamics. This has come about by getting to know others that are in service-based relationships and our common theme of not being able to find resources relating to our particular niche.

There is plenty of information out there for newcomers, those in distance relationships, and SM technique (though the more, the better). What we couldn't find was information on long-term service based relationships. Dealing with headspace issues and questions that may not even arise until several years into a relationship. We wanted to hear about how others deal with reactance, reluctance, mood swings and moments. We wanted to learn about methods to more gracefully accept, and serve and accentuate our service.

We agree to disagree, and you may see conflicting articles. Different relationships are managed in unique ways, each article is the personal opinion or belief system of the author. We invite you to respect this atmosphere of genial debate and knowledge sharing.

We wanted to stop arguing about whether obedience was even relevant, defending our need to be of service even in discomfort or

inconvenience, and expose ourselves to others living with, and trying to answer, the same questions. We wanted to learn from others balancing a myriad of tasks from serving Owners on a day to day basis, managing homes, raising children, holding jobs, being volunteers, and everything else a service person can have in their life. How do you balance it? How do you handle transitions? What are your tips and tricks for creating that extra impression for your Owner?

Contributors

In order to meet the goals of learning from others in such relationships, contributors were invited based on personal knowledge of their service. Contributors write in their own style, and there will be no PC editing. If they are in a position that requires third person references, they may use it. You will not see A/any S/slashie S/style writing at all after this sentence. Some articles may be from a male dom/fem sub perspective, or master/slave, or from male service people. All of it can cross gender and orientation boundaries.

Future contributions are more than welcome with a background bio and references. Topics can be whatever is on your mind relating to a service-based relationship. Sorry, but erotica and poetry will not be accepted. Articles can be about service headspaces, spirituality of service, development of service, techniques that relate to service, or something along those lines. Articles from Dominant parties may occasionally

be added as that perspective is valuable as well. Please submit topic ideas to me at msolympusleather2003@cox.net

In Leather Service,

Bootpig

Servant's Retreat

By Permission from Catherine Gross

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Servant's Retreat Offered Coast To Coast in 2005

Mahatma Gandhi once said "The best way to find yourself is to lose yourself in the service of others."

What better way to find your own service persona than at a full weekend Servants Retreat. Renowned lifestyle educator Catherine Gross designed Servants Retreat as an intense, interactive weekend that focuses on different emotional and intellectual areas of service and self. The small group retreat will provide you with tools that may allow you to find your own unique answers and to bring the power of everything you are into service.

This educational exploratory experience was created for people who submit, bottom, and/or serve. It is for people who are 24/7 or who serve a few hours a month and anywhere in between. It is for people who have been serving 20+ years or only a few months experience. It is open to all genders and orientations. It is not about

fantasy but the realities of service. It is about the realities of living well and understanding ourselves fully.

Past participants of Servant's Retreats continue to use the weekend experience as a learning focus in their everyday lives:

"I have a higher self-esteem, less self-doubt and lots more confidence. This is one of the best things I've done, not only for myself, but for my top."

"Open, honest, probing.... Be prepared to see your world turned inside out and have some cob webs exposed to the light of day." K.J.

Over three dozen Servant's Retreat weekends have been held over the past 2 yeas and demand continues to grow. Servants Retreat will be held at locations coast to coast in 14 locations in 2005 to allow even more people to participate in this unique self-exploratory opportunity.

This will be one of the last years that Servant's Retreat is offered frequently. Catherine will be creating another weekend retreat that will be the focus for 2006. For a complete listing of scheduled dates and locations in 2005 visit <http://www.bdsmclasses.com>.

Catherine Gross comes to the weekends with her 9+ years experience as an owned slave to one. She is a national educator who has taught at New York University, Black Rose, IMsL, LIL, Leatherfest, Leather University, TES, and many more. She's given hundreds of classes to smaller groups. She is the recipient of Black Rose's Vaughn Keith National Educator Award 2002. She is currently collared.

For more details, please visit [Http://www.BDSMClasses.com](http://www.BDSMClasses.com)

How does your service rank?

Using the hospitality industry as a point of reference

Linda "Bootpig" Hall

Travelers, business people, and smart tourists have long used rating systems to make choices about hotels and dining choices. This standardization helps someone to make an informed choice, despite having minimal knowledge of a new area or location. You have certain expectations of a 5-star reservation as opposed to a 3-star reservation. 5-star, or 5-diamond awards are highly coveted and involve an exquisite attention to detail. As an example, the Mobil Travel Guide awarded only 31 5-Star designations to hotels in the US this year. I use this analogy very frequently in analyzing my own service, or that of others that have asked for feedback.

The analogy came about as I watched a house in a frenzy of preparations for an arriving guest. Wonderful nuances and amenities were appearing right and left and I suddenly asked, "Why isn't the Owner this important?" All activity stopped and we all thought about that question. Indeed! Why wasn't the Owner as entitled, or even more so, to such special touches and upgraded service? It was a valuable learning lesson. Treating an Owner as the most special guest, the penthouse suite occupying guest, the celebrity guest requiring privacy and additional amenities, the super star, the eccentric guest ☺ requires additional thought and attention to detail.

Tell Us About It...

We want to know what you're thinking about, struggling with, enjoying, and more. If you don't want to write an article but have a topic suggestion, please send it in, we'll share it with our contributors and see about getting some opinions on it!

If you have a question, please send it. We may add the question to an article, but we would never, ever use your name or identifying information! So have no fear!

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Unfortunately, in day-to-day relationships, it can be very difficult to think about these little details and environments and wearing to even think about making them happen. Perhaps the key is adding one thing at a time, making it a habit, then adding more. The key is also in creativity. You don't need a ton of money to add service and special touches, you do need a creative mind and willingness. Think about what you want and expect when you're spending more money on a special evening.

Simple additions:

1. Linen napkins rather than paper. Learning new and creative folds can immediately change the ordinary dinner into something a little bit more. Don't forget this is happier for the environment too.

2. Turning down the bed in the evening before an Owner retires or slipping in and turning down a guest's bed. Automatic turn down service is in the 4-star level of service, and look how easy it is to accomplish. Turning on gentle lighting in the room, laying out bedclothes if they are inclined to such, an evening drink or cigar. Linen sprays can add a luxurious feel and scent, try Caldrea for a number of light scents for linens. They have a number of other earth-friendly yummy products.

(<http://www.store-caldrea.com>) I tend to use Gold Canyon candles and sprays in "Clean Sheets" fragrance for that lovely fresh-laundered scent in bed and bath areas.

3. Robes or towels warmed for after the bath, shower, or hot tub. Quick and dirty version, toss them in the dryer while the person is bathing. Upscale touch, a towel warmer. Bed Bath and Beyond offers warmers starting at \$19.99 so its no longer an extravagant expenditure.

(<http://www.bedbathandbeyond.com>) Search "Warmer"

4. Fresh flowers or greenery on a breakfast tray or table, fresh fruit in inviting centerpieces. A recent last minute centerpiece involved a crystal cake plate with wine glasses of varying heights on it. Each glass was half-filled with water and small polished river rocks,

and had a candle floating in it. The area between the glasses was covered with red, green, and darkest purple grapes that spilled over the edge. It was simple and lovely. I know I'm on a budget, you probably are too, so think in imaginative ways. A simple spray of boxwood can add a nice green touch in the depths of winter, redbud sprigs or dogwoods in the spring. When you pick fresh citrus, take some of the leaves as well, and for those of you in the desert, there's ALWAYS bougainvillea

Try looking at some hospitality industry rating systems and then see how your service ranks, and how you could move up a star or two.

Hospitality ranking resources:

[Mobil Restaurant Stars](#)

[Mobile Lodging Stars](#)

<http://www.mobiletravelguide.com>

[Star Guide](#)

<http://www.laterooms.com/starguide.html>

Obedience

wonderwoman © 2004

Obedience is the process of aligning one's behavior with the expectations of another. In a Master/slave relationship, this translates into the process of the slave learning to align her behavior with the expectations of her Master. Obedience is an outward expression of the slave's ability to integrate her trust in and respect for her Master and her belief that he not only knows her well enough to know her best interests, but that he also loves her enough to consistently act on them.

Because obedience is a process of movement towards a goal, it can be viewed as movement along a continuum. The pace of movement along the line may be a function of many things, and the slave's growth in her ability to commit to obedience and to exemplify that commitment in her behavior may not always be steady movement towards the goal of perfect compliance to her Master's stated wishes and expectations. A stall in progression may signify a lack of understanding of the meaning of an order or rule, and may simply call for clarification of the expected behavior. At other times, balking on the part of the slave in response to an order or rule may be evidence that the Master has encountered an issue of long-standing blockage for the slave, and may necessitate more extensive dialogue and conditioning to resolve. A few examples of such issues that come readily to mind are unresolved or ego-based conceptions of body image, sexuality and slavery. Of course,

another reason the slave may not readily obey is out of willfulness. This last reason is the most troublesome and will usually call for swift response in the form of discipline or punishment on the part of the Master, and then discussions between the parties to make sure they are in congruence again.

While the nature of a slave is such that she inherently desires to please her Master, her desire alone cannot always overcome some issues that may make her resist or react inappropriately to certain orders or rules. While discussion, discipline and punishment are all effective means to deal with disobedience, the key to fostering obedience in the first place is training. Appropriate obedience training will take into account the status quo of the slave's natural responsiveness and the Master's wishes, desires and fetishes he wishes his slave's time, energy and attendance to. Training will also be designed to help overcome any of the potential stumbling blocks identified earlier. Effective training methods may therefore be specifically designed around acts that the slave has expressed resistance to, distaste for or fear of engaging (in other words, acts which might be deemed "limits" by someone identifying as a submissive). The training methodology designed by the Master will therefore be unique for each slave, even if the desired behaviors are pre-determined by Master's wishes, desires and fetishes.

For this slave, engaging in puppy play was never something appealing, and in fact the idea of it seemed unnecessarily humiliating and distasteful, and capable of producing only negative feelings.

When presented in the context of a loving, trusting environment, however, this slave found the experience of being collared, leashed and chasing a ball, following commands to heel, lie down and sit were unexpectedly resonant. The joy of obedience to Master's commands and expectations was pure and was heightened by the surprising resonance within and by Master's visible and audible pleasure in his little puppy's obedience. This type of experience not only helped break down an egoic block, but also reinforced in her the Master's dominance and knowledge.

Based on this model, this slave feels that one other activity that would be valuable in training obedience would be to be caged, especially at night. The dislike of being closed in, the loss of freedom, the perceived discomfort of a cage and the humiliation of being treated like an animal are all evoked when thinking about being caged, and all seem to be indications of false ego at work. Additionally, this slave has come to believe that by simply obeying Master's other rules, she will always be entitled to share his bed and the warmth and comfort of his body. Periods of time spent caged instead might reinforce her role as property and the fact that she is not in control, but Master is. Learning to submit gracefully to this act might strengthen her obedience overall.

Another activity that might be of value in training obedience in this slave would be the increased wearing of a gag, during acts of pain and at other times. Being rendered speechless would indeed make this slave very aware that speech is a privilege, not a right, and would

help her to be ever mindful of proper tone and form of speaking. Loss of speech during the application of painful stimulus to this slave would strip away the possibility of the slave trying to justify leniency or otherwise plead for an activity not to take place, which would also remind her that she is not in control.

While punishment, discipline and the slave's natural desire to please her Master all enhance obedience, training is a unique way to deepen obedience in that it can break down egoic barriers that block the slave from full engagement, it can create disincentives for behaviors that the Master wishes to extinguish, and it can also intensify the slave's trust,

love and respect for her Master and his methods.

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“If I have been of service, if I have glimpsed more of the nature and essence of ultimate good, if I am inspired to reach wider horizons of thought and action, if I am at peace with myself, it has been a successful day.” Alex Noble

Basics of Resistance Management

jezzie fulmen

This essay is intended for submissives who want, as part of their submissive path or as a service to their dominants, to reduce or manage their experiences of resistance. It will probably not be helpful, and may be anathema, to Smart-Assed Masochists and other sassy bottoms. Commentary from a dominant is attached to the end of the essay.

Resistance is not failure.

One of the biggest mistakes that couples in a new power transfer make is to equate resistance on the submissive's part with failure or misbehavior. In fact, if the transfer of power is genuine on any level, resistance is unavoidable and quite natural. While it is a sexy fantasy that a submissive is so consumed by the need to obey that all of his other human needs and desires are secondary by a wide margin, it is not very likely. The submissive is genuinely submissive, but probably *also* possesses personal ambitions, idiosyncracies, and desires that at times conflict with the drive to submit. This is not failure. Success or failure is evident in how the resistance is managed.

Once dominant and submissive have moved past the idea of resistance as failure, a wider range of manageable options are available to both parties, many of which will better serve the purpose of maintaining the frame of the power transfer.

Resistance is a process

Although we may experience resistance as a sudden event, the reality is that it does not happen instantaneously. It may be helpful to think of resistance on a scale of one to ten: at one, the submissive is her most compliant, submissive, non-resistant self, whereas ten is an irrational temper tantrum. Most of us spend little time at either one or ten. Under certain circumstances, it may not take long at all to hit a raging ten... but there's all the difference in the world between it happening *fast* and it happening *instantaneously*. Once we know that it's not impossible to anticipate a fit of resistance, we can start developing tools to cope with it before our heels are so deeply dug in that we're not willing to try any more.

Self-watch and red flags

An important tool for the submissive who wants to improve his resistance management is the self-watch. Now that he is armed with the knowledge that resistance is a process that can be observed as it increases, the submissive can apply himself with a new level of awareness to monitoring his own level of resistance.

Think about your one-to-ten scale. Describe for yourself a two. A five. An eight. What red flags can you note that will help you recognize increasing resistance?

These red flags may be emotions (frustration, righteousness); thoughts ("He always brushes me off like this.", "Here we go again."); or physical sensations (increased blood pressure, gritted teeth, etc.). Every submissive's list of red flags is going to be personalized and different. It

may be extremely helpful for the submissive to make an actual list of his red flags and to review it once in a while... after all, these are the tools by which he can identify problematic levels of resistance before an ugly display occurs.

Stuffing

As a novice submissive, I was often tempted to "stuff" resistant thoughts and emotions toward my dominant. I thought that expressing those thoughts and feelings would mark me as a bad, inferior, or whiny submissive. However, what actually marks one as a whiny submissive is when one expresses the inevitable resistance by whining. There are plenty of respectful ways to share one's resistance with one's top... they're difficult as hell, but possible.

The problem with stuffing is that stuffed resistance does not go away. What we actually accomplish when we stuff resistance is directly at odds with what we hope to accomplish: we contribute to a future reaction that will be that much worse.

Handing it over

So now we have tools to understand resistance, and we know our red flags so we can identify it before it becomes unmanageable. Now what do we do? Well, this is the point where things must wind up in the capable hands of our dominants. We tell them what is going on.

One useful thing to tell a dominant is what, exactly, sparked the resistance. It's very helpful if one can identify what emotions preceded the resistance and share those. This saves the dominant considerable time trying to work



past the resistance from outside to get at what's underneath.

For example, the submissive might be resisting her master's order that she wear her collar openly to a family function. What, exactly, is the *root* of the resistance?

Compare the following reactions:

"Sir, I don't want to do that, and I don't think it's fair for you to ask me to!"

"Sir, I am feeling upset about the idea of wearing my collar to dinner tonight. I think I'm worried about your family's rejection, and then to complicate matters, I'm ashamed to have this reaction at all, because I feel like I ought to be proud of wearing your collar anywhere! I feel confused and apprehensive."

Finally, to truly put the management of this situation where it belongs - in the hands of the dominant - the submissive might follow up this statement with a request for assistance. "Sir, please help me find a way to be obedient!"

The reality is, when a submissive is under a dominant's control, he does not have the obligation to manage his own resistance... that's in the dominant's job description.

However, most submissives want to be *good* submissives. By finding ways to anticipate and understand our own resistance, and exploring and developing tools that will make our dominants' jobs easier, we increase our value and set ourselves up for positive results that will help us feel good about our submission.

Master's Notes, postscript by Anton Fulmen

Dominants: Go back to the first line of that last paragraph, read it a

couple of times, and take heed. You want to own your submissive? Then managing his resistance is *your* responsibility. So while the tools described above are written by a submissive for submissives, you're the one ultimately responsible for making them work.

Resistance is not failure

If your submissive thinks that you think he's failed when he shows resistance, he'll never get past step one. Learn to distinguish intentional disobedience from emotional resistance, and to handle the latter firmly but gently, and without making him feel that he's a less valuable submissive for experiencing resistance.

Resistance is a process, submissive-watch and red flags

Learn your submissive's flags, pay attention to where he is on the scale of resistance. Use the advance warning to prepare for an outbreak before it happens. Help him to learn flags that he might not be able to recognize on his own. (I wouldn't recommend pointing red flags out while he's experiencing them, unless your intent is to move him higher up the scale.)

Stuffing

Don't let your submissive stuff. Once you can reliably discern resistance before it erupts, you'll know when it's building and when it's being repressed. Make sure he knows that you know--show him that he can't hide his feelings from you. Also show him that it's safe to be honest and direct with you about his resistant feelings.

Taking the reins

It takes a great effort for an angry, resistant submissive to politely and respectfully hand over his resistance to you. Acknowledge that effort and reward success. Then solve the problem. Show him that you are competent to accept what he has just given you. This doesn't mean that you have to let him get his way--sometimes the solution is just to say, "I know this is difficult for you, but my orders stand"--but take some action to acknowledge the resistance, understand its source, and deal with it purposefully.

The Differences Between Submissive and Slave

*Is One Deeper Than the Other or
Are They Just Different?*

slave a

There seem to be some differences between those who say "I am a sub NOT a slave" and those who say "I am a slave". I don't think deeper submission is relevant to those declarations at all. How deeply someone moves into subspace seems to be irrelevant to the motive.

In my real life experience with people who call themselves slaves I find that many come to the point where they don't think they are submissive because they don't seek out experiences where they will necessarily be dominated in order to get their needs met. Most slaves I know enter into an interaction from the bottom and do not wait for dominance to cue them to submit. Most of the slaves I know feel that

the quality of their presence will inspire dominance.

Most of the slaves I know are very independent about getting their service needs met. They can serve in large families and have little or no sexual contact with the Master or Mistress of the house. Whereas submissives seem to want personal, intimate relationships and “submit” to the one they are intimate with. So for slaves service can be a social experience but submissives seem to prefer intimacy for the act.

Most of the slaves I know are very focussed on presentation and energy and are self directed in adjusting the quality of their service. The submissives, however, seem to like to conduct themselves in a more reflexive mode and wait for the dominance to present itself in order to make adjustments in their behaviors.

Most of the slaves I know seek skills such as food service, boot blacking, leather work and protocols, even house cleaning and do so often apart from their Masters while the submissive people seem to want to learn more sexual practices like providing anal or oral pleasures. It is very funny to hear a conversation about service between these two breeds of people. A slave says she or he is being trained by someone outside the relationship and the submissive thinks that person is learning special sexual skills.

Most of the slaves I know are also into Sm from a different perspective. Many slaves view Sm as something that the top provides for them. It seems submissives feel that Sm is something they provide for the top. That seems to be the greatest difference I have seen. While a submissive into Sm may

indeed enjoy pain they seem to hold the view that Sm and sex are services they provide while the slaves I know feel that Sm and sex are rewards they earn from having served well.

Those submissive people that have found success relating intimately as a submissive and then move into slavery seem to continue to view the head space of slavery as an intimate one and define it as how they relate within an intimate relationship. Many of the slaves I know that abandoned the title of submissive felt like failures as submissive people and didn't feel success until they found a service mode which is more generic and can be expressed with people other than their intimates. A submissive might enjoy serving dinner to his or her Master or Mistress but doesn't want to feel like a waiter, the recipient is “special” and that is how the submissive communicates that. The slave seems to feel that the service is “special” and that it is the slave who has earned the privilege of serving, not the recipient having earned the privilege of being served.

Please allow me to reiterate that I do not think depth of submission has anything to do with the difference between a submissive and slave. In fact, I think often, those who declare themselves submissive may experience far deeper sub space than I do.

The difference for me is simply in a life attitude. I seek to be humble. In being humble I do not make demands on Master for that would be arrogant and communicate to him that I have made the judgement that I am worthy of his time and energy. I allow him to make that decision. As such he is not responsible to train me or guide me or elicit submission

from me. It is my responsibility to be present and ready for service at all time, not his responsibility for him to “get me there”.

Since slave is what I am, and not something that I do I have to be responsible for maintaining an honest self-expression all the time. I am not dependent upon the presence of another to be who I am nor is it another's responsibility to provide me with opportunities to be who I am, but rather mine to seek circumstances that allow me to be fully honest and self expressive. As such, I appear to be extremely independent and self motivated, and, I am.

For submissive people, the act of submission seems to be something they wish to have elicited from them by the power of another. I have experienced this, and it is thrilling, and I do continue to experience it within the intimate relationship I have right now. However, it is not the core of our D/s relationship. Were I to be dependent upon Master for acts of dominance, for guidance, teaching, training and the like, I would be without opportunities to serve most of the time. He would have to be focussed on ME in order to provide them.

One of the things that I love about Master is that he has too full a life already. He doesn't have time or even the disposition to be my teacher or guide or even necessarily a resource on how to better my service or myself. That is my responsibility to accomplish. I learn from other slaves and submissives, not him.

One does not learn to paint from a museum patron. One does not learn to sing from an audience member. The particulars of the current

market? How exactly does Master want the “act” of service to be performed? Yes, that he tells me. Coffee, black with one sugar. Socks, balled not folded. Shirts, dry cleaner not ironed. Titles, Master Scott Sir not Honey. Public presentation, one step behind and to the left, speak only when spoken to, no eye contact. Martinis, shaken not stirred. How to wrap my head around being a servant? How to create invisibility or seamless presentation? How to obey without question? How to be invisible when not needed and yet present should a need arise? He hasn't a clue, or if he does, he doesn't want to have to teach me.

Dominance and submission seem to be a dance, an interdependent dance much like the tango. If he lets go? She falls on the floor. Whereas, Master slave seem to be more like a drama, I have a bit part. He is on the stage all the time and I enter and exit as needed. The rest of the time? When I am not on stage? I am sewing costumes, running out and buying a violin string for someone in the orchestra, finding another outlet for the extra lights to plug into, making sure the ushers have plenty of programs to pass out and then, pop, back on the stage, say my line, pop gone again.

One is not better than the other. The tango is breathtakingly beautiful and I would never say that those who dance the tango are not artists yet those who do drama are. I think though, that one of the failings of D/s relationships is that they hope and wish to dance the tango all the time and since it is so powerful and breathtaking and complicated and delicate, they wish only to dance with that one partner who knows every nuance of how they dance.

For me, the beauty of being a stage hand with a bit part is that I can be “on” 24/7. I can always be of service. I can not, however, be dancing all the time and neither can Master.

Master/slave is not a form of marriage

E. Missy Hall

Many people will more than likely disagree with this. After all marriage is a contract too. Many heterosexual Masters legally marry their primary slave. So it seems then that one could think of the Master/slave relationship as a form of marriage. There are also some contrasts that have led me to the opinion though that the present 21st century form of marriage contrasts so greatly with M/s that beside marriage it becomes a totally different form of relationship.

First the intentions of most M/s contracts do not lend themselves to marriage. I petitioned the Master for slavery. It was in my heart to serve and be well used. I felt a need to work against negative aspects of my own ego. I needed to be in a position to have the ability to overcome any feelings of possession, ego and other inhibitions. I wanted an environment where I was an owned thing. There is an underlying objectification in a Master/slave relationship. Slaves are property. While in centuries past wives were considered chattel, in the present society we live in wives are in an egalitarian position legally. There is some argument that even though we willingly put ourselves in a position of being owned things, legally we retain rights.

What are the rights of a slave? The rights of a slave are those granted by the Master. In each relationship slaves enjoy some rights that allow the Master to have his ease. The acceptance of slavery predisposes one to the acceptance of Mastery. When one has accepted the Mastery of another person one then abdicates their rights. Life then becomes one where the Master sets the parameters and privileges for the slave. Spiritually a slave is knelt at their Master's feet.

Not everyone contracts for a life long Master/slave relationship. In houses with multiple slaves the Masters have set of their protocols regarding the service they will accept, and together with the prospective slave negotiate periods of time for them to fulfill their service. So in this respect we have no viable place to compare the Master/slave relationship to a marriage.

Marriage is a goal for many people. To find a life partner, have a place in society, and build a nuclear unit. Marriage is then a safe place to be. I know for me personally, I did not seek out slavery for safety. On the contrary I sought slavery out of a motivation to be used, to be objectified, and to serve another person. This does not set up a scene for either emotional or physical safety. It sets up a situation where the slave becomes very vulnerable. Masters take on great responsibilities regarding the ownership of their property. It is also a place that does not lend itself to safety. Certainly then the Master/slave dynamic does not have the same motivational core values as marriage. Motivations towards Master/slave unions seem almost universal in my experiences. At

some point people have made the decision, that for them their path to happiness lies within the boundaries, protocols, and centeredness of the owner and the owned. The slave must be centered on the Master; his service, and have the ability to find happiness in this humbled position. Masters enjoy prerogatives through ownership that have no precedent in marriage. Slaves find their happiness in these prerogatives that are taken within the Master's dominion. It is this motivation, of having entitlement and of being taken and used to the best of both parties that are defining features of the relationship.

The collar is something slaves earn. In marriage a wedding ring is something that is a right. Even before the wedding ring there is also an engagement ring. It is a token of a promise. I do not put much value on promises. After all, the old adage is that promises are meant to be broken. The collar is not a promise; it is not something that is usually freely given to the slave. Slaves earn this symbol of being owned. A Master can take the collar away without dissolving the relationship. Slaves are trained to the collar. It communicates something totally different than the wedding ring. When a slave receives a collar it means that they know their place, they are pleasing property to their Masters, there is an understanding that means there need not be any promise or vows.

Communication between a Master and a slave is more formal and exacting. How many instances have you been in a situation where a wife has casually berated or chastised their husbands? Perhaps not out of a specified disrespect but all in good fun? Communications are not free to

a slave. I know for myself speech can and is controlled by my owner. It can be restricted at any time. I do not take communication for granted. The Master has his own protocols for communication. For myself it means to ask for permission, or for more serious inquiries use of the petition in writing. On a day-to-day basis communication is casual but still there is an underlying attitude of reverence and respect.

Master posed the question to me, "Are we a couple?" I thought about it for a couple weeks. I came to the conclusion we are not a couple. Being in a couple implies two independent people living or being together. They are still identified as two people. I am a slave and I am definitely a person. I reside with my owner. I am property. Master considered me to be an aide or extension to be used. If the concept then of a slave is as property, then the answer is then, "No, we are not a couple." We do not consider a man and his horse a couple. One would not view a man using his hands for work to be any sort of relation other than the man using his hands for good work. The slave can be an extension of the Master, and is obviously also used in areas of companionship, sex and S&M activities that make the relationship a very human one. But as an extension and a piece of property with no rights, I cannot then consider them a couple in the purest sense of the word.

There may come a day where Master sits his slave down and says, "missy, find out what it takes to get married in this state," And I will do so. Master will not marry me out of a romantic notion of us being united as egalitarian partners. He will do it so he can have more control and

legal prerogatives concerning his dealings with society regarding his property. And I will continue to listen to compliments about what a nice couple we seem to be and smile. If they only knew what we were really up to.

Beginning to serve Tea

History and Practices of Tea Service

Jen Campbell

Tea -- just the sound of the word can be intoxicating to the senses. It has become quite fashionable these days to study the Japanese green tea ceremony, or chanoyu, to delve deep within the serene presentation. The Japanese tea ceremony is unique to Japan and features the serving and drinking of matcha, a powdered green tea. Chanoyu involves more than Tea -- just the sound of the word can be intoxicating to the senses. It has become quite fashionable these days to study the Japanese green tea ceremony, or chanoyu, to delve deep within the serene presentation. The Japanese tea ceremony is unique to Japan and features the serving and drinking of matcha, a powdered green tea. Chanoyu involves more than merely enjoying a cup of tea in a stylized manner. The ceremony developed under the influence of Zen Buddhism, the aim of which is, in simple terms, to purify the soul by becoming one with nature. The true spirit of the tea ceremony has been described by such terms as calmness, rusticity, gracefulness, and the "aestheticism of austere simplicity and refined poverty." The strict canons of chanoyu etiquette,

which at first glance may appear to be burdensome and over meticulous, are in fact carefully calculated to achieve the highest possible economy of movement. When performed by an experienced master, they are a delight to watch.

But most of us come from a different culture, a culture of cucumber sandwiches, scones and Devon cream, bone china and swirling clouds of fragrant amber. Tea, as only the English can do it. Welcome; let's talk tea.

Tea – then and now

Tea consumption in Asia seems to stretch back almost as far back as recorded history. There is no clear point in which one may say “tea started here”. However, this is not the case when the fragrant beverage begins to appear in Europe.

The first European to taste, and write about, tea is a Portuguese priest, Jesuit Father Jasper de Cruz, in 1560. Father Jasper was a missionary to China after the Portuguese Navy makes contact. He first drinks tea in 1556 and sends correspondence back to his home. Portugal, being the first country to establish trade with China, begins to export tea to Lisbon. From Lisbon we have tea spreading to the Netherlands, France and across Europe. The popularity of tea is assured amongst the upper classes due to its initial expense (what would now be over \$100 per pound). As the popularity spreads, the importation increases and the prices subsequently drop. In an excellent example of “supply and demand economics”, the price drops allow more and more people to purchase tea and soon tea is a commonplace beverage.

Tea is assured of its place in the hearts of the English when Charles II is returned to the English throne. While in exile, Charles has married the Portuguese Infanta, Catherine de Braganza. The two ruling monarchs are confirmed tea drinkers and the connections Catherine has with the merchant trade of Portugal assures the importation and popularity of tea in England.

Why Tea? Why the Afternoon?

When tea makes its presence known in England, there are primarily two meals per day: breakfast, a substantial meal of beef, bread and beer, and dinner, a long, heavy affair around 7 or 8 p.m. Anna, Duchess of Bedford, is given credit for inventing the “afternoon tea”; she often complained of a “sinking feeling” in late afternoon.

Considering the time between breakfast and dinner, it's no wonder the Duchess was feeling a need for sustenance around 4p or so. The Duchess would invite her friends over to have a light meal in her room, accompanied, of course, by a “dish of tea”. This practice proved to be so popular, that it was continued into the summer, when the Duchess returned to her summer home in London. The practice spread through the upper class ladies and the London social hostesses quickly copied the Duchess' idea. The light meals with the addition of the caffeine in the tea proved to be so refreshing that the “tea time” soon spreads to the middle, then lower classes.

You take the High Road...

Were you invited to tea with the Duchess of Bedford (you lucky creature), you would be partaking of

various small cakes, bread and butter, sweets and, of course, tea. We would, of course, envision this as a “cup” similar to what we would use. This is not the case; the earliest tea cups had no handles, being originally imported from China where cups traditionally were more like small beakers. These dishes were cumbersome to use, as they were prone to spills and splashing accidents. No lady wished to wear her tea rather than drinking it. The teacup as we know it evolved in potteries located in Staffordshire. As tea drinking gained popularity, so did the demand for more British-style teaware.

For the working and farming communities, afternoon tea became “high tea”. As the main meal of the day, high tea was a cross between the delicate afternoon meal enjoyed in the ladies' drawing rooms and the dinner enjoyed in houses of the gentry at seven or eight in the evening. With the meats, bread and cakes served at high tea, hot tea was taken. This is a mistake often made by those new to tea: thinking the more formal service would be referred to as “high tea”. While there is an element of logic here, remember that high tea is an equivalent to a hearty dinner; low tea is actually what one envisions during thoughts of a lovely summer afternoon at the Ritz. Stroll around Piccadilly, anyone?

Let's Talk Tools

Okay, let's start thinking about what we're trying to do: preparation of a proper tea for our Owner. While it's very easy to go completely over the top and come up with a plan that will simply beggar the imagination as well as the pocketbook, that's not

essential. The key here is to have the very very best of everything you can afford. Have a sense of perspective: don't spend all your funds on an expensive porcelain teapot and then indifferently drop a few Lipton teabags in it. It's much better to have an inexpensive "brown betty" pot with the finest tea you can afford. It's all about the taste, *tu connais*.

We need consider logistics. Easiest for learning will be small; let's set up our tea table for two. Your Owner comes in and tells you that she has decided to have a close friend over for tea; what do you do?

You start to plan and you make sure you have at least one run-through before the Big Day. Now, where to begin? First find out exactly what your Owner means by "tea": is this simply tea and light sweets or is more desired? Do you need to plan a menu for her approval? This will be discretionary, depending on how the two of you interact. We will consider menus later.

Step One: first assemble your tools. We need: a teapot, cups, saucers, sugar bowl, milk pitcher, pot for hot water, plates, linens. Let's lay a typical tea table for two.

First if possible choose a small, intimate table. Cover with a freshly starched and ironed cloth, preferably in white or cream/ivory colour. Simple is always best. You will need sufficient room for the articles listed above.

Step Two: brew your tea. Tea is different from coffee in that you do need fresh, fully boiling water for optimal brewing. I prefer using an electric kettle for this. Boil the water too long, and you lose oxygen, which will degrade the

flavour. Don't bring the water to a full boil and you will not have as rich a flavour as you would like. An electric kettle brings the water to the proper temperature and then automatically shuts off.

Freshly wash the pot. You want your pot warm and squeaky clean. Dry the outside carefully and spoon in your tea. Unless you have sophisticated tastes, you might want to avoid the stronger, more esoteric teas, such as oolongs or lapsang souchong. Suggested types would be English breakfast, which is a strong brisk brew, very refreshing and bracing; Earl Grey, a medium bodied black tea scented with bergamot; or a Darjeeling, light in taste and pleasant and sweet in aroma. Use one teaspoon of loose tea for every 8 oz of boiling water plus one for the pot. Remember that we are discussing 8 oz of water; a typical teacup contains 4 – 5 oz of liquid. As soon as the fresh water hits a full, rolling boil, remove from your heat source (or allow the electric kettle to shut off) and pour the boiling water into the pot, allowing the leaves to swirl freely through the water. Do not fill the teapot to the top; this will overflow and allow the tea to spill out of the spout as soon as you move it. If you look at the illustration below (a Staffordshire "Brown Betty" teapot, made by Caledonia Pottery), you will see the top of the spout.



Do not fill above this point on your teapot. Steep three to five minutes for optimal tea flavour. At this point, you're ready to pour. Prepare your tray with the teapot, sugar bowl, milk jug and any plates or cakestands used to hold comestibles. Never use cream for tea, only milk.

You will find that some people do not care for milk in their tea, but wish to add a squeeze of fresh lemon. While this isn't the usual, it is done, and the Compleat Servant will be prepared for this request.

You will need a pair of nice tongs to handle the lemon also. Gently roll a lemon on a firm surface and then slice it into thin slices. Arrange in attractive patterns on a matching plate and have ready for service if someone requests it.

Another request that may come about these days is a request for artificial sweetener in the tea rather than sugar. While I am not advocating a single product for any sort of monetary gain, I would suggest a similar (but not duplicate) sugar bowl filled with one of the new products, such as Splenda, which look and measure like sugar. This will allow service to be more smooth and graceful and one may eschew those ubiquitous pink, blue or yellow paper packets.

Always keeping in mind that one should certainly keep cards or a notebooks on one's Owner's dining and tea companions' preferences, there may be times when there will be a request for nondairy whiteners or alternatives to sweetening such as honey. Advance knowledge of this is always preferred, but even if caught off-guard, remember this: the Compleat Servant will conduct herself with dignity, aplomb and

some damned fast thinking on her feet.

Never let ‘em see ya sweat.

It don’t mean a thing if it ain’t got that ring.

We have a pot, we have our loose tea and we understand how to make a pot of tea. Let’s go ahead and brew a pot talk about teacups and how to actually *pour* the tea.

One of the main ways a teacup will differ from a standard coffee cup is the size (in ounces) and shape. A teacup will be more shallow and curved like



a bowl. Coffee cups are usually larger and have straight sides rather than the bowl-shaped curve. Never serve a cup of tea without a saucer. You can get away with it with a coffee mug, but not a teacup. Now, place the teacup in the saucer and place it on the tea table. You can’t just dump the tea gracelessly into the cup. There is a specific technique on the beauty of pouring.

When poured properly, the tea hitting the bottom of a teacup will actually make a soft chiming sound. This will take practice and is something that cannot be easily described for replication. You need to hit the center of the bottom of the cup with a steady, strong stream of tea, but not so strong that the tea actually hits the bottom and splashes back out. One formulaic way to look at this is you will need to have the pot approximately one and one-half times the height of the pot from the bottom of the cup. If your pot is seven inches high, then start

approximately eleven inches from the bottom. Tilt the pot with authority and pour.

Now mop off the table, wipe off the saucer and cup and try again. It will take practice, but I can assure you, the first time you hear that faint *ring*, you will believe that it’s worth it.

What does it all look like?

Let’s look at a rendering of a laid teatable



Fresh flowers are always appropriate for dressing a table for afternoon tea. Keep the size of your table in mind, along with room needed for serving. When time comes to serve, stand to one side of the table with everything you need within easy reach. Pour the tea and offer sugar first, then milk. Offer the sweets and serve. Step back and pay attention to the table, refilling and removing articles as necessary.

I would strongly suggest practicing on two good friends before trying to do this for someone that is Important to you. Afternoon tea should be a relaxing, soothing, graceful affair; a nervous servant is never relaxing.

And enjoy it. After all, it’s supposed to be fun, is it not?

Who wants cake?

Just a few recipes to start thoughts going.

Watercress Sandwiches with Chili-Lemon Butter

6 tablespoons (3/4 stick) butter, room temperature
 1 1/2 tablespoons fresh lemon juice
 1 1/2 tablespoons minced, seeded jalapeño chili
 1 1/2 teaspoons finely grated lemon peel
 8 thin slices bread or other whole grain bread
 1 large bunch watercress (about 6 ounces), tough ends trimmed

Mix first 4 ingredients in small bowl until well blended. Season with salt and pepper.

Spread chili-lemon butter on 1 side of each bread, dividing equally. Top buttered side of 4 bread slices generously with watercress. Cover with remaining 4 bread slices, buttered side down, pressing slightly to adhere. Cut sandwiches in half and serve immediately.

Shortbread

1 stick (1/2 cup) unsalted butter, softened
 1/4 cup superfine granulated sugar
 1/2 teaspoon vanilla
 1/8 teaspoon salt
 1 cup all-purpose flour

Preheat oven to 375°F.

Blend together butter, sugar, vanilla, and salt in a bowl with a fork until combined well. Sift flour into butter mixture and blend with fork until mixture forms a soft dough.

Transfer dough to an ungreased large baking sheet and pat into a 9-by 4 1/2-inch rectangle. Crimp

edges decoratively and prick dough all over with tines of a fork. Score dough crosswise with the back of a knife into 8 sections. If desired, sprinkle with chopped toasted nuts and press gently into dough with your fingertips.

Bake shortbread in middle of oven until edges are golden, about 15 minutes.

Cool shortbread on baking sheet on a rack 10 minutes, then cut into slices (while still warm) with a sharp knife. Transfer slices with a spatula to rack to cool completely.

Classic Scottish Scones

- 2 3/4 cups self-rising flour
- 1 tablespoon sugar
- 2 teaspoons baking powder
- 3/4 cup (or more) chilled whole milk
- 1 large egg
- 1 tablespoon vegetable oil

- Butter
- Jam
- Whipped heavy cream

Preheat oven to 425°F. Sprinkle large rimmed baking sheet with flour. Whisk flour, sugar, and baking powder in large bowl.

Whisk 3/4 cup milk, egg, and oil in small bowl to blend. Gradually add milk mixture to dry ingredients,

tossing until moist clumps form and adding more milk by tablespoonfuls if dough is dry. Turn dough out onto lightly floured surface; knead gently for several turns until dough comes together.

Pat out dough to 1-inch-thick round. Using 2 1/2-inch-diameter cutter, cut out scones. Gather dough scraps; press out to 1-inch thickness and cut out more scones. Transfer to prepared sheet.

Bake scones until golden on top and tester inserted into center comes out clean, about 14 minutes. Cool on sheet 5 minutes. Transfer to basket. Serve warm with butter, jam, and whipped cream.

About the Contributors for this Issue:

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Jen Campbell

"History and Service of Tea" (Beginning)

Jen Campbell has been involved in service and the lifestyle for almost thirty years. Currently living in Nashville, Tennessee, she has been active in various cities in Texas, North Carolina and California during that time. During that thirty years, she realizes that her best advice for any good servant is: Don't Panic.

Jen has studied cooking and formal table service techniques in schools in Dallas, Texas and Charlotte, North Carolina. She estimates that she has polished over 5,000 pieces of silver during her lifetime, most of them some hideously ornate pattern like Francis I and Burgundy. She misses the days when slaves got together to compare ironing techniques and how to clean efficiently rather than whose M hits hardest and where the next party will be.

jezzie fulmen with comments from Anton Fulmen

"Basics of Resistance Management"

Anton's girl jezzie has been in service to him for over seven years. They reside in San Francisco, California. She maintains a website at www.jezzie.org.

Catherine Gross (Reprint by Permission)

"Servant's Retreat Press Release"

Catherine Gross comes to the weekends with her 9+ years experience as an owned slave to one. She is a national educator who has taught at New York University, Black Rose, IMsL, LIL, Leatherfest, Leather University, TES, and many more. She's given hundreds of classes to smaller groups. She is the recipient of Black Rose's Vaughn Keith National Educator Award 2002. She is currently collared.

E. Missy Hall

"Master/slave is not a form of Marriage"

E. Missy Hall has been owned by E. Carroll Hall since 2001. Missy has been actively writing about her experiences as a slave, her concepts regarding the Master/slave relationship, and erotic literature and poetry. With her Master they have written a volume of poetry about the first year of their relationship called Beyond Dominion. It is a view of the internal emotional development of both the Master regarding his own mastery and the enslavement of his property.

Missy enjoys mentoring other slaves. She believes the best way to promote a better understanding of slavery is through the mentoring of others. She has found the Internet a great way for lifestyle slaves to network, communicate, and share experiences.

Missy currently resides in Richmond, Va. She enjoys music, plays the guitar, and theater. Richmond is a new area and she is currently enjoying meeting others in the community.

Linda “Bootpig” Hall
”How does your service rank?”

Linda "Bootpig" Hall has been in service for more than 8 years in a Master/slave relationship. She believes that slavery as a service is a calling akin to the religious devoted pursuing a life as a monk or nun, and its responsibilities ripple far beyond the individual relationship of Master/slave and into a greater realm of constant mindfulness of service. Service is a way of offering herself to the Universe, and also in more personal relationship. Hard work is the route, believing in the pride of earning everything from her name to any leather on her body. She is also a pig bottom, believing in expressing her spirituality through SM and the connection with the Top, some of those expressions being rather messy.

Having finished a year as Ms. Olympus Leather 2003, she is currently concentrating on teaching and sharing her love for this leather life and the intensity of loving through pain. She is an APEX member and has taught a number of workshops and seminars locally as well as nationally. She is the coordinator of the Southwest Bootblack 2004 contest, and is the founder and editor of the new ezine/newsletter, Simply Service. She is also currently working with bootblacks across the country compiling their stories and histories into a project for submission into the Leather Archives (www.bootpig.net). She has presented throughout the country on Service-Oriented Skills and Headspaces and in conjunction with Whipmaster Bob on a number of SM techniques at events such as Dungeon 801 (Ft. Lauderdale), Great Lakes Leather (Indianapolis, IN), Together in Leather (Charlotte, NC), Folsom Fringe 2004 and more. Bootpig can be reached at msolympusleather2003@cox.net

slave a

”The Difference between Submissives and Slaves: Is one deeper then the other or are they just different?”

slave a is an owned 24/7 slave to Master Scott in Phoenix, AZ. They have been together twenty years and practicing Sm on and off for the duration but only became interested in D/s ten years ago. Five years ago they changed their orientation to Master/slave. They have done presentations on protocols in the southwest and are members of SASM, GWNN, MAsT and APEX.

wonderwoman

”Obedience”

wonderwoman is a 42 year old slave female with over five years in real time service. Her priorities in service include obedience, the Master/slave relationship as a spiritual path and the drive to be owned property once again.