



# Simply Service

## Developing a Service Ethic

By: sequi

She gently falls to her knees in front of her Master. She kneels for a short time then feels her Master's touch upon her face as she has so many other times. Her Master's touch is always comforting and safe. Each time is just as breathtaking as it was the first time she felt her Master's touch upon her many years ago. Her Master takes her face and pulls it up until they are looking intently into one another's eyes. Her Master says "I have a desire of you. Are you ready for my task?" Quickly she replies with a "Yes, Master." Her Master says "Very good. I enjoy when you are compliant and willing to fulfill my needs and desires. My desire of you at this moment is to have sex with another woman my precious slave." She hesitates for a moment then says "Your wish is always my pleasure Master." There is a silence between them as they embrace each other and the special moment between them.

Quite often a Dominant will request that we change our sexual identity as part of our growth. How would you feel about your Dominant requesting you change your sexual identity to bisexual by sleep-

ing with someone of the same sex? Is this act something you feel safe with exploring or are you hesitant about the change? What if it was a hard limit and you were told you had to do it anyway? Do your answers change if you are gay or lesbian and you are told or forced to have sex with someone of the opposite sex?

All paths leading us to a service based relationship differ. Service based relationships vary because we each have the ability to possess individuality. However, there is one common factor all service based relationships should have and that is the development of a service ethic. A service ethic can be defined as a set of guiding principals within a service relationship that contain your moral values that help guide you to decide the difference between **RIGHT** and **WRONG**. A service ethic also keeps us aware of our limitations, strengths, and assists us to stay focused on what is important to us as individuals.

In our work environments our employers have a list of guiding principals that gov-

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### Special points of interest:

*"I was barreling through each task, alone, -- the proverbial bull in a china shop method for accomplishing everything."* From "Psycho-Hostess: Tamed?"

*"For example, an equality based relationship requires more constant negotiation of control issues and often leads to power struggles within the relationship. A strict D/s relationship removes the power struggle component, but introduces the dependency issue!"* From "The Reality of Reliance"

*"What I didn't realize at the time was that I was making him my service guinea pig of sorts. Nice, huh?"* From hope's journal

*"A service ethic can be defined as a set of guiding principals within a service relationship that contain your moral values that help guide you to decide the difference between **RIGHT** and **WRONG**. A service ethic also keeps us aware of our limitations, strengths, and assists us to stay focused on what is important to us as individuals."* From "Developing a Service Ethic"

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ern the type of work environment they wish to manage in order to make the business successful, productive, and healthy for all of its employees. If a bad apple steals something as simple as pens to take home for their personal usage it affects the other employees and the company's customers. Similarly if we don't develop a service ethic in our D/s or M/s relationships as guidelines to help us uphold our moral values we will suffer and the relationship will suffer. In the example above if submissive or slave is forced to change their sexual identity against their inner values or if the submissive or slave complies only out of a sense of wanting to meet the desire of their dominant there will be some type of consequences. In addition, crossing certain lines in a D/s or M/s relationship may even be considered not only unethical but abusive.

Now that I have basically defined a service ethic what is a service relationship? A service-oriented relationship is one in which both the dominant and submissive/slave serve themselves, the community, and each other. Sometimes this statement gets me strange looks or comments. I feel that ultimately everyone "serves" in some capacity or another. Service is defined differently for those who are dominant and those who are submissive in nature, but the end results are that service is a humbling experience everyone should reap benefits from. Also we should be aware of the idea that service extends beyond just our Dominant/submissive or Master/slave relationships in the world we live in.

When we start to understand ourselves more we can find ourselves in a place where we may ask ourselves how can we test our service ethic? I always stop and ask myself the following questions:

- Is the action against the law?
- Do you know the action is wrong?
- Is the action contrary to your values?
- Will you feel bad if you perform this action?
- Are you unsure if the action is wrong?
- If this action were to be reported on the 5 o'clock news, what would viewers think?
- If you asked your mom about the action, what would she say?

We hope that we will never have to face being outed on the news, but for me it serves the purpose of looking at my actions from all directions. When I view my actions from all perspectives I increase my ability to evaluate what I am getting ready to do.

I have also come to understand questions about ethical issues do not always have clear-cut answers. When there are no clear-cut answers all we have to rely on is our judgment of the situation and our abilities to choose what is right.

There are four things I find useful as guidelines for developing a service ethic:

1. Developing and maintaining integrity.
2. Respecting the values of other people even if we don't agree.
3. Communicating openly without distorting information.
4. Speaking with a trusted friend when we are faced with an ethical decision that is difficult to make.

Often in alternative lifestyles we hear a great deal about having integrity and upholding integrity as a community and as individuals. Although I think it's a wonderful idea to believe everyone has integrity it is not something that grows inside of us when we hit some part of our life and decide we need to have it. Integrity to me is something that is developed throughout our lifetime. Over time our life's experiences test that integrity and we choose to either stand by our beliefs or desert them for whatever reasons. I feel integrity does not develop exclusively from desire. Integrity comes from the daily practice of doing the right thing. I also feel integrity is always a process not a quick fix to a problem.

Integrity is upheld with three steps. First is becoming aware of your choices and the affects it has on you and the world around you. Second is leaving room for errors because mistakes make the difference between moving forward or backwards. The final step is simply accountability to ourselves and those around us. Each of these steps helps us develop and build a service ethic.

People are sometimes tempted to demand respect. Remember as a child when a parental figure would scream something like "You will do as I say!" A parental figure can command that a child comply, but they can never demand respect. This is true for a Dominant/submissive, Master/slave, or any other relationship. Our parents taught us a very important lesson about respect by doing this. They taught us that the people who are most likely to be respected have a combination of being loving and setting limits in firm, but caring ways. The parents who chose to criticize, ridicule, manipulate, react out of anger, or cause shame or guilt failed to give us a reason to respect them or their methods. All relationship interactions need limits, but those limits can be established with kindness and respect towards the other person even if you don't agree. Respect is cultivated and it is earned by our actions and words. Respecting someone's values does **NOT** mean that you must tolerate unacceptable behavior. It means you have a choice to know when enough is enough, know when something is just wrong, and choose your own involvement in those situations.

I once read an excerpt from a slave who said her Master wanted more than she was willing to give. This often happens to even the best of us. In her instance her Master would tell her she would do what he wanted because she loved him and because she was his "property." The slave felt compelled to comply because she desired to please him, but the thought of doing some of the things he requested repulsed her. She tried numerous times to communicate her resistance to his request, but his only response was "you have no choice." She desperately wanted him to understand, but felt that maybe she should just end the relationship before she regretted ever be-

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ing in it. In this day and age this story and ones similar to it seem to be becoming normal rather than an exception. Situations like this definitely give us a reason to understand the importance of developing a service ethic that will help our relationships be strong and healthy.

I feel it is always important to present our positions with honesty and thoughtfulness. If we don't know the answer to something and distort the information somehow the consequences of our actions can be catastrophic. I feel it is important to never omit or lie about anything when dealing with other people or ourselves. Dishonesty no matter how it is delivered is still a very huge factor in why many Dominant/submissive or Master/slave relationships are destroyed in this day and age. When we can't speak with our current partner we owe it to ourselves and our partner to seek an outside confident we can trust to help us make healthy ethical choices. This does not mean we should get online on some massive anonymous message board or in an AOL chat room and try to find our answers there. Ethical dilemmas and choices are intimate to us and thus should be personal enough to share with only people we consider intimate or close to us.

Whether you are new to the lifestyle or a veteran it is important to have a service ethic that keeps the relationship and the people in it balanced. What you choose for your service ethic is up to you, but it is also up to you to stand by your service ethic no matter what. To help get you started here are a few of the items in my service ethic:

- I will not perform any service that harms others or myself.
  - I will always perform my service with an open mind and heart.
  - I will perform service to my community by passing on my knowledge and experiences.
  - I will maintain honesty and integrity in **ALL** parts of my service.
  - I will maintain my service by caring for and nourishing my mind, body, and soul.
  - I will maintain my service by being loyal to the one I serve.
- The best service ethics prevent us to from building walls be-

tween ourselves or our partners instead we work interactively together. We should always strive to stand by the service ethic we establish for ourselves from start to finish. More importantly a service ethic helps us deliver what we promise simply because this is what great service based relationships should be built on; honor, integrity, and values. A willing submissive or slave is desirable and something that pleases a Dominant. A Dominant, broadly defined, is someone who can set boundaries, understand who we are, and help us understand how to push past our obstacles in positive and healthy ways.

*About the Author:* sequi is a female with slave heart living in the Midwest. Lifestyle experience spans 15 years is primarily service based relationships, including a 10 year M/s relationship. Heavily involved in the local leather community and teaching classes to sub/slaves. Currently in service-based relationship of 2 years with a Butch Dominant with the hopes it will one day is a M/s relationship. : ) Self-Employed in the fields of computer specialist and website design.

**Please remember that your comments or feedback on various articles can be forwarded to the author at your request. Please send all correspondence to the Editor at [msolympusleather2003@cox.net](mailto:msolympusleather2003@cox.net)**

## Great Lakes Leather: August 26-28, 2005

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Please visit <http://www.greatlakesleatheralliance.org> for information on this weekend that has become one of our most favorite events of the year. Packed with seminars and workshops, several leather contests, fantastic play-spaces, and some of the friendliest people around, this weekend is always one to look forward to with great anticipation.

Sir and I are presenting on Singletails and a class on

Poly Dynamics this year, and they have a ton of other great workshops as well. If any of you will be at the event, PLEASE drop me an email, I'd love an opportunity to meet you!

BootPig

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# The Reality of Reliance

By: ZD

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Recently the subject of reliance and dependency came up on an e-list and the topic raises some important questions that concern everyone who practices 'bdsm' in the way that it's done online, on the websites and chatrooms vs. what needs to be done in reality to keep a relationship healthy.

The reality of what has happened in 'bdsm' as a 'lifestyle' is that it does indeed promote dependency in my view. If one is a conservative thinker, as I am, one finds the idea of dependency as a counterproductive component to anyone's life. Dependency in the sense that one becomes acclimated to a routine, having someone think for them, and that general theme. Obviously when we have an intimate, long term relationship with our mate, we come to depend on their being there, being who they are and being what they were when we first were attracted. That's not the dependency I'm talking about though. I'm talking about the dependency that happens when a person or people become totally reliant on the thoughts, ideas, efforts and/or income of another.

Two independent, self-sufficient people make a more successful pair than do two people who are independent/dependent in the way that I talked about in the previous paragraph. This is one of the fundamental reasons why 'bdsm' as a lifestyle simply does not work well for most people. The superior party becomes burdened with the responsibilities of tending the subordinate and over time it becomes overwhelming. Even my relationship with Kyphi, which is clearly NOT a 'bdsm lifestyle' relationship, elements of that burden/reliance creep in, and it takes careful hands on the throttle to promote a healthy sharing of the load. We have recently suffered through some issues in our own relationship that I'm not going to lay out here, but it does relate to this issue inasmuch as dependency/responsibility are concerned.

Relationships are tricky business in any environment. In 'bdsm', it can get exponentially more complicated. We (Kyphi and I) have often said that our relationship is more of a Ward/Jane Cleaver 1950's style of a relationship, and that too has its pitfalls. Modern equality-based relationships address some issues that are intrinsic to more lop-sided relationships, but at the same time generate other issues that are destructive as well. For example, an equality based relationship requires more constant negotiation of control issues and often leads to power struggles within the relationship. A strict D/s relationship removes the power struggle component, but introduces the dependency issue! It's a remarkable phenomenon that is really quite troublesome in my view.

So what's the answer? Well, as with most things in life, the answer is moderation in all things. A relationship has to be a shared experience in order to be healthy and long lasting. To get to the nuts and bolts of things, I will try to give an example of how structure must be balanced with accountability on \*both\* sides. Let's make a couple of assumptions for the sake of argument:

1> There must be one ultimate authority in a structured relationship, otherwise power struggles will result. If at every point of decision, a struggle to argue each other's points cannot be resolved at some point, the power struggle becomes destructive rather than constructive.

2> This ultimate authority must be granted by the subordinate,

and accepted by the dominant party. That is to say, one cannot dominate a person who does not give willing consent to be dominated. The subordinate will have to trust their 'boss' to make the right decision when the time comes that there is an impasse. (And it WILL happen.)

3> There must be a mechanism in place by which any conflict can be resolved and the parties in question must have already agreed to the terms of this ultimate resolution conflict and be willing to live by/with the outcome.

This is a tall order, but this is how it has to work. This is also what's wrong with the concept of 'sub/slave' and 'dom/master' situations unless these issues are handled responsibly. There have been, and still are, people who live a very regimented dom/sub or master/slave lifestyle according to 'bdsm'. My contention is that these situations usually don't last because real life gets in the way, and nobody is totally subordinate (submissive) and nobody is totally dominant (superior) 100% of the time.

Here is the punch line: In order to properly resolve conflicts, the superior must be willing to make a final decision at a predicted point in the conflict, and the subordinate must acquiesce to that decision. Both parties must be willing to share this burden of responsibility. The subordinate cannot acquiesce and have the control he/she gave up fester into resentment, and the superior cannot make the decision, and then a week later point fingers at the subordinate in an effort to relieve him/herself of responsibility. It's a fluid dynamic, but with the right forethought and structure in place, this can be done with some work.

Complicated? Yes it is. But the price of apathy is high, and relationships do not withstand the repeated impacts of heated struggle without doing permanent damage. Both parties have to assume responsibility for \*their\* part of the effort, whether it's decision making or giving into a decision. It simply does not work any other way. As much as Kyphi and I are perfectly comfortable with our relationship and the roles we have taken on, we still to this day have our struggles, too, when it becomes all too easy to let things go unspoken.

It's been said that helicopters cannot fly as they are intrinsically unstable and have absolutely no ability to glide. If you let go of the controls, it will crash 100% of the time, and almost immediately. Relationships are much the same way. When the hands come off the controls, the thing will spin, crash and burn.

Regards, ZD  
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P.L. Hodgkins/L.S. Zaske

ZD has been involved in kink for 38 years. At the tender age of 17 he got involved with an outlaw biker club in Maine where he was introduced to S/M by a gay/het mix of WWII and Korean veterans. He and his subordinate of 7 years, Kyphi, reside in AZ where together they serve 19 rescued cats.

# Hiding in Plain Sight

By: *wonderwoman (Yes, she's back this month!)*

For years I have articulated the nature of the M/s relationship I seek as "Hiding in Plain Sight." For me that means that to most of the outside world, including to my and Master's children, if he has any, we will be not be recognized as engaging in a Master/slave relationship, but instead as a loving couple and family, fully a part of the society in which we live. Hiding in plain sight means that to most people, I am a loving wife and mother, competent employee, committee member, community and school leader and concerned citizen of the world. My competence is visible and people know I can be counted on to behave consistently and well. Hiding in plain sight means that to most people, the man I call "Master" in private is a competent businessman and a strict and loving father and husband. I have lived this way (all too briefly), and it is within this dynamic that I hope to live when I am again owned.

I have never felt the need to wave my differences in anyone's face. I learned as a child that by flying under the radar, it was possible to do far more exploring and trying out of situations, roles and behaviors than otherwise. It's not a matter of being ashamed of my choices, but rather a belief that not only is it no one else's business, but also a way to be selfish and have what I want without causing grief to those around me. I believe it's possible to be true to myself without outing myself.

What this looks like at home is that the children see a loving couple who deal with their relational aspects in a successful manner. The often-seen problems with interpersonal communications don't exist, because there are procedures and protocols in place to deal with them. With clearly defined roles for the couple, there are none of the typical power struggles that plague many relationships in today's society: having decided from the outset that Master has final say, such disruptions are simply pre-empted. The children do not hear me call him "Master," but may hear me answer questions with "yes, Sir" or "no, Sir." Because such etiquette is simply part of our southern culture, this is neither obtrusive nor remarkable.

It is very important to me for safety reasons that the M/s dynamic remains hidden from the children and from the general public. Judgmental families and an ex-spouse could wreak havoc in my life. (Fighting such a court battle can be costly in money and time – be sure you have the resources if you choose to be out about your relationship.) Consequently, I make sure that I carefully choose which lifestyle friends to interact with outside of munches and kink-related events. Even a seemingly beneficial situation like a babysitting co-op for parents of a lifestyle group can have negative consequences: when I left my children with a group of other children to be watched while attending a workshop, another child who knew of his parents' involvement in BDSM asked my 8 year old son "Does your mommy get corner time too?" and was told that his mommy did, and that she was also spanked from time to time in front of him if "mommy was naughty." While some people will argue that children are very accepting of such things, I believe that the child's teachers and coaches and friends' parents may not be, which can again have negative conse-

quences. Children don't always know when it is appropriate to share "family information" and being told to keep secrets from others can be misinterpreted and internalized in a negative fashion, leading the child to believe that what you are doing is wrong. Additionally, an angry child or teenager could even use your kink against you, by threatening to out you to others. I believe that allowing children to see their parents in a loving, positive relationship is the most important factor in helping the children to be able model and form positive loving relationships one day. Also, by minimizing the exposure of the M/s dynamic in front of the children, there will be no internalization of associated gender identification with a particular role.

"Hiding in plain sight" is not all about avoiding negative consequences: there are positive attributes from it that contribute to the health and joy of an M/s relationship. First, I've found that intimacy is enhanced by it. Because the M/s and the often-corresponding SM aspects are kept private, but the couple is still relating on other levels in front of others, there is a constant awareness of role and the need to interact according to their environment. Second, the awareness and the desire to keep the level of intimacy high can become a self-perpetuating schema, leading the couple to seek develop rituals and protocols that can reinforce the dynamic. One such ritual might be a ritual greeting upon returning back to the home after work or at the end of the day. The couple could excuse themselves to their room, the slave could disrobe and present herself to her Master and some token of slavery could be put on: a piece of jewelry, like an anklet with bells is one possibility. If the slave has nipple or genital piercings, a special chain can be threaded through them and worn under the clothes. Out of sight is certainly not out of mind!

The nature of how I view slavery also contributes to and facilitates the ability to carry out an intense M/s dynamic within the context of a loving family: because I view my slavery as a role of competent assistance to my Master, I am not seen as powerless, incapable and timid. My role is to be an asset to my Master, to be a good manager and to be capable of making his life run more smoothly. In everyday life, I am vested with his authority to run the household according to his pre-established rules and with the sense and sensibility that I am his second in command. Being slave is not about needing Master's help to make every decision because the slave is incapable. A slave should be able to make those decisions necessary for success in everyday functioning. In practical terms, that means that if he is not at home, I don't have to call him to ask permission to go to the store if we need milk and bread – if he is in the home, I would say to him that we need a few things in the house and that if he didn't have other plans, I would run to the store and be back in about half an hour. That meets the need to both take care of the house and to reinforce his control of my time and body.

Many couples have temporary or permanent protocols in place for how a slave should ask permission to do things like eat, drink, smoke, go to the bathroom, etc. These protocols could

## Hiding in Plain Sight

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still be carried out in front of others without making them aware of what you are doing, by using simple hand signals or gestures. Hand signals can also be used by the Dominant to give orders and make requests. They don't have to be elaborate or noticeable in order to be effective. (See Bootpig's article, "Making it Look Like Magic" in the May issue of [Simply Service](#))

To me one of the best results of "hiding in plain sight" is that it requires constant mindfulness and attention. It's a heck of a lot easier to respond to a Dominant who has you naked and kneeling two feet in front of him at all times – hiding in plain sight requires and reinforces subtlety, intelligence and creativity of service. It keeps me more attuned to my Master's needs and more mindful of my service at all times, preventing rote-ness and a reactive focus to service. It also contributes to my family's safety and my peace of mind. And, I admit, I like feeling that my servitude is a secret that only he knows.

*About the Author: wonderwoman is an unowned, service-oriented slave who has been aware of her slavehood for most of her life, but who only learned to articulate and name it six years ago. wonderwoman values the M/s dynamic as integral to her spirituality and believes it is her surest path to actualization. A veteran thespian, wonderwoman indulges her love of words and stage by appearing before several groups of teenagers a day, attempting to inspire in them an appreciation for language, writing and truly bad puns.*

# Psycho-Hostess: Tamed?

By: *slave jean*

As I took the time to put some clothes on this afternoon before running out to the grocery store for a few items to prepare tonight's dinner, I realized how comfortable I had become with that action – or rather, with the need for that action. In fact, running around the house unclothed is so much a norm that when my master and I recently had friends over for a weekend dinner, I was just as comfortable taking off the clothes to swim and serve dinner as I was to use a towel to dry off the pool droplets that trailed behind me. And as one of my serving sisters did the same, the other servant sister just happened to have brought an extremely lacy-net pool-type shirt garb that could be worn one way to conceal breasts and the other way to expose them. The option to remain clothed – or not – is just one of the myriad details that a psycho-hostess must consider to help put her guests at ease. \*

Our evening, that night, was an informal event. Only a half-dozen people were included and all were well experienced in both sadism-masochism as well as in mastery & service. In my personal relationship to my master, the social obligations are one of my duties. It is rare for him to prod me into arranging a social event – though it has happened. In this case, I had barely made the idea to Sir and he was right there, picking it up as if he was the best quarterback patting the ass of the who-jee-whagger who is bent over hiking the ball between her legs. I was pleased. I was happy. I was horrified! The house and yard were a mess and on top of it, the guests were wonderful people who had never been to our home before! My master had released psycho-hostess with his assent to my invitation to them. Thank goodness there were two weeks before that night.

Twice in the beginning of my servitude to Sir, when a similar event would appear on the calendar (only with less adequate notice) I was able to “get away with” the behavior that I had honed over the many, many years of obligatory hosting. Buy the food to prepare the day before. Cook what can be cooked the night before (staying up to midnight if need be). Get up early the day of the event and clean like Mr. Clean's *haus frau* top to bottom. Each room got windows washed, closets cleaned, every nook & cranny & keepsake dusted, floors washed & waxed, front yard trimmed of weeds and walkway swept (while in Germany I would wash the front porch stairs and sweep the half of the street in front of my house too --- yes, yes, the villagers really clean at that level --- I was in heaven!) Suffice it to say, that by the time the 30 minutes before guests were due, I had every niche so clean that it either mirrored your face or fluffed enough to cuddle your *derriere*. In that last 30 minutes I would shower and clean up and *voila*, hostess ready with a smile as the first guest arrives!!

In the beginning, Sir didn't see what I saw as a massively organized to the nth degree of precision and cleanliness the best assured program to be satisfied that no child or other event could undo what had been prepared. What Sir saw instead was Psycho-Hostess, a madwoman who went into overdrive the day before those first two events we hosted and the loving obedient somewhat sassy, sweet girl of his had

morphed into Brunhilda-on-steroids. I wouldn't talk because I was so focused on what all had to get done and it was locked in my head. I was barreling through each task, alone, -- the proverbial bull in a china shop method for accomplishing everything. Sir would ask me what help did I need and I wouldn't even think through how to best utilize the help he offered (at that time). I had years of honing how to get everything all done without much help – or with minimal help, so when he asked to help, I threw tasks at him that would keep him “outta da way, jack. A girl's gotta get da work done, yanno?”

Oooohhh yeah, that attitude got ignored once. The second time, it didn't. Not only did it not get ignored. It did not get ignored THEN and then we had the problem that the cleaning was NOT getting done; the time WAS moving anyway; and we had NOT cancelled the invitation. People were going to arrive and the place was going to be half a wreck! I was in kneeling mode for scolding, but brain was anywhere and everywhere EXCEPT in front of Sir doing the scolding. And wouldn't you know it ---- He knew! Of course he knew. I was a wiggle-worm and couldn't keep my own impatience with not getting the house ready and the people due (I would even forgo not taking a shower, but the house had to be ready! Psycho-hostess is named for a reason – you can't just grab that title without a lot of misapplied priorities.)

It only took Sir those two events. And probably he did not even need that second one, but he was willing to give me the benefit of the doubt to see if maybe I could change things on my own. But, I botched it. This eZine is about transparency. It's not about the “pretty stuff” and how “easy and wonderful” it all is. I mean my life with my master IS wonderful, but creating that life hasn't been just a snap of the fingers or a blink and nod of his head and decorously I bowed my head in gracious obedience and servility. He has looked closely at some mannerisms of mine and then set out new behaviors --- and I've had to work to learn those new behaviors. It's taken decades to learn the old behaviors – and even with a strong desire to please my master, unlearning old behaviors doesn't happen just by wishing it so. Taming Psycho-Hostess has been one of the partially successful jobs Sir set out to do. It has been for his enjoyment when we entertain, as well as for my health and enjoyment.

We (and here I mean the global “we in the leather community”) don't take enough time-out for ourselves. At least I don't see many people take time for themselves. In looking at colleagues' notebooks, I see many calendars filled up with dates ready for work trips, family sports & practice, teaching obligations, social presentations. But I have never seen time reserved for an hour to relax; time reserved for just being alive – whether it's on earth, in a chair, on a blanket, on a beach or under the tall pine trees – time reserved for just being is time for rediscovery of who we are and what is important within each of us. This reserved time – if we would put it into the calendar - would help us recall that kernel of our individuality in times of stress and allow us to hold onto “us” when everything

# Psycho-Hostess: Tamed?

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*(Continued from page 7)*

around us is flying topsy-turvy. One way to get to begin making time for that kernel of our inner being is by beginning it with friends. Set up social relaxing time with other friends who are also Master & slave or Dominant & submissive or Top & bottom. In other words, the ability to be yourself completely without having to hide any part of your quirkiness, is terribly relaxing. To have no other purpose than to get together for dinner and relaxing is a gift *par excellence* that we can give to each other. This month I was a recipient of one of those gifts. I can say I was a recipient and a giver this month because of my partial success to reign in Psycho-Hostess.

With the two week preparation, Sir made sure that we worked on the yard the weekend ahead of the expected engagement. The week of the event, Sir asked about the menu and made sure we went shopping for the items mid-week. The day of the event only required some kitchen cleanup, vacuuming, readying the guest-room in case the guests stayed the night, and, the addition Sir has added to every event's preparation – time focused on serving him. Whether it is shaving his beard, attending to his backrub, bathing him in the shower, or providing a human pillow for a nap – Sir has decided that toning Psycho-Hostess down to remind me that I serve him re-centers me. Now, that doesn't mean that once everyone begins arriving Psycho-Hostess doesn't reappear – after all, she's been hosting gatherings for decades and is used to watching glasses over here, emptying ashtrays over there, slipping away to prepare a plate of *tri-colore* when it looks like everyone is taken care of. This is difficult to balance since Psycho-Hostess carries all of this in her head and automatically slips into these activities. Sir wishes his servant to be present fully to her guests....at least at an informal event. We have not hosted a formal event. All of our dinners are the daily stoneware and flatware laid out on bamboo trays covered by colored placemats for the "theme" when there is one. With these trays everyone can eat wherever they find a place to sit. In informal settings, Psycho-Hostess makes sure servants have what they need for their masters or sirs and continues being present or not as needed. But Sir will pay attention and if he feels that Psycho-Hostess is doing too much serving and not enough enjoying, he steps in and takes away the right to serve others -- so Psycho-Hostess has had to learn how to find a balance.

Back to our need to socialize and away from Psycho-Hostess. The sister servants who splashed in the pool, serving each other a cigarette, carrying each other a drink, then turning around and slipping off clothes and sliding overhead on a little slip of nothing. The sister servants laughing in the kitchen, teasing each other over finding bones in chicken breasts (imagine that!) and helping each other out while at the same time tormenting each other as well. The sister servants looking over at their masters – deep in the conversation of people who have historical experiences alike – who are relaxed, not teaching, not posing, not on guard, but just enjoying themselves fully. This is what Psycho-Hostess hopes for – and when she can find it in this manner of life then life is good. And we need to let her out more often. It was a comment one of the sister servants said about always serving dinner at a table and never sitting at it herself that spurred this column --- plus she saw

her own Psycho-Hostess in watching me flit around. I wonder how many other Psycho-Hostesses there are? And, are they welcomed or tolerated by the one whom they serve? How do we tame her?

*\*Fair warning now. The use of any must's, should's, only's, etc's. are purely used for fun. Everything stated in this article is open for alteration. Everything. Each servant's personality, the person to whom the servant is pledged, the occasion of the service, and the weather, etc. can all play a huge role in each aspect brought up in this article. The article is meant solely to amuse and to establish conversation about a topic that has differences in our chosen life manner.*

About the Author: **Jean** has lived as slave to Tom for 8 years. They own a home in AZ and both hold professional occupations. While she realized over the course of their first 3 years that those days were the pre-requisite for becoming comfortable with the idea of a Master/slave/service-based relationship; it was the next 5 years that confirmed her desire to embrace service within the guardianship of one man, to the decisions, pathways, play, and ideas he endeavors and anoints.

# Deconstruction of Bootblacking

By: Steven Hagen, 2005 Southwest Bootblack and International Mr. Bootblack First Runner-Up 2005

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In a darkened bar in a quiet corner, a dance takes place. This dance is one that has been happening since the early 1800's, when young men would make a living by working the streets, blacking shoes and, with the power of seduction, increasing the amount of tips. And if it led to something a little more or even the potential for a little more, the tips might be even greater. These young men were, for the most part, orphans who were required to pay rent to keep their place in the orphanage. Reading almost any story from Charles Dickens, one would be reminded of what it meant to live as an orphan during the Industrial Revolution; the environment in which most people did their work was dark and predatory and Bootblacking was no different. It was normally done inside of the factories during breaks, near the exits or side alleys of industrial plants, in bars or other middle class hangouts.

It is important to know that Bootblacking was a service that even the working class could afford during the Industrial Revolution when many personal services were outside the ability to obtain for the working class. Boot care was an important expectation during this period because of the expense of boots and how long they needed to last. The average price of a pair of boots was one month's pay, and boots were normally only replaced every 5 to 10 years. For the working class who were moving into the city and changing their work habits, the times of working shoeless on a farm or in the country had passed. Boots were one of the first pieces of "safety" equipment that were demanded by industry and, because of this safety requirement; the owners of the industries often required people to pay out of their earnings for the cost of the boots that they received from a company store. Today it is easy to overlook the fact that boot and shoe are a part of life, but at the turn of the 19<sup>th</sup> century a pair of quality working boots was an important investment. Common sense of the age stressed that care for these expensive items was necessary, which in contrast to today's throw-away culture, makes that state of mind difficult to understand.

Before the Industrial Revolution, boots were exclusively used as fashion and for military officer's uniforms. They were not something that you would even see on the middle class; most people wore soft leather coverings and the leather was tanned, but not finished. The importance of boots as safety equipment and the ability to mass-produce; boots made it necessary and possible to supply them to the working class. Bootblacking, or the care of boots as a service, evolved from this increase in boot production and the need for care for these boots. Bootblacking would become popular not only because of the importance to maintaining the leather of the boot, but also because of the popularity/desire of a subtly intimate and semi-public act of service that the working class could take part in.

Through the years the location and the costume have changed, but the act of sublime seduction still exists and basically remains the same. During the early 1900's up until the World Wars, you would see the same dance occurring in bus

stations, outside military bases and in bars. After the World Wars, seductive Bootblacking occurred in the locations where the ex-military hung out. That could have been at Beaver Creek in central California where the Satyr MC club would hide from local authorities, the Loading Docks in San Francisco, Gold Coast in Chicago (later the Empire club in New York) or any location where men could be outside the view of social authority. Currently, the social authorities have liberalized to the point that Leathermen can meet in the public in major venues and Bootblacking has moved with them; for example, International Mister Leather in Chicago boasts being the sixth largest tourist event in Chicago.

## The Entrance

The type and style of movements that are the archive of how to do a Bootblacking have not really changed. One still has to clean the old oils and dirt out of the leather, repair and condition the leather, and protect and beautify the leather. While the archive, or collection of knowledge, has remained the same, the dance itself has always been on the surface of the archive due to the fact that the dance is influencing -- or maybe controlling -- the emotional state of the person in the chair. Since this is written, it is hard not to portray Bootblacking in a manner that sounds like a parody of a serious ritual, however it must be understood that the actions of a bootblack are much more serious than how they appear in words. Writing about Bootblacking is like writing about anything else that deals with the erotic. Denis Hollier in *Against Architecture* writes about the outside nature of the erotic:

*There is nothing fundamental about eroticism: it is like the labyrinth, the loss of a base and the eruption of parody. Eroticism is not everything, but it is above all not a simple element, a "part." It is what prevents the serious from being serious and the trifling from being trifling; what prevents the whole from being whole and the part from being a part; where everything is at a loss. Sacrifice of being, being as sacrifice, it makes every hypostasis, (Hypostasis is the substance, essence, or underlying reality.), whether ontological or theological, seem a parody: eros is not a god. It, therefore prevents eroticism from being eroticism rather than its parody. Parody of ecstasy. Parody of death. Comedy of sacrifice. Comedy of tragedy. Against Architecture p75*

There is a mental state that the black and the boot wearer strive to reach; they start off in a mentally distracted state and start to move to a very directed emotional state. This state of emotion is continuously changing and being influenced by the dance. Bootblacking can only happen in the moment and where the two are working, as a couple moving as one, like dancers that are free of style or form. During the Bootblacking, each of the persons involved makes small changes in their nature and demeanor and interacts with the partner, trying to connect with the sublime or erotic purpose of the dance.

# Deconstruction of Bootblacking

*(Continued from page 9)*

It is important to remember that the object of Bootblacking ceremony or a movement is more than a fetish or an acting out of a fetish fantasy. Hollier (*Against Architecture* p74) stated that "Fetishism depends on objects and there is no object that is not partial. Eroticism requires an 'overall view,' a view of the whole, and only movement can be overall, specifically only the movement that leads to the destruction of the object, moreover, eroticism is not linked in and a privileged manner, produced a wound in a beings integrity." A steadfast adherence to a strict moral or ethical code is often the starting point for this movement of eroticism. The end is when the participants are carried away by the rhythm of this movement or being carried away by the eroticism.

Looking at this eroticism that makes up Bootblacking, it can be seen that very little has changed over the last 100 years. This is mostly due to the fact that the movement, or the things that go to make up the movement, has not changed in this time. The tools, materials and actions have remained the same for more than a century. The tactile experience of opening a can of polish, pulling the wax from the can and working with the leather is the same experience, the same starting point that has happened thousands of times before. Men of the age of 80 went through the same experiences when they were "bootblack boys" in the 1930's. Mr. Puckett of Atlanta, Georgia, who died in the summer of 2004 at the age of 88 (he was, at the time of his death, one of the oldest, public Leathermen that could speak to the first generation of Leathermen that came from of the post World War II era), spoke about how he had some of his first erotic experiences from the smell that overcame him when he was shining the shoes of an upper-classman at the Citadel in Charleston South Carolina. In a personal interview, he told a story of how he entered a state of erotic bliss during a shine; this erotic bliss was due to the nature of the interaction with this upperclassman. This was part of a defined ritual of hazing for the upperclassmen to impose their will upon the junior classmen, and in the 1940's, there were really no limits to these interactions. Mr. Puckett spoke of how the performance of personal service would be one of the acceptable excuses for two men to be alone and engaged in close "personal" contact. Gay and forward upperclassmen would often use this power as a method of hunting, which Mr. Puckett implied was part of his first homosexual interactions at the college. Due to the facts that shining this upperclassman's shoes was imposed upon him as a subservient act and while performing this act he was treated as an inanimate object, he knew that the intent of the upperclassmen was to degrade him and minimize his existence to an object meant for shining shoes and the sublime actions that could go around that action.

The fact that Mr. Pucket got an erotic response from being used starts to give an insight to the effect of base materialism on eroticism. Hollier writes in *Against Architecture*

*The erotic effect can be defined as the loss of what is*

*proper: the simultaneous loss of cleanness in filth and of one's own, proper identity in an expropriating violation. Being is dissolved, carried away by the action of the dissolute existence. Eroticism opens beings to a slippery action where they give themselves over and are lost, where their excess leaves them wanting. Against Architecture p74*

This "giving themselves over" and the loss of the self is the sublimation and sublime nature of the act of Bootblacking.

## The Act

On the street, on their knees, the young men who bootblacked would quickly be knee-deep in base materialism. They worked the boots and developed a dance that was meant to seduce the person receiving the shine. Seducing the boot wearer in a base manner included a sensual service, an enjoyment of a base environment and the erotic nature of a person touching one's feet.

The service of Bootblacking and its nature as a service embodies a power exchange in which the bootblack and the person wearing the boots go through several roles. On the surface and to the outside observer, as the bootblack kneels in front of the person wearing the boots, it appears that the bootblack is in the position of worship, something of a slave to a master. Then, as the act is examined, it can easily be seen that it is the bootblack who is in charge. The bootblack is in control of what is going on; the boot wearer is the one being acted upon. The bootblack is in control of the pace, what things are to be used and is often teaching to boot wearer about how to take care of the leather.

During the Bootblacking there is an exchange or a rotation of power that goes on. Something of a struggle occurs that builds the erotic nature of the power exchange. The paradox of control and power in a power-based relationship is echoed in the writings of Gamben, who approaches the concept by looking at masochism and sadism.

*Sadomasochism thus appears as a bipolar system in which an infinite receptivity – the masochist – encounters an equally infinite impassivity – the sadist – and in which subjectification and de-subjectification incessantly circulate between two poles without properly belonging to either. This indetermination, however, invests subjects not merely with power, but also with knowledge. The master-slave dialectic here is the result not of a battle for life and death, but rather of an infinite "discipline," a meticulous and interminable process of instruction and apprenticeship in which the two subjects end by exchanging their roles. Just as the masochistic subject cannot assume his pleasure except in the master, so the sadistic subject cannot recognize himself as such – cannot assume his impassive knowledge – if not by transmitting pleasure to the slave though infinite instruction and punishment. But since the masochistic subject enjoys his cruel training by definition, what was to be the instrument of the transmission of knowledge – punishment – is instead the instrument of pleasure; and disci-*

# Deconstruction of Bootblacking

(Continued from page 10)

*pline apprenticeship, teacher and pupil, master and slave become indistinguishable. Remnants of Auschwitz p108*

While the power exchange is one element of the dance, the environment itself is also an extremely important element. To enjoy the base or anonymous environment, the act of Bootblacking would happen in the places that were by definition "out of the way" and the service itself was on the surface something that would pass without notice. As noted is John Ricco's *The Logic of the Lure*

*As unbecoming architecture, minor architecture is also necessarily the forgetting of architecture, and of what architecture forgets (what remain after the architectural). This is its virtuality and its critical capacity: neither to be architectural, nor to not be architectural, but—as though in terms of Bartleby the Scrivener's neutrality—simply to prefer not-to. Which might be to say that it is an architecture of abandon and abandonment that is often actualized as abandoned and nondescript folds in the urban fabric—architecture without qualities, truly unbecoming. Manhattan's West Village piers and after-hours meatpacking district, the trailer trucks parked and empty on New York's West Side. The Logic of the Lure p7*

The out of the way places that are virtually in public heighten the intimate moment of the service. "Nondescript folds in the urban fabric" and becomes part of that urban fabric; the couple involved in the bootblack can feel the abandonment that accompanies it. Today, many of the places that people find the most enjoyable for Bootblacking are places that go to extremes to imitate a nondescript urban environment.

## The Touch

Touching a person's feet has been for centuries one of the most intimate acts that one person can do for another. We can simply look at the ancient ritual of washing another person's feet as an act of submission which was often offered to one's guest. The foot ritual has been a part of several mythoi, including the Bible, when Jesus washes the feet of his disciples to show his submission. In John 13, we see an intimate place of humility. The passage reads:

*It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love. So he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him. When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and teacher, have washed your feet,*

*you also should wash one another's feet. I have set you an example that you should do as I have done for you." (John 13:1, 4–5, 12–15, NIV).*

The desire, or at the very least an ability to submit, is an act of caring that can start the path to the sublimation and the sublime of the service that is given. This is the same act of intimacy that is going on with Bootblacking. The successful bootblack was the one that could best translate not only the ritual and ceremony but the sublimation and sublime to whom they are Bootblacking for. That is where the art of the performance is at. Bataille writes in "The Big Toe":

*Man's secret horror of his foot is one of the explanations for the tendency to conceal its length and form as much as possible. Heels of greater or lesser height, depending on the sex, distract from the foot's low and flat character.*

*Classic foot fetishism leading to the licking of toes categorically indicates that it is a phenomenon of base seduction, which accounts for the burlesque value that is always more of less attached to the pleasures condemned by pure and superficial men.*

*The meaning of this article lies in its insistence on a direct and explicit questioning of seductiveness, without taking into account poetic concoctions that are ultimately, nothing but a diversion (most human beings are naturally feeble and can only abandon themselves to their instincts when in a poetic haze). A return to reality does not imply any new acceptances, but means that one is seduced in a base manner, without transpositions and to the point of screaming, opening his eyes wide: opening them wide, then, before a big toe.*

*Visions of Excess, p20*

If the foot is of low and flat character, then the covering, or the armor, that goes around it must be also thought of in such a way. The boot protects the foot from all the things that we want to avoid, from the simple dirt to the trash of everyday life. The qualities of the shoe speak not only about the role that person wants, but when the person allows another to interact with the boots that they wear for daily use, the bootblack gets a window into unspoken things in his or her life. The bootblack gets to examine how the guest walks, what their daily routine is like, including their work, leisure and how they get from place to place. The relationship with the foot and the boot develops the phenomenon of base seduction. There is a base and material relationship in three ways -- one is between the black and the foot, the second is the black and the boot and, finally, the third is between the bootblack and the person wearing the boot.

Materialism is the philosophical view that the only thing that can truly be said to exist is matter; that fundamentally, all things are comprised of 'material'. By itself, materialism says nothing about how material substance should be characterized. In practice, it is frequently assimilated to one variety of physicalism or another. This physicalism is almost always ranked in some fashion or another, due to culture, ideology, or other aesthetic reasons. The idea that there is a value in a

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certain type of materialism over another is construct due to materialism's function. But there is value in understanding that this ranking is arbitrary. As Bataille says in *Materialism*, "Most materialists, even though they may have wanted to do away with all spiritual entities, ended up positing an order of things whose hierarchical relations mark it as specifically idealist." Bataille wants people to understand that in a base manner all things can be compared together.

There is a base relationship with the feet, and this is not, as Bataille implies, one relationship. In the statement from the Big Toe that says "the burlesque value ... is always more of less attached to the pleasures condemned by pure and superficial men," Bataille implies that there is only one that is reaching a state of bliss. In actuality, the person being acted on is often relaxed and lost in sense of bliss as well.

The feet, while being able to take extreme forms of torture and quickly recover, also have a keen sense of touch. As for the torture that the feet can take, people often run several miles in a day, which is the body weight of the person slapping against the road. The foot can also be aware of something as small as a grain of sand and tell the differences in material that object is made of and feel slight differences in temperature. Each person has a different relationship with their feet, and this relationship can cause the body to react, and in reacting, the foot takes over the entire body. Sometimes when a spot is found of the foot that causes the foot to relax, the entire body does also. This is also true for pain in the feet, tickling, and erotic control of the body. The reaction of the feet is something that the black is using as part of his interaction with the other person. The Bootblack rubs though the boots applying pressure to the feet.

## Base Materialism

The relationship between the bootblack and the boot is a base relationship. The dirt, grime, oil and other things that the person walks through are slowly washed away as the bootblack's hand first starts meeting the boot. Cool water, along with the oil of soap, increases the sensation of the hands as they wash away the tortures that this boot has gone through between cares. Having the polish, wax, grease and dye warm in your hands is a medium that brings the bootblack's touch closer to the boot. This motion and interaction of movement between the boot and the black build a mental narrative in both the boot wearer and the bootblack. Through those personal experiences and using the boot as a fetish, the narratives start to interact.

This leads to the third relationship between the two dancers, which is the sublime part of the form of Bootblacking. Bootblacking itself is simply a service -- a semi-intimate, semi-erotic service, but a service just the same. The result of the service is the clean, well-kept and shiny shoes. The sublime is all the things that are a part of the process that empower the people involved. Each person -- and that often includes the

people watching -- gets consumed by the burlesque factor of the service. Realistically, this should be a simple act of cleaning a pair of shoes. However, due to the base materialistic nature of the service and an erotic drive, emotions are allowed to be tapped during the performance. For the people watching, it is the erotic power of voyeurism, and watching someone else go through an intense emotional situation. For the bootblack, the sublime comes from the ability to be seduced by the qualities of the boot, or by the position in relation to the person wearing the boot. (There is a difference in being seduced by the fetish item and the situation in which the fetish is presented.) The person receiving the service can be seduced by the relative position of the players in the performance, as well as from the physical touch.

The service of Bootblacking can be best analogized to a dance between two people, especially when we are trying to best describe and detail the sublimation and sublime of the act. Feelings of power, of seduction, of eros or of bliss are all desired outcomes to this dance.

Bootblacking's dance of seduction was built on two basic movements. Part of the seduction of the dance was to make the person receiving the shine feel like they had power or were something special. The piston-like-back-and-forth movement of the cleaning and buffing of the boot and the circle movement of the wax all helped create a sensual, powerful experience for both involved. That circular movement and a series of spits and tongue licking would bring the dance to a climax of a mirror-like finish of wax on the boots.

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## New Contributor: Steven Hagen (Deconstruction of Bootblacking)

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Steven Hagen, 2005 Southwest Bootblack and International Mr. Bootblack First Runner-Up 2005

Steven fills a unique niche within our leather community. This Leathermen whom is proud of his ability to serve. His experiences expands our cultural diffination of what a leather slave is. Steven holds a firm believe that you don't have to be a traditional "boy" to be successful in the leather community.

Steven has been working with our community since 1999, starting as an organizer for a heterosexual bdsm dinner club, 3D in Charleston SC. This lead to a leadership role in South Carolina were he helped start similar Clubs in Wilmington NC, Myrtle Beach SC, Columbia SC, and Savannah GA. These experiences worked to build the foundation of his lifestyle knowledge.

Trying better to understand the leather tradition Steven joined the Trident Knight Leather/Levi club also in Charleston SC. Attending several leather events this started to broaden his outlook on what the lifestyle included. During his tenure in the Knights he trained as a bootblack and in 2002 he placed 1st runner up at IML Bootblack in Chicago.

In October of 2002 Steven moved to Las Vegas Nevada for occupational reason. During his time in Sin City he has been awarded the title of Las Vegas Leather Boy 2003-2004. He is active in the bootblack community, a graphic artist that supports several leather organizations and a volunteer for different leather events. He is the current Southwest Bootblack and He is currently in service to Ms Victoria Gayton.

### News Flash!

For those readers in the Washington, D.C. area, Steven will be presenting a workshop on Bootblacking THIS Saturday, June 18 in conjunction with Black Rose and the Crucible Workshop series. For more details, see: <http://www.br.org/calendar/>

# hope's journal

A new, regular feature with insights from a reader's personal journal. Sometimes funny, sometimes sad, mostly irreverent, and a refreshing glimpse into the service journey and its many directions and turns.

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First and foremost, a giant thank you to BootPig for asking me to contribute! I read the ezine each month with a highlighter in one hand and a pen and note pad in the other. I have learned so many things; I can only imagine how many other people have been touched by her act of outreach.

For those of you who don't know me, my name is hope. I have the incredible fortune of being collared to Jeff. He is my Master, my husband, my soul mate, and my very best friend. We have been together about 2 years, and looking back now, it's hard to remember a time without him. Together we parent our 5-year-old daughter, and are expecting #2 in October of this year. We've had so many changes and have been in a whirlwind of adventure since we met. Our paths really did cross at exactly the right times.

After talking to BootPig, we decided that I would start writing a regular column here in the form of a journal. My thoughts, expressions, and feelings as I come into my own on this path of service and slavery. Feedback is always welcome, and comments and inspiration are always fabulous.

As I sat here writing this entry, I was thinking about service in general - but specifically my service to Jeff. When we first started, I thought of service as sexual. You know, blow jobs, S/m play, and on and on. I never looked at the rituals we have, or the things I do for him as service. As I grew in my own slavery, and began to understand what service really was, I was finding myself more and more absorbed by finding ways to serve him. The funny thing was, I never included him in this search. I just figured I would find new ways, try them, and if he liked them - great. If not - then I would change what I was doing. What I didn't realize at the time was that I was making him my service guinea pig of sorts. Nice, huh?

One night as we were lying in bed, Jeff asked me if I was ready to talk to him about it. "It." You all know "it" can be 10,000 things. So I rack my brain, thinking of what "it" could be. So I say sure, and hoped for the best. HE asked me how long I was going to put in all the work and ignore his wants. I lay there silent. Ignoring him?? How could he think I was ignoring him? I was bending over backward, daily, to do things for him. Well that silence slowly turned into anger. So I grit my teeth in that very non-slave like way and asked him what on earth he could be talking about. He laughed and said, "Silly girl, I see you trying to serve me, guessing what will work - why haven't you just asked me?" Just asked him? Well now that would have clearly been the easy route now wouldn't it? My gritted teeth slowly went to a smile as I realized he was exactly right.

So I looked at him and asked him the question I should have asked him a long time ago: Master, how can I serve you?" He smiled - you know - that "you've done well" smile. Yeah, that one. And then he went on to tell me the things that meant a lot

to him. He didn't want me breaking my back to do things he didn't want or need. He wanted me to focus my efforts and energy on things that would make him happy. He said that if I found something I thought would please him to bring it up to him. Ask him for permission to serve him that way. Ask permission? Well, that's a topic for another journal entry \*smile\*.

Now in doing this, he took what seemed to be the impossible task, and made it very do-able, and gave me an instant sigh of relief. And what followed, day after day, were feelings of accomplishment and servitude. Being able to serve him, to do the things that meant something to him, gave me purpose. Now, there are days when I still launch into something, without thinking, and try to guess what he wants from me. And he usually replies with a smile and "Was there something you wanted to ask me?" And then I back up and start over - the right way.

What I have learned on my journey of slavery and service is that there are a million ways to serve. Make that a million and a half. But what really counts, at the end of the day, is what Jeff wants - what he needs and desires. When I am fulfilling those, then I am truly serving \*him\* - not some random guesses of what might work out right. I feel the service in my heart. I feel it in my soul. I can do tasks with meaning instead of doing them "because they need to be done." I know I am doing them to serve the man I call Master. Funny thing - in the beginning I thought serving another made you weaker - lower. I have found out how wrong I was. Serving Jeff makes me far from weak or low. Serving him makes me stronger. It gives me the ability to show him, with even the simplest actions - how much I absolutely adore and love him - and deepens my enslavement to him.

Until Next Month  
~ hope

About the Author: hope is a 30 year old dominant woman, who is enslaved to her Master, Jeff. hope has been in the BDSM lifestyle for 10 years. She has participated in lifestyle groups in California, Arizona, Colorado, Oregon, and Washington. She was recently collared and married to her Master this past New Year's Eve. She does presentations within the BDSM community on relationships and BDSM. When she has free time she likes to write, talk walks, and spend time with the love of her life - Jeff.

**Comments and feedback may be sent to hope  
in care of the Editor at  
msolypusleather2003@cox.net**

# The Phenomenon of BrainSex: Part III Mental-Based

By: Wylo (Parts I and II appear in the April and May Simply Service Issues)

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Knowing about emotionally based submission has also opened my mind to understanding the fascination that some have with humiliation scenes. It is a form of mental stimulation that can achieve a goal that I may never fully comprehend or enjoy but I can relate to the type of stimulation they are seeking. It is not the physical aspect but the mental that thrills them and I can respect that. For many, mentally based BDSM is an escape method; a way of leaving the real world to encounter an entirely new environment within their own mind.

Humiliation seems to be primarily focused upon by male slaves/submissives. This is not to claim that females do not actively participate in such activities but it is much rarer. The phenomenon is often associated with two types of people; those that are always submissive, even in their work place, and those that are very dominant in their home and work environment and use the humiliation play as an escape from this role. Again, this is an observation from speaking with others that actively participate in humiliation scenes.

Age play and other forms of alternative role playing (animal play, forced gender swapping,) all have a part in mentally stimulating the people that are playing the roles. Some find it very therapeutic while others may simply find it stimulating to their senses.

Again, I must respect the professional dominatrix in this regard. Their job requires them to not only meet the emotional needs of their clients but to play various roles throughout a day and know how to change their thought processes to reflect these changes with each new client. Additionally they are required to have the knowledge of how to successfully perform all of these roles, even if they limit how many of them they are willing to participate in. A qualified dominatrix must constantly be learning new methods, changing their techniques and gaining the knowledge of all forms of physical, emotional and mental play to be successful. I bow gracefully to these women.

A qualified dominant, of any gender, usually has a particular form of role play that they favor, if they favor role play or mental play. Each one tends to excel in these areas and draw others into their world through their knowledge. Most times this is less of a sexual form of scening and more of a mental motivation that can lead into other forms of scening. For example, age play can lead to a spanking scene for a bad little boy or girl. A spanking scene may lead to sexual interaction. However, by the time they reach this stage of the scene they are no longer in the age play roles.

As someone who does participate in age playing I can say that it is often an escape from the daily routines and stress related work that I do. To simply give myself over to my dominant with trust that he will treat my young version of myself with kid gloves (pun intended) is a very powerful experience. There rarely seems to be a rhyme or reason for the need to role play as another being. There is no specific gender or per-

sonal history required to be drawn to this form or relationship. It is simply a state of mind.

Sissy maids, forced gender roles and other forms of humiliation and role play can be very satisfying, sexual, sensual and even therapeutic. A person's mental stability can be leveled by a good scene that brings satisfaction on a plateau that cannot be compared to any other form of scening. For some there is even a level of spirituality that is so different but equally gratifying that you are left wondering if you will ever come down from the high.

Some of these role play and humiliation scenarios are for strictly platonic reasons. Funny enough, the turn on for some is that the scene does not end up sexual. Their fantasy remains that, uninhibited by any real life experience, but is further enhanced by how the scene was played out. For me the platonic roles such as being a service slave or house slave had their own rewards. I was able to offer my services and get a feeling of satisfaction and accomplishment without the emotional ties that can often inhibit such scenarios. I highly recommend such relationships to those that are recently out of a romantic relationship or new to the BDSM lifestyle. It can help you move on in ways that you never imagined. The lack of emotional ties seems to offer you the chance to recover emotionally while still meeting many of your own needs and the needs of those you serve.

I have seen some relationships like this develop into an emotional, romantic based relationship but more often than not they remain a comfortable, happy memory in which both parties remain friends for long periods of time.

## Conclusion

Upon reflection of my search for my niche I tried nearly all types of relationships before I found what I now know is right for me. I am grateful for my own foresight to take my time and learn more before I jumped into the pain play aspect. I feel that I respect it much more and receive a more satisfactory result for that reason. I think, in all honesty, that the combination of emotional, physical and mental stimulation is the ultimate reality for me. There is something within each facet that allows me to be a complete person. Some people know where their interest lie and others need to find it through trial and error. However you come to your form of lifestyle, good on you for finding it.

Lady Wylo  
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<http://leatherandlight.com>

*Wylo is a Canadian currently living with her dominant in the United States. A 20+ year veteran in the Leather lifestyle, she has experience primarily in service-based*

# The Phenomenon of BrainSex: Part III Mental-Based

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*(Continued from page 15)*

*relationships, many of them platonic in nature.*

*Her strengths include protocols, masochism and the role of “alpha slave” for large gatherings. She offers training one on one about basic protocols and pain tolerance (using spirituality as the anchor) for beginners and experienced slaves. She believes that BDSM can be a very spiritual experience for many people and using this as a technique in helping newcomers to pain play. She is aiming at learning as much as possible about every aspect involved in this chosen lifestyle and then sharing it with others (<http://leatherandlight.com>) as she considers knowledge only second to spirituality.*

*She is currently self-employed developing adult alternative websites, focusing on sales and promotion*

## From the Editor:

Hi again everyone and welcome to another edition of Simply Service, and as I sit here working on the layout, a BIG edition at that. Its been a hectic month and we just returned from Southeast Leather Fest in Atlanta, Georgia. What a lovely event! I highly encourage you to consider attending this event in the future.

I was fortunate to get to teach a class in conjunction with Kyle Fulkerson regarding time management for service-oriented people. The class was bigger than we expected, and lots of great ideas for saving time, managing time and schedules, and getting organized were shared. With any luck, in the next month or two, I'll get some of those thoughts organized into another article for the ezine. For this month, I'm just excited to have the articles that we do. Again I'm amazed at the diversity of thoughts and ideas that our contributors come together and share!

We also had a chance to play at a space in Atlanta called 1763. What a FABULOUS space! YUM! If you're ever in Atlanta, I'd suggest finding this space in the Northeast section of the city, and spending some...quality time. They even offer overnight stays in a private bedroom suite. I'd have to say this is easily the most well appointed space on the East Coast I've had opportunity to spend time in.

Being back in the south was wonderful, it is home to me though I may be a successfully transplanted desert rat. I had forgotten how friendly the people could be, and the warmth of that southern hospitality.

As always, I invite those of you that enjoy sharing your thoughts to consider contributing future articles for the newsletter. It is always a joy to find new thoughts in the inbox, and having this baby continue to find its way and grow is so much fun!

Until next month, I wish you all peaceful and joyous service,

BootPig

Upcoming Schedule (I'd love to meet you)

**June 17-19:** Southwest Leather Pride, Phoenix, Arizona

**July 9th:** Desert Dominion, Tucson, Arizona. Bootblacking Workshop and Using Ritual to Enhance Submission Workshop

**August 26-28:** Great Lakes Leather, Indianapolis, Indiana

**September :** GWNN Bash, Austin, Texas (This is still tentative)

**September 23-25:** Folsom Fringe, San Jose, California

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## Necessary Fine Print

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Comments, feedback, suggestions for articles, or submissions of articles can be emailed directly to me at [msolympusleather2003@cox.net](mailto:msolympusleather2003@cox.net)

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