



HERE

AND
THE GAY SAINT VOLUME 6 ISSUE 1

QUEER



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THE GAY SAINT: A PLATFORM FOR QUEER VISIBILITY AND INCLUSIVITY

BY JACK TRAVERS (HE/HIM), EDITOR-IN-CHIEF 2022-23

I'm immensely excited to be the Editor-in-Chief of *The Gay Saint* for 2022-23! Seeing so many creative groups in St Andrews, from art collectives to festivals, poetry circles and more, our town is brimming with ideas, dreams, desires and hopes, and, most importantly, the voices to get them out there. With a new volume of *The Gay Saint* comes another voice speaking out. The ideas for this year's edition were cooked up across many conversations with friends. Some of them in passing, others deep, but they all echoed the same dreams and a desire for queer visibility and celebration of who we are, how far we've come and where we need to go. This edition will be queer as fuck, cus we're never going back!

Volume 6 builds off of the beautiful work of last year's Head Editor, Rebecca Drever, and their amazing team of writers, editors and designers, and the legacy of queer creativity in our town. We took our inspiration from the campaign materials of several queer activist groups, notably those of the AIDS Coalition To Unleash Power (ACT UP) and its offshoot Queer Nation, as well as the talents of gay artist collectives world wide and the

history of our community's creative expression. These two pretty famous radical groups originated in the United States in response to government inaction and complicity in the AIDS crisis which ravaged queer communities, and homophobia and violence in the public space and in the media. These campaign groups fought to bring down a homophobic system by championing love, freedom of expression, humanity and unrelenting queerness. *The Gay Saint* will aim to champion those same ideals and keep the pressure on for a better world. This volume will be bold about who we are, with the title of this edition, *Here and Queer*, echoing the chants of 'we're here, we're queer, get used to it!' that filled the streets of New York City in protest of anti-gay violence and prejudice but also in celebration of who we are as individuals and as a whole.

In similar ways, we see government inaction and complicity in a pandemic of transphobia whipped up by our media and politicians, who seek to sow division and start culture wars against people wanting to be their authentic self. This must not go unchallenged. We see Roe v Wade being overturned in the United

States, with possible threats to access to contraception, gay marriage rights and the reinstatement of anti-sodomy laws.

In the UK, we see an establishment working to protect itself and weaponise trans people for political gain, leaving them excluded from the already massively stalled conversion therapy ban and the removal of self-ID provisions in the Gender Recognition Act, which leaves the process medicalised and exclusionary of non-binary people. These examples reflect the state of two western countries, with LGBTQ+ rights across the world facing a multitude of threats, and 71 countries retaining forms of anti-homosexuality legislation, and the death penalty still being enforced in 11 countries. However, there is hope for a better and more accepting world, with gay marriage now legal in 32 countries, conversion therapy bans coming into force, now totalling 14, and at least 15 states now recognising and issuing non-binary and third gender passports, showing more than ever that the fight for queer liberation must go on.

This hope must fuel a new wave of queer activism, where we make a stand opposing the heterosexual mainstream and celebrate living openly in a revolutionary act of defiance. It is through being visible, being heard and being loud that we'll shake up the system to embrace the full fluidity of human nature.

The aim is that this year's volume of *The Gay Saint* can provide a platform to be loud about issues we care about, to combat racism, sexism,

homophobia, transphobia, and inequality wherever it is found, and also act as a showcase for what makes us who we are, with all of the creativity and passion of our community.

I really hope you enjoy reading *Here and Queer*.

Sources:

Queer Nation/ACT UP wikipedia, Politco, 76crimes.com, Stonewall

LGBTQ+ HISTORY

FROM SHAME TO PRIDE: HOW WE RECLAIMED THE PINK TRIANGLE AS A SYMBOL OF QUEER EMPOWERMENT

BY JACK TRAVERS (HE/HIM)

The pink triangle is an emotional symbol. What was once intended to evoke feelings of shame and humiliation is now a badge of pride and solidarity with an international gay community bound together by our shared history and common experiences. We take up the pink triangle today as a reminder of past persecution and a commitment to not let history repeat itself. As an international movement, we must stand together so that the rights of all minorities are protected from harm. *The Gay Saint* Volume 6 takes up the pink triangle in solidarity, and as a pledge that we will continue to be loud and proud of who we are and what we believe in.

SHAME

The pink triangle was first used by the Nazis to publicly identify and shame gay and bisexual men, and later trans women, exposing them to public derision and police brutality. The Nazis 1935 revision of Paragraph 175 of the German Criminal Code, an old provision dating back to 1871 which made homosexuality a capital offence,

resulted in war on the LGBTQ+ community. This took the form of films and posters depicting homosexuals as sexually deviant inferior creatures akin to animals. Homosexuals were labelled as criminals and communities were broken up with gay bars forced to close, queer literature being burned and organisations dissolved.

This intensified, with the Gestapo keeping so called 'pink lists' of gay people who they would then arrest and torture. The United States Holocaust Memorial Museum estimates that around 100,000 men were arrested with half that number being imprisoned, and anywhere between 5,000 and 15,000 being sent to concentration camps between 1933 and 1945. Here they experienced extreme isolation from the other prisoner groups, hard manual labour and underwent experiments and torture under the guise of 'education and rehabilitation through labour'. Gay men were also victims of rape and sexual assault by camp guards, with accounts documenting that some traded their pink triangle for a yellow star in order to escape the cycle of abuse.

This persecution experienced by the LGBTQ+ community continued after the war, with The Pink Triangle of San Francisco's writing that 'at the end of the war, when the concentration camps were finally liberated, virtually all of the prisoners were released except those who wore the pink triangle. Many of those with a pink triangle on their pocket were put back in prison and their nightmare continued', denying thousands of gay men justice, with many remaining imprisoned into the 1970s. Nazi era anti-homosexual laws remained until the 1969 decriminalisation of homosexual relations between men over the age of 21, and were only fully repealed in 1994.

PRIDE

It was the 1970s that saw the German gay rights movement begin to emerge, with groups taking up the pink triangle as a symbol of liberation, and as a means of drawing attention to and reconciling past injustices, as well as highlighting the inseparable link to ending discrimination in the present. These movements became transnational with groups travelling across borders sharing ideas, culture, strategies and shared histories, with the pink triangle becoming a universally recognised symbol of the gay rights movement. Not only was it a symbol, but it created a shared history that transformed gays and lesbians into an international political minority with a global identity.

The AIDS crisis saw a comparison between government inaction and the deaths of thousands of people made to the suffering of the

holocaust, raising issues of sexuality and citizenship and how governments treat their citizens. This mood was captured most clearly by organisers in New York who organised to form the AIDS Coalition To Unleash Power, most commonly known as ACT UP, unveiling their SILENCE=DEATH poster bearing an upward facing pink triangle, a reversal of the downward triangle used by the Nazis. This campaign called out government inaction and their responsibility to provide healthcare for all, regardless of their sexual identity or HIV status. The pink triangle bound the international queer community together under one symbol. This unity emboldened communities to fight for healthcare, workplace equality, social acceptance, equal marriage rights, trans liberation, and against discrimination of all forms.. In bringing back the pink triangle as a political symbol, we make a statement of hope and aspiration, that history cannot be allowed to repeat itself, and we must protect the rights of not only the LGBTQ+ community, but of all minorities across the world.

Sources:

Out Front Magazine, Leveraged writings, history.com, nursingclio.org, The Pink Triangle San Francisco

ICED OAT MILK LATTE, PLEASE: A LONG HISTORY OF OATS AND LESBIANS

BY ANNA PILGRIM (SHE/HER)

Among our generation, especially within the queer the community, there's a comical association between lesbians and oat milk. On Urban Dictionary, the first and most popular result for 'oat milk' defines it as 'a type of plant milk commonly consumed by the queer community. often used in iced coffee.' TikToks and Tweets embrace the stereotype; Queer Candle Company even has a candle called 'Oat Milk'. But where has this idea come from?

VEGANISM AND THE LESBIAN MOVEMENT:

The short answer is that veganism has always coincided with the Western lesbian movement. Francis Power Cobbe, an early lesbian and feminist activist, has been credited with founding the animals rights movement by starting the British Union for the Abolition of Vivisection in 1898. Throughout the 1960s, 1970s and 1980s, many lesbian activists were also vegan. One group, founded in 1977, called themselves the Van Dykes, and created a separatist, female-only commune where they could live as lesbians and vegans. Angela Davis, the well-known civil rights activist, feminist and lesbian, is a vegan. She explained that veganism was 'part of a revolutionary perspective' citing a need for a compassionate relationship with animals as well as just other human beings.

Queer theory has an explanation: lesbians view the animal rights cause as one similar to their own, from similarities in 'coming out' to ostracisation by society. They feel it is wrong to champion equal rights whilst ignoring sentient beings from the equation altogether. Moreover, drinking oat milk, and being vegan, is viewed as an act of rebellion against the oppressive system.

It has also been noted that there is a gendered association of cow's milk with masculinity, with straight men avoiding plant-based substitutes for fear of seeming effeminate, and that drinking oat, soy, coconut or almond milk symbolises going against both the heteronormative grain and the establishment.

A SIXTEENTH-CENTURY GAY ICON, WORSHIPPED IN OATS:

Lesbian women in the sixteenth century had their own gay icon: St. Wilgefortis, one of the 'favourite' saints among the Catholic population since the 11th century, developing cult status by the 14th. Thomas More reported that St. Wilgefortis would 'provide an horse for an evil husband to ride to the devil upon' for merely a 'peck of oats' as offering. Thus, in England she was better known as St. Uncumber, as the oaten offering ensured 'she will not fail to uncumber them of their husbands.'

For simply a few oats, St. Wilgefortis would ensure the death of the husband, freeing the wife from her unhappy marriage. Hence, her corresponding regional European identities including St. Débarras ('St Riddance') in France; St. Librada and St. Liberata ('St. Liberated') in Spain and Italy. While women of all sexualities were entrapped in unwanted marriages throughout history, St. Wilgefortis represents the lesbian rejection of men in all romantic, sexual and romantic capacities. A complex saint, often heralded as the patron saint of transgender people, St. Wilgefortis has also herself been labelled a 'lesbian virgin.'

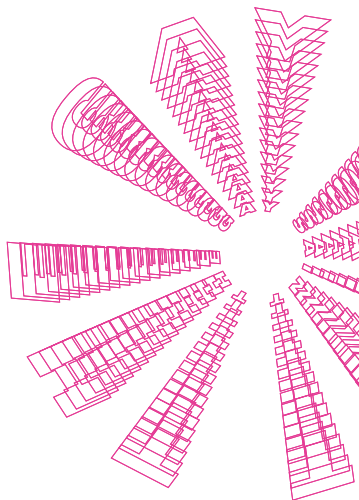
St. Wilgefortis' story is tragic. As daughter of the King of Portugal, she had been given as a bride to a neighbouring ruler. Refusing the marriage, St. Wilgefortis prayed to God for the union to be impeded.

Her wishes answered, she woke up on the morning of her wedding with a fully grown beard. Upon seeing it, her future husband called off the wedding. Furious at what she had done, her father had her crucified. Being canonised, her story and corresponding religious powers provided reassurance and comfort for Tudor women in unhappy marriages.

While St. Wilgefortis does not account for a modern lesbian dependency on oat milk, her presence in history makes for an interesting tale for those who enjoy both women and oat milk lattes.

Sources:

Urban Dictionary, QueerBio.com, The New Yorker, Out.com, Emelia Quinn, Mic.com, Mary Burke et al. Thomas More, History Collection, Art UK, YouTube



SAY GAY: SECTION 28 AND FLORIDA'S 'DON'T SAY GAY' BILL

BY BRIGID RAWDON (SHE/HER)

On 1 July 2022, a law known as the 'Don't Say Gay Bill' took effect in the American state of Florida. The bill, formally known as the Parental Rights in Education Act, states that school districts 'may not encourage classroom discussion about sexual orientation or gender identity in primary grade levels or in a manner that is not age-appropriate or developmentally appropriate for students.' The language of this bill is incredibly vague, meaning that it allows for strict crackdowns on any LGBTQ+ education depending on the beliefs of each school. While this bill is concerning for American LGBTQ+ youth, it is not the first of its kind.

Here in the UK, a similar provision called Section 28 was passed in 1988. This provision prohibited educators from teaching the 'acceptability of homosexuality as a pretended family relationship.' This policy led to the proliferation of misinformation and prejudice surrounding the gay community that teachers could not correct. This prejudice often involved the bullying of LGBTQ+ students that went unchecked by school officials for fear that doing so would be considered promoting

homosexuality. Similar to Section 28, the 'Don't Say Gay' Bill may involve the elimination of books with LGBTQ+ characters or historical figures, or discourage teachers from discussing gay families, even if some students have gay parents. Consequently, various lawsuits have been filed stating that this law infringes upon Floridians' right to equal protection and freedom of speech. Proponents of this bill claim that it does not prevent children from learning about LGBTQ+ topics, but that students must receive that information from their parents rather than their educators. Therefore, students from anti-LGBTQ+ families would not have access to LGBTQ+-inclusive education which may be vital to understanding the identity of themselves or their peers.

Instead of protecting students from 'inappropriate educational material,' this bill will further stigmatise and isolate already vulnerable young LGBTQ+ students, or those who are perceived to be LGBTQ+, who experience disproportionate rates of harassment and violence in school.

Although Section 28 was repealed in 2003, before some St Andrews students were born, many of us did

not receive an LGBTQ+-inclusive education. Scotland only began to provide LGBTQ+-inclusive education in state schools across the country in 2021. There is still significant work to be done to ensure access to LGBTQ+ educational material across the globe.

Sources:

BBC, Stonewall, UK government, The Guardian, NPR, Lambda legal, ACLU Florida, The Conversation

WE CAN'T GO BACK: MONKEYPOX'S STIGMATISATION OF GAY AND BISEXUAL MEN

BY BRIGID RAWDON (SHE/HER)

Monkeypox is a rare disease caused by infection with the monkeypox virus which comes from the same viral family as smallpox. The first-ever human case of monkeypox was recorded in 1970 and before 2022, there had never been a pandemic-level outbreak of the virus. However, as of writing this article [31 July], roughly 2,546 cases of monkeypox were recorded in the United Kingdom alone. Symptoms of monkeypox include fever, headache, and rashes. The virus can spread through direct contact with an infectious rash or body fluids. In addition, monkeypox can also spread through respiratory secretions during prolonged intimate physical contact, such as kissing or sex.

This outbreak has both a detrimental impact on the health of individuals across the world and caused the further stigmatisation of gay and bisexual men. This is because many early articles regarding the monkeypox outbreak noted that these outbreaks are happening primarily in gay communities. These articles were accurate with the World Health Organisation stating in a health directive titled 'Monkeypox: public health advice for gay, bisexual and other men who have sex with men' that gay and bisexual men are at heightened risk for contracting monkeypox. However, health

agencies are now struggling to balance providing accurate information with avoiding further stigmatisation of gay and bisexual men that resulted from the 1980s outbreak of AIDS, formerly known as Gay-Related Immunodeficiency.

The stigmatisation of the LGBTQ+ community and monkeypox manifests in multiple ways. Similarly to the early years of the AIDS crisis, the spread of monkeypox has not been considered particularly important by health officials across the globe, especially compared to the COVID-19 pandemic. However, unlike the AIDS epidemic that saw gay and bisexual men often unable to receive treatment, some cities in the United States are reserving monkeypox vaccines specifically for LGBTQ+ people. In New York City, to receive the monkeypox vaccine, one must be a legal adult, have had multiple sexual partners within the past two weeks, and be a man who has sex with men.

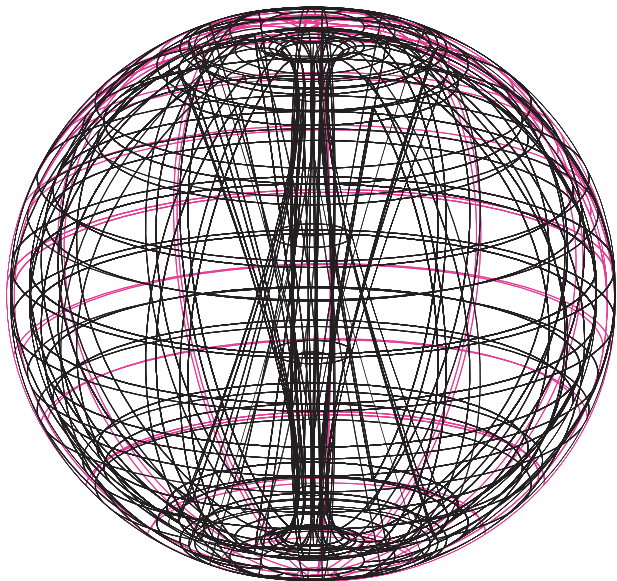
In addition, some politicians have attempted to use monkeypox as an excuse to cancel LGBTQ+ events such as when ten Latvian lawmakers attempted to cancel the nation's biggest pride parade.

This is why health organisations across the globe are struggling to provide useful health guidance while not contributing to the backsliding of LGBTQ+ rights. The WHO ended the previously-mentioned health directive by stating 'Stigmatising people because of a disease is never okay. Anyone can get or pass on monkeypox, regardless of their sexuality.'

While at St Andrews, if you have been in contact with someone who has monkeypox and believe that you have contracted the virus, you should reach out to the Fife sexual health clinic at 01592 647979.

Sources:

Centers for Disease Control and Prevention (CDC), World Health Organisation (WHO), New York City Department of Health, The Gay Times, Sexual Health Fife



ARTS AND CULTURE

'CINDERELLA IS DEAD': A REVIEW

BY CAROLINA ATLEE (SHE/THEY)

Cinderella is Dead depicts a dystopian society, two hundred years after the death of the eponymous princess. In Kalynn Baryon's debut novel, the traditional fairy-tale, *Cinderella*, has become of the uttermost societal importance, gaining an institutional reverence comparable to a philosophy or religion: all households are required to display a physical print of the fairy-tale; women are oppressed; society is founded upon Prince Charming's cult of personality. At the age of 16, young women are forced to dress formally for an annual ball, attended by men searching for the most beautiful wives. Women who are not chosen at their first ball must attend again the following year; those who either fail to attend or who remain unchosen by their third ball become 'forfeits' and are never heard from again.

The book opens with our protagonist, Sophia Grimmins – a Queer Black woman – who is in love with her childhood best friend, Erin. Sophia vocally opposes the authoritarian regime that prevents her and Erin's love. However, while Erin reciprocates Sophia's feelings, she prioritises the reputation of her family. This leads to Sophia running away, alone, to deconstruct what she believes is the myth that society blindly follows. She is saved by Constance, a fiery woman who

Sophia immediately admires due to her masculine attire, and who claims to have insider knowledge against the royal family due to ancestral ties to one of the so-called 'ugly stepisters'.

I was instantly struck by the influence drawn from the French tale, *Cendrillon*. Most strikingly, through the ironic mélange of 'Marseille' (the traditional, beautiful French city) and 'Versailles' (the historic French royal and governmental centre) to create 'Mersailles': the fictional town in which Sophia lives. It was this specific detail that made me realise how carefully crafted this whole novel is. Bayron's writing entices the reader; its description is simultaneously descriptive and concise. Her characterisation is also of interest: we follow Sophia's journey and thus view the characters from her eyes, meaning we view the king as an overtly stereotypical, melodramatic villain. Most strikingly, I found myself torn regarding Sophia's internal battle: whether to wait for Erin, or whether to move on with Constance. There is no correct answer. Bayron's presentation of both Sophia and Constance as proud queer women is highly welcome. This is particularly as, in both the fictional and real worlds, too many individuals within the LGBTQ+ community associate

their identity with a sense of shame – just as Erin does.

My primary concern regarded the latter half of the novel. There were multiple characters who teased the reader's interest, before disappearing from the storyline and becoming largely irrelevant – in particular, the only gay male character falls out of the story for seemingly little reason. This was disappointing, as the book's open appears to promise an allyship between the lesbian Sophia and the gay Luke, in a society that benefits neither and oppresses both. This, in tandem with the arguably unsatisfactory ending, left me with a sense of frustration; the potential of Baryon's writing is glaringly obvious yet, at times, fails to deliver. This being said, however, it is important to reiterate that this is Baryon's debut novel, and these shortcomings cannot be harshly judged.

Despite its flaws, both her plot and her writing style are unique, appealing, and addictive, and these are two features of fundamental importance for writers.

As such, I am excited to read Baryon's other works, and to observe her writing journey in its representation of the LGBTQ+ community.



'TOGETHER IN ELECTRIC DREAMS' - BY LUCY WESTENBERGER

SEXUAL HEALTH

FUCKIN' QUEER: THE SEX-ED YOU DIDN'T GET IN SCHOOL

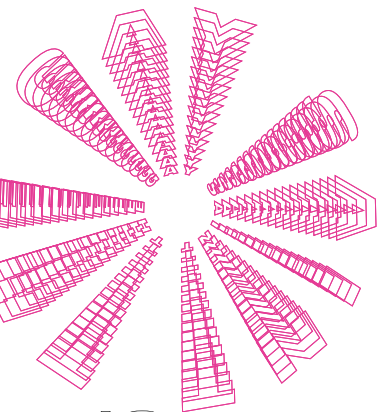
BY WILFRED BREACH (HE/THEY)

All of us coming to this wee town have had a wide variety of sexual experience ranging from none, to a little, to a lot. Secondary or high school sex ed is pretty shit and often non-existent, relying on outdated ideas of sex as strictly procreative and penovaginal, which for us isn't a lot of use. So if you're interested in exploring all things sexual at uni, *The Gay Saint* has you covered with a crash course in queer sex, consent, and sexual health.

FIRSTLY, CONSENT!

When it comes to sex, consent always comes first. It is the most important thing when it comes to sex, but what exactly is consent and how do we give it? For consent to be consent we have the acronym FRIES:

- Freely given means that it's given in a sound state of mind and without coercion, manipulation or pressure.
- Reversible means that anyone can revoke consent at any time.
- Informed means that everyone involved knows all the relevant information.
- Enthusiastic means it's given excitedly without hesitation or stress.
- Specific means it's given to the specific activity — every single time. There is no such thing as 'blanket consent' beyond the specific activity consented to. Every sexual activity has to be consented to for it to be consent!



PREPPING FOR SEX

Sex is both emotionally and physically intense, so you've gotta prep your mind and your body for it. Mentally, make sure you're in the right head-space for sex, it's important to talk about expectations, needs and boundaries. What turns you on? What turns them on? Communication is one of the hottest things, so make sure to talk to your partner(s) so you're comfortable and ready to get physical.

If you enjoy anal, there are lots of things you can do to keep things as clean as possible for you and your sexual partner(s). First thing is a consistent high fibre diet of foods such as whole grains, broccoli, celery and beans to maintain healthy bowel movements and keep your ass mostly clear. For a lot of people, this is enough, and fairly low effort to do. However, some like to rinse their rectum through douching. So how do you douche?

- Make sure that when you start douching, you are within easy reach of the toilet!
- Thoroughly rinse the douche to ensure it's clean.
- Only use water to douche! Soap or other cleansing products will cause pain and irritation. Ensure the water you use is mildly warm – you don't want it too hot or too cold, as this could cause some damage and discomfort.
- Ensure that the nozzle to be inserted (and yourself) are well lubricated.

•You'll want to insert the nozzle maybe 2/3 inches inside. You generally only need to cleanse the lowest part for anal play. Gently squeeze the bulb to allow the water to come inside. **DO NOT LET GO OF THE BULB** until you have removed it from yourself.

•You'll start to feel 'full' and almost like you need to go to the loo – quickly (but carefully) hop over to the toilet, sit down and expel. Once you have expelled all the water, flush and then go again.

•Repeat the steps until the water you expel is running clear, this can take between 2 to 3 expulsions. You will also want to maybe wait between 30mins to an hour after douching before engaging in anal play. Douching is okay when done in moderation, and repeated use increases the risk of STIs. It's ultimately down to you if you chose to douche or not, and never pressured to do so.

SEX: MUTUAL MASTURBATION, ORAL, RIMMING AND ANAL

Foreplay is really important for making sure sex is both fun and safe, and essentially warms you up for a fun time. This can involve oral, the use of toys, rimming and mutual masturbation. These are great together and on their own, so find out what works for you and your partner(s).

If you're going to be doing anal, it's really important to relax your/your partner(s) anus to make penetration easier. Rimming is a fun way to do this, but also puts you at risk of STIs so be careful.

USE. SO. MUCH. LUBE. Your partner(s) will thank you. Water based lubes reduce friction and don't degrade latex condoms, making sex much more pleasurable and safe for all involved. Condoms are the best barrier against STIs, so make sure to use them when you're unsure of sexual partner(s)'s status. If you choose to go bareback, getting on PrEP reduces the risk of catching HIV, and is accessible for free on the NHS.

Even with lube, make sure that anal penetration is done gently and slowly, allowing the anus to gradually expand to take the penis, reducing discomfort and risk of anal tearing, which is bad news for everyone. Make sure to communicate any discomfort with your partner(s) and to take things slowly. Once the anus is fully expanded, sex shouldn't cause discomfort. Of course, anal sex isn't for everyone. Make sure to communicate and talk though sex with your partner(s) to make sure you're all having a good time and are comfortable.

STI PREVENTION AND TESTING

Condoms and lube are available all over town, and are the most accessible way to make sure sex is both fun and safe when involving a penis. Halls have condom reps which you can pick condoms up from. The Student's Union also has a large stash of condoms (all different sizes, flavours and latex free available), so get yourself a good stock.

It's also really important to check yourself for symptoms of STIs

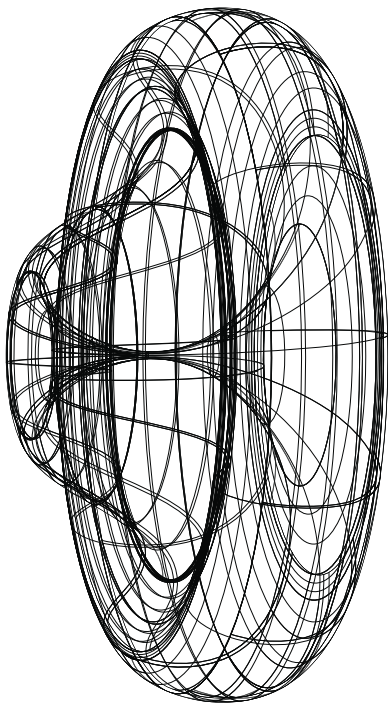
regularly and keep good hygiene. If anything feels out of the ordinary, get in touch with Sexual Health Fife, our local provider. They're available Monday to Friday 8.30am-4pm over the phone at 01592 647979. They offer at home test kits and sexual health advice over the phone. Sexual Health Tayside, based at Ninewells Hospital, Dundee, are also really good, and you can book appointments for STI screenings, PrEP and vaccinations on their website or by phone (01382 425542 between 9am-12pm). The Terrence Higgins Trust also offers a weekly testing clinic in Dundee for men who have sex with men (MSM) on Tuesdays, 12pm-7pm by appointment (email Info.dundee@ttht.org.uk).

Their websites have loads of resources about safe sex and how to look after your sexual health.

Look out for articles on chemsex, poppers, and sexual health in future issues of The Gay Saint, as well as articles about non-sexual identities!

Sources:

GotConsent?, Qmunicate Magazine, Lighthouse, Sexual Health Fife/ Tayside, Terrence Higgins Trust, BirminghamLGBT



CREATIVE WRITING

I WANT THE WORLD TO SEE I LOVE YOU

BY M.J.M. NORWOOD (SHE/HER/HE/HIM)

Julian's hand was soft, skin papery with age, and it felt right to hold it, a reassurance both comforting and practical, after Robert's hip replacement. Of course, if he fell, he would like as not pull Julian with him, but the woodland path was cushioned, mossy earth. Robert looked at his partner, smiling. Sunlight dappled Julian's face, shadows deepening the wrinkles. Julian would have been horrified, anxious as he was about ageing, but Robert liked it. It was a reminder of how long they had been together.

A woman's laugh rang through the woods, and Robert's gaze snapped ahead. A straight couple was coming towards them. Robert dropped Julian's hand like it had become red hot, swallowing. The skin on the back of his neck prickled. "Afternoon!" said the woman. Robert tried to croak a response, but his mouth was too dry. "Afternoon," Julian replied, and the couple passed by.

Julian took Robert's hand again. Robert tried to relax, to appreciate the walk, but he kept checking to see if anyone was coming. That night, Robert and Julian lay in bed, Robert the little spoon, like always, Julian's arm flung over him. Once upon a time, cuddling like this had usually led to excellent sex, but between Robert's hip and Julian's

back, that undertaking required more care than it had used to, and Robert was content to simply be with his partner. He wished he could always be this comfortable, but outside the house memories surfaced of what it had been like—was still like, sometimes—and his throat would tighten until he choked.

The next day they used their senior bus passes to go into town to buy a backrest for Julian. Robert stopped when they reached the high street, looking at the rainbow flags waving gently in the early summer breeze. "It's Pride," said Julian. "You didn't tell me." Robert didn't take his eyes from the flags. "I thought you wouldn't want to go. I know you don't—"

Julian was cut off by a fanfare, and the parade rounded the corner. Robert stared. They all seemed so loud, so young. Unconsciously, he held Julian's hand. They watched until the parade passed by, though Robert's hip protested at standing still so long, and when the last banner had rounded the corner, he turned to face Julian, taking his other hand.

"There are people," said Julian. Robert kissed him.

LOVER?

BY ANON

Historians will call us 'close friends'
And I shall not correct them.

It is my secret alone to treasure,
To revel in isolation,
And I will not reveal that you are so
much more to me

Than a best friend:

We carved a model of friendship
more akin to marriage,
But the vows never escaped our
mute mouths.

We are not allowed to be heard and
so we communicate in mime,
Telepathic rainbow connections
In which you are my pot of gold;

Your presence is my reward after
unimaginable toil:
Eye-opening,
Life-changing,

Likely myth.

We should be seen,
And yet you flit between invisible
and fluorescent affection towards
me;

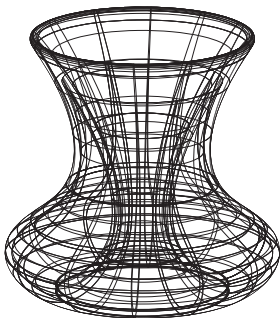
The public perception must never
become suspicious of our sin,
Yet we are able to embrace the
concept of Us

In private under God's benevolent
eye.

We claim companionship in
unspoken pact –
Too unspoken, too uncertain –
To the extent that even I am unsure
whether we exist.

Our entwined hands and your tight
hold of my heart screams to be seen
by our subjects,
But you call us platonic,
So I will smile and verbally agree
'til death do us part

And *ad infinitum*.



HOROSCOPES

WORDS BY MOLLY HAPPÉ, ILLUSTRATIONS BY LUCY WESTENBERGER (SHE/HER)



ARIES

(21 MARCH - 19 APRIL)

Fresher or not, Aries are set up for new beginnings this September. If you needed a sign to cut/dye your hair or start a new club or society, this is it! Be cautious not to lose your friends in the process.



TAURUS

(20 APRIL - 20 MAY)

Small changes coming your way might feel overwhelming for you, and it might feel like it goes against your very nature, but don't resist and you'll see great progress in your life. Basically, stop being so stubborn.



GEMINI

(21 MAY - 20 JUNE)

You guys have loads of energy right now and it's slightly terrifying. Take care to balance this energy between studies, hobbies, and potential partner/s. A little self-discipline will go a long way, you might feel restricted but trust the process!

CANCER

(21 JUNE - 22 JULY)



A very unproblematic month for Cancers, nothing major coming your way! This isn't a bad thing, enjoy the quiet while it lasts. Your emotional intelligence is sometimes taken for granted, but it will be invaluable to your Air and Earth sign friends this month.

LEO

(23 JULY - 22 AUGUST)



You may not have anything major going on astrologically right now to give you a boost, but Leos don't always need a boost of energy. Time to be the spectator in the drama for once!

VIRGO

(23 AUGUST - 22 SEPTEMBER)



You are that bitch this month! Virgo season is busy but you guys are on top of things. Expect past love interests to notice you, and a boost in self-esteem. Don't let your communication with people break down.



LIBRA

(23 SEPTEMBER - 22 OCTOBER)

Later September is Libra's time to shine. Give yourself a treat and indulge in a luxury you've been eyeing up, you deserve it! Try not to be too hard on yourself about the past, potential romantic partner/s will especially support you.



SCORPIO

(23 OCTOBER - 21 NOVEMBER)

People might not expect you to be as in tune with what's going on emotionally, but you're more intuitive than people think. Your friends will need to lean on you this month, support them where you can.



SAGITTARIUS

(22 NOVEMBER - 21 DECEMBER)

Be careful not to be completely oblivious to people's emotions, especially your Earth sign friends. Some of them may be going through it and won't be forthcoming with their emotions, so a bit of filter is needed at times.

CAPRICORN

(21 DECEMBER - 20 JANUARY)



Capricorns have something up their sleeves this month. Other signs may be experiencing small or sudden changes, but you guys are undergoing a slow but big change in your life. Keep working hard and in good time you'll get there.

AQUARIUS

(21 JANUARY - 18 FEBRUARY)



This is a great time to set yourself some boundaries. Balance your natural creativity and individuality with a little bit of self-discipline. You guys are going to do a lot of growing this month, time for some progression and maturity!

PISCES

(19 FEBRUARY - 20 MARCH)



Now is a great time to plan for the future and make meaningful goals for the long term. Reflecting on yourself for this is great, but don't forget to consult the past too. It might feel overwhelming but stick with it!

FRESHERS' WITH SAINTS LGBT+

Monday 5 September

Freshers' Fayre - 1pm-5pm

Freshers' Fayre at the Sports Centre! FREE EVENT.

Come find the Saints LGBT+ committee at our Freshers' Fayre stall! Sign up to our mailing lists, grab some stickers and hear about the events we have planned!

Tuesday 6 September

Freshers' Fayre - 1pm-5pm

Freshers' Fayre at the Sports Centre! FREE EVENT. If you didn't catch us on Monday, we're back again!

Film Night - 7pm

The Gay Saint Film Night and Social Mixer at 4 Eden House, Abbey Park (off of Abbey Walk) FREE EVENT. Join The Gay Saint for our Fresher's Film Night and Social Mixer as we watch *120 BPM*, a queer classic following ACT UP Paris during the AIDS Crisis of the 1990s.

Queer Nights

Saints LGBT+'s Club Night, Sandy's Bar (in the Union, off of Main Bar) £5 ENTRY TO THE UNION. *Saints LGBT+* has the tunes covered with a fantastic line up of queer DJs to keep you partying through the night!

Wednesday 7 September

Picnic - 1pm-3pm

Join us for a picnic in St Mary's Quad! (off of South Street, through the archway) FREE EVENT. Bring food, drink and watch out for the ducks!

Thursday 8 September

Academic Family Event - 5pm-6.30pm

Family finding in collaboration with the Wellbeing Subcommittee! Club 601/The StAge, the Union. FREE EVENT. Looking for academic parents? Look no further than our LGBT+ inclusive family finding event!

Saturday 10 September

Scavenger Hunt - 12pm

Saints LGBT+ Scavenger Hunt! Meet in Sallies Quad off of North Street, finish back at the Union. FREE EVENT. Using the clues crafted by our very own social officer Becca, find your way around town and hunt down various members of the *Saints LGBT+* committee!

Let's Get Quizzical - 7pm

Join *Saints LGBT+* for a pub quiz, but with a twist! Presented by drag superstar Vil and our President Sofia, get ready for a night of entertainment with obscure bonus rounds and competitions throughout! Expect fun, expect drag, and a whole lot of silliness!

Sunday 11 September

Queer Coffee Morning - 10am

10am Queer Coffee Morning, at Rector's Cafe (at the Union). FREE EVENT. After a night of drag, drinks and quiz mayhem, what better way to recover and round off the week than a chill coffee morning with *The Gay Saint!*

Have a fabulous Freshers' Week! We can't wait to meet you all!

- Saints LGBT+ Committee 2022-23!

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JOIN THE GAY SAINT!

We're looking for queer writers, editors and creatives to join our team!

For more information or to apply, find the application form on our linktree @the_gay_saint, message us on instagram @the_gay_saint or email us at TheGaySaint@st-andrews.ac.uk



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AND
QUEER**