



It was
a RIOT!

SYDNEY'S FIRST
GAY & LESBIAN MARDI GRAS

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Peter Murphy

Maurice Blackman

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20 October 1975

Demonstration against the sacking of gay teacher Mike Clohesy, dismissed by the Catholic Education Office for appearing on television to promote CAMP's submission to the Royal Commission on Human Relationships.

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It was a riot! - Sydney's First Gay & Lesbian
Mardi Gras

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Activism Before Mardi Gras

A century of dancing, dragging, drinking, drugging, camping it up and demonstrating have created and shaped our modern gay and lesbian identities. These identities have evolved recently and unevenly. But, by the 1960s, some Americans were defining themselves as gay men and lesbians and thinking of themselves as an ethnic minority. They were developing ghetto economies in some cities and small (nicely dressed and well-behaved) groups were starting to demonstrate for their rights.

New York's Stonewall Riots changed all that. A new generation zapped their enemies and parodied gender roles. But their radical idealism had floundered by the mid-1970s, and (mafia linked) entrepreneurs were pushing an aggressively sexual, masculinist, consumerist ethic. But, although many lesbians withdrew from the male dominated activism, Barcelona, London and many American ghetto-activists were staging spectacular Pride Day parades to promote their interests.

However, the New Right was mobilising against their pride. In Florida, Anita Bryant's Save Our Children campaign spearheaded a movement to repeal the local gay rights ordinance. In California, Senator Briggs was drafting a proposal to ban homosexuals from working in schools. In England, Mary Whitehouse's Festival of Light was promoting "family values" and lobbying against abortion, pornography and homosexuality. San Francisco's gay community came out against these incursions and used its 1977 Gay Pride Day Parade to rally 375,000 supporters. Gay politics was becoming (sensationally photogenic) international news.

Similar forces were shaping Sydney's gay and lesbian history. Discriminatory laws, psychiatry, evangelicals, Catholics and Fred Nile were all condemning their visibility. Premier Askin's government had encouraged organised crime to set up gambling, prostitution and tourist drag shows. It had also passed a Summary Offences Bill (1970) to help the police prosecute those who had assembled to commit "a violent act" or lead "firm and courageous people" to fear a breach of the peace. This meant that activists had to apply to the Police Commissioner to stage a demonstration. And it let the police prosecute people for (allegedly) trespassing, creating a nuisance, obstructing traffic, disturbing the peace, behaving offensively or hurling insults.

At about the same time, John Ware and Christobel Poll were setting up Campaign Against Moral Persecution (CAMP), Sydney's first gay and lesbian political group. Alluding to the local camp sub-culture and insisting that their activism was culturally specific, they distanced themselves from American strategies. Advising their readers against gay pride marches, they wanted to educate the public, to stress the homosexual's ordinariness, to develop "his" confidence, to lessen

"his" guilt, to provide personal support and to make contact with the "helping professions".

Nevertheless, some CAMP members called for personal and political visibility. And, when they demonstrated against a fundamentalist's attempt to gain Liberal Party pre-selection (Oct 1971) and supported an activist's electoral campaign against the (closetted) Prime Minister's parliamentary seat (Nov 1972), they camped it up. They zapped the fundamentalist with balloons and "Advance Australia Fairies" placards and they brandished "I've got my eye on Billy's seat" slogans to unnerve McMahon. They also organised Sydney's first gay and lesbian street demonstration (March 1972), a Sex Lib Week march (July 1972); a rally outside Mosman Anglican Church (Nov 1972) and a Homosexual Solidarity Weekend (May 1976). And, when Neville Wran's Labor party came to power, they teamed up with Acceptance, Sydney Gay Liberation (SGL), Lesbian Feminists, Metropolitan Community Church (MCC) and Socialist Lesbians and Homosexual Men to demand legal male-male sexual activity and an inquiry into homosexuality (Sept 1976). CAMP's executives also lobbied Wran to include "sexual orientation" in an anti-discrimination bill. But, although Wran acknowledged their demands, conservative politicians voted to exclude educational and religious institutions from the Act. And when CAMP failed to mobilise mass support, their provision lapsed. Battling on, they met with Wran again. "Sensitive, warm and caring", he told them that he was disturbed by the police's entrapment techniques and told them about a private member's Bill that would emulate England's timid (and discriminatory) Sexual Offences Act (June 1977). CAMP's Actions Group also tabled submissions to the Royal Commission of Enquiry into Human Relationships (September 1975) and organised a Tribunal on Homosexuals and Discrimination (November 1976). By this time too, CAMP's welfare faction was contesting their authority and winning support for its own counselling program.

But CAMP was not our *only* activist front. Other political groups had appeared, strutted their stuff and withered away. A Gay Liberation Front (1972) had criticised the lobbyists' belief that the state had a right to regulate people's sexuality. Its heir, Sydney Gay Liberation (SGL 1972-1974) challenged the other social and political groups and the bar-beat-n-sauna scene. Analysing Sydney's camp sub-culture, it claimed that the homosexuals' self-loathing encouraged "him" to settle for anonymous sex; to objectify other men; to condemn effeminacy, drag and butch/femme identities; to avoid confronting straight society; to fear public debates on homosexuality; to pass as straight and to huddle in pseudo-protective bars. Needless to say, this did not go down well with the "scene queens".

SGL went beyond inflammatory rhetoric. Some members donned radical drag and, when the ABC censored their antics, they demonstrated against their invisibility. They kissed and cuddled in front of commuters (Jan 1973) and danced provocatively when a nun sang the Lord's Prayer at the Festival of Light's inaugural rally (1973). Releasing pink and black balloons and throwing eggs at aversion therapists, they also protested their exclusion from a Psychiatry & Liberation Conference organising committee (August 1973). And, when they organised a Gay Pride Week demonstration, 200 supporters fought the police. Seventeen were arrested and the scene queens dismissed them as "pinko faggots" (Sept 1973).

SGL dissolved into a series of autonomous groups including the Gay Teachers' Association, a police persecution group, a psychiatric persecution group, Lesbian Liberation, the GLF Newspaper Group and the Gay Political Action Group. Other members worked in trade unions and the Socialist Lesbians & Male Homosexuals (1976) made some headway in several left organisations. And others set up university students' gay societies (Gaysocs). Linking up with other student activists and working out of the student unions, they resourced many movement activities. Drawing on feminist and marxist theory, they tied their oppression to "patriarchal capitalism" and often belonged to, or supported, the Communist Party or the International Socialists (IS) or the Socialist Workers Party (SWP) or the Spartacists League. And they set up open collectives to organise national conferences. The Homosexual Caucus of University Students organised the first National Homosexual Conference in Melbourne (1975) and 700 attended. Others followed in Sydney (1976), Adelaide (1977) and a Sydney collective planned the next conference for Paddington Town Hall.

Some of these marxists were beginning to analyse the emerging Oxford Street culture. They saw organised crime controlling its pricey drag shows, discos and drinks. They heard about police corruption and witnessed harassments. They began to critique this ghetto's shady connections, exploitations, alienating spaces and media.

Meanwhile, San Francisco's Gay Freedom Day Committee sent a letter to Ken Davis and Ann Talve, two SWP members, asking them to help counter the New Right's threats (April 1978). The Committee wanted them to organise support for California's annual Gay Pride Day celebrations and the mobilisation against Briggs. Davis called a meeting to discuss the proposal (20 May 1978). The meeting decided to help the American campaign, to protest against Mary Whitehouse's proposed Australian visit, to promote the forthcoming National Conference and to introduce their liberationist ideas to "new layers of homosexual men and women".

At the same time, the Paris Cinema screened *The Word Is Out*, an American documentary, as part of our first gay and lesbian film festival. Hundreds of people stayed back to discuss the film's politics and, inspired by scenes of the campy American parades, Ron Austin, a CAMP activist, discussed his idea for a night-time "apolitical street party" with Lance Gowland, Kym Skinner and Jim Walker. They took the idea to the CAMP's Action Group, where Margaret McMann dubbed it a "mardi gras". They then went to the people who were organising the celebrations. This collective supported the idea.

Just before the proposed celebrations, the collective decided to call itself Gay Solidarity Group (GSG) and drew up four demands to frame its activities. It wanted the police to stop harassing gay men and lesbians. And it wanted the government to repeal NSW's anti-homosexual laws and the Summary Offences Act, to stop workplace discrimination and to protect lesbians' and gay men's rights. It leafleted the bars, passed the word around, hired a truck and sound system, obtained march permits and painted a banner which read "Gay Solidarity Group Repeal All Homosexual Laws, End Police Harassment of Homosexuals".

10 am Saturday 24 June 1978
Town Hall, George Street & Martin Place, City



Hundreds of gay men, lesbians and their political allies march in front of Sydney's shoppers.

That afternoon, they attend a forum at Paddington Town Hall where various speakers tell them about the international gay rights movement.



Photography : Sally Colechin

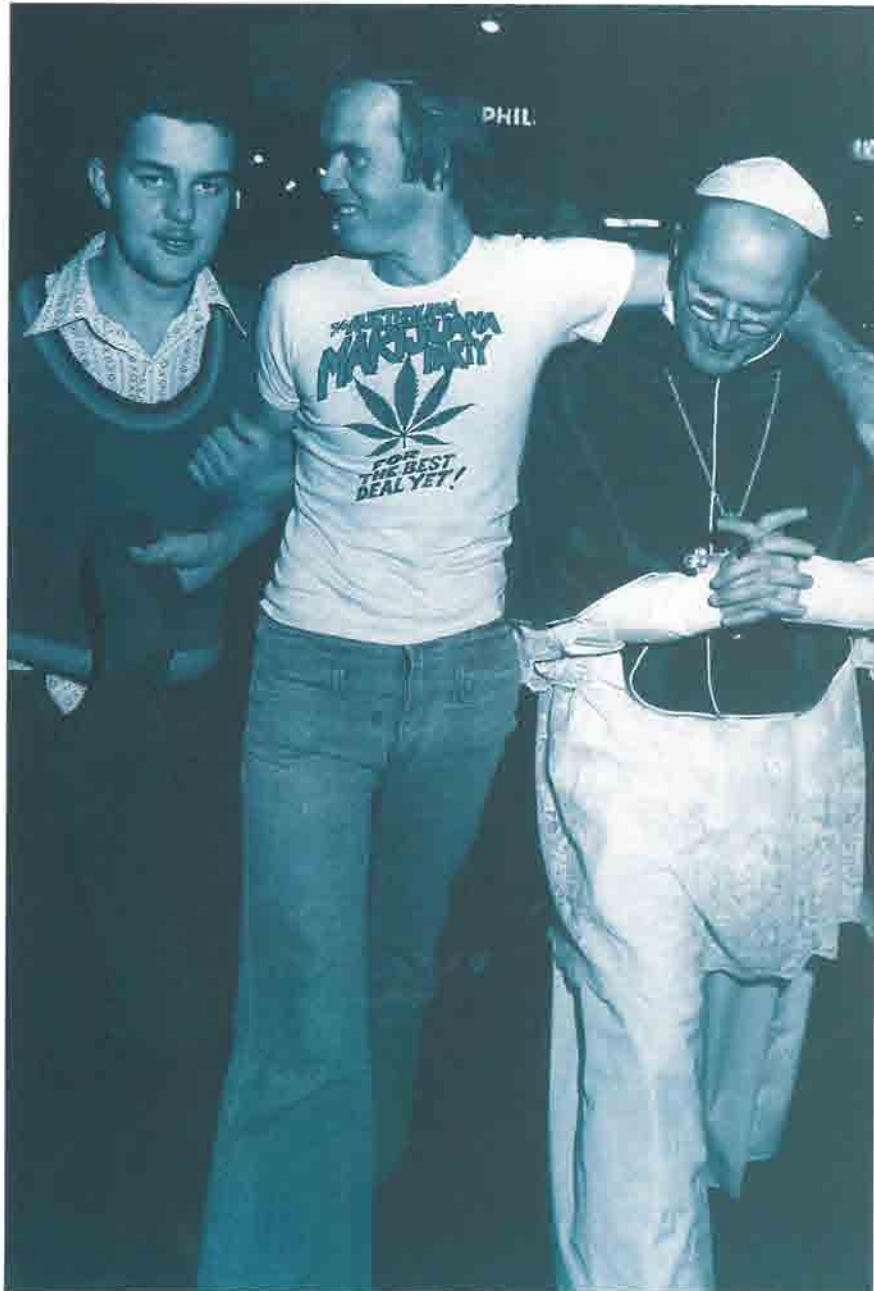
10 pm Saturday 24 June 1978
Taylor Square & Oxford Street, Darlinghurst



Hundreds of people assemble for the first Sydney Mardi Gras. Lance Gowland drives the truck and the revellers dance to "Glad to be Gay" and "Ode to a Gym Teacher". They party along the "golden mile" and call out to other gay men to get "out of the bars and into the streets". Some people join them, others drift away to do other things.

The police urge Gowland to speed up - they complain when he stops the truck to let the revellers catch up.

"1978 changed my whole life. I remember the whole march. I was just wild, ecstatic and screaming up and down the street: Up the Lezzos! I did get arrested for saying that."
Kate Rowe



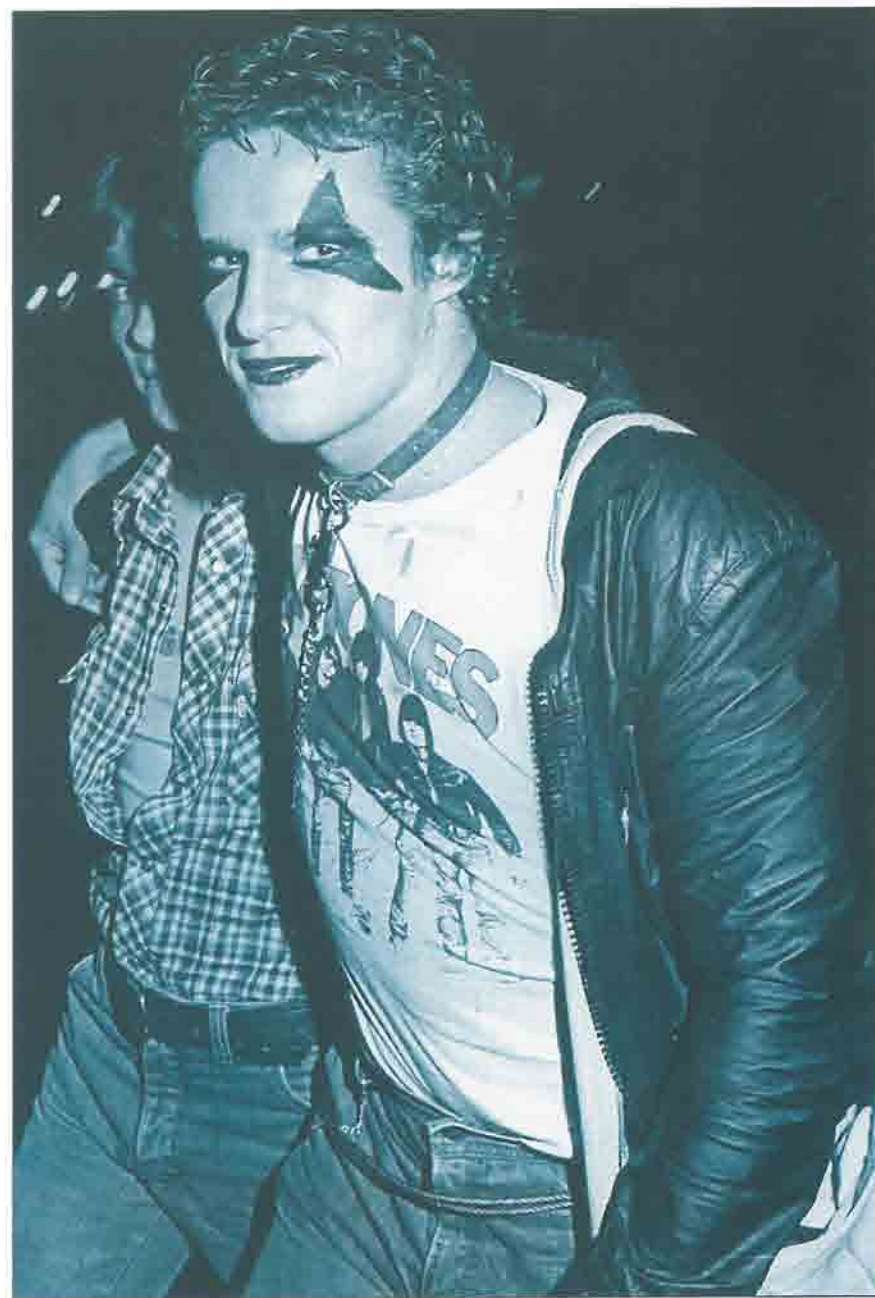
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Photography : Branco Gaica

11 pm Saturday 24 June 1978
College Street, East Sydney



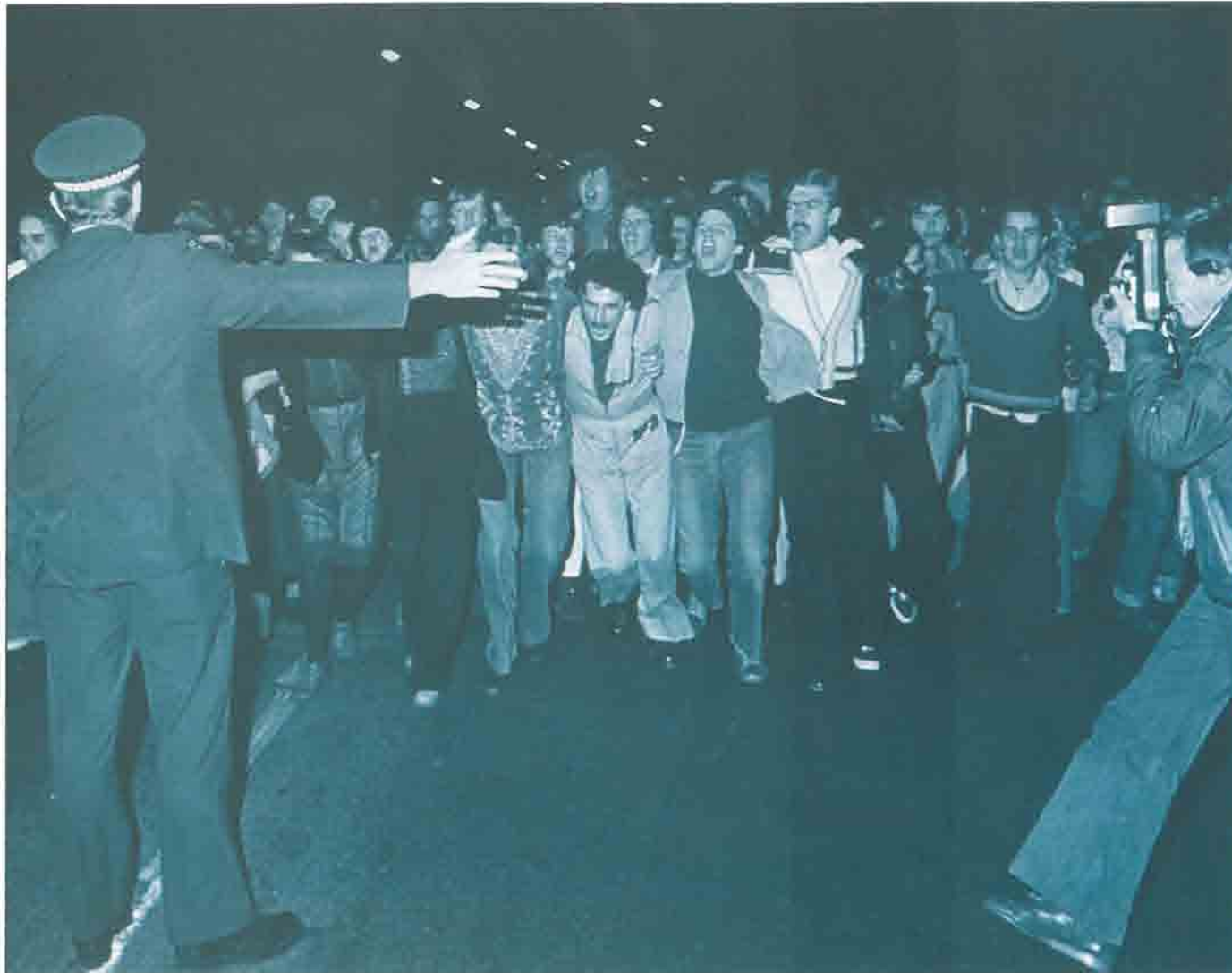
Photography : Mirror Australian Telegraph Publications

Arriving at Hyde Park, Gowland begins to read telegrams. The police tell him to stop and pull him from the truck. Some revellers try to stop them and a fight breaks out. The police confiscate the truck and its public address system. The crowd heads towards Kings Cross.

"A lot of people like me felt we had to make a stand even if it was only a personal one,... I saw attending the parade as being very proud of the fact that I was gay and also, publicly for the first time, making a statement about it. That was a big thing for me, I was very conservative... It was a very personal thing for me to do "

Rick Dowdle

11.30 pm, Saturday 24 June 1978
William Street



The crowd pushes forward. A policeman directs them up the William Street hill. Some people link arms to protect themselves. The police block off the side streets. Some people see paddy wagons crossing the overpass. The police channel the angry demonstration into Darlinghurst Road.

"I sensed impending doom. I just knew this is it, we're going to get screwed tonight. The momentum had developed and we had to stay with it."

John Witte

"I actually found it very exhilarating. I loved it... It was great and exciting"

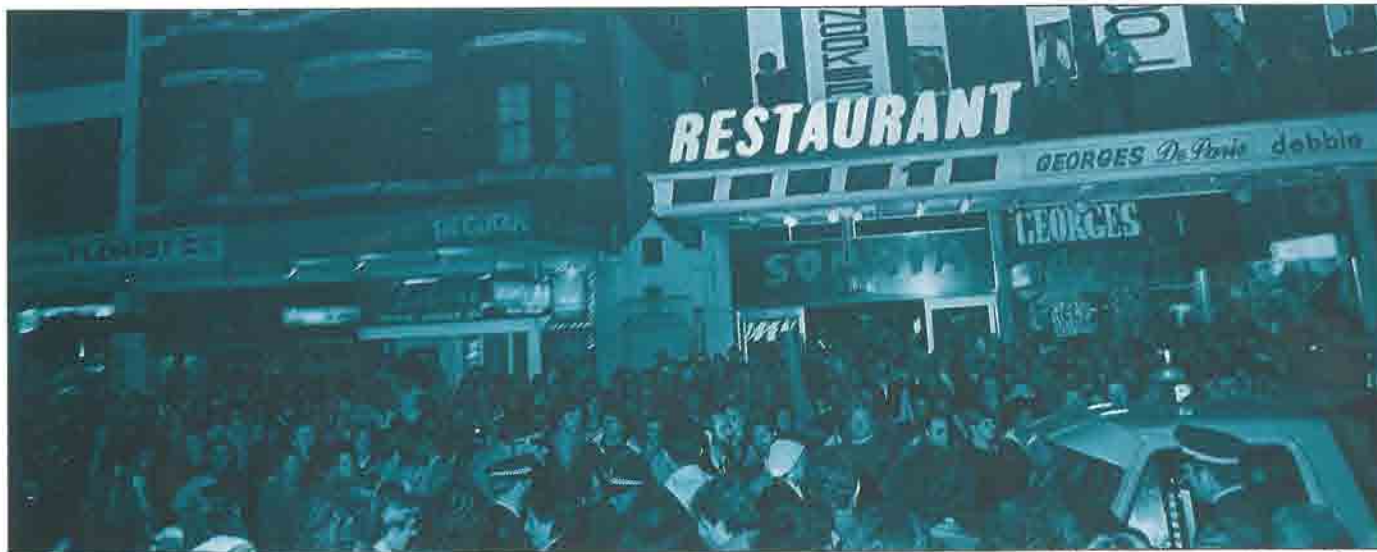
Craig Johnston

Photography : Branco Gaica

Midnight, Saturday 24 June 1978 Darlinghurst Road, Kings Cross



The front of the crowd reaches the El Alamein Fountain. Some spokepeople ask the police if they are going to read the Summary Offences Act. The police tell them to fuck off. The confused demonstrators head back along Darlinghurst Road.



"We were like sheep herded into a pen. The police picked up people randomly and threw them head first into paddy wagons... I noticed a lot of undercover police grabbing people and throwing them into a paddy wagon."

Rick Dowdle



Paddy wagons appear. They discharge officers who attack the crowd. The street erupts into violence. The police throw people into their wagons. Some escape. Others throw litter bins and bottles at the police. The police vans round up 30 men and 23 women.

"For us it was as horrific and as traumatic as Stonewall."

Ron Austin

Sunday morning 25 June 1978 Darlinghurst Police Station



The police take them to the Darlinghurst Police Station's cells where they charge them under the Summary Offences Act. The angry crowd follows them, waits outside, collects bail money and chants " Let them go!" The police isolate Peter Murphy and bash him up.

We couldn't be put back in the closet. It was an affirmation that they couldn't take away from us. More and more people came out saying " We're gay and you can't take it away. We've got a right to be out "

Margaret Lyons

Sunday Morning 25 June 1978 Central Police Station



At 4am, the police move the women to Central Police Station. Having charged and fingerprinted them, they release them in the early morning.

Later that day, GSG and other activists set up a defence committee and add "Drop the charges" to their earlier demands.

I remember being outside the Darlington Police Station, huddled together for warmth and comfort and chanting for hours to let people inside know we were there. I remember the bail money flowing in from pockets, from household kitties, from next week's rent. I remember dazed women coming out of the Central Police Station cells."

Digby Duncan

Monday 26 June 1978 Central Court Liverpool Street



The arrestees attend the Central Court Of Petty Sessions. Hundreds of their supporters confront the police, who barricade the entrance. They defy the magistrate's instructions to leave the court open, denying the arrestees their democratic rights. Another scuffle breaks out and they arrest 7 more people.

There was a feeling that we were in the middle of something historic, that our lives would all be changed. The next day the phone was ringing all the time ... the media wanted us, It was like being in the eye of a storm. It was like being in a revolutionary situation. For those of us who were in the middle of it, it was an amazing time.

Lance Gowland

Saturday afternoon, 1 July 1978
Stanley Palmer Cultural Palace, Darlinghurst

Saturday morning, 15 July 1978
Martin Place, Kings Cross To Taylor Square

300 activists resolve to demonstrate in support of the arrestees and to demand their right to march.

2,000 demonstrate in front of shoppers and retrace the Mardi Gras route.



" I felt I belonged to something and I was going somewhere.. I grew up a bit... .I was beginning to learn that there was no such thing as truth and justice. I was beginning to get an understanding of what politics and power were all about. "

Kate Rowe



They gather outside the Darlinghurst Police Station. The Police have mobilised hundreds of officers. Some anarchists throw flour bombs and provoke another melee. The demonstrators withdraw. The police isolate a small group and arrest 14 more people.

"It told me that gay Liberation politics had to orient itself to the bar scene. Not because of the parade itself, which took the character of a New Left demo, but because of the presence of bar queens... Gay radicals had to create ourselves as sub-cultural denizens, for the movement to grow."

Craig Johnston

Friday 25 to Sunday 27 August 1978 Paddington Town Hall, Paddington

Sunday afternoon, 27 August 1978 Oxford Street, Taylor Square & Hyde Park

Hundreds of gay and lesbian activists attend the 4th National Homosexual Conference. The plenary supports a motion to commemorate the Mardi Gras riots by holding a similar Stonewall Day street parade every year.

400 people leave the Conference to protest against a 4 000 strong Right-To-Life anti-abortion rally. When they reach Taylor Square, the police block their passage, cut off their escape routes and arrest 74.

Many escape down backstreets and hassle the Right-To-Lifers in Hyde Park. The police arrest another 30.

"The police were trying to break our spirit... All of us were upset at the mass arrests and repression... but people didn't let it break them. It was really a resilient movement."

Peter Murphy



Photography : Geoff Friend

6 October 1978

Laurie Steel's defence lawyer submits a tape recording to prove that Laurie and the other activists had started to disperse when the police began their arrests on 27 August.

4 November 1978

500 GSG supporters march from Circular Quay to Hyde Park to support the Americans' response to the Briggs Initiative. The police do not attempt to intervene.

April 1979

The police drop their charges against some of the Mardi Gras "rioters". They claim that they have lost the relevant files.

24 April 1979

NSW Parliament repeals the Summary Offences Act and replaces it with a new Public Assemblies Act. From now on, Sydneysiders can inform the police that they will be holding a demonstration. They do not have to apply for a permit.

So, Why was it Important?

These '78 incidents had triggered the repeal of the Summary Offences Act and ensured New South Wales citizens' right to march. They also signalled a drift to lifestyle politics. Because, although the activists had already tapped campy entendres and radical drag, '78 shifted Sydney's idea of activism. Austin and his friends had found an alternative to confrontative street marches. They wanted to ditch the banners, slogans and daylight and to create a party atmosphere. Advertising the night parade as a "festival", the GSG sub-committee encouraged people to dress up and to dance. And it blasted their songs into the night. And, even if most people wore their usual gear, if the truck was "tawdry" and if the anthem was a "dirge", they had *imagined* carnival. They had invited people to wear special clothes, to dance in the street, to use the night, to claim the new "golden mile", to shout and to prefigure the homosexual's ability to be happy and enjoy hassle-free street visibility.

Mardi Gras reshaped Sydney's gay and lesbian politics. It created an arena in which conflicting definitions, and (overt and tacit) agendas clashed in open meetings. These Christian, Zionist, atheist, anarchist, Trotskyist, communist and welfarist gay men and lesbians sometimes hated and distrusted each other. But GSG had brought them onto the street, and its further meetings and demonstrations attracted others. The Mardi Gras had also exacerbated the tensions within CAMP. The Action Group walked out, leaving the conservatives to shape it into the Gay Counselling Service, to set up GAYFED and to claim the right to represent "ordinary homosexuals". And when "pro-socialist and pro-feminist" factions joined, it withdrew and set up COGG to counsel distressed homosexuals and to build "the community". At the same time, individual moderates and conservatives were criticising GSG's tactics. One rich solicitor, for example, reported that the women's clothes distressed him and he did not want to march with people who wanted to blame "the whole gay problem" on capitalist society. He could not see why they had to "confuse the issue with Aboriginal rights, black rights, socialist movements, women's rights [and] police brutality" (*Campaign* Sept 1978).

"To me it was like the end of a particular period. A cycle had been completed."

Ken Davis

"It was unfair, it was unjust and we proved after a long political battle that it was unlawful."

Digby Duncan

But GSG was taking Sydney activism in new directions and resisting attempts to co-opt its achievements. More than any earlier event, its Solidarity Day had mobilised mass support, had pulled gay and lesbian issues into the public transcript and won the left's support. It had placed international gay politics on the agenda and had exposed autarchic police harassments, the law's discriminations and the demonstrators' denied rights.

Furthermore, the Mardi Gras had identified Oxford Street as Sydney's emerging queer space. Although Capriccio's, Palms, Patchs and Ruby Reds were still its only clubs and although its pink-dollar boutiques, pubs, backrooms and saunas had not yet opened, shady and independent businesspeople were clearly intent on emulating Castro Street. GSG had courted the scene queens and tried to raise their political consciousnesses. And, because the Mardi Gras had started at Taylor Square, and because the 15 July and 27 August incidents had been fought out there, it soon became gay Sydney's epicentre.

The arrests had also encouraged a nascent communitarianism. Mardi Gras '78 and its successors were transforming the political gay movement's relationships with the expanding gay men's sub-culture, whose self-appointed spokespeople were beginning to promote [American-esque] clone and leather cultures, to support COGG and to argue that "gay people" were dissatisfied with the left factions which claimed to represent them.

Many activists felt that they had to engage with these new concerns. Countering their colleagues' marxist orthodoxies, they argued that, because the communitarians were shaping the commercial subculture, they needed to involve themselves with it. Challenging those who claimed that the new "business interests" were merely exploiting gay men, they set out to solidify the subculture and cultivate the scene queens' political consciousness and community. Some began working with Gay Community Services Centre Trust, the Gay Rights Lobby, the Gay Business Association and the Gay Voter's Committee to achieve these ends. They could see that the men and women who used (gay) Oxford Street were using their "common interests", interactions, gossip networks, bars, discos, media and lifestyle shops to alleviate their social stigma and self-appointed spokespeople were imagining and inciting their interests. They could see that Oxford Street was emerging as a market and a haven for those who wanted to live in a supportive milieu or run their own businesses. Allowing for different expressions of gay identity, it gay-ified many aspects of these people's daily lives and was relatively proletarian. They and others wanted to use Mardi Gras to mobilise the community, to decriminalise male homosexuality, to enact anti-discrimination laws and construct gay men and lesbians as a legitimate minority group.

Meanwhile, GSG continued to organise international support events and provide a strong presence at the movement's annual conferences. Rejecting the lobbyists' tactics, it forced the government to contend with gay and lesbian militancy. It organised the next Mardi Gras, a Summer Offensive and carried Stonewall's international solidarity messages into the mid-1980s. Dominated by socialist activists, it maintained a high profile at subsequent feminist, May Day and anti-nuclear rallies. These high profile activities attracted new members and some got involved in a new politics. Sensitive to the politics of play, they joined the Sisters of Perpetual Indulgence and the Gay Liberation Quire. Identifying fundamentalism as a major enemy, they took Fred Nile's radio program to the Broadcasting Tribunal and zapped Jerry Falwell's visit. Regarding the commercial scene, they entertained its patrons and spoofed its follies.

"All through the seventies, the key important thing in my life was gay Lib. It was something that completely preoccupied me politically. The people who were in the organisation were like brothers and sisters and were really close. It started to fold towards the end of the seventies... but then Mardi Gras came along and it gave me something to get my teeth into and carry on with the work. It was a major thing to me."

Lance Gowland

The following people participated in the first Mardi Gras and/or the related events documented in this catalogue. While every attempt has been made to ensure accuracy, the list could include errors and omissions. Some names are also likely to be the arrestees' aliases.

[A] = arrested on 24 June 1978 and/ or subsequent demonstrations

[D] = deceased

David Abello	Helen Brooks	Laurel D'Ammerel	Wendy Moore	Jeff Hill (D)
Sally Abrahams	Marie Therese "MT" Brown	Deborah Dane (A)	Barry Freeman (A)	Simon Hill
Catherine Ainsley (A)	Shane Brown	Ken Davis	Robert French	Vaughan Hinton
Deborah Ainsworth	Steve Browne	Peter de Waal	Dennis Freney (D)	Martin Hirst
Elaine Alinta	Sue Brumby	Bruce Dickinson	Geoff Friend	Di Holdway
Dennis Altman	Naz Bruni	Mary Dimech	Branco Gaica	John Holland (A)
Peter Anderson	David Buchanan	Chris Dixon	Anthony Galbraith (D)	Susanne Hollis
Lee Andresen	Meredith Burgman	Rick Dowdle	Jemima Garrett	Leigh Holloway (D) (A)
Gaby Antolovich	Garry Burns	Gary Dowsett	Liam Gash	Mark Holmes (A)
Susan Ardill	Kath Burns	Steve Drakely	Joep van Gils	Deb Homburg
Mick Armstrong	Steve Burrell	Helen Duckworth	David Gill	Darryl Hood
Karen Askew	Jonathon Byrne (D)	Digby Duncan	Sue Goldfish	Betty Hounslow
Ross Aubrey	Robbie Byron	Gary Dunne	Sue Goodall (A)	John Hughes
Ron Austin	John Cahill	Fran Dyson	Rada Gordon	Tim Hughes
Carlos Auzarradel	Peter Cahoon (A)	Jo Eccleston	Terry Goulden	Damian Hull
Wendy Bacon	Mystery Carnage	Jeanette Edwards	Dale Gourley	Abigail Humphries
Sandi Banks (A)	John Carothers (A)	Mez Egg	Lance Gowland	Michael Hurley
Inez Baranay	Paul Castensen	Cath Elderton	Heather Gray (D)	Jacqueline Hyde
Mark Barry	Linda Cawthorne	Jill English	Kaye Greenleaf	Virginia Iliff
Terry Batterham	Anthony Chan	Geoff Evans (A)	John Greenway	Teresa Jack
Don Baxter	Barry Charles	Neil Evans	Pam Gregory	Liz Jacka
Terri Bear	Jon Charles	David Fagan	Penny Gulliver	Richard Jessup
Catherine Beck (A)	Joseph Chetcutti	Greg Fardell	Eddie Hackenberg (D)	Craig Johnston
Craig Bell	Eliza Chidiac	Adam Farrar	Leigh Haddon	Robert Johnston
Terry Bell (D)	Graeme Chuck	Diana Farrow (A)	Sue Hake	Chris Jones
Virginia Bell	Margaret Clancy	Wayne Fay	Brad Hall	Alex Kaufman
Libby Bessell-Browne	Peter Clare	Michael Fenaughty	Jenny Hanson	Jane Kelly
Gerd Beutler	Robyn Clark [A]	Kate Ferrel	Denise Hare	Claire Kelly
Julie Bishop	Mike Clohesy	Jan Fieldsend	Ian Harris (D)	Robyn Kennedy
Pam Blacker	Glen Close	Doris Fish (D)	Jo Harrison	Tim Kessell
Maurice Blackman	Brian Coates	Jeremy Fisher	Kate Harrison	Suzanne Keys
Peter Blazey (D)	Sue Cochrane	Neal Fitzgerald	Katrina Harrison	Peter King
Barbara Bloch	Sally Colechin	Gary Fleet	Graeme Harvey (A)	Margaret Kirby
Jean Bodine	Peter Collingwood	Barbara Fleming	David Hay	Geoff Knight (A)
Brigitte Bogart-Mott (A)	Anne Collins	Mark Fletcher	Ray Hayes (A)	Rick Kuhn
Mary Bolt	Margie Collins	Sue Fletcher (A)	Grahame Head	Brent Lacey
Steve Bolt	Jenni Coopes	Meg Flynn	Deborah Healey	Bruce Laidlaw
Peter Bonsall-Boone	John Cozijn	Ross Forman	Neil Henderson	Lin Lamb
Kell Boston	Tony Crewes	Dan Forrester	Jenny Heslop	Julie Lambert
Chris Bourke	Brian Cronin (A)	Harry Fransen	Gail Hewison (A)	Fiona Lance

Ned Lander	Keith Miller (A)	John Pearce [D]	Barbie Schaffer	Gary Trotter
Cayte Latta	Lou Miller	Mary Perkins	Gary Schlieman	Peter Tully (D)
Jenny Lavette	Shelley Miller (A)	Caitlin Perry	Greg Schofield	Rex Turnbull
Gillian Leahy (A)	Greg Millin	Eric Peterson	Kaye Schumack	David Urquhart
Pam Ledden	Diane Minnis	Greg Phillips	Dennis Scott (D)	Rose Vines
Mark Lester	Kevin Mitchell (A)	Frances Phoenix	Will Sergeant	Craig Walker
Paul Lester	Peter Mitchell	Robyn Plaister	Jan Shaw	Jim Walker (D)
Steve Lewis	Rod Mitchell	Petra Playfair	Penny Short	Nellie Walker (A)
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Michelle Martin	Andrew Newman	Toni Robertson	Ann Stephens	David Wooster
Richard Maxtead (D)	Philippa Nichol	Christine Robinson (A)	Donald Stevens (A)	Garry Wotherspoon
Jeff McCarthy	Garry Nicholls (D)	Terry Rolfe	Joyce Stevens	Kevin Wright (A)
Andrew McCathie	Deb Nichols	Renee Romeril	Penny Stewart	Sue Wyatt
James McCredie	Sandra Nori	Chris Ronalds	Gary Stonehouse	Sabina Wynn
Julie McCrossin	Katie O'Rourke	Angelo Rosas	Owen Sullivan (A)	Paul Young (D)
Brain McGahen (D)	Kimberly O'Sullivan	Stuart Round	Steve Symonds	Alan Yuill
Heather McGilvray	Phil Oldfield	Bernard Rourke (D)	Ian Tait (A)	Karl Zlotkowski
Paul McGrath (D)	Patrizia Onore	Linda Rouse	Anne Talve	Toby Zoates
Ellen McIntosh (A)	Ron Owen (D)	Mark Routley	Mark Tapsell (D)	
David McKnight	Stephanie Oyston (A)	Blossom Rowe (A)	Paula Taylor	
Janet McLean	Bruce Parnell (A)	Kate Rowe (A)	Paul Terrett	
Kath McLean	Collette Parr	Andru Rudeck	John Terry (D)	
Margaret McMann (D)	Helen Pasley	Anne Rutherford	Richard Thode	
Alex Megioz (A)	David Patch	Craig Sahlin	Lynn Thomas	
Genie Melone	David Paterson	Dave Sargent (D)	Chris Tobin	
Alana Mill (A)	Max Pearce	Leslie Savage	Peter Trebilco	

We pay tribute to the following people who were key participants in the organisation of Sydney's first Gay and Lesbian Mardi Gras and subsequent events.

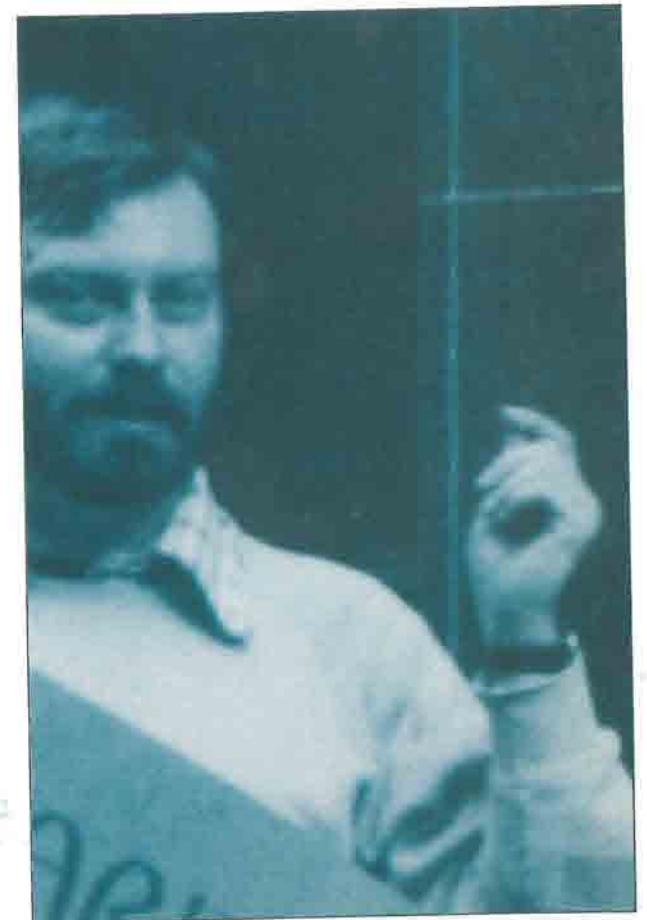
Jim Walker
1948 - 1993



Margaret McMann
1939 - 1986



Richard Wilson
1953 - 1990






1998
SYDNEY GAY & LESBIAN MARDI GRAS
FESTIVAL EVENT