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PORTADOWN

THE PARADES COMMISSION'S DECISION IN RELATION TO THE PORTADOWN DISTRICT LOL NO 1 CHURCH PARADE ON 5 JULY 1998

June 1998

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Introduction

In preparation for the statutory role of issuing determinations with respect to particular public processions provided for the Commission by the Public Processions (Northern Ireland) Act 1998, the Parades Commission carried out a two day evidence-gathering exercise in Craigavon on 27 and 28 January 1998. Evidence was taken by the Chairman, Alistair Graham and Frank Guckian. The exercise was in accordance with paragraph 3.1 of the 'Procedural Rules' of the Commission which outlines the Commission's need to 'hear views on individual parades or a series of parades in a location from those most concerned with those parades and also from the significant wider community where parades take place'.

The exercise was advertised in local newspapers: The Ulster Gazette on 15 January, The Craigavon Echo on 21 January and the Portadown Times on 16 January. Thirty-nine people attended and gave oral evidence and the confidential transcripts of that evidence have been retained by the Parades Commission. In addition, written evidence was received and has also been retained. Written evidence has also been provided by the police.

There is a long history to disputes over parades in Portadown. The dispute which the Commission addressed in this exercise is over the return route, along the Garvaghy Road, of the Drumcree Church parade organised by Portadown No.1 District of the Orange Order.

Demographic Background

The population of Portadown is around 30,000 of which 70% are Protestant. The Catholic community is grouped in estates to the north west of the town around Garvaghy Road and Obins Street (the Tunnel). The predominantly Catholic estates are Ballyoran Heights, Garvaghy Park, Ballyoran Park, Rose Cottages, Churchill Park, Woodside Hill and the Beeches. The population in these estates is estimated to be 95% Catholic.

The large, predominantly Protestant, estates include Brownstown, Killycomain and Redmanville. At the southern end of the Garvaghy Road near the junction with Park Road there is a small Protestant estate.

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The Corcrain Road marks a significant boundary along which there have long been sectarian tensions. The area where the road bridge crosses the River Bann has also been a site for confrontations between young people.

Current Dispute

Although there has been a history of disputes over a number of parades in Portadown, only the return route of the Drumcree Church parade continues to have a high profile. There have been organised protests against this parade since 1986. In 1995 the RUC halted the parade and there was a stand-off for two days before the parade took place. In 1996 the stand-off lasted five days until the parade took place, and in 1997 protesters against the parade were forcibly removed before the parade took place as planned.

Background to the Dispute

The following seeks to draw out the main features, rather than the detail of the events forming the background to this dispute.

The origins of Portadown are found in the Plantation. Stories of the massacre of Protestants in Portadown in 1641 are commemorated as part of local culture. The town is also close to the Armagh village of Loughgall where the Orange Order was founded in 1795 and Orangeism has been strong in the area ever since. There are presently 3 Orange Halls within close proximity of Portadown; Carleton Street Orange Hall in the Town Centre; the Corcrain Orange Hall on Charles Street and Edenderry Orange Hall.

Drumcree Church Parade is held by the Orange Order on the Sunday before 12 July. The parade appears to have started early in the 19th century, possibly 1807. It used to go from Carleton Street Orange Hall via Woodhouse Street, the Tunnel and Obins Street to Drumcree Church and return via the Garvaghy Road and through the centre of town. Since 1986 it has been rerouted away from the Tunnel area and has proceeded via Charles Street returning along the Garvaghy Road.

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1986

On St Patrick's Day a local nationalist accordion band was blocked by unionists on its route from Obins Street to the Garvaghy Road which would have taken it past Protestant houses around Park Road. As the parade was rerouted by the police, nationalists drew comparisons with the way in which the police had, hitherto, facilitated Orange Parades along Obins Street.

On 7 July the police gave permission for the Drumcree Parade to go through the tunnel and down Obins Street. Residents of Obins Street held a sit-down protest and a heavy police presence was required to form a barrier between nationalists and Orangemen.

On 12 July eight Lodges that would normally have proceeded via Obins Street to join with other Portadown Lodges before going to the main Armagh 12th Parade were stopped. A protest against the rerouting decision turned into violent confrontations with the police and a number of policemen and loyalists were injured in the clashes. Major disturbances continued throughout the day. The following day saw a continuation of the violence with further clashes between loyalists and the police.

1986

On Easter Monday a parade proposed by the Apprentice Boys which would have included Garvaghy Road was banned by the police. Again, as a result of this decision there were major confrontations as parts of Portadown became battlegrounds. One man later died from injuries sustained from a plastic bullet. On 6 July at the Drumcree Church Parade there was further conflict as Orangemen proceeded in the face of opposition from local residents. As the parade returned down Garvaghy Road the Drumcree Faith and Justice Group arranged a tea party holding a placard saying "Fair Play for Nationalists" while police and soldiers lined both sides of the street. In the meantime there had been further clashes between loyalists and the police at the Tunnel area.

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The Twelfth of July procession was rerouted away from Obins Street but proceeded along the Garvaghy Road under police escort. There was trouble that evening but it was not directly connected to the morning parades. It started as youths tried to pull down a barrier in Woodhouse Street.

Between 1987 and 1994 opposition to Orange parades on the Garvaghy Road continued mainly through the medium of the Drumcree Faith and Justice Group.

1995

The Portadown Times of 26 May 1995 reported that following a meeting at Drumcree Community Centre, a committee had been set up of Garvaghy residents to

> "Express the opposition of the vast majority of the residents in this predominantly Catholic/Nationalist area to the continued routing of Orange Parades through the area".

Later, the District Lodge gave statutory notice to the local police stating its intention to parade the traditional route to Drumcree, outward via Obins Street, inward via Garvaghy Road . The police informed the Lodge that the outward journey would be rerouted away from Obins Street. At around the same time the Garvaghy Road Residents Group had stated their intention of holding a protest against the Orange Parade. It had also given notice of intention to parade from Garvaghy Road through the town centre to Carleton Street Orange Hall at 10.00 am, to coincide with the start of the Orange Parade.

On Sunday 9 July the Garvaghy Residents Association with a reported 300 marchers attempted to make their way into the town centre on route to Carleton Street Orange Hall. The police stopped the parade. Soon afterwards the Portadown District Lodge paraded through the town centre to Drumcree Church for the service. The following summarises the events that followed.

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Following the service the Orangemen left the church but as they did so were confronted by police who informed them that the parade would not be allowed to proceed along its traditional route. In the meantime, the Garvaghy Road protesters staged a sit-down protest. The Orangemen decided not to leave until they were able to walk their traditional route down the Garvaghy Road. They remained in position and as news of the stand-off grew were joined by supporters from all over Northern Ireland.

Intense negotiations between the police, the Orange Order and the Garvaghy Road Residents continued with the involvement of the Mediation Network. Early on the morning of the 11th an agreement was reached that would allow Portadown District to parade along the Garvaghy Road. Shortly after 9.00 am on 11 July, the Portadown District Lodge members were informed that the parade would go ahead along its traditional route of Garvaghy Road. The condition attached was that only Portadown District members would be allowed to parade. As the Orangemen of the Portadown District turned left onto Garvaghy Road, a crowd of nationalist protesters moved to the footpath and stood in silence as the parade passed by also in silence. When the parade neared its destination, the scene changed as the District Lodge marchers came in sight of the waiting crowd at Park Road corner where amidst cheering and waving of flags and the playing of bands, David Trimble MP and the Reverend Ian Paisley MP, MEP, joined it and proceeded through the town centre. On arrival at Carleton Street Orange Hall, Mr Trimble and the Reverend Paisley with linked hands walked along the ranks to cheers and applause. This scene had in itself a dramatic effect on events in the following year. Nationalists were insulted at what they saw as a victory salute and a march of triumphalism after the 48-hour stand-off.

1996

Prior to the Orange Order parade in Portadown to and from Drumcree Parish Church planned for 7th July, there were meetings with the Garvaghy Road Residents representatives from as early as January involving the Chief Constable and others in an effort to avert the scenes of 1995. Although there were further contacts between people from the Protestant community and some members of the Garvaghy Road Residents Coalition, these discussions came to nothing.

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The police served a notice on the organisers that the parade would not pass beyond Drumcree Church – in effect the parade was barred from returning to Portadown along the Garvaghy Road. The Orangemen refused to return to Portadown on the outgoing route and a stand-off ensued. Large numbers of members of the Order and supporters arrived at Drumcree from different parts of Northern Ireland.

As well as the stand-off at Drumcree, members of the Orange Order and others who were sympathetic to the stance, blocked roads including main roads in many parts of Northern Ireland. Some of these blockades lasted for days and included the hijacking and destruction of vehicles, the felling of trees and damage to property. Access to Belfast International Airport and Larne Harbour was also blocked for a time.

Continuing efforts were made from 7th to 11th July by a range of parties including the leaders of the four largest churches, to reach a local agreement. The Chief Constable, however, concluded that the situation had reached such a state that owing to real threat of loss of life, the parade should be allowed to proceed along the Garvaghy Road on 11th July. Amid scenes of rioting, protesters were removed from the Garvaghy Road and the area secured when the parade returned to Portadown along its intended route.

The reversal of the original decision to re-route the parade and the subsequent police action to clear the Garvaghy Road were widely criticised especially by the nationalist community. Very serious disorder occurred in nationalist areas, particularly in Belfast and Londonderry culminating in one death in the city.

1997

In the run-up to the Drumcree Church Parade on 6 July there was widespread speculation about whether the parade would be allowed to proceed along the Garvaghy Road. In the midst of this neither the Orange Order nor the Garvaghy Road Residents Coalition showed any relaxation in their respective stances towards the parade, with the former remaining determined that it should proceed and the latter determined that it should not. The direct involvement of the new Secretary of State, Dr Mowlam, gave rise to optimism about a positive outcome on both sides. There was a series of discussions involving a range of people including the Secretary of State, the Chief Constable, the

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then newly appointed Parades Commission, the Residents and the Orange Order although there were no direct discussions between the latter two groups. There were also so-called 'proximity talks' at Hillsborough at which representatives of the Orange Order and the residents were present but none of these efforts led to a resolution to the dispute.

Speculation on both sides about the outcome continued until the early hours of 6 July when the police and army moved in in force to the Garvaghy road to secure the area. There was rioting as local residents confronted the police and attempted to block the road by sitting with arms linked. The road was cleared by the security forces and later in the morning when residents were unable to access their local church, an open air mass was held at the Garvaghy Road.

The parade itself proceeded in silence along Garvaghy Road after leaving Drumcree Church but afterwards violence again erupted in the area and spread across Northern Ireland in the following days amidst outrage in nationalist communities at the decision to allow the parade to proceed. Again there was a huge cost to public expenditure with extensive damage in, amongst other places, Newry, and a train on the main Belfast to Dublin line was destroyed.

Main Parties to the Dispute

Orange Order: Portadown No.1 District

Garvaghy Road Residents Group/Coalition

Drumcree Faith and Justice Group

The Evidence We Heard

In our formal hearings of evidence, we asked those who came before us to relate their views to the salient factors outlined in the Commission's Guidelines document. While inevitably that discipline was not wholly maintained, we have made our observations on

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the evidence given as it related to the factors in the Guidelines. Unfortunately no representatives of the Orange Order came forward to give evidence.

Public Disorder or Damage to Property Which May Result From the Procession

It is clear from the foregoing description of the marches to and from Drumcree Parish Church that there has been a long history of periodic public disorder and damage to property arising not only from the parade itself but also from associated protest actions. In recent times, disorder and damage occurred in 1985 and 1986 across wide areas of Portadown, and in each of the last three years, disorder on a major scale has disrupted life not only in the town but more widely across Northern Ireland.

In recent years, the parades have been disciplined and scaled down, so that, for example, banners which would cause offence and music which would be regarded as provocative have been removed, either voluntarily or by order of the police. Nevertheless, the very fact of the parade, the consequent protest action and the attention which Drumcree has attracted, have led to successive annual breakdowns in public order, and the response of the police with Army support to this major threat has inevitably heightened tension.

Further, since Drumcree has become a potent symbol of the entire conflict in Northern Ireland between the expression of unionist and nationalist rights, disorder at the time of the "stand-off" in 1996 spread rapidly across the province to an extent which threatened a widespread breakdown of law and order. Tension has now been heightened further by the murder in the Maze Prison of Billy Wright, a leading paramilitary loyalist from Portadown, and consequent sectarian killings. We heard that this has increased foreboding in Portadown about what will happen in 1998.

Consequently, the controversy surrounding the Drumcree march must again this year pose a serious threat to public order, and it is clear that this threat is real whether or not the parade is allowed to return from the church down the Garvaghy Road.

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Disruption to the Life of the Community

It was brought home to us in evidence that the parade, its associated protest activity and the resulting actions of the security forces had hugely disrupted the life of the community in Portadown and beyond, both at the immediate time of the parade and more generally throughout the year.

As the time of the parade approaches, the fears and tensions which are now sadly endemic in Portadown grow and become palpable. We heard that, while the parade takes place on a Sunday when most businesses and many shops are closed, there is some loss of trade arising from any related conflict. Secondly, the massive police and army presence against the threat of public disorder inevitably disrupts the town, particularly in the immediate areas affected by the parade. The residents of the nationalist estates along the Garvaghy Road spoke graphically of the trauma caused to them by being "hemmed in" and terrified. They were particularly incensed by the fact that in 1997 the actions of the security forces in the area prevented them from attending Sunday mass in St John the Baptist Church. The interpretation that Catholics were being debarred from attending their church so that Orangemen could attend and march triumphantly away from their's, and the open-air Mass which was arranged in the estate, brought back folk memories of the penal days.

More generally, the residents of the Ballyoran and Churchill Park estates expressed fears of going into the town centre or letting their children do so. They asserted that their children could not safely go to such communal facilities as the town swimming pool, and were frightened to seek employment in the centre of the town. We were also told that opportunities were curtailed for young people in the estates to travel further afield for further education and training because of fear of reprisal in predominantly loyalist areas. On the other hand, the Protestant residents of the Park Road estate said that they were unable to let their children go into the adjacent People's Park because it had been taken over by the Catholic communities along the Garvaghy Road, and they lived in constant fear of attack.

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Impact on Relationships Within the Community

The Drumcree parade has become an increasingly powerful symbol of the wider and deep-seated conflict between the communities in Northern Ireland.

We were told of a strong feeling among Orangemen that their traditional parades were being eroded and frustrated year by year. In this view, the actions of successive British and Irish Governments are fuelling political forces which are edging them inch by inch towards a united Ireland. There is also the feeling that protests have been orchestrated by republicans led by Sinn Fein as part of a strategy through which, if the Orange Order cedes the march down the Garvaghy Road, the battleground would move next year to their new route, until their marches were suppressed altogether.

The Catholic community, on the other hand, see the marches as a triumphalist display of Protestant supremacy over their territory. They frequently assert that they are seen as second-class citizens, and that the marches are an annual reassertion of that position. The ancient slogan "Croppies lie down" is to them alive and well in Portadown. It is not the duration of the parade or the way in which it is conducted that is provocative, but the fact of it taking place along what they now regard as their territory, without any deference to their community.

Inter-communal relations have clearly worsened in recent years. We heard that some contact is still being maintained between Protestant and Catholic clergy and lay people and between schools, and that there is a measure of "mixed" work-forces in businesses and shops in the town. But the division between the communities is so deep there that laudable work to bridge it, and a continuing assertion of moderate opinion on both sides, have done little if anything to improve matters. There is total segregation in the housing estates in the area of the town concerned, and despite some informal contacts there is no regular or representative consultation or dialogue between the opposing communities. We were told of the stigmatisation of the Garvaghy Road area as a consequence of recent events. It has long been a deprived community, evidenced by, for example, statistics relating to the percentage of those in the local schools who qualify for free school meals, with associated characteristics like low levels of educational achievement. We heard that this process of isolation has been exacerbated by a reduction in cross-

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community school activity at a time when there is a pressing need for the converse. For some young school leavers, their association with the area instils sufficient fear of reprisal to inhibit them from pursuing courses or training in areas where they might now feel at risk. Against this background, the parade takes place in an entrenched and embattled atmosphere.

It has to be added that events surrounding the Drumcree parade in recent years have had the wider effect of worsening relationships in the community across Northern Ireland. The huge coverage on television and in other media of the build-up to the parade and its effects has drawn everyone in as onlookers to the conflict, and the scenes witnessed have provoked instinctive reactions across Northern Ireland on both sides which have served to polarise opinion and drive a wedge even between Protestants and Catholics who would otherwise regard themselves as moderates and reconcilers.

Those who gave evidence to us showed very little optimism that there were any workable moves which might reduce the potential for conflict again in 1998. The possibility of a nationalist parade in the town centre, say on St Patrick's Day, was not seen by either side as offering a realistic opportunity for nationalists to express their tradition as a counter-balance to the Orange marches. Since it was not an established tradition as in some other locations, it would be seen as artificial and contrived. In any case, displaying emblems and flags such as the tricolour would be provocative and would be likely to spark disorder. Nationalists feared a nationalist parade would put people from their community at risk.

As to the possibility of the parade taking an alternative route, there are of course starkly conflicting views. The general view from the Protestant side was that a well-controlled and closely policed parade of the Portadown District of the Orange Order down the Garvaghy Road should be allowed - it should take only 8 minutes to pass any point on the route - and a dignified protest by the residents should be understood and accepted.

The general view from the residents of the nationalist estates and Catholic witnesses was that, in the light of the deeply-held opposition to the march along the Garvaghy Road, the Orangemen should provide a "breathing space" by still holding their parade to the Church but returning by the route by which they came. They would be able to reclaim some

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moral high ground and honour would be satisfied. It was felt that nationalists would respect this expression of readiness to avoid confrontation, while recognising the right to march. This approach would call for a spirit of accommodation and discipline on both sides.

Compliance with the Code of Conduct

The Code of Conduct was not in existence for the parades in previous years, but it should be noted that the way in which they have recently been conducted would seem, except in one important respect, to comply generally with the Code which the Commission has now put in place. The exception is that where, (as in this case) the route of the parade is contested, the organisers should "take steps to establish a line of communication aimed at achieving accommodation on the proposals for the parade". That approach has for various reasons not been successful. Although we have heard (and are otherwise aware of the letter that issued last year to the residents of the Garvaghy Road from the Orange Order) of individual attempts to build bridges between the march organisers and the residents, and of some courageous mediation work, these do not appear to have borne fruit.

The Desirability of Allowing A Parade Which Has Customarily Been Held On That Route To Continue To Be Allowed To Do So

We have noted at some length earlier in this document the long tradition of parades in Portadown and in particular to the church at Drumcree. As we have observed at other locations that is a factor which fires the conviction of the loyal orders to perpetuate the practice and of the nationalist community to resist it.

Conclusion

Unlike the other locations on which we have expressed a broad view on parades, we are not considering the whole range of Loyal Order parades in the Portadown area, but rather one highly significant parade: the annual July Drumcree Church parade. We do, however, note the considerable number of parades which take place in Portadown without the imposition of any form of condition. We use the term 'significant' advisedly:

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the sheer scale of the conflict surrounding the dispute over the return route from Drumcree Church along the Garvaghy Road in previous years and the depth of emotion it provoked was the primary motivation for the Government to set up the North Review Team, on whose recommendations the Parades Commission was established. We have heard references throughout the many locations of our evidence-gathering to the importance of this parade in terms of its impact on disputes in other areas. We have also heard that the 1996 stand-off at Drumcree was the event which spawned antagonism towards loyalist parades in many locations throughout Northern Ireland.

Given the historic pattern of disputes over parades in Portadown, the significance of the area in relation to the genesis of Orangeism and the erosion of elements of traditional routes as a result of past disputes over parades, its status at the pinnacle of a hierarchy of contentious locations is hardly surprising. This is further exacerbated by divisions within the town itself where the nationalist residents of the housing estates along the Garvaghy Road suffer from considerable social deprivation. Their clear perception is that they do not enjoy equal status with their Protestant counterparts.

As our earlier analysis of the evidence suggests, recent experience of the parade itself (its numbers, the manner in which it has been conducted and its duration) is not the main source of antagonism towards it. Rather, it is the context in which it occurs that generates resentment. This is characterised by the apparent assumption that it should take place without any reference to or recognition of the feelings of the local nationalist community . In Portadown there is deep resentment between the two communities. That resentment seems to us to have deeper roots in much wider issues. Such issues include the apparent disparity between the socio-economic status of Protestants and Catholics in the area; and relate to events, such as the bombing of Portadown town centre in 1993, the murders of taxi driver Michael McGoldrick in 1996, and of Robert Hamill in Portadown town centre last year, and of two policemen in Lurgan last June, all of which have exacerbated tensions between the communities; and to the manner of the apparent triumphalist display by unionist politicians which negated the benefits of the agreement brokered in 1995. The murder of Billy Wright in December 1997 and subsequent retaliatory murders, the bombing of Portadown town centre on 23 February 1998 and the murder of Adrian Lamph can only have further deepened divisions. Those deepened

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divisions were clearly evident in the conflict surrounding the Junior Orange Order parade along a small part of the Garvaghy Road earlier this year.

All of this militates against the creation of a climate for conciliation and is certainly not a scenario in which we would envisage the prospect of any form of accommodation between the people concerned in the short term. This leaves us with the invidious task of making a decision which does not hinge purely on the factors of threat of disorder and serious disruption as did those decisions taken in the past. More significantly, it turns on the extent of the impact of allowing a parade to return or alternatively preventing it from returning along the Garvaghy Road on what is already the most hostile of community relationships. **Clearly, while both parties maintain their current stance, either course of action will result in a downturn in relationships which we fear might be manifested in physical violence.**

In reaching our decision, we have focused on what we describe in our Guidelines document as the 'Broader Context'. In particular we refer to:

> *"Where there has been a year on year history of conflict surrounding the parade, the Commission will take into account the demonstrable impact of decisions taken regarding that parade in previous years, not only on the immediate community but on the wider Northern Ireland community."*

We do not under-estimate the impact on the Protestant community, particularly in Portadown, of a decision which would effectively prevent the parade from proceeding back along its traditional route down the Garvaghy Road. The strength of feeling within that community and the wider Protestant community was patently clear in the 1995 and 1996 stand-offs. An accommodation was achieved in 1995 albeit that it was, in the eyes of nationalists, subsequently undermined by what took place immediately afterwards. Those events, and the circumstances in which the parades have taken place in the two successive years have thrown all sections of the community in Northern Ireland into turmoil and have left no individual untouched. **Given the absence of any positive movement towards accommodation, we cannot see at this stage how a parade could proceed again this year down the Garvaghy Road without having a serious**

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adverse impact on community relationships both locally and more widely across Northern Ireland.

We stress that we have not reached this decision lightly and that it does not imply an erosion of the rights of Orangemen in Portadown. It is taken in anticipation of the cumulative adverse effect on the nationalist community both in Portadown and across Northern Ireland as a whole, of successive parades proceeding in the face of such total opposition.

We would also want to stress that our decision relates to 1998 alone. There are many elements of the Drumcree church parade which are not at odds with most of the factors in our Guidelines. For example, it is a church parade, it has been demonstrated that it can take place in an orderly fashion, and the Garvaghy Road is an arterial route. **However, we see the need to break the cycle in 1998. The opportunity provided by such a break should be seized by political, community and religious leaders to demonstrate greater responsibility and to make strident efforts to bridge the chasm between both sides of the community, so laying the foundations for a more tolerant atmosphere in the future.**

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DETERMINATION IN RELATION TO PORTADOWN DISTRICT LOL NO 1 CHURCH PARADE ON 5 JULY 1998

1. The following is the decision of the Parades Commission in relation to the Portadown District LOL No 1 due to take place on 5 July 1998.

   Section 8(1) of the Public Processions (Northern Ireland) Act 1998 provides that:

   "The Commission may issue a determination in respect of a proposed public procession imposing on the persons organising or taking part in it such conditions as the Commission considers necessary".

2. We have noted the details provided on the Form 11/1 dated 1 April 1998 about the parade proposed by Portadown District LOL No 1 in Portadown on 5 July 1998.

3. We have considered the need to issue a determination as outlined above, against the factors described in our Guidelines document.

Decision

4. **The Commission's determination is that the proposed 5 July 1998 Portadown District LOL No 1 parade is prohibited from entering that part of the notified parade route between the junction of High Street and Woodhouse Street and the junction of Obins Street and Charles Street, or any part of that route. The parade shall process from its point of departure at Carleton Street into Church Street, Market Street, and High Street to the junction of Castle Street, turning back along High Street, Market Street, West Street and into Charles Street. It shall then process along Charles Street to the Dungannon Road-Moy Road roundabout, along the Dungannon Road to Rector's Turn, Drumcree Road to Drumcree Church.**

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5. **The parade is also prohibited from proceeding beyond Drumcree Parish Church, Drumcree Road, or entering that part of the notified route which includes the entire length of the Garvaghy Road including Parkmount and Victoria Terrace.**

6. In addition, the following conditions are imposed on the proposed Portadown District LOL No 1 parade on 5 July 1998.

   a. When the procession is in progress there are no undue stoppages or delays.

   b. The organiser shall arrange for the presence of an adequate number of stewards to ensure that all parade participants act in an orderly manner.

   c. The organisers shall ensure that only the four notified bands, namely Edgarstown Accordion Band, Pride of the Birches Band, Star of David Accordion Band and Mavemacullen Accordion Band shall accompany the procession.

   d. The organisers shall ensure that the procession returns from Drumcree Parish Church following the outward route in compliance with the conditions outlined in paragraph 4 above, or disperses after the church service at Drumcree Parish Church.

   e. The organiser shall ensure that these conditions are brought to the attention of all participants at the assembly point.

   f. The organiser shall ensure that all directions by police in relation to the parade are promptly obeyed.

Signed: Roz Anne M. Connell
On Behalf of the Commission

Date: 26/6/98

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