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**Reference Code:** 2021/98/23

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**Dunloy - Conversation with Paddy O'Kane**

**25 November 1996**

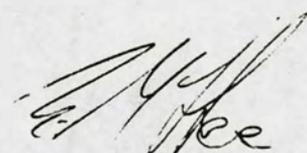
In a conversation with Paddy O'Kane, chairman of and spokesman for the Dunloy Parents and Residents Association, regarding the foiled attempt by the local Orange Order to march through the village last Sunday, the following points emerged;

1. He remained adamant that there had never been an agreement to mount a token parade and allow the parade proceed. He characterised the media reports to this effect as a public relations stunt - "100% PR" - by the marchers. The most recent contact had been with DUP Councillor David McAllister, some ten days earlier, an interlocuteur whose *bona fides* Mr. O'Kane dismissed given his presence at the loyalist blockade at the Harryville church. The discussion had made no progress. The counter protests were "totally unorganised", a "spontaneous" gut reaction to the prospect of the march, though O'Kane said that he and other members of the committee did intervene to try and keep things under control.
2. As to the RUC, he dismissed their lack of information about the lack of local agreement as wilful ignorance though apparently of the benign variety since he also said that they were not bent on pushing the parade through despite a well proven ability to do so. He attributed this to a reticence born of Drumcree's hugely negative impact on nationalists and an awareness that the purpose of the Dunloy parade, in his words "a pure pushing your nose in it exercise". did not lend itself to determined police action (I hope his conviction on this is given excuse to last).
3. That the parade was intended as triumphalist was confirmed in his mind by the presence of Ian Paisley Jr. whose purpose, O'Kane speculated, was a political desire to claim to have led the Orange march through (a la his father in Portadown 1995). Paisley's characterisation of the villagers as "scum" was, he thought, an incitement to hatred. The village was absolutely determined that Paisley would never walk its streets as a result. Paisley, he said, had created the "monster of Harryville" and had made the connection between the church blockade and Dunloy, a connection that O'Kane totally rejected. Now Paisley wanted off the hook, O'Kane said. He was sure that there might well be blockades of a large number of catholic churches in North Antrim as a result of Sunday's events, as has been threatened.

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4. He also dismissed estimates of the number of Orange marchers which the media put at 100. He counted 74 lines of 4, a total of almost 300. Since the church had room for 174, the claim that the march was a church one was purely bogus.
5. He regretted and was frustrated by the absence of dialogue. He stressed that no member of Sinn Féin, nor anyone of that persuasion as he put it, was on the committee, though he feared that Paisley's characterisation of the villagers would make dialogue very difficult for the Orange Order.
6. Despite this rather bleak account, O'Kane was convinced that the village was prepared to compromise and reach an accommodation along the following lines;
  - that the local Orange Order agreed to direct dialogue with the villagers.
  - that any agreed parade would be limited to lodge members only.
  - that number of parades each year to be limited to four; one church parade by each by the three local lodges (without "guests") and a morning twelfth parade.

He was at a loss as to who might be an effective and acceptable interlocutor to establish communication between the local Orange Lodges and the villagers and explore the possibilities of long term agreement.



Eamonn McKee  
Security Section  
26 November 1996