



Dudley Community Council and Co-Op

Date:	Friday 19th September 2025	
Cradley Health Sports & Social, 60 Upper High St, Cradley Heath B64 5HU, Engleland		
Attendees		
John-Declan F (C)	Peter D. (VC)	Mark S. (Treas.)
Vanessa B. (Sec.)	John-Brian C. PRO	Dennis D.
Joy M.	Kushira H.	Stephen D.
Crysten L.		

Also in attendance is Howard M. Hughes from the Albion Éire Council taking minutes without objection from the table.

Meeting starts 17:41 hrs IRT / 18:06 hrs GMT

1. The purpose of the Council Co-Ops

The objective of the Community Council model is for a Community to establish and set a Higher Jurisdiction for their Community. This is a concept that was started in Éire. Éire had a foundation to work from, given what was established 100 plus years ago (reference to the 1916 Rising which established the Sovereign Republic of Éire, the Trust, Constitution and Declaration Document known as Poblacht na hÉireann. It is a document which still stands unrebuted and so it extant to this day.) And this has been reverse engineered but going with the absolute inner-standing that all of the strength lies within a Community and that a Community must have the ultimate say in what goes on in their Community.

Every Community throughout the World is subjected to powers from outside of there telling them what they must do. Be it from a Local Corporate County Government to the National Government, to the European Government or the World Government. This is where it's going. What we are doing and what we're all here today is being part of something that is entirely correction of that, where the strength lies with the People of a Community.

It's very important that every Board Member knows their responsibility and their role and know that it's the People that have the Power. As we have progressed with the rollout of these Community Councils, we find certain flaws in the model require correction and fortification with the paperwork. We are in a world of paper and perception.



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They have presumptions and assumptions on paper about what we are and what they are and what they can do to us. It cannot be stressed enough that all the Power lies with the People and their Position on Paper. Pure intentions and meeting of minds are not enough to get the results unless we secure positions on paper.

The Three Step Process.

1. **Know how they do what they do to you.** "They" are the corporations and the overreach of the corporations and the three wings of the cabal.
2. **Reject the assumptions and reset the presumptions.** So how do they do it? They do it with assumptions and presumptions. They presume we're dead, they presume we're persons, they assume that they are the law that Acts, Statutes and Legislation, Regulation is the law and that we are subject to it but they're not. That they qualify our rights. We counter their assumptions and presumptions on putrid paper by taking a position on pure paper. We do this by
3. **Maintaining our claim in the public domain.** www.e-i-r-e.org

What is the key difference maker?

We must look to how they've gotten to this position. They've gotten to it first and foremost with a claim on a map. They have travelled this world slaughtered the indigenous people, drew imaginary lines across lands, called them countries, planted a flag on them, mapped them. So then they built their claim of jurisdiction on that land. And over the hundreds and thousands of years, they've pushed that paper position. They continued to assume and presume that the people who have the ultimate say in this are nothing.

So that's why a Community Council is so, so important in the Co-Op because you are a Community Council in the Co-Op for a mapped area. What you are doing is correcting Jurisdiction and we must all know that the sovereign jurisdiction is far superior to the corporate jurisdiction.

The Ancient Unwritten Law of...;

100 your own Council,
300 your own Court, and
600 your own Count(r)y.

That's the model that we've been building up. 300 its where you get to the level of safety because you are able to bring about the People's Community Court.



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Community Courts

What are these courts? A brief explanation, because when people hear the words “court” and “law” and anything to do in that arena, it frightens the life out of people. Everybody is terrified of court because legal is complicated, but law isn't. The model that we build is Trial by Jury.

These courts are not for squabbles or petty sessions. These Courts are a mechanism to give voice to the Community, for the Community to be able to say “no”. And knowing how to say “no” in a court of record. When a Community feels under attack with unwarranted legislation claiming to be the law then, the Community can assemble to decide whether that legislation is the law for their Community Land or not.

There's another element to this then in relation to the Mapped Community Area. Paper is two dimensional. They have us culled from the third dimension into two dimensions. We are all dead entities in their world. So, the claim on the maps on behalf of the Community areas are from the Celestial Nadir to the Celestial Zenith. This certifies the claim of the people to the assets therein and thereof and removes or supersedes the claim of the Vatican in the airspace. It is important to remember that they're not claiming what the people are claiming because they can't claim it. They can never claim what the people can claim.

2. Putting it in the Public Domain.

The contents of the websites e-i-r-e.ie (for Éire) and e-i-r-e.org (for Engleland, Cymru, Alba and Éire) are displayed. Here, sovereigns can take steps to maintain their claim as a sovereign in the public domain. A simple starting point is a Deed of Acknowledgement and Confirmation of a sovereign claimant by another sovereign organisation. They can start to carefully capture their corporation. A good starting point with that is a live-life claim in the Universal Postal Union (U.P.U.). Then they can remove the tentacles of trespassing the trust. A good starting point there is the deed of renunciation of Unum Sanctum. Those certified, pure paper positions can be placed on a tab in the public domain.

Protecting Communities in the public domain.

Communities are where the restraint is. There is a companion website to e-i-r-e.ie specifically for the Communities. faodhla.ie The Faodhla in Irish folklore were mythic were wolf-type beasts in Irish mythology. There were seen as the protectors of the Community and of children. The Community of Crossmolina, Mayo, Éire is presented to the table on a laptop.



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The first step is to establish the Council, which has already been done. The Council then goes out into the Community and seeks who wishes to be part of the Co-Op for the Community. It doesn't need to be oversold, it's just ***"join today to have your say"***. We don't need to oversell to the people of the community all the terrifying truths of the world. When we get to 100 Co-Op members then we're an absolute council.

Then we write to the Corporate Council and we inform them that the Sovereign Community Council has been established on such-and-such a date. And from this point in time on, anything they are planning on doing in that mapped community area must come through and be on notice through the council so that they can seek the opinion, yay or nay, of the Community.

The most difficult or challenging aspect of dealing with corporate government is engagement but if all the Community Co-Op Councils follow the same system then we get that engagement. This is not speculation. This has been trialed in Éire and has delivered results. Councils must know what to target. We target the CEO of the local government. That's where the power is.

For example, In Crossmolina where the membership was in excess of 300, an E.G.M. was called. The membership of the Community was evidenced by using the Deeds of Acknowledgement and Confirmation. The E.G.M. notice carried resolutions for the Members;

1. Disqualify the Planning and Development Act
2. Adoption of By-Laws for that Community.

Whenever we take something down we must replace it with something else. It is about acknowledging, accepting and asserting those sovereign and infeasible rights in the public domain.

We had the E.G.M. whereby we set it on a Trial by Jury. The Constitution for the Courts, which was aligned with a Sovereign Constitution already put in place. Then the pillars of what is needed for a court to sit, and function were put in place. Then a Book of Evidence was put together, which involved an Affidavit and all the various aspects in relation to the Council, how it was established, how it reached critical mass through stages, how that we were made aware that there was legislation that wasn't suitable are acceptable to the people and how the people decided to say no.



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There is a lot of work involved in this but the potential after is limitless. It expands the People's claim. This is done by having the sitting members of that local area and that Council being Trustees for a Declaration of Trust for all the infrastructure. The People own it anyway. There is just no evidence (until now) of them owning it.

Everything that's in place and built is extrapolated from the People's Trusts and the credit system that is the UCC. There's no fast victory in any of this. The job of a Council is to gain knowledge. Everybody that sits in a council has a responsibility to grow and gain knowledge.

3. Corporate Council Chambers.

A question is posed from the table; does the Chair have any advice people who are sitting in council chamber meetings??

Chair; That's all a charade. It's all decided beforehand. We all know good people that are in the council chambers, good people that come to our doors looking for our votes and that we know had every intention of doing something right to correct. The problem is once they get into those chambers, they have no say.

And then all this new stuff that's coming that's going to affect their constituents, but they're not saying it. This is the paradox of the "public representative". However, with the establishment of a sovereign Council with sovereign votes, imagine that elected representative that's there and can stand inside the council chamber and say, *"hold on now, whatever about me being elected here, since then, there's a sovereign community council here that is the sovereign vote of the people. So I don't have a say what goes on from that point. So I must report back."*

4. Flags.

Flags are important. Flags mark position. Every Community Council has its own Flag. Every Community Co-Op has its own Flag.

Then those flags ultimately, as critical mass grows, and we move into the Court side of things, those flags give recognition and position of Jurisdiction.

5. The Albion Shield.

King Henry VIII and his brigade were extremely clever, extremely brilliant and extremely active. That was the 'disagreement' between the Vatican and the Crown. Henry VIII saw the power of the Papal Bulls. He said, damn ye over there, we have an earlier Papal Bull here for the King of England always be the King of Ireland. Henry VIII claimed that the one and only English pope, Adrian IV, sealed the Papal Bull *Laudabiliter* in favour of this position. So then he set out and he made a claim on the harp, the national emblem of Ireland. Particularly Brian



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Boru's harp. Brian Boru was the only High King of Ireland that didn't come through the House of David.

Then that blue harp forms the left bottom left quadrant of the Crown shield. That's how the claim over Éire is. Then with the symbolism of the Crown Shield they have England trapped, and Wales trapped, and Scotland trapped and with all the animals changed, trapped, and demonised.

We (Éire) looked at producing the correction of the Crown Shield. We wanted an equal presentment of England, Ireland, Scotland and Wales. Four national emblems, four musical instruments. Each musical instrument is a visual representation of the atria and the ventricles of the heart, Albion being the Heart Chakra of the World.

So the Albion Shield is the antithesis of the Crown Shield. Where the Crown Shield represents enslavement of the nations and the Heart Chakra, the Albion Shield represents the nations unchained and unfettered.

6. Dependency on fiat currency and the usufruct system.

Since the event on the 28th of June, we are aware that we removed any dependency on fiat currency. The danger of which was something that was realised from traversing through the courts with our battles with the Chief State Solicitor and the Attorney General. And when they couldn't, despite the best efforts, to trick us into any level of contract by forcing me to sign paper, they tried to get me to agree to giving them a small amount of fiat currency for the return of my BMW X5, that proved to me beyond a shadow of a doubt, how dependent they are on fiat currency for contract and usufruct.

There is merit and advantage in getting your UCC position secured but the fact of the matter and the way the system has advanced, especially since the crash of 2008 and what they brought in place between 2011 and 2014, and that's really the legislation we're battling and which is very attentive to the Central Bank that once you use that fiat currency your rights are usufruct and you are deemed and defined to be a beneficiary of the usufruct system. So they've removed rights and they say, because you contract here, (by using fiat currency) this is what you are (a beneficiary of the usufruct system).

The majority of what they're at is a private property grab. Leaving aside the spiritual side of things for the moment, it's essentially about private property and everything is property. And this is where the usufruct system is trying to redefine the factual lawful position of, if we go to land, private property. So they have hidden the positions of equitable interest in property and beneficial interest in property. They don't appear to attempt anything with allodial title in property.



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Because of our position and because the organisation we're privileged to be part of has maintained the position as custodians of the Sovereign Territory of Éire, and made that claim and maintained and sustained that claim, we wrote to the Land Registry, coming from a position that we've looked at their system, we've looked at their website, and it seems to be deficient in relation to the recording of equitable and beneficial interest in property "can you confirm this?"

Their response was that they only register legal interest. Anybody that has studied some bit of law before, whatever the new doctrine is, would know that land interest, land title is legal, equitable and beneficial. So they were informed that, in this vacuum, we (IRB) must help to create and establish an additional land recording system for the protection of private property. And that's where e-i-r-e.ie comes from.

Then the Organisation wrote to Land Registry UK and they were more helpful because they disclosed more facts. They confirmed to us that where a Private Trust is in place in relation to property, it separates the legal title from the underlying ownership - the equitable and beneficial interest. They confirmed to us that, in their world, this is the case. That is why we enroll so many properties into that recording system on the website. We show people that there's a template for a Private Trust, a Family Trust for the property. Then on that website we don't deny the legal interest, it's just at the very bottom, the name of the "person" in capital letters, which shows the land position in capital letters. Then we go above that and show the equitable interest, the beneficial interest and the allodial and it is in the Public Domain.

An example of a recorded property in Engleland on e-i-r-e. org is shown to the Council Members.

7. Dudley Manifesto and Code of Conduct.

The updated Manifesto and Code of Conduct for the Dudley Community Council is pass around for signing and sealing.

There is a change to the Dudley Executive.
Vanessa Barras moves from Treasurer to Secretary.
Mark Spittle moves from Secretary to Treasurer.

The Oaths of Office for the Secretary and the Treasurer are read, signed and sealed.



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8. Banking for the Co-Operatives.

There is a central, Albion Bank Account acting as a Community Credit Union for all Co-Operatives. This account is for the purpose of operating in the usufruct system where needs be and is not intended to be a reserve for wealth creation. It is purely functional for the purchase of goods and services as the requirement arises for each of the Communities. Anyone wishing to make a donation to a specific Community may do so using the narrative section when depositing. As a Community advances it can draw on this to, for example, disqualify legislation. Due to the co-operative model, what benefits one benefits all.

Meeting closes at 18:32 IRT/18:57 GMT

Activation Date
22 SEP 2025