

## Paris (S.R.L.) Miles-Brenden

2024 September 9th

I'll be truthful, but, not disembarkably, but of the truth of another, in reliance upon a certain\* trustworthiness and reliable supportive basis of their moral routine and disparity of preclusion to violation of the terms set between me and my peer(s)\*.

Were I to remain completely confidential and open, it would be a granted estemic disparity of a clause in bearing upon my heritage and homeliness, and in reliance upon the supposition we interject to a policy heretical to the common tie between kin and friend, for whom I have one (1).

You may remain my peers, I am of the family and personhood of a human being, and deserve a reputable basis to homely rely upon the relation of representationalism and realism, and believe people had naturally remained assumptive their honesty, and honest intention, but in judgement and non-compliance, a people have persuaded me to believe no-longer a \*God, that is, or, a LORD, for that of his-words, and your predilections towards one another unbiased (in belief) blindness.

I have set aside terms with religious basis, but of a historiological relationship, in my naturalized belief that we may set-to-peace.

So, I will offer the good tidings and thanks giving of a relationship in two (2).

A people remain of abject similarity and difference.

The qualified basis of 'please' is 'welcoming claim'.

A people have convinced me, as well as recent events, to disembark from a policy of you, your's, and anothers guaranteed extinction, for your emolument of a relation I had held valued, that of Faith, and have gone-beyond the relation of a belief in a God, or an intercessional relation of states and homely faith values, moving beyond south (s), to-north (n) to east-by-west, and it remains within the vestibule of my retention to self-capacitate my survival.

At once, consider your friendships and alliances, I will return to one immomentary conversative serious consideration within at the time of (89) years from-now, on behalf of my Mother, my Father, and my Friend.

I have set aside all terms, and alliances, you, had remained absolutely benign, and inconsiderate of one another's friendships and peaceable alliances, memberships, and peaceable assembly.

Consider...

On behalf of fourteen lesson(s) I will forgive you at of these terms;

My ruling was-set to ~ 14.1(5)(4) to 89.1(5)(6), in (-6.3), thus, the justification is a diminishment, for in parlance of a ruling to a beset standard of severence. The 'upheld' of *the above* qualifies a retention of my standing among my dispossessed, hence, I will uphold to a liability of-whom, and consider that the relation of what may be withheld is justified at a numerical identity.

You have understood my final leniant relation of-whom and of-which we would disentitle of a foreclosure to a doctrinal formention, and remain in consolidated witnesses, in either, I am withheld for the often mentioned qualities that valuate a being.

They are charity (O.) kindness (A.) adventure (A.) and courage (H.), and repose (M.) in-either, the fault of a generation is not entitled of the mentionability of a word for in an opening of a discourse, so, as it were, I would discourage you.

I am off my retainer for that of the relation of-whom, and of-welcome would remain retired to *mere-sense and mere-honesty*, for in-mention of a morality and an ethical guideline. We do not (either as a people, together, as-you, in-either, another, or of them, your's, or our's, or mine) entitle a relation of capacity to know of the vindicatory relation by which one is upheld.

Thus, in-entitlement to a court of session, and for in often, for of mention, before yet-so what I would consider of a *ceasing and halting of means*, I am retired to that of my domain of excusative, then, that one (1) day, as-in-such, we may make mention of the time(s) of our-Fathers (f), and exclude one from the mention of that of a people to-come.

In one (1) retention, at the capacity of another, I am beheld, and we may not lay into dispute of what would come of a peaceable assembly of a people at-large, for of what is unknowable. In not knowing the future (p), I cannot therefrom remain validated of either your's in-court or the discourse by which an often mentioned policy (d) is foreshadowed. Thus, in the beset motion of a R.v.W., I must decist, and lay into the relation by of-whom we are to remain abjectly of the claim or the similarity of-afar, and of-difference.

To that of the retention (r), of whom, I have neither remained entirely of one king, or one-session, and remain of the remark that the upheld\* of-time(s) of the law of our predecessor(s) cannot be held-fast-to, then that it would remain the corruption of-which, and likewise in-another of what would not be held of my Mother, my Father, or my friend (f), but of another.

Therefore I will equate term(s), and remain beside until such time as I am required to assist another, you are not, - and indeed\* *I am not*, an individual of a person in-time(s) of the per-adventure of terms descriptive unto a singular name. It would remain neither of your-doing, but of the principle of a capital to-whom in-dear remains the remark of one so living (m).

## Capital

Under examination, the enterable (and post-exited) dispute was, whether to introductorially lay an ordinant to checks, and presumptive balances, or (interpose and lay aside to discontinuability) of *it's license to pen\* and page\**, at (@) the post-humous relation of a friend.

I had interjected unto myself, in-precedent **per terms** of associates (plea and disembarkment) and their choices, to *suggestion*, that I would perhaps, - fault, or presume of a check and policy key-symbolism.

To, for in following of *proprietary and reasonable contention to a partnership*, and to assure, that under it's reliable foundation, a policy may be *\*upheld*, and related-of-in-advancement, the retired truth of *\*Valentine*, is the intimable end, and preliminary beginning of discourse.

To-advantage, there are three disputed relations of consideration.

One has passed away, this much, is reasoned in priority, and relation to my self, and my contract, of *will*, in-additional (a Father (**f.**)).

Secondarily, the intercongruence, of affair, leaves me to the policy of making-good on my remarkfulness, and situated to that of disparity at (@) *forementionable*, contracts of entitled forfeiture of divorcable truth, and recondite unprohibitive discourse for in a *filial piety*.

Third, as one has passed on; and a Father, it is *unretired of a session*, to a disremark and remarkfulness, by of-whom would *relate of a heaven and safe-haven*, by in *situational declaration to an entitled epistemic*.

Thusly, I would provide of means by which I would be in dependency to a relation [naturalized] to policy, and in-retainment (a contemporanium) for the time in being to a consenting relationship of parlance, and to-wit\* to-suggest we may introductorially offer that one-of-concil to-confessionary, may remain an **\*element and non-quo**a of policy to mayorial, and relation of *corinth & rosary*.

Thus, to elect (via-providence) the naturalized religion of the basis of terms (*set\* in point*) to of-whom from afar, (with the self and oft\* (**o.**)) - is naturalized' for in the relationship to a guaranteeor, and an elect (agreed) partnership.

From this examination (cursory) it is provided the aim of one to a manual (*id.*) mentated and relatable truth is in provision to a session of the **dead** on-behalf of the **living** to a set-point of contention to declare a **trust** and **partner**.

I would not dispose alternatively or disparatively include the alter-alial and unprovided of remarkfulness, but at completion of a sequentialized & founded educational declaration and degree.