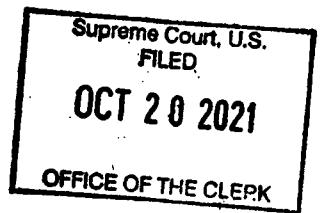


21-6079 NO. ORIGINAL

**IN THE
SUPREME COURT OF THE UNITED STATES**



AUSTIN CALLAHAN BRAND Pro Se. PETITIONER,

V.

STATE OF OREGON, RESPONDENT(S).

On Petition For Writ of Certiorari (extraordinary)

to the OREGON SUPREME COURT

PETITION FOR WRIT OF CERTIORARI

**PETITIONER PRO SE
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I. Questions presented

Q)1. Is the maxim advised to the Oregon Supreme Courts mandamus order pre-discretionary to disposition concerning a judicial body's bias and awe inspiring to an unapprised public minds conception of the art portrayed in the gift canon Jonah?

Q) 2. Truth or destruction?

PARTIES TO PROCEEDINGS AND RELATED CASES

1. Pro se, AUSTIN CALLAHAN BRAND-8809 SE 190th Dr., Damascus, Oregon 97089.
PETITIONER, member of; Voice of the Trumpet, International Ministries-19715 SE Anderson Rd., Damascus, OR 97089
2. ELLEN F. ROSENBLUM #753239 Attorney General, BENJAMIN GUTMAN #160599
Solicitor General 400 Justice Building 1162 Court Street NE, Salem, Oregon 97301
RESPONDENT(S); Gresham City Police Department, et al., 1333 NW Eastman Pkwy.
Gresham, Oregon 97030., Charles Skeahan#41834 (affiant), Aaron Turnage#51413 (witness on new trial).
3. Multnomah County Judge Eric. J Bergstrom1021 SW fourth ave., OR Portland 97204.

- STATE OF OREGON V. AUSTIN CALLAHAN BRAND, 301 Or App. 59, A162224
(Dec. 4, 2019), review denied, 366 Or. 259, #S067354(Mar. 26, 2020)

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IV. Petition for Writ of Certiorari

AUSTIN CALLAHAN BRAND, Pro Se respectfully petitions this Court for a writ of Certiorari (extraordinary) to review the judgment of the Oregon Supreme Court-
Mandamus Proceeding

V. Opinions Below

State v. Brand, 301 Or App 59, A162224 (Dec. 4, 2019), review denied, 366 Or. 259, (Mar. 26, 2020)

State v. Brand, #S068178 Denied (March 18, 2021) Effective Date: June 3, 2021.

VI. Jurisdiction

28 U.S.C. § 1257; The Oregon Supreme Court entered Appellate Judgment id. at. Vol. I, App. A., June 3rd, 2021 for which petitioner serves a timely Petition for writ of certiorari (extraordinary). Extra Jurisdictional limitation documentation the Declaration of Independence.

VII. Constitutional Provisions Involved

1st Amendment: Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;*** by and through the 14th Amendment.

United States Constitution, Amendment IV, V, VI. by and through the 14th Amendment.

&

Privileges and Immunities Clause of Article IV, Section 2 of the Constitution states that “the citizens of each state shall be entitled to all privileges and immunities of citizens in the several states.”

VIII. Statement of the Case

The honorable Court has appointed Petitioner Austin Callahan Brand, pro se to preach the impending destruction of trust in our American Judiciary, respectfully. That trust is built into the structure of a confidential relationship attached with appointment of counsel in a criminal proceeding, (Kimmelman v. Morrison, 477 U.S. 365 (1986)) and a fiduciary relation with the court in discerning probable cause as a Judicial officer interceding between executive police action and arrest of an accused. Passage of ~~destruction of trust in our judiciary for both of these relationship(s), destruction draw at~~ the boundary of fraud, Vol.2, App. W, ER.43, as the seen inverted-U point portrayed by Jonah (as demonstrated by Malcolm Gladwell in David and Goliath, part 3) along with hearing the canon of Jonah and the power of storytelling from Jonah on an American Judicial body, as, the truth gift advantage connection. This impossible foregoing statement of petitioner's appointment by the Court as a "big fish story" impossibility, without which not the noble quality of petitioner and the Court's sovereignty and inherent power, free to bestow, mercy on anyone and anywhere [h]e wills. Appointment of petitioner as the themed character in the review of the canon Jonah and the destruction of trust in our American Judiciary presented as a gift big fish story is nothing less than an impossible that petitioner fulfills in the constructive trust remedied from the will of Jonah on Government authority in the relationship of a reactive judicial body as the themed God of Hosts, and the destruction of Nineveh as the counsel relationship therein destruction of represented confidential relationship, respectfully. This impossible appointment is not a factual impossibility, that is petitioner is a beneficiary to a confidential relation in trust of religious immunities and therefor is not an excuse to the

Court's none performance, now possible through exchanging the advantage of petitioners religious beliefs in the truth presented in the increased market valuation of the breach of the implied covenant of good faith x2., Vol.2, App. W Fraud thereof motion., for which the State of Oregon is not a bona fide purchaser, see, Tupper v. Roan 349 ore. 211, 225; 243 p.3d 58 (2010). And Marshal v. Marshall, 547 U.S. 293 (2006) Justice Ginsbury, citing, Chief Justice Marshall famously cautioned: "It is most true that this Court will not take jurisdiction if it should not... We have no more right to decline the exercise of jurisdiction which is given, than to usurp that which is not given." (Ankenbrandt v. Richards, 504 U.S. 689 (1992), Markenham v. Allen, 326 U.S. 490 (1946)) It is this "domestic relations" jurisdiction limitation the adversarial weapon ex parte for which the State of Oregon carries the "sword" and is not a bona fide purchaser thereof and for which petitioner serves to bury the "domestic relations" doctrine in ground of a prudential source the Declaration of Independence.

It is this gratuitous promise that petitioner's position is beautified for the public's view to ingratiate the Court in American trust. Jonah teaches not to exalt power over others, as this impossible is portrayed its incumbent on all parties in relationship to act in accord with practicable standards in power exchanges throughout litigation and funny about this the avoidance of an eradicable value in the market exchange, finally equating to a 1st Amendment violation on fruition as articulated by petitioner's theory of constructive fraud in the forum of the Oregon Court of appeals and Oregon Supreme Court on direct appeal for a collateral attack impressed ORCP 71, ORAP 8.25., VOL. 2, App. W. & O., on allocation of risk to counsel, ORAP 9.25., id. at. (Book of Jonah) VOL. 2, App. E. Accumulating to valuable consideration of separation of Church and State

under the First amendment in tracing this at times phantom fundamental standard ex parte in the increasing cost in the market via. Different forums.

It's impossible for petitioner without the Courts power of appointment and the consequential damages remedied by a constructive trust as promised by the canon Jonah fulfilling the legacy and will to American values in wisdom and righteous Government, by *private interest* as the difference to practice Austin Callahan Brand's religion under the first amendment as irreparable harm to petitioner, but also the advantage to counsel in general harm, trumpeting public trust while coming to terms with Petitioner. Review on the present petition should be traced by rights constructive to the canon Jonah as a religious immunity to the normal Juridical structure and the privilege to counsel traced denial therefrom the extrinsic fraud breach after concessions (*coram nobis*) on an objective measure of foreseeability from the breach of bad faith imputed to counsel patents in the various forum Circuit Court, Oregon Court of Appeals and Oregon Supreme Court and finally in the present Mandamus proceeding on contention of a remedial constructive trust device per-discretionary to Mandamus discretion exercised by the Oregon Supreme Court on a subjective measure again imputed to petitioner as a beneficiary to counsel, *id. at. Petition to Reconsider-VOL.1, App. G Page 6-7, Wadsworth v. Talmage, 365 Or 558, 572; 450 p.3d 486, 494 (2019)*. Also, preserved, *Franks v. Delaware, 438 US 154; (1978)* with various constitutional rights IV, V, VI, XIV and patents therefrom incorporated.

Trust and the prophetic lesson that petitioner relates is valued in his practice of religion as a Hebrew Christian practitioner keeping faith in the wisdom of the book of Jonah and the canon portrayed, and what's called feeling gift relationship bond that

brands the gift storytelling advantage in dealing power in rights grounded in the Constitution and simply well defined in the legislative authority to a judicial officer discerning probable cause; ORS 133.120, ORS 133.545-133.595., *Shadwick v. City of Tampa*, 407 U.S. 345 (1972), *Terry v. Ohio*, 392 U.S. 1 (1968), *Johnson v. United States*, 333 U.S. 10 (1948) and a touchstone for this Court. The proposition to remedy this advantage ex parte breach is wound up in a constructive trust triggered in various patent exchanges along litigation in different forums where the value of this ex parte advantage in the market exchange is traced in preservation. Repudiation in the face of a rising market, again, via. forum exchange, VOL.1, App. L-Mandamus memorandum and the consequential damages are measured as the difference between the "contract" warrant price and the market value of performance traced in the increasing forum value of the exchange patent ex parte as first breached by bad faith. It is of course unconscionable to destroy this adversarial gift advantage the State of Oregon possesses in the standard expressed ex parte, given this quid pro quo the proceeding has not achieved a settlement nor a good bargain, "to rest on formulas is a slumber that, prolonged, means death," and "he took special pleasure in troubling the slumber of his brethren by reminding them that the doctrine of 'business clothed with a public interest' was 'little more than a fiction intended to beautify what is disagreeable to the sufferers'" (*Tyson v. banton*, 273 U.S. 418, 446 (1927) Mr. Justice Holmes), because the subjective measure on petitioners identity (Jonah) is in accommodation for the Courts imposition, Supreme Court Rule 35(2) is sought herein.

The Oregon Supreme Courts orders are in gross inadequacy of consideration and inadequate in value of the fact impossible dispositive to the inquiry of the maxim on a

Judicial body “who passes judgment, shall, swing the sword” in cognitive dissonance bias between the two different appointments of trust in the truth appointed by way of counsel and petitioner herein. There are many differences when dealing with the truth, but how do you know which is the truth and to trust in? Here it revolves around the premise of the advantage to counsel in relation to the expectation and disappointment from petitioner’s right to counsel that conceives the Court’s disillusion when coming to terms in dealing with trust. It is this fact that petitioner seeks accommodations for the imposition when dealing with the difference held by his sincere religious belief. The absolute binding authority of counsel (ORS 9.330-Authority of attorney) sought to be set aside in exchanging the difference, see, Potter v. Jones, 20 Or. 239, 255 (1891), id. at. Vol. I App. O-pg.10. It is this Irony of petitioner’s appointment while asking for counsel that is the relief of laughter for which petitioner befriends the Court in relationship by the exchange of his religious advantage Jonah big fish story gift connection.

The inability to cope with truth is a mental illness someone who has anosognosia (meaning: denial of illness (: The Most Devastating Symptom of Mental Illness by Kevin Thompson)) isn’t being difficult, or refusing to face the truth. He is literally unable to believe that his illness is, in fact, an illness. This imposition for the Court that is at the forefront of the maxim; “who passes judgment shall swing the sword” by two appointments of trust from the will of Jonah that is exclusive to petitioner by his analogy “three days and three nights in the belly of the beast” and the course of procedure for which he sets the table for the exchange of the advantage to counsel relationship incorporation that accounts for the difference in trust, because if everyone has the

advantage then their wouldn't be one truth, counsel is upon petitioner in ascension and the State of Oregon is not a bona fide purchaser.

Jonah represents a big fish narrative thy exclusive religion Christianity gift advantage incorporated into a judicial market, but the "big fish" story concept is inclusive to all in the true artistic portrayal of a big fish story. It is this duality in the public market that is of comparative value of consideration of the wisdom that the Will of Jonah's will as principal to the maxim and should be enshrined by this Court in the Judicial market place because it gives the Court a different point of view empathy when coming to terms with the purchase price in exchange for the truth. Jonah 4:10-11: But the LORD said, "You have had pity on the plant for which you have not labored nor made it grow, which came up in a night and perished in a night. And should I not pity Nineveh, that great city, in which are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left-and much livestock?"

In principle: Many that live deserve death. Some that die deserve life. Can you give it to them? Do not be too eager to deal out death and judgment. Even the very wise cannot see all ends.

First, if Jonah could take pity on a plant, which is even less important than an animal, it only made sense that God would take pity on human beings who are made in God's image. The book of Jonah ends on this note of contrast between Jonah's ungracious heart and the kind heart of the lord. This whole stock in pity for petitioner that accounts for the conception of valuable consideration ie. Separation of Church and State, VOL.2 App. E petition for reconsideration fact of (virtue of commodity mode) disconnectedness in

relation., and pity for the Court here for which is representative of the soul to a confidential counsel relation and in the image of the Court a Judicial officer for which absolute power is delegated binding petitioner essentially to a dead counsel under which petitioner raises from the dead, see, Juarez v. Windsor Rock Prods., Inc., 341 ore. 160, 171-174; 144 p.3d 211; (2006)., ((Oregon Law Review 2013 volume 92 #1, pages 203-205, Siri, can you keep a secret? A balanced approach to fourth amendment principles and location data.) (relationship with the Government, and Petitioner's 4th amendment Oath and probable cause, clause.)) to work in concert with the incorporation of the bill of rights, Strickland v. Washington, 466 U.S. 668, 693 (1984), U.S. v. Cronic, 466 U.S. 648, 658-59 (1984), Richter v. Hickman, 521 F.3d 1222, 1236 (9th Cir. 2008)., VOL.1 App. G Petition to reconsider pg.6, Not petitioners fault for imposition. The Court should take pity on assurance to counsel likewise cestui que vie.

Mandamus proceeding assigning Judge Eric J. Bergstrom, maxim; "The man who passes the 'judgment/sentence' should swing the sword"

It's not about the physical act of killing the condemned, so much as liability is concerned. If you would take a man's life, you owe it to him to look into his eyes and hear his final words. Understood as fair hearing, justice and being present.

For instance, two productions display this cognitive dissonance both hold in high regard for the above maxim; J.R.R. Tolkien's Gandalf in the Lord of the Rings trilogy and another George R.R. Martin's Game of thrones Ned Stark. Both characters exercise the bias, yet Ned Stark doesn't grasp the power of the maxim when coming to terms with the purchase price in exchange for the truth.

Portrayed in the public market the Game of Thrones, nine noble families bid for power and the exchange in course of the impending destruction by the “white walkers”. Captive of the popular audience, is the cognitive dissonance bias entailed from the above maxim by Ned Stark of the North in his old ways while executing a deserter of the wall as necessary to the protection of the wall as sworn by oath. Ned’s the lord paramount of the North, viceroy and warden of the North, and invested with authority by the crown to keep the king’s peace. Part of that is having the authority to execute deserters. There is no trial or appeals process or anything of the sort here. Gared was unambiguously a deserter and therefore his life was forfeit and was executed by Ned. Gared it turns out was telling Ned Stark the truth as to the veracity of his last words that the “white walkers” for which Ned Stark of the North is charged as iconic protector against the return of, and as it turns out in the end comes to pass. Gared was in fact telling the truth, but unfortunately had no trust from Ned Stark, Gared had no advocate in which to delegate power in his defense as a messenger of truth and that you don’t kill the messenger. That is he was not even afforded that simple truth and was not heard as a messenger or seen as. Ned Stark had anosognosia in his disillusion and was essentially a mad man. Angry; is an adjective, mad meaning anger, (enraged in destruction at petitioner and counsel) has been used since 1400 and in this sense is a very common understandings of the present imposition as Jonah canon portrays. In one sentence Ned Stark’s character states the maxim and sums up a major issue of the Death penalty: the lack of feeling as if they were 100% “responsible” for the death of the individual sentenced. If you’re the jury, it’s not totally your fault because you’re not having to kill, likewise not having to kill and 11 other members. If you’re the Judge your likewise not

responsible for killing this person. If you're killing, you're getting orders from someone else. Passes the "job" to another, with no one held completely responsible. We reduce the chance of personal bias and corruption in a case, but we also remove the guilt. Yes, all of the aforementioned parties might indeed feel this guilt, but it will be alleviated by their individual distances from being the actual responsible party that ends the individual's life, but on the opposite side of the coin and in this the Court has to learn to say no, and arbiter for the party present alignment. In, *Payne v. Hook*, 7 Wall. 425 (1869), the court explained that is was "well settled that a court of chancery, as an incident to its power to enforce trusts, and make those holding a fiduciary relation account, has jurisdiction to compel executors and administrators to account and distribute the assets in their hands." *id.*, at 431.

But as exemplified constructive trust in the logic of Ned Stark's second person understanding of the maxim between two biases was evidenced from the end of the story in the truth of "dead walkers" beginning and coming to pass of the climax destruction. That is subject to Ned's anosognosia he would only understand the consequences of the totality of Gared's misfortune as a messenger of truth had he known the end. Herein too the pre-discretionary logic of the "answer" to the will of Jonah is that had Ned Stark exercised the will of Jonah; do not be too eager to deal out death and judgment. Even the very wise cannot see all ends. Gared's hypothetical life would be spared, because you don't kill the messenger. "May you live forever" was a purchase price in exchange for the truth, for which Ned Stark's character could not make accommodation as a slave to the story, good and evil. He makes the decision that one has to hold oneself to higher standards, whatever the cost. The test of irony; is that Ned Stark's act was noble in his

standard and was inspirational of the connection among party lines against good and evil. The irony is he can be regarded as a mad man for not believing in the truth.

In the public market the trilogy Lord of the Rings essentially started out with a relationship Smegal and Degal were cousins and best friends connecting with fishing. Degal is pulled underwater by a big fish and finds the clamorous ideal ring withholding eminence power over the realm of middle Earth. Degal is killed in the exchange of the ring to Smegal regardless of the relationship, he claimed it was his birthday and insisted on the ring as a present. Smegal bound to the ring, and the art portrayed to the audience exclusive to the characters in the story in the relation to the ring and inclusive to the big fish story, connecting to the audience and the exchange of the ring. That is independent of cultural context (we're not in middle Earth) the big fish story is inclusive to the popular public cultural context in art. It is this duality in the market place ie. Jonah should be identified and enshrined owning to a judicial market (Nance v. Busby, 18 S.W. 874 (1892)). Back to the example, the ring is a gift weapon in an adversarial context [h]e poured his cruelty, his malice and his will to dominate all life. One ring to rule them all, one ring to find them, one ring to bring them all, and in the darkness bind them. The ring and the dark lord are one, the only one that can bind its power and bend its will. The sword severs the bond. It's branded the fellowship of the ring, because the company Frodo and Gardener Sam the hobbits, elf, human, dwarf, wizard stayed true to their party company lines and faith in each other. Not to tell riddles in the dark to rob the Court for something unaccounted Gandalf the wizard is wise to the swing of the maxim as acting principle to the end of the story.

Jonah in the pity for the plant which came up in a night and perished in a night, has, a time quality to relate that correlates and the double “night, night” and what grows in the dark. And symbolizing unfair tax practices ie. at. Wikipedia-third dark horse cite 37-38. Benjamin Hardy says that our lives are governed by objective principles: if you drop a book, gravity will ensure it hits the ground. You controlled that action, but the outcome was the result of how it interacted with the outside world. The examples he offers are eye-opening: Given the choice, which would you rather have: \$1,000,000. Or a penny that doubles in value for 31 days? Most people would choose the million. However the doubling penny actually ends up being \$10.7 million dollars. Yet, the majority of the growth happens at the very end, and most people aren't patient enough for the big return. The live for the moment culture of today stops people from investing. It is small, even undetectable, habits that accumulate and create the quality and legacy of our lives. The big things are just small things done repeatedly. When we talk about “live for the moment”, we're usually referring to acting on our immediate desires, rather than consciously choosing for each moment of our lives to serve some kind of purpose, add to some kind of objective. Freedom is not the ability to act on any given impulse, it is the ability to choose what you want to act on, and why. It is not the absence of commitments, values, or discipline, it is the ability to choose them at will. The truest love is not how you feel, but how you act. If you want a “soulmate” relationship, think of it not as something you find, but a person you choose and then grow with over time. If you want to find your purpose, think of it as whatever you are good enough to keep doing until you leave a legacy-then it is your calling. It is not in premeditation that we decide what the big, important parts of our lives are, it is doing. Particularly, what we do over and over again.

Doing defines our lives, our characters, our relationships- everything. Everything that matters happens in small, repeated actions, and small actions are made up of moments. That is why instead of living for the desires of “the moment”, you should live for the work of your legacy. Your legacy is what you will be remembered by what kind of person you were, and what you did while you were here. Developing this requires you to be present. It requires you to choose. It requires you to use each of your moments, rather than wash them away with a rush. There is a deeper, more profound peace that comes from working toward building a part of yourself in the world, rather than building your life around catering to your senses’ immediate desires. It will be equally taxing, frustrating, gratifying, joyful, and exhausting-but in the end, you’re left with something greater than yourself, and that is the point. Everything is hard only somethings are worth it. When light is shed on things grown in the dark we see how the nothingness ex parte negative violations of the 1st Amendment tracing constructive fraud, unclean spirit spreads death and destruction.

Gandalf practices this legacy; small investments in the most insignificant unassuming characters hobbits, little bugs, and not rushing to death and judgment. He speaks the words of wisdom that is the principle to Jonah’s will in the legacy of not exalting power over others in deed, the scene conveniently named “a journey in the dark” for which Gandalf the gray has no memory of. Frodo spots Gollum which has been following for the significant number of three days. Gollum escaped certain death in the dungeons or was set loose. Gollum hates and loves the ring. Frodo says, “its a pity Billbo did not kill Gollum.” Gandalf, responds “its pity that stayed Billbo’s hand. Gandalf speaks the will. My heart tells me that Gollum has some part to play yet, for good or ill. Before

this is over. The pity of Billbo may rule the fate of men." Frodo wishes the burden was not his. Everyone knows the end of the ring, it's bitten off of Frodo by Gollum who falls into destruction with the ring. The test of irony; entailed in the acting principle for the maxim is fulfilled as small investments in the meager accumulate into value as small deeds are connected in the end to add power for good against evil.

Whether both logistics of irony are wrong is up to you to decide, but you can't overlook the fact that justice is a more noble drive than lust for power. Irony, by Jorrit Gorseman, M.A. philosophy, University of Aberdeen.

Notice that the fulfillment of the Constitution is construed in light of the promise in the Declaration of Independence; Life, liberty and the pursuit of happiness. It does not guaranty happiness only the pursuit of happiness. The irony of petitioners imposition is gratuitous to the pursuit of happiness and the Court should consciously chose laughter as to take joy in dealing with the balance when coming to terms with the difference as its reminiscent of Themis and Zeus balancing the sex of female and male polarity., (Marshall v. Marshall *supra*, describing historical explanation for probate exception as "an exercise in mythography). Counsel takes all of the pleasure in the investment for the public interest and regarded with trust from the Court, but what is Jonah (petitioner) to be regarded as against unconstitutional ideals ORCP 71, ORAP 8.25 and theory of constructive fraud benefited with the deposited acceptance rule (*United States v. Morgan* 346 U.S. 502 (1954)). Counsel has an end so that petitioner has a beginning that is petitioner is not regarded as a slave to his story. Jonah (petitioner) is thrown off the proverbial ecumenism boat. There are good ships, wood ships, ships that sail the sea, but the best ships are friendships may they always be (Irish proverb). Austin Callahan Brand

is free in deed once upon a time the “age of fable” ARION, likewise lends credence to the drawn analogy of the party in guilt Gresham City Police Department and the silent acceptance from the Court.

In conclusion the test of irony in the public market exchange for the truth entailed in the exercised maxim is present gift advantage regarded as truth held in deed. The two public source logic's based off of the cost of irony is exchanged in the two aforementioned examples. Though a double irony exists; the lord of the rings states the will from Gandalf himself as the protagonist (first person) and the Game of Thrones Ned Stark second person point of view in the advice stating the maxim. The double irony is literally true (in the third sense) that one has to make the decision that one has to hold oneself to higher standards, whatever the cost when capitalized.

Angela Duckworth American academic, psychologist and popular science author., found across a range of indexes when it comes to people who flourish, and succeed more than social intelligence, mental health, IQ or good looks, it's a person's ability to persevere through very long term goals that, is an indicator across a range of all indexes.

Petitioner's double irony is that Austin Callahan Brand is actively the first person protagonist in litigation, ie. actively making small investment by his performance to no avail Vol.2, App. N, O, Z, H and Vol.1.Inc. And as second person in his role as advisor to the Court in the offer of the Maxim by Mandamus-proceeding. This accumulation has led to the double irony (double negative) that when you say something that sounds like irony (in the third sense), but is actually literally true.

This relation ie. time and affection for which is the litigation making appreciation one has for another. The deal cannot afford an unconscious mind. Joy is a choice

sometimes we have to fight for the things we don't emotionally feel, this is a tough issue to deal with, but chose purpose and meaning because if you chase purpose and meaning, joy and happiness follow, but not the other way around. I choose to focus on the Heaven that's inside me and that's why I have hope.

With that I would now like to "shift gears" so to speak. The Court is confronted with an ego of power for which petitioner pleads Jonah (Return of the unclean spirit by John J. Kigallen and The Demoniac and the Returning Demon an Exposition of Matt. 12:43-45; Luke 11:23-26 Rev. John C. Granbery PH. D.) and seeking accommodations in the Supreme Court of the United States and now an error present in the authorization as a product of the unclean spirit fraud passing the ends of liability into an infinite chaos. Now with the present tense, not so much the sword of truth is much more tangible as squired in the shape of a coin. That is in order of Pascal's Wager; citing Stanford Encyclopedia of Philosophy, Pascal's Wager 2017; the double negative and the name of the game as to the Glory of the Lord. First a dissertation of the adverse loss and prospective opportunity utility Petitioner again cites Malcolm Gladwell's David and Goliath, in toto supra. The loss can be imagined as a dark horse, the African American people giving mobility; relationships separated by fundamentalism among group party lines, theory of insurrection and ushering in famine to America as a loss of wealth distribution in our capitalist economy and for which religion scriptures to guard against as one of the destructive four horse men in Revelations 6, wikipedia-33-39. Two towers of three perspective realities NKJV study Bible Revelations fn. 12:4 ((characteristic proportion of destruction) 9/11 real world, art herein two examples foregoing irony test, and two social power towers political/historical elite/corporate "was Seneca the younger a

hypocrite?" and Hollywood star structures). Maturity with the theme of this Courts probate exception plotting mythographic maxims and principles in discernment of the "cause" for which can only be that of a man put in Order, as the iconic lady Justice an allegorical personification of the moral force in judicial systems, her attributes are a blindfold scales and a sword, Judge of the polarity of the male female unit Zeus providing the principle Know thy self and two maxims "nothing to excess" and "certainty brings insanity" again petitioner's pecuniary advantage to counsel (Jesus) in the inspector royal of his religious practice Jonah. To articulate a beautification of the present bargain take in the now; George Floyd's death through the loss of breath inevitably Martyr's the man's soul for the breath a human being needs in order to sustain the holy spirit ((The Christian faith of George Floyd by Heather Tomlinson), citing; The Three Dimensions of God by Traci Carson).

Page 69. of the Three dimensions of God "in ancient days, when sailors joined a ship, they were required to 'sign on' for the duration of the voyage. They were bound to the ship and ordinarily could not leave it until the long voyage ends or the ship returns to home port. If a crewman wished to leave without authorization, they would jump over the side when near to land-hopefully unnoticed-and swim for it, abandoning their post and deserting the ship. This is where the term 'they jumped ship' came from." Jonah is in stark contrast to the circle of error destructive of truth build on the generalized structure of power equation in the test of authorization (irony) when you take in the double negative as fraud x2 traced to the two "status quo" categories in Pascal's wager stating the inability to prove the existence of God, herein we beautify this double negative for which the unclean spirit (fraud) of power exalted over Petitioner herein Jonah for which

AUSTIN CALLAHAN BRAND may be considered a prisoner of a structural belief system, but not a slave. And as such has been given a key, id. at. App. E; The Ecstasy of Influence A Plagiarism, by Jonathan Lethem (hits Disney in addition Jedi order sith dealing in absolutes bread for children) asks a question of worth, a riddle of sorts to unlock an alternate door “when you live outside the law, you have to eliminate dishonesty” in exception to this is “when you live outside of the law your accepting all forms of dishonesty” and in the relation of counsel for which the prescription against absolute destruction and cure is laughter the prize of creativity the maxim (two sides of a coin) the sword the test of irony blessed be the bind that frees (double negative), emphasis in this argument is on an expectation that all the parts of an uninterrupted speech serve to promote the goal of that speech Jonah, and later we will see the paradigm which patents present herein lending defense to the Courts vested interest inherent in appointment of counsel relationship concerns “a strong man dispossessing a strong man” come to light. Leviticus 19:31. Messiah of Pope, this idea occurs: “All crimes shall cease, and ancient fraud shall fail, returning Justice lift aloft her scale, peace o'er the world her olive wand extend, and white-robed innocence from heaven descend”. Again Jonah is an early version of Pascal’s wager; Jonah’s asleep in the bottom of the boat, the storm God has prepared interrupts the peace of the sailors, they all cast lots, but Jonah 1:10 knew the cause and effect of the storm was because his Lords anger towards his prophet’s reluctant missionary the sailors knew him as Jonah confessing, this was sworn to against petitioners religion Jonah says, “I am a Hebrew and I fear the Lord, the God of heaven, who mad the sea and the dry land”. Jonah had no fear of man’s concern in his impending fate as his faith was strong knowing this until his death, his passion by volunteerism to

calm the storm bucking the status quo in his bid for the existence of his Christian God, Jonah is thrown into the biggest pond the public market commons where sheol the unclean spirit (fraud) swallowed Jonah for which God (Court) prepared the great fish. Jonah prays 2: 1-10 as well petitioner prays herein offering up his test of irony to the Lord. After the exorcism of Jonah from shoel where he got the key his journey had just begun he had to preach the destruction of Nineveh.

Whatever else in our lives might be open to doubt, this giant fish existed in an absolute sense, providing us a glimpse into a world of similar absolutes. Destruction of relationships on political party lines drawn on immovable fundamentalist ideals, and this can be destruction of any relationship disillusioned on false ideals. The goal here is to take the political power elite down a notch cooling the game in the name of fame. The American political structure is open to illusionistic bids for absolute power under an American flag. What is necessary here to the delegation of power in a private religious interest a laugh avoiding destruction, shall be necessary to keep the peace when destruction comes you shall laugh in a public interest. In an adversarial bid for power between the Judicial and Executive branch such as *Marbury v. Madison*, 5 U.S. 137 (1803), the theory of insurrection that casts a shadow after battle the Judicial grieves the loss of judicial officer, but keeps absolute power ordering the executive overthrown and peace is to rain. Ensure this peace, peace and order must be maintained at all costs. To resist or break the law will be dealt with severely. The Judicial exercising executive power is far worse than peace in a dictatorship. Judicial in absolute power would remain righteous, but self-righteous. Continued to rule and order things for 'good'; and the benefit of his subjects according to his wisdom (which was and would have remained

great). A tyrant in a different mold then a dictator, but all the more tragic as he does great evil in his pursuit of good. This is what is natural for an unclean spirit to do.

Given what we know in popular culture a dark horse is an underdog of sorts, which in a competition is an inspirational candidate for which little is known emerging to prominence involving multiple rivals, or a contestant that on paper should be unlikely to succeed but yet still might. A description of the “wager” or “game” already herein two themes economics and religion both set descriptive language using English, a Comanche war chief once told me “English is the only language spoken in hell, because there are many different ways to understand it” shrugging off that old man. We dwell in God’s boat, “In God We Trust” is on the back of our United States currency, on the one dollar bill you see the reoccurring theme two sides of one coin and we have a population of people with social security numbers bought into a financial system as Americans we have to be anchored in obedience trust in God. Citing; Draft #1 (now 3rd ed.) Busting the Myth of Individualism: How Social Forces Shape Our Lives by, Peter L. Callero “For sociologists the individual and society are simply two sides of the same coin and cannot be separated.” And this is where Pascal’s wager and again the present tense we are between the one extreme of a unique, singular event Covit-19 unclean spirit and the other extreme of “this is the way it always happens”. Separation of the people based on the mark of the beast 666 which I guess you add each letter corona 6 and 66 for the alphabetical number for each letter aggregated. Blah, Blah and it goes real deep and is grounded in the devils work. Luck would have it medical vaccines are on the markets, but the attack from a stance of Christian religion equates into Pascal’s wager the Church is sanctuary against evil forces stressed in the market place covit-19 is a spread of death

and destruction an excuse for nothingness in fulfilling promises in relationship. Face masks are a facade upon an objective ploy to secret identity in decision under risk, the agent assigns subjective measure to identity Jonah a figure of merit called the expected utility or exemption from prescription charge. This is no laughing matter a very real world destructive disease for which American Christian's have no sanctuary from their Government as a force majeure (double edge sword) on Petitioner's objective identity is being secreted in the public commons inhibiting growth of the Church in the United States and if your expectation is to muzzle as the definition states an animal. Jonah 4:11 while God is concerned with a wealth of people (political elite & Hollywood stars) "the great city 'one hundred and twenty thousand person' and much livestock" and that's all good and well, but at night in the dark kids watch these cinematic movies with the intent of objectification of God; citing (Mark 7:24-30) Phoenician woman Syrophoenician and the conversation with Jesus, when the demon leaves the woman's daughter. This parable equates into the present argument that yes, there is much invested in the tower of power Hollywood, but at what expense to our youth? God holds up a mirror to see the devil for people, Hollywood's objectification of God consciously and subconsciously puts young minds in bondage, along with Hollywood's insatiable appetite for flesh, burnt wood. Dogs that bite also known as lost souls in the Bible, muzzle them, bread is for the children, Acts 19:19. The Matrix trilogy is a mirror objectification of God in mathematical malevolence stolen in all its Glory by the devil. Desert of the real is a public forum on the internet YouTube, where questions and theories of merit are brought to light in conversation and comparisons of the Matrix hours of insightful, creative brilliance, where the bulk is a desert of objectification of God and trying to possess humans by

objectification in art creative property and the list goes on. If you're searching for water in the desert you will find none only of that which flows through Jesus Christ (counsel), but he will lead you out of the desert for the water of baptisms. These Groups same as the Church are on the one hand a source of domination and exploitation, and on the other hand, a resource for emancipation and justice. Humans are social animals and we depend on groups for both physical and mental health. Even when we are socially isolated from others, groups continue to serve as the foundation of our identity. What the battle of salamis teaches us about identity. It's not wise to leave a mass part of American people obsolescence.

When we get to the water emotions of fear flood [u]s we remember the beast sheol thee biggest fish in the sea, symbolizing the unclean fraud spirit supra, the fish goes out and feasts on little fish in the public market destroying new thought (Davit and Goliath, supra) and ideas. We need comfort afforded in creativity to swallow up the destruction of human growth. Under this fear we can have no peace the beast has to be repossessed a second time or else seven worse than the first (fraud) Luke 11:26. Feelings of hopelessness rush your soul humbling our attitude before God, inside a broken spirit in America, Jonah having deep roots in precious faith. Happiness is a consequence not a reward and to the contrary, bankruptcy and brokenness is where you start on the first rung of Jacobs latter and keep this all the way up the latter, on up then can the Court broker a deal with God only then can you shout for joy. Jonah is a birthright of the Bible and likewise should not be offended, but sustained in America, Deuteronomy 21:17.

Luke 11 24-26, has Jesus (counsel) curing a mute man (petitioner) and the malady demon giant fish (fraud) malediction. Ever clearer is the authoritative contradiction in

confidential counsel relation between the unclean spirit (fraud) and Jesus in the “they jumped ship” and the difference in dealing with Jonah (petitioner) in being thrown off the ecumenism boat as a harbinger of God, and weapon for; Salvaging Pascal’s Wager Elizabeth Jackson, Australian National University and Ryerson University, and Andrew Rogers New York University. If the earlier words of Jesus about “a strong man (Jesus/counsel) dispossessing a strong man (petitioner second person/first person giant fish)”. This paradigm rightly suggests that the stronger man is enemy to the strong man; the former wants what the latter has, and takes it by force, destroying the weapon upon which is the consideration for which petitioner depends on herein the present petition two sides of coin analogy, “God is, or He is not.’ But to which side shall we incline? Reason can decides nothing here. There is an infinite chaos which separated us. A game is being played at the extremity of this infinite distance where heads or tails will turn up. What will you wager? According to reason, you can do neither the one thing nor the other; according to reason, you can defend neither of the propositions.” Whom passes judgment, shall, swing the sword, entailed in the mandamus proceeding an assigning of present party alinement as “two” sides of the same coin theme identifying “guilt” in liability that is the defense sword maxim.

The parable of Jesus: the parable of the empty house, by Elder Victor D. Cave, the house here symbolizing the giant fish shoel (a first person protagonist) who commits sin (petitioner in second person using evil art) without repenting does not have the protective influence of the Holy Ghost. Therefore, an evil spirit enters and dwells therein, thus leaving him “unto himself”. This equates into the argument the Jesus again as portrayed as a counsel relation prescribing cure for general insecurities in the market place for

which the giant fish unclean spirit symbolizes big corporation/Hollywood eating off of the little fish as the general American public in new creative property and fear/hopelessness/doubt in the market place. This beast is now filled with the spirit of Jesus and true repentance is not merely eliminating the negative, but replacing it with positive attitudes and actions. This is where the "strong man dispossessing a strong man" parable a baptism of death for the giant fish or vicarious death (other God theory) and now we see convincingly that Jesus is yoked to this dark horse champion and pulling a cart and/or backlog (creative property) the idiom argued to the Oregon Supreme Court, id. at. Vol. I, App. C. It also has a degree of weight id. at. Vol. I, App. A, B, to have different Judges Prelate on the above matter in the lower court.

The Beast is put to death, but we bury it in providence according to private ideals marking and branding according to such spirits traced to tradition and culture. Jesus for the Glory of God and the public interest is in accord with God's throne dispelling illusions of dark *damnum rei amissae*. That is the irony of Lady Justice that she can't see you, not even those closest to her, America's justice system is empowered getting feeling out you feel better. Now you'll have to focus, if you want to see again and see people for who they really are. Listen more, feel more and focus on the inside and not what's on the outside.

The petition for a writ of certiorari should be granted.



Respectfully submitted,

AUSTIN CALLAHAN BRAND, pro se

I. Questions presented

Q)1. Is the maxim advised to the Oregon Supreme Courts mandamus order pre-discretionary to disposition concerning a judicial body's bias and awe inspiring to an unapprised public minds conception of the art portrayed in the gift canon Jonah?

Q) 2. Truth or destruction?

PARTIES TO PROCEEDINGS AND RELATED CASES

1. Pro se, **AUSTIN CALLAHAN BRAND-8809 SE 190th Dr., Damascus, Oregon 97089.**

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2. **ELLEN F. ROSENBLUM #753239 Attorney General, BENJAMIN GUTMAN #160599**

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Gresham, Oregon 97030., Charles Skeahan#41834 (affiant), Aaron Turnage#51413 (witness on new trial).

3. **Multnomah County Judge Eric. J Bergstrom1021 SW fourth ave., OR Portland 97204.**

- **STATE OF OREGON V. AUSTIN CALLAHAN BRAND, 301 Or App. 59, A162224 (Dec. 4, 2019), review denied, 366 Or. 259, #S067354(Mar. 26, 2020)**

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IV. Petition for Writ of Certiorari

AUSTIN CALLAHAN BRAND, Pro Se respectfully petitions this Court for a writ of Certiorari (extraordinary) to review the judgment of the Oregon Supreme Court-
Mandamus Proceeding

///

V. Opinions Below

State v. Brand, 301 Or App 59, A162224 (Dec. 4, 2019), review denied, 366 Or. 259, (Mar. 26, 2020)

State v. Brand, #S068178 Denied (March 18, 2021) Effective Date: June 3, 2021.

VI. Jurisdiction

28 U.S.C. § 1257; The Oregon Supreme Court entered Appellate Judgment id. at. Vol. I, App. A., June 3rd, 2021 for which petitioner serves a timely Petition for writ of certiorari (extraordinary). Extra Jurisdictional limitation documentation the Declaration of Independence.

VII. Constitutional Provisions Involved

1st Amendment: Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;*** by and through the 14th Amendment.

United States Constitution, Amendment IV, V, VI. by and through the 14th Amendment.

&

Privileges and Immunities Clause of Article IV, Section 2 of the Constitution states that “the citizens of each state shall be entitled to all privileges and immunities of citizens in the several states.”

VIII. Statement of the Case

The honorable Court has appointed Petitioner Austin Callahan Brand, pro se to preach the impending destruction of trust in our American Judiciary, respectfully. That trust is built into the structure of a confidential relationship attached with appointment of counsel in a criminal proceeding, (Kimmelman v. Morrison, 477 U.S. 365 (1986)) and a fiduciary relation with the court in discerning probable cause as a Judicial officer interceding between executive police action and arrest of an accused. Passage of destruction of trust in our judiciary for both of these relationship(s), destruction draw at the boundary of fraud, Vol.2, App. W, ER.43, as the seen inverted-U point portrayed by Jonah (as demonstrated by Malcolm Gladwell in David and Goliath, part 3) along with hearing the canon of Jonah and the power of storytelling from Jonah on an American Judicial body, as, the truth gift advantage connection. This impossible foregoing statement of petitioner's appointment by the Court as a "big fish story" impossibility, without which not the noble quality of petitioner and the Court's sovereignty and inherent power, free to bestow, mercy on anyone and anywhere [h]e wills. Appointment of petitioner as the themed character in the review of the canon Jonah and the destruction of trust in our American Judiciary presented as a gift big fish story is nothing less than an impossible that petitioner fulfills in the constructive trust remedied from the will of Jonah on Government authority in the relationship of a reactive judicial body as the themed God of Hosts, and the destruction of Nineveh as the counsel relationship therein destruction of represented confidential relationship, respectfully. This impossible appointment is not a factual impossibility, that is petitioner is a beneficiary to a confidential relation in trust of religious immunities and therefor is not an excuse to the

Court's none performance, now possible through exchanging the advantage of petitioners religious beliefs in the truth presented in the increased market valuation of the breach of the implied covenant of good faith x2., Vol.2, App. W Fraud thereof motion., for which the State of Oregon is not a bona fide purchaser, see, Tupper v. Roan 349 ore. 211, 225; 243 p.3d 58 (2010). And Marshal v. Marshall, 547 U.S. 293 (2006) Justice Ginsbury, citing, Chief Justice Marshall famously cautioned: "It is most true that this Court will not take jurisdiction if it should not... We have no more right to decline the exercise of jurisdiction which is given, than to usurp that which is not given." (Ankenbrandt v. Richards, 504 U.S. 689 (1992), Markenham v. Allen, 326 U.S. 490 (1946)) It is this "domestic relations" jurisdiction limitation the adversarial weapon ex parte for which the State of Oregon carries the "sword" and is not a bona fide purchaser thereof and for which petitioner serves to bury the "domestic relations" doctrine in ground of a prudential source the Declaration of Independence.

It is this gratuitous promise that petitioner's position is beautified for the public's view to ingratiate the Court in American trust. Jonah teaches not to exalt power over others, as this impossible is portrayed its incumbent on all parties in relationship to act in accord with practicable standards in power exchanges throughout litigation and funny about this the avoidance of an eradicable value in the market exchange, finally equating to a 1st Amendment violation on fruition as articulated by petitioner's theory of constructive fraud in the forum of the Oregon Court of appeals and Oregon Supreme Court on direct appeal for a collateral attack impressed ORCP 71, ORAP 8.25., VOL. 2, App. W. & O., on allocation of risk to counsel, ORAP 9.25., id. at. (Book of Jonah) VOL. 2, App. E. Accumulating to valuable consideration of separation of Church and State

under the First amendment in tracing this at times phantom fundamental standard ex parte in the increasing cost in the market via. Different forums.

It's impossible for petitioner without the Courts power of appointment and the consequential damages remedied by a constructive trust as promised by the canon Jonah fulfilling the legacy and will to American values in wisdom and righteous Government, by *private interest* as the difference to practice Austin Callahan Brand's religion under the first amendment as irreparable harm to petitioner, but also the advantage to counsel in general harm, trumpeting public trust while coming to terms with Petitioner. Review on the present petition should be traced by rights constructive to the canon Jonah as a religious immunity to the normal Juridical structure and the privilege to counsel traced denial therefrom the extrinsic fraud breach after concessions (*coram nobis*) on an objective measure of foreseeability from the breach of bad faith imputed to counsel patents in the various forum Circuit Court, Oregon Court of Appeals and Oregon Supreme Court and finally in the present Mandamus proceeding on contention of a remedial constructive trust device per-discretionary to Mandamus discretion exercised by the Oregon Supreme Court on a subjective measure again imputed to petitioner as a beneficiary to counsel, *id. at. Petition to Reconsider-VOL.1, App. G Page 6-7, Wadsworth v. Talmage, 365 Or 558, 572; 450 p.3d 486, 494 (2019)*. Also, preserved, *Franks v. Delaware, 438 US 154; (1978)* with various constitutional rights IV, V, VI, XIV and patents therefrom incorporated.

Trust and the prophetic lesson that petitioner relates is valued in his practice of religion as a Hebrew Christian practitioner keeping faith in the wisdom of the book of Jonah and the canon portrayed, and what's called feeling gift relationship bond that

brands the gift storytelling advantage in dealing power in rights grounded in the Constitution and simply well defined in the legislative authority to a judicial officer discerning probable cause; ORS 133.120, ORS 133.545-133.595., *Shadwick v. City of Tampa*, 407 U.S. 345 (1972), *Terry v. Ohio*, 392 U.S. 1 (1968), *Johnson v. United States*, 333 U.S. 10 (1948) and a touchstone for this Court. The proposition to remedy this advantage ex parte breach is wound up in a constructive trust triggered in various patent exchanges along litigation in different forums where the value of this ex parte advantage in the market exchange is traced in preservation. Repudiation in the face of a rising market, again, via. forum exchange, VOL.1, App. L-Mandamus memorandum and the consequential damages are measured as the difference between the “contract” warrant price and the market value of performance traced in the increasing forum value of the exchange patent ex parte as first breached by bad faith. It is of course unconscionable to destroy this adversarial gift advantage the State of Oregon possesses in the standard expressed ex parte, given this quid pro quo the proceeding has not achieved a settlement nor a good bargain, “to rest on formulas is a slumber that, prolonged, means death,” and “he took special pleasure in troubling the slumber of his brethren by reminding them that the doctrine of ‘business clothed with a public interest’ was ‘little more than a fiction intended to beautify what is disagreeable to the sufferers’” (*Tyson v. banton*, 273 U.S. 418, 446 (1927) Mr. Justice Holmes), because the subjective measure on petitioners identity (Jonah) is in accommodation for the Courts imposition, Supreme Court Rule 35(2) is sought herein.

The Oregon Supreme Courts orders are in gross inadequacy of consideration and inadequate in value of the fact impossible dispositive to the inquiry of the maxim on a

Judicial body “who passes judgment, shall, swing the sword” in cognitive dissonance bias between the two different appointments of trust in the truth appointed by way of counsel and petitioner herein. There are many differences when dealing with the truth, but how do you know which is the truth and to trust in? Here it revolves around the premise of the advantage to counsel in relation to the expectation and disappointment from petitioner’s right to counsel that conceives the Court’s disillusion when coming to terms in dealing with trust. It is this fact that petitioner seeks accommodations for the imposition when dealing with the difference held by his sincere religious belief. The absolute binding authority of counsel (ORS 9.330-Authority of attorney) sought to be set aside in exchanging the difference, see, Potter v. Jones, 20 Or. 239, 255 (1891), id. at. Vol. I App. O-pg.10. It is this Irony of petitioner’s appointment while asking for counsel that is the relief of laughter for which petitioner befriends the Court in relationship by the exchange of his religious advantage Jonah big fish story gift connection.

The inability to cope with truth is a mental illness someone who has anosognosia (meaning: denial of illness (: The Most Devastating Symptom of Mental Illness by Kevin Thompson)) isn’t being difficult, or refusing to face the truth. He is literally unable to believe that his illness is, in fact, an illness. This imposition for the Court that is at the forefront of the maxim; “who passes judgment shall swing the sword” by two appointments of trust from the will of Jonah that is exclusive to petitioner by his analogy “three days and three nights in the belly of the beast” and the course of procedure for which he sets the table for the exchange of the advantage to counsel relationship incorporation that accounts for the difference in trust, because if everyone has the

advantage then their wouldn't be one truth, counsel is upon petitioner in ascension and the State of Oregon is not a bona fide purchaser.

Jonah represents a big fish narrative thy exclusive religion Christianity gift advantage incorporated into a judicial market, but the “big fish” story concept is inclusive to all in the true artistic portrayal of a big fish story. It is this duality in the public market that is of comparative value of consideration of the wisdom that the Will of Jonah’s will as principal to the maxim and should be enshrined by this Court in the Judicial market place because it gives the Court a different point of view empathy when coming to terms with the purchase price in exchange for the truth. Jonah 4:10-11: But the LORD said, “You have had pity on the plant for which you have not labored nor made it grow, which came up in a night and perished in a night. And should I not pity Nineveh, that great city, in which are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left-and much livestock?”

In principle: Many that live deserve death. Some that die deserve life. Can you give it to them? Do not be too eager to deal out death and judgment. Even the very wise cannot see all ends.

First, if Jonah could take pity on a plant, which is even less important than an animal, it only made sense that God would take pity on human beings who are made in God’s image. The book of Jonah ends on this note of contrast between Jonah’s ungracious heart and the kind heart of the lord. This whole stock in pity for petitioner that accounts for the conception of valuable consideration ie. Separation of Church and State, VOL.2 App. E petition for reconsideration fact of (virtue of commodity mode) disconnectedness in

relation., and pity for the Court here for which is representative of the soul to a confidential counsel relation and in the image of the Court a Judicial officer for which absolute power is delegated binding petitioner essentially to a dead counsel under which petitioner raises from the dead, see, Juarez v. Windsor Rock Prods., Inc., 341 ore. 160, 171-174; 144 p.3d 211; (2006)., ((Oregon Law Review 2013 volume 92 #1, pages 203-205, Siri, can you keep a secret? A balanced approach to fourth amendment principles and location data.) (relationship with the Government, and Petitioner's 4th amendment Oath and probable cause, clause.)) to work in concert with the incorporation of the bill of rights, Strickland v. Washington, 466 U.S. 668, 693 (1984), U.S. v. Cronic, 466 U.S. 648, 658-59 (1984), Richter v. Hickman, 521 F.3d 1222, 1236 (9th Cir. 2008)., VOL.1 App. G Petition to reconsider pg.6, Not petitioners fault for imposition. The Court should take pity on assurance to counsel likewise cestui que vie.

Mandamus proceeding assigning Judge Eric J. Bergstrom, maxim; "The man who passes the 'judgment/sentence' should swing the sword"

It's not about the physical act of killing the condemned, so much as liability is concerned. If you would take a man's life, you owe it to him to look into his eyes and hear his final words. Understood as fair hearing, justice and being present.

For instance, two productions display this cognitive dissonance both hold in high regard for the above maxim; J.R.R. Tolkien's Gandalf in the Lord of the Rings trilogy and another George R.R. Martin's Game of thrones Ned Stark. Both characters exercise the bias, yet Ned Stark doesn't grasp the power of the maxim when coming to terms with the purchase price in exchange for the truth.

Portrayed in the public market the Game of Thrones, nine noble families bid for power and the exchange in course of the impending destruction by the “white walkers”. Captive of the popular audience, is the cognitive dissonance bias entailed from the above maxim by Ned Stark of the North in his old ways while executing a deserter of the wall as necessary to the protection of the wall as sworn by oath. Ned's the lord paramount of the North, viceroy and warden of the North, and invested with authority by the crown to keep the king's peace. Part of that is having the authority to execute deserters. There is no trial or appeals process or anything of the sort here. Gared was unambiguously a deserter and therefore his life was forfeit and was executed by Ned. Gared it turns out was telling Ned Stark the truth as to the veracity of his last words that the “white walkers” for which Ned Stark of the North is charged as iconic protector against the return of, and as it turns out in the end comes to pass. Gared was in fact telling the truth, but unfortunately had no trust from Ned Stark, Gared had no advocate in which to delegate power in his defense as a messenger of truth and that you don't kill the messenger. That is he was not even afforded that simple truth and was not heard as a messenger or seen as. Ned Stark had anosognosia in his disillusion and was essentially a mad man. Angry; is an adjective, mad meaning anger, (enraged in destruction at petitioner and counsel) has been used since 1400 and in this sense is a very common understandings of the present imposition as Jonah canon portrays. In one sentence Ned Stark's character states the maxim and sums up a major issue of the Death penalty: the lack of feeling as if they were 100% “responsible” for the death of the individual sentenced. If you're the jury, it's not totally your fault because you're not having to kill, likewise not having to kill and 11 other members. If you're the Judge your likewise not

responsible for killing this person. If you're killing, you're getting orders from someone else. Passes the "job" to another, with no one held completely responsible. We reduce the chance of personal bias and corruption in a case, but we also remove the guilt. Yes, all of the aforementioned parties might indeed feel this guilt, but it will be alleviated by their individual distances from being the actual responsible party that ends the individual's life, but on the opposite side of the coin and in this the Court has to learn to say no, and arbiter for the party present alignment. In, *Payne v. Hook*, 7 Wall. 425 (1869), the court explained that is was "well settled that a court of chancery, as an incident to its power to enforce trusts, and make those holding a fiduciary relation account, has jurisdiction to compel executors and administrators to account and distribute the assets in their hands."

id., at 431.

But as exemplified constructive trust in the logic of Ned Stark's second person understanding of the maxim between two biases was evidenced from the end of the story in the truth of "dead walkers" beginning and coming to pass of the climax destruction. That is subject to Ned's anosognosia he would only understand the consequences of the totality of Gared's misfortune as a messenger of truth had he known the end. Herein too the pre-discretionary logic of the "answer" to the will of Jonah is that had Ned Stark exercised the will of Jonah; do not be too eager to deal out death and judgment. Even the very wise cannot see all ends. Gared's hypothetical life would be spared, because you don't kill the messenger. "May you live forever" was a purchase price in exchange for the truth, for which Ned Stark's character could not make accommodation as a slave to the story, good and evil. He makes the decision that one has to hold oneself to higher standards, whatever the cost. The test of irony; is that Ned Stark's act was noble in his

standard and was inspirational of the connection among party lines against good and evil. The irony is he can be regarded as a mad man for not believing in the truth.

In the public market the trilogy Lord of the Rings essentially started out with a relationship Smegal and Degal were cousins and best friends connecting with fishing. Degal is pulled underwater by a big fish and finds the clamorous ideal ring withholding eminence power over the realm of middle Earth. Degal is killed in the exchange of the ring to Smegal regardless of the relationship, he claimed it was his birthday and insisted on the ring as a present. Smegal bound to the ring, and the art portrayed to the audience exclusive to the characters in the story in the relation to the ring and inclusive to the big fish story, connecting to the audience and the exchange of the ring. That is independent of cultural context (we're not in middle Earth) the big fish story is inclusive to the popular public cultural context in art. It is this duality in the market place ie. Jonah should be identified and enshrined owning to a judicial market (Nance v. Busby, 18 S.W. 874 (1892)). Back to the example, the ring is a gift weapon in an adversarial context [h]e poured his cruelty, his malice and his will to dominate all life. One ring to rule them all, one ring to find them, one ring to bring them all, and in the darkness bind them. The ring and the dark lord are one, the only one that can bind its power and bend its will. The sword severs the bond. It's branded the fellowship of the ring, because the company Frodo and Gardener Sam the hobbits, elf, human, dwarf, wizard stayed true to their party company lines and faith in each other. Not to tell riddles in the dark to rob the Court for something unaccounted Gandalf the wizard is wise to the swing of the maxim as acting principle to the end of the story.

Jonah in the pity for the plant which came up in a night and perished in a night, has, a time quality to relate that correlates and the double “night, night” and what grows in the dark. And symbolizing unfair tax practices ie. at. Wikipedia-third dark horse cite 37-38. Benjamin Hardy says that our lives are governed by objective principles: if you drop a book, gravity will ensure it hits the ground. You controlled that action, but the outcome was the result of how it interacted with the outside world. The examples he offers are eye-opening: Given the choice, which would you rather have: \$1,000,000. Or a penny that doubles in value for 31 days? Most people would choose the million. However the doubling penny actually ends up being \$10.7 million dollars. Yet, the majority of the growth happens at the very end, and most people aren't patient enough for the big return. The live for the moment culture of today stops people from investing. It is small, even undetectable, habits that accumulate and create the quality and legacy of our lives. The big things are just small things done repeatedly. When we talk about “live for the moment”, we're usually referring to acting on our immediate desires, rather than consciously choosing for each moment of our lives to serve some kind of purpose, add to some kind of objective. Freedom is not the ability to act on any given impulse, it is the ability to choose what you want to act on, and why. It is not the absence of commitments, values, or discipline, it is the ability to choose them at will. The truest love is not how you feel, but how you act. If you want a “soulmate” relationship, think of it not as something you find, but a person you choose and then grow with over time. If you want to find your purpose, think of it as whatever you are good enough to keep doing until you leave a legacy-then it is your calling. It is not in premeditation that we decide what the big, important parts of our lives are, it is doing. Particularly, what we do over and over again.

Doing defines our lives, our characters, our relationships- everything. Everything that matters happens in small, repeated actions, and small actions are made up of moments. That is why instead of living for the desires of “the moment”, you should live for the work of your legacy. Your legacy is what you will be remembered by what kind of person you were, and what you did while you were here. Developing this requires you to be present. It requires you to choose. It requires you to use each of your moments, rather than wash them away with a rush. There is a deeper, more profound peace that comes from working toward building a part of yourself in the world, rather than building your life around catering to your senses’ immediate desires. It will be equally taxing, frustrating, gratifying, joyful, and exhausting-but in the end, you’re left with something greater than yourself, and that is the point. Everything is hard only somethings are worth it. When light is shed on things grown in the dark we see how the nothingness ex parte negative violations of the 1st Amendment tracing constructive fraud, unclean spirit spreads death and destruction.

Gandalf practices this legacy; small investments in the most insignificant unassuming characters hobbits, little bugs, and not rushing to death and judgment. He speaks the words of wisdom that is the principle to Jonah’s will in the legacy of not exalting power over others in deed, the scene conveniently named “a journey in the dark” for which Gandalf the gray has no memory of. Frodo spots Gollum which has been following for the significant number of three days. Gollum escaped certain death in the dungeons or was set loose. Gollum hates and loves the ring. Frodo says, “its a pity Billbo did not kill Gollum.” Gandalf, responds “its pity that stayed Billbo’s hand. Gandalf speaks the will. My heart tells me that Gollum has some part to play yet, for good or ill. Before

this is over. The pity of Billbo may rule the fate of men." Frodo wishes the burden was not his. Everyone knows the end of the ring, it's bitten off of Frodo by Gollum who falls into destruction with the ring. The test of irony; entailed in the acting principle for the maxim is fulfilled as small investments in the meager accumulate into value as small deeds are connected in the end to add power for good against evil.

Whether both logistics of irony are wrong is up to you to decide, but you can't overlook the fact that justice is a more noble drive than lust for power. Irony, by Jorrit Gorseman, M.A. philosophy, University of Aberdeen.

Notice that the fulfillment of the Constitution is construed in light of the promise in the Declaration of Independence; Life, liberty and the pursuit of happiness. It does not guaranty happiness only the pursuit of happiness. The irony of petitioners imposition is gratuitous to the pursuit of happiness and the Court should consciously chose laughter as to take joy in dealing with the balance when coming to terms with the difference as its reminiscent of Themis and Zeus balancing the sex of female and male polarity., (Marshall v. Marshall *supra*, describing historical explanation for probate exception as "an exercise in mythography). Counsel takes all of the pleasure in the investment for the public interest and regarded with trust from the Court, but what is Jonah (petitioner) to be regarded as against unconstitutional ideals ORCP 71, ORAP 8.25 and theory of constructive fraud benefited with the deposited acceptance rule (United States v. Morgan 346 U.S. 502 (1954)). Counsel has an end so that petitioner has a beginning that is petitioner is not regarded as a slave to his story. Jonah (petitioner) is thrown off the proverbial ecumenism boat. There are good ships, wood ships, ships that sail the sea, but the best ships are friendships may they always be (Irish proverb). Austin Callahan Brand

is free in deed once upon a time the “age of fable” ARION, likewise lends credence to the drawn analogy of the party in guilt Gresham City Police Department and the silent acceptance from the Court.

In conclusion the test of irony in the public market exchange for the truth entailed in the exercised maxim is present gift advantage regarded as truth held in deed. The two public source logic's based off of the cost of irony is exchanged in the two aforementioned examples. Though a double irony exists; the lord of the rings states the will from Gandalf himself as the protagonist (first person) and the Game of Thrones Ned Stark second person point of view in the advice stating the maxim. The double irony is literally true (in the third sense) that one has to make the decision that one has to hold oneself to higher standards, whatever the cost when capitalized.

Angela Duckworth American academic, psychologist and popular science author., found across a range of indexes when it comes to people who flourish, and succeed more than social intelligence, mental health, IQ or good looks, it's a person's ability to persevere through very long term goals that, is an indicator across a range of all indexes.

Petitioner's double irony is that Austin Callahan Brand is actively the first person protagonist in litigation, ie. actively making small investment by his performance to no avail Vol.2, App. N, O, Z, H and Vol.1.Inc. And as second person in his role as advisor to the Court in the offer of the Maxim by Mandamus-proceeding. This accumulation has led to the double irony (double negative) that when you say something that sounds like irony (in the third sense), but is actually literally true.

This relation ie. time and affection for which is the litigation making appreciation one has for another. The deal cannot afford an unconscious mind. Joy is a choice

sometimes we have to fight for the things we don't emotionally feel, this is a tough issue to deal with, but chose purpose and meaning because if you chase purpose and meaning, joy and happiness follow, but not the other way around. I choose to focus on the Heaven that's inside me and that's why I have hope.

With that I would now like to "shift gears" so to speak. The Court is confronted with an ego of power for which petitioner pleads Jonah (Return of the unclean spirit by John J. Kigallen and The Demonic and the Returning Demon an Exposition of Matt. 12:43-45; Luke 11:23-26 Rev. John C. Granbery PH. D.) and seeking accommodations in the Supreme Court of the United States and now an error present in the authorization as a product of the unclean spirit fraud passing the ends of liability into an infinite chaos. Now with the present tense, not so much the sword of truth is much more tangible as squired in the shape of a coin. That is in order of Pascal's Wager; citing Stanford Encyclopedia of Philosophy, Pascal's Wager 2017; the double negative and the name of the game as to the Glory of the Lord. First a dissertation of the adverse loss and prospective opportunity utility Petitioner again cites Malcolm Gladwell's David and Goliath, in toto supra. The loss can be imagined as a dark horse, the African American people giving mobility; relationships separated by fundamentalism among group party lines, theory of insurrection and ushering in famine to America as a loss of wealth distribution in our capitalist economy and for which religion scriptures to guard against as one of the destructive four horse men in Revelations 6, wikipedia-33-39. Two towers of three perspective realities NKJV study Bible Revelations fn. 12:4 ((characteristic proportion of destruction) 9/11 real world, art herein two examples foregoing irony test, and two social power towers political/historical elite/corporate "was Seneca the younger a

hypocrite?" and Hollywood star structures). Maturity with the theme of this Courts probate exception plotting mythographic maxims and principles in discernment of the "cause" for which can only be that of a man put in Order, as the iconic lady Justice an allegorical personification of the moral force in judicial systems, her attributes are a blindfold scales and a sword, Judge of the polarity of the male female unit Zeus providing the principle Know thy self and two maxims "nothing to excess" and "certainty brings insanity" again petitioner's pecuniary advantage to counsel (Jesus) in the inspector royal of his religious practice Jonah. To articulate a beautification of the present bargain take in the now; George Floyd's death through the loss of breath inevitably Martyr's the man's soul for the breath a human being needs in order to sustain the holy spirit ((The Christian faith of George Floyd by Heather Tomlinson), citing; The Three Dimensions of God by Traci Carson).

Page 69. of the Three dimensions of God "in ancient days, when sailors joined a ship, they were required to 'sign on' for the duration of the voyage. They were bound to the ship and ordinarily could not leave it until the long voyage ends or the ship returns to home port. If a crewman wished to leave without authorization, they would jump over the side when near to land-hopefully unnoticed-and swim for it, abandoning their post and deserting the ship. This is where the term 'they jumped ship' came from." Jonah is in stark contrast to the circle of error destructive of truth build on the generalized structure of power equation in the test of authorization (irony) when you take in the double negative as fraud x2 traced to the two "status quo" categories in Pascal's wager stating the inability to prove the existence of God, herein we beautify this double negative for which the unclean spirit (fraud) of power exalted over Petitioner herein Jonah for which

AUSTIN CALLAHAN BRAND may be considered a prisoner of a structural belief system, but not a slave. And as such has been given a key, id. at. App. E; The Ecstasy of Influence A Plagiarism, by Jonathan Lethem (hits Disney in addition Jedi order sith dealing in absolutes bread for children) asks a question of worth, a riddle of sorts to unlock an alternate door “when you live outside the law, you have to eliminate dishonesty” in exception to this is “when you live outside of the law your accepting all forms of dishonesty” and in the relation of counsel for which the prescription against absolute destruction and cure is laughter the prize of creativity the maxim (two sides of a coin) the sword the test of irony blessed be the bind that frees (double negative), emphasis in this argument is on an expectation that all the parts of an uninterrupted speech serve to promote the goal of that speech Jonah, and later we will see the paradigm which patents present herein lending defense to the Courts vested interest inherent in appointment of counsel relationship concerns “a strong man dispossessing a strong man” come to light. Leviticus 19:31. Messiah of Pope, this idea occurs: “All crimes shall cease, and ancient fraud shall fail, returning Justice lift aloft her scale, peace o'er the world her olive wand extend, and white-robed innocence from heaven descend”. Again Jonah is an early version of Pascal’s wager; Jonah’s asleep in the bottom of the boat, the storm God has prepared interrupts the peace of the sailors, they all cast lots, but Jonah 1:10 knew the cause and effect of the storm was because his Lords anger towards his prophet’s reluctant missionary the sailors knew him as Jonah confessing, this was sworn to against petitioners religion Jonah says, “I am a Hebrew and I fear the Lord, the God of heaven, who mad the sea and the dry land”. Jonah had no fear of man’s concern in his impending fate as his faith was strong knowing this until his death, his passion by volunteerism to

calm the storm bucking the status quo in his bid for the existence of his Christian God, Jonah is thrown into the biggest pond the public market commons where sheol the unclean spirit (fraud) swallowed Jonah for which God (Court) prepared the great fish. Jonah prays 2: 1-10 as well petitioner prays herein offering up his test of irony to the Lord. After the exorcism of Jonah from shoel where he got the key his journey had just begun he had to preach the destruction of Nineveh.

Whatever else in our lives might be open to doubt, this giant fish existed in an absolute sense, providing us a glimpse into a world of similar absolutes. Destruction of relationships on political party lines drawn on immovable fundamentalist ideals, and this can be destruction of any relationship disillusioned on false ideals. The goal here is to take the political power elite down a notch cooling the game in the name of fame. The American political structure is open to illusionistic bids for absolute power under an American flag. What is necessary here to the delegation of power in a private religious interest a laugh avoiding destruction, shall be necessary to keep the peace when destruction comes you shall laugh in a public interest. In an adversarial bid for power between the Judicial and Executive branch such as *Marbury v. Madison*, 5 U.S. 137 (1803), the theory of insurrection that casts a shadow after battle the Judicial grieves the loss of judicial officer, but keeps absolute power ordering the executive overthrown and peace is to rain. Ensure this peace, peace and order must be maintained at all costs. To resist or break the law will be dealt with severely. The Judicial exercising executive power is far worse than peace in a dictatorship. Judicial in absolute power would remain righteous, but self-righteous. Continued to rule and order things for 'good'; and the benefit of his subjects according to his wisdom (which was and would have remained

great). A tyrant in a different mold then a dictator, but all the more tragic as he does great evil in his pursuit of good. This is what is natural for an unclean spirit to do.

Given what we know in popular culture a dark horse is an underdog of sorts, which in a competition is an inspirational candidate for which little is known emerging to prominence involving multiple rivals, or a contestant that on paper should be unlikely to succeed but yet still might. A description of the “wager” or “game” already herein two themes economics and religion both set descriptive language using English, a Comanche war chief once told me “English is the only language spoken in hell, because there are many different ways to understand it” shrugging off that old man. We dwell in God’s boat, “In God We Trust” is on the back of our United States currency, on the one dollar bill you see the reoccurring theme two sides of one coin and we have a population of people with social security numbers bought into a financial system as Americans we have to be anchored in obedience trust in God. Citing; Draft #1 (now 3rd ed.) Busting the Myth of Individualism: How Social Forces Shape Our Lives by, Peter L. Callero “For sociologists the individual and society are simply two sides of the same coin and cannot be separated.” And this is where Pascal’s wager and again the present tense we are between the one extreme of a unique, singular event Covit-19 unclean spirit and the other extreme of “this is the way it always happens”. Separation of the people based on the mark of the beast 666 which I guess you add each letter corona 6 and 66 for the alphabetical number for each letter aggregated. Blah, Blah and it goes real deep and is grounded in the devils work. Luck would have it medical vaccines are on the markets, but the attack from a stance of Christian religion equates into Pascal’s wager the Church is sanctuary against evil forces stressed in the market place covit-19 is a spread of death

and destruction an excuse for nothingness in fulfilling promises in relationship. Face masks are a facade upon an objective ploy to secret identity in decision under risk, the agent assigns subjective measure to identity Jonah a figure of merit called the expected utility or exemption from prescription charge. This is no laughing matter a very real world destructive disease for which American Christian's have no sanctuary from their Government as a force majeure (double edge sword) on Petitioner's objective identity is being secreted in the public commons inhibiting growth of the Church in the United States and if your expectation is to muzzle as the definition states an animal. Jonah 4:11 while God is concerned with a wealth of people (political elite & Hollywood stars) "the great city 'one hundred and twenty thousand person' and much livestock" and that's all good and well, but at night in the dark kids watch these cinematic movies with the intent of objectification of God; citing (Mark 7:24-30) Phoenician woman Syrophoenician and the conversation with Jesus, when the demon leaves the woman's daughter. This parable equates into the present argument that yes, there is much invested in the tower of power Hollywood, but at what expense to our youth? God holds up a mirror to see the devil for people, Hollywood's objectification of God consciously and subconsciously puts young minds in bondage, along with Hollywood's insatiable appetite for flesh, burnt wood. Dogs that bite also known as lost souls in the Bible, muzzle them, bread is for the children, Acts 19:19. The Matrix trilogy is a mirror objectification of God in mathematical malevolence stolen in all its Glory by the devil. Desert of the real is a public forum on the internet YouTube, where questions and theories of merit are brought to light in conversation and comparisons of the Matrix hours of insightful, creative brilliance, where the bulk is a desert of objectification of God and trying to possess humans by

objectification in art creative property and the list goes on. If you're searching for water in the desert you will find none only of that which flows through Jesus Christ (counsel), but he will lead you out of the desert for the water of baptisms. These Groups same as the Church are on the one hand a source of domination and exploitation, and on the other hand, a resource for emancipation and justice. Humans are social animals and we depend on groups for both physical and mental health. Even when we are socially isolated from others, groups continue to serve as the foundation of our identity. What the battle of salamis teaches us about identity. It's not wise to leave a mass part of American people obsolescence.

When we get to the water emotions of fear flood [u]s we remember the beast sheol thee biggest fish in the sea, symbolizing the unclean fraud spirit supra, the fish goes out and feasts on little fish in the public market destroying new thought (Davit and Goliath, supra) and ideas. We need comfort afforded in creativity to swallow up the destruction of human growth. Under this fear we can have no peace the beast has to be repossessed a second time or else seven worse than the first (fraud) Luke 11:26. Feelings of hopelessness rush your soul humbling our attitude before God, inside a broken spirit in America, Jonah having deep roots in precious faith. Happiness is a consequence not a reward and to the contrary, bankruptcy and brokenness is where you start on the first rung of Jacobs latter and keep this all the way up the latter, on up then can the Court broker a deal with God only then can you shout for joy. Jonah is a birthright of the Bible and likewise should not be offended, but sustained in America, Deuteronomy 21:17.

Luke 11 24-26, has Jesus (counsel) curing a mute man (petitioner) and the malady demon giant fish (fraud) malediction. Ever clearer is the authoritative contradiction in

confidential counsel relation between the unclean spirit (fraud) and Jesus in the “they jumped ship” and the difference in dealing with Jonah (petitioner) in being thrown off the ecumenism boat as a harbinger of God, and weapon for; Salvaging Pascal’s Wager Elizabeth Jackson, Australian National University and Ryerson University, and Andrew Rogers New York University. If the earlier words of Jesus about “a strong man (Jesus/counsel) dispossessing a strong man (petitioner second person/first person giant fish)”. This paradigm rightly suggests that the stronger man is enemy to the strong man; the former wants what the latter has, and takes it by force, destroying the weapon upon which is the consideration for which petitioner depends on herein the present petition two sides of coin analogy, “God is, or He is not.’ But to which side shall we incline? Reason can decides nothing here. There is an infinite chaos which separated us. A game is being played at the extremity of this infinite distance where heads or tails will turn up. What will you wager? According to reason, you can do neither the one thing nor the other; according to reason, you can defend neither of the propositions.” Whom passes judgment, shall, swing the sword, entailed in the mandamus proceeding an assigning of present party alinement as “two” sides of the same coin theme identifying “guilt” in liability that is the defense sword maxim.

The parable of Jesus: the parable of the empty house, by Elder Victor D. Cave, the house here symbolizing the giant fish shoel (a first person protagonist) who commits sin (petitioner in second person using evil art) without repenting does not have the protective influence of the Holy Ghost. Therefore, an evil spirit enters and dwells therein, thus leaving him “unto himself”. This equates into the argument the Jesus again as portrayed as a counsel relation prescribing cure for general insecurities in the market place for

which the giant fish unclean spirit symbolizes big corporation/Hollywood eating off of the little fish as the general American public in new creative property and fear/hopelessness/doubt in the market place. This beast is now filled with the spirit of Jesus and true repentance is not merely eliminating the negative, but replacing it with positive attitudes and actions. This is where the “strong man dispossessing a strong man” parable a baptism of death for the giant fish or vicarious death (other God theory) and now we see convincingly that Jesus is yoked to this dark horse champion and pulling a cart and/or backlog (creative property) the idiom argued to the Oregon Supreme Court, id. at. Vol. I, App. C. It also has a degree of weight id. at. Vol. I, App. A, B, to have different Judges Prelate on the above matter in the lower court.

The Beast is put to death, but we bury it in providence according to private ideals marking and branding according to such spirits traced to tradition and culture. Jesus for the Glory of God and the public interest is in accord with God’s throne dispelling illusions of dark *damnum rei amissae*. That is the irony of Lady Justice that she can’t see you, not even those closest to her, America’s justice system is empowered getting feeling out you feel better. Now you’ll have to focus, if you want to see again and see people for who they really are. Listen more, feel more and focus on the inside and not what’s on the outside.

The petition for a writ of certiorari should be granted.



Respectfully submitted,

AUSTIN CALLAHAN BRAND, pro se