Article 325-Settlement (Birth) Certificate Canon 3347 A Settlement Certificate, also known as a “Birth Certificate” since 1837, is an official document issued to validly recorded poor (paupers) granting them certain basic rights and entitlement to benefits in exchange for recognition of their status as being owned as “property” and lawful slaves, also known as indentured servants and bondsmen. A “settlement” therefore is equivalent to a voluntary slave plantation.Canon 3348 Under King Henry VIII of England and his Venetian/Magyar advisers, the first poor laws were promulgated around 1535 coinciding with the first official mandate requiring uniform record keeping by all Church of England parishes of births, deaths and marriages. The poor were considered the responsibility of the “Church” including ensuring they had ample work and did not starve to death as they were considered by default the property of the church.Canon 3349 Under Queen Elizabeth I of England, a set of measures which were introduced which had the effect of accelerating the disenfranchisement of land peasants into landless paupers. Under the Erection of Cottages Act 1588, peasants required local parish permission to erect dwellings whereas before the erection of a dwelling by a land peasant on their lord's land was considered a "right". As a result, the ranks of the landless poor, or "paupers" swelled. Canon 3350 Under Queen Elizabeth I of England, the laws concerning the administration and care of the “poor” were refined through the Poor Law (1601) which introduced a basic set of “rights” for the poor as well as the introduction of two “Overseers of the Poor” (Guardian) in each Parish, elected at Easter and funded through the first levy (tax) through local rates (now called "council taxes") on property owning rate payers.Canon 3351 Under Charles II of England, the concept of “Settlements” as plantations of working poor controlled by the Church of England was further refined through the Settlement Act (1662) and Poor Relief Act (1662) including for the first time the issuance of “Settlement Certificates” equivalent to a “birth certificate, passport and social security” rolled into one document. A child's birthplace was its place of settlement, unless its mother had a settlement certificate from some other parish stating that the unborn child was included on the certificate. However from the age of 7 upwards the child could have been apprenticed and gained a settlement for itself through called indentured service, or "voluntary slavery". Also, the child could have obtained a settlement for itself by service by the time it was 16.Canon 3352 Under the “reforms” of the Settlement Act (1662) and Poor Relief Act (1662), no one was allowed to move from town to town without the appropriate “Settlement Certificate”. If a person entered a parish in which he or she did not have official settlement, and seemed likely to become chargeable to the new parish, then an examination would be made by the justices (or parish overseers). From this examination on oath, the justices would determine if that person had the means to sustain himself. The results of the examination were documented in an Examination Paper. As a result of the examination the intruder would then either be allowed to stay, or would be removed by means of what was known as a Removal Order, the origin of the modern equivalent of an “Eviction and Removal Notice” when a sheriff removes people from their home.Canon 3353 According to the various settlement acts from the 17th Century onwards until the introduction of Birth Certificates, the issue of a Settlement Certificate was considered a privilege, not a right. If a peasant wanted to move, the home parish could choose to issue a Settlement Certificate which then effectively became an indemnity insurance to the new parish if the pauper was unable to earn a living. A settlement certificate was only valid if it bore the seals of the overseers of both parishes and that of the local Justices and was not transferable. This is the same model of modern passports for citizens listed as "P" (Paupers) used today. Canon 3354 Due to the increase in the number of “poor”, in 1723 a new law was passed called the Workhouse Test Act (1723) in which those who wished to claim benefits and relief as poor now had to enter a “workhouse” being essentially a prison for men, women and children to perform some set work. To ensure that all poor were accounted and could be identified, new laws were also introduced to force the Paupers to wear a ‘P’ on their right shoulders as a mark of their status. This is both the origin of the “P” still placed as a mark on modern passports and other “official” documents and the “P” worn by prisoners from the 20th Century.Canon 3355 Beginning in 1773 with the Inclosure Act 1773, followed by the Inclosure Consolidation Act 1801, English Parliament effectively "privatized" massive amounts of common land for the benefit of a few, causing huge numbers of land peasants to become "landless paupers" and therefore in need of parish assistance. The Inclosure Acts are the foundation of Land Title as it is known today. Canon 3356 Because of the deliberate "legal" theft of land under parliamentary Inclosure laws of the late 18th and early 19th Century, the number of paupers dramatically increased. This led to the most awful and cruel laws being introduced to deliver to an elite few, the slave labor force needed for the industrial revolution through the Poor Law Amendment Act (1834) which effectively stated that the poor could not receive any benefit unless they were constantly "employed" in a workhouse prison. Thus, despite international treaties against slavery, the very worst slavery being "wage slavery" or "lawful slavery" was born whereby men, women and children lived in terrible conditions and were worked "to death". Canon 3357 Beginning in 1834, a number of historic changes were introduced to the record keeping of births, death and marriages, the issuance of documents and the management of the “poor”:(i) In 1834, British Parliament introduced the Poor Law Amendment Act (1834) which reorganized Church of England parishes into unions which would then be responsible for