On November 29, 2010, attorney Jonathan Levy of Washington D.C. filed a complaint at the United Nations Human Rights Council against Canada for egregious human rights abuses. This act was the culmination of 18 years of political agitation by hundreds of victims of what has come to be known as the Duplessis orphan scandal. These hundreds of victims also represent thousands more who could not represent themselves because they are long dead.

The submission to the UNHRC by Levy represented the first attempt to appeal for justice outside of Canada after the victims were rebuffed by government ministries, Catholic orders, and most of the media, and had exhausted every means to obtain justice within Canada.

The horrific “Duplessis orphans” scandal in Quebec is little-known outside of French Canada. From the 1930s through much of the 1950s, hundreds of thousands of French Canadian babies and children were encouraged to have large families. Children were stolen from their parents because their mothers had given birth, and large families were encouraged to have large families.

The Sisters of Mercy owned major Montreal hospitals including Hôpital Ste-Thérèse, Hôpital Miséricordie, Hôpital Enfant, Hôpital Ste-Marguerite, Hôpital Enfant du paché (Cancer Art Thou, Child of Sin), and several orphanages. The Easy availability of these babies with no questions asked and no lengthy adoption procedures made the Jewish community want them. Jewish families had none. Many thousands of babies were born in these and other Catholic controlled hospitals between the 1930s and 1950s whose mothers could not take them home because of their youth, financial insecurity or shame. What were the hospitals to do with these babies? They found a lucrative solution that enriched their coffers with millions of dollars—a black market selling babies.

The most detailed account of this black market ring comes from Robert Carrière, a former guard at the Sisters of Mercy’s Mercy Hospital. A witness to the massive trade in babies, Carrière took pictures inside and outside the hospital, and took home hundreds of discarded documents. When he retired, he wrote a book in French: Montréal Sinru Enfant du paché (Cancer Art Thou, Child of Sin), exposing the nuns’ black market in babies and abuse of the Duplessis orphans.

Canteri claimed that the nuns sold babies from $40 to $5,000 to poor people and $3,000 to $10,000 (equivalent to $8,000-$25,000 today) to rich people. The Sisters of Mercy alone made $5 million from this business, selling 50,000 babies.

Canteri revealed tactics used to disguise the origins of the babies and how they were delivered to their adoptive parents. The nuns were in charge of most maternity wards, and Quebec’s birth registry was run by religious authorities, it was simple to change the babies’ names and religion so that the adoptive parents were long dead, they still changed the name to make it impossible to trace the babies’ origins. The Sisters of Mercy had an internal system: all babies born in January of an even year received the same name beginning with an A, in February, a name beginning with B, and so on. In January of an odd year, the newborns received the same name beginning with M.

At the Mercy Hospital of Montreal, young mothers not planning to keep their newborns gave birth on the third floor. The nuns would take the baby out of the parent’s sight and hand it in a baby carrier down to the first floor for sorting. The babies were sorted according to their appearance. Some adoptive parents wanted blue eyes and blond hair while others wanted dark hair and skin to match the family colors. The best looking babies were sold on the international black market.

Other orphans, Carrière wrote, including deformed babies, were sent to sell to the Catholic psychiatric hospitals as experimental guinea pigs, or sent to work as slave labor in church institutions or on farms throughout the Province of Quebec where they were often abused, tortured, chained, and whipped.

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By the time the game was up in the early ’70s, two employees who had worked for years at the Mercy Hospital told Carrière that the nuns put all the leftover babies in cardboard boxes and loaded them on a boat at the Quebec port or on a KLM airplane at the Dulval Airport in Montreal, headed for France.

Jewish Families and the Montreal Baby Black Market

The easy availability of these babies with no questions asked and no lengthy adoption procedures, made the Jewish community in New York City a prime market.

The Jewish community of three-million in New York after World War II included thousands of childless couples desperate to adopt babies. However, virtually the only Jewish children available were older children whose parents had died or whose families had disintegrated.

Jewish couples willing to adopt non-Jewish babies were stymied by adoption and child placement legal provisions requiring children to be placed in adoptive families professing the same faith as their own. The result was that Catholics and Protestants had a supply of babies to choose from, while Jewish families had none.

This situation helped feed the international baby ring that oper-
When Showing a Picture of Dr. Josef Mengele—The Nazi "Angel of Death," Day Identified Him as Pere Joseph.

The CANADIAN PRESS AND THE BABY BLACK MARKET

Baby Ring Chat

His Stir in Quebec

bother applymg because they knew it was hopeless

more cases of baby-buying emerged.

York, but also in Florida, Los Angeles, Detroit, Cleveland, Chicago, and throughout Canada. A U.S. Children's Bureau report in 1955 stated, "Of all the black market cases that have come to light, the great majority are known to have involved Jewish couples."

One Jewish father who purchased an infant daughter in Montreal argued anonymously ("We Bought a Canadian Baby

the Wend children who wished to"..."

American

Earned to Judge, the"..."

the transformation was complete, and the child was now a Jewish-American with a new family and a new identity.

New York police investigator Bagatta and Montreal police officer Hilda Beausage met with attorney Glazer, and introduced themselves as Mrs. Evans and Mrs. Gordon. After examining the newborn he had for sale, Bagatta said she wanted to get a child for her cousin, named Weinberger, and it was important to know the child's identity. Glazer said he could get a rabbi to handle it.

They met the next day with a rabbi at Glazer's office. The rabbi asked Beausage what she wanted written down about the baby's name, date and place of birth and how she said what she said in a book. She signed her name in the book as "Annie Weinberger" and Miss Beausage witnessed it as "Mrs. Gordon." (Globe, Feb. 20, 1954)

This official documentation confirmed potential Jewish adoptive families that they were getting a Jewish child.

Authorities believed that at least a dozen "baby mills" operated in the Montreal area. Representatives of the baby market ring approached expectant mothers several months before the babies were due. The women gave birth in private homes and were provided with physicians and proper care on condition that they gave up the babies. They were sometimes paid $40 or $50 for their babies, but often received nothing. (Globe, Feb. 18, 1954; Courier, October 1954)

U.S. Senator Estes Kefauver held several hearings on the Montreal-New York baby racket. On July 11, 1955, he interviewed a chief investigator for the New York State Commission of Investigation who reported: that they were investigating the baby ring in Massachusetts, New Jersey and the east coast down to Florida.

Baby Racket Nt a Crime in Quebec

Once the scandal became public, Quebec's Premier Duplessis announced that he had been aware of the racket for some time and his department had lost no time in investigating. After all the Senate hearings and police investigation, authorities discovered to their chagrin that, in Quebec, baby selling was not a crime. There was no explicit law outlawing the selling of children in the Quebec provincial or federal criminal code. In 1959, only one Canadian province (Ontario) had explicit anti-baby-selling statutes.

Even though New York did have statutes against baby-selling, the selling and buying had taken place outside of the state. Legal prosecution was difficult because of differences in criminal statutes and the logistics of investigating or prosecuting crimes hundreds of thousands of miles away.

The scandal faded out in the mid 1950s, with only one or two people sitting a few months in jail. One Montreal lawyer was disbarred.

Catholic Orders Cover-Up

Only in recent years were the dimensions of the Quebec black market in babies discovered. Reporter Gary Arpin of TQS Television investigated the Duplessis orphans and said that of the 300,000 orphans in Montreal, 250,000 were adopted or sold, and 100,000
The CIA and the Nazis put in solitary confinement cells for weeks or years. Yvette Gascon, downstairs, had their hands and legs broken, were scrub for the nuns instead of attending school but were also physically abused by fraudulently holding the orphans.

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The Scandal of Duplessis

In 1959, Senator Jacques Steadman of the federal government exposed the book "Scandal of Duplessis," which described the mistreatment of children in institutions that housed them. The book revealed that thousands of children were mistreated in these facilities, and the church was implicated in the cover-up.

The Quebec government ordered a police inquiry in 1992, which led to the investigation of hundreds of hospitals and orphanages. The investigation uncovered evidence of physical and psychological abuse, as well as the deliberate concealment of the truth. The church was implicated in the cover-up, and many of the perpetrators were never brought to justice.

The Catholic Church has acknowledged its role in the abuse of children and has apologized to those affected. However, many survivors have not received compensation, and the church continues to be a source of controversy and criticism.

The Greatest Barrier That He and His Wife Had to Face Was "The fact that we are Jewish... Because there are so few Jewish babies available."

The image contains a photograph of a document with text on it. The text appears to be extracted from a book or article discussing the Catholic Church's involvement in the abuse of children, particularly in Canada. The text mentions the publication of a book exposing the scandal, as well as legal and legislative responses to the revelations. The text also includes a reference to the Quebec government's investigation and the church's role in the cover-up.

The text highlights the church's involvement in the abuse of children, including the cover-up of the truth and the deliberate concealment of evidence. The text also mentions the legal and legislative responses to the revelations, including the publication of a book exposing the scandal and the establishment of a commission to investigate the matter.

The text concludes with a quote from a person named Vienneau, who expresses the frustration and anger felt by those affected by the abuse. The quote highlights the church's continued denial of its role in the abuse and the lack of accountability.

The text also includes a reference to the Canadian government's involvement in the matter, including legal action and compensation to survivors. The text mentions the establishment of a commission to investigate the matter and the publication of a book exposing the scandal.

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