

FROM SMALL TOWN WESTERN PENNSYLVANIA
TO EXTRAORDINARY RABBI AND VISIONARY ORT DIRECTOR- GENERAL
CHAPLAIN MAX ALBERT BRAUDE (1913-1982)

Max Albert Braude's life spanned most of the critical years of the Twentieth Century. His greatest contributions came during World War II, in the immediate post-War years and in the three decades after the War when the post-War world order was created. His contributions in each of these periods differed but combine to tell the story of an exceptional and energetic man of faith who felt the needs and sufferings of others and worked throughout his life to improve the lives of others.

THE EARLY YEARS

Max Albert Braude was born on September 26, 1913 in the small Western Pennsylvania town of Harmony near Pittsburgh. (1) He was the youngest of the four children of Joseph N. and Rose R. (Zeman) Braude who had come to the United States from Russia (most likely from Latvia) between 1905 and 1908, a period of major Jewish immigration from Russia. (2) Joseph was born in 1879 or 1880, and Rose was born in 1882. (3) The 1920 Census shows the family living at 12 Mercer Street in Harmony Borough, Butler County which is the same street on which they had been living at the time of the 1910 Census. (4) The 1920 Census shows Max having one brother – Nathan (born in Russia in 1902), and two sisters, Bessie (born in Russia in 1904) and Gertrude (born in Pennsylvania in 1908). (5) The 1920 Census refers to Nathan as a daughter of Joseph and Rose which appears simply to be a mistake. Research discloses that Nathan Sidney Braude was born to Joseph and Rose on January 5, 1902 in Latvia, Russia. (6) That 1920 Census discloses that Joseph Braude was a merchant owning his own store, likely a clothing store, and that Rose was a sales lady in a store, almost certainly Joseph's. (7) In 1920, it was unusual for a woman to be working outside the home.

In December 1926, Max graduated from the six-year course at the Hebrew Institute of Pittsburgh elementary school (8), and in June 1928 he graduated from the Hebrew Institute of Pittsburgh High School. (9) The article describing the graduation noted that graduates would continue to attend the school taking classes at the Teachers' Training School which School had been made necessary by recent immigration restrictions which cut off the supply of Jewish teachers from overseas.

In 1929, Max graduated from Fifth Avenue High School in Pittsburgh where the yearbook shows he was a member of the Senior Math Club. (10)

It is unclear whether during these schooling years Max continued to live in Harmony or whether he moved into the City of Pittsburgh. It is hard to imagine that during the 1920's he would have traveled each day from Harmony into the City and back. There is no indication that the family moved into the City so perhaps he lived temporarily with a relative or friend whose home was closer to these schools.

Following high school, Max attended the University of Pittsburgh graduating in 1933. (11) While at Pitt, he joined the Y.M.&W.H.A. which was adjacent to the Pitt campus. (12) Records show that in January 1930, he was living at 3108 Avalon Street, near Pittsburgh's Hill District and Oakland neighborhood. (13) Research has not disclosed details of his life at Pitt.

BEGINNING PROFESSIONAL LIFE

Following graduation from Pitt, Max enrolled at the Hebrew Theological College in Chicago. (14) Today, Hebrew Theological College is part of Touro University but notes that since its founding in 1921 it has ordained hundreds of rabbis and seeks to produce Torah scholars committed to the principles of Orthodox Judaism. (15) Max graduated from HTC in 1936.

Research has disclosed relatively little as to his activities following graduation. He does appear to have stayed on at HTC as registrar (16) and, as noted below, was employed by HTC in October 1940. One source states he was ordained at HTC in 1941 (17), but newspaper articles describing the marriage of his brother N. Sidney Braude in October 1938 state that Rabbi Simon Helfgott of Ellwood City officiated "assisted by Rabbi Max Albert Braude, of Chicago [, Ill.], brother of the groom." (18) This would indicate that ordination had occurred earlier than 1941.

Perhaps confusing the situation a bit, the obituaries of Joseph N. Braude, Max's father, published on February 10, 1939 refer to Max simply as Max Albert Braude of Chicago with no reference to him being a Rabbi. (19) There is also reference to him serving as a rabbi in Zelienville (20), but no dates for this service appear.

A major change in Max's personal life occurred on March 8, 1940 when he married Eunice A. Harris in Chicago. (21) On October 16, 1940, he registered for the draft as required under the newly enacted Selective Training and Service Act of 1940. (22) His draft card shows that he was then employed by the Hebrew Theological College and living with Eunice at 3508 W. Lexington Street in Chicago. He described himself as 5'8", 150 pounds with brown eyes and hair and wearing glasses.

MILITARY CAREER: 1941-mid-1942

It appears Max entered the Army in May 1941. (23) One might ask why he did so at that time (seven months before Pearl Harbor) as he was clearly volunteering. He was then 28 and as a clergyman very unlikely to be drafted into a combat role. Any answer here is pure speculation, but given his war-time and post-war activities, one can speculate that he wanted to serve his country and Jewish servicemen and simply did not see himself as a pulpit rabbi.

The first reference to Max Braude's military service appears in a letter dated June 6, 1941 from Benjamin Rabinowitz (he was with the Jewish Welfare Board ("JWB")) addressed to "Chaplain M.A. Braude, Office of the Chaplain, Fort Knox, Kentucky." (24) In that letter Rabinowitz states that he is very happy to learn that Max will be on active duty at Fort Knox as of June 5. The letter further states that Max will have support from the executive director of the Louisville YMHA and a full-time JWB worker who will be assigned to Louisville.

A Jewish Welfare Board List of Army Chaplains On Active Duty as of August 29, 1941 lists "Braude, Max A., 1st Lieut." as assigned to Ft. Knox, Ky. (25) Minutes of the September 8, 1941 meeting of the Executive Committee of the Louisville Y.M.H.A. show both Max and his wife in attendance. (26) Clearly, they were becoming part of the community and acting as a team. On November 12, 1941, Benjamin Rabinowitz wrote to Max saying that Dr. David de Sola Pool, Chairman of the JWB Committee on

Religious Activities would be visiting Fort Knox on December 2 and asking Max to extend him every consideration. (27)

A letter dated January 15, 1942 to Max from Chaplain Edward Ellenbogen based at Chanute Field in East-Central Illinois shows an interesting facet of Max' character. (28) Chaplain Ellenbogen had written to Max saying he had been reluctant to use the altar in one of the new chapels at Chanute Field because of its Christian associations. Max wrote back suggesting he use the altar notwithstanding the Christian associations, and Ellenbogen then agreed saying he had been "unnecessarily punctilious." What is interesting is that notwithstanding his Orthodox Jewish education Max did not hesitate to take a very practical approach to Ellenbogen's question and suggested that Ellenbogen use the resources that were available to him regardless of any Christian associations. Max' ability to be practical and resourceful would serve him well in future years.

On March 7, 1942, Max who was still at Fort Knox was the first of four Jewish Army Chaplains to speak on a national radio broadcast on the Blue Network, then owned by the National Broadcasting Company and later becoming the American Broadcasting Company. (29) The programs were sponsored by the Army and Navy Committee of the National Jewish Welfare Board and the United Jewish Laymen's Committee. In the broadcast, Max asserted that the difference in discipline between civilian and military life had to disappear if the United States were to win the war and that civilians had to accept discipline as "rear line soldiers." (30) Addressing the problems of men in the service, Max urged family members not to write complaining letters to servicemen but only supportive letters expressing that the writer was "behind them in every way." Clearly, Max had been identified as a very talented person who deserved a high profile role.

MILITARY CAREER: mid-1942 – 1943

At some point prior to August 1942, Max was reassigned to the Army's Chaplain's School at Harvard University and made supervisor of instruction. (31) In September 1942, it was reported by Dr. David de Sola Pool, Chairman of the Committee on Army and Navy Religious Activities (CANRA) of the Jewish Welfare Board that Max and five other Jewish Army chaplains had been promoted to captain. (32) On September 20, 1942, Max participated in a special Yom Kippur national radio broadcast. (33) Certainly, his career was advancing rapidly.

By letter dated October 1, 1942, a representative of the Jewish War Veterans of Newton asked Max to join the mayor on October 7 and address "those boys in Newton who are going into service." (34) This would have been an extremely emotional experience for both the recruits and their families and the chaplain.

On October 6, 1942, Max spoke at the Cleveland round table of the National Conference of Christians and Jews. (35) A major subject of discussion was "fly-by-night marriages", and Max and the other two chaplain speakers took a strong stand opposing them. Their position was that young couples change in two or three years and that when the couple reunites after a long absence they will come together as strangers. Despite the wisdom of this advice, it is unlikely that many couples would have taken it.

The minutes of the October 12-13, 1942 CANRA meeting show Max as attending by invitation. (36) This further shows he was beginning to play in the "big leagues." At the meeting, CANRA accepted Max's

suggestion that a CANRA delegation visit the Chaplains School regularly. One member of CANRA was iconic Pittsburgh Rabbi Solomon B. Freehof of Rodef Shalom.

In the June 4, 1943 *Jewish Criterion*, Max is pictured with thirteen other Jewish chaplains at a dinner at the Chaplains School at Harvard. (37) The accompanying article notes that one hundred and forty-two Jewish chaplains were then in active service in the Army and Navy with forty nine others awaiting commissioning. The article also notes that recruiting and selecting chaplains was one of the important jobs of CANRA.

On October 7, 1943, Vice President Henry A. Wallace and Max spoke on a special Yom Kippur program on the Columbia Broadcasting System under the auspices of the National Jewish Welfare Board. (38). This would have been a very prestigious assignment. In the related article, Max is identified as executive officer of the Army Chaplain's School, but as discussed below, it is unlikely he had received a promotion.

MILITARY CAREER: 1944

Showing the range of his responsibilities, by letter dated January 17, 1944 to the Jewish Welfare Board Max requested expedited shipment of a case of kosher chicken fricassee noting that the members of the current class were starving. (39) The letterhead on that letter states Office of the Director of Training so probably his status had not changed.

Further showing the range of his responsibilities, on May 31, 1944 Max was the speaker at the annual meeting of the Jewish Community Center of Pittsfield, Massachusetts. (40) The related article states that he "participated in 1941 maneuvers all over the country" and "has held important pulpits throughout the Middle West." Obviously, community outreach was part of his job description.

Max attended CANRA meetings in New York in March, April, June, July, August, October and November 1944. (41) During this period it appears there were approximately 25 members of CANRA.

MILITARY CAREER: JANUARY – MAY 1945

Max Braude's world changed in early 1945. A February 16, 1945 memorandum (the authorship has been redacted) listing "Chaplains that have been sent overseas or are on their way" lists Max as assigned to the European Theater of Operations. (42) There is no sense as to whether this was voluntary or not or why Europe as opposed to the Mediterranean, the Pacific or Africa which is where other chaplains were assigned. In any event, Europe would be the center of Max' life for many years to come.

On March 31, 1945, Max wrote a letter to his family (addressed "Dear Folks") describing his Passover experiences. (43) He first explained that he had conducted two seders. The first which took place on March 28 was held in Luneville, a city in northeastern France which is approximately 160 miles from the German border, and was conducted in a college or high school beginning at 6:30 pm. (44) The second was in an unidentified city in Germany (probably in a beer hall) and was held on March 29. (45) Max describes the menu in France as "Soup and kneidlach, chicken, potatoes, tea and compote – with gefilte fish as the appetizer." The menu in Germany was essentially matzoh, wine and confiscated pickles.

In France, hundreds of soldiers and French Jewish civilians attended the seder while in Germany there were 40-50 young soldiers and officers. Even with the small attendance in Germany, Max said “it was thrilling – steel helmets, blackout, rifles and pistols and all yelling Chad Gadyoh, Chad Gadyoh at the top of their voices.” Max noted that he was moving every few days (as the war front kept moving), and “every time we move the end of the war comes closer-for we move forward with a victorious army.” He noted that in the German city it was necessary to get from the mayor the keys to a building to hold the seder and then used local citizens to clean up the rubble and get the building in shape. Max listed the Passover-eligible food he had left for the final five days of Passover and stated he originally had five tons of matzoh of which 42 pounds was still left. The tone of the letter is very upbeat and reflective of the fact that he knew the war would soon be over.

On April 1, 1945 Max wrote a report to CANRA (listing his rank as Major) giving further details on the seder services. (46) He said total attendance was 620 but said conveying that number didn’t begin to describe the mad scramble to get the needed supplies including “the hurried convey to Paris to get the extra (two and a half) tons of Matzoh,” the fleet of fishermen needed to catch the required amount of fish, making kneidlach without enough shmultz, the “aggravating” egg search, the “bumpy jumpy ride over miles of countryside” looking for horseradish and the issue of military units constantly being on the move. He said 23 seders had been planned for the Seventh Army of which two were held in the place originally planned. He noted he had spent \$205 buying eggs from 38 different farmers and asked if it could be credited to his account. Speaking about himself, Max said “frankly, I am extremely grateful for the privilege of serving men again” and “(s)eriously, I am having a wonderful time – wish I were here earlier.” Somewhat cryptically, he said “it is many months since I was a Chaplain - in fact I spent two and a half years forgetting how ... [good] it was to be a chaplain.” This likely means that as Chaplain for the Seventh Army he was removed from the day-to-day interactions with soldiers who were having spiritual and/or emotional problems and these Passover experiences brought him back to the interpersonal connections he found meaningful.

In response to Max’ April 1 report, Rabbi Lee J. Levinger of JWB wrote on April 24 “you have had a good Seder and told your story in your usual brilliant fashion...Certainly you seem to have had the time of your life to put over the thing in masterly form. I really don’t know why we should worry so much about getting supplies to you fellows when you can improvise in the army and do much better than anybody in New York would have arranged. I am going to bring this matter up to CANRA but I suppose somebody will tell me not all the chaplains are Max Braude’s.” (47)

By memorandum dated April 11, 1945, Chaplain Arthur Brodey reported to CANRA that 19 formal seders and multiple home seders had been arranged in his section with total attendance of 7,842 persons and distribution of 28 tons of Passover supplies. (48) It is possible but not certain that Max’ were in this total. Brodey includes in his list of Local Chairmen Capt Meyer Bloom and Lt Col Hyman Slesinger both of Uniontown, PA.

Max himself sent an undated report to JWB (received April 30) that in the Seventh Army 5,000 pounds of frozen fowl and tons of potatoes, vegetables and apples had been allocated to Passover seders. Also, 10,000 Haggadahs had been printed, 96 seders had been held and 9,872 persons had attended. (49)

Max estimated that a maximum of 65% of Jewish soldiers in the Seventh Army had participated in a seder. He felt this was a low number but attributed it to the speed at which the Army was advancing at

that point. He felt badly about the total but good about the reason for the low total. His conclusion was “May the lessons learned never be of value again.”

It should not be forgotten that all the banter in these reports and tremendous amount of resources that were available to Max and other chaplains were possible because the Allies were winning both the production war and the actual War, and at this point in the War the United States could ship virtually unlimited amounts of supplies to Europe without threat from German submarines or bombers.

On April 12, 1945, Max wrote an extremely important letter to Dr. Pool at the JWB. (50) He said that on the 12th he and Harold Saperstein (whom we can assume was also a chaplain) had again visited “little Jerusalem” (which could only be Worms in Germany). (51) Worms is approximately 155 miles from Luneville which shows how far Max had traveled since March 28. In the letter, Max said the two of them had located the Rashi Gate, the Rashi chair, the portals of the old synagogue, the tombstones in the cemetery, the 13th and 15th Century prayer books, the old Mikvah and the Rabbi Meir scroll of the Torah. These were incredibly important artifacts as Worms had been a center of Jewish life and study since before Rashi had studied there in the mid-Eleventh Century. Max’ question is what to do with these priceless items, and he and Saperstein had decided to leave the decision to CANRA. On May 22, 1945, Lee Levinger wrote to Max saying they had never had a case like this before. (52) In the past, synagogue property had either been turned over to the local people or sent to Paris for safekeeping. He suggests Max discuss the issue with two people (presumably from JWB) who would be visiting in the area soon. On June 5, 1945, Levinger again wrote to Max saying:

Saperstein sent us a very fine account of the remarkable finds you two made. You two are undoubtedly very happy over the wonderful discoveries of such great historical value to the Jewish people. (53)

He asked if Max had resolved how to take care of the items. It is not clear what Max had done.

At the start of that letter, Max asked Dr. Pool to excuse his long delay in writing. Then he said, “then too there was nothing to write about that was not the routine inspiring gratifying self-rewarding service to men.” This says so much about what motivated Max to do what he did.

In “After the Holocaust: Rebuilding Jewish Lives in Postwar Germany,” Ernest Landau tells the story that he and a group of concentration camp prisoners were freed by American soldiers on May 2, 1945 in southern Bavaria. (54) One soldier called for help, and about ten minutes later, two Red Cross ambulances arrived as did a jeep with two clergymen. One was Max Braude. Max asked if there were any rabbis in the group of prisoners, and there were a few including Rabbi Yekutiel Yehuda Halberstam, the Klausenberg Rebbe. A few rabbis gathered together and held a religious service in the open field. They began by saying prayers for their dead family members. Landau said “it was the most moving religious service I have ever experienced. I don’t know anymore how many people were there; there must have been about fifteen hundred or maybe even two thousand.” One can only imagine the emotion Max felt that day.

On May 6, 1945, Max wrote to his colleagues at CANRA from the Fuhrer’s [Bureau] in the Munich beer hall in which Hitler’s 1923 putsch had taken place and where an assassination attempt on Hitler’s life had been made in 1939. (55) Max noted that Hitler’s chair was “quite comfortable,” and Max enclosed a

pre-printed card containing Hitler's signature. More importantly, Max noted that the beer hall had been a storage location for a vast amount of Judaica including 21 Torahs and 4,000 volumes.

The May 22, 1945 Lee Levinger letter to Max contains the only reference research has disclosed as to the "upside down Haggadah" Max had created for his seders. (56) Levinger said "we should like to have some more copies of the unique Haggadah with the English running one way, the Hebrew another and the Rabbi not running at all."

In a 1970 newspaper article, Shirley Donnelly, who had been with the Seventh Army in Germany, and may have been a chaplain, described finding an old copy of the Iliad in a captured German officers' quarters in Germany in the Spring of 1945. (57) He was not sure what the book was and said "I discussed the book with Maj. Max Braude, the executive officer in my section at Army Headquarters. He had taught at Harvard and was a very learned man."

As the armed conflict in Europe came to an end in May 1945, Max was not only the Seventh Army Chaplain but also the ranking Jewish Chaplain in Europe. (58)

MILITARY CAREER: May 1945 – November 1947

In the immediate post-War period, Max was at least as active as he had been during the War.

When the Dachau concentration camp was liberated, he was appointed by General Alexander Patch as being responsible for the prisoners' spiritual care. (59)

Perhaps the most important work Max did in the immediate post-War period was with Displaced Persons (DPs). These were people of many nationalities and religions who had been forced from their homes during the War and for various reasons were unable or unwilling to return. In late-May 1945, he helped DPs obtain supplies for the Feldafing camp that at the time held approximately 3,500 DPs. (60) Together with a group of Jewish American soldiers Max obtained tons of food for the Feldafing camp and on one occasion obtained five tons of bread and 2,000 pairs of shoes. (61) Max together with Chaplain Abraham Klausner, a reform rabbi, and the camp commander were responsible for Feldafing becoming an almost entirely Jewish camp. (62) In June 1945, he arranged to have Chaplain Klausner who was doing extraordinary and essentially unauthorized work to help inmates at Dachau assigned to a new unit so he would not be court-martialed for that unauthorized work. (63) Max helped set up a synagogue at Feldafing and equipped it with Jewish religious items. He arranged to have the Klausenberg Rebbe sent to Feldafing. (64) Ernest Landau recites a story of Max facilitating a group of Feldafing DPs confiscating all of the delicacies that constituted the inventory of the Dallmayr Gourmet Store (probably in Munich) which during the War had supplied Hitler's bunker in Berchtesgaden and distributing it for the benefit of the camp inmates. (65) It took a day and a half to load all the inventory on trucks.

On April 5, 1946, Max reported to the JWB that 380 soldiers had attended seders (presumably that he had conducted) at Panzerkaserne, a military facility in the Bavarian city of Bamberg. (66)

On May 30, 1946, he read Scripture at a Memorial Day service held at the U.S. Military cemetery, Henry Chappelle, Belgium. (67)

In August 1946, CANRA announced that five rabbis had been appointed as chaplains in the regular Army. Max was one of them. (68) This was significant because while rabbis had served as chaplains during times of national emergency they had in peace time only served as members of the officers reserve corps. This action was the first of its kind in the history of the Army.

A U.S. Army Air Forces Air Transport Command Passenger Manifest shows Max leaving for the United States from Paris to Washington, D.C. on December 13, 1945. (69) One can speculate that he was taking some leave during the holiday season and not being reassigned to the United States.

Max received an honorable discharge from the Army in 1947 (likely on November 8) with the rank of Lt. Colonel. (70) He left the service so as to be able to continue serving Displaced Persons. (71)

1947-1951

During these years, Max served with the International Refugee Organization (“IRO”) which was an intergovernmental organization founded in April 1946 to deal with the enormous refugee problem that World War II had created. (72) Later the IRO became an agency of the United Nations. Twenty-six countries became members of the IRO, and because of tensions with the Soviet Union, it only operated in the British, French and United States sectors of occupation. It is estimated the IRO served ten million persons. In Germany, Max was Chief of Camp Operations and later Chief of the Care and Maintenance Division. (73) In this latter capacity, he was responsible for DP camp operations, vocational training and relations with area volunteer agencies. (74) Later, he was appointed Special Assistant to the Chief of Mission and Liaison to the Bonn Government and U.S. High Commissioner for Germany. (75)

1951-1957

In 1951, Max’ career with the World ORT Union (Organization for Rehabilitation through Training)(“ORT”) began and would continue for most of the rest of his life. In that year, he was appointed Director for Administrative and Operational Affairs for the World ORT Union and would be based in Geneva. (76) In that role, he would supervise the functioning of the ORT vocational training system in 22 countries around the world. ORT was responsible for aiding Jewish refugees in learning a trade so they could support themselves and their families. (77) In the United States, the World ORT Union was represented by the American ORT Federation which was funded by the Joint Distribution Committee (“JDC”) which was part of the United Jewish Appeal (“UJA”).

During these years, there were some significant changes in Max’ personal life. In December 1954, it was reported that Max’ wife, Eunice, had filed for divorce in Pittsburgh. (78) On January 17, 1955, Rose Braude, Max’ mother, died. (79) And then, in a twist, Max and Eunice remarried in New Jersey in December 1957. (80)

1957-1980

In April 1957, it was announced that Max had been appointed Director-General of the World ORT Union, a federation of the national branches of ORT. (81) He was the organization’s first Director-General in its

77-year history, and it was said the decision was made to meet changing administrative requirements of the 27 nation body.

In 1957, Poland invited ORT to resume its work in that country. (82) This was significant because in 1949 ORT had been forced out of the country likely because of Cold War tensions. (83) Max noted there were thousands of Polish refugees recently repatriated from Russia and many more were expected. By 1959, ORT had conducted vocational courses for 4,600 trainees. (84)

During 1957, ORT planned to provide vocational and educational services to 23,000 persons in more than 400 trade schools and workshops in 19 countries, including Europe, Israel and North Africa. (85) At that time there were seven ORT schools for immigrant children in Israel with an enrollment of over 5,000 and courses for adults in Morocco, Tunisia and Iran.

An important part of Max' responsibilities was speaking to groups in the United States both to raise money and raise awareness of ORT's activities. In March 1958, he spoke in Syracuse to the women's initial gifts division of the Jewish Welfare Federation campaign. (86) Max was described as "one of the best informed Americans on work being done to help Jewish refugees build new and useful lives." In November 1962, he began a one-month speaking tour of the United States. (87) At that time, ORT had 600 trade schools, was conducting training programs in 19 countries and had formed a new technical institute in West Africa. Max said he was particularly concerned about the status of 120,000 Algerian Jews in France. That tour included a stop in Pittsburgh on November 23 at the Penn-Sheraton Hotel. (88) In Pittsburgh, he said that ORT had retrained 350,000 people in industrial trades in 20 countries since the end of World War II and repeated his concern for Jewish Algerian refugees in France. Max returned to Pittsburgh on December 6, 1964 for a speech at the Webster Hall Hotel. (89) There is no indication he visited Pittsburgh after that.

A world ORT conference was held in Divonne, France in July 1963. (90) Max announced that since 1960 70,000 persons had completed vocational training at 600 ORT trade and technical units in 20 countries. Expanded operations were announced for Israel, Iran, India, Ethiopia and South America.

In 1965, working with the Israeli Ministry of Education, he created "a national plan for the expansion of technical high schools and college level institutes." (91)

In 1966, he was a member of a U.S. Presidential Commission to Vietnam. (92) Given his World War II experiences, one wonders what advice he gave about that conflict. He was also a member of a U.S. Presidential Commission to Study Refugee Problems although when that occurred is unclear. (93)

In his personal life, Max' second marriage to Eunice ended although it is unclear if it was by divorce or death. On March 15, 1967, he married in a civil ceremony Shirley Jolles (Schulman) Barry in Arlington, Virginia. (94) She was a writer and journalist originally from New York City who was divorced and living in Paris. That marriage did not last long as on December 4, 1970 Max married Elinor Carolyn (Pitts) Lewis in a civil ceremony also in Arlington, Virginia. (95) She was originally from Florida and divorced. That marriage lasted until Max' death. There is no indication that Max ever had children.

Max retired as Director-General of the World ORT Union at its centenary congress in Jerusalem in July 1980. (96) He said ORT was the only Jewish agency he would have worked for "because of its practicality and effectiveness." Max and his wife planned to settle in Israel.

1980-1982

Max died on September 14, 1982. (97) “Although everyone was aware that he was ill and had been so for some time, such was the enduring force of his personality and intellect that the news seemed unbelievable.” (98) His widow Elly led the funeral procession to high on a hill in the Har Hamenahot Cemetery overlooking Jerusalem for the burial. One person offering a eulogy was Chaim Herzog, who would become President of Israel in 1983.

Legacy

Today, ORT Braude College (named for Max) exists in Karmiel, Israel and participates in an exchange program with Robert Morris University. (99)

There is no question that in each of the phases of his life Max Braude made a major impact. His intellect, his energy, his resourcefulness, his commitment to his principles and his faith all combined to produce a life of consequence. The increasing ORT statistics (100,000 students in more than twenty countries) are easy to quantify. (100) Harder to quantify is the impact he had on the Jewish soldiers of the Seventh Army and the Displaced Persons in the post-World War II camps. Reading the stories that are summarized above, especially the stories around Passover 1945, one can be confident that his impact was powerful and positive. It was a far distance from Harmony, Pennsylvania in 1913 to a cemetery overlooking Jerusalem in 1982, but that journey was meaningful and consequential.

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FOOTNOTES

- (1) Ancestry.com, Max A. Braude, U.S., World War II Draft Cards Young Men, 1940-1947.
- (2) Ancestry.com, Max A. Braude, 1920 United States Federal Census, Supervisor’s District No. 19, Enumeration District No. 48, dated January 8, 1920.
- (3) See Footnote (2).
- (4) Ancestry.com, Max A. Braude, 1910 United States Federal Census, Supervisor’s District No. 21, Enumeration District No. 98, dated May 6, 1910.
- (5) See Footnote (2).
- (6) Ancestry.com, Nathan Sidney Braude, U.S. World War II Draft Cards Young Men, 1940-1947.
- (7) See Footnote (2).
- (8) Y.M.&W.H.A. Weekly, December 17, 1926, p.4; The Jewish Criterion, December 10, 1926, p. 25; The Jewish Criterion, December 3, 1926, p.38.
- (9) The Jewish Criterion, June 22, 1928, p. 14; The Jewish Criterion, June 29, 1928, p.21.

- (10) MyHeritage.com, Max Braude, U.S. Yearbooks Name Index, 1890-1979; The American Jewish Outlook, May 28, 1954, p.21; The Jewish Criterion, May 28, 1954, p. 5; The Jewish Chronicle of Pittsburgh, July 24, 1980, p.6.
- (11) Jewish Chaplains in World War II, p. 179.
- (12) Y.M.&W.H.A. Weekly, January 31, 1930, p. 4.
- (13) See Footnote (12).
- (14) See Footnote (11). This source shows 1936 as his graduation year from HTC.
- (15) Website of Hebrew Theological College, About HTC.
- (16) See Footnote (11).
- (17) Encyclopedia.com, Max A. Braude.
- (18) The Jewish Criterion, October 28, 1938, p. 12; The American Jewish Outlook, October 28, 1938, p. 9.
- (19) The American Jewish Outlook, February 10, 1939, p. 15; The Jewish Criterion, February 10, 1939, p. 23.
- (20) oldnews.com, Pittsburgh Post-Gazette, October 2, 1942, p.8.
- (21) Ancestry.com, Max A. Braude, Cook County, Illinois Marriage Index.
- (22) See Footnote (6).
- (23) See Footnote (11).
- (24) Ancestry.com, Max A. Braude, U.S., Jewish Welfare Board, War Correspondence, 1917-1954, Letters dated June 6, 1941 and January 15, 1943.
- (25) Ancestry.com, Max A. Braude, U.S., Jewish Welfare Board, War Correspondence, 1917-1954, List of Army Chaplains on Active Duty, dated August 29, 1941.
- (26) Ancestry.com, Max A. Braude, U.S., Jewish Welfare Board, War Correspondence, 1917-1954, Minutes of meeting of Executive Committee, September 8, 1941.
- (27) Ancestry.com, Max A. Braude, U.S., Jewish Welfare Board, War Correspondence, 1917-1954, Letter dated November 12, 1941.
- (28) Ancestry.com, Max A. Braude, U.S., Jewish Welfare Board, War Correspondence, 1917-1954, Letter dated January 15, 1942.
- (29) Y.M.&W.H.A. Weekly, February 27, 1942, p. 2.
- (30) The Jewish Criterion, March 13, 1942, p.3.
- (31) The Jewish Criterion, September 18, 1942, p. 12.
- (32) The Jewish Criterion, September 4, 1942, p. 19.
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GENERAL NOTES

- (1) Rather than footnote each factual sentence within a paragraph and interrupt the reader's flow, the author suggests that the reader assume that any given footnote also applies to immediately subsequent unfootnoted factual sentence(s) within that paragraph.
- (2) All The American Jewish Outlook, The Jewish Chronicle, The Jewish Chronicle of Pittsburgh, The Jewish Criterion and Y.M.&W.H.A. Weekly material referenced can be found at iiif.library.cmu.edu.
- (3) The Southern Jewish Weekly referenced in Footnote (37) can be found at <https://original-ufdc.uflib.ufl.edu>.