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Mathilde Meier Collection

S42/5

Am 23. August 1976 starb nach kurzem Leiden mein geliebter Mann

Max Hermann Maier

in seinem 86. Lebensjahr.

In tiefer Trauer

Mathilde Maier

Fazenda Jaú, 86600 Rolândia PR

Brasilien.

Written by Robert Horn  
Australia

#### Grandmothers

*"Granny had been beautiful as a girl and she still had lustrous, heavy-lidded Jewish eyes, which she would turn on me, looking rather like a melancholy spaniel. She was very affectionate to me, but I never enjoyed her company much, for she was very deaf... She longed for me to love her as she loved me. But this I could not do. She would take me on her knee and cover me with kisses, and I would struggle out of her unwelcome hugs, pushing her roughly from me... Her husband and she did not have much in common. Her sons, as I know now, were half ashamed of her for she was really rather a stupid woman and unworthy of the distinguished man she had married. She had become Lady MacLaurin...but did not enjoy her title much, avoided social life...My mother.. had not admired Granny and was impatient when her task was interrupted by continual interfering visits from Granny's three sisters, fat, unattractive specimens of the Victorian spinster...  
From "Divided Heart", the Memoirs of Catherine B. McKerras (1900-1977), Little Hills Press, Crows Nest NSW 1991)*

I had been a little reluctant about writing about my family, even in a memoir not primarily intended for publication as I did not want to fall into the trap of gilding lilies nor offend too much by the warts-and-all approach. However, after reading recently the book from which the above quote is taken I feel vindicated to indulge myself, as a guetteur melancholique, as a Zaungast. The quoted book, incidentally has hardly anything to do with this story. I just happen to have met one of the author's son, Malcolm McKerras, who is a Political Scientist and famous as a psephologist commentator on elections His wife is in turn a colleague of Rosanna's. And I heard at least of his mother who was the scholarly biographer of her Jewish great-great father Isaac Nathan, an Australian pioneer-musician; and who is related to well-known academicians. She was also well-known in the Sydney of in the 1930-1960s as a patron of music and mother of some leading learned lights, famous for their divergent sympathies which range from catholic to presbyterian and atheist, from conservative to progressive. The book auto-biographically traces her development from a free-thinking and presbyterian family to catholic conversion, in opposition to her family (with the husband rating barely a mention).

Everyone has two grandmothers. Grandfathers too, but I can't say much about mine because they both preceded me, both dying at the age of 58, both reputable merchants leaving a memory of portraits, - one painted life-sized, the other a brown photograph. They were probably quite different characters, but their widows and children did not talk much about them to us. So I can only recount the bare facts:

Grandfather Ludwig, also known as Louis Horn, born and died in Köln 1842-1901; went into his father's (and uncle's) horn importing business which they successfully built up with world-wide supply contacts for cattle and buffalo horns. At the "factory" in Köln up to 25 workers cut and sorted the horns for a dozen or more different types of users, making buttons, pipes, pocket knives, fruit and salad cutlery, ferrules, combs etc.

One memory of Louis carried forward was that he was a keen amateur musician, a singer with Köln's Männergesangverein (Liedertafel in English) and active in its organisation; probably personally acquainted with Johannes Brahms and perhaps Robert Schumann. Born and died as a member of the Jewish community, but like his peers of the same and previous generation, not religious, not observant of the rites and holy days, keeping social contact with Jewish relatives and friends but drifting over into the rising liberal-protestant class which became dominant in the industrial development of Köln in the 19th and 20th century.

and  
Oels  
Olesnica  
Grandfather Arthur Abraham Graetz, came from Wollstein (Volsztyn), a small town close to Grätz (Grodzisk) in the Obra river region on the Polish side of what, after 1918, became its frontier with German Silesia. Born in 1848! he moved, perhaps with his brother Philipp, who was or became blind, to Dresden in Royal Saxony, to establish a large workshop for artificial flowers for the fashion trade, - the firm of Kramer & Graetz, later taken over by his son Karl but fading out, with the fashion, in the 1930s. He died in 1906, apparently in Frankfurt/Main where his wife's Cohnstaedt relatives were settled but he probably spent most of his adult life in Dresden.

# 3 #

Coming from an established Jewish background, likely similar to , and related to the Monash (Monasch) family in that area (Xions, Krotoschin..) one can surmise that he had a formal Jewish upbringing and that he shed its restrictions later in life in the prevailing climate of liberalisation. His three children showed no sign of ongoing attachment to the belief of their forebears. They would not deny their descent or show anti-Jewish sentiments, of course. My mother Lina, Arthur's eldest daughter, an intelligent, intellectual person as a matter of course discussed with us children affairs of the day, art, literature etc., but I do not remember any discussion about faiths and beliefs. Her sister, Anna married a noted free thinker, a Marxist scholar, and neither of them would have been much interested in religious prototypes. And her brother, Karl, showed regard for his Jewish heritage in a dignified fashion during World War I when on meritorious service (EK I?) he was told he could get a commission if he agreed to be baptized, and refused. He got promotion anyway, got baptized after the war and "married out".

And so to my grandmothers , Emma Horn and Hermine Graetz. Both born in the middle of the 19 century and dying in the 1930s; both widowed at a fairly young age, - Emma at 47 and Hermine at 43, ever faithful to the memory of their husbands They were left with a young family of two or three children, who later provided them with a modest income and who eased their gradual emergence from a narrow Jewish circle, both sort of middle-middle class of merchants from which their sisters and brothers rose into the professions. And both so different from each other in appearance and manner that the rare meetings they had, at their childrens' wedding or occasional visits of Hermine to Köln, were probably no more than polite formal occasions rather than a meeting of friends with common family interests.

The difference between them marks the general division of Jewry. Emma came from sephardic stock which centuries earlier have moved up, or beenchased up from Spain (or Portugal, or North Africa), up the valley of the Rhein where they settled in villages, often as dealers in livestock

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and provisions until the Napoleonic reforms allowed them to settle in the towns. They kept their religion till the 19th century, but it sat lightly with them in study and observance, as it did with other famous Rheinländer, - Heinrich Heine from Düsseldorf and Jacques Offenbach, a cantor's son from Köln which never gave him due honours. Judging by their names all known forebears of the Horns came from this sephardic milieu. The Jewish community as such in Köln had shrunk in my days and was only revived by the influx of Ashkenazim refugees from Poland and Russia in the 1920s and 1930, and then was practically wiped out in the Nazi persecution.

Emma in the 1920s and early 1930s lived in a comfortable 2nd floor apartment on Trajanstr in the Ring/University quarter with an ancient maid (or series of those), spending most of her time in the front salon. cluttered with the gilt furniture and portraits of more spacious previous abodes (in Mozartstrasse); there was also a wine-red music room next to it which she sometimes let out to suitable gentlemen, such as a doctor turned piano teacher with the unforgettable name of Dr. Ledderhose, - no. children, do not pronounce it Lederhose (Leather-pants) but Ledde-Rose (white rose). Ten minutes walk from our home, we children called in regularly, perhaps every week or fortnight, with the chief attraction not so much the rounded, small, lively figure of our ancestor as the cut-glass bowl, or alternatively the elegant bent silver-box (to put on the side of a concert chair) filled with boiled lollies

.Emma, agile into her 70s and then chauffeured in our car, did the rounds of friends and shops (leaving comestibles to the maid) and concerts. But her main interest was playing bridge, she was a good hand at pre-Culbertson contract and probably Auction before that, with a select group of contemporaries, - mostly from the circle of upper-bourgeois widows like herself distancing themselves from their Jewish past as much as from recent Eastern immigrants, or at least their first generation. The echoes of the top Jewish club, really a gambling casino, a favourite haunt of my Uncle Otto's, refusing admission to Alfred Tietz, a recent arrival (say 30 years ago) and wealthy store owner,

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echoed for years, as much as their refusal to admit recent Christian converts (which made my father resign, -, also a good man at poker though financially more restrained than Onkel Otto; but potential exclusion of his sons by the Eintracht (Concordia Club!) was too much to bear. It hardly need mention that Emma and her gender were excluded from Eintracht, - I don't think they had even Ladies' Nights. Emma's "permanent" booking was Thursday afternoon for the "Kränzchen", the "little circle" with Medsdames Bing, Rothschild, Löwenherz.... An odd occasional ring-in to make up numbers was Mr. Rademeyer, a South African actor, not Jewish I think, - one of two or three ex-British officers who stayed after the Occupation Force left and were adopted by wealthy widows, earning pocket money with bridge lessons. And, let me admit to other odd occasional ring-ins on Thursday or other afternoons, when grandchildren like myself were roped in to make up the numbers. Card playing like music and other intellectual interests divided my parents; my mother had little interest in those with her preference for art and literature, nor had our Hotelgrossmutter, nor had Tante Maria, Uncle Otto's latelife wife who lived next door to us, nor her mother Titti of the Catholic Lempertz family.

Emma liked to play the role of a "Köllsche", a "daughter of the people" in candid, witty comments without dropping her lady-like guise, as did her sisters, in particular Ida Hecht, her Hessberg cousins and her own children, Guste Meyer as much as my father, - all known for their sharp tongues, and as such Emma was well beloved by her grandchildren. But, in retrospect, we did not get very close to her, any more as to our parents. They all kept their feelings, their frustrations, their joys and regrets to themselves. Years later, by accident or design, I received or found a letter from one of them, indicating deep-felt unhappiness which had never been allowed to surface face-to-face with the family.

Reading this letter has been one of the moving experiences of my life perhaps because I had never suspected the conflicts, so familiar from French or Russian novels to apply so close to home.

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And Hermine, the Hotelgrossmutter socalled because after she gave up her house in Dresden, she moved from pension to pension in Meran and similar watering places of the more modest kind along the Riviera, interspersed with visits to her children in Dresden and Frankfurt and rarely in Köln. A quiet lady, mannured in speech and behaviour, with a slightly drooping underlip indicating perhaps a suppressed note of disapproval with the world and its people. To us children, she was kind in the way of presents,, soothing noises, restrained affection,- but lived a world apart. Something out of a Patrick White novel perhaps.

And yet, she came from a family of character. Her brother, Ludwig Cohnstaedt was one of the most noted financial journalists of his day,- laying the foundation of that part of the Frankfurter Zeitung and receiving the substantial honour of a honorary professorship. And the Graetz family into which she married had notable sprigs such as the Jewish (maverick) historian or (his son?) the electro-physicist Heinrich(?) Graetz.

I am probably the last surviving Horn who knew her, or hardly did, but there are still her Maier grandchildren in America,- and I will ask them whether they can put some body into this shadowy figure.

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Margaret West  
10726 28th NE  
Seattle, WA 98125

April 29, 1998

Frank Mecklenberg  
Head Archivist  
Leo Baeck Institute  
129 East 73rd Street  
New York, NY 10021

Re: Enclosed Items from the Estate of Mathilde Maier

Dear Mr. Mecklenberg:

I have enclosed some documents from the estate of Mathilde Maier for the Archives at the Leo Baeck Institute. Since I talked with you a number of months ago, I have sorted through all of the papers that I brought back from Brazil when I went to sort through the estate left when Mathilde Maier died in July, 1997.

As you know from correspondence with the U.S. Holocaust Museum, I took many documents to the archives at that museum in March. Thank you for the acknowledgement of the passports and pictures that they sent on to you.

I have enclosed a number of documents with this letter that may be of interest to the Leo Baeck Institute. These include: copies of newspaper articles about the Maiers, a summary written by Robert Horn, a nephew of Anna Maier my grandmother and sister in law to Max and Titti Maier, about his grandmothers; and a biography of my grandfather Hans Maier, who was the older brother of Max Maier. Robert lived in Australia. He is now deceased. In addition I have enclosed photos of three paintings owned by the Maiers which they bought from a Frankfurt art dealer in the 1920's and which they took with them to Brazil. I have requested that Ruth and Claudio Kaphan send the books to you which you indicated that the Institute would be interested in. Perhaps they have done so already.

Through the process of sorting through these documents, I have learned a great deal about my family and life in Germany before my family fled to the four corners of the world. While I was in Brazil in October, there were German journalists trying to get people in the community or Rolandia to talk with them about their lives for publication of articles in Germany. Most of the people I talked with were very uncomfortable with this and refused to talk with these people. I know that there are very interesting stories to be told by the many German emigrants in Brazil and documents which they might be willing to share.

I am interested in exploring ways to be involved with such efforts. Do you know of any mechanisms or source of support to

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BERKELEY, CALIFORNIA 94720

Herrn Dr. Max Hermann Maier  
Caixa Postal 26  
Rolandia, R.V.P.S.C.  
Estado do Parana  
BRAZIL

Verehrter, lieber Herr Dr. Maier,

als wir zur Erinnerung an Ihren Bruder an seinem 100. Geburtstag im April 1964 seine kurze Lebensgeschichte in Neues Beginnen veröffentlichten, konnte der Hauptausschuss für Arbeiterwohlfahrt leider (wegen Platzmangels) die ansehnliche Liste seiner wissenschaftlichen Veröffentlichungen nicht mit zum Abdruck bringen.

Ich dachte, Sie würden aber gerne diese Aufstellung haben, und sende sie Ihnen daher mit diesen Zeilen. Ihr Neffe, Henry, ist gewiss unterdes aus London nach Seattle zurückgekehrt; und ich schicke auch ihm diese Zusammenstellung.

Von Ihrer Nichte Margaret habe ich lange nicht aus Afrika von ihren weiteren Erfahrungen im Peace-Corps gehört. Ich denke oft, wie sehr sich Ihr Bruder mit den Erfolgen seiner Kinder gefreut hätte, wenn er Ihrem Rat folgend, sich 1937 doch zur Emigration entschlossen hätte.

Werden wir einmal die Freude haben, Sie und Ihre Gattin hier begrüßen zu können?

Mit bester Empfehlung, bin ich

Ihr ergebener

*Walter Friedrich*

Das wissenschaftliche Werk von Ministerialrat Dr. Hans Maier

I. Bücher und Beiträge zu Sammelwerken.

1. Die rechtlichen Grundlagen der konstitutionellen Theorie. Doktor-Dissertation der Universität Marburg. Tübingen: Verlag I.G.Mohr, 1914.
2. Karl Flesch's soziales Vermächtnis. (Schriften des Frankfurter Wohlfahrtsamtes, Nr. IX.) Frankfurt a/M: Reitz & Köhler Verlag, 1922.
3. Die rechtlichen Grundlagen und die Organisation der Fürsorge, einschliesslich des Armenrechts und des Rechtes des Kindes. Berlin: Springer Verlag, 1925. (Erster Teil des Handbuchs für soziale Hygiene, Band III).
4. Die gesellschaftliche Bedeutung der Wohlfahrtspflege. Tübingen: Verlag J.C.Mohr, 1926.
5. Aufbau und Aufgaben der Wohlfahrts- und Jugendämter. Im Lehrbuch der Wohlfahrtspflege. Hauptausschuss für Arbeiterwohlfahrt. Berlin, 1927. (pp. 292- 329).
6. Gegenwartsfragen des Fürsorzerechts. (Das kleine Lehrbuch, band 6) Hauptausschuss für Arbeiterwohlfahrt. 1930. Berlin: Vorwärts Verlag, 1930.
7. Aufbau und Aufgaben der Wohlfahrts- und Jugendämter. Im Lehrbuch der Wohlfahrtspflege, Hauptausschuss für Arbeiterwohlfahrt. 2. Auflage, Berlin, 1930. (pp. 322- 364).

II. Abhandlungen und Aufsätze.

8. "Zur Frage der Quartierschwester". (Sächsishe) Blätter zur Wohlfahrtspflege (Dresden), Jahrgang 1, Januar 1921, Heft 1, pp. 13-17.
9. "Die rechtliche Neuordnung des Wohlfahrtswesens", (Sächsishe) Blätter für Wohlfahrtspflege (Dresden), Jahrg. 1, März 1921, Heft 3, pp. 90- 95.
10. "Die Webbs und Flesch", Soziale Praxis u. Archiv für Volkswohlfahrt, Jahrg. 32 (1923), pp. 291 ff.
11. "Die Trägerschaft der künftigen Fürsorge", soziale Praxis, Jahrg. 33, 3. April 1924; pp. 282- 284.
12. "Immanuel Kant und die soziale Reform", Soziale Praxis, Jahrg. 33, 1. Mai 1924, Heft 18, pp. 361- 364.
13. "Die rechtliche Neuordnung des Wohlfahrtswesens" (cf. No. 9), II. Teil, Blätter für Wohlfahrtspflege (Dresden), Jahrg. 4, April 1924, Heft 4, pp. 90 ff.
14. "Die finanzielle Seite der Wohlfahrtspflege", Blätter für Wohlfahrtspflege (Dresden), Jahrg. 5, Januar 1925, Heft 1, pp. 78-81.
15. "Der wohlfahrtspflegerische Gehalt des Entwurfs eines allgemeinen deutschen Strafrechtzbuches" Soziale Praxis Jahrg. 34.

16. "Brauchen wir noch Fürsorgeerziehung?", Arbeiterwohlfahrt, Jahrg.1, 1.Dezember 1926, Heft 5, pp.129-133.
17. "Ausbildung zu sozialen Berufen", Arbeiterwohlfahrt, Jahrg.2, 1.Mai 1927, Heft 9, pp.257- 262.
18. "Die Fürsorgeerziehung: Die rechtlichen Grundlagen der Ersatz-  
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August 1927, Heft 8, pp.303- 308.
19. "Soziale Lehrstühle an Universitäten", Arbeiterwohlfahrt, Jahrg.2,  
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(Dresden), Jahrg.8, Februar 1928, Heft 2, pp.45-46.
22. "Wirtschaft und Wohlfahrtspflege", Arbeiterwohlfahrt, Jahrg.3,  
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23. "Arbeiterwohlfahrt und Arbeitsgemeinschaften", Arbeiterwohlfahrt  
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24. "Altersversorgung", Arbeiterwohlfahrt, Jahrg.4, 1. Februar 1929,  
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25. "Zur Umgestaltung der Fürsorgeerziehung--Forderungen an die  
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26. "Politik und Wohlfahrtspflege", Arbeiterwohlfahrt, Jahrg.4,  
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Heft 22, pp.673- 677.
27. "Die Erstattungspflicht in der Fürsorge", Arbeiterwohlfahrt,  
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28. "Der risikofreie Mensch", Arbeiterwohlfahrt, Jahrg.5, 15. Novem-  
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29. "Arbeitslosenversicherung und Wohlfahrtspflege (Buchbesprechung ),  
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30. "Unterstützungswohnsitz oder gewöhnlicher Aufenthalt?",  
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31. "Statistisches aus der Invalidenversicherung", Arbeiterwohlfahrt  
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33. "Sparsamlichkeiten der gemeindlichen Wohlfahrtspflege".  
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36. "Fürsorge, Almosen und Entwicklung der Wohlfahrtspflege" (ein  
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38. "Die Wohlfahrtspflege im Notwinter 1931-32", Arbeiterwohlfahrt,  
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FORWORD

The following biography is for you, Peggy. It is translated from an article published in honor of your Grandfather Maier's 75th birthday on April 23, 1964. This article, "In Memoriam Hans Maier" is in NEUES BEGINNEN, Bonn, Germany, #4, April, 1964, pp 49-53, a monthly publication of the German Arbeiterwohlfahrt. The biographical story has been edited and has an introduction by Lotte Lemke, a former colleague and friend of your Grandfather.

A more complete biography with a special emphasis upon the historical aspects of your grandfather's work and contributions has been published by the Hauptausschuss of the Arbeiterwohlfahrt under the title: HANS MAIER -- SEIN LEBEN UND WERK (Hans Maier--His Life and Work). This original biography as well as the attached bibliography of your Grandfather's writings have been put together by Dr. Walter Friedlander, Professor Emeritus, School of Social Work, University of California. Dr. Friedlander was a contemporary of your grandfather and used to know him personally from his association with him at the Social Work School in Berlin. The type of this booklet was set by Faith N. Smith, a friend of yours and the Seattle Maiers.

In this translation, I tried to follow Lotte Lemke's full text. At points I inserted comments in parentheses in order to amplify on items here and there. I should add that Lotte Lemke was a close political associate (Socialist) of your Grandfather Maier and an intimate friend of your Grandmother Maier. She was also a good friend of your Mother and over the past years she has been vividly interested in you, your sisters and brother's as well as in our three boys' development. When we visited her in Bonn, Germany in the summer of 1965, she gave us a toast as "a friend of three generations of Maiers." May this book build a bridge between you and the history of your Grandparents Maier.

Your Uncle,

Henry W. Maier

Christmas, 1967

I N M E M O R I A M H A N S M A I E R

by Walter Friedlander

This article is dedicated to Hans Maier, who, until the time the Arbeiterwohlfahrt was outlawed (1933) and, even beyond this date, until his death was one of its most dedicated friends and leaders. Although professionally he was the Secretary of Public Welfare (in Dresden) in the State of Saxony, he served as a creative committee member of a number of commissions for the Center of the Arbeiterwohlfahrt in Berlin and as board member of the first Arbeiterwohlfahrt Social Work School, which was opened in Berlin in 1928. Furthermore, he was a constant contributor of articles and commentaries to a variety of Arbeiterwohlfahrt publications, especially to its own periodical DIE ARBEITERWOHLFAHRT.

Besides this visible evidence, moreover, his thinking and trust was deeply rooted in the philosophy and aims of the Arbeiterwohlfahrt. He was a real friend and colleague, always available for advice and support; he proved his friendship particularly after the events of 1933.

We owe special thanks to our friend, Professor Dr. Walter Friedlander, for his efforts to sketch before us Hans Maier's life and work. This article is published in honor of Hans Maier's seventy-fifth birthday so that his high ideals, his far-reaching contributions to public welfare, and his memories as a creative personality will not be lost in the past.

The Editor  
(Lotte Lemke)

## 1. Childhood and Youth

Hans Maier was born April 23, 1889 in Frankfurt/Main, Germany. His father, Hermann, a highly esteemed citizen and director of the German Bank, was deeply involved in cultural concerns and showed a special interest for humanitarian and pacifist developments. Stronger than his father's was his mother's influence upon him and his brother, Max Hermann. In childhood as well as in their youth turned Hans and Max to their mother, Cecilie, where they found understanding, support and guidance. In contrast to her husband, their mother was most liberal in humanitarian and religious issues. Their father felt a closer tie with Jewish traditions which led to frequent disputes. Eventually Hans and his brother Max, following their mother's example, disaffiliated themselves from all religious ties and beliefs.

Hans attended the Lessing Gymnasium in Frankfurt/Main and earned his Abitur (High School Diploma) in 1907. He studied Law and Economics at the Universities of Freiburg, Munich, Berlin and Marburg. He earned his Dr. Jur. with a dissertation "The Philosophical Foundations for Constitutional Theories" (published by I.C.B. Mohr, Tuebingen, 1914.) In 1915 he passed his Assessor (Law) exams in Berlin and in 1916 his Referendar exams (Law) in Kassel. Throughout his student days he was actively involved in the various liberal movements of his time. Already during the first semester of his student career he joined the newly founded "Deutsche Akademischen Freibund" (German Academic Freedom Union) and the German Liberal Party. He was most active with liberal student causes and helped with the newly founded adult education programs for laborers.

Hans' work brought him together with Professor Wilhelm Ohr, Tuebingen University, the leader of the liberal student movement. Wilhelm Ohr was the founder of the National Association for a Liberal Germany which saw as its major objective to serve as a clearing and political training center for liberal efforts. A close friendship developed between Dr. Ohr and Hans which was prematurely ended with the early death of Wilhelm Ohr. (He was killed in 1917 during World War I. Henry's middle name

"Wilhelm", now William, is in honor of his father's close friend.)

The political events of 1909, the break between the Emperor Wilhelm II and Chancellor Buelow and the subsequent parliamentary elections, provided Hans with the opportunity to give his first political election speeches on behalf of the "Freisinnige Volkspartei" (a German democratic liberal party.) He was active in the district of Oberbarnim near Berlin. Later on he worked for the National Association for a Liberal Germany in Frankfurt and was regular contributor to Wilhelm Ohr's series of political essays. In addition, he wrote a small textbook on the "Rights of Association and Assembly." He also helped Wilhelm Ohr with the preparation of courses on political theories.

Already in 1906, while still in high school, he met, though rather briefly, his future wife, Anna Margarete Graetz. (They met by chance while his brother Max and Anna's brother Karl were in the same dancing classes.) Later they met no longer by chance and most regularly. They had many joint interests and therefore, it was no surprise when they announced their engagement on February 14, 1914.

Anna, born March 3, 1890, came to Frankfurt/Main (from her native Dresden) when she was sixteen. In Frankfurt she attended high school (gymnasium) for girls for two years before she transferred to a training school for social workers. She was more interested in the practical application of her learning than in academic work. First, she prepared herself for kindergarten work; later she continued her training in social work training courses for women which were conducted by Dr. Alice Salomon. She found particular satisfaction in her practicum at the Center for Private Social Work under the supervision of the leading philanthropist Dr. Albert Levy. At this Center, she was introduced to a most progressive circle (which later became close family friends of Hans and Anna Maier), among them the social reformer Professor Dr. Friedrich Naumann, Professor Dr. Theodor and Seine Frau Elli Knapp Heuss. (Dr. Theodor Heuss became West Germany's first President, 1949-59). In the autumn of 1911 Anna returned for family

reasons to Frankfurt where she took a position at Dr. Pölligkeit's Center for Private Social Work. (She returned to Frankfurt to live with her aunt and uncle who just had lost their young son. Her Aunt Rosa and Uncle Ludwig Cohnstaedt were always very close and like second parents to her. She had lost her father when she was sixteen, prior to moving to Frankfurt. Her mother felt periodically rather weak and spent several months a year at a spa after her husband's death.)

The outbreak of World War I in the summer of 1914 influenced the young newly engaged couple neither to await the end of the war nor Hans' completion of the Assessor exam. They were married in Frankfurt on August 20, 1914.

## 2. During World War I

Hans was periodically rejected for military service on account of his chronic kidney disease. His first position and his introduction to official social welfare work was as a legal consultant to the welfare office of the City of Frankfurt. Therefore, his work in the social welfare field started in July, 1915. It was social welfare work which was more akin to his interest than a career as an attorney or judge. His decision to follow a career in the social welfare field was strongly influenced through his association with the city counselor and later mayor of Mürenberg, Dr. Hermann Luppe. Dr. Luppe acquainted Hans with the importance and possibility for local social welfare services, especially the opportunities for needed social reforms in order to reach those sections of the community which were in the greatest need of services. (Hermann Luppe remained a life long friend of the Haier family.)

In November, 1915 he was asked to preside at the court for trade and business matters. This work brought him in close contact with labor, and helped him to gain further understanding of labor laws and the economic and social conditions of the working class. In the autumn of 1916, he taught his first courses at the Frankfurt Women's Seminar for Social Work. This was an activity he enjoyed very much. It continued for the next seven years. His interest in the training program of this Seminar was also shared by Anna. A good number of his students became close friends for life.

(Among others, Else Wuest and Lotti Kleiss continue to be close friends of all of us.) Early in 1918, the City Council of Frankfurt asked him to prepare a plan for the development of a city welfare program which was later adopted and served as a model for other major German cities.

The war and its consequences was most depressing for Hans and Anna. Their thinking was much akin to Professors Ludwig Quidde (later a Nobel Peace Prize recipient), Schuecking, Director Roessler, and Dr. Wirth who directed the "Center for the Rights of All Nations." (These people were personal friends of Hermann and Cecilie Maier and leading pacifists of their time.) Already in 1915 Hans wrote to Professor Martin Rade and suggested the idea that the people on the "home front" could prepare for a just and enduring peace by insisting upon a peace not based upon conquest but rather upon ethical concepts and Kantian philosophical principles. His proposal (which we still have in a letter which Martin Rade saved for us) was interestingly very close to President Wilson's later recommendation for the formation of a League of Nations. Hans recommended that they might start with a committee of correspondence in order to draw in the liberal forces of their time and to create a counterbalance to the general prejudice and hate created by the war.

During the war the two elder children, Hanna on August 12, 1915 and Henry on July 7, 1918, were born. The third child, Margaret, was born February 25, 1922.

### 3. The Weimarer Republic - (Post World War I Years)

In the night of November 9, 1918 (the day the German Emperor abdicated and the German Republic was founded), the city government was taken over by a soldier and labor council. The tasks for the city staff became manifold. They had to handle the problems associated with demobilization. Ten thousand soldiers returned daily from the former war fronts, without prospect for work. Simultaneously, the aged, those difficult to employ and women lost their employment in the war industries.

Most of these problems Hans and his associates were able to resolve. In contrast, however, in political developments Hans and Anna became most disappointed. They did not see the growth

of social reforms and democratic strength for which they and their friends had hoped, with the abandonment of the monarchy and the Prussian military system.

There was a deep general desire -- especially among the youth -- for new ideals and social values. After the years of war censorship, there was an outcry for open free debate. Consequently, the immediate postwar years became a period of continuous meetings and discussions of political, economical, union, and cultural questions. It is not surprising that Hans Maier was invited by a wide variety of groups and associations; he had a speaking engagement almost every night. Anna joined him for most of these talks and discussions, because she herself was most interested in the questions posed by their times.

In the autumn of 1919, Hans was elected as a member of the executive board of the German Association for Public and Private Social Welfare. He followed in the steps of his former superior, city councilman Karl Flesch. Karl Flesch's work had a great influence upon Hans' thinking. Already in 1896, Karl Flesch gave a talk at an annual meeting that public welfare must not be conceived of as a supplement to private welfare. Later, in 1901, Karl Flesch asked for a broad national social security system which then would provide freedom for the public welfare worker to offer intensive help for those situations which in the framework of the social security system could either be met only partially or not at all. Flesch maintained that poverty was "a social disease" which only could be treated through social reform. One could no longer accept that poverty was an inherent and necessary evil in society. When in 1922, the Welfare Department published a book in honor of Karl Flesch, Hans Maier served as its editor. He wrote a foreward to this publication. In the following year, he published an article in the Sozialen Praxis "Webbs and Flesch."<sup>1</sup> In this article, he tried to trace that Karl Flesch's philosophy was closely associated with the theories of the leading British social philosophers Sidney Webb and Beatrice Potter-Webb. Flesch and the Webbs asked for social and political reforms through the creation of a social security system which would replace the degrading system of poor relief. It should be mentioned here that these ideas became basic concepts for the Arbeiterwohlfahrt.

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<sup>1</sup>Soziale Praxis, Vol. 32, 1923.



Hans Maier's experiences with the city's social welfare services led him to introduce the concept that each community must have an integrated public family service. He presented his ideas in numerous articles.<sup>2</sup> These same concepts were also advocated by Helene Simon at the Annual Meeting of the Arbeiterwohlfahrt of the same year, 1921.

He found much pleasure in lecturing at the Women's Seminar for Social Work of Frankfurt. One of his former students writes: "Hans Maier was a gifted teacher; he stood high in esteem among his students. He had an unusual understanding not only of the questions pertaining to social welfare but also of their relationship to the political trends of the time, especially their implications for the stirring youth of postwar Germany." His participation in a good number of labor-management negotiations helped him to further insight into socio-economic questions of the lower classes. . . . When Dr. Luppe became mayor of Muenberg, Hans discovered that his position was not as secure. Questions were raised about whether one so young as a person in his early thirties, should hold such a responsible position.

In the same year (1921) Hans resigned from all offices in the German Democratic Party and with Anna disavowed himself from all connections with this Party. They were deeply disappointed with the political direction of the Party. Later, in April of 1922, both joined the German Social Democratic Party. They felt that this party's principles were closer to their own personal ideals. It was therefore not surprising that during this period Hans and Anna started to support actively the work of the Arbeiterwohlfahrt. The latter's program represented much of Hans Maier's ideas of modern social welfare work.

In October, 1923, the spiralling inflation reached its peak. In the Rhineland and Bavaria, uprisings of the separatist movements rocked the country. The uprisings in the Rhineland were strongly supported by the French occupation army. In Bavaria, National-socialist organizations attempted an overthrow. In Thuringia and Saxony the state government mobilized

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<sup>2</sup>For example, see SAECHSISCHE ELAETTER FUER WOHLFAHRTSPFLEGE, January, 1921.

the population against the threat of an overthrow by reactionary forces. During this critical period, Hans Maier received an invitation from Ministerialrat Dr. Freund in Dresden (Saxony) to assume the responsibility (as Ministerialrat) for the state's Welfare Services, which at that time were part of the Department of the Interior. Hans accepted the invitation, because he saw in this new position a great advancement and responsibility. Yet, their farewell from Frankfurt and their many friends and colleagues was very hard for Hans and Anna.

#### 4. His Work in Saxony

His actual move to Dresden (November, 1923) occurred at a tense time. It coincided with the fall of the state government, its replacement by a conservative government and the removal of "suspicious" civil servants. The remaining civil servants were rather conservative and hoped for a return of the monarchy, while they expressed open opposition to the appointment of Hans Maier, an acknowledged republican. So, his start was under adverse conditions.

In a keynote speech on the "Economics of Social Welfare" upon the request of his Prime Minister Heldt (State of Saxony) at a special, crucial conference January 15, 1924, Hans Maier demonstrated his expert knowledge and assured himself the confidence of his associates. Because it was also during that year (1924) that the social welfare reforms of the German Republic went into effect, Hans Maier gave a great number of talks in order to interpret as widely as possible the underlying principles of these new laws. In many articles, he discussed the basic theories for these reforms. He also prepared the corresponding reforms and legislation on the state level which were passed with an overwhelming majority by the state legislature in the spring of 1925.

His work as Ministerialrat for Social Welfare and Youth Activities brought him visible recognition and personal satisfactions. His personal joy and pride was with the German Youth Hostel Movement. (He served as its Board Chairman in Saxony.) He took special interest in the founding and development of the youth hostel in Castle Hohenstein which

served as both youth hostel and cultural center for the youth and youth organizations.

During 1929, Hans Maier found the satisfaction of many years of planning: the School of Social Work Hellaue (near Dresden), a children's treatment center in Wachnitz, and a modern training seminar for youth counselors at Ottendorf were opened. For the tenth anniversary of the departments of welfare and labor, Hans Maier edited a special anniversary issue. This publication received much criticism from the press and big business circles.

From this time on, heavy clouds hovered over Hans Maier's professional activities. (In the newly founded single department of welfare and labor -- Wohlfahrts und Arbeitsministerium -- the effects of the depression became particularly noticeable. The department was accused of mismanagement when funds were not sufficient and welfare needs overwhelming. Although such a crisis existed throughout Germany and unemployment went into the millions while, at the same time, money became most scarce, the Nationalsocialists (Nazis) and Communists in the legislature saw it as a political opportunity to attack the existing government. An impeachment process was initiated against Hans Maier in 1931. It failed. Yet, the picture created by the accusations and the notoriety in the press caused him much anguish. He suffered greatly under the accusations, more so, as he saw that they were directed against him not for his work but for his being a Socialdemocrat (Socialist) and of Jewish ancestry.\*)

It was admirable that he revealed so little of his disappointment and anguish to the outside. He seemed to devote even extra energy to his social welfare projects; especially to his separate work with the Arbeiterwohlfahrt. He made weekly trips to Berlin as a member of various national committees and as board member of Berlin's School of Social Work.

He also published a great deal during these difficult years. He published a text book for the Arbeiterwohlfahrt -- Das

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\*The paragraph within parentheses is a summary statement of a very detailed account of the underlying circumstances of the crises in the department and the subsequent impeachment process. As the material had either to be presented in all its details to make sense at this time, or deleted altogether, I decided upon the latter procedure.

Kleine Lehrbuch, (The Little Book for Learners), a monograph -- Gegenwartsfragen des Fuersorgerechts, (Current Questions on the Rights to Welfare), and the publication Arbeiterwohlfahrt carried thirteen articles of his during the years of 1931 and 1932.

His personal and professional reputation is reflected by the fact that in spite of the attacks leveled at him, he was constantly invited as speaker, lecturer, and discussant at a wide range of programs. Among others, he spoke at the Criminal-biological Congress in Munich at a welfare conference in Frankfurt in 1930. He was asked to become director of the state's emergency relief program while the impeachment trial was still in progress. In March, 1931, he had the pleasure of dedicating the House for the Youth. (Das "Haus der Jugend" -- which incidentally now serves as Dresden's plush hotel and tourist center for foreigners in East Germany. Ironically, it is the hotel in which we stayed on our visit in 1965.) There were many other conferences in all parts of Germany and central Europe in which he participated either as speaker or as a delegate. Hans and Anna also attended the annual convention of the Socialdemocratic Party in Leipzig in 1932, which turned out to be the last party convention before the Nazis came to power (and all parties but the Nazis were either dissolved or forbidden.)

The economic world crisis brought at its height political uncertainty among government circles and fanatic demands by the swelling ranks of the Nazi movement which eventually led to the inability of any national government to function. Once Hitler was appointed as Reichskanzler (Prime Minister) on January 30, 1933, the Nazi dictatorship was established in Germany. In Saxony, the Nazi leader Von Killinger was appointed as Commissioner (by Hitler) and he dismissed the Saxon government cabinet on March 10, 1933. At the same day, Hans Maier took his vacation and left for Frankfurt. The next day he was classified as "unconditionally retired." There is no doubt that he would have been taken to a concentration camp, if he had not left the city and state. (A week or so later a car load of storm troopers made a night raid at the Maier home, searched for Hans and "illegal" material. They threatened to pick him up in Frankfurt but never followed through or were unable to find him. They confiscated a number of books and had a public burning of our flag of the German Republic, black-red-gold, which by that time had been replaced by the Nazi flag.)

5. The Nazi Period

The night raid and the threat of an arrest served as a warning signal for the whole family to leave Dresden and to move to Frankfurt. In Frankfurt, Hans and Anna saw first hand the brutality and destructiveness of the Nazi regime which was to dominate Germany for the next twelve years. They were close to the injustices done to many individuals and witnessed the distrust created among the people and the destruction of Jewish businesses. Although Hans and Anna remained personally unharmed, which was a miracle because their home remained open to everyone. Many sought refuge for a free discussion, unburdening of their anger about the Nazi regime or as a temporary refuge. The latter is still thankfully remembered. Undoubtedly Hans and Anna as well as their two older children must have felt the danger and uncertainty which hovered over their lives.

A visit to friends in Switzerland in 1935 (Gottfried and Hertha Rade, the son of Martin Rade, one of the closest friends of Hans and Anna) and a trip to the United States in April of 1937 served Hans to weigh his plans for the future. . . . He came to the conclusion to stay in Germany and await the end of the Nazi regime. (Hans was always an optimist and expected that the Nazi government would create its own downfall.) Furthermore, the news and attitudes of the press in America convinced him even more that the Hitler regime could not last forever.

Upon his return from his American journey he had to appear as a witness in a disciplinary trial against his former superior. The trial ended in an acquittal. It was not only good fortune for his former colleague but also a vindication of the state's welfare program and in essence his own work.

Unfortunately, this personal triumph brought personal pleasure to Hans and Anna for only a few weeks. Early in July, Anna suddenly became seriously ill, had to be hospitalized, (when after three weeks of continuous blood transfusions for an unexplainable internal bleeding which did not stop, an emergency operation remained the only recourse. Although the operation was successful, Anna was too weak to recover.) She died on August 16, 1937. (It was fitting that Hans called on the friend of his father, his own teacher and fellow idealist, Professor Rade, to

give the funeral message. In spite of the difficulties on their path, (World War I, the political storms in Hans' career and the personal threats of the Nazi regime), Hans and Anna had a happy, rich and full life, filled with personal satisfactions, intellectual and cultural stimulation. Anna kept until her death her enthusiastic zeal and youthful delight in sharing which originally brought her close to Hans when they both were part of the progressive youth movement in the carefree prewar period. Until the end they found in a world of animosity, pleasure in the beauty of nature on hikes and trips.

With the death of his wife, who was always his closest support and comfort during many difficult days, his optimism and confidence was shattered. The Nazi tyranny had destroyed his work and the aims of his ideals. Hans tried once more to gain new perspective. He visited with his closest friends, Gottfried and Hertha Rade in Switzerland and undertook a trip to Greece. He found no reprieve from his loss and saw no solution to his dilemma. Upon his return he found his desperate loneliness in his life and in Germany even more apparent. The strength and courage which he found in his life with Anna, he was unable to muster on his own. "I am tired," he wrote in his farewell to Gottfried and Hertha Rade. (On December 16th, four months to the day of Anna's death, Hans took a heavy dose of sleeping pills which led him to final sleep December 18, 1937. All of his personal business affairs in order, a dozen or more farewell letters to his children and closest friends, and a two hundred page handwritten autobiography point clearly to the fact that his decision to end his life voluntarily was well thought through by him.)

On December 23, 1937 Hans was buried in Frankfurt. His former teacher, Mayor Dr. Hermann Luppe gave the memorial address. Among others, he said: "In our memories Hans Maier will continue to live as a faithful, unselfish friend who did not have a chance to see his ideals come to full fruit. . . ." Dr. Luppe was unable to say under the watchful eyes of the Gestapo that Hans Maier was a victim of the Nazi revolution of nihilism -- a victim of the hatred and persecution of the Nazis against progressive social reforms, socialistic ideals and democracy. His last entry in his pocket calendar on December 16th stated: "In a life ruled by tyranny, man has only one weapon at his free disposal; the opposite to life, the destruction of oneself, the indispensable death."

Many of Hans Maier's former colleagues, friends or students are no longer living. He is remembered, however, not only by those who still live and who valued his personal friendship and professional contributions, but also his life and work continues in his writings and his teachings as a living memorial.

Closing Comment

At your Grandmother Anna Maier's funeral, the family friend Martin Rade reminded those who had gathered of the German poet, Friedrich Schiller's quotation. Freely translated, it says:

When we bid farewell to a loved one we grieve  
for the lost one; and we are thankful that we  
have known her.

Peggy, you may not have known your Grandparents Maier personally but I hope that Walter Friedlander's biographic sketch as abstracted by Lotte Lemke and here translated for you has been an opportunity of gaining a glimpse of parts of their lives.

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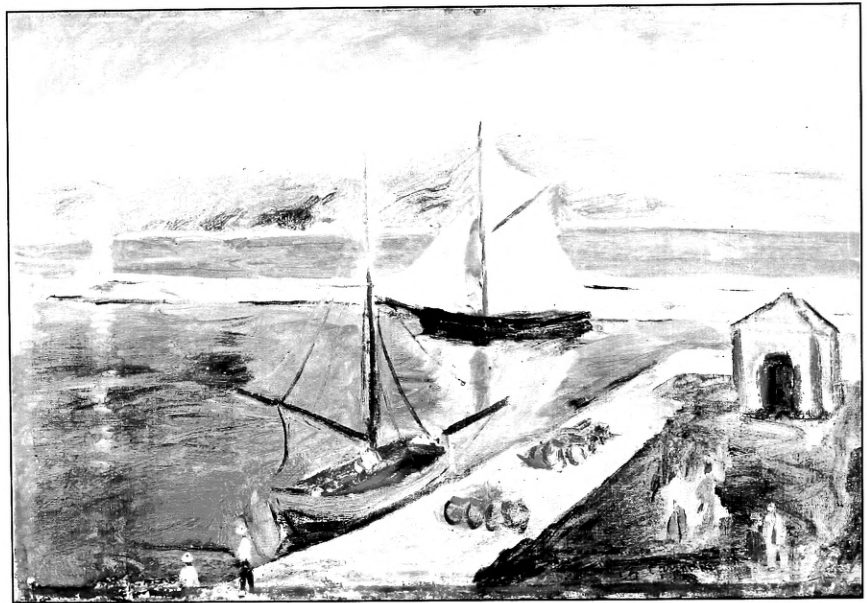
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