



## Abba Hillel Silver Collection Digitization Project

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### **MS-4787: Abba Hillel Silver Papers, 1902-1989.**

Series V: Writings, 1909-1963, undated.

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Funeral, Charles Eisenman, Cleveland, 1922.



1922-3 22-7

In the passing of Mr. Charles Eisenman, his more immediate family and closer friends lose one whose real worth they alone are best able to estimate and revere for they knew him best. What he has meant to them in love and devotion will remain with them as a priceless heritage. In the great economy of God's universe nothing is lost; not one work of kindness; not one deed of love; not one act of service. They continue in their benighted potency and influence to bless men.

Mr. Charles Eisenman has bequeathed unto his family and close associates a precious memory which will be their strength and comfort in the days to come.

But in his passing the community also suffers an irreparable loss - a loss which we, his co-workers and fellow citizens are able to sense even though we are as yet too close to the event adequately to appraise it.

There have been few citizens in our community, Jewish or non-Jewish who have applied themselves so whole-heartedly and completely to civic labors as did Mr. Eisenman and few who labored with such success and constituted such monumental and abiding values to the organized philanthropic life of our city.

Mr. Eisenman's great assistance in the organization of the Federation of Jewish Charities, the service rendered to nearly all existing Jewish institutions in helping them to a better and more efficient management, his great zeal and earnestness in assisting and directing the whole philanthropic work of Cleveland is history and need not here be dwelt upon at length.

I believe that the efforts of Charles Eisenman were crowned with that large measure of success not only because of his enthusiasm and application, but also because back of them was a deep understanding and a fine comprehension of the philosophy of social service, of its source and its goal. His efforts were not sporadic, hectic intermittently stimulated by a vague sentimentalism. He had worked out for himself a very definite philosophy and point of view. His was, to use his own words, "a business man's interpretation of social responsibility". He felt the might imperative of striving for what he calls "the just life". He was convinced that society can have but one interest, "the development of human health and happiness" and he was also convinced that society has been remiss in its duties; that industry and our social organizations were in the main responsible for the social problem. He did not look upon charity as the solution for this problem. He felt that the true aim of charity was to render itself less and less necessary. He was therefore primarily interested in rehabilitation, reconstruction and prevention.

In this propensity toward service and charity, Charles Eisenman exemplified one of the supreme virtues of his people. He was thoroughly Jewish in that - a true son of the Covenant. He was a loyal and true son - always ready to protect the fair name of Israel, always alert to defend it. He was always concerned lest an act, private or corporate, would cast even a shadow of reflection upon the Jews. Charles Eisenman was never too proud to be avowedly Jewish; never too advanced to be religious; never too self-reliant to be devoted. He never sold his birth-right to win a pathetic word of praise or recognition from those not his people.

And because of his affirmative Jewishness he proved so fine an American. His services were never limited to Jews alone. Christian and Jew alike knew the beneficent interest and shared his generous heart.

During the war when the country needed men of affairs and ability, Charles Eisenman responded readily and at the cost of health and strength and in



the face of criticism from biggots and political schemers, he served his country with distinction.

We mourn his absence. We shall all miss him, but his life work will endure and so he endures. Others will rise who will continue his work guided by his example and directed by his vision.

The memory of the righteous is pleasant.

