



# CONTRACT WITH

And other tenement stories

will Eisner



#### WILL EISNER

writer and artist

DC COMICS

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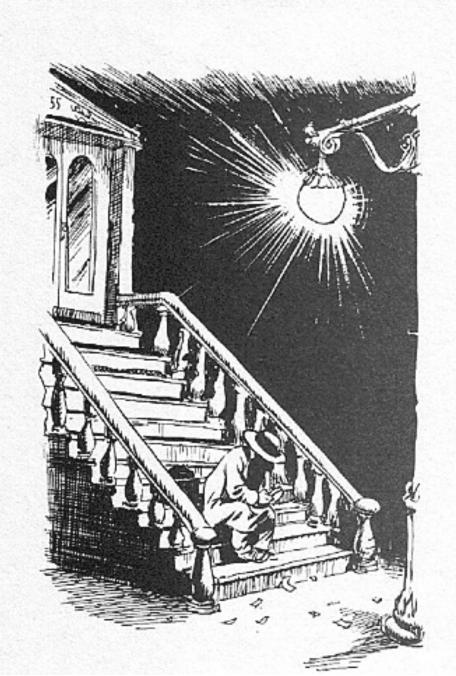
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#### PREFACE

Early in 1940, after an intimate involvement with the birth and burgeoning of the so-called comic book art form, I undertook a weekly series entitled *The Spirit*. This was to be a complete story to appear as a newspaper insert comic book every Sunday. It revolved around a freelance masked crime fighter in the heroic tradition and would, the distributing syndicate hoped, latch on to the growing national interest in comic books.

With all the self-assurance of youth, I plunged into the task without much real planning. It was not until I came up for air after the first fifteen weeks that I realized the full magnitude of this undertaking. In fact, I was delivering a short story a week to an audience far more sophisticated and demanding than the newsstand comic book reader. The reality of the task and the enormous perimeters of the opportunity were thrilling, and I responded with the euphoria and enthusiasm of a frontiersman. In the twelve years that followed, I thrashed about this virgin territory in an orgy of experiment, using *The Spirit* as the launching platform for all the ideas that swam in my head.

With hindsight, I realize I was really only working around one core concept—that the medium, the arrangement of words and pictures in a sequence—was an art form in itself. Unique, with a structure and gestalt all its own, this medium could deal with meaningful themes. Certainly there was more for the cartoonist working in this technique to deal with than superheroes who were preventing the destruction of Earth by supervillains.

I was not alone in this belief. In the middle 1930s, Lynd Ward explored this path in his remarkable attempts at graphic storytelling. He produced several complete novels in woodcuts. One of these books, Frankenstein, fell into my hands in 1938 and it had an influence on my thinking thereafter. I consider my efforts in this area attempts at expansion or extension of Ward's original premise.

At the time, to openly discuss comics as an art form—or indeed to claim any autonomy or legitimacy for them—was considered a gross presumption worthy only of ridicule. In the intervening years, however, recognition and acceptance has fertilized the soil, and sequential art stands at the threshold of joining the cultural establishment. Now, in this climate warmed by serious adult attention, creators can attempt new growth in a field that formerly yielded only what Jules Feiffer referred to as junk art. The proliferation of stunning art and imaginative exploration is but an early harvest of this germination. For me, the years after I stopped producing *The Spirit* were devoted to the application of the comic book art form to education, instruction and other pragmatic directions. Satisfying and rewarding as these were, they were also demanding, and so there was little time available to pursue the experiments I set aside in 1951. Twenty-five years later, given the time and opportunity, I embarked on the effort which you hold in your hands; a harvest at last from seedlings I had carried around with me all those years.

In this book, I have attempted to create a narrative that deals with intimate themes. In the four stories, housed in a tenement, I undertook to draw on memory culled from my own experiences and that of my contemporaries. I have tried to tell how it was in a corner of America that is still to be revisited.

The people and events in these narratives, while compounded from recall, are things which I would have you accept as real. Obviously in the creation, names and faces were rearranged. It is important to understand the times and the place in which these stories are set. Fundamentally, they were not unlike the way the world of today is for those who live in crowded proximity and in depersonalized housing. The importance of dealing with the ebb and flow of city existence and the overriding effort to escape it never seems to change for the inhabitants.

In the telling of these stories, I tried to adhere to a rule of realism which requires that caricature or exaggeration accept the limitations of actuality. To accomplish a sense of dimension, I set aside two basic working constrictions that so often inhibit the medium—space and format. Accordingly, each story was written without regard to space, and each was allowed to develop its format from itself; that is, to evolve from the narration. The normal frames (or panels) associated with sequential (comic book) art are allowed to take on their integrity. For example, in many cases an entire page is set out as a panel. The text and the balloons are interlocked with the art. I see all these as threads of a single fabric and exploit them as a language. If I have been successful at this, there will be no interruption in the flow of narrative because the picture and the text are so totally dependent on each other as to be inseparable for even a moment.

Finally, I must confess to a certain sense of uneasiness at trying to explain what I'm about to present. I have always cringed with embarrassment when listening to an artist, writer, or musician preamble an offering with an explanation of what he or she is trying to do. It is almost as though one is begging the

audience to excuse the imperfections or—at the very best—seeking to influence the judgment that will surely come. Perhaps I, too, am a victim of this insecurity, because for me, this is a new path in the forest.

To colleagues who encouraged the effort, to my family who urged me to try, to Rose Kaplan, who edited this work, and the others who read the early drafts and offered advice—my thanks.

White Plains, New York August 1978

Addendsom to the third printing: In the years since A Contract With God was first published, the book has been translated into six languages, including, appropriately, Yiddish—a language in which I can think but cannot read or write. I have since written several other books in this medium. They are more polished technically but with this maiden work, a big piece of my heart remains.

Tamarac, Florida January 1989

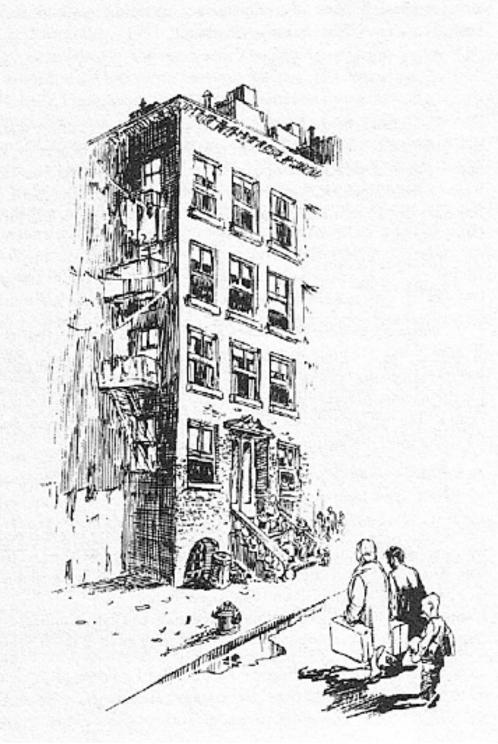
Addendum to the fifth printing: In the seventeen years that A Contract With God has remained in print, the enlarging field of fine graphic novels has reinforced my belief that there would be a continually growing audience for the literary pretensions of this medium. After many subsequent works, I can still look back at this maiden effort without embarrassment and I retain for it the special affection one has for a first child.

Tamarac, Florida June 1995

Addendum to the DC Edition first printing: Now, at long last this book, my first graphic novel, will enter its seventh printing under the DC Comics flag. After 22 years of being "in print" it is assuring to know that its future will be in their strong and knowledgeable hands.

I want also to acknowledge my deep gratitude to Denis Kitchen who was responsible for its continued publication during most of those years.

Will Eisner Tamarac, Florida March 2000



#### INTRODUCTION

#### DENNY D'NEIL

When I agreed to do this article, I planned to cheat. Instead of actually assessing A Contract With God, I thought I'd pay tribute to the astonishing anomaly that is its author, Will Eisner: the creator of a self-described "middle-class hero" who has himself been a professional nonconformist; the rebel who has prospered working within that epitome of the Establishment, the Department of Defense; the hard-working, unpretentious deadline meeter who, nonetheless, produces his genre's best art. There is a major critical work to be written about Will Eisner and I had hoped to use this space to begin sketching at it, and, accidentally, to confess my own admiration for the man. (I have tried on at least twenty different occasions to write a "Will Eisner story" and I haven't yet come close.)

But I wanted to avoid dealing with A Contract With God because I didn't think I'd like it and I didn't care to publicly dump on a continuing source of enjoyment and inspiration; better to avoid the issue. I'd glimpsed the book at a lecture Eisner had given a week prior to publication and I wasn't impressed. It seemed that not even Eisner had accomplished what comics professionals are forever talking about: transcending the limitations of commercial comic books and using the medium for something other than simplistic morality tales, baby science fiction and, in the case of the undergrounds, scatological satire—which are the things comics have been at their best, and not to be scoffed at. Still, isn't there anything else?

The answer is yes, as of the publication of A Contract With God. After reading the book five times, I am convinced it needs no apologia. Goethe's critical dictum remains the best: the critic can only decide what the artist was trying to accomplish, and whether he succeeded. By that standard, A Contract With God is a near masterpiece.

However, for me to appreciate Eisner's achievement I had to resolve two problems—which may bother you, too. The first was a preconceived notion of what a comic is. I've written over 700 comic book stories and read tens of thousands and so, despite the pretensions to perception and objectivity that accompany a reasonably fancy degree in English Lit, I pick up a comic with reflexive anticipations. Action, movement, extravagant locales, a certain kind of pacing and—may the ghost of Henry James forgive me—a broad drama of crime and punishment: those are my expectations from anything with pictures and word balloons, and they are catered to very little in Contract.

The second difficulty is that, being from the Irish-Catholic Midwest, I am largely unfamiliar with the Jewish milieu that forms Will Eisner's memories.

What he has given us here are those memories, as tales, and realized in a fusion of image and copy. They are simple and they are harsh; there are no easy morals to be gotten from them. The Good Guys don't win and the Bad Guys don't lose because there are no good guys and bad guys. Instead, there are lonely, frightened, and ambitious people, immigrants seeking relief from poverty, despair, and the dread that, unhappy as the present is, the future may be worse. A man remembering in that way is not likely to depict heroes and villains; rather, he will be compassionate toward everyone, winner and loser alike, and compassion is the pervading, unstated theme of Eisner's work. His sympathetic recognition of human frailty and folly is most evident in his representation of sex: not the smirking prurience that usually passes for the erotic in comics (and in many other arenas of popular culture) but the pleasures of the body as a palliative for misery and as manifestations of a raging libido—enjoyed, incidentally, by individuals not particularly beautiful.

Of course, such autobiographical reminiscence is common in modern writing; it is the raw material of the stories of Bernard Malamud, Philip Roth, and Isaac Bashevis Singer, to name three of dozens of Jewish writers. But Eisner's presentation is unique: with the fusion of image and copy I mentioned earlier he mimics the operations of memory itself, perhaps as well as they can be imitated on paper.

The prologue which relates the background of the Bronx tenement that is the setting of the stories and a brief digression explaining the plight of Jews in Czarist Russia correspond to the gestalt of the consciousness—information a bright child would acquire from his environment without anyone specifically teaching it. The scenes he could not actually be remembering, the scenes he was not present at, are the adult's attempts to make whole his childhood recollections, to fill in the gaps, a process akin to psychoanalysis. Eisner writes in the past tense, a departure from normal comics technique; these are, after all, past events. Yet his dialogue, presented in the familiar balloons, is present tense; one remembers words in the mode in which they were spoken. There is no contradiction here: Eisner is using the resources of the language exactly as a novelist uses them, to combine past and present into a single experience, and with the added resource of his artwork.

The pictures are Eisner's special contribution and what lifts the book into its own category. I've heard casual readers complain that Eisner's people are "cartoony" compared to his realistic cityscapes, and in his comic strips the contrast does take getting used to (though it is worth the effort); this may explain why his Spirit comics have not been as commercially successful as lesser, more conventional strips. However, in A Contract With God, the exaggerated features of the characters work for the whole. The child in us does not remember the adults we met as they actually were; he remembers them as archetypes—as caricatures, almost. He remembers them as Eisner draws them. Similarly, we do not recall every detail of the houses and streets we inhabited as children, as anyone who has ever visited a childhood neighborhood after a long absence will testify: we recall impressions, the sort of mnemonic sketches Eisner draws. The Bronx of A Contract With God is much less precisely rendered than the Central City of The Spirit, and that is surely a conscious decision of a thinking artist intent on introducing us to his private, interior experience instead of reproducing the world as most of us see it. Eisner even puts the ink the book is printed in to his artistic uses: it is sepia brown, a close approximation of the monochrome psychologists say is the color of dreams—and memories.

I realize I'm making A Contract With God seem very complicated. It isn't. What Eisner has accomplished needs to be seen: once it is, everything is plain, and no explanation or elaboration is necessary.

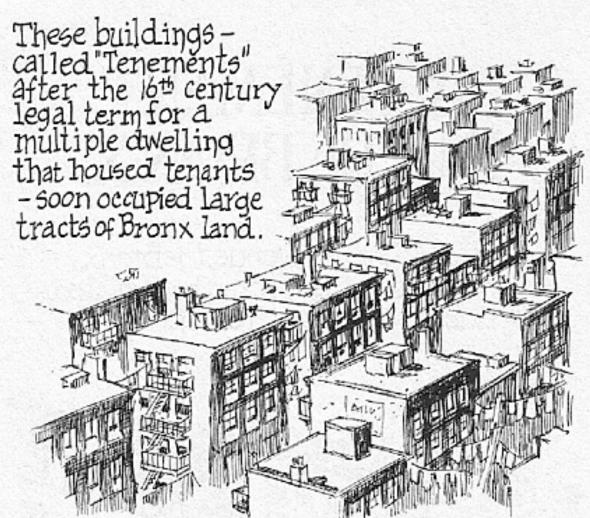
The book fulfills Goethe's criterion: it succeeds splendidly and uniquely in being what Eisner wants it to be.

# A TENEMENT IN THE BRONX

At 55 Dropsie Avenue, the Bronx, New York-not far from the elevated station-stood the tenement.



Like the others, it was built around 1920 when the decaying apartment houses in lower Manhattan could no longer accommodate the flood of immigrants that poured into



By 1930 they were already part of the roots of a whole new group of first - generation Americans and their foreign-born parents.

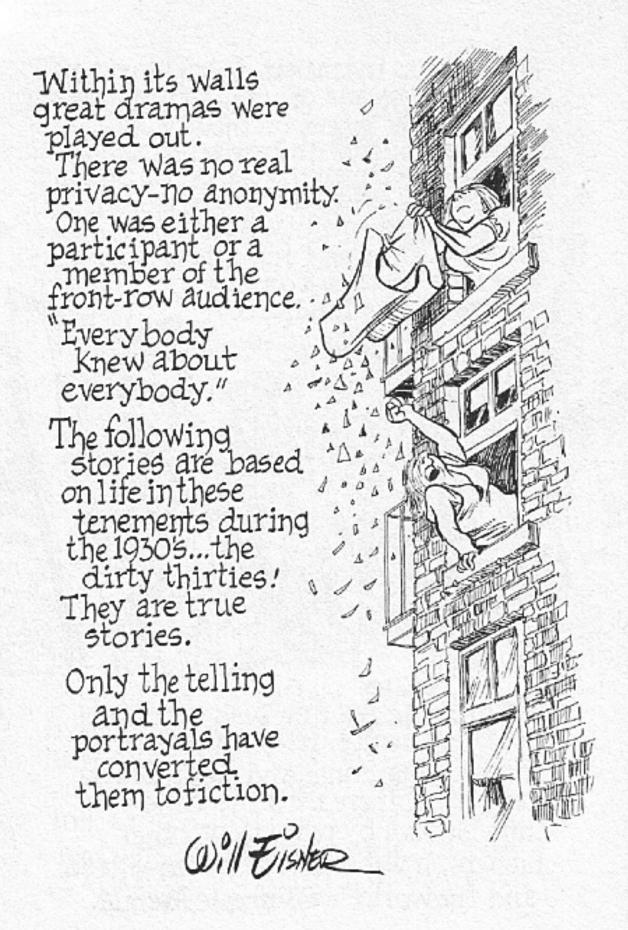
Inside-in the "railroad-flat" layouts lived low-paid city employees, laborers, clerks and their families. They teemed with a noisy neighborliness not unlike the life-style the newcomers had left on the "other side." It was a kind of ship board fellowship of

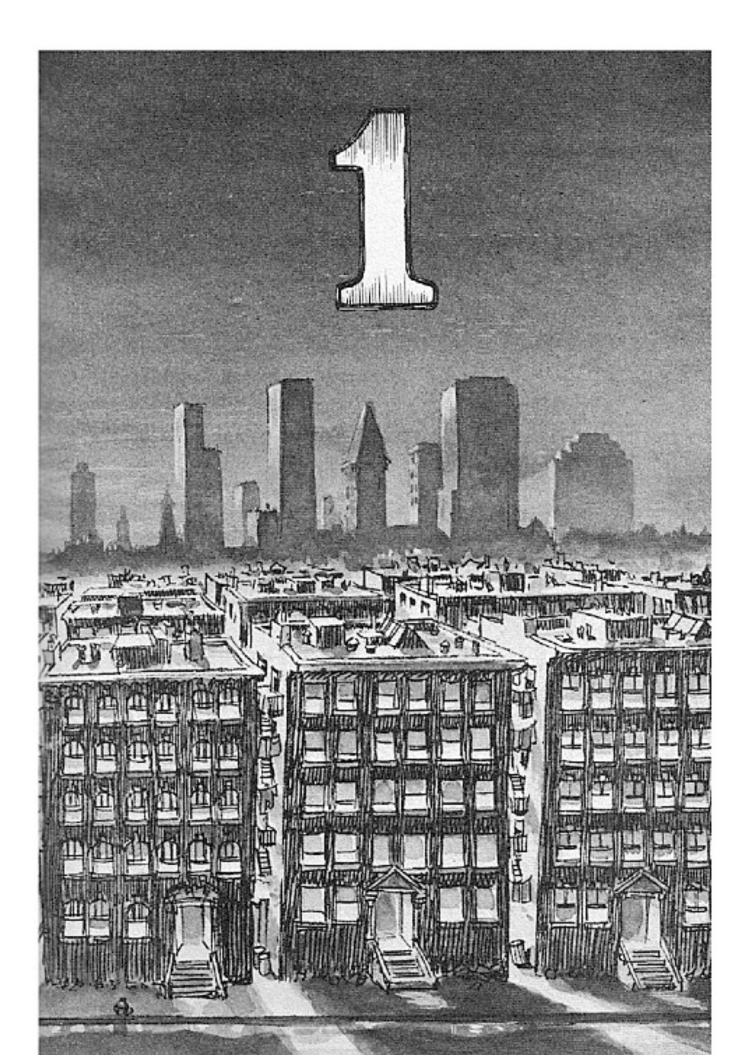
passengers in transit-for, they

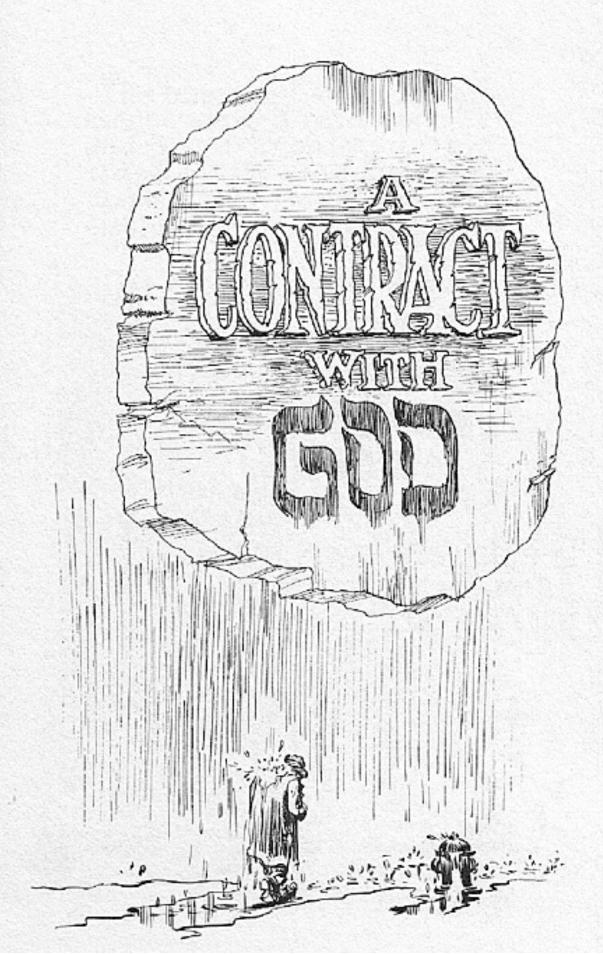
were on avoyage of upward mobility.
They were intent on their own
survival, busy with breeding their young and dreaming of a better life they knew existed "Uptown."



55 Dropsie Avenue was typical of most tenements. Its tenants were Varied. Some came and Went. Many remained there for a life time... imprisoned by poverty or other factors. It was a sort of micro-village -and the world was Dropsie Avenue.





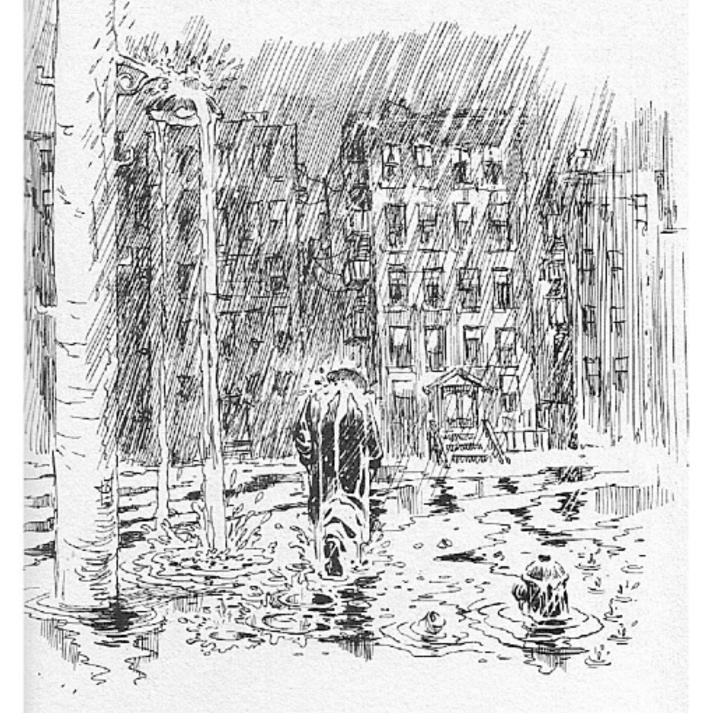


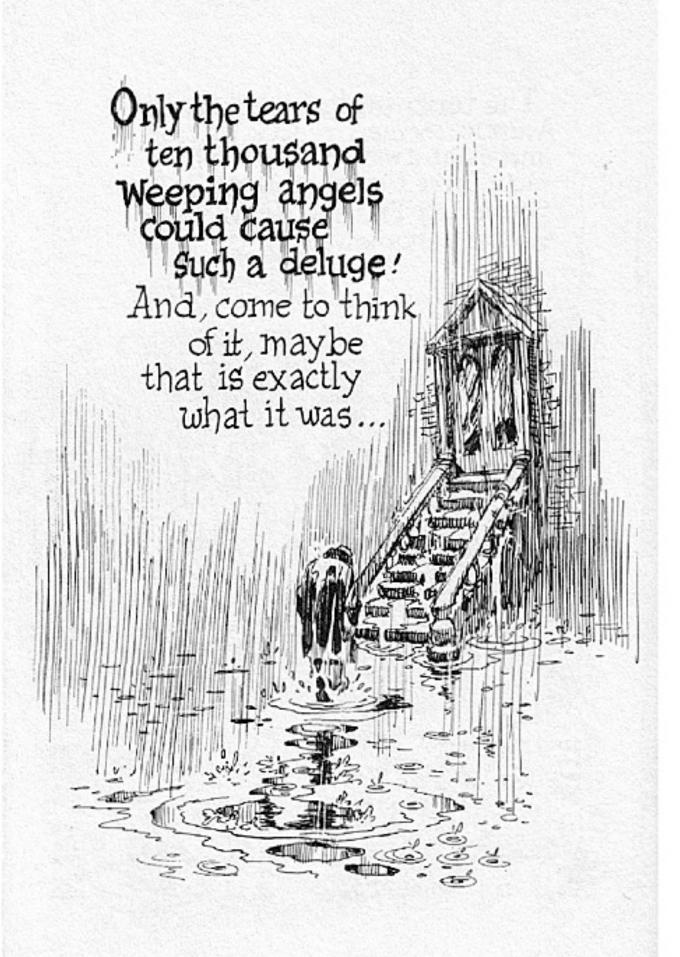
All day
the rain
poured
down on
the Bronx
without
mercy

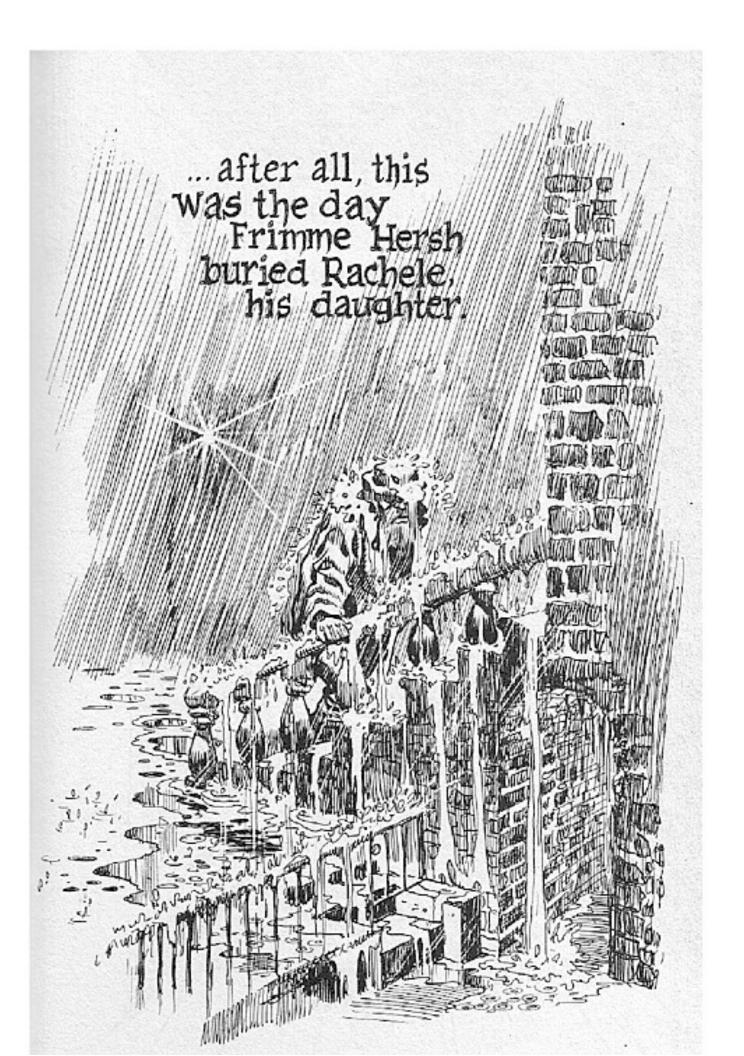
The sewers overflowed and the waters rose over the curbs of the street.

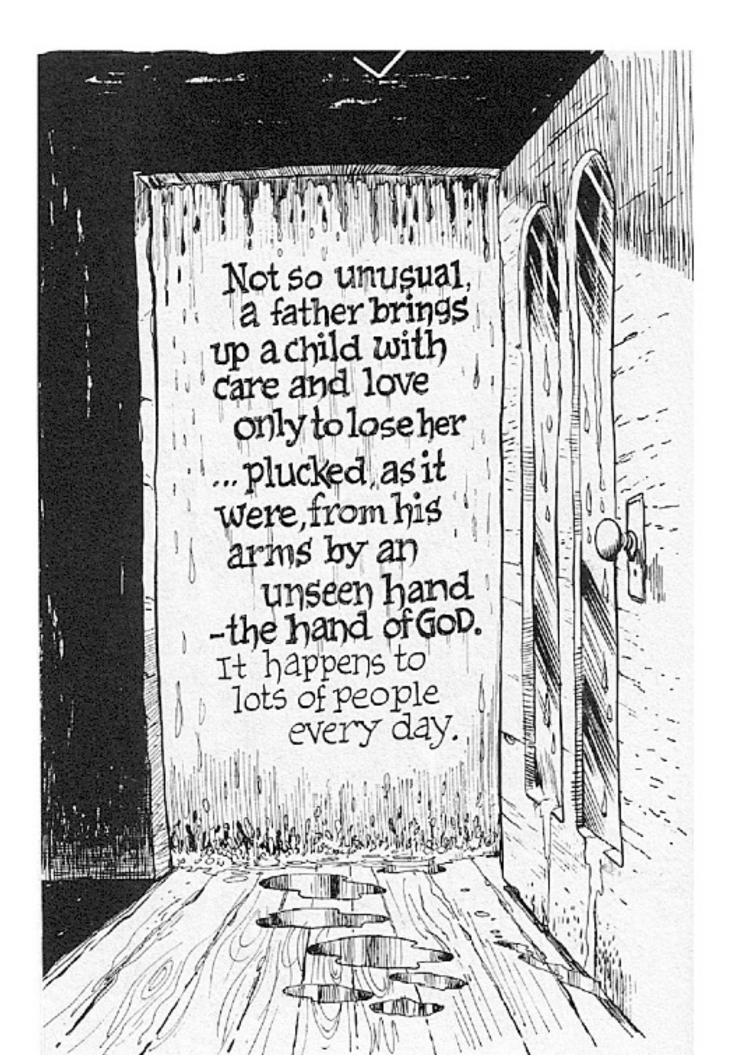


The tenement at no.55 Dropsie Avenue seemed ready to rise and float away on the swirling tide."Like the ark of Noah?"... it Seemed to Frimme Hersh as he Sloshed homeward.









## ... to others, maybe.





... but not to Frimme Hersh.

And why not to Frimme Hersh??



That's a fair question!

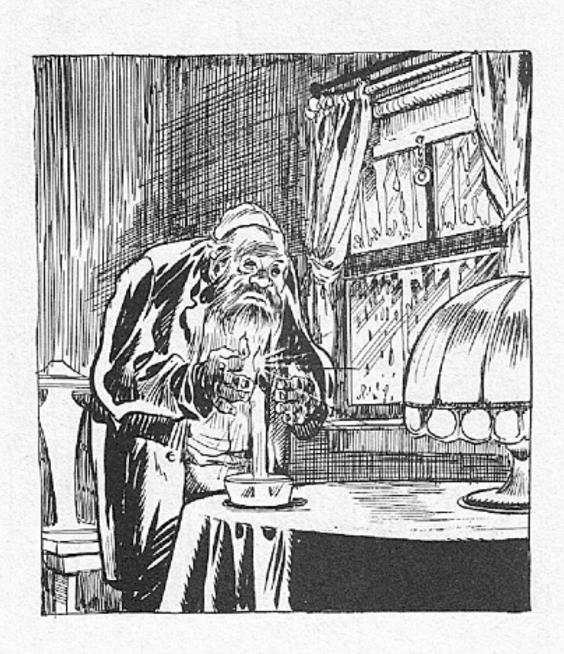


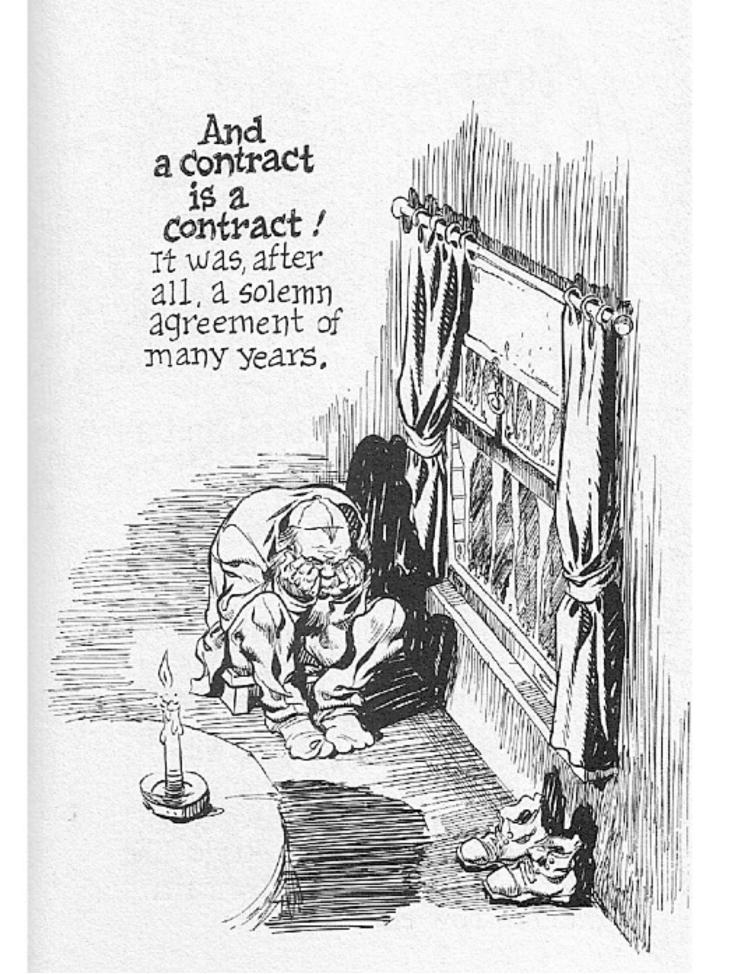


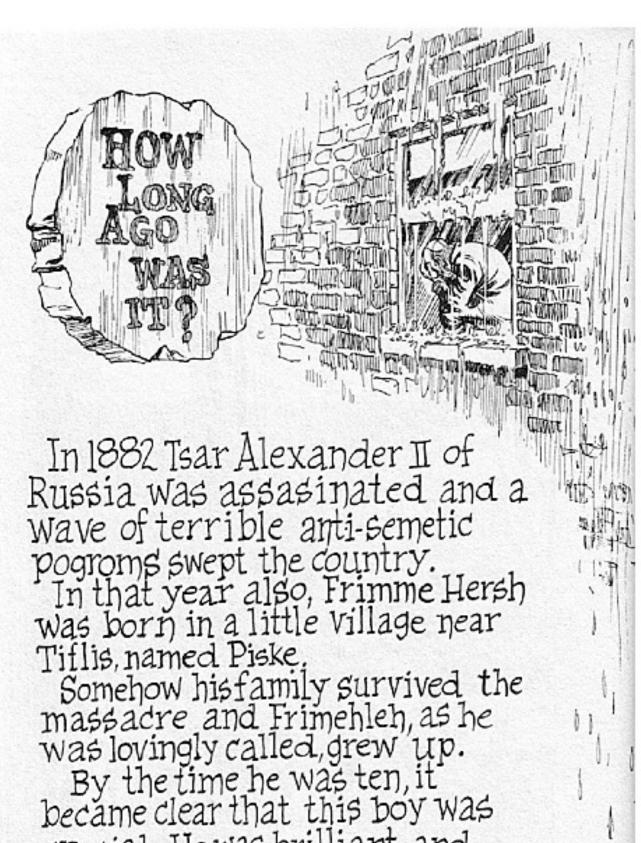


It should not have happened to Frimme Hersh

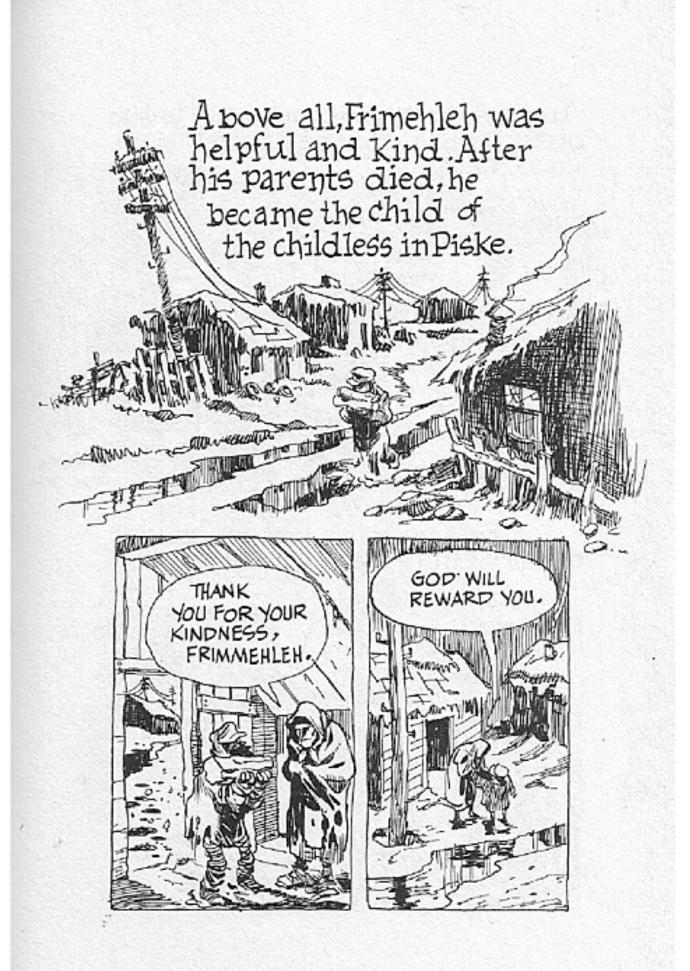
## BECAUSE FRIMME HERSH HAD A CONTRACT WITH GOD!







By the time he was ten, it became clear that this boy was special. He was brilliant and seemed to acquire knowledge from the air. In a poor stetle like Piske, where survival was the main concern, how else?



In those years, this was said to him often for he performed many, many good deeds.



One day after a terrible attack, the surviving elders summoned him.

FRIMMELEH, WE HAVE
PUT TOGETHER ALL THAT'S
LEFT OF OUR MONEY TO
SEND YOU TO AMERICA.



THE NEXT ATTACK
MAY WIPE US OUT, 50
WE HAVE SELECTED
YOU TO SANE, FOR WE
BELIEVE YOU ARE
FANORED BY
GOD!







And that night in the cold forest, he wrote the contract on a small stone.



And with the little stone tablet in his pocket. Frimme Hersh settled in New York City where he found shelter in the Hassidic community. There he took religious instruction and devoted himself to good works.



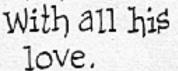
Faithfully and piously, he adhered to the terms of his contract with God.

In time he became a respected member of the Synagogue, trusted with money and social matters. So it was not surprising that it was on Hersh's doorstep that an anonymous mother abandoned her infant girl. What could be clearer? To Frimme, this was part of his pact



Since no one wanted a child born of GoD-Knows-what kind of parents, Frimme Hersh adopted the baby himself.

He named her Rachele, after his mother, and devoted himself to her

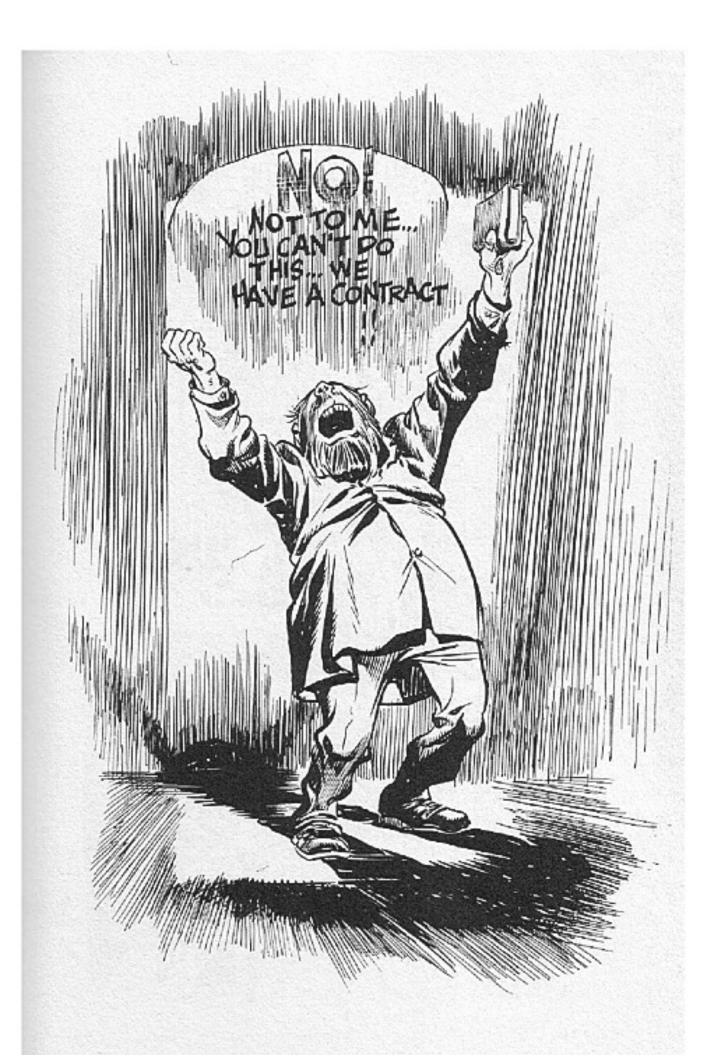




So, she grew up blossoming in the warmth and nourishment of Frimme's gentle heart and pious ways. She was indeed his child and the joy of his years. Then one day in the springtime of her life-Rachele fell ill.

Suddenly and fatally.





## That night Frimme Hersh confronted GOD...

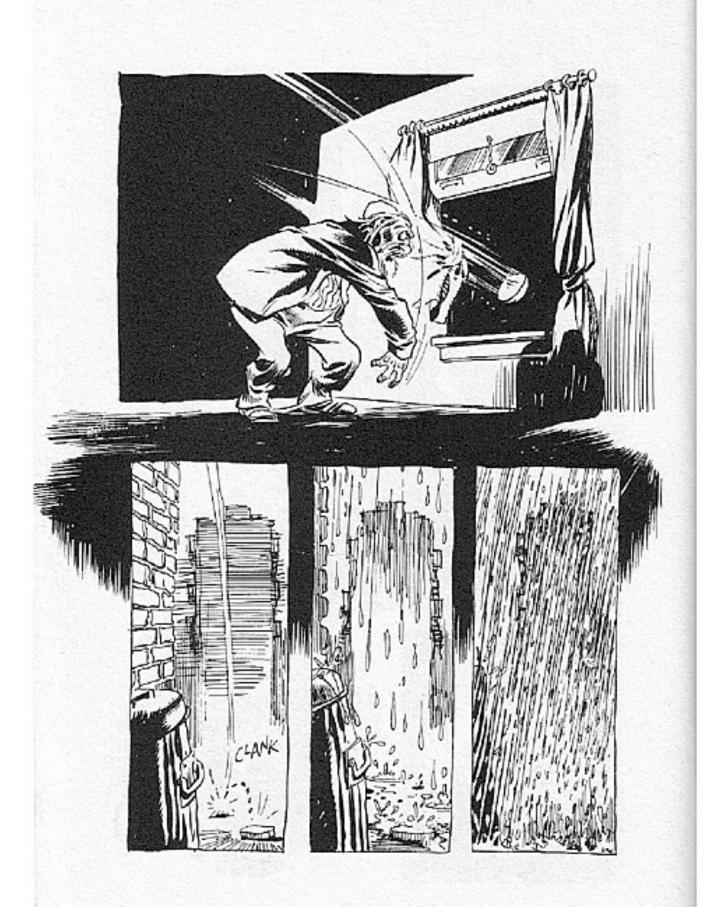


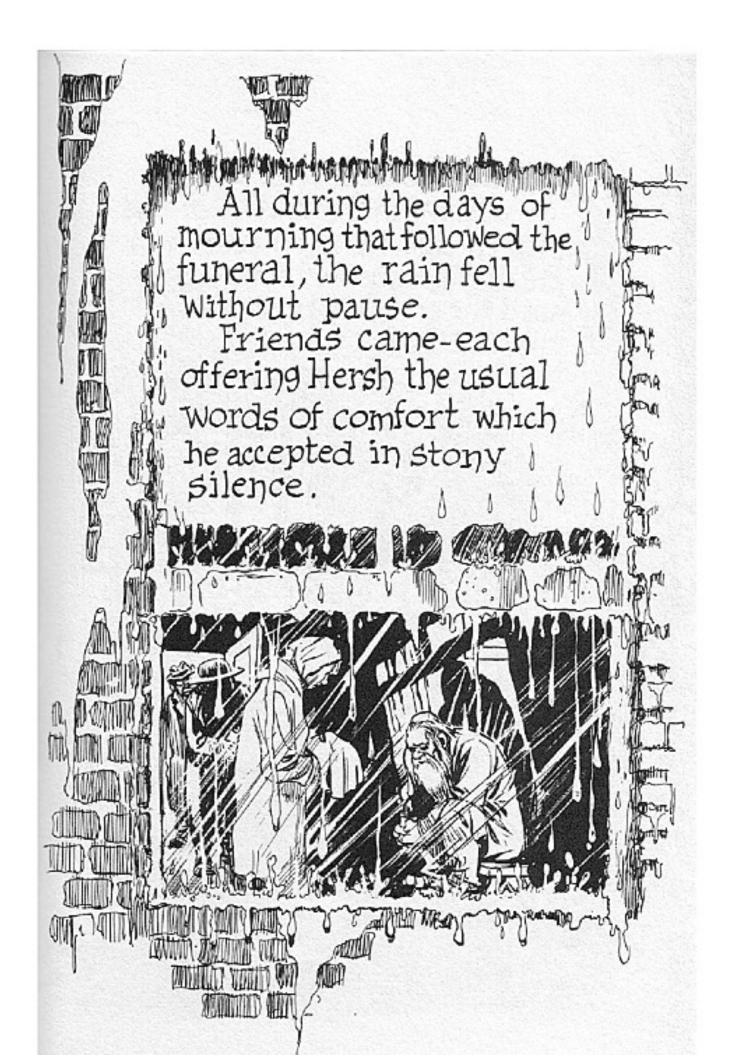






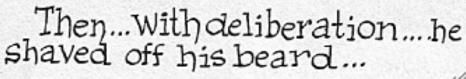




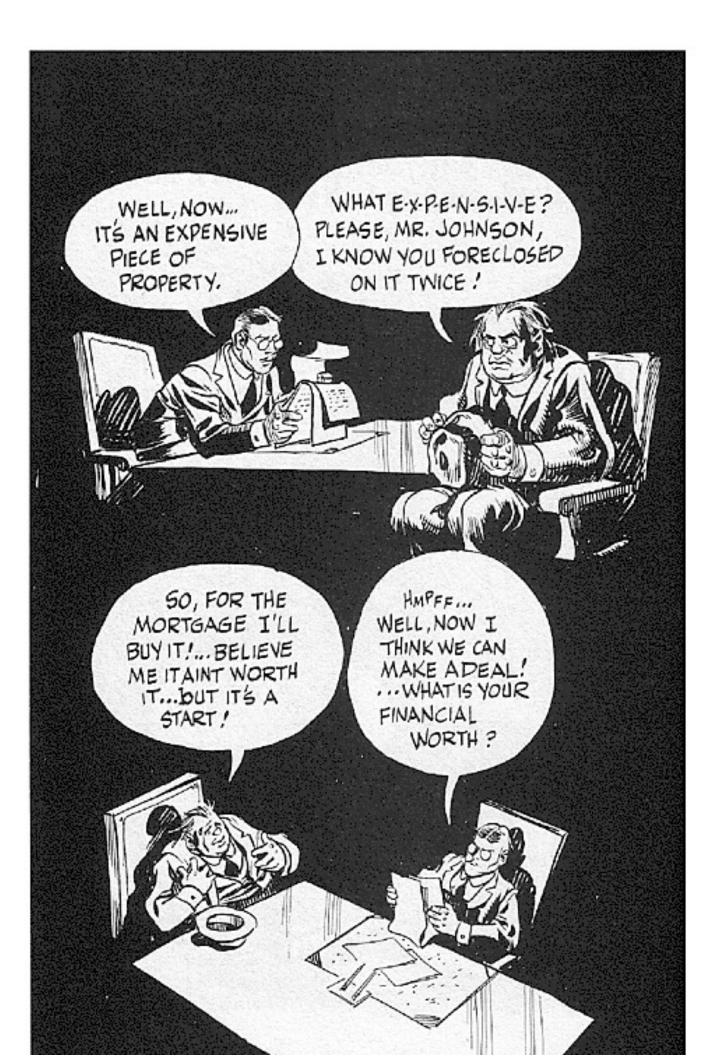


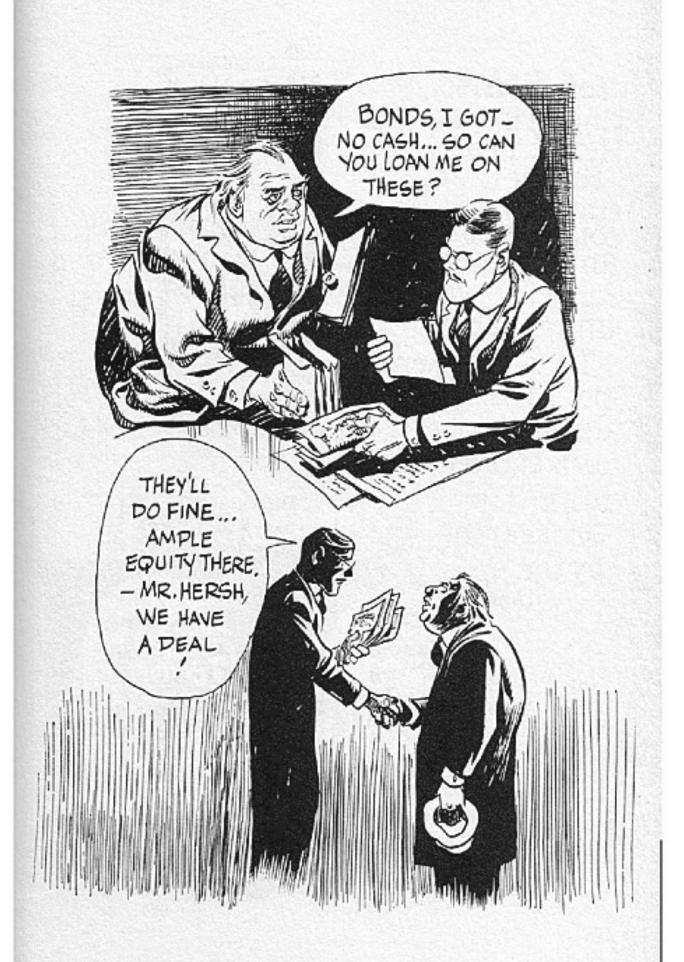
At the end of the days of Shiva in the dawn of the eighth day, the sun rose in a clear sky and Frimme Hersh said the morning prayer...for the last time.

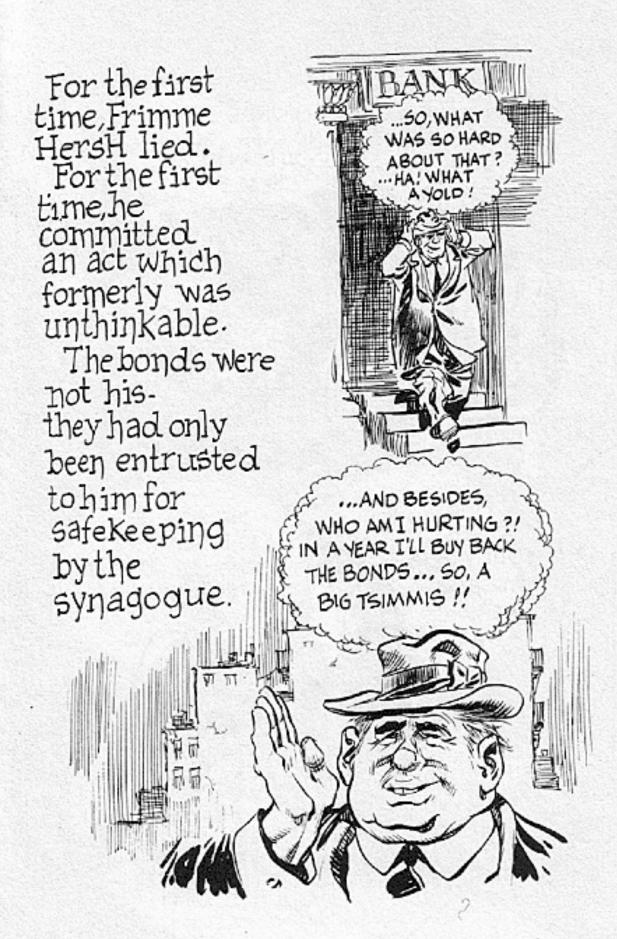


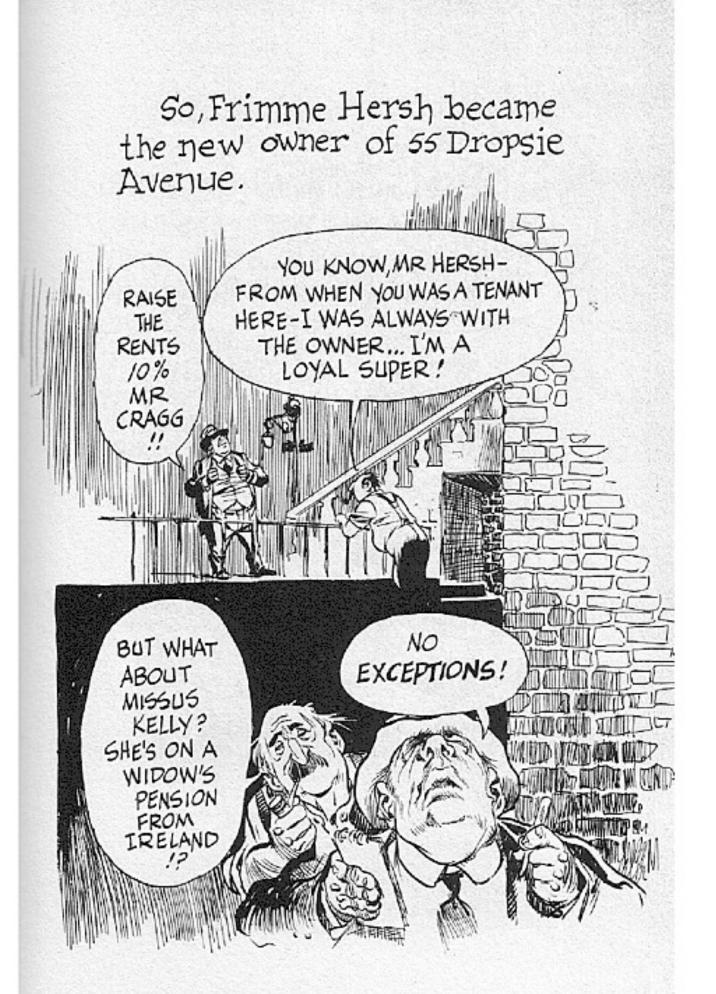














Within a year, Frimme Hersh gleaned enough out of the property to acquire the one next door. Within the next three years, he accumulated the beginning of a real estate empire.

His success appeared to be as much the result of uncanny luck as anything else.

THEYRE
GOING
FULL DOWN
THE EL.
NOW YOUR
PROPERTY
WILL
TRIPLE IN
VALUE.



Before long he took a mistress, a 'shikseh' from Scranton, Pa., and took up a lifestyle he felt more appropriate to his new station.

He traded buildings like toys.
But one building he never sold-the tenement on Dropsie Ave.
At least once every week he would come there...just to look at it.

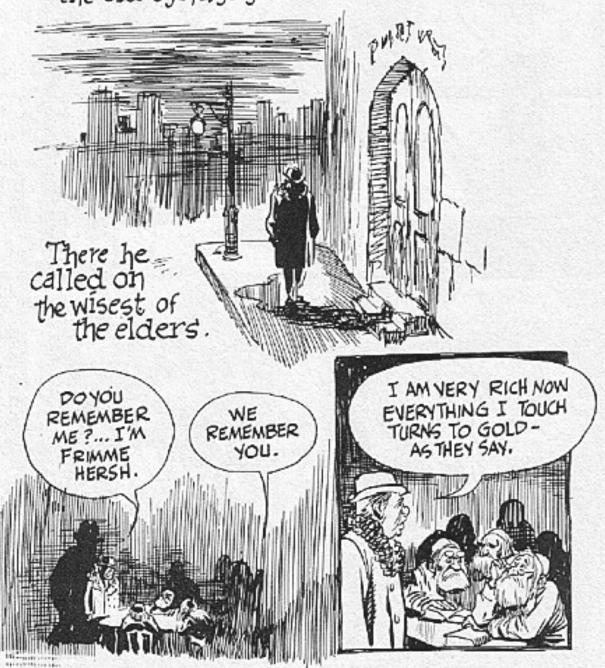








One evening Frimme Hersh walked from his penthouse uptown all the way to the old Synagogue.



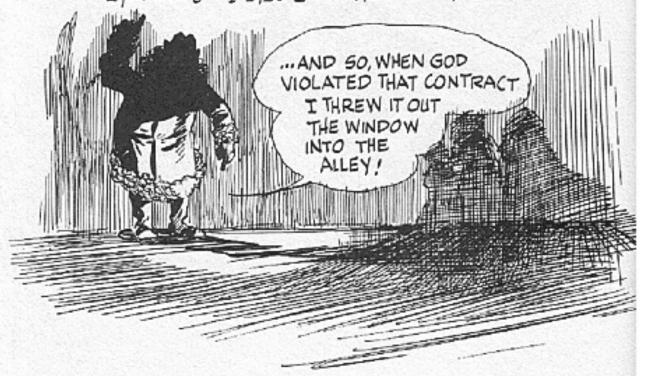


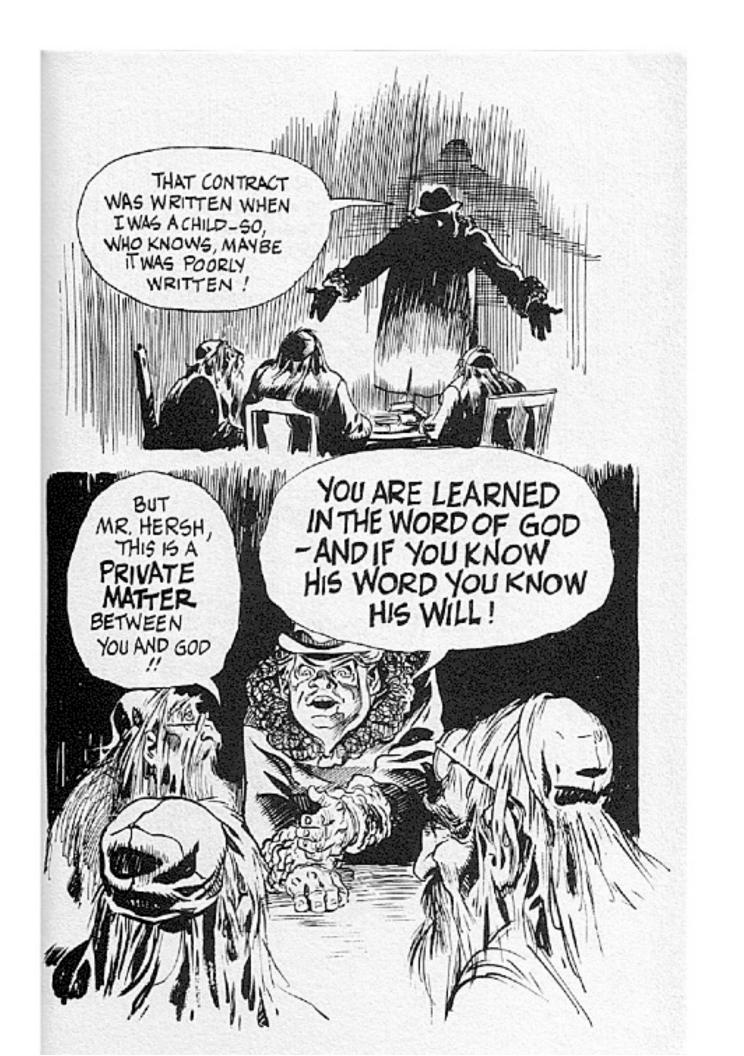


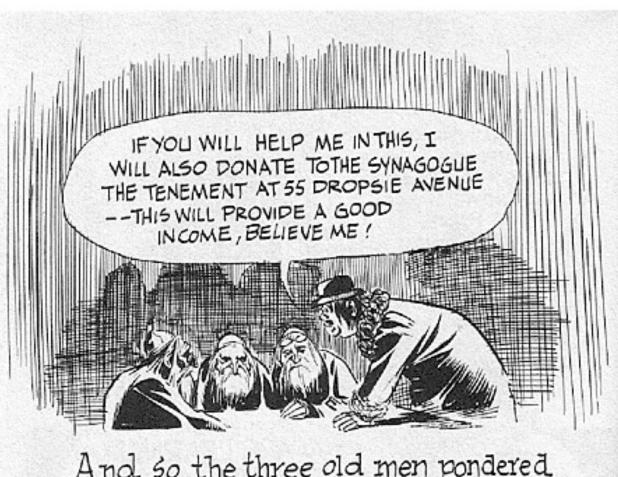




Carefully, Hersh recounted the history of his former contract.

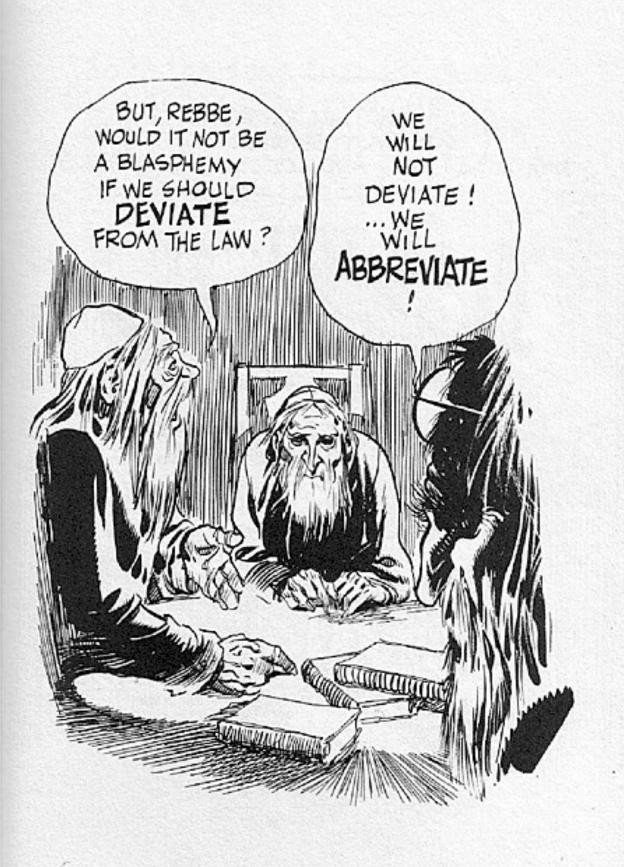


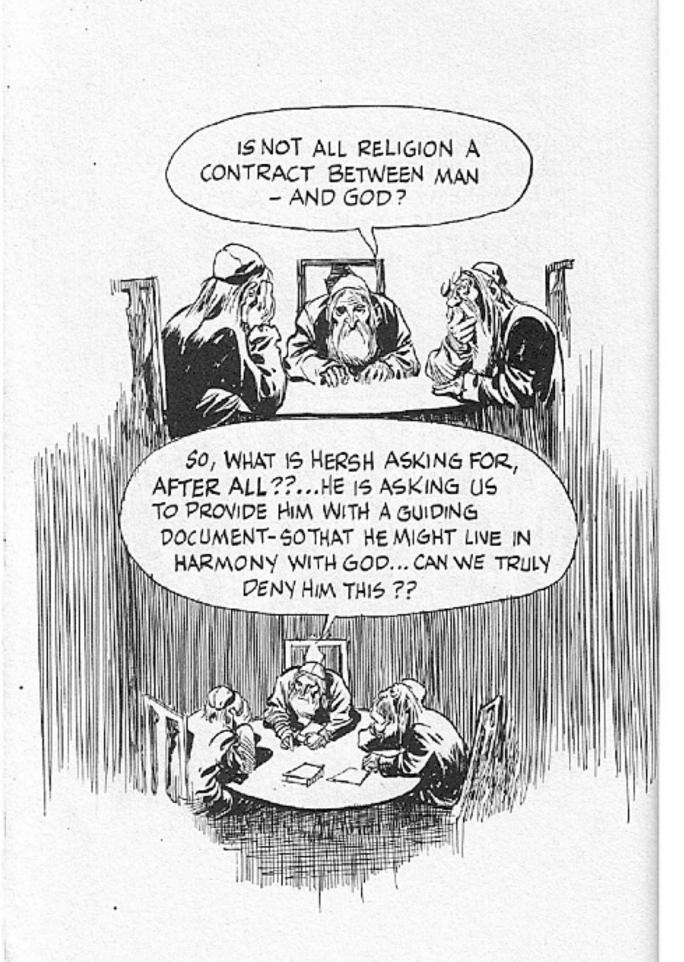


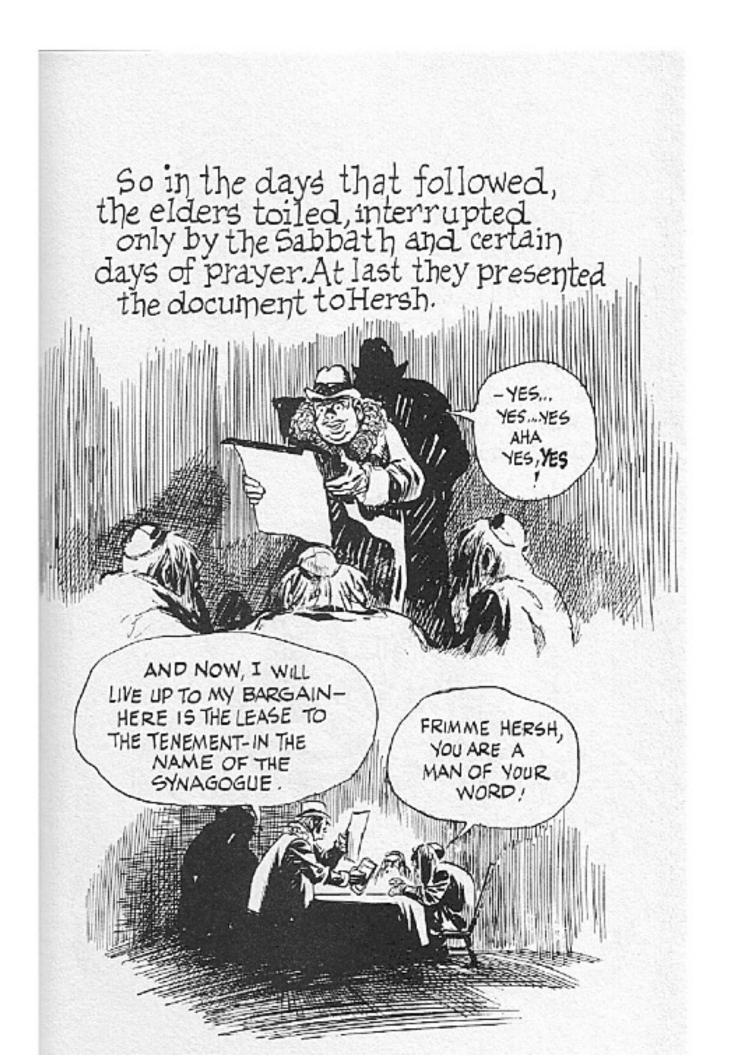


And so the three old men pondered the request.





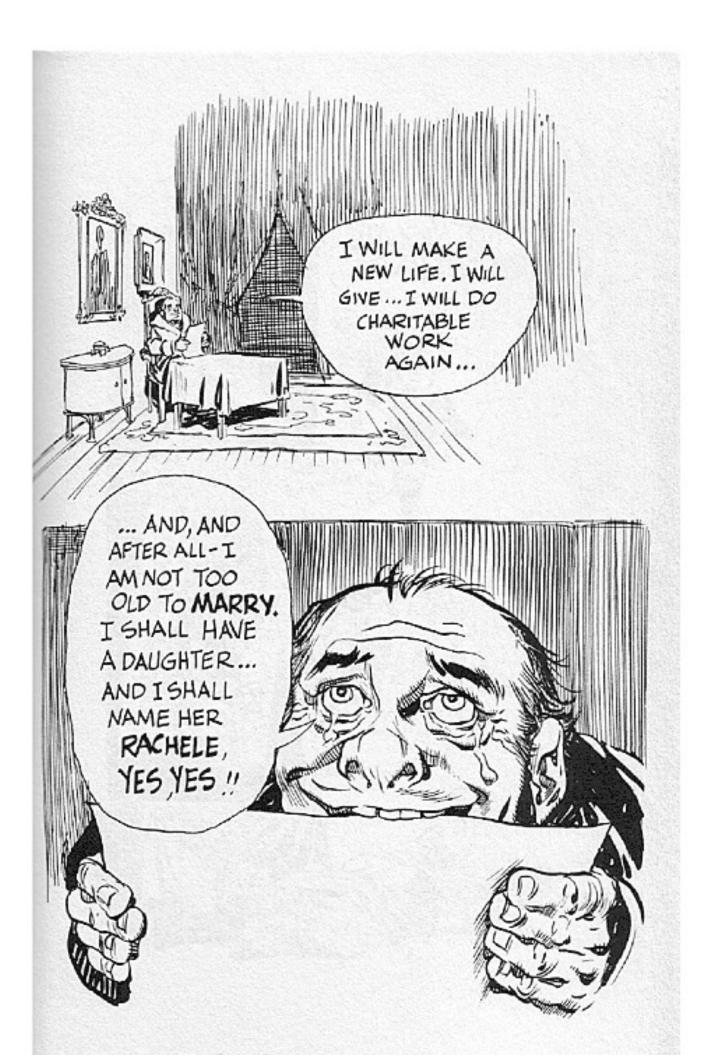




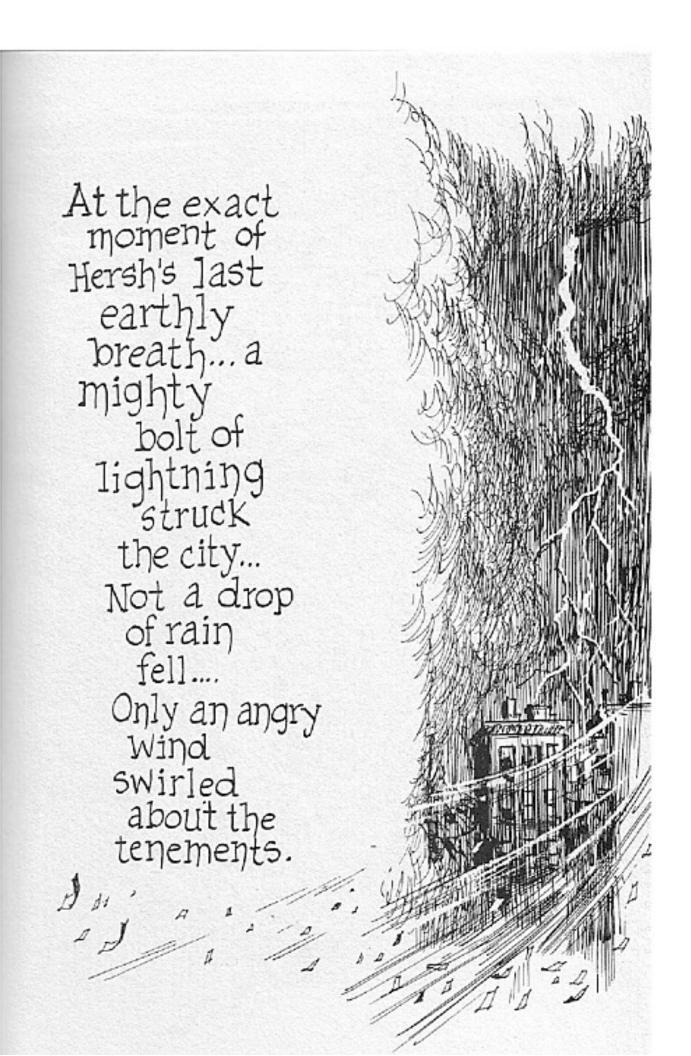
All that night Hersh sat reading the contract. Again and again...he studied every word with great care.

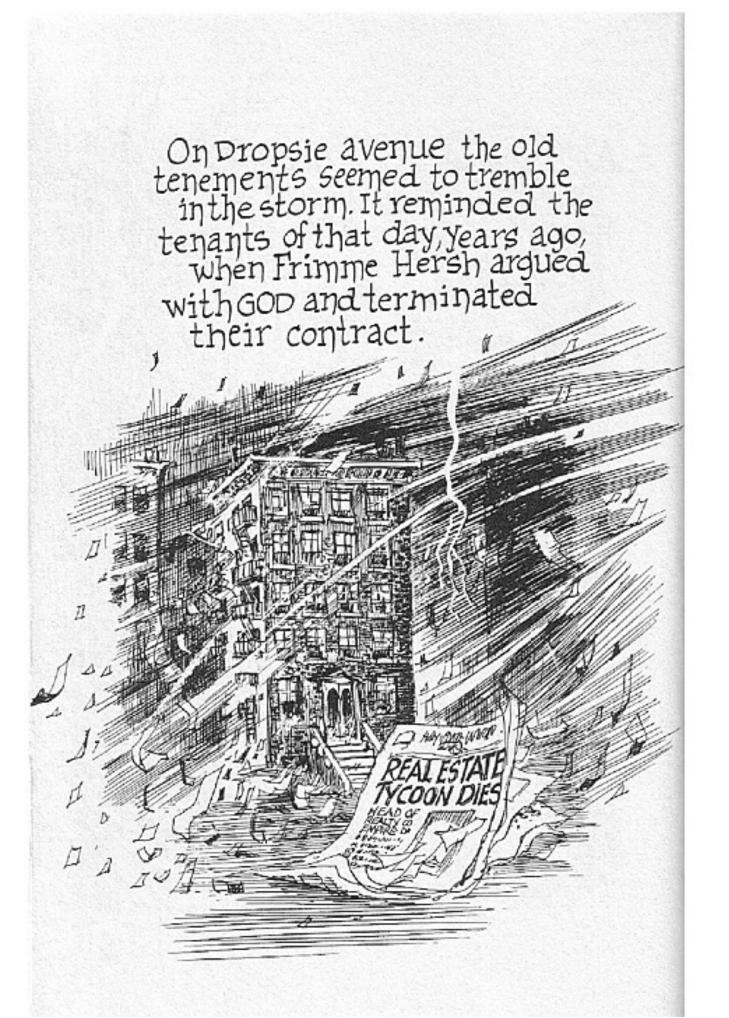
AT LAST-I HAVE A GENUINE CONTRACT WITH GOD!

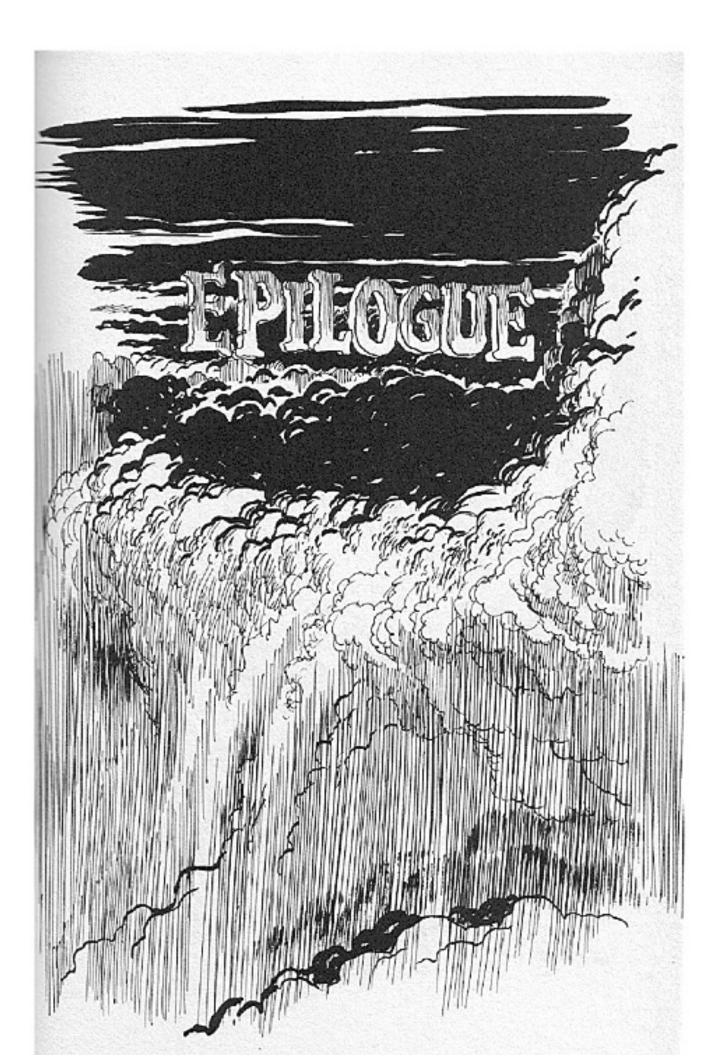


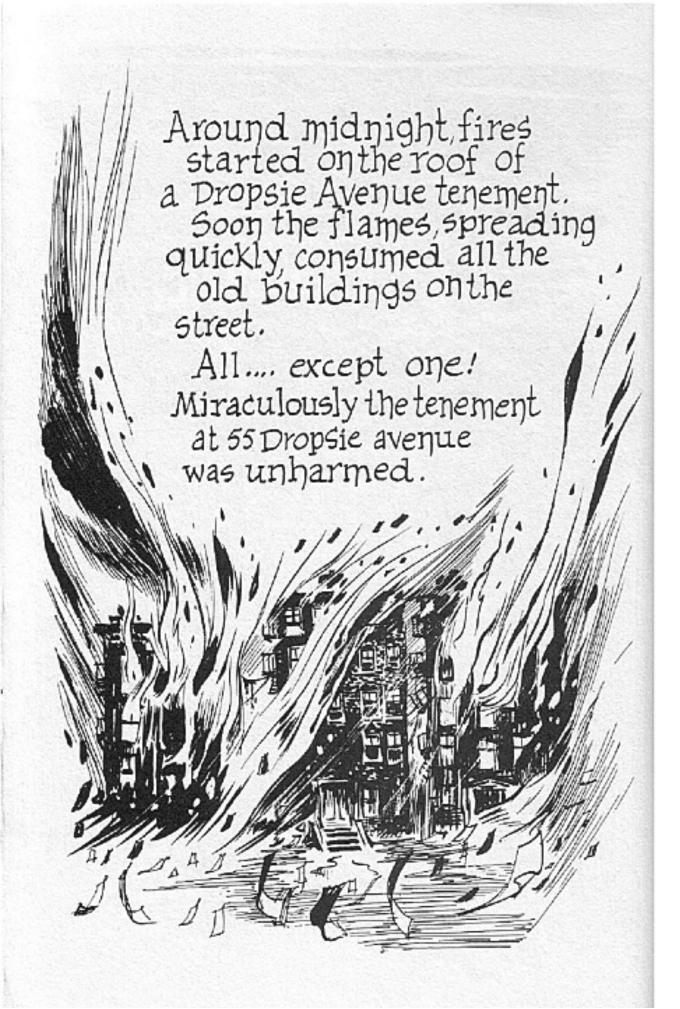




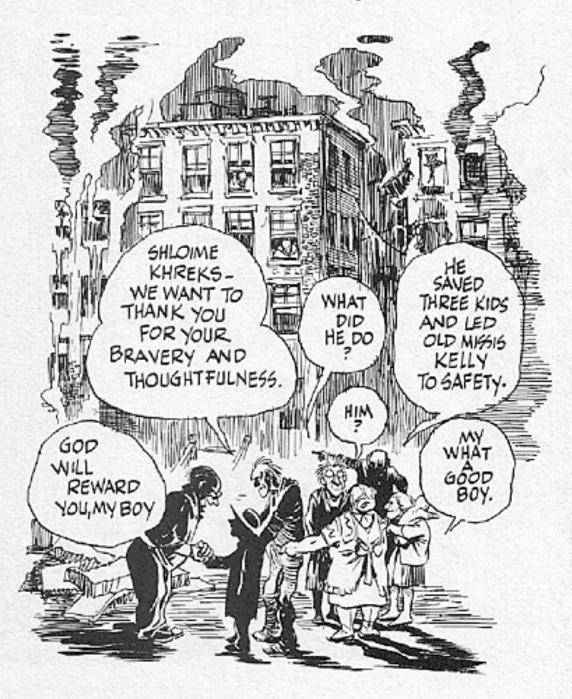


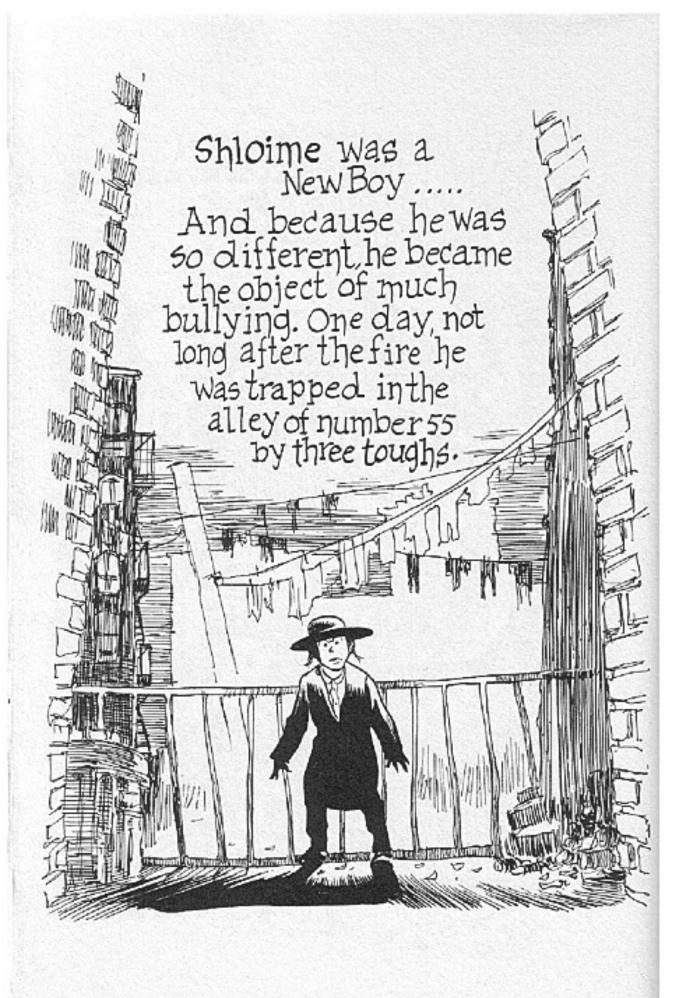


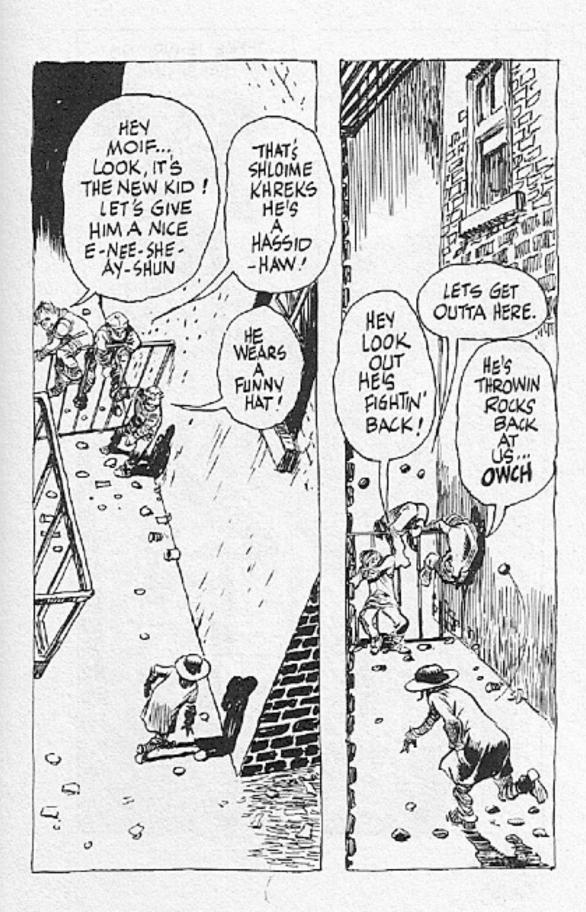




## And it happened that a boy, shloime Khreks was the hero of the day











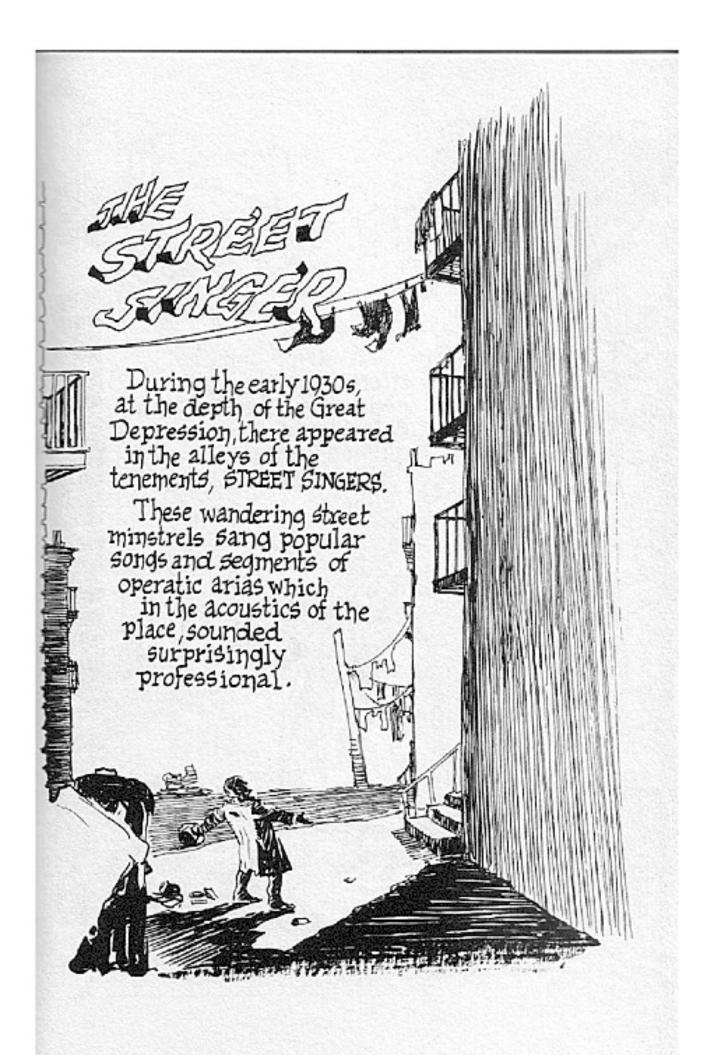




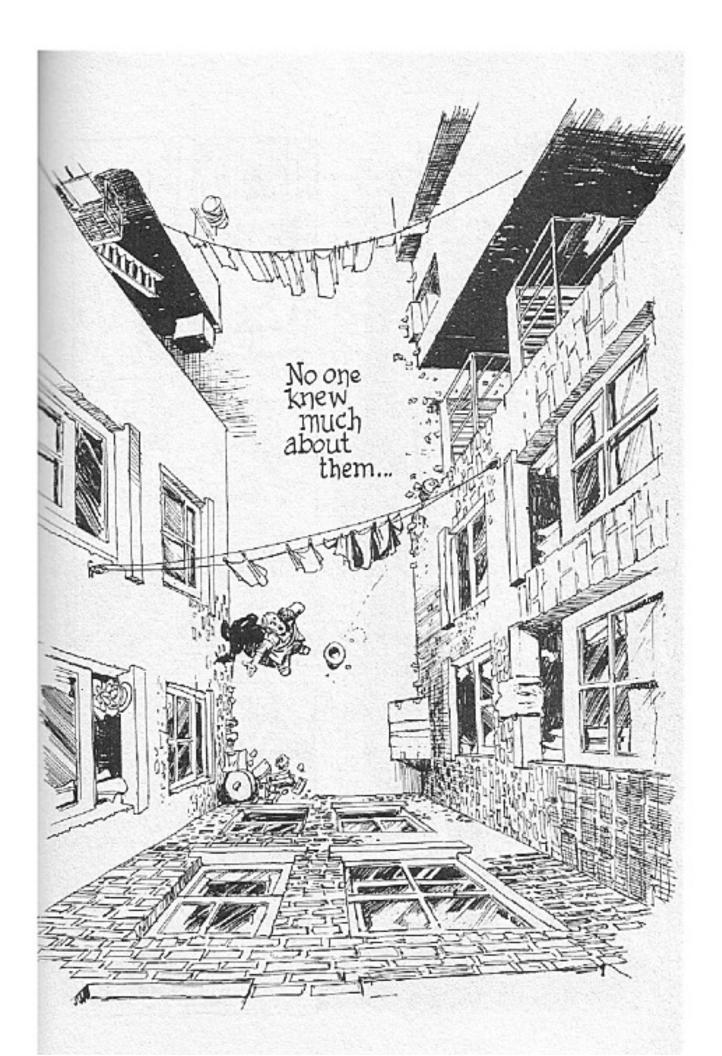
...And that evening onthe stoop of the tenement, Shloime Khreks signed his name below that of Frimme Hersh... thereby entering into a Contract with GOD.









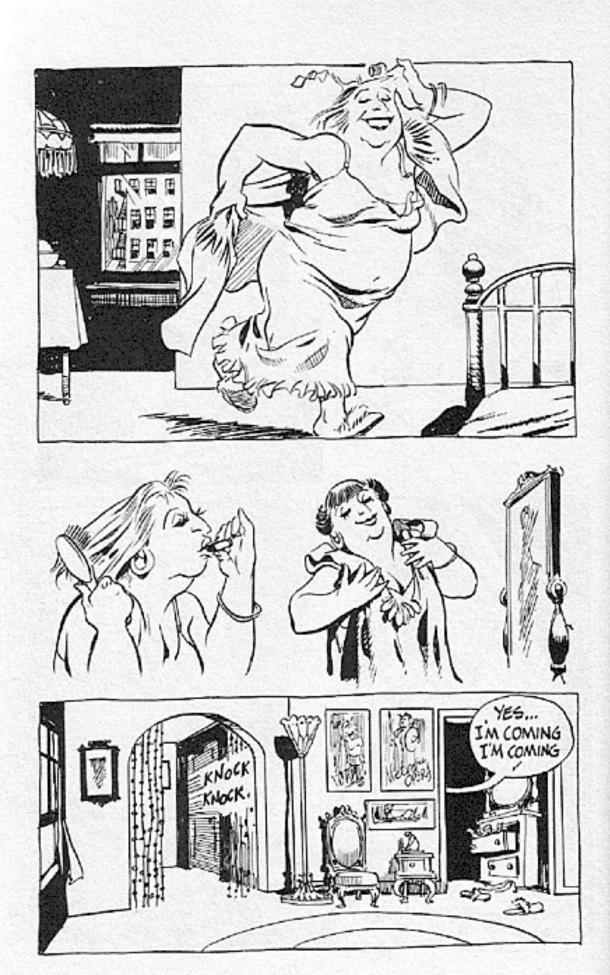


























ONE WINTER HE DIED - AT LAST!



I TRIED TO RETURN TO MY CAREER-BUT IT WAS TOO LATE!!... THERE WAS NOTHING LEFT BUT THE DREAM OF WHAT I MIGHT HAVE BEEN.



BUT, TODAY...
WHEN I HEARD
YOUR VOICE I
KNEW THAT A
NEW CAREER
LAY BEFORE ME
... OURS!!
YOUR CAREER
AND MINE!
... YOU WILL

...YOU WILL SING AND I WILL BE YOUR COACH.



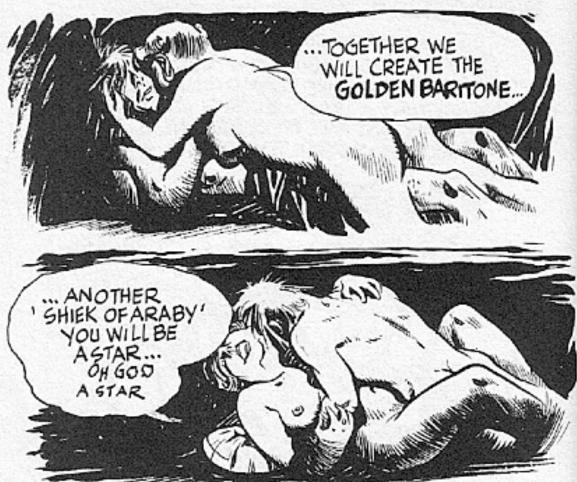














AND NOW, MY
DEAR, WE MUST
START ON OUR
CAREER-YOU
WILL NEED MANY
THINGS... CLOTHES,
VOICE LESSONS,
BOOKINGS!











## 10 DO T









I'M GOING TO COACH
HIM -MAX, GET HIM A
BOOKING... A START,
ANYWHERE - WEDDINGS,
A BAR MITZVA - A WAKE
ANYTHING...MAX, DON'T
TALK DIRTY, HE'S MY
PROTEGE...PLEASE, SO
MUCH DEPENDS ON THIS...
...MAX...MAX...















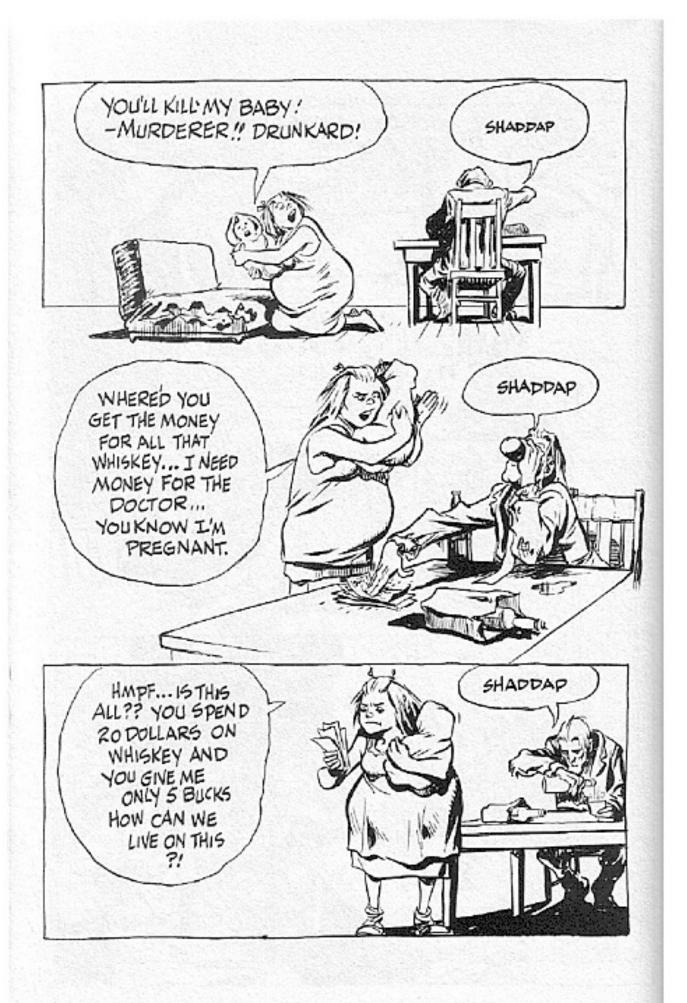










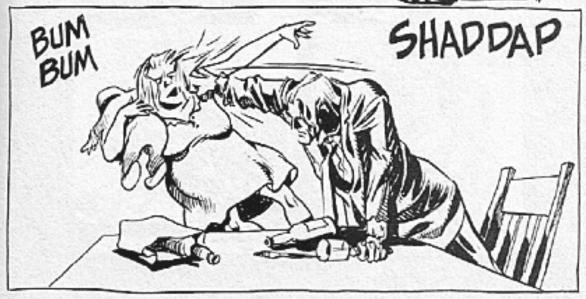


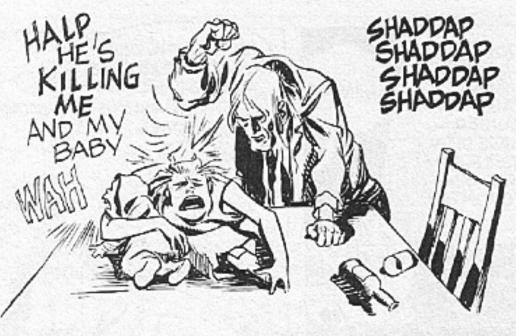












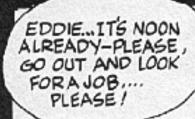














I'M SORRY ABOUT LAST NIGHT, SOPHIE.

THAT'S OKAN, EDDIE! GO, HONEY... DON'T SING TODAY-GETA JOB!













WHY IS THIS DIVA GONNA DO ALL THIS FOR YOU? SHE RECOGNIZES MY SINGING TALENT..... BESIDES SHE'S SWEET ON ME.



VISEE ... MY PLAN IS LET HER PROMOTE ME ... THEN WHEN I'M ONTOP-I'LL GO BACK TO MY WIFE AND KID... A SINGING STAR ... NOT A CRUMMY ACCOUNTANT









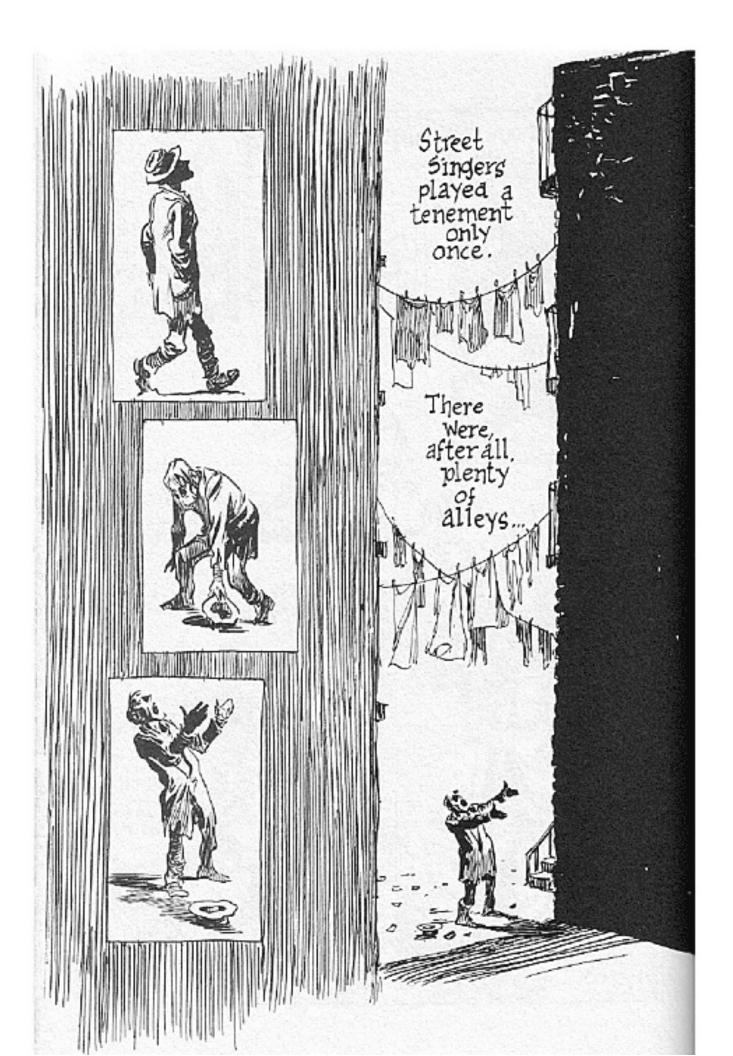


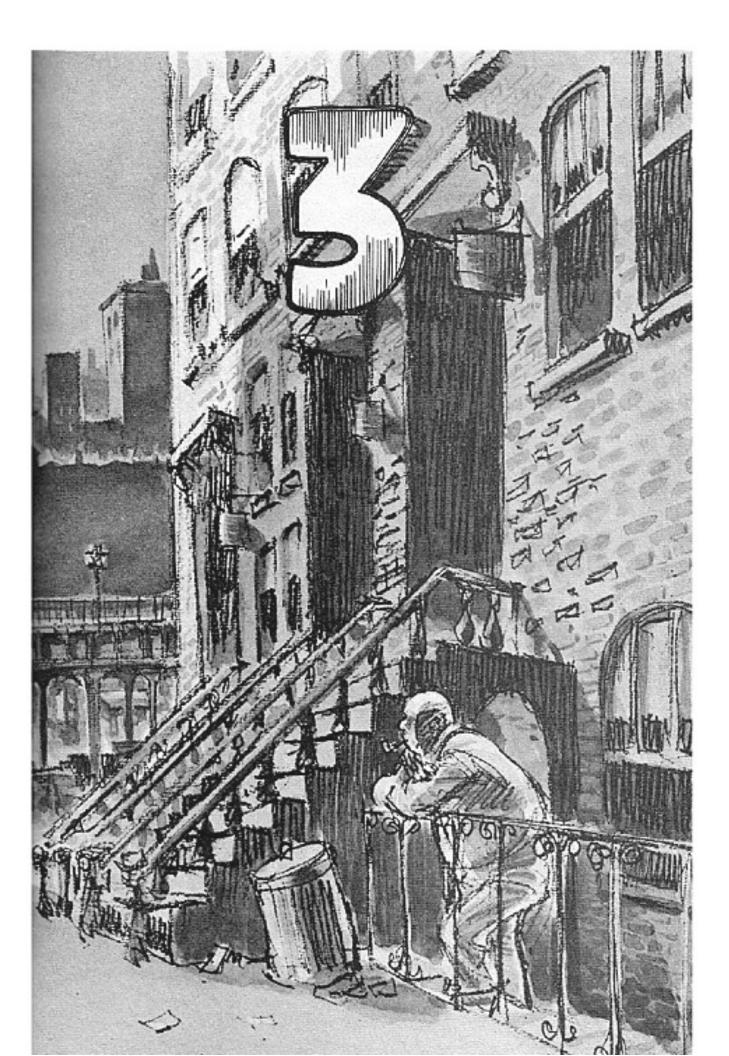


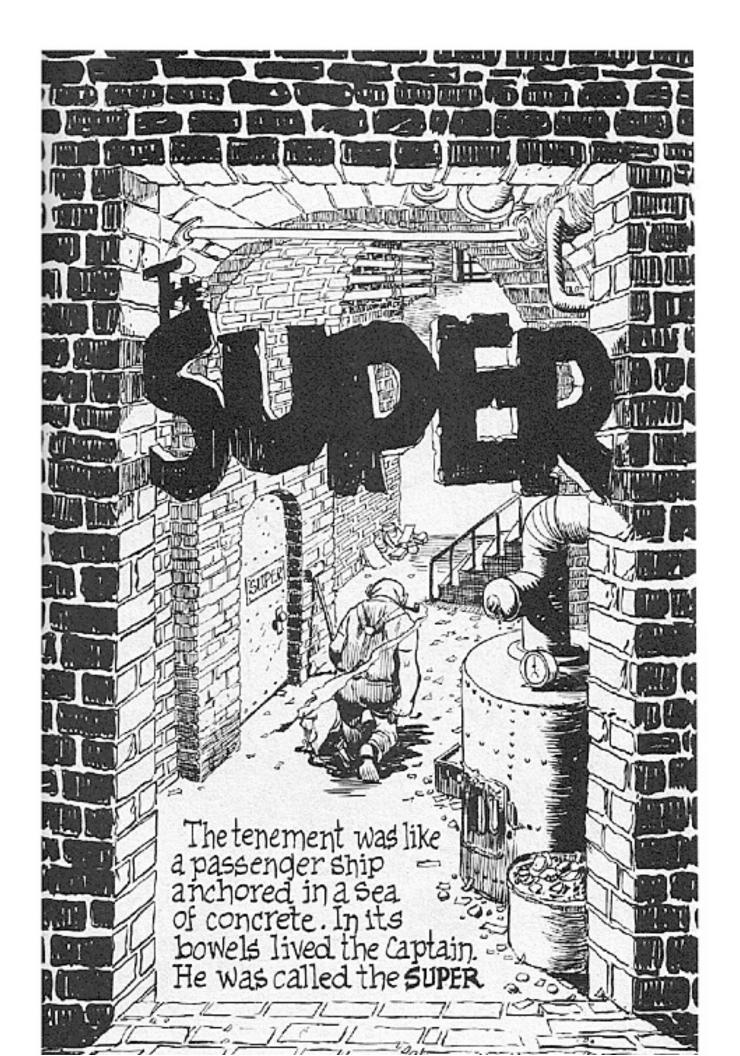


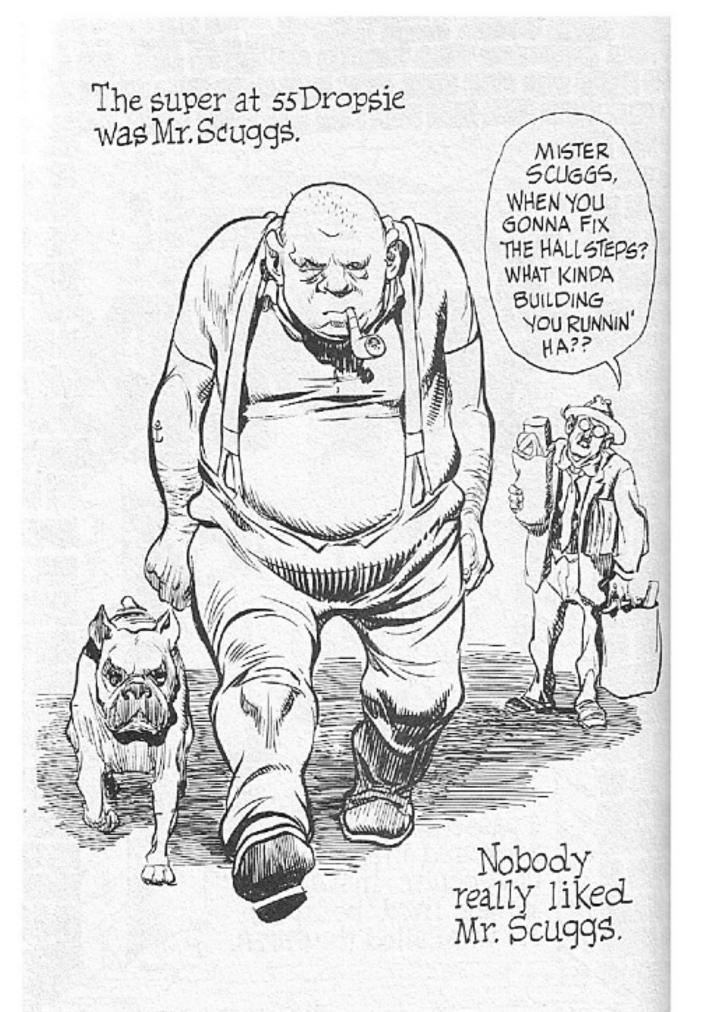


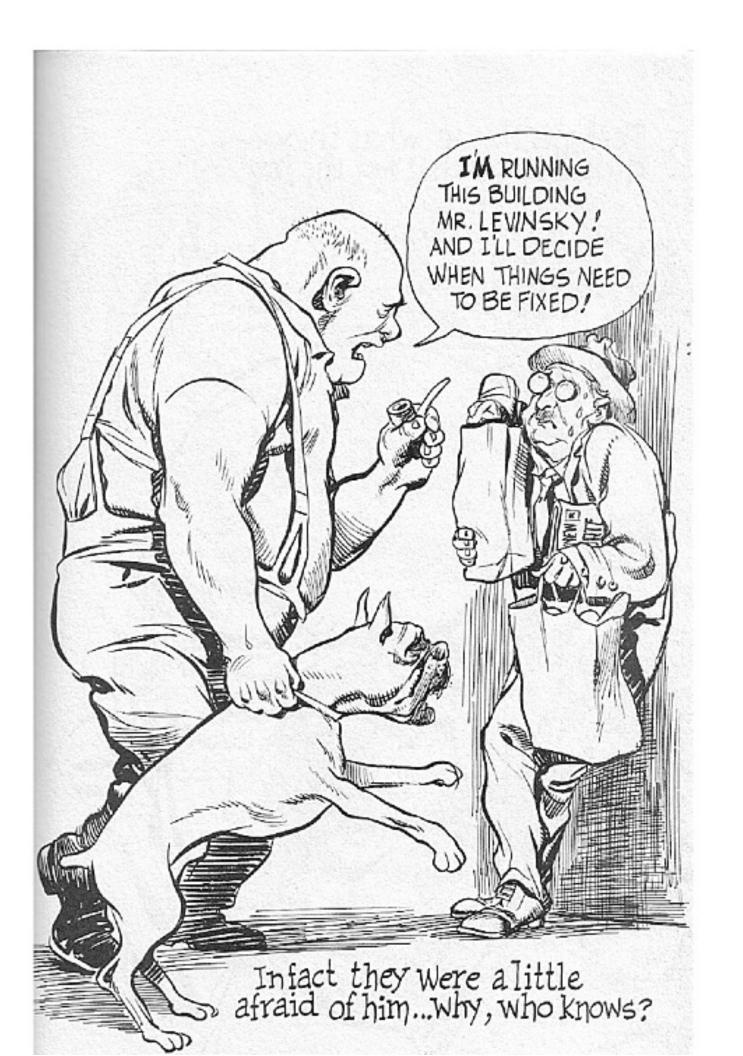




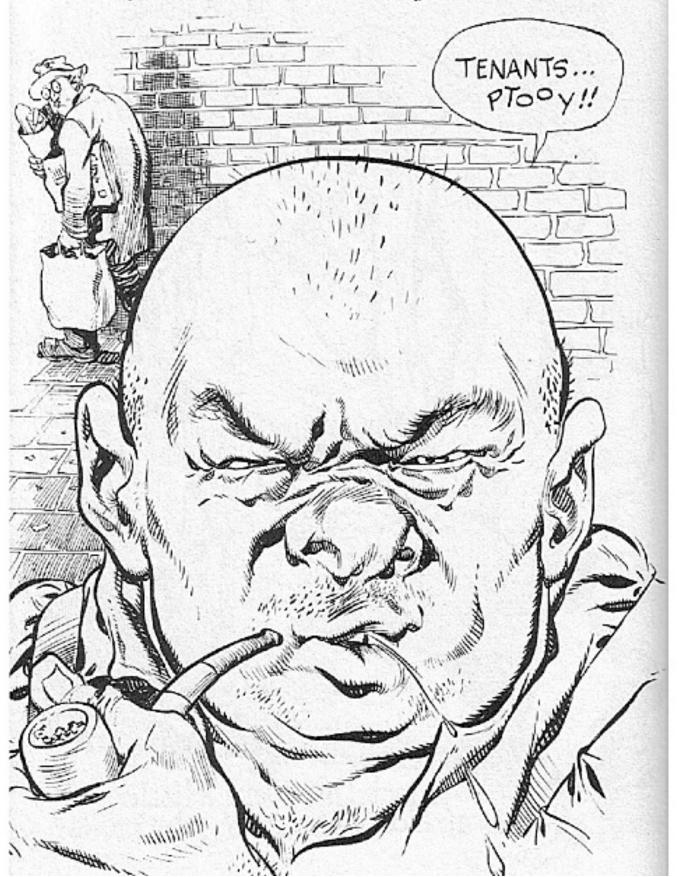




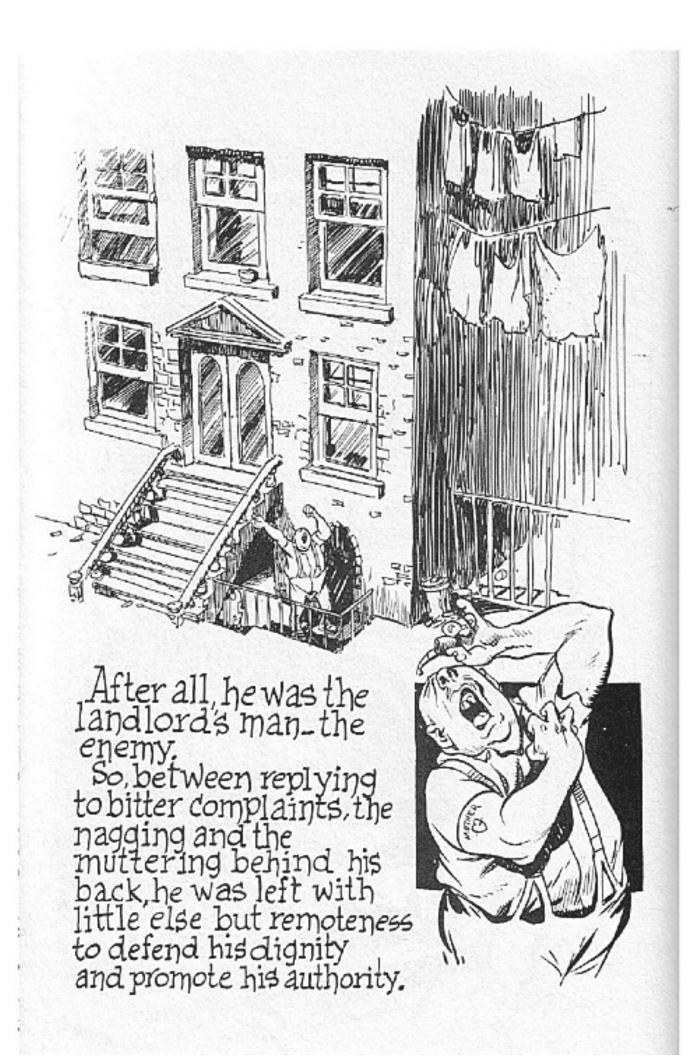


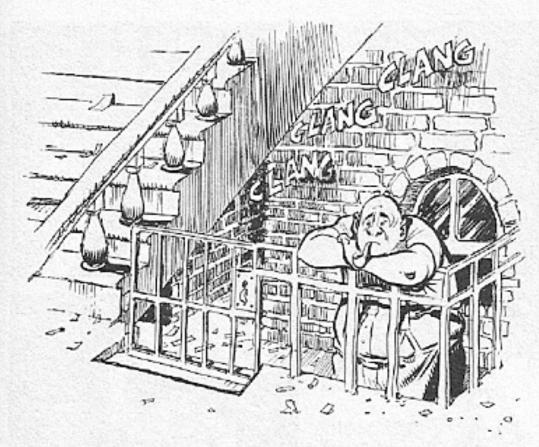


Perhaps it was what they didn't know that fed the fear.





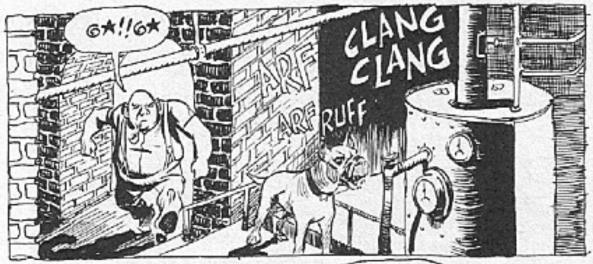




His job was not an easy one.













STOP KNOCKIN'
ON THA PIPES, MISSUS
FARFELL. I KNOW
YOU AINT GOT HOT
WATER-IJUST STARTED
UP THE BOILERS!





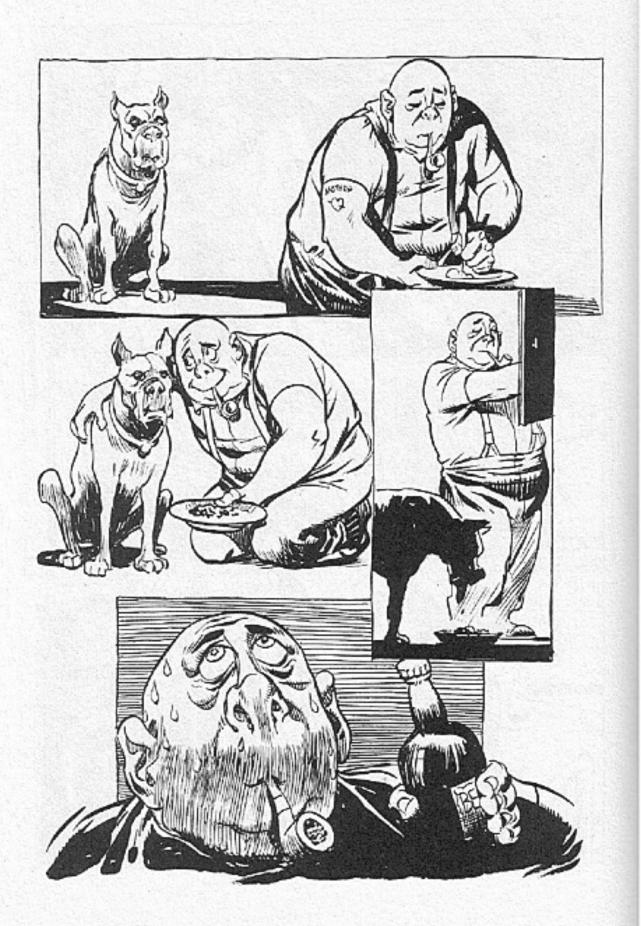


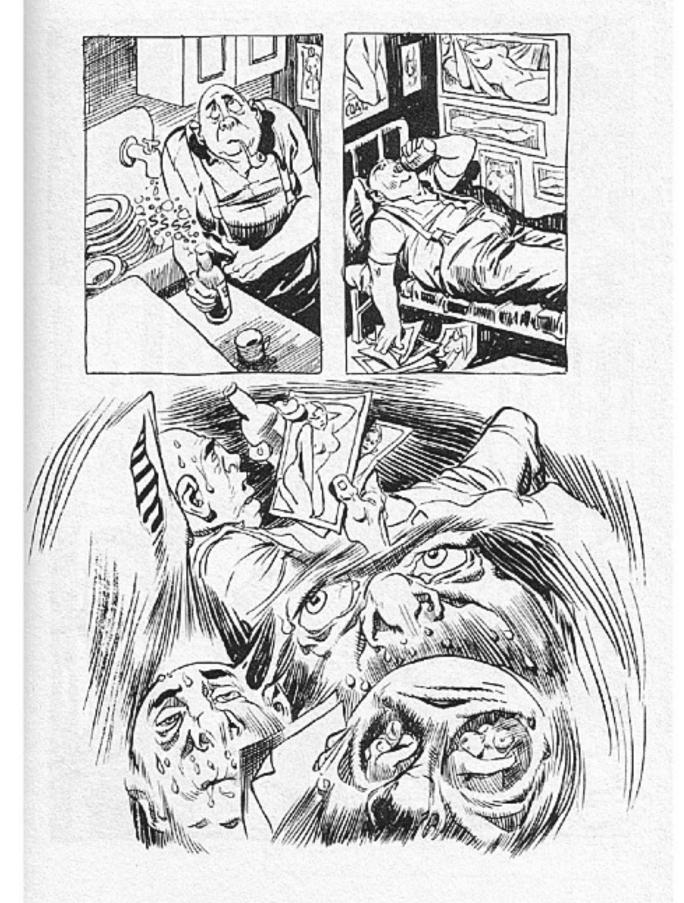


























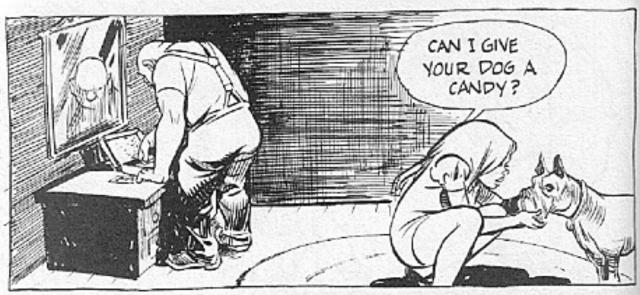






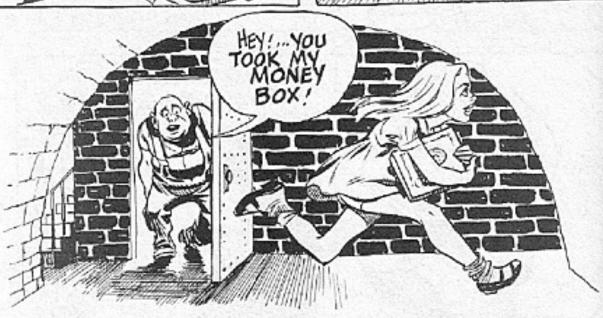


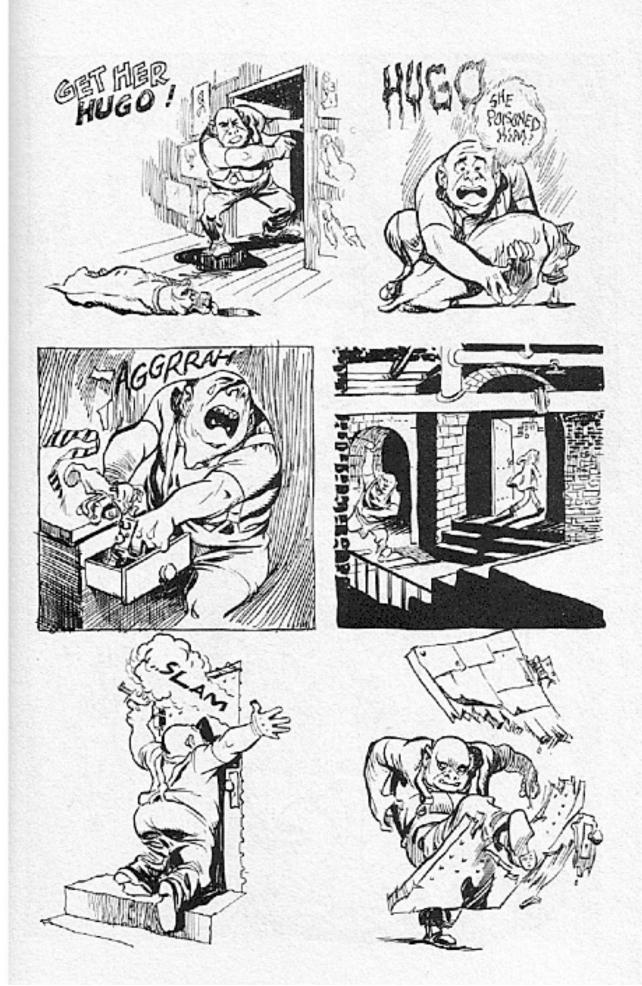


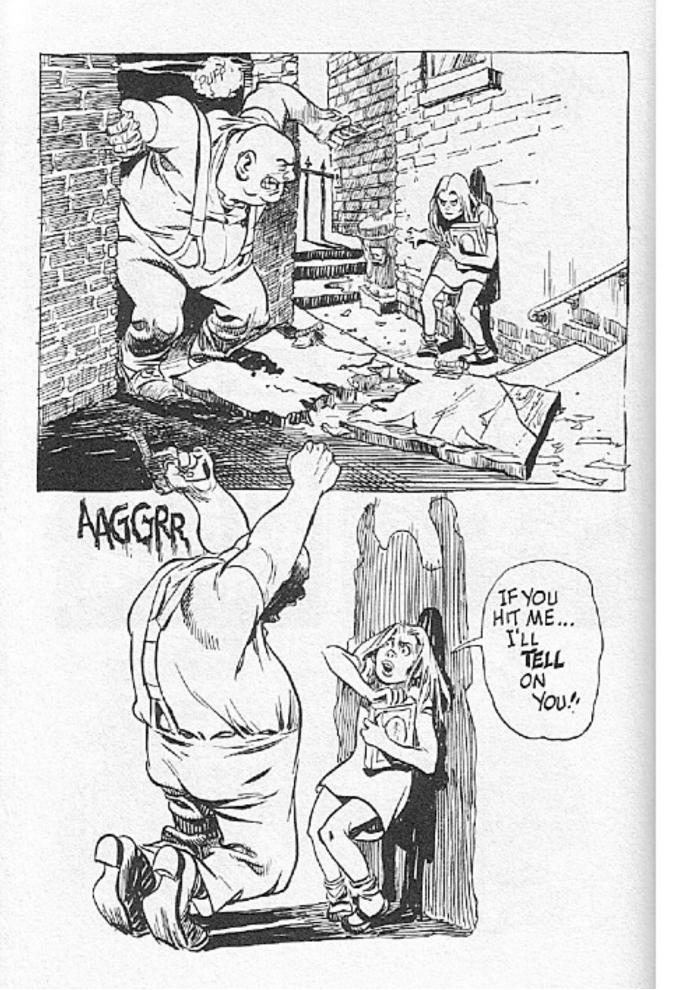






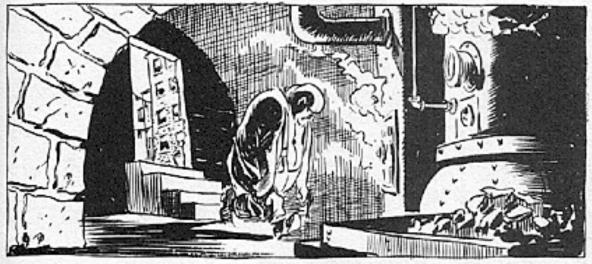




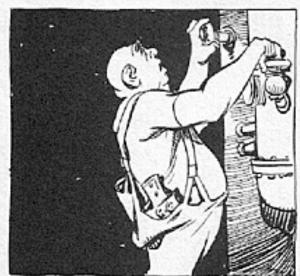








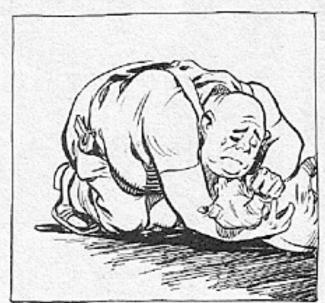






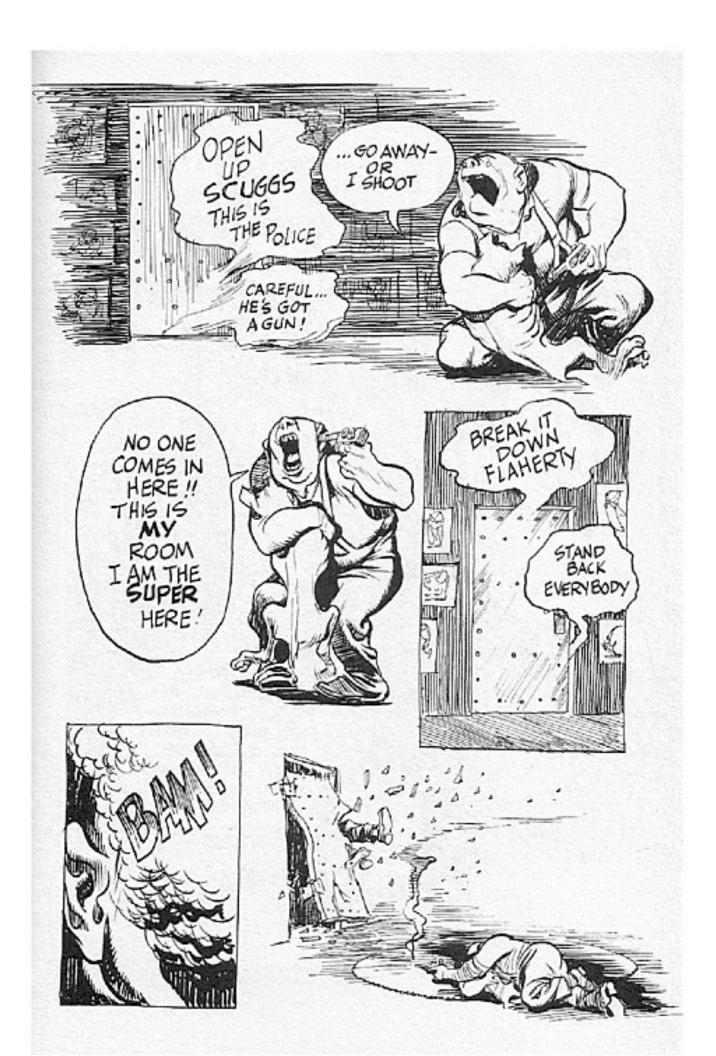




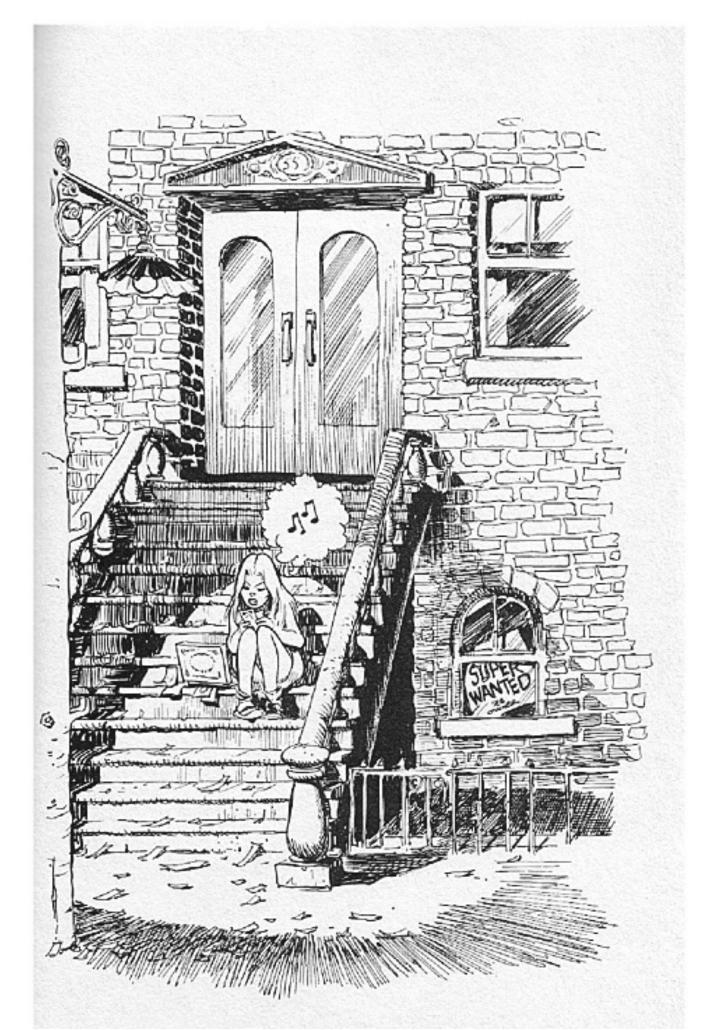


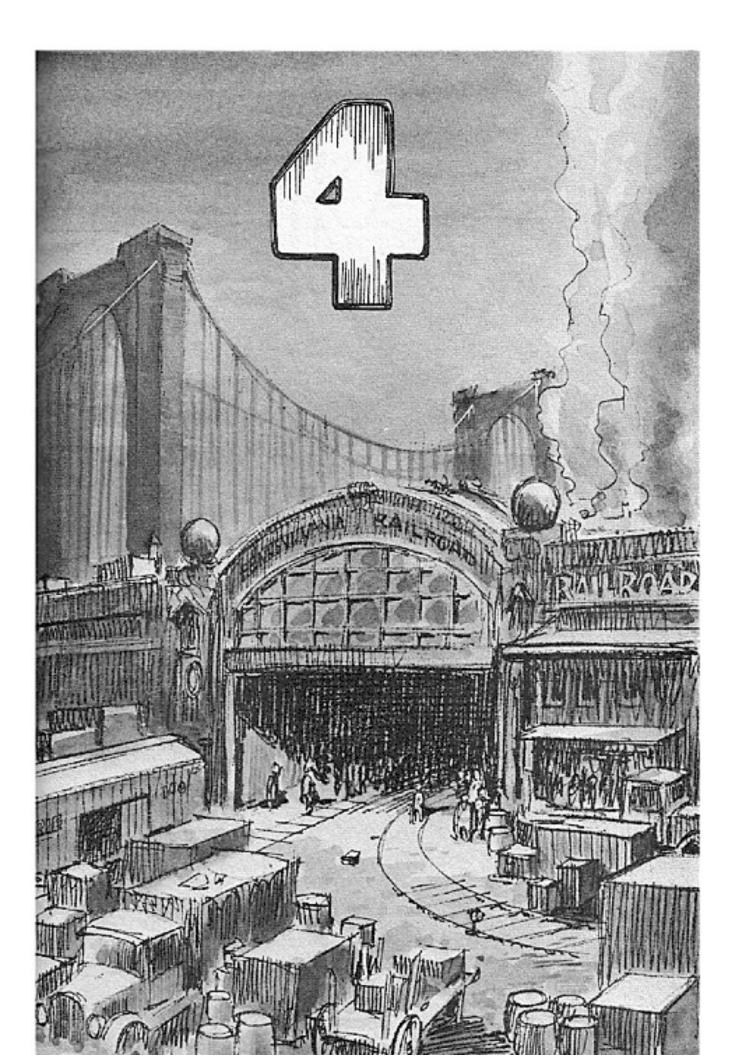


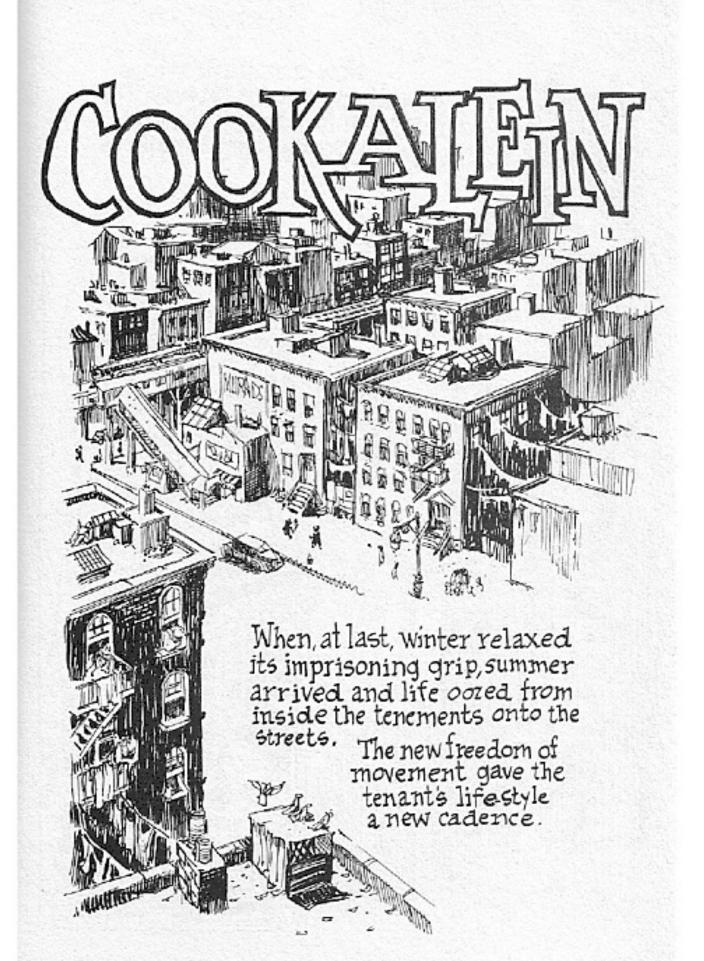


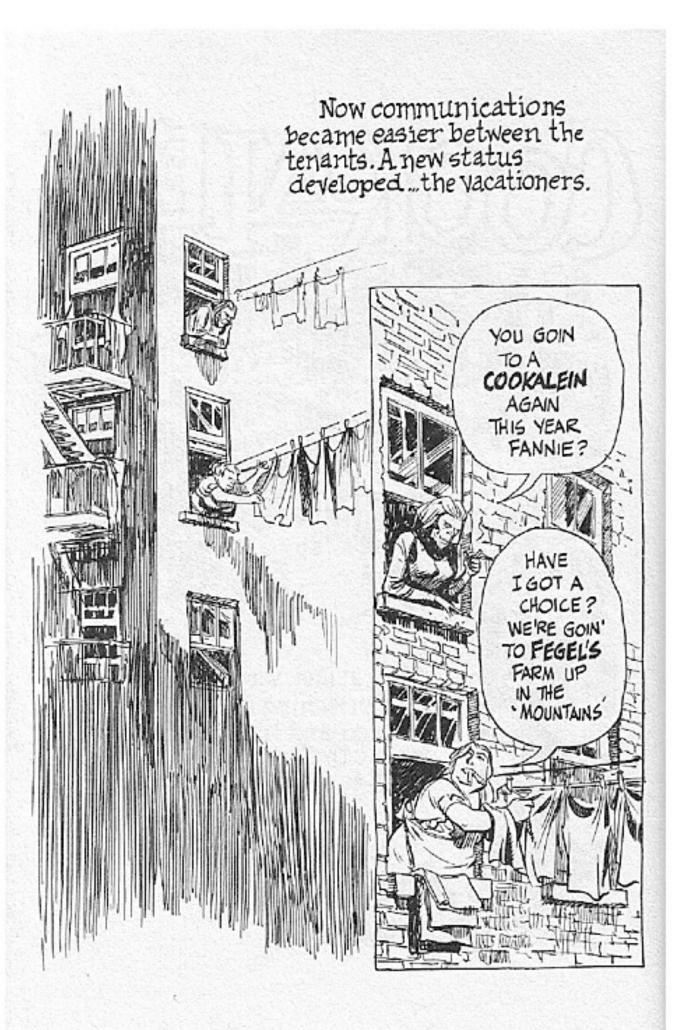












For some tenants it was time to harvest the yield from a year of doing-without.



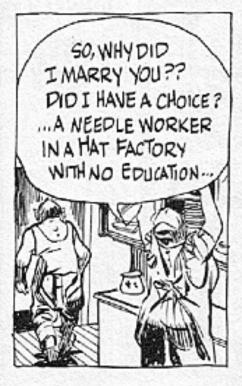
WELL YOU'RE NOT GOIN'TO HANG AROUND THE STREETS THIS SUMMER WITH THOSE ROTTEN KIDS! SO, WHERE WEGOIN, MA?

























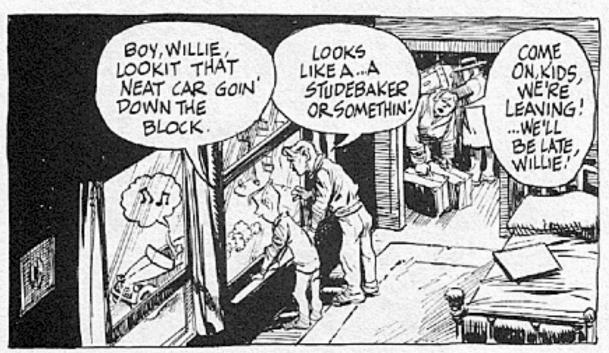


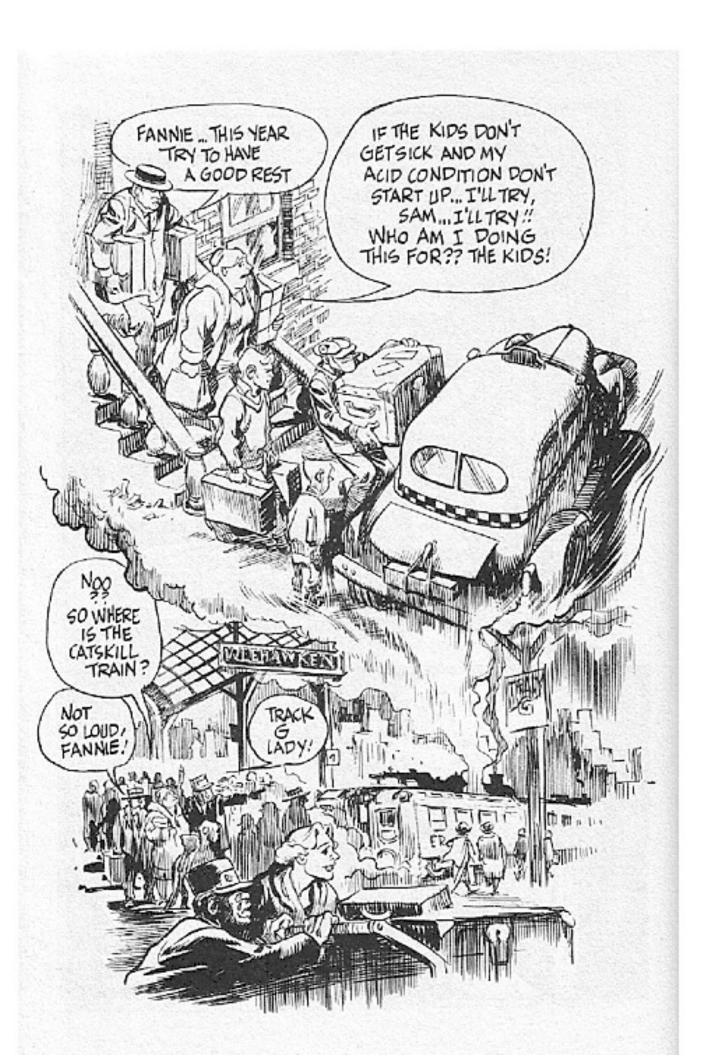


It was a time to come to a reckoning with dreams-time to climb over the invisible walls and escape.



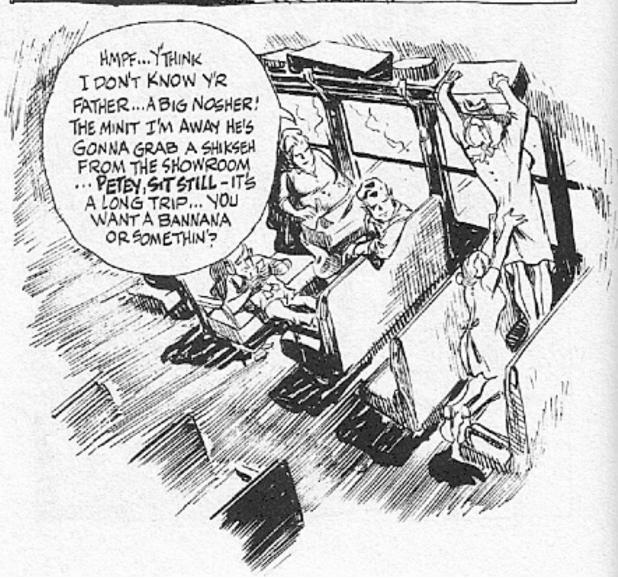




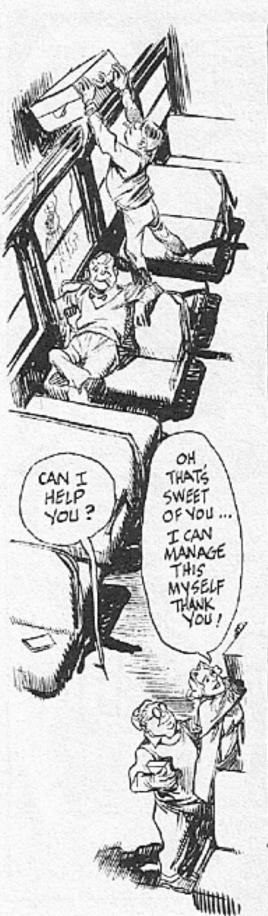








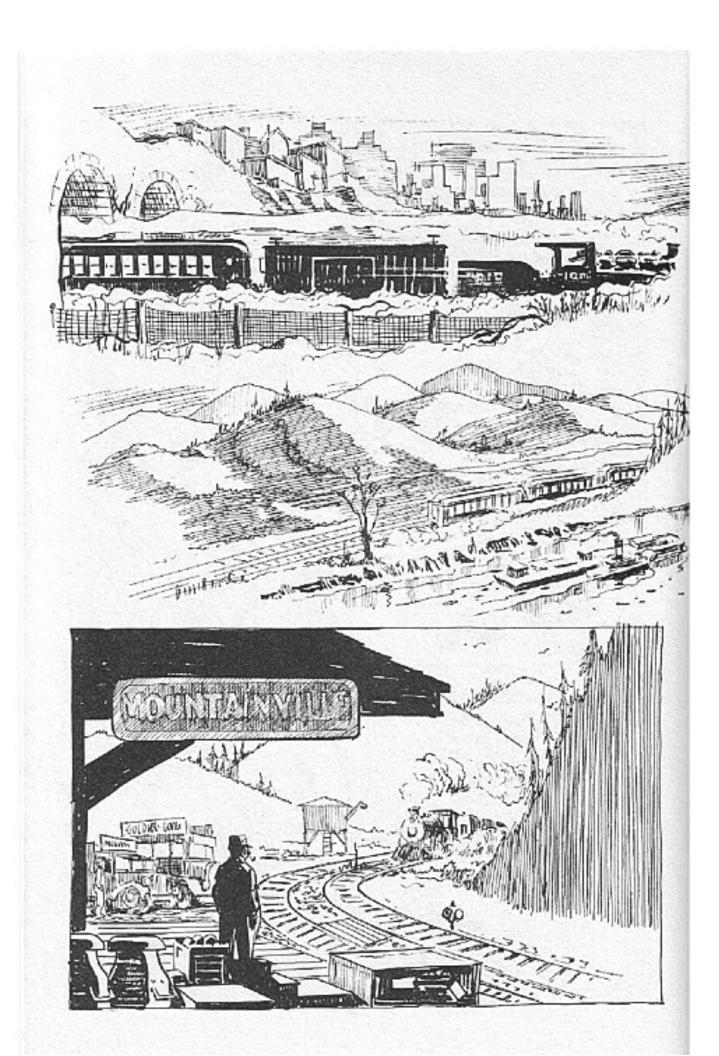


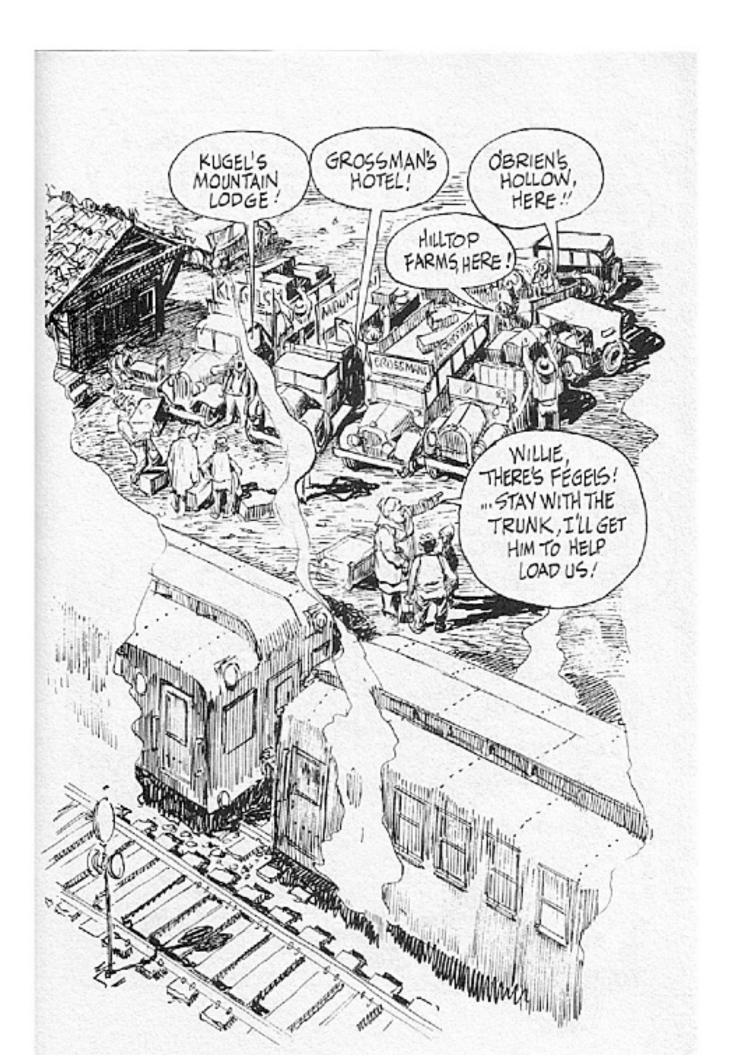






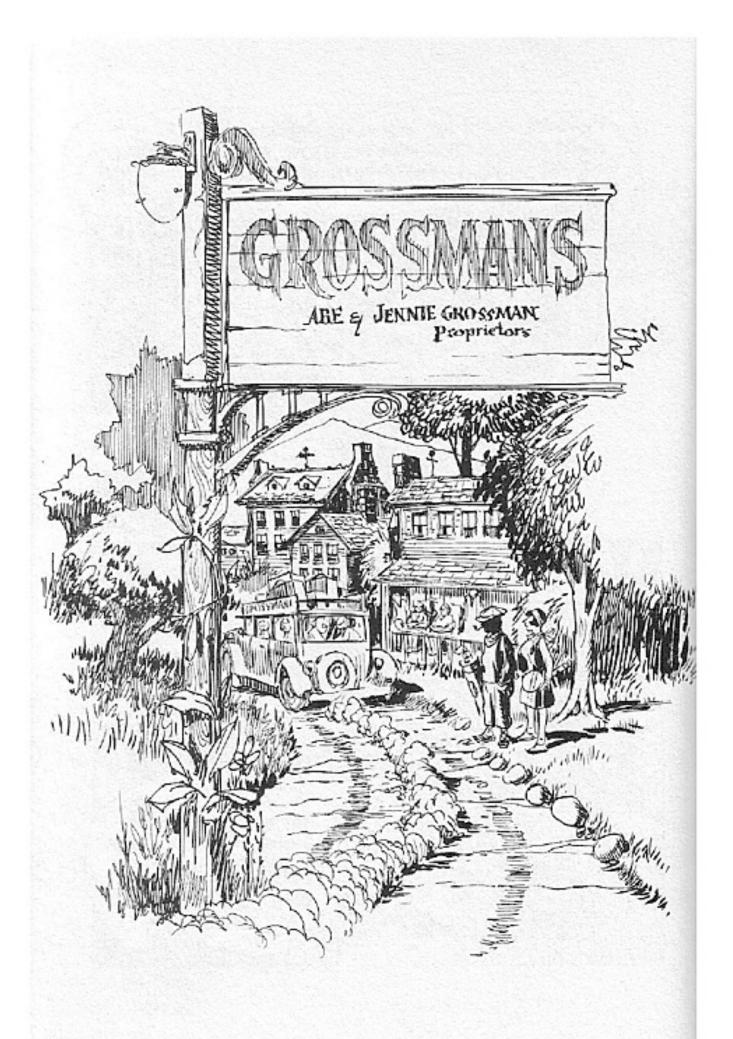




















IT UP IN
THE HOTELS
REGISTER
MINE'S
HERBIE
WE MET
ON THE
TRAIN!

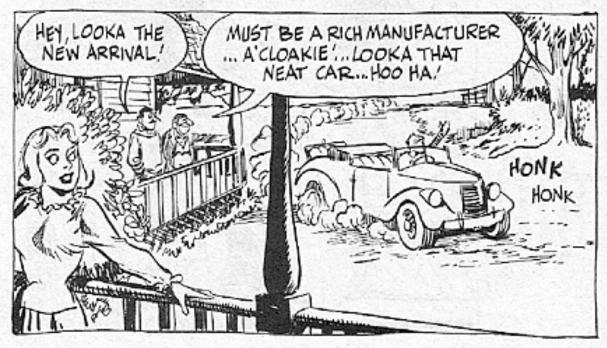


REALLY?

















YOU GOIN?... IT'S YORE PARTY-SO, SIT ALREADY! PLAY, PLAY...BE MYGUEST,..

ER -I GOTTA VISIT MY TANTE

MINNIE...SHE GOT AN ATTACK

TO DAY...SUDDENLY...



















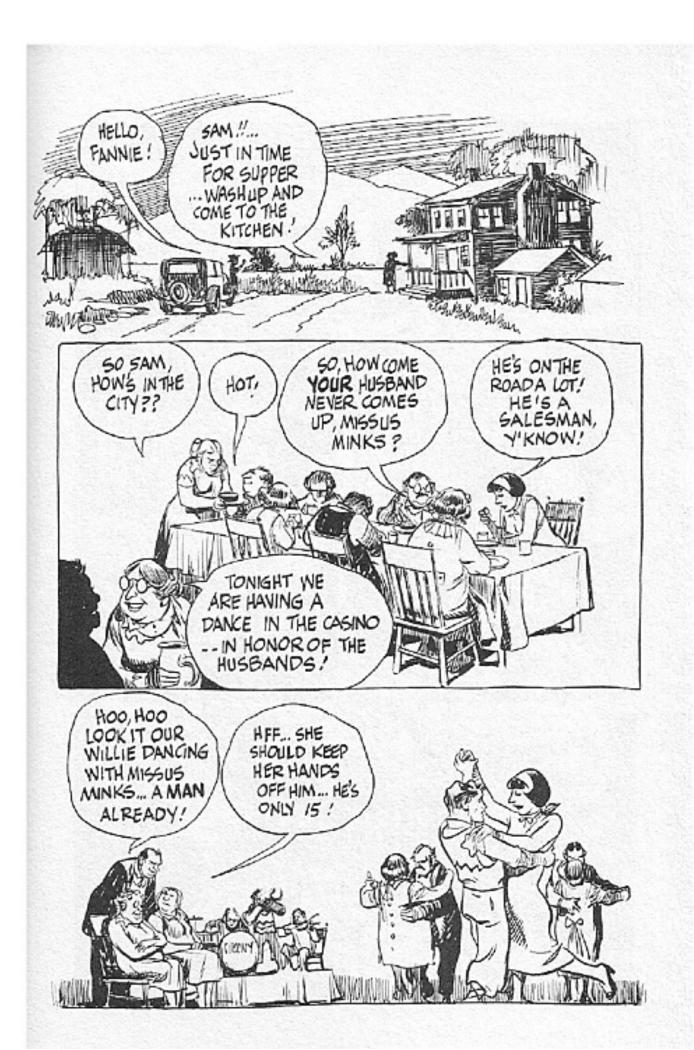




















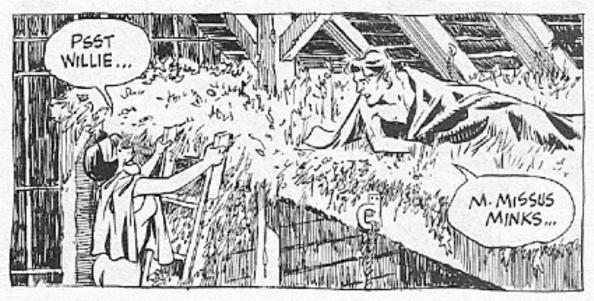






















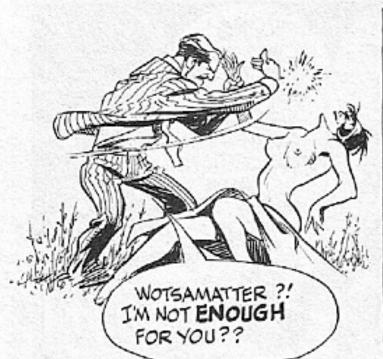
















YES, YES... LET ME TAKE YOUR PANTS OFF...OH, IRVING YOU'RE SO...SO SEXY...















































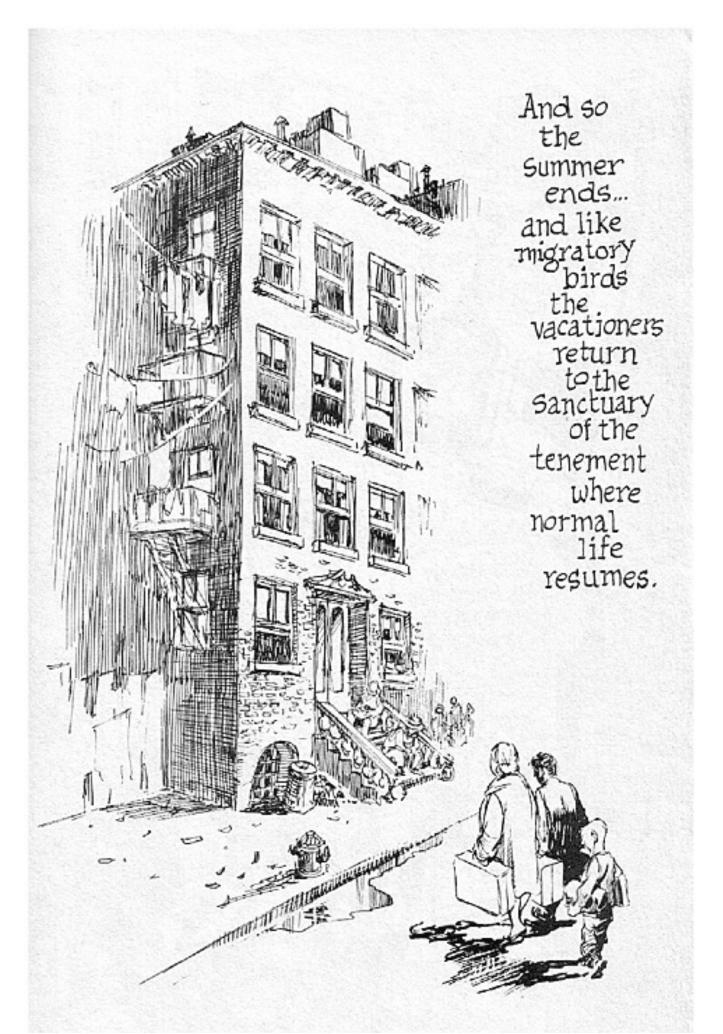
















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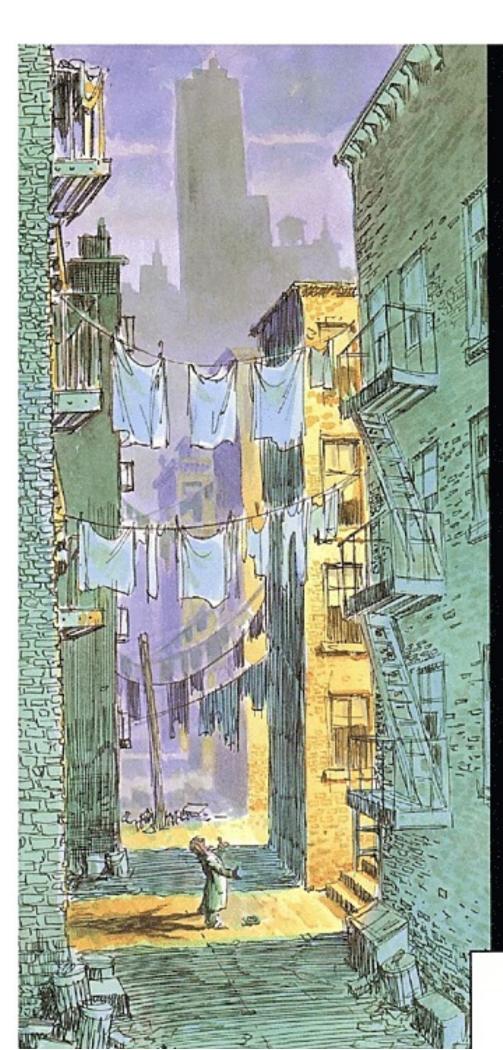
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