



Treblinka Survivor: The Life and Death of Hershl Sperling

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The story of a man who survived Treblinka, to be haunted by his memories for 50 years - and ultimately, to be killed by them.

More than 800,000 people entered Treblinka and fewer than 70 came out. Hershl Sperling was one of them. He escaped. Why then, 50 years later, did he jump to his death from a bridge in Scotland?

The answer lies in a long-forgotten, published account of the Treblinka death camp, written by Hershl Sperling himself in the months after liberation, discovered in his briefcase after his suicide, and reproduced here for the first time. Including previously unpublished photographs, this book traces the life of a man who survived five concentration camps, and details what he had to do to achieve this.

Hershl's story, from his childhood in a small Polish town to the bridge in faraway Scotland, is testament to the lasting torment of those very few who survived the Nazis' most efficient and gruesome death factory. The author personally follows in his subject's footsteps from Klobuck, to Treblinka, to Glasgow.

Treblinka Survivor: The Life and Death of Hershl Sperling Details

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From Reader Review Treblinka Survivor: The Life and Death of Hershl Sperling for online ebook

Mandy says

This book is incredible and although difficult to read, I am glad that I have read it. A full six months after I finished it, I continue to think about this story and look forward to reading more of the author's works.

An excerpt from my review on A Passion to Understand: "*Treblinka Survivor: The Life and Death of Hershl Sperling* is an extremely well-written book. It is an authentic historical account and not dry as one might imagine, but highly readable. Having said that, there were parts that I had to force my way through as the sense of horror builds and I realised that yet another mind-blowing revelation awaited me.

The book is especially powerful as the original testimony is interspersed with a huge body of research and the author's commentary. It is also corroborated by the testimony of other camp survivors as well as the meticulous records kept by the Nazis.

The accounts of life and death in Treblinka were shocking and may upset sensitive readers. This is simply the most disturbing book I've ever read. The accounts and descriptions were vivid and well-written and I found it hard to rid my mind of the images the book evoked".

Mark Smith says

TREBLINKA SURVIVOR: THE LIFE AND DEATH OF HERSHL SPERLING

THIS BOOK TELLS HOW ONE MAN SURVIVED SEVEN NAZI CAMPS...ONLY TO JUMP TO HIS DEATH 50 YEARS LATER FROM A BRIDGE THOUSANDS OF MILES AWAY IN SCOTLAND.

FOR Hershl Sperling in the far away city of Glasgow, surviving was a daily curse.

Mr Sperling, a Polish Jew who settled in Scotland after the war, survived seven Nazi camps including the notorious extermination centre at Treblinka.

Between 1939 and 1945, he withstood everything the Nazis could throw at him – from blitzkrieg to the Czestochowa ghetto to horrors of Auschwitz-Birkenau to hell-fires of Treblinka. More than 800,000 people entered Treblinka extermination camp. This was the Nazis' most efficient and gruesome death factory. Fewer than 70 came out. Hershl was one of them.

At Auschwitz, he had stared into the eyes of "The Angel of Death", the barbaric Dr Josef Mengele, and lived to tell to the tale.

Then, one day in 1989, he threw himself to his death from a Glasgow bridge. Now 68 years after Treblinka was razed, an important new book by a Jewish-American journalist based in Scotland tells Hershl's harrowing story and solves the mystery of his suicide.

Mark S Smith spent three years researching Treblinka Survivor: The Life and Death of Hershl Sperling

(History Press; \$24.95). In his book, Mark retraces his subject's footsteps – from his birthplace in Poland, to Treblinka, through Germany, the US and Canada, to Glasgow – and in so doing gives his subject a voice from beyond the grave.

It is also a personal journey. As a young teenager, Mark knew Hershl well. Hershl was the father of Mark's best friend.

This book represents a new genre in Holocaust literature.

It tells the story of one man's engagement with a survivor of Treblinka and his family in Scotland. Throughout the book the sadness is unrelenting but the intimacy with which the author has engaged with the survivor and his two sons, makes this a book hard to put down.

Treblinka Survivor: the Life and Death of Hershl Sperling has already become a Holocaust bestseller in Europe, and has recently become available in North America. Critics have acclaimed the work.

The Daily Mail describes the book as "Remarkable and moving."

Common Ground magazine says: "The intimacy with which Smith has engaged with the survivor Hershl Sperling and his two sons makes this a hard book to put down."

Daily History Blog notes: "This book deserves to rank alongside Holocaust testimonies by Primo Levi, Rudolf Vrba and Anne Frank."

While we have Hershl's story in his own words – a long-forgotten account of Treblinka in Yiddish, published in Germany in 1947, and translated into English for the first time in this book – this work is also Mark's response to it. He works with Hershl's sons to find the truth of Hershl's Treblinka.

We are taken to the raw brutality and starkness of the camp and the desperation and hopelessness of the arrivals on the transports.

But more; as Mark himself journeys to and researches Treblinka we enter into his pain, anger, disgust, horror, frustration, sense of helplessness and confusion. Hershl's story and the author's story become intertwined.

In the book, Mark writes of his visit to Treblinka:

Before I had come, I thought that this ground would be hallowed and sacred, if only because of the number of dead beneath this muffled earth. But I now knew there was nothing sacred about it: it was just the site of a mass murder. It was cursed ground and like Hershl, I clenched my fists in anger and frustration, but also in utter disbelief at the human horror and sheer senselessness of it all.

He also explains why it is important for the world to know Hershl's story.

"After completing this book, I thought long and hard about the meaning of Hershl's story. This is a book that warns of mankind's condition," Mark says.

"It is a story about prejudice and racism in general and a study of the potential beast within all of us, that could so easily consume us if we do not learn lessons from the past. Sadly, it seems these lessons have not

been learned yet."

Meaghan says

A combination memoir and biography. As a child the author, Mark Smith, was friends with the sons of Hershl Sperling. Hershl, at fifteen, was one of less than 100 or so people to come out alive from the Treblinka Extermination Camp, where almost a million people were killed, including his entire family. After Treblinka he passed through a series of Nazi camps and with ingenuity, courage and a lot of luck, survived them all. He had in my opinion one of the worst Holocaust experiences I have EVER heard of, and that's saying a lot, given all I've read on the subject. After the war he went on to marry a fellow Holocaust survivor, have children, and live a "normal" life. Yet as he grew older, Treblinka came back with a vengeance, taking hold of him, poisoning his thoughts. Forty years after the war, he committed suicide.

This is a brilliant biography and I believe it shows the "whole man." Smith had to do a lot of research into Hershl's life, and he also interviewed his sons extensively and traveled to Poland to see it all for himself. He doesn't just talk about Hershl but also records his own feelings and experiences as he researched and wrote this sad story. I ached for Hershl, ached for his family, ached for Mark Smith as well. This is a cliche, but it's difficult to describe how this book made me feel. This is one of the very few books I've read that brought tears to my eyes.

I should add that in the back of the book is an account in Hershl's own words, written shortly after the war, that describes his experiences in Treblinka, the rebellion there, and his escape.

Reading about his mental deterioration after the war, his suicide seems inevitable. I remember in 1984, O'Brien told Winston something like, "Things will happen to you that you will never, ever get over, no matter how long you live." And so it was with Hershl. He wasn't the only Treblinka survivor to take his own life.

I think it would be an interesting project to compare Hershl and other survivors who committed suicide, with survivors who did not commit suicide. Szymon Srebrnik, for instance, was about the same age as Hershl when he went through many of the same experiences at the Chelmno Extermination Camp, but he died of natural causes at 76. I think it would be useful to history and to psychology to figure out the differences there.

Jo Butler says

Treblinka Survivor, by Mark S. Smith, is based on a 22-page document by Hershl Sperling. At the age of 15, Sperling was shoved into a railroad car and sent to the Nazi death camp. His family, along with 800,000 other Jews who stumbled through Treblinka's gates, were slaughtered. Sperling was one of the lucky few who escaped, to be shuttled from one concentration camp to another. He described them as 'summer camps' in comparison with Treblinka.

Sperling's stark description of unspeakable events is filled out by the author in a superb and horrifying account. Smith's account of the destruction of Treblinka by Sperling and his fellow prisoners is a high point.

Nearly all of the prisoners died, but they rose against inhumane captors instead of dying passively. That gesture of defiance makes Treblinka Survivor a must-read. So does the tacit warning – we cannot let another Holocaust happen.

-- Jo Ann Butler
www.rebelpuritan.com/

Janet says

I began the journey through Treblinka Survivor in a most unusual way. The author, Mark S. Smith, is my friend on Goodreads but I acknowledge that it is often God who directs the course of my studies, most recently of WWII and the Holocaust. Therefore it is with divine intervention that this particular book arrived into my hands. The cover is hauntingly beautiful in design. A torn photograph of Hershl Sperling, whose story is to be told, is superimposed upon rusting remnants of an earlier photograph: Nazis herding people along a path of certain doom and destruction. It took me many days just to open the cover, giving time to gaze at each figure pondering the lives frozen in captured moments of life.

Treblinka Survivor begins and ends as the author's journey into history. It is through his desire to understand and preserve the mysteries of the past that this book is written. It is through his personal connection with this period of time that we are able to travel with him. Via eloquent descriptive passages human lives and locations unfold, page after page, until I too walk the author's quest for knowledge. I begin to wonder if there is a double meaning to the title. It is intended to refer to Hershl Sperling who was in reality a rare physical survivor of the dread Nazi extermination camp Treblinka. But it may also refer to the author himself, to me, or to others if we are to survive, psyche and soul intact, the exploration of factual evil doings so horrible I can only read sections of the book by day.

So why learn about the hardships of others in times that have passed? Why not let the silence of the historical grave rest undisturbed whilst buildings, records and remnants of near forgotten lives vanish from public consciousness? Through research, writing, and recitation we honor those whose lives, sanctified by sacrifice and suffering, offer a beacon of light and truth to guide our own passage through treacherous times and distant journeys. The souls of those lost to us, cry out for remembrance. How we answer will testify for or against us in eternity. Therein lies hope for mankind.

<http://www.jewishvirtuallibrary.org/j...>

“There is a parallel between Hershl’s shattered life and my own hunt for the thousands of shards to piece it back together. I was often disturbed by the knowledge that I would never be able to find all the disparate fragments and therefore could not create a true replica of all that had existed. Then my eleven-year-old son said something that stunned me. ‘Dad, when you break a mirror, you can still see your face in every single piece that’s broken.’“

Treblinka Survivor Author, Mark S. Smith

"You believe in God and life after death. I also believe. When we come to the other world and meet the millions of Jews who died in the camps and they ask us, 'What have you done?', there will be many answers. You will say, 'I became a jeweler', Another will say, I have smuggled coffee and American cigarettes', Another will say, 'I built houses', But I will say, 'I didn't forget you.'" Simon Wiesenthal

The United States Holocaust Memorial Museum <http://www.ushmm.org/>

<http://www.dallasholocaustmuseum.org/>

The Israeli Holocaust Memorial Yad Vashem has myriad educational tools and excellent (free) lesson plans for homeschooling families and other students of history and life: <http://www.yadvashem.org/>

Prayer to Saint Michael the Archangel

St. Michael the Archangel, defend us in battle; be our safeguard against the wickedness and snares of the Devil. May God rebuke him, we humbly pray, and do Thou, O Prince of the Heavenly Host, by the power of God, cast into Hell, Satan and all evil spirits, who wander throughout the world, seeking the ruin of souls. Amen.

Oratio ad Sanctum Michael

Sancte Michael Archangеле, defende nos in proelio, contra nequitiam et insidias diaboli esto praesidium. Imperet illi Deus, supplices deprecamur: tuque, Princeps militiae coelestis, Satanam aliosque spiritus malignos, qui ad perditionem animarum pervagantur in mundo, divina virtute, in infernum detrude. Amen.

http://www.vatican.va/holy_father/ben...

Christoph Fischer says

"Treblinka Survivor: The Life and Death of Hershl Sperling" by Mark S. Smith is a great book. It gives the personal account of a camp survivor: His life in Poland before the war and almost more importantly, his life since his liberation.

Told both in his own words in an appendix and told by the author as he researches and discovers the life of Hershl Sperling it covers a broad range of issues. Smith travels to Europe several times to get a picture of the past and discovers a present that is far from comforting.

Antisemitism that was and still exist in Poland and Europe shocks Smith as much as it does the reader. The emotional scars of the survivor are particularly painful to read about when we hear about still existing hate and prejudice.

The book is an important reminder of a dreadful past and its moral obligation for our future. It is one more story, on more life, on more unique suffering, one more human being, one more unbearable pain, which so many of us would like to forget. By not forgetting and paying this respect Smith does for Hershl what for so many others nobody could.

A very powerful, a must read.

David Hayes says

A powerful and important book - perhaps more so for non-Jews. Apart from documenting insane cruelty and systematic murder on a terrifying scale, Mark Smith's work is a simple plea for decency (which he doesn't really expect to find). Only the stoniest heart will fail to be moved and haunted by this story. Afterward, you

will want to find Mark Smith and the sons of the titular survivor (who really wasn't a survivor at all) and hug them close.

Camille says

As with every book you read about the Holocaust, you are left feeling spent. Emotionally exhausted. Written by Mark S. Smith, this book tells the life story of Holocaust survivor Hershl Sperling. Mr. Sperling was one of only 67 people who survived the Treblinka extermination camp in eastern Poland.

The author was a childhood friend of the Sperling family and had a close relationship with his two sons. It is this perspective—that of the family of a survivor—that is unique and interesting. Mr. Sperling did and saw things that he couldn't bring himself to speak of, and his family never truly knew his full experience during the Holocaust. Smith pieces together Mr. Sperling's life, from his modest upbringing in a shtetl in Poland, to his days as a Sonderkommando at Treblinka. Mr. Sperling took part in the brazen escape from Treblinka only to be recaptured on a train in Warsaw. Mr. Sperling was then transported to Auschwitz, where he was housed in the barracks of Dr. Mengele.

Reading about survivor life after liberation is a sad sad story of people trying to piece together a life. Nowhere to go, no home, no family. Smith provides a rare glimpse into the family life of a survivor and how people try to cope with the memories of their time in the camps. After surviving so much, it is hard to comprehend him taking his own life. I think that once life slowed down enough and Mr. Sperling found himself alone again, the memories of his days at Treblinka were just too much for him.

Sarah says

Excellent book. Brilliant insight to what went on throughout the war in the camps as well as how certain survivors coped afterwards. The authors journey though years later visiting all the places was still quite haunting. Makes you wonder whether the people that were killed were the lucky ones as the aftermath for many survivors and their families is in itself a living hell. Shocking that so many people don't want to remember or talk about it. It's definitely a major part of history that we should learn from.

Sara says

An important piece of history is revealed in this work. For that, we owe thanks to the author, Mark. S. Smith, the Sperling family, and everyone that supported the creation of this book.

Jan Peczkis says

Jewish Smugglers in Pre-WWII Poland. Polish Businesses Jewish and Foreign-Owned. German Terror Drives Untoward Polish Conduct Towards Jews

This work contains much detail about the Treblinka Death Camp. It is semi-biographical, focusing on Hersh Sperling (Szperling), who escaped from Treblinka but committed suicide a few decades later. Owing to the breadth of its content, I focus on only a few issues.

JEWS AND SMUGGLING IN PRE-WWII POLAND

The book flashes back to Sperling's native Klobuck, a Polish town then situated a short distance from the pre-WWII German-Polish border. The author's description of Jewish economic life in that town includes the following: "A number of Jews also made a living by smuggling goods to and from Germany across the border, particularly tobacco, saccharin and silk. One Jewish entrepreneur was known for shooing his geese into the air just before the German frontier and gathering them up on the other side, where he could sell them for twice the amount without having to pay toll charges at the border." (p. 40). [How might such conduct affect popular perceptions of Jews?]

POLAND'S LARGEY JEWISH-OWNED AND FOREIGN-OWNED ENTERPRISES IN THE SECOND REPUBLIC

Jewish economic dominance and increasing Polish efforts to reverse it were a major source of pre-WWII Polish-Jewish antagonism. Smith alludes to this matter when he elaborates on the city of Czestochowa, where Szperling eventually lived during the early stages of the German occupation of Poland: "Jews were at the centre of this economic boom, and by 1939 they owned around 80 per cent of the city's industry and commerce. The bulk of the remaining businesses—mainly the largest of the city's factories—were owned by French and Belgian industrialists, whose profits flowed out of Poland into western Europe." (p. 53).

Fast forward to WWII:

A LITTLE BIT ABOUT THE POLOKAUST

One unique feature of this book is its occasional departure from a purely Judeocentric analysis of Nazi actions. Smith mentions the Battle of Mokra in the 1939 war. He also discusses the German genocidal destruction of Poland's intelligentsia (p. 66) as well as eventual genocidal plans against Slavs as a whole. (p. 65). He also mentions the fact that the Nazis murdered 10,000 Poles at labor-camp Treblinka. (p. 79).

And, now, the German-made Shoah:

AUTHOR DEBUNKS THE "POLES WERE BYSTANDERS" HOLOCAUST MYTH

In all fairness to Smith, the author, he at least goes beyond the common "most Poles were indifferent" insinuation, and realizes the true cause of most Poles not acting on behalf of Jews, as after the Treblinka revolt: "However, most [Poles] did nothing and remained in their homes for fear of German violence." (p. 140).

THE SZMALCOWNIKI: DESPERATE CIRCUMSTANCES LED TO SOME POLES EXTORTING MONEY FROM FUGITIVE JEWS

The author indirectly also touches on the causes of Poles blackmailing fugitive Jews: "Meanwhile, most Warsaw Poles had been reduced to poverty. Records reveal that Warsaw residents received the lowest food rations anywhere in German-occupied Europe and correspondingly the city became an enormous centre for illegal commerce." (p. 146).

POLISH WARNINGS TO, NOT JEERING AT, THE DOOMED JEWS

The author mentions Polish farmers sometimes approaching the trains nearing Treblinka and warning Jews of their fate (p. 74). This is quite different from the usual Polonophobic Holocaust meme of Jews cheering the deaths of Jews, as exhibited, for example, in the movie *SCHINDLER'S LIST*, with the scene of Poles throwing mud at the Jews being escorted to their deaths by the Germans, and giving them a sarcastic farewell (Goodbye Jews!).

And, now, more of the same:

THE CANNED, FACT-FREE ANTI-POLISH NARRATIVES

While discussing the Holocaust, this work frequently lapses into Polonophobic innuendo, the most egregious of which is the absurd accusation that the German actions could not have succeeded without Polish attitudes, and the "...complicity and tacit approval of the local population." (p. 32). Fact is, the Germans acted unilaterally against the conquered Poles, and could not care less about the opinions of the despised Polish untermenschen (subhumans). The biggest assets to the German Nazi extermination of Polish Jews were the Ukrainian, Baltic, and, yes, Jewish collaborators. Poles were a distant fourth, and their role in the Holocaust was small. [Jews were also complicit in Polish sufferings, as at the hands of the Soviets, but that is another subject, one we rarely hear about.]

THE USUAL BLAMING OF CHRISTIANITY INSTEAD OF THE GERMANS

In common with much Holocaust material, this work commits the genetic fallacy in logic [(A) preceded (B); therefore (A) caused (B)] as it endorses the blaming of past Christian teachings about Jews for the Holocaust. Using the same logic, we should conclude that the anti-Catholic teachings of Protestants eventually caused the Nazi persecution of devout Catholics, and that the anti-Protestant teachings of Catholicism eventually caused the Nazi persecution of devout Protestants.

JEWISH NAZI COLLABORATORS HINDERED THE TREBLINKA REVOLT

The Treblinka prisoners' revolt is, in my opinion, better described than in most other books on Treblinka. It even features a map (p. 135) that traces the course of revolt. The revolt was complicated by the presence of Jewish informers among the kapos, including Kuba and Paulinka (or Perla). (p. 130, 133).

POLAND YESTERDAY AND TODAY: SELECTIVE INDIGNATION ON CHRISTIAN RELIGIOUS SYMBOLS

During the Auschwitz Carmelite and Cross controversies, some Jews said that they found Christian symbols to be objectionable reminders of past Christian persecutions of Jews. Poles, on the other hand, pointed out that Jews had no problem beholding and even handling Christian symbols when they could profit from them. Such indeed was the situation in the city of Czestochowa, beloved by Poles for the Black Madonna and Jasna Gora Monastery. Smith writes: "Jewish factories once produced these religious artifacts and souvenirs for the pilgrims of Czestochowa." (p. 59).

POLAND TODAY: RECKLESS CHARGES OF (WHAT ELSE?) POLISH ANTISEMITISM THROWN AROUND YET AGAIN

Poland's chief rabbi, Michael Schudrich, is quoted as saying that, at one time, 95% of Poles were anti-

Semitic. (p. 235). He does not define this oft-used very-elastic term, nor explain how he arrived at that figure. He is also silent about Jewish attitudes and conduct towards their Polish host state.

Steve says

One day I expect to read a book about the Holocaust, put it down afterwards and conclude that I gained almost nothing from it, whether in terms of new information or simply in terms of dealing with it. I am pleased to say that this was not that book.

The first thing to say is that this is not one of those tedious books in which a hack 'historian' merely rehashes a single primary source, padding it out with worthless verbiage, and then effectively claims it as their own. Mark Smith has put far more than that into this book, and the reader stands to get far more out.

The book deals with the life story of a Holocaust survivor who witnessed over several years the horrors of the extermination camps Treblinka and Auschwitz and several other camps, before being liberated from Dachau and eventually emigrating to Scotland to start a new life with a fellow survivor. Hershl (Henry) Sperling's survival was remarkable by any standards, and he did write an account shortly after his liberation, in Yiddish, which has languished in almost complete obscurity until now.

In common with Sebald's 'The Emigrants', which I had read immediately prior to this work, a multi-layered story (specific episodes, social history, individual biography) is conveyed through a shifting range of narrations. It isn't just that a variety of sources are used, but more that the way the story is related constantly changes. It is ostensibly unsystematic, but entirely apt, and of course - in contrast to Sebald's book - entirely non-fictional. One minute you are on your travels with the author doing research, the next you are introspecting with individuals, then you are reading matter-of-fact encyclopedia style descriptions of the 'death factory' at Treblinka. No matter, as long as the story gets out - and the story isn't confined to what happened in Treblinka, but how a young man who has experienced these things adapts to civilian life in post-war Britain, has a family, and ultimately breaks down, leading to his untimely death, whether by suicide or misadventure, in the late 1980s. But it's also the story of the children of the survivor, of theirs and author's personal difficulties in coming to terms with modern Poland, and countless other sub-themes. It is honest, undogmatic and purposeful, only lingering (in this reviewer's opinion) a little too long in the realms of self-analysis as the author seeks to round things off in the later chapters.

The impact of this book, even to one relatively well-read on the Holocaust, arises from the way in which the present and the past are inextricably and obviously linked. It is not just the story of a Treblinka survivor, or of Treblinka itself, it is also the story of the author's best friend's dad. History is always at its most accessible when its relationship to the present is palpable.

One of the many things I took from this book is the fact that very few people Herschel Sperling met during his post-war life had any real idea what he experienced - to a degree this even included his family - and most had no idea whatsoever. And why would they? We keep hearing about more and more people, both survivors and saviors, only starting to talk about their experiences as they approach the end of their lives, and can only wonder how many more took all their secrets to their graves without ever saying a word to anyone. I also learned (and understood) that divorce rates amongst survivors have tended to be low, though suicide rates, particularly after bereavement, have been high.

Torn between four and five stars here. Though a very good book, it is not perfect nor even hard to find fault

with, so on merit it is probably a four, but for not disappointing as it might so easily have done, I'll make it up to a five.

Renee says

Oh my goodness! What Hershl Sperling survived, or did he?

This account is written by a friend of Hershl's son. Mark Smith went back to document and revisit the life of Hershl. Smith comments on his emotions, the emotions of his friends, Hershl's sons, Alan & Sam.

The book is not just about surviving, but the effects of that survival upon the spouse, the children and the individual.

The introduction was written by Sam Sperling and he poignantly states "...it is about all people and their right to a free life without any fear of the irrational mob that we are all capable of joining." Perhaps that statement sums up the book.

Rod C. Cohen says

This is not a book for the faint hearted. But it is a Holocaust book, so that is to be expected. A reminder that the world went crazy and drove people to madness can never be an easy read.

Ram says

"'Auschwitz was nothing', he used to say 'Auschwitz was a holiday camp'. How terrible was the hell of Treblinka if Auschwitz had been nothing to him?"

This book tells the story of the life and death of Hershl Sperling. Hershl survived seven concentration/death camps. The book was written after his suicide (no spoiler here) by a friend of his sons.

The author who knew Hershl from his childhood tried to follow Hershl's life according to various sources of information.

The research is good and gives a good picture of the events, hardship, horrors, tragedies and luck that effected Hershl's life and his death.

Another subject the book touches and tries to understand is the mental state of the holocaust survivors and what effects it.

The third topic that is discussed in the book is the anti-Semitism in modern Europe.

A shocking and interesting account and research of a holocaust experience and the life after it.

