



# Turning “views” into “visits”: how online exhibits can encourage collection awareness and usage

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George A. Smathers Libraries, University of Florida



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### Gereḥṭigkayt = Justice

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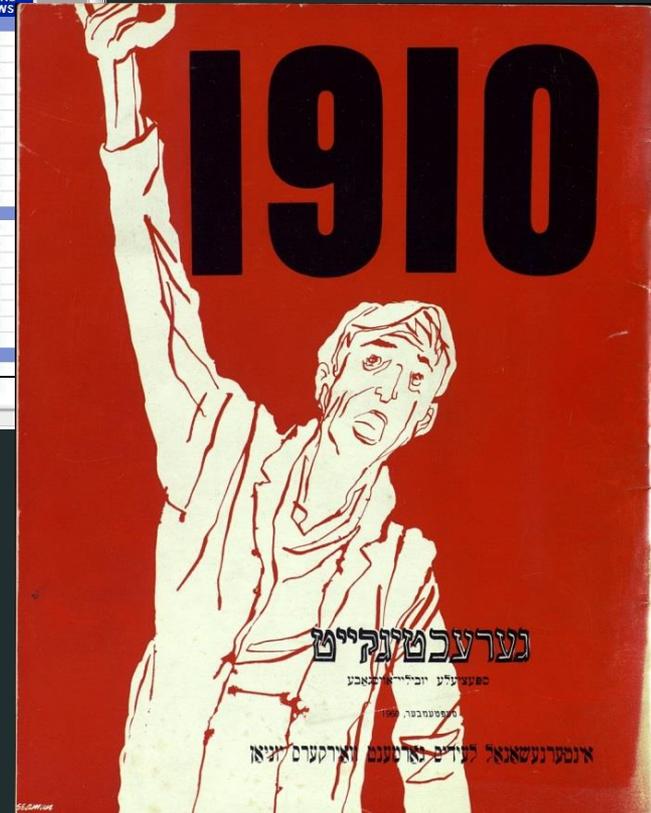
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DATE	VIEWS	VISITS	JPEG VIEWS	ZOOMABLE VIEWS	CITATION VIEWS	THUMBNAIL VIEWS	TEXT SEARCHES	FLASH VIEWS	MAP VIEWS	DOWNLOAD VIEWS	STATIC VIEWS
<b>2011 STATISTICS</b>											
February 2011	20	4	0	0	2	2	0	0	0	0	0
March 2011	50	7	3	31	4	3	0	0	0	0	0
April 2011	15	5	0	0	0	5	0	0	0	0	0
May 2011	8	5	1	0	1	1	0	0	0	0	0
June 2011	86	30	11	49	2	6	0	0	0	0	0
July 2011	77	31	1	68	2	1	0	0	0	0	0
August 2011	216	38	5	140	12	3	0	0	0	0	0
September 2011	142	46	1	104	0	7	0	0	0	0	0
October 2011	123	65	5	104	2	2	0	0	0	0	0
November 2011	74	24	2	64	2	2	0	0	0	0	0
December 2011	43	28	0	43	0	0	0	0	0	0	0
<b>2012 STATISTICS</b>											
January 2012	45	24	1	41	1	1	0	0	0	0	0
February 2012	217	38	5	150	5	3	0	0	0	0	0
March 2012	225	61	8	144	9	5	0	0	0	0	0
April 2012	63	34	0	63	0	0	0	0	0	0	0
May 2012	1	1	0	1	0	0	0	0	0	0	0
August 2012	6	2	5	0	0	0	0	0	0	0	0
September 2012	8	1	4	0	0	1	0	0	0	0	0
December 2012	2	1	0	0	0	0	0	0	0	0	0
<b>2013 STATISTICS</b>											
February 2013	9	4	5	0	1	0	0	0	0	0	0
<b>TOTAL</b>	<b>1430</b>	<b>449</b>	<b>42</b>	<b>1002</b>	<b>43</b>	<b>42</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>

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*Gereḥṭigkayt* (= Justice), 50th anniversary of the Great Revolt, 1910, International Ladies' Garment Workers' Union, New York, 1960.

Rare un-cataloged periodicals held in the Isser and Rae Price Library of Judaica in need of preservation digitization and cataloging. At present, scholars are unaware that such a rich, primary resource exists at the University of Florida.



Gemeindeblatt der Jüdischen Gemeinde zu Berlin, Berlin, 1932



Jüdische Schulzeitung, Mannheim, 1935



Rabbinatsbezirk Landau/Pfalz, 1936



Gezunthayt-Kalendars, Veselibas Kalendars "OZE", Riga, 1939

Online exhibitions are more than a marketing tool: they are another way to grant users access to unique and/or hidden collections. Many academic institutions are already providing access through curated digital collections, yet this is often insufficient. Curated digital collections do not provide the interpretation or background necessary to further understand an object.

Why this unappealing-looking, torn and yellowed page is important!

This leaf from a Leipzig Jewish community newsletter actually tells us a great deal about Jewish life under the Nuremberg Laws. The section at the top is a reminder to the community to pay their community dues to assist the general welfare, and the text in the box is asking for charitable donations to the Winter fund for the many Jewish people struggling to pay their fuel bills.

Seite 2 GEMEINDEBLATT DER ISRAELITISCHEN RELIGIONSGEMEINDE ZU LEIPZIG 10. Februar 1937

**Gemeindebeitrag.**

Durch Steuerbescheid haben wir Ende 1936 von denjenigen Gemeindegliedern, die zur Gemeindeanlage 1935 nicht zu veranlagten waren, als **Mindestbeitrag** zu den Gemeindefasten

**RM. 3.—**

gefordert; von denjenigen Gemeindegliedern, die mehr leisten können, wird erwartet, daß sie ihren **Verhältnissen entsprechend mehr bezahlen**. Die Gemeindeglieder, die mit dem Beitrag noch im **Rückstand sind**, werden gebeten, denselben **unverzüglich zu entrichten**.

Von jedem Juden wird verlangt, daß er seine Zugehörigkeit zur Gemeinschaft durch die Tat bekundet. Wer den geringfügigen Betrag von 3.— RM. nicht bezahlen kann, soll wenigstens durch einen kleineren Beitrag seine Verpflichtungen gegen die Gemeinde anerkennen.

**Von der Zahlung dieses Gemeindebeitrages ist nach dem Gemeindestatut die Ausübung des Wahlrechtes derjenigen Gemeindeglieder abhängig**, die für 1936 keine Gemeindesteuern zahlen.

Einzahlungen sind entweder an die Gemeindekasse von 9,30 bis 13 Uhr oder auf Postcheckkonto Leipzig 505 33 zu leisten.

Leipzig, den 15. Februar 1937. Der Vorstand der israelitischen Religionsgemeinde zu Leipzig.

Nicht allein, daß ausgelassene Jugend ihren nichtswürdigen Spott an diesem Tag über abgewürgete Häupter trieb, nicht genug, daß homiletische Peifen in den erwehnten „Purim-Droschoth“ parodiert wurden, nein, man ging sogar so weit — klare Gesetzesvorschrift mißachtend — Männer Frauenkleider und Mädchen Männergewandung anlegen zu lassen: das ging zu weit und das mußte gemißbilligt werden. Müßte es wirklich gemißbilligt werden? Nein, ja, es ist, der nicht nur die Autorität unserer Devisen gewesen ist, sondern anscheinend auch ein feiner Psychologe, hat den besondern Charakter dieses Festes anerkannt und ausdrücklich sich für Maskerade und Mummenschanz an diesem einen Tag des jüdischen Jahres entschieden. Die ausschulde Freude am Purim fand noch ihre besondere Legitimation dadurch, daß die studierende Jugend, die hochmütig auch der höchsten Semester für 24 Stunden alle Gesetztheit und allen Lenzern an den Nasen hingelen und in züchtiger Unehilung, Spottleidern im Chore sangen und ihre Mißwelt durch allerhand Schabernack erheitert und irgernd, ihren Weg durch die Gassen der Judenstadt nahmen. Besonders bei der Jüdenheit des mittelalterlichen Italiens, wo die Gottesgelehrsamkeit ohnehin besonders stark hinter Lebenslust und Luxus zurückgetreten war, hat von im Urinieren besonders raffinierte Putzmeister eine besondere Fertigkeit entwickelt: Kleie oder Sand in den Kuchen zu hacken und sich damit am Mißvergängen des enttäuschten Essers zu laben, galt als besonders verheißt und wenig originell. Während die Jugend einander mit Nüssen Schlachten lieferte, zogen die Erwachsenen hoch zu Ross, fauchend in des Händes und unter den Klagen von Feingehren und Pöbeln durch ihre Ghetti. Verleumdungen und Mädelstreben scheinen zunächst bei den Juden des Südens im 14. und 15. Jahrhundert aufzukommen zu sein und man geht wohl nicht

fehl mit der Annahme, daß hier der berühmte „römische Karneval“ Vorbild gewesen ist.

Alter jedoch soll der Brauch des Theaterspiels am Purim sein. Im altjüdischen Schrifttum finden sich nicht einmal Ansätze eines Dramas und Israel Abrahams, dessen großartiges Werk „Jewish Life in the Middle Ages“ wie in deutscher Sprache nichts an die Seite zu stellen vermögen, hat wohl recht, wenn er seine Betrachtung über Purim- und ähnliche Spiele mit der Feststellung schließt: „Was auch immer die Sendung Jansel sein mag, die Schaffung dramatischer Meisterwerke hat ungeschichtlich daran keinen Anteil.“ Aber, so darf man fragen, kam es dem Publikum auf diesen literarischen Maßstab an? Nein, man hat sich bei jenen Aufführungen all die Jahrhunderte hindurch anscheinend glänzend amüsiert; in Frankfurt — so berichtet uns Rektor Schult, des Frankfurter Ghettos-Zeitgenossen und gelehrter Charakter — hatten die Darbietungen großen Zulauf, zwei Soldaten mußten zur Aufrechterhaltung der Ordnung vor die Türe des Theaters gestellt werden und als der Zuzug selbst aus christlichen Kreisen immer mehr zunahm, mußten sich die Vorsteher der Jüdenstadt, „Banmeister“ genannt, schließlich zum Verbot des Theaters entschließen. In der Tat war das Feiern des Festes mit solchen Spielen gerade damals, bei Beginn des 18. Jahrhunderts, auf einen Höhepunkt gelangt. Schon in der Zeit der Gassen, also im 9. und 10. Jahrhundert, sollen die ältesten bescheidenen Aufführungen stattgefunden haben, aber um die Wende des 17. und 18. Jahrhunderts, als die Juden im deutschen Ghetto sich relativ der größten Isolation und äußerster Engherzigkeit erwehren konnten, waren umfangreiche Dramen, die auch eine besondere bildnerische Gestaltung forderten, an der Tagesordnung. Freilich bei der Entwicklung durch die Jahrhunderte hat sich das Purimspiel nur in die Breite entwickelt, die Art der Handlung und Gestaltung der Charaktere hat sich wenig verändert und uns mosen die einzelnen aus überlieferten „Dramen“ zumeist tatsächlich reichlich (ad an).

Als Vorwurf der Purimspiele werden uns „Mochiras (Verkauf) Josef“, „David und Goliath“, das Leben Moses und vor allem die Esther-Geschichte selbst aus dem Mittelalter überliefert; auch ein damals noch in Frankfurt bekanntes „Asserens-Spiel“ sei erwähnt.

Nicht minder gern und ausgiebig brachte man am Purim der holden Frau Musica ihre Tribute. Der Verfasser des kleinen Buches der Frömmen, das in schwerster Notzeit entstanden ist, erlaubt gelegentliche Manieren mit dem ausdrücklichen Hinweis, daß es geübt, bei früher Anwesen zu Purim, bei Hochzeiten und zu Gasmäßen, wohlgerüstet zu sein.

Wie stand es mit dem „Spiel“ im übrigen am Purim? Von arglosen Kinder- und Gesellschaftsspielen abgesehen, waren Glücksspiel und Wettspiele nie gern gesehen und nichtsdostowewiger oft unglücklich verheißt. Das Kartenspiel war unter den deutschen Juden im 14. Jahrhundert, nach den furchtbaren Jahren des Schwarzen Todes in vortreten, daß mancher Rabbiner dagegen die Strafe des Banns aussprechen mußte und im lebenslustigen Jüden gab man sich Würfel- und anderen Hasardspielen nicht selten ausgiebig hin. Aber gerade von Purim hören wir, daß an diesem Tag Glücksspiele nicht betrieben wurden, weil dieser Jom-Tow ohnehin schon so viel eigenen Formen der fröhlichen Feiern gehalten hatte.

... Wer gerne andere geben läßt, aber selbst nichts geben will, der hat ein mißgünstiges Auge auf das Seinige. Wer gerne selbst gibt und auch gern andere geben laßt, der ist ein Frommer. ... (Sprache der guten ...)

**Dein Geben  
sei Beispiel!**

Opfere der  
**JÜDISCHEN  
WINTERHILFE**

Gemeindeblatt der Israelitischen Religionsgemeinde zu Leipzig, Leipzig, 1937.



# THE GATHERING STORM

## JEWISH LIFE IN GERMANY AND EASTERN EUROPE IN THE 1930S

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Only available online, *The Gathering Storm: Jewish Life in Germany and Eastern Europe in the 1930s* features items produced by or pertaining to European Jewry before the advent of the Second World War. While the subject of Jewish experience during the war has been widely explored, life for Jewish people in the period immediately before the war is less well known and demand for relevant resources is increasing. Showcased here are rare German and Yiddish newspapers and periodicals, as well as ephemeral publications such as calendars, yearbooks and other communally inspired commemorative works. The selected materials form part of a much larger hidden collection of un-cataloged works held in the Isser and Rae Price Library of Judaica. *The Gathering Storm* also serves as a prelude to the upcoming exhibition *Testimony* featuring primary sources relating to the Holocaust.

See [the complete list of included works](#)

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Curated by Rebecca Jefferson

Designed by Lourdes Santamaria-Wheeler

The home page for *The Gathering Storm* exhibition. A short introduction describes the exhibit; a link to the complete list of included works is provided. Viewers move through the exhibition by clicking the tab labels in the grey bar.

*The Gathering Storm* online exhibition: <http://exhibits.uflib.ufl.edu/gatheringstorm/>

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Exhibits >> The Gathering Storm >> Germany, early 1930s



Click on each item to learn more

### Jewish Life in Germany in the early 1930s

The scarce materials gathered here from early 1930s Germany cover some of the major centers of Jewish life before the Second World War, including Berlin, Frankfurt, Bonn, Dresden, Chemnitz and Plauen. Displayed here are two Jewish community newsletters from Berlin and Frankfurt, a community festschrift from Bonn and a community yearbook covering Dresden, Chemnitz and Plauen. These items are not only of immense importance for their contents (which include articles by leading Jewish figures, historical accounts, photographs, lists and statistics), they are also of great interest as objects in their own right. Both the festschrift and yearbook were items that survived Nazi destruction and were distributed to the United States through the Offenbach Archival Depot. The Berlin newsletter was once owned or used by Bertha Falkenberg — a well-known advocate of women's rights, and a great supporter and welfare provider to the beleaguered Jewish community during the Second World War.

Section one: Jewish Life in Germany in the early 1930s

# THE GATHERING STORM

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Exhibits >> The Gathering Storm >> Germany, early 1930s >> Frankfurter israelitisches Gemeindeblatt



 VIEW LARGER

NEXT ITEM

*Frankfurter israelitisches Gemeindeblatt*  
(Trans. Frankfurt Israelite community newsletter)  
1930  
Frankfurt  
From the Isser and Rae Price Library of Judaica

The "Frankfurt Israelite community newsletter" was published from 1929 to 1938 before it was closed down by the Nazis. This monthly journal was the official organ of the Frankfurt Jewish community, and it was set-up in response to the growing secularization of German Jewry and the decline in community memberships. The journal provided articles emphasizing the importance of Jewish traditions, details of Jewish holidays and reports on the activities of the various Jewish institutions, organizations and synagogues. In this issue from 1930, noted scholars and rabbis, such as Leo Baeck (1873-1956), pay tribute to the leader of Liberal Judaism in Germany, Caesar Seligman (1890-1950) in honor of his 70th birthday. Also of interest in this paper is the regular column dedicated to detailing community statistics which, when viewed across the issues, can be useful for analyzing the historical make-up of the Jewish community of Frankfurt before the Second World War. In addition, the commercial section of the journal shows the range of Jewish businesses in 1930's Frankfurt, and the large ad placements reveal how well the community was thriving (not so when compared to the 1938 editions which display reduced advertising space and a massive increase in room rental advertisements).

Each item has a four-page display, an object label and a descriptive label

Section one: Jewish Life in Germany in the early 1930s

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Click on each item to learn more

### Jewish Life in Nazi Germany, 1933-1935

This section of *The Gathering Storm* features items that were published in Germany following the rise of Hitler and the National Socialist Party in 1933. Of the six journals featured: four are from Berlin; two from Mainz and Mannheim. The April 1933 edition of the *Jüdische Rundschau* deals directly with the political situation and contains the editor's most famous contribution to the paper in which he called upon the Jewish people of Germany to *Tragt ihn mit Stolz, den gelben Fleck!* ("wear it with pride, the yellow badge"). The other Berlin journal from 1933, *Orden Eine Brise*, is dedicated to articles by leading Jewish writers on the theme of the Jewish diaspora. Many of these writers would later perish in the Holocaust. Three of the newspapers from 1935 celebrate the 800th anniversary of the birth of the great Jewish philosopher, Moses Maimonides. Underlying this theme, one senses the tension of a people under threat and accused of racial inferiority. The *Israelit* celebrates the life of Maimonides together with articles dealing with growing anti-Semitism in Europe. The *Gemeindeblatt zu Berlin* produces a lavish edition in honor of Maimonides, emphasizing the Jewish intellectual contribution to the world. The *Schild* places the celebration of Maimonides alongside a commemoration of Bach in an attempt to demonstrate a synergy and to demonstrate their German patriotism. All of the papers featured here contain a wealth of information about Jewish life in this period. Many are scarcely available in libraries today.

Section two: Jewish Life in Nazi Germany, 1933-1935

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[Click on each item to learn more](#)

### Jewish Life in Nazi Germany under the Nuremberg Laws

The scarce pieces included in this section come from Speyer, Leipzig, Mannheim and Landau. They all show evidence of Jewish communities under increasing economic and social pressure due to the hardships inflicted by the Nuremberg Laws. A special issue of a community newsletter celebrating Jewish Mannheim in 1936 contains a wealth of information about the community, including disturbing statistics relating to the fall in births and rise in deaths. In that same year, a newsletter from Landau features an article discussing the current situation at a time when Jewish firms and Jewish investments were all under boycott. A rare issue of the Leipzig community newsletter from February 1937 betrays, through its notices and announcements, the harsh financial conditions facing the community, particularly through the winter months. A festschrift from Speyer, also from 1937, celebrates 100 years of the Jewish synagogue (later destroyed) as well as Jewish life in that city. The celebration ends on a sad note as the editor laments the dispersion of community members as the result of Nazi terror, and he hopes that former members will use the commemoration of the synagogue to connect spiritually through space and time. The commemorative work foreshadows the subsequent destruction of Speyer Jewry.

# THE GATHERING STORM

## JEWISH LIFE IN GERMANY AND EASTERN EUROPE IN THE 1930S

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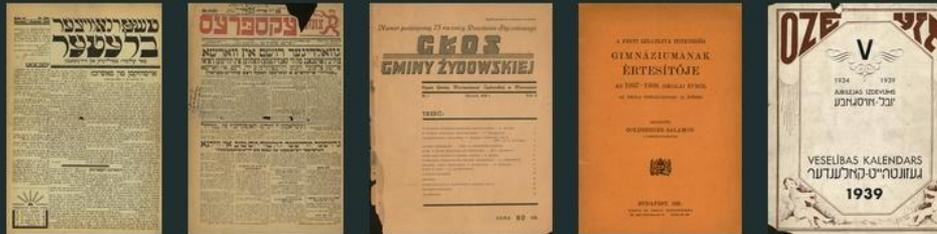
Germany, early 1930s

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Germany, Nuremberg Laws

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Exhibits >> The Gathering Storm >> Jewish Life in Eastern Europe before the Second World War, 1935-1939



Click on each item to learn more

### Jewish Life in Eastern Europe before the Second World War, 1935-1939

The materials displayed in this section all originate from Eastern Europe in the late 1930s, including Romania, Poland, Hungary and Latvia, and comprise three journals, a calendar and a yearbook. The Romanian Yiddish newspaper, the Tchernovitzer Bleter, is represented by an edition from 1934 commemorating the 200th issue, and by an edition from 1935 celebrating 60 years of the Yiddish theater, which was born in Romania. The thriving intellectual and social environment of pre-war Czernowitz would soon be shattered by the destruction of its entire community. The Polish Yiddish newspaper, Unzer Express, extremely popular in its day (now scarcely available) is represented by an issue from 1935 which celebrates the 70th birthday of the great Yiddishist, Chaim Zhitlovsky. A commemorative issue of the Polish periodical the "Jewish Community Voice" celebrates 75 years from the Polish Uprising in January 1863 and the part played by Jews in supporting their countrymen. A piece that no doubt served to emphasize Jewish loyalty to Poland during a time of rising anti-Semitism. A school yearbook from Budapest in 1938 provides a snapshot of communal life and the Jewish school system one year before the advent of the Second World War which would see the destruction of around 100,000 Hungarian Jews. A calendar from Riga in 1939 celebrates the OZE (Society for the Protection of Jewish Health) which was founded in Latvia in 1922. Photographs, articles and lists from Riga provide important information about a community that would soon disappear.

# THE GATHERING STORM

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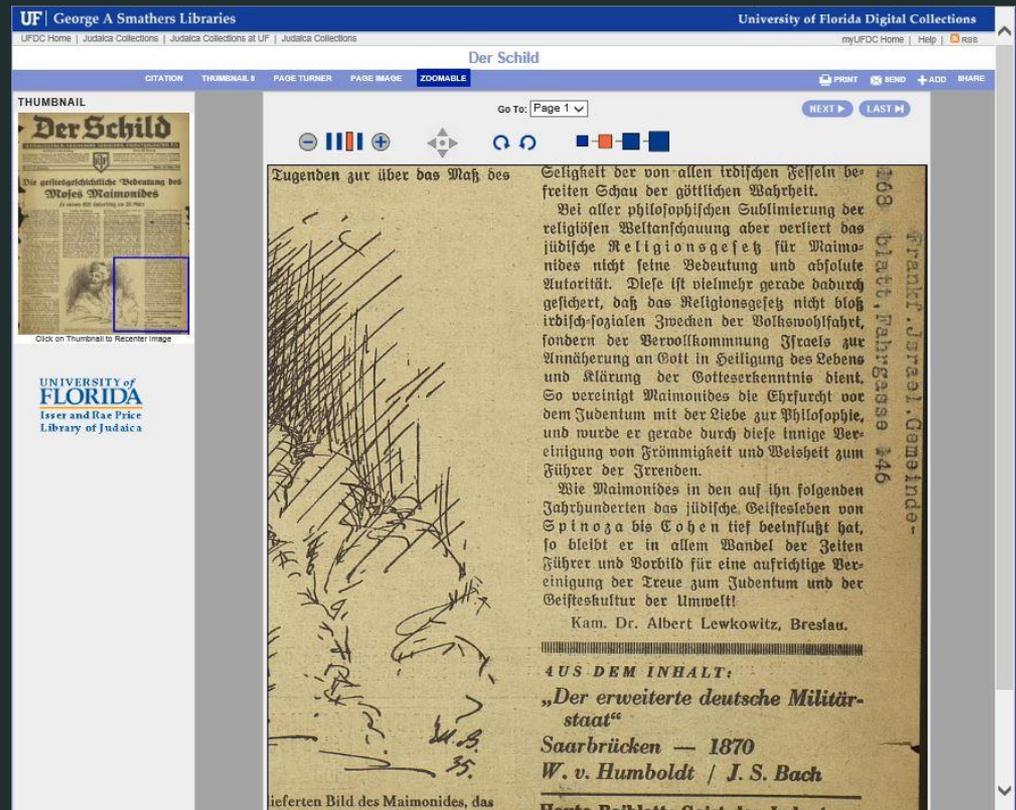
NEXT ITEM

Most online exhibitions present a static, partial display of the selected materials. By linking to the fully digitized item, an exhibit can provide a portal to a realm of greater discovery for the viewer and increase overall collection awareness. In this exhibit, each individual page, and the “view larger” button, links to and opens up the digital object in the UFDC.



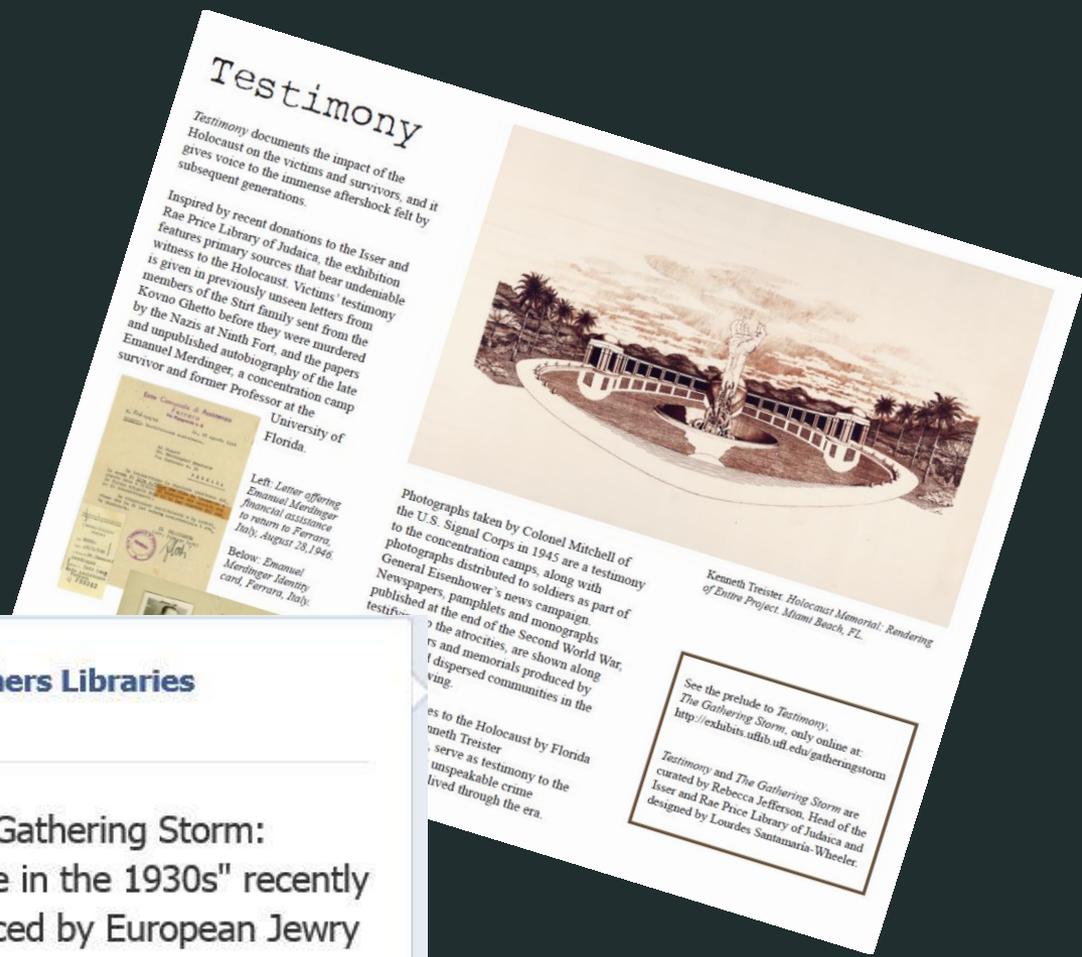
Items in the UFDC are word searchable; each item can be viewed as a set of thumbnail images, or as a single page; each page has enlarge and zoom functions; the item can also be read as a book using the “page turner” software. Images can be downloaded or pages printed. All items are uploaded with full metadata: the citation can be viewed as a “standard view” or in MARC.

The George A. Smathers Libraries strive to ensure that works are accessible, preserved, findable and integrated within the larger scholarly communications landscape rather than existing as separate silo projects.



See “Der Schild” at: <http://ufdc.ufl.edu/AA00013421/00001>

The exhibition was announced on the Libraries' websites, Facebook pages, and to various media outlets. A link to the exhibition was included in various Wikipedia pages, in the Smithsonian Library and Archival Collections on the Web list, and to all the publicity materials created for the Library's physical exhibit, *Testimony* (April 1- June 14, 2013).



University of Florida George A. Smathers Libraries

February 22

A new online only exhibition entitled "The Gathering Storm: Jewish Life in Germany and Eastern Europe in the 1930s" recently debuted featuring rarely seen items produced by European Jewry before the advent of the Second World War.

<http://exhibits.uflib.ufl.edu/gatheringstorm/>

Like · Comment

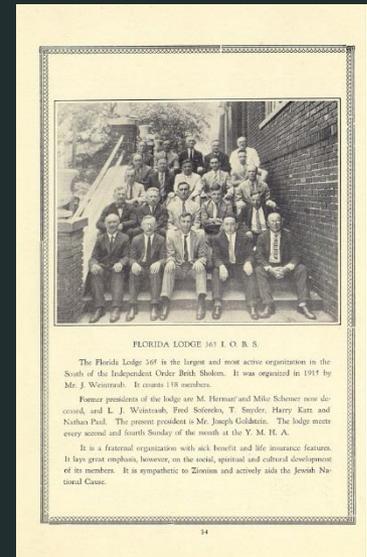
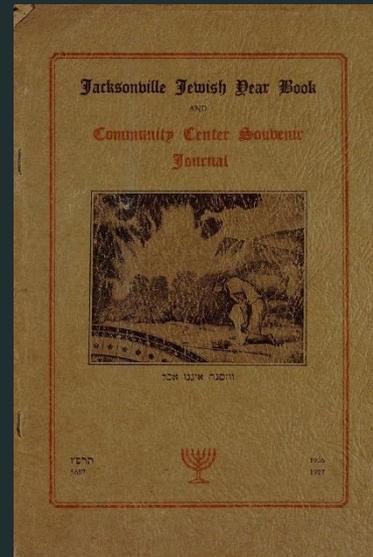


This scarce festschrift from Germany survived the Nazi destruction of books and came to the U.S. through the Offenbach Archival Depot. Its interesting story, as told in the online exhibition, may be why this item shows a significant rise in views (“hits”) from 127 when it was first mounted in January, 2013 to 622 when the online exhibition was launched a month later in February.

This item has been viewed 789 times within 55 visits. Below are the details for overall usage for this item within this library.

For definitions of these terms, see the [definitions on the main statistics page](#).

DATE	VIEWS	VISITS	JPEG VIEWS	ZOOMABLE VIEWS	CITATION VIEWS	THUMBNAIL VIEWS	TEXT SEARCHES	FLASH VIEWS
<b>2013 STATISTICS</b>								
January 2013	127	13	87	5	2	5	0	0
February 2013	662	42	447	40	8	56	0	0
<b>TOTAL</b>	<b>789</b>	<b>55</b>	<b>61</b>	<b>45</b>	<b>10</b>	<b>61</b>	<b>0</b>	<b>0</b>



The online exhibition *Jewish Jacksonville* resulted in an increased number of queries to the Digital Library Center about materials relating to this subject in the Jewish Jacksonville Digital Collections and in the Price Library of Judaica. This scarce community souvenir from the 1920s has been since been viewed 1401 times within 187 visits.

See Jewish Jacksonville: <http://exhibits.uflib.ufl.edu/jewishjacksonville/>

Usage statistics for the Judaica Digital Collections show significant increases during periods when the Price Library of Judaica is displaying and publicizing its online exhibitions.

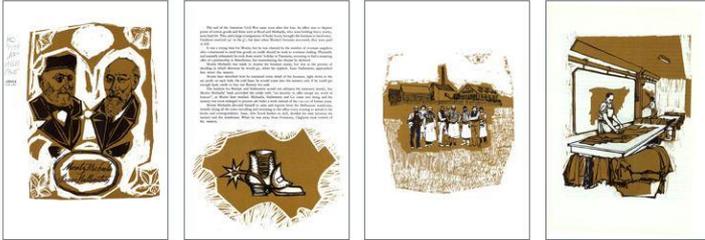
Awareness of the Price Library holdings has significantly increased. Five visits to the Judaica Digital Collections were recorded in November 2010; less than three years later and the number has risen to 346 visits. Much needed funding for endangered items is just around the corner ...!

DATE	TOTAL VIEWS	VISITS	MAIN PAGES	BROWSES	SEARCH RESULTS	TITLE VIEWS	ITEM VIEWS
<b>2010 STATISTICS</b>							
June 2010	0	2	3	0	0	0	0
July 2010	0	1	1	0	0	0	0
August 2010	0	2	3	0	0	0	0
November 2010	0	5	7	0	0	0	0
<b>2011 STATISTICS</b>							
January 2011	100	0	0	0	0	54	46
February 2011	324	2	2	0	0	6	316
March 2011	8890	148	203	114	56	396	6121
April 2011	7490	166	241	115	51	259	6824
May 2011	7857	254	296	125	32	502	6902
June 2011	7823	235	322	174	61	1017	6249
July 2011	7176	253	329	193	89	771	5794
August 2011	7611	289	510	242	15	618	6226
September 2011	7379	413	525	273	33	977	5571
October 2011	10123	491	481	416	71	1363	7812
November 2011	10957	408	511	357	71	1278	8740
December 2011	9037	167	282	92	39	484	8180
<b>2012 STATISTICS</b>							
January 2012	9804	137	199	61	28	357	9159
February 2012	9667	239	829	114	71	486	8167
March 2012	12624	352	677	238	80	496	11133
April 2012	11316	210	579	219	73	850	9595
May 2012	8791	271	427	87	27	529	7721
June 2012	12019	245	384	88	47	1472	10048
July 2012	14784	289	471	104	21	1092	12496
August 2012	16340	264	415	180	45	703	14997
September 2012	10053	253	347	101	38	514	9053
October 2012	14158	280	1726	187	31	1118	11096
November 2012	10287	312	433	80	32	824	8898
December 2012	100843	235	341	162	40	804	99498
<b>2013 STATISTICS</b>							
January 2013	10792	281	430	145	41	548	9580
February 2013	13323	346	620	170	48	836	11849
<b>TOTAL</b>	<b>337548</b>	<b>6530</b>	<b>11584</b>	<b>4037</b>	<b>1140</b>	<b>18932</b>	<b>301869</b>

See Imagining Jerusalem: <http://exhibits.uflib.ufl.edu/imaginingjerusalem/>

## A Celebration of Jewish Life and Culture Around the World

### Australia



*The Michaelis, Hallenstein story, 1864-1964: One hundred years in leather*  
Anthony Irving (Illustrator)  
1965?  
[15] p. : ill. ; 26 cm.

Several outstanding individuals from within the relatively small Australian Jewish community have contributed to the growth of Australian society and culture. This includes the Jewish owned company Michaelis, Hallenstein & Co., who established the first Australian leather tanning business. The firm also played a pioneering role in the Australian glue industry and processed gelatin.



### FRAMEWORK FOR THE FUTURE

**L**OOKING back we can see that the strength of the company was in the philosophy of the two partners. Men of their time, they were capitalists, producers and men. But also generous, human and adventurous.

They made the building of their business not only the chief interest of their own lives, but they also were determined that it should be an enduring organization that would provide careers for their children as they reached maturity.

A strong sense of family was coupled with a determination that would provide careers for and develop in the assets should be worthy of this inheritance and be prepared to work to preserve two partners. It was something well accepted as though it was part of a natural law. This was the period in which the change of the company and its future evolved was between 1867 and 1964. In this 97 years since the firm undertook a series of moves which laid down a framework that still remains, although much has been added to it.

The first major move in expansion after the partnership was formed was in 1883 when it was decided to dispose with the company's London agents and replace them with a branch office, which Isaac established during a trip to England in that year. Michaelis Hallenstein, Isaac's brother, was in London shortly afterwards to take charge of the office and remained in that position until his death, when he was followed by his sons Edward and Elmer, and later by his grandson, Victor. The London operation continued as a branch of M. H. & Co. until the formation of Associated Leathers Ltd. in 1949, when it became a subsidiary of that company.

Not long after the London office was opened, the Footscray premises were enlarged. Sydney was the next centre where the firm set out to find new markets and from a new initiative, the partners sent young Germain, Gerson and Nathan, had worked with M. H. & Co. in Melbourne and had proved a competent salesman. In 1891 when prospects in Sydney looked attractive, the partners sent young Nathan and their Melbourne travel partner, John Farleigh, to Sydney. With financial backing from M. H. & Co., the firm of Farleigh, Nathan and Co. was established as leather and girdery merchants. A few years later it acquired a tenancy at Concord.

**CONCLUSION:** the idea of linking items in online exhibitions to full digital copies is simple but surprisingly under-used. We hope that by sharing our experience of working collaboratively we will help inspire other institutions to realize the potential in harnessing the immediacy and visual impact of exhibitions and linking them to digital collections to engender greater awareness and usage of hidden collections.

See the "Celebration" exhibit: <http://exhibits.uflib.ufl.edu/jewishculture/>

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# Any questions?

