

is the only well-known Maskil and Hebrew scholar of the town. A Rostover Handwerker Unterstützungsverein, composed of former residents of Rostof, exists in New York.

BIBLIOGRAPHY: *Ha-Meliz*, II. 223, 237; III. 205, 426; *Encyc. Brit.*; Semenov, *Geograficheskko-Statisticheskii Slovar.*

II. R.

P. Wt.

ROTA. See **BADGE**.

ROTH, MORITZ: Swiss physician; born at Basel Dec. 25, 1839; educated at the universities of Würzburg, Göttingen, Berlin, and Basel (M.D. 1864). In 1866 he became privat-docent at the University of Basel, and in 1868 at that of Greifswald. In 1872 he was appointed assistant professor at Basel, and in 1874 professor of pathology and pathological anatomy, which position he resigned in 1898.

Roth has contributed many essays to the medical journals of Switzerland and Germany, and is the author of "Andreas Vesalius Bruxellensis," Berlin, 1892.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S.

F. T. H.

ROTH, PHILIPP: German violoncellist; born at Tarnowitz, Upper Silesia, Oct. 25, 1853; died at Berlin June 9, 1898. He studied under Wilhelm Müller, and from 1876 to 1878 under Robert Hausmann at the Königliche Hochschule für Musik, Berlin. He published a violoncello method and a work entitled "Führer Durch die Violoncell-Litteratur." In 1890 he established the Freie Musikalische Vereinigung in Berlin, and assumed the directorship of its publication, the "Berliner Signale."

BIBLIOGRAPHY: Riemann, *Musik-Lexikon*.

S.

J. So.

ROTH, WILHELM: Austrian rhinologist; born at Kluckno, Hungary, Oct. 10, 1848. He received his education at the gymnasium at Eperies, Hungary, and at the University of Vienna (M.D. 1873). Establishing himself in Vienna, he became in 1885 privat-docent at the university of that city.

Roth has invented a drop-syringe for the larynx and several instruments for the nose, e.g., a mirror, an inhalation apparatus, and an electrical lamp, as well as a medicine-carrier. Besides many articles in the medical journals he is the author of: "Die Chronische Rachenentzündung," Vienna, 1883. He has also collaborated on the "Therapeutisches Lexicon" and the "Diagnostisches Lexicon."

S.

F. T. II.

ROTHENBURG: Town of Middle Franconia, Bavaria, situated on the Tauber, 41 miles west of Nuremberg. Jews must have been settled there as early as the beginning of the twelfth century, since a Jew of Rothenburg is mentioned in a Würzburg document of 1119 (Aronius, "Regesten," p. 100). There are also isolated notices concerning Jews in Rothenburg and dating from the end of the twelfth and from the thirteenth century. Thus, in the year 1180 the Jew Samuel Biscoph of Rothenburg bought from Count Eckard a place adjoining the foundation

of St. Killian, for which he was to pay

Early

Mention. ally on St. Killian's day (July 8; Aronius, *l.c.* pp. 133-135); and in 1251

King Conrad IV., for 3,000 marks in silver, mortgaged the town of Rothenburg, with the Jews in it

("Rothenburgum et Judæos"), to Gottfried of Hohenlohe, to cover the many expenses which the latter had incurred by being in the king's service (H. Bresslau, in "Hebr. Bibl." x. 129; Wiener, "Regesten," p. 8, No. 41).

In the middle of the fourteenth century Rothenburg again became the possession of a stranger, when the emperor Charles IV. bestowed the whole town, together with the Jewish school, cemetery, and houses, on Bishop Albrecht of Hohenlohe, at Würzburg, and at the same time released the magistrates of the city from any oaths or obligations which bound them to protect the Jews. But the

town, which at that time was in a

Under the condition of growing prosperity, due
Bishops. in part to the Jews, was not disposed

to permit the latter to be systematically oppressed by the bishop and taken before the ecclesiastical courts. Consequently complaint was made to Charles IV., who invited the bishop, with both Christian and Jewish representatives of Rothenburg, to a council at Nuremberg. Before that took place, however, the city released itself from its connection with the bishop; on Sept. 30, 1353, the Jews came again under the jurisdiction of the town council, and from that time on were not claimed by the emperor. Nevertheless they were required to pay certain taxes directly to the king; and **OPFERPFENNIG** receipts for the years 1393, 1394, and 1395 have been preserved, given to Rothenburg Jews in the time of the emperor Wenzel by the latter's favorite Borziwoy of Swynar. The Jews appear to have paid other taxes besides this, for two of the receipts designate the sums received as "Jew taxes." The **opferpfennig** from Rothenburg alone amounted to 75 gulden in 1409, under the emperor Rupert. It was still collected in Rothenburg under Sigismund, but when Emperor Maximilian I. also demanded it (Sept. 17, 1504) the Jews refused to pay it, in which refusal they were upheld by the city. After this the payment of the **opferpfennig** by the Jews of Rothenburg is no longer mentioned.

At the time of the Black Death there originated in Rothenburg the so-called Shepherd Brotherhood's day, which was celebrated annually with great pomp on Aug. 27, in memory of the escape of the town from poisoning by the Jews. The story runs that an "otherwise simple" shepherd stated before the magistrates that he had seen the well Hertrech, at the upper Galgenthürlein, poisoned, and that he had overheard a conversation on the subject carried on by Jews in Hebrew, and wished to save the town. On the strength of this charge the burghers were warned not to draw water from the well in question, and the Jews of the town and vicinity who had not already fled were thrown into prison and tortured.

If a Jew desired to be admitted to the city, he had first to make out an application bearing his signature in Hebrew, and present it to the council, in return for which he received from the latter a permit with the municipal seal affixed. These permits were for permanent settlement as well as for temporary residence. In especially difficult cases the council gave aid to its Jewish burghers. Thus, in the dispute which Master Mendel of Pappenheim,

for unknown reasons, had with the Nuremberg Jewish burghers Isaac and Feyfelin, Mendel having put the burghers under the ban (1383), it was decided that each of the parties concerned should advance 1,000 gulden, and that the victor in the dispute should take the whole sum.

According to Bensen ("Beschreibung und Gesch. der Stadt Rothenburg," p. 521) and Merz ("Rothenburg in Alter und Neuer Zeit," p. 93), the Jews were banished from Rothenburg in 1397 and were denied admission to the town until 1404. At the time of banishment the council sold the synagogue and Jewish dance-hall for 2,000 gulden to the burgher Peter Creglinger, who built on the site of the synagogue a chapel to the Virgin.

In 1414 the knight Erking of Sausheim was entrusted with the collection of certain money (comp. Keller, "Zur Gesch. der Besteuerung der Juden Durch Kaiser Sigismund und König Albrecht Exactions II." in Geiger's "Zeitschrift für Gesch. in 1414. der Juden in Deutschland," iii. pp. 301-336). On his arrival the council

arrested all Jews in the town, including among them strangers temporarily in Rothenburg on business. Archbishop John of Mayence interposed in vain on their behalf; they were all kept under arrest until they had paid the required sum of 2,000 gulden, for which Sigismund himself signed the receipt (Oct. 8, 1414). In order to raise the money they borrowed from the town council, binding themselves to pay it back in weekly instalments.

The Jews of Rothenburg were especially oppressed by the small princes. Thus on May 2, 1422, Bishop John of Würzburg issued an order to the pastor of Rothenburg which made the following demands upon the council: (1) the Jews were to be prohibited from practising usury; (2) they were to wear on the breast a cloth badge, of red or other color, one span long and one wide, so that they might be distinguished from Christians; (3) a Christian might neither rent nor sell a house to a Jew; (4) a Christian might not serve a Jew for hire; (5) debts due from Christians to Jews were to be paid to the bishop; (6) other moneys and treasures were to fall to the council. The council demanding an extension of the time allowed before the order should come into force, the bishop granted until July 7, 1422. In the meantime the king came to Nuremberg, and since at that time he was himself planning to tax the Jews the decree of the bishop was revoked. Nevertheless, the regulation in regard to wearing distinctive signs appears to have been enforced, for in 1511 the Jews asked the council how the new badges should be made.

Another extraordinary imperial tax was imposed in 1433, when the Rothenburg Jews had to pay Sigismund a coronation-tax of 200 gulden, in return for which, on April 14, 1434, they received an imperial privilege releasing them from all taxes for ten years.

Maximilian was the first emperor to interfere in Jewish affairs, the occasion being the general assembly summoned by the Frankfort Jews, on Nov. 6, 1509, in order to secure harmony in decisions. The assembly met with little success, principally through the ostentatious reserve of the Rothenburg delegates, who at the request of the Augsburg Jews were

urged even by the emperor to act in concert with their fellows, but with no effect. About eight years later the Rothenburg Jews themselves had occasion to appeal to the emperor, when (1517) a demand was made upon the council of Rothenburg by the robber-knight Klaus Wolgemuth that the Jews should be compelled to pay him a certain sum of money.

Thereupon the Jews received a privilege from the emperor (July 7, 1517) permitting them to refuse to submit to such extortions. But in spite of

privileges they could not prevent the council from voting, on Nov. 7, 1519, a decree of banishment. It is remarkable, however, that according to the records they were banished at their own request, repeated by the "Schulklopfer" Michel only a few days before the passing of the decree. When the emperor asked the reason for the request the council answered that the preachers, especially Dr. Teutschlin, had stirred up the people against the Jews, that the council could not protect them, and that when stones were thrown at the Jews the latter had asked to be formally banished.

The truth of this, however, does not appear to be proved, for from another record it is learned that the Jews complained of Teutschlin's activity and petitioned the council not to listen to his invectives and not to banish them. When the decree of banishment was issued they received the

right to collect any money due them, without interest. But the people, not satisfied with this, went to the jurist

Dr. Steinmetz for advice, who, although very reserved, allowed interest already paid to the Jews to be deducted from the principal. Before the time set for their departure the synagogue was plundered of all its treasures. On Jan. 8, 1520, there were only six families left in the town; these left Feb. 2, following. Up to 1526 individual Jews endeavored to gain admittance to the town, but without success, and it was not until the nineteenth century that Jews were again found in Rothenburg. The synagogue, the school, and the cemetery were confiscated by the city. The synagogue was transformed into a chapel, but was destroyed in 1525 by the Reformers. The place where the cemetery was situated is still known as the Jewish burying-ground.

As elsewhere in Germany, the occupation of the Rothenburg Jews was usury. There was a "Willkürbuch" in Rothenburg dating back as early as the thirteenth century. The following

paragraphs from it are especially noteworthy: "Loans may be made not only upon pledges but also upon given surety, if the burgher first pledges himself to pay." "The rate of interest is not expressly regulated." "If a Jew has not renewed his claim for a debt in the official register within two years, the debt shall be considered canceled under all circumstances." The activity of the money-lending business is indicated by the records of the end of the fifteenth century, when six Rothenburg Jews alone had 6,281 gulden and 70 pounds outstanding.

Among the names of persons of especial note in connection with the history of Rothenburg are those of the physician Joseph Oeringer, MEIR OF ROTEN-

ENBURG, the already-mentioned Master Mendel of Pappenheim, Master Israel of Nuremberg (settled in Rothenburg in 1406), and R. Jacob (who in 1457 was appointed rabbinical overseer in Würzburg at the command of Bishop Conrad).

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S. O.

ROTHENBURG, ELIAKIM GOTT-SCHALK. See ELIAKIM GOTTSCHALK OF ROTHENBURG.

ROTHENBURG, MOSES BEN MORDECAI SÜSSKIND: German rabbi; born about 1665; died at Altona Jan. 12, 1712. He was successively rabbi of Tykoezin, Brest-Litovsk, and Altona. In the last-mentioned town he at first shared the rabbinate with Zebi Hirsch Ashkenazi (Hakam Zebi); but from 1710, when the latter left Altona, Rothenburg was sole rabbi. Some of his novellæ were published by his widow in his father's responsa (Amsterdam, 1747).

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E. C.

B. FR.

ROTHSCHILD: Celebrated family of financiers, the Fuggers of the nineteenth century, deriving its name from the sign of a red shield borne by

was 69. Curiously enough, it at first bore the sign of a green shield ("Zum Grünen Schild"). It was restored in 1886, and, though not in its original location, it still remains in possession of the Rothschilds as a kind of family museum and memorial.

The earliest notice of a member of the family, given in the burial records of Frankfort, is that of Moses Rothschild (b. c. 1550), whose daughter Esther died in 1608. Members of the same family are mentioned at Worms in the seventeenth century as rabbis (Lewysohn, "Sechzig Epitaphien zu Worms"). One of these, Mendel Rothschild, was for several years preacher in Prague, then rabbi of Bamberg, and finally rabbi of Worms for fourteen years.

The first Rothschild of any prominence was one **Amschel Moses Rothschild**, a small merchant and money-changer at Frankfort-on-the-Main; but the founder of the house was his son **Mayer Amschel Rothschild**, born in that city about 1743.

When a boy Mayer used to be sent to exchange money for use in his father's banking business; and he thereby developed an interest in coins which was both practical and scientific. He was

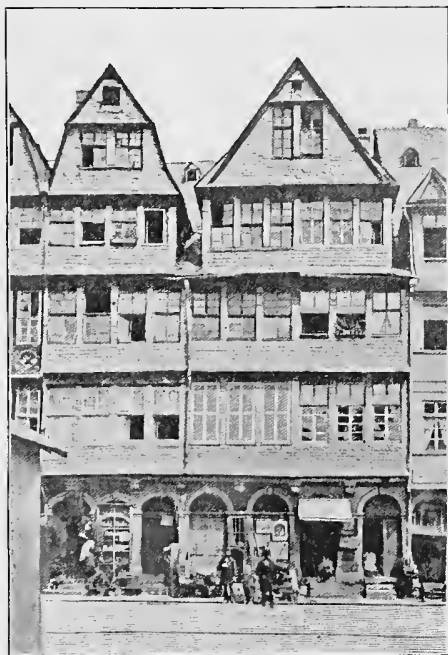
at one time destined for the rabbinate, and studied for that purpose in Fürth. He soon changed his career, however, and took a post in the Oppenheim banking-house in Hanover. About 1760 he started in business for himself in his native city, in the house of his father, who was then dead. He married, Aug. 29, 1770, Güttele Schnapper, who lived to see her sons at the head of European finance. Mayer was a general agent and banker, and traded also in works of art and curios. In the latter connection he became an agent of William IX., Landgrave of Hesse-Cassel, who on his father's death in 1785 had inherited the largest private fortune in Europe, derived mainly from the hire of troops to the British government for the putting down of the Revolution in the United States.

Mayer Amschel Rothschild had become acquainted with the crown prince in 1775, but does not seem to have done much business with him till toward the end of the next decade. He changed some English gold for him in 1789, and in 1794 took as much as £150,000 worth, but not alone, having associated with him no less than six other bullion-brokers of Frankfort. It was only toward the end of 1798 that he had sufficient credit with the prince to undertake single-handed any large quantity of gold brokerage. From 1800 to 1806 the landgrave placed with Rothschild 1,750,000 thaler, mostly at 4 per cent, part of it to be invested in Frankfort town loans, part in Danish loans. In 1801 he became the landgrave's court agent.

Meanwhile his third son, **Nathan Mayer Rothschild** (born at Frankfort Sept. 16, 1777), had settled



Mayer Amschel Rothschild.



The Rothschild "Stammbaum," Frankfort-on-the-Main.
(From a photograph.)

the house No. 148 in the Judengasse of Frankfort-on-the-Main. This house is mentioned in the "Judenstädtigkeit" of 1619, at which date its number