

East"). Towards the end of its existence in 1938, the organization became associated with bi-nationalism, as Haim \*Margolis-Kalvaryski became its most active member. Another group that was active in this period, and advocated an agreement with the Arabs which included certain features of bi-nationalism, was known as "the group of five." This group, which included Gad \*Frumkin, Moshe \*Smilansky, Pinḥas \*Rutenberg, Moshe \*Novomeysky, and Judah L. \*Magnes, and held meetings with both Arab leaders and Zionist leaders, proposed as part of an agreement with the Arabs that would enable continued Zionist development, the establishment of a legislative council based on parity.

On the eve of World War II, all the various groups and individuals that sought a solution of the Jewish-Arab problem on the basis of bi-nationalism got together in an organization that called itself the League for Jewish-Arab Rapprochement and Cooperation. The group included former members of Berit Shalom and Kedmah Mizraḥah, leaders of Ha-Shomer ha-za'ir and Po'alei Zion Semol, members of Aliyah Ḥadashah (a political group made up primarily of new immigrants from Germany), and several members of Mapai and the General Zionists B. The first act of the new group in March 1939 was to publish a pamphlet called *Al Parashat Darkenu* ("At the Crossroads"), which dealt with the Arab problem and ways of resolving it. Among the articles appearing in it were several by Martin \*Buber, who had recently immigrated to Erez Israel from Germany and was a supporter of bi-nationalism for moral reasons. In the course of its existence the League published various constitutional proposals for a federal state based on the idea of bi-nationalism. The adoption in May 1942 of the \*Biltmore Program, which for the first time singled out the establishment of a Jewish commonwealth in Palestine as the Zionist goal, and news coming out of Europe regarding the Nazi "final solution," strengthened the resolve of the League to struggle for the only plan that it regarded as realistic. Within the League a new group was formed in August 1942, calling itself Iḥud (Unity). Iḥud opposed the idea of establishing an independent Jewish state, which it regarded as ruinous, and advocated a bi-national solution. Among the active members of this group was Judah L. Magnes, Martin Buber, Haim Margolis-Kalvaryski, Moshe Smilansky, Henrietta \*Szold, and Justice Joseph Moshe \*Valero. Magnes tried to get the Sephardim and Agudat Israel involved in the new organization but failed. Iḥud published a periodical called *Be'ayot* ("Problems"). At the same time Ha-Shomer ha-Za'ir joined the League as an organization.

When the Anglo-American Committee of Inquiry appeared in Erez Israel in March 1946, the League did not appear before it, but Magnes, Buber, and Smilansky did, as representatives of Iḥud. Ha-Shomer ha-Za'ir submitted a memorandum to the Committee, entitled "The Case for a Bi-National State." Both Iḥud and the League appeared before the United Nations Special Committee on Palestine (\*UNSCOP). Though the members of both Committees, however, were impressed

by the presentations, neither was convinced that a bi-national solution was feasible.

The adoption by the UN General Assembly of the partition plan on November 29, 1947, effectively put an end to the activities of the bi-nationalists, though Iḥud was revived in the early 1950s under the leadership of R. Binyamin, who edited its monthly *Ner* (Candle). After R. Binyamin's death, the monthly was edited by Simon Shereshevsky, until it ceased publication in 1964. Iḥud now devoted its energies to organizing discussions, searching for a solution to the Arab-Israeli conflict on the basis of compromise between Israel and the Arab states, and trying to defend the civil rights of Israel's Arab minority, which until 1966 was subject to a military administration.

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[Susan Hattis Rolef (2<sup>nd</sup> ed.)]

**BINDER, ABRAHAM WOLF** (1895–1966), U.S. composer. Born in New York, son and grandson of cantors, Binder became a choir director at the age of 14. In 1916 he formed the Hadassah Choral Union, and in 1917 he organized a music department, the first of its kind, at the 92<sup>nd</sup> Street YMHA in New York. In 1921 he became instructor in Jewish music at the Jewish Institute of Religion, and in 1922 music director at the Stephen Wise Free Synagogue. Here he was able to reintroduce the traditional chanting of the Bible, while keeping to the spirit of the Reform movement. In his revision of the *Union Hymnal* (1932) he also encouraged contributions by contemporary American Jewish composers. When the Jewish Institute of Religion was combined with the Hebrew Union College in New York, Binder was appointed professor of Jewish liturgical music there and helped to found its School of Sacred Music (1948). A prolific composer, he wrote synagogal services and songs, Hebrew and Yiddish songs, nine cantatas and oratorios (including *Amos on Times Square* and *The Legend of the Ari*), and piano, violin, chamber, and orchestral music. His music library and manuscripts were bequeathed to kibbutz Ein ha-Shofet.

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[Bathja Bayer]

**BING**, name of a number of Jewish families from the \*Bingen community, which branched out in Germany, Lorraine, England, and the Netherlands. Bingen Jews are mentioned in \*Frankfurt in the early and middle 15<sup>th</sup> century. Expulsions in the 16<sup>th</sup> and 17<sup>th</sup> centuries helped to disseminate the name in northeastern France and southwestern Germany; four families from Bingen settled in Frankfurt around 1530 and ten additional families named Bing settled there by the end of the 17<sup>th</sup> century. \*Court Jews named Binge were active in \*Hanau and elsewhere. In the late 18<sup>th</sup> century persons bearing the name were prominent in the community of \*Metz. Abbé \*Grégoire wrote (February 1789) to Isaiah \*Beer-Bing of Nancy encour-

aging him to avail himself of the opportunity offered by the meeting of the General Estates “to take counsel with other members of your nation, in order to claim the rights and advantages due to citizens...” Prominent also were the physician SOLOMON, born in Bingen (1615), a pupil of Joseph Solomon \*Delmedigo; JOSEPH, of Mons, who fought in 1786 for the abolition of the Jewish tax; ABRAHAM, renowned talmudist (b. 1752), Rabbi of Wuerzburg from 1798 to 1839; and ALBERT (1844–1922), Austrian ear specialist. The Danish and English Bing families are not necessarily connected with them.

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**BING, ILSE** (1900–1998), photographer. Born into an affluent family in Frankfurt, Germany, Bing was trained in music and art. While she pursued a doctorate in art history and photographed buildings for her dissertation, she developed a passion for photography. In early 1929 she produced picture essays for a Frankfurt newspaper, but she decided to leave for Paris that summer after seeing an exhibition of photographs by Florence Henri, an exponent of New Photography, which was characterized by tight close-ups, unusual angles and the rendering of everyday objects as abstract geometric forms. In the 1930s Bing used the newly marketed 35-millimeter Leica as an extension of her personal vision, and she mastered dark-room techniques to show the subtleties of light and movement against the treacherous streets of Paris at night. She favored overhead shots and tilted angles of German Constructivists, but her photographs were often infused with softer, more lyrical and humanistic qualities.

Like Andre Kertes and Henri Cartier-Bresson, she caught the spare geometries in ordinary Parisian life. She photographed at night with available light and produced images that were studies of light and deep shadow. She said that as she walked through Paris with her camera, reacting intuitively to what she saw, she was unencumbered by thoughts about “making art.” She became a technical innovator, improvising lenses, experimenting with cropping, and discovering the dramatic effects of solarization, which produces a black outline resulting from the controlled use of light during printing. She discovered the process by accident in the darkroom, she said. Her photographs were regularly shown in galleries in Paris in the 1930s alongside the work of other members of the photographic avant-garde. In 1936 she was included in the first modern photography exhibition held at the Louvre, and the next year she was part of the landmark photography show at the Museum of Modern Art in New York. Her best-known work from that period is a self-portrait. She photographed a mirror image of herself, one bent arm leaning against a table,

a Leica on a tripod positioned in front of one eye, with a side view of herself reflected in another mirror.

When Bing visited New York in 1936 she was offered a position with the new *Life* magazine but she rejected the offer because her future husband, Konrad Wolff, a pianist and musicologist, lived in Paris. They married in 1937. Three years later, as German Jews, they were interned as enemy aliens by the Vichy government but managed to get themselves free. Later in 1940 they sailed for New York, where they remained for the rest of their lives. Bing continued to photograph, changing to the larger format Rolleiflex in 1950 and working intensively in color from 1957 to 1959. That year, she gave up photography because, she said, “everything moves, nothing stays and I should not hold on.” Bing turned to poetry, creating what she called “snapshots without a camera.” She also made collages with old photographs and objects, and illustrated whimsical books on etymology and on numbers. Her dealer described her as “very sharp, very funny and very active – she took up the motorcycle when she was in her 70s.” For a living, she groomed dogs.

[Stewart Kampel (2<sup>nd</sup> ed.)]

**BING, ISAAC BEN SAMUEL** (17<sup>th</sup> century), scholar. Born in Jerusalem, he went to Europe after his sons had died in a plague, and during 1645–46 wandered from town to town in Poland. In 1646 he arranged for the printing in Lublin of the first part of the *Maggid Meisharim* of Joseph \*Caro on the basis of an incomplete manuscript which he had brought with him. In 1654 he was still in Europe and, together with Elisha Hayyim b. Jacob Ashkenazi (father of Nathan of Gaza), who had brought the remainder of the manuscript from Jerusalem, published it in Venice (Friedberg, *Eked* II 546 no. 471; but see Werblowsky, p. 25 and n. 5). Bing should not be confused with the Isaac b. Baruch Bing who lived in Safed during the first quarter of the 17<sup>th</sup> century.

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[Avraham Yaari]

**BINGEN**, town in Rhenish Hesse, Germany. \*Benjamin of Tudela (mid-12<sup>th</sup> century) heard of a community there. The Christian burghers attacked the small Jewish quarter on the Jewish New Year's Day of 1198 or 1199, and its inhabitants were then driven from the city. Jews are again found in Bingen as moneylenders in the middle of the 13<sup>th</sup> century under the jurisdiction of the archbishop of Mainz. In 1343 French Jews settled in Bingen. During the \*Black Death (1348–49) the Jews in Bingen, too, suffered severely. They were later placed under the jurisdiction of the Church in order to save them from further excesses (1365). In 1405, however, the archbishop declared a moratorium on one-fifth of the debts owed to Jews by Christians, and subsequently the archbishops repeatedly extorted large sums. Noted rabbis who taught in the small community included Seligmann Oppenheim, who convened