

The redemption of Ian Bing: Chinese nationalist, conspiratorialist antisemite, genealogist

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Abstract

Ian Bing has until now been best known as a pioneering Chinese genealogist and hotelier in New Zealand. His previously unresearched journal, *China Calling* (中國呼聲), the unofficial newsletter of the Chinese Nationalist Guomintang's (國民黨) New Life Movement (新生活運動, NLM) in New Zealand, spent its final days reprinting Social Credit theory and antisemitic hoax *The Protocols of the Elders of Zion*. Bing later disseminated literature that influenced New Zealand's postwar antisemitic right. Social Credit is the key to explaining both Bing's transformation, and the small but outsized and hitherto little documented role he played in developing New Zealand postwar antisemitism.

On the 5th of October 1945, Chiang Kai-shek signed an order appointing China's Consul-General to New Zealand Wang Feng (汪豐) head of the society promoting Guomintang social improvement organisation the New Life Movement (新生活運動, NLM) among New Zealand's overseas Chinese.¹ Eleven years earlier, Chiang had called for "a movement to achieve a new life" capable of strengthening China in the style of contemporary Germany and Japan through personal hygiene, thrift and industry.² Brian Tsui locates the NLM within broader GMD spiritual mobilisation efforts, but as having a specific genesis in efforts beginning in 1934 to win support from rural populations in Jiangxi formerly ruled by the Communist Party.³ However, by the time Chiang appointed Wang to head the New Zealand branch, NLM branches had already been established among overseas Chinese communities in at least 10 countries, including Australia and Brazil.⁴ New Zealand, where Wang had served since 1935, was perhaps less of a priority for the Republic of China, given its overseas Chinese population barely exceeded 2000 at the time.⁵ However, Wang had urged local participation in the NLM, reportedly stating "by this and this only can the Chinese in New Zealand play their part in the building up of the new China".⁶ Chiang likely expected the conclusion of World War II a month earlier raised the potential for overseas Chinese communities to assist the GMD's Civil War efforts. Wang might have envisioned the New Life Movement growing through the New Zealand Chinese Association, which had formed shortly after his arrival amid what Sedgwick calls a "wave of nationalism".⁷ But this is probably not the start of Ian Bing's story, or even the start of the New Zealand association with the NLM.

It is possible Wang was involved in the publication, five days after his appointment as leader of New Zealand's NLM, of the first edition of *China Calling* (中國呼聲) bearing the NLM emblem: a yellow compass, representing guidance, placed on a red-fringed blue shield, representing self-defence. However, his departure from New Zealand just eight months later, and his involvement in the existing pro-GMD New Zealand-based journal *NZ Chinese Weekly News* (中國大事週刊), suggests New Zealand-based editors and contributors guided the journal's development from its early days, on what was to be a peculiar and ultimately antisemitic path.⁸

Less than five years later, *China Calling* would be promoting the ideas of Social Credit. As the Nationalists fled to Taiwan in 1949, it would claim that an international “Judeo-Bolshevik” conspiracy backed the rise of Mao Zedong and the Chinese Communist Party. Why did the journal take this turn, and what was the legacy of its editor? The history of the NLM in New Zealand provides the first part of the answer.

How the New Life Movement reached New Zealand

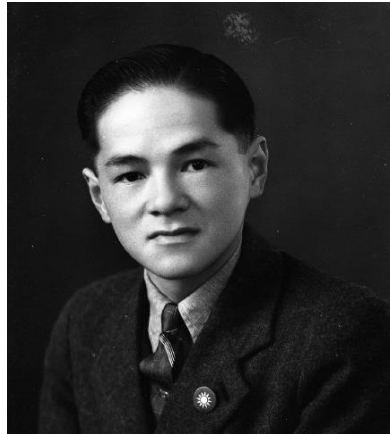
In the 1930s, Myrtle Wong (nee Thackery, Chan Chiel-Lan, 陳肖蘭) described her secondary school teacher in Sun-Gai (新街) village in Guangdong (Kwangtung) assigning cleaning duties to students as part of the NLM’s exaltations of cleanliness and order.⁹ The village near Guangzhou was relatively prosperous. Forts financed by its numerous emigré families provided protection from ‘bandits’. A fellow ‘Sun-Gai-er’, 12-year-old Ian Bing (Chan Kee Him, 陳其歡), was also in the village with his parents and six siblings from 1934, the year the New Life Movement was launched and the Red Army embarked on the Long March from neighbouring Jiangxi Province.¹⁰ The New Zealand-raised son of Guangdong-born fruiterer Charles Bing, Ian Bing and his family stayed in Sun-Gai for what he later described as “two wonderful carefree years”.¹¹ He saw Sun-Gai as simple but “very much an egalitarian society” of “mutual aid” in which “poverty was not apparent” cemented by the fact that villagers were “by and large, blood related”, with notable exceptions including “bondswoman” servants.¹² Nonetheless, Guangdong and China were living through turbulent decades. Ian Bing recalled running with his father on one occasion to a fort to avoid kidnapping.¹³ In his later years, Bing did not recall NLM activities as such in Sun-Gai, but did note an emphasis on “nationalism, improved hygiene and health practice [and] sport” at the village school.¹⁴

These New Zealanders’ memories of the NLM are consistent with broader academic analysis. Although Guannan Li suggests that the movement in 1930s Mainland China had material aspects, the focus on improving individuals’ behaviour and hygiene was central to the movement.¹⁵ Its teachings flowed from the high principles of propriety, righteousness, integrity and a sense of shame to prosaic advice such as abstaining from public spitting and urination.¹⁶

In 1936, the Bings’ final year in Sun-Gai, Chiang Kai-Shek recruited Mataura-born missionary Rev George W. Shepherd, who has been described as the alter ego of well-known China-based New Zealander and Communist Rewi Alley, to advise the NLM in Nanjing (南京).¹⁷ Shepherd saw the NLM as “a large scale program to modernise China and attain equality in the family of nations through *making* China progressive and the equal of her neighbours”.¹⁸ Shepherd’s involvement in the NLM included opium gang-busting efforts and steamboat labour reform.¹⁹ As the Japanese military advanced South, Shepherd left China, as did the Bings.²⁰ Shepherd would come to despair of the “small clique of ultra-conservative fascist minds” in power throughout the Guomindang and the NLM.²¹ Ian Bing, who was still an adolescent and far removed from the GMD hierarchy, appears to have left with a favourable impression of the GMD and the NLM.

After the Bings’ return to New Zealand, his father’s ill health led to a 16-year-old Ian assuming responsibilities in the family fruit shop. Being possessed of the same intellectual curiosity as his father, he took correspondence courses in subjects including journalism, mathematics, public speaking and aircraft mechanics.²² Bing joined the Home Guard during World War II, as well as

playing table tennis in his spare time and likely contributing to local Chinese community fundraising for the GMD's war fund against Japan.²³



Picture 1: *China Calling* editor Ian Bing wears a GMD badge in an undated photograph taken during his years in Blenheim, and cropped from the original. Image: Gordon McCusker/Marlborough Museum and Archives, MHS Coll. 1966.049.0704

Setting a New Life Movement agenda in New Zealand

As World War II reached its denouement, the GMD and the Communist Party of China negotiated for peace while preparing for further conflict. In New Zealand, Bing and fellow *China Calling* publishers gathered seed money from Dunedin man T.S. Young (杨湯成)²⁴ after unsuccessful attempts to attract members to a proposed New Zealand NLM branch. *China Calling* was to be “a monthly journal in which to discuss national affairs of our country [China]”, with a particular focus on countering Communist propaganda.²⁵ By coincidence, or perhaps due to an undocumented editorial choice, *China Calling* shared the Chinese name of *The Voice of China*, a predominantly English-language pro-Communist volume founded in Shanghai in 1936 with written contributions from Rewi Alley.²⁶

China Calling was detached, at least geographically, from centres of GMD activity in New Zealand. It was published in Blenheim, not Wellington where GMD supporters produced the *Man Sing Times* (民聲報) in the early 1920s, and where the professionally-edited *New Zealand Chinese Weekly News* appeared from the start of the 1937 Japanese invasion until 1946, catering to the needs of families seeking news that might indicate the safety of relatives in China.²⁷ No Blenheim representative is recorded as having attended the first “Save China Conference” in New Zealand in 1937, although a Nelson branch of the Anti-Japanese Movement collective campaign formed in 1939, and donations from Blenheim for various GMD military and aid causes totalled £928 from 1937 to 1948.²⁸

The NZ£355 *China Calling* raised over the course of its publication is substantial, but dwarfed by donations to other Chinese associations and relief causes.²⁹ Unlike its better-produced, more orthodox pro-GMD competitor *New Zealand Chinese Weekly News*, *China Calling* carried little advertising. This suggests that *China Calling*, with a circulation of about 300 copies a month, and a membership of 33 (out of a New Zealand Chinese population its editors estimated at 2000) in

1946, was a marginal publication even in the niche publishing world of New Zealand's Chinese communities.³⁰

Nonetheless, Chinese communities in New Zealand were, on a per capita basis, generous contributors to GMD causes in wartime, *China Calling* and the NLM in New Zealand boasted connections to prominent members of local Chinese communities.³¹ In 1947, *China Calling* claimed rising star of the New Zealand Chinese Association Donald Kee Chong Kwok and his wife Kathleen were “enthusiastic [NLM] members”.³² Initial *China Calling* editorials came from Anne Ah Chan, the daughter of Thames viticulturist, GMD New Zealand founding member and *China Calling* donor Joe Ah Chan, who was by then a member of the New Zealand Labour Party.³³ Without internal editorial correspondence, it is unclear whether or not *China Calling* was formally linked to the New Zealand GMD. Nonetheless, it appears *China Calling*'s geographical and political distance from centres of GMD orthodoxy in China and New Zealand gave its editors room to experiment intellectually. In a first anniversary editorial, the journal's contributors acknowledged “...we have not always followed ... the orthodox practices of the NLM in China” but explained they saw their role as preparing readers to cooperate with the NLM on their return to China and were happy with their progress.³⁴

China Calling set out its understanding of the NLM and its goals in its Chinese-language pages, which were primarily edited by William and George Wong of Dunedin.³⁵ Its members were to be “reliable, speedy, industrious, simple, clean, tidy” in their actions, uphold a mentality of “propriety, righteousness, honesty, and a sense of shame” and pursue the productivisation [生產化], rationalisation [and] militarisation” of their lives.³⁶ These initial publications were consistent with what Tsui calls the GMD's promise to “overcome capitalism and its deleterious effects on the national community without challenging its structural foundations”.³⁷ *China Calling*'s English pages also vulgarised GMD condemnation of opium use, denouncing unidentified “bloody bastards” said to be supplying the drug in New Zealand.³⁸ Its Chinese pages carried self-improvement and popular science articles which bore some resemblance to the NLM's original mission, as well as factual reports of the civil war, and the social and sporting affairs of New Zealand's Chinese communities.

Curiously, *China Calling*'s English pages also referenced Social Credit supporters from its first year in print. This included quoting former Labour MP for Hamilton turned Social Creditor Charles Barrell as saying “Finance has neither soul nor heart nor faith: It speaks in all languages...It has no flag and no country...There will never be freedom from the fear of slumps so long as the present financial system lasts”.³⁹ The pseudonymous ‘Ichang’ and ‘EAF’ were, besides Bing, the most significant contributors to the journal's Social Credit and monetary reform and bankers' conspiracy-related content. On the other hand, aside from a February 1946 illustrated manifesto edition announcing the journal's adoption of a Social Credit editorial line, the Chinese pages made scant reference to Social Credit theory.

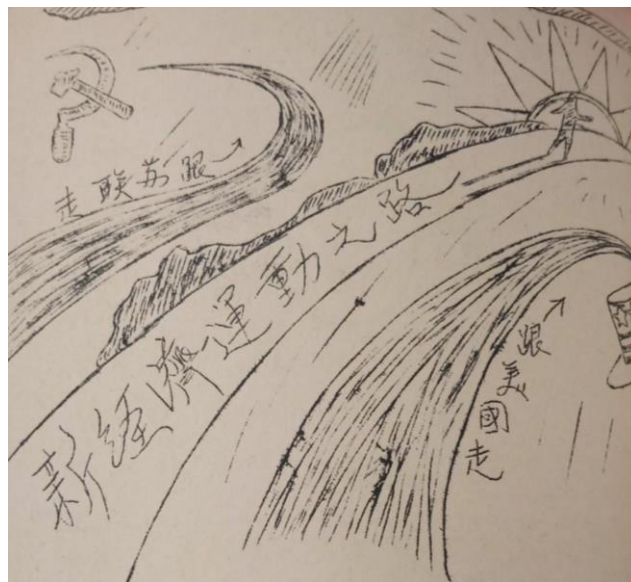
Why *China Calling* turned from the NLM to Social Credit

First published by British engineer ‘Major’ Clifford H. Douglas in a 1924 book, Social Credit posited an imbalance between the cost of goods and the wages and dividends paid to those involved in their production. Social Credit predicted recurrent, severe social and political turmoil as a result in the absence of its signature policy, a state-issued ‘national dividend’ intended to close the

theorised gap. The movement had gained ground following the Great Depression, before declining as the crisis subsided, and was in the midst of a post-War revival when *China Calling* first went to print. A Blenheim Economic Discussion Group is mentioned in *China Calling* in 1946 and it is quite possible that this previously undocumented group was the source of Bing's exposure to Social Credit.⁴⁰ Alternatively, Bing might have joined or founded the group to spread Social Credit ideas he encountered elsewhere. In any case, Bing had decided by 1947 that the NLM had its priorities backwards. "No amount of morals will ever be able to put China back onto her feet for, in this instance, economic means precedes moral...Abolish poverty and thus abolish vice. To suggest that the New Life Movement and its principles alone will counter Communistic influence is ridiculous."⁴¹ Bing had formally joined the New Zealand Social Credit Association by 1948.⁴²

Bing's social circumstances probably contributed to strong Social Credit convictions. Bing sat squarely within the provincial petty-bourgeoisie that Paul Spoonley identifies as an important base for Social Credit in the 1930s and 1940s.⁴³ However, Bing also fits in many overlapping sociological categories.

Bing and other *China Calling* activists had experienced more turmoil than most. Additionally, the rate of donations from New Zealand's Chinese communities to relatives and the GMD's civil war and reconstruction efforts likely contributed to a particular interest among some *China Calling* contributors to financial matters. Introducing a 1946 article of "the untaught history of money", a *China Calling* editor noted understanding economics and finance was "becoming more than necessary to the average Chinese".⁴⁴



Picture 2: A cartoon in *China Calling*'s February 1947 volume advocates a Guomindang-implemented social credit economic system as a middle road between American and Soviet-inspired paths for the development of China's economy.

On at least one occasion, *China Calling*'s writers used Social Credit ideology to defend against anti-Asian racism. Responding to White New Zealand League organiser George Parvin's concerns

that Indian and Chinese immigration could lead to unwanted competition for Pākehā fruit and vegetable retailers, 'Ichang' cited Australian Social Credit writer William Stones' critique of 'the Monopoly of Credit' to argue Parvin "[plays] into the designs of Money Monopoly by helping the masses turn their wrath to anything but the real truth", namely that "the causes of depression are monetary".⁴⁵ It is unclear if Ichang was aware of the antisemitic undertones of this statement. In any case, this single example suggests anti-Asian racism was probably a tangential motivation at most for the editors' ideological trajectory.

Social Credit: the key to *China Calling*'s antisemitic turn

By the 1940s, Douglas claimed to see a Jewish hand behind the United States Federal Reserve, Adolf Hitler and the Japanese Empire, amongst others.⁴⁶ Given the extent to which anti-semitism pervaded Social Credit theory in the 1940s, it would be easy to discount other avenues of transmission of antisemitic thought. However, it is worth exploring alternative explanations.

There is no indication that NLM ideology itself contained the seeds of *China Calling*'s later antisemitism. It is true Chiang Kai-shek and other GMD ideologues admired aspects of fascist Germany and Italy, and that some GMD cadres had training in Germany. The GMD regime maintained a diplomatic relationship with the Third Reich until 1938 based on anticommunism. However, Chiang Kai-shek's admiration of the modernising, militarising aspects of the Third Reich did not translate into an embrace of antisemitic conspiracy theories. Although some stereotypes of Jews being wealthy existed in contemporary Chinese society, Gao Bei argues early twentieth-century Chinese intellectuals saw Jews as "symbols of national independence". Indeed, the GMD made unsuccessful efforts to allow the immigration of Jewish refugees, although these were hampered by diplomatic and logistical difficulties.⁴⁷ A comment by Chinese translator Zhang Junmai that the antisemitism in Ludendorff's 1936 military treatise *Der Totale Krieg* was "a bit remote from our country's situation" probably represents mainstream Chinese opinion in the late 1930s and early 1940s.⁴⁸

The relative lack of interest in China in antisemitic thought and the lack of antisemitic content in *China Calling*'s Chinese pages suggest that answers to why the journal took such a path lie in New Zealand. As discussed above, Social Credit in particular contained an inherent antisemitic tendency of its own. However, the New Zealand Social Credit Association did not record itself as having a branch in Blenheim in the postwar years. Additionally, Lazarus Goldman states many New Zealanders had copies of *The Protocols* in the 1930s, and undisclosed organisations continued to publish it into the 1940s.⁴⁹ It is therefore possible that this ambient antisemitism was the source of *China Calling*'s antisemitic turn. Looking closer to *China Calling*'s Blenheim base produces a more plausible explanation.

Were *China Calling*'s publishers supporters of Pākehā New Zealand antisemitic writers?

New Zealand's most prominent antisemite, Arthur Nelson Field, lived in Nelson and had copies of *China Calling*. Its editors also quoted Field's books extensively. Field had drawn unwanted attention from Government officials after the arrest of antisemites in Australia, and believed that "the very first requirement of those on our side is a powerful non-party organisation for the protection throughout the Empire of our fundamental ... liberties, the existence of which would make it impossible ever again" to preventively imprison antisemites and Axis sympathisers as the United Kingdom had done during World War II.⁵⁰ However, Field's holding copies of the journal

was more likely the result of Social Crediters' unrequited affection for Field. Field repeatedly poked holes in Social Credit theory and suspected that Social Credit itself was a means for Jews to sow dissension in the antisemitic camp.⁵¹ Social Crediters and other antisemitic fans nonetheless regularly sent him their material unsolicited. Field also had friends far more influential than Bing, and would probably not have seen influencing *China Calling* as worth his time.

A more plausible connection exists elsewhere in Field's personal papers. Field held a copy of *Verity*, a "Newsheet of the international group of friends" published in 1949, by 39-year-old Blenheim truck driver Noel Eadley Gibson.⁵² Gibson's biography, like Field's, is punctuated by a series of incidents which may have drawn him to antisemitic conspiracy theories. Field explained "I came to the whole thing step by step, by a series of apparently chance happenings."⁵³ In Field's recollection, key events in his radicalisation included a family argument about exchange rates, a friend telling him visiting Niemeyer Mission economist Theodore Gregory was Jewish, and stumbling upon a copy of *The Protocols* while looking for articles about the Warburg banking family.⁵⁴ Field's struggling farming operation probably also contributed to him seeking external explanations for that failure.

In Gibson's case, money troubles came early. Born into a family with a small transport company, Gibson was convicted on two burglary charges in Blenheim in 1938, aged 28.⁵⁵ Gibson, a first-time father, reportedly attributed his crimes to heavy drinking resulting from financial difficulties.⁵⁶ After a nine-month sentence of reformatory detention, Gibson entered the New Zealand Expeditionary force's 2nd Divisional Cavalry, serving as a tank signaller in Crete, El Alamein, Egypt and elsewhere in Africa.⁵⁷ Returning from the war in 1945, Gibson spoke little of his combat experiences, but drank heavily and, in the words of his wife, "never appeared to be his usual self, or to have the good health that he had prior to the war".⁵⁸



Picture 3: Trooper Noel Gibson. Photograph cropped from an undated family image. Gibson later questioned his service in World War II. Image: Gordon McCusker/Marlborough Museum & Archives, MHS Coll. 1966.049.1708.

It is not clear exactly when Gibson started his path toward antisemitism, but he read Sir Barry Domvile's 1947 book *From Admiral to Cabin Boy*, which detailed the author's internment due to his Nazi sympathies (an internment he blamed on Jews and Freemasons), argued for the creation of a Jewish homeland to enable the deprivation of Jewish people of their nationalities, and called

“the Money Power ... the root of all the trouble and unrest in the world.”⁵⁹ Gibson later wrote to Domville.⁶⁰ By 1948, Gibson was reading works by antisemites Eric Butler and Douglas Reed, contributing to the *New Zealand Social Crediter* and writing to the *Marlborough Express* warning “a predominantly Jewish cabinet is aiding and abetting in the destruction of Britain as a power.”⁶¹ Gibson was equally convinced that “we can find but one solution short of violent and bloody revolution and that is the untagged and unconditional payment of a national dividend.”⁶² *China Calling* reproduced Gibson’s letters to the *Marlborough Express* in its English pages, along with Gibson’s subsequent defence that he was “not a Fascist, nor an anti-Semite”, opposing “Zionist-minded” Jews rather than “lesser Jews”.⁶³



Picture 4: A cartoon in *China Calling*’s December 1948 volume casts communism and capitalism as puppets of ‘international zionism’.

Conclusive documentary evidence of exactly when Gibson and Bing began collaborating has not been found. However, the two were known to each other and shared views from at least 1946, the year that *China Calling* turned to Social Credit. References to the Blenheim Economic Discussion Society in 1946 suggest that organisation as a possible venue where Gibson transferred his views to Bing.⁶⁴ Extensive citations of Gibson in *China Calling* suggest Bing adopted Gibson’s point of view.⁶⁵ A 1947 letter “from a European friend” to *China Calling* defending Bing’s “courage of conviction” could well have been written by Gibson.⁶⁶ Alternatively, it may have been written by Norfolk Island Social Crediter H S Newbury, a member of the New Zealand Social Credit Association who contributed money to *China Calling*.⁶⁷

The May 1948 ‘Outsider’ letter urging *China Calling* to adopt a more openly antisemitic line refers not only to a Jewish conspiracy, but also to freemasonry. The latter is an aspect of antisemitic conspiracy theory espoused by Sir Barry Domville, whose book Gibson was likely reading, or may have read entirely at that time.⁶⁸

Whatever the extent of Bing's correspondence and contact with Gibson, he clearly bolstered his burgeoning antisemitic views. The Social Credit Association also provided a ready list of literature for Bing and other *China Calling* readers, including *The Mysterious Protocols*, a reprint of antisemitic forgery *The Protocols of the Learned Elders of Zion*.⁶⁹ As Bing's subsequent activism shows, however, he was not Gibson's dupe, but rather, a collaborator. The high point of their collaboration would occur in person.

Fighting for antisemitism in Social Credit, and losing

Representatives of *China Calling* visited Otago and later the lower North Island in February 1948. There is no record of the substance of their pitch for donations, they published an article revealing plans to raise *China Calling*'s circulation from 400 to 500, half of which was labelled "China's Quota."⁷⁰ These appeals raised £231, more than all previous donations combined, much of it from provincial towns.⁷¹ The journal claimed in April to have reached Anqing, Chengde, Chengdu, Fuzhou, Guangdong, Guilin, Guiyang, Hangzhou, Kunming, Nanchang, Nanjing, and Wuchang. Even if circulation was raised to the number suggested and half were sent to China, the journal's editors appear to have been in a position to publish for at least a year.

The next month, Bing visited Christchurch along with two dozen senior Association members for its annual conference.⁷² Bing and other *China Calling* publishers used their new cash reserves to reprint *The Protocols of the Elders of Zion*, a forged document used to bolster various 'Jewish conspiracy' theories.⁷³ The publication followed a letter from pseudonymous correspondent 'Outsider', chastising the editors for failing to "tell us that usury and its consequences are of Jewish making ... that 'Leftism' and social divisions are deliberately brought about in accordance to Political Zionist direction ...".⁷⁴ Ian Bing directly acknowledged "some concern" from "isolated quarters" of the journal's readership about the publication, and sought to reassure readers by specifying *China Calling* was "anti-Judaic", maintaining "every sympathy for the non-Zionist Jew".⁷⁵

As *China Calling* took its antisemitic turn, Gibson and Bing attended Social Credit Association meetings. That the pair should take an interest in the association was both an extension of their earlier shared activities, and a search for a more suitable vehicle. Bing attended the Association's 1948 annual conference and Gibson contributed at least one article to the Association's journal later that year. By January 1949, Bing appears to have developed a strong belief in "the world plot for humanity's enslavement", which for him encompassed "'American' policy controllers" who aimed "to scuttle the Nationalists' defences to pave the way clear for Communist penetration" in China.⁷⁶ It seems doubtful that this far-fetched theory found much purchase in New Zealand's Chinese communities. However, Bing and Gibson's antisemitic activism was about to influence the fringe of Pakeha politics.

Gibson began producing "Verity" in March 1949, disparaging "the recent six years that I spent fighting for God alone knows what", and calling for a "last fight ... against your true foe, the cancerous growth that is eating out the heart of this once proud Britannia".⁷⁷ Gibson saw his journal in the same vein as the "invaluable work" of Field to "warn the world of the Zionist menace".⁷⁸ The next month, Gibson gave notice of a motion for the Association to declare a policy on "the universal threat of political zionism". Gibson reportedly cited the "tremendous power" of the

World Jewish Congress and called on the *New Zealand Social Crediter* to “expose the world plot against the Christian world”. Bing’s contribution to the debate is unknown, but Gibson received support from *New Zealand Social Crediter* editor Jesse Colechin, amongst others, and opposition from lawyer Frederick Jordan. With the debate deferred, Bing and Gibson were appointed to a committee chaired by Jordan considering the annual report and remits from members. When the debate resumed the next day, Gibson prevailed and the Association:

“...expressed its deep and growing concern at the grave threat being levelled in these days, both to the peace of the world, the existance [sic] of the British Empire and the stability of our Christian civilisation. It is also persuaded that this threat does not proceed from a natural hatred lodged in the heart of man but is the outcome of a definite plan, designed and executed by powerful interests, highly placed in the affairs of international politics. It is further convinced that this threat cannot be dissociated from influential members of the Hebrew race”.⁷⁹

Meanwhile, *China Calling* was in its final months. Its last editorial, published in September 1949, refers only to “necessary requirements and overhauling” as the reason for the end of the publication.⁸⁰ Gibson and Bing’s entry into Social Credit and their failure to cater to the interests of their China-focused audience were likely as influential as each other in ending *China Calling*. Readers had been complaining since 1947 about the publication’s increasingly obsessive focus on economic questions.⁸¹ The *New Zealand Chinese Monthly* (紐西蘭華僑) launched in Wellington on 1948, and the forerunner of the independent *Chinese Growers’ Monthly* (新西蘭僑農月刊), which solicited publications from authors besides its editors, began publishing in July 1949, and paid no attention to *China Calling*, Social Credit, or antisemitic ideology in general.⁸²

Bing remained engaged in current events in China, predicting in an address to the Blenheim Rotary Club that Communist government of the country was unlikely to last.⁸³ However, an increasingly diverse range of New Zealand Chinese voices were making their way into print on a sustained basis, and *China Calling*’s diatribes had faded further into the background of increasingly lively community discourses of growing Chinese communities.

In Social Credit, meanwhile, Bing’s opinions were mainstream. Social Credit Association President and retired Methodist Minister Horace Leslie Richards visited Blenheim as part of a national tour in 1949.⁸⁴ When he and Bing attended the Association’s 1950 conference in Lower Hutt, Richards expressed the view that “a well planned plot to wreck the British Empire and all that it stood for” was afoot.⁸⁵ The next year, Bing heard Richards approvingly paraphrase Douglas Reed as saying that “high finance” was behind the rise of both “Communism and Political Zionism”.⁸⁶ The Social Credit Newsletter printed a purported list of Jewish employees of the United Nations.⁸⁷ But this would soon change.

Social Credit’s appeal had grown among those disillusioned by mainstream politics amid the hardships of the Great Depression. The Labour Party had adopted Social Credit terminology, attracting votes and cooperation from Social Credit activists.⁸⁸ However, the gap between the Labour Party’s actual policies and those envisaged by Social Crediters had become increasingly evident.⁸⁹ Some Social Crediters were ready to move from trying to influence people through propaganda and lobbying, to contesting elections under their own banner. This social trend would push Bing’s antisemitic activism into obscurity.

In 1953, the Association helped to create the Social Credit Political League, an electoralist sister to the propaganda-focused Association.⁹⁰ Many Social Crediters believed that such success required both organisations to hide the antisemitism which their propaganda exuded. In 1954, the Association gathered in Wellington in February for its annual conference, nine months out from the General Election. The editor of the *New Zealand Social Crediter* told the conference “that he did not want ... any criticism of the Jews, for he did not approve of Jew-baiting” and because of the Association’s plans to contest the election.⁹¹ Likewise, the conference passed a remit from the Association’s Kerikeri branch, whose members included candidate for the Hobson seat Cecil Elvidge, recommending “that no propaganda of any description of an anti-Jewish nature be broadcast, printed, published or distributed by the New Zealand Social Credit Association”.⁹² The remit itself and attendees in favour of it argued that “the true Social Crediter knew the exact nature of the opposition against it but the general public was hypnotised and would quickly respond to any cry of anti-Semitism ...”, which was “a powerful weapon in the hands of the Unholy Trinity – High Finance, Communism and Zionism”.⁹³ In other words, Social Credit would no longer talk *publicly* in antisemitic terms.

Although his contributions to these debates are unknown, Bing, by then a Picton publican, was elected Association vice-president at the conference.⁹⁴ Publicly, he participated in local Social Credit election campaigning, warning against the “present-day set-up of ... power and wealth concentrated in the hands of a few”.⁹⁵ Privately, Bing felt that Association President Roland Marks and his fellow executive members had “handed [Social Credit] over to the mob” by contesting elections.⁹⁶ Bing unfavourably compared the *New Zealand Social Crediter* to Australian Social Credit publication *The New Times*, influenced by anticommunist, antisemite, and holocaust denier Eric Butler. He noticed that the former had condemned US Senator Joseph McCarthy’s campaign against alleged Communist influence in the US Government.⁹⁷ The latter declared that “Senator McCarthy is aware of the Jewish influences behind Communism” and that “it is significant that the Zionists, and other Jews ... are attacking anti-Communists like Senator McCarthy”.⁹⁸

Social Credit’s struggle to keep its antisemitism out of the public eye was not enough for victory at the 1954 general election. Elvidge came second in Hobson, which had previously elected social-credit influenced Country Party candidate Harold Rushworth, but Social Credit won no seats in Parliament. The result was worse in the Marlborough seat, where Bing had taken part in campaigning and Social Credit came third. Following this defeat, the struggle between electoralists and propagandists raged within the Association.

Bing and others tried to drag the organisation back towards focusing on the propagation of Social Credit literature and ideas. In Blenheim, he advertised meetings as non-political, but even this drew criticism from the League.⁹⁹ Bing opposed merging the Association and the League, and privately criticised Marks for forcing the transfer of funds from the Association to the League.¹⁰⁰ Bing’s position on this issue was in line with Social Credit’s United Kingdom headquarters, which cancelled the Association’s affiliation to its *maison mère*, but put him offside with many New Zealand counterparts.¹⁰¹

When he publicly criticised the “so-called achievements” of Social Credit governments of Alberta and British Columbia in Canada for their “overtures made to the money monopoly”, the League’s

Dominion Secretary Jesse Colechin saw Bing's statement as "a direct attack upon the League", and Colechin called for Bing's expulsion from the Association.¹⁰² The Association decided not to act on Colechin's complaint.¹⁰³ As Association and League records show, this quarrel and others like it was not between antisemites and their opponents – Colechin spoke in favour of Gibson's 1949 'Hebrew race' motion, but was content to refer on the campaign trail only to "sinister figures pulling strings" behind Members of Parliament.¹⁰⁴ Rather, the struggle was between electoralists and propagandists.

The tide turned in favour of the electoralists. At the Association's 1955 Conference, its Wellington Branch put an unsuccessful remit for the Association to renounce political action, and to "completely divorce itself" from the League.¹⁰⁵ After it failed, Wellington member William Hartley, a warehouseman, resigned in protest, but such actions had little consequence.¹⁰⁶ The Association executive expressed concern about "dangerous infiltration" through associate membership of the Association, and eliminated it as a membership category.¹⁰⁷ Likewise, citing "the very great possibility of infiltration by undesirable elements", it limited Executive membership to those who had been Association members for at least 12 months.¹⁰⁸ The 'undesirable elements' were never identified in records, but this probably referred to the propagandists who opposed electoralism and favoured overtly antisemitic literature and statements.

Unlike the Association, the intrinsically electoralist League was more explicit. In August 1955, following discussion of antisemitism expressed by Social Credit supporters, the League executive agreed to conduct a survey of "how much anti-Jewish feeling is prevalent in their areas".¹⁰⁹ The League issued a statement that month confidently asserting that "it is in no way a party to or identified with the activities of an anti-Jew movement that is at present asserting itself".¹¹⁰

Bing and Gibson's struggle to make and keep Social Credit openly antisemitic had failed. After his brief foray into Social Credit, Gibson left Blenheim with his wife and young family for Nelson in the early 1950s, where he became a signwriter, then moved to Hamilton. Colonial files show that Gibson's drinking and his war experiences continued to trouble him until the day of his early death in 1963.¹¹¹ Bing remained in contact with Social Credit organisations until at least 1957, when the Social Credit vote fell to eight percent in Marlborough.¹¹² An undoubtedly disenchanted Bing was no longer a member of the Association or League's executive, and was probably seeking a new vehicle for his activism.

Bing the constitutionalist

Bing joined the Constitutional Society for the Promotion of Economic Freedom and Justice in New Zealand in the 1960s.¹¹³ The Society was financially supported by Arthur Nelson Field's patron, Dominion Breweries owner Sir Henry Kelliher, and headquartered a five minute walk from DB headquarters.¹¹⁴ Kelliher hoped for a membership of up to 40,000, so that the Society could "play a dominant role in restoring economic freedom to New Zealanders".¹¹⁵ One of its early presidents, James Scott-Davidson, had been a Kaipara candidate of the Social Credit-influenced Country Party in the 1930s.¹¹⁶ However the Society, unlike Social Credit, was committed to remaining a pressure group only, albeit one opposed to "a left-wing socialist party".¹¹⁷ The society was preoccupied with the power of "socialist bureaucracy" in New Zealand and "the hard fact that unless something is done, and quickly, all democratic freedom will disappear for ever".¹¹⁸

Some members of the Society associated with antisemites. Its Whangarei Branch sought information from Field, who was also a member, about the Bretton Woods ‘plot’ in 1959.¹¹⁹ The Society collaborated with the antisemitic League of Empire Loyalists in 1962 to arrange the Auckland leg of one of Australian antisemite Eric Butler’s many Commonwealth speaking tours, and Butler addressed the Society in 1963.¹²⁰ The thrust of Bing’s activism in the Society remains undocumented. It is possible that Bing’s involvement in the Society had a constitutionalist or anticommunist focus only, but his next actions strongly suggest otherwise.

Bing turns distributor of neo-nazi literature

In 1972, the year New Zealand recognised the People’s Republic of China, Bing began publishing a journal titled *Perspective - 21st Century*. Bing described *Perspective* first in 1973 as being influenced by 1930s German historian Oswald Spengler’s ‘Decline of the West’ theory. He later called it part of “an effort to counter developing Maoist activity in this country” – probably in reference to his repeated criticism of China’s government, Rewi Alley, and a campaigning series of articles it ran against a visiting table tennis team from the Mainland.¹²¹ In sporadically-published editions spanning 17 years, *Perspective* bristled with accusations about Chinese associations with drug smuggling and organised crime, and overflowed with quotations of Spengler. However, below this apparently eclectic surface lay another purpose.

From *Perspective*’s first volume, Bing shared passages from *Imperium*, a Spengler-influenced vision for an antisemitic European state written by US lawyer, holocaust denier, neo-fascist and erotic fiction writer Francis Parker Yockey.¹²² Bing explained that the journal’s title was inspired by *Imperium*, and crystallised his desire to “view the light of present-day events and current affairs with a much clearer perspective”.¹²³ Yockey envisioned two coming historical phases – a period of “spiritual conquest of the minds and souls of the Culture-bearing stratum”, essentially propaganda, followed by “external actualising ... of the Idea”, essentially conflict.¹²⁴ Bing, by then a veteran antisemitic propagandist wary of seeking power via the ballot box, was clearly only too willing to carry out the first phase of Yockey’s vision.

Bing translated his ideas into concrete views on politics in New Zealand. He saw Social Credit as outdated, and argued that National should pursue “‘Strong-Party’ Policy”, namely “retention/salvaging of white man’s intrinsic values and traditions, retention of bolder immigration policies wherein ‘the right of any country placing emphasis on the assimilative capacity of immigrants’, emphasis on ethico-moral issues relative to abortion, perversion, birth control etc., the reversal of 18th century economic/financial policies – and the gradual adoption of those in keeping with the times and of necessity”.¹²⁵ He believed that “Democracy is in danger for the very reason that democratic government itself is subservient to the sectional interests which control finances”.¹²⁶ However, Bing remained committed to a propagandist approach, and therefore aloof from popular tests which repeatedly showed popular lack of interest in his ideas.

Bing collaborated with a small ring of propagandists, mostly former Social Crediters and supporters of Eric Butler. One *Perspective* advertiser was anti-communist Liberal Reform Party candidate Allan Robert Wells, whose mail-order bookshop Western Destiny Publications was affiliated to John Birch front American Opinion for whom Eric Butler served as ‘Far East’ correspondent, and was a major source of holocaust denial publications in New Zealand.¹²⁷ ECP

Publications, which used the same Auckland Post Office box that Social Credit forerunner the Real Democracy Movement used to distribute Douglas Credit literature, also advertised copies of *Imperium*.¹²⁸ Bing also partnered with Kerikeri orchardist William Hartley, whose now-unavailable journal, *Western Destiny* was probably named after Yockey supporter Willis Carto's journal in the United States, which Bing also read.¹²⁹ Bing also advertised *Imperium* independently of any other bookshops, propagated holocaust denial talking points and promoted John Birch Society book *None Dare Call it Conspiracy*.¹³⁰

Perspective's unique but not exclusive role appears to have been addressing “Kiwi-Chinese” communities in New Zealand. Bing expressed his hopes “that they, along with others - a minority, must always be - may help usher in the semblance of the 21st-century Age of Absolute Politics”, a term by which Yockey referred to an “annihilation-war between Authority and Money” the “restoration” of the former.¹³¹ However, hewing to Spengler's and Yockey's line, Bing used *Perspective* to argue against Chinese immigration to New Zealand and in favour of “soil-bound, earth-quality types from other areas”.¹³² As discussed later, Bing's activism in this regard appears to have been once again of limited effect. His views reached a wider audience in a letter Bing wrote to *New Zealand Truth*, but couched in vaguer terms than Bing used in his own publication.¹³³ However, *Perspective* did leave a legacy for the 21st century.

Through a mailing list, a *Perspective* advertisement for *Imperium* reached Hutt Valley teenager Kerry Bolton, who bought the book and material on Spengler from Bing.¹³⁴ Bolton, who was then a member of the Democratic Nationalist Party, which he has described as a radical Social Credit group, later “inherited” Bing's remaining stock of *Imperium*.¹³⁵ Bolton's ideological mixture of antisemitism, notionally pro-working class yet anti-immigration rhetoric suggests he was strongly influenced by Yockey's manifesto. Bolton's place in contemporary New Zealand antisemitic politics is already well-examined. Bing's influence has not been previously documented. This consequence of his activism is significant because his circulation of antisemitic literature ensured it passed from New Zealand petty bourgeois circles to the working class via Bolton in an enduring way.

Redemption - Bing the genealogist

Curiously, Bing's print-based antisemitic political activities left no lasting impression on those close to him. Unlike the professionally unaccomplished Bolton, Bing's activism was far from being his most notable act. Indeed, aside from volumes of Social Credit literature which he kept until his death in 2014, his descendants were unaware of his antisemitic activities before they were made aware of this research.

Bing was a successful publican in Picton. He was immortalised by a bust unveiled in 2020 in recognition of his painstaking, bureaucratically involved and financially difficult transformation of the dilapidated Clarendon Hotel into the Crow Tavern.¹³⁶ He later worked in Hong Kong, travelled extensively, including in the Soviet Union, and came to own properties in Kerikeri, Temuka and Auckland.¹³⁷ Among his extended family, Bing was remembered as a devoted father and grandfather, and a fastidious amateur genealogist, producing hundreds of copies of the Sun-Gai Chan family tree.¹³⁸ His best known publication is probably the *Sun-Gai Chan Genealogy Supplement*. In 1999, Bing stated that he used all of his superannuation payments to finance the production of 150 copies of the quarterly publication and other efforts “encouraging our younger

folk to get interested in their respective backgrounds”.¹³⁹ The journal contains occasional jarring inclusions, such as Bing’s 2004 use of the impending trial of Saddam Hussein to reprint criticism of the Nuremburg and Tokyo trials of Axis leaders.¹⁴⁰ Nonetheless, Bing’s genealogical research work was clearly thorough and appreciated. Additionally, he was a member of sporting and other voluntary associations. In these regards, Bing made a positive contribution to New Zealand.

Vigilance, Not Apathy, Can Foil Antisemitic Conspirators

If commentary emphasising the conformism and apathy of postwar New Zealand society is accurate, one could argue that those very traits might have prevented Bing’s campaign from having greater impact.¹⁴¹ In New Zealand Chinese communities and even in ‘cranky’ Social Credit circles, pragmatic New Zealanders were in the majority. It is possible that their lack of enthusiasm for far-fetched conspiracy theories pushed those who propagated them out of positions of influence. However, recent survey data suggests that the prevalence of antisemitic beliefs among New Zealanders is little different from countries for which comparable data is available.¹⁴² Indeed, Bing’s example shows that antisemitism can fester in unexpected places if not examined.

On the other hand, sustained public scrutiny has constrained antisemitic movements in New Zealand. Although the historical record is not explicit, fear of bad publicity is probably what pushed Bing from the senior but fringe position of Vice-President of the Social Credit Association, the greatest political influence that he held in his life. Open elections and consequent vulnerability to public scrutiny drove Social Credit to purge itself of open antisemitism. In a society where opposing antisemitism is the norm, this was enough to keep Bing from having much effect. As the exposure of an antisemitic activist during New Zealand’s 2022 General Elections shows, public vigilance remains effective at keeping antisemites away from political power.¹⁴³

Social Credit Ideas Remain Central to New Zealand antisemitism

Until I stumbled across *China Calling* and followed the threads connecting its contributors and influencers in 2018, the journal’s antisemitic tracts appeared to have had no lasting effects on attitudes in mainstream New Zealand. Rather, Social Credit organisations provided both ammunition and a target for Bing’s antisemitic activism. His example underscores the importance of Social Credit as an ideology in understanding antisemitism in New Zealand. It would be easy to label Bing a lone antisemite, and some of his intellectual choices were clearly his alone. However, it was a combination of Social Credit’s inherent antisemitism, its popularity in sections of New Zealand society in the wake of the Great Depression, and Bing’s public mindedness and intellectual curiosity that combined to form the hideous farragoes of *China Calling* and *Perspective - 21st Century*.

The effect of Bing’s transmission of social credit thinking-influenced antisemitism and *Imperium* to Bolton appears to have outlasted Social Credit itself as an organisation. Bolton, now a retired printer, remains committed to fostering his mixture of Social Credit-linked antisemitism among his ideological proteges, Action Zealandia.¹⁴⁴ Undercover research by *Critic* magazine in 2021 revealed that Action Zealandia members frequently discussed attempting to infiltrate Social Credit, and attended at least one Social Credit meeting in Ashburton in May that year.¹⁴⁵ However, despite making its first appearance in public opinion polls in decades in late 2022, the party de-registered itself in late February 2023 following the death of its leader Chris Leitch a month earlier.¹⁴⁶

Redemption Is Possible

Bing appears to have been motivated throughout his life by concern for others. He clearly made great efforts to travel down an ideological dead end, and to take others with him, and had a lasting impact on at least one prominent member of New Zealand's antisemitic right. However, at some point, he appears to have chosen to end his political efforts and devote himself more fully to providing services of value to the community. In this sense, his example shows that those who engage in antisemitic activity are not beyond redemption.

The author is grateful to the Marlborough Museum for permission to reproduce photographs from its collection.

¹ LOT 5242, 14th year of the Republic New Life Movement 民國三十四年（1945年）新生活運動促進會會長蔣中正派人汪丰為紐西蘭華僑新生活運動促進會主任幹事證書 (Minguo sanshisinian xin shenghuo yundong cujinhui huizhang Jiang Zhongzheng pairen Wang Feng wei Niuxilan huaqiao xin shenghuo yundong cujinhui zhuren ganshi zhengshu) Guji antique books WeChat page, 7 December 2018.

² James C. Thomson Jr., *When China Faced West: American Reformers in Nationalist China: 1928-1937* (Cambridge, Massachusetts: Harvard University Press, 1969), 152-8.

³ Brian Tsui, *China's Conservative Revolution: The Quest for a New Order, 1927-1949* (Cambridge, UK: Cambridge University Press, 2018), 293.

⁴ Arif Dirlik, "The Ideological Foundations of the New Life Movement: A Study in Counterrevolution", *Journal of Asian Studies* 34, no. 4, August 1975, 949-50.

⁵ "New Zealand Overseas Chinese Statistics" (Niuxilan huaqiao tongji) *China Calling* 2, no. 9, June 1946, 4.

⁶ "Chinese Function: National Day Celebrated", *Evening Post*, Volume CXXXVI, Issue 88, 11 October 1943, 4.

⁷ Charles P. Sedgwick, "The Politics of Survival: A Social History of the Chinese in New Zealand," PhD Thesis, University of Canterbury, 1982, 389.

⁸ Guji antique books Wechat page, "The Anti-Japanese War and Developments in Overseas Chinese Society" (Kangri Zhanzheng Yu Huaqiao Shehui De Yanbian), 22 September 2017. Cached from the original, and accessed 11 May 2023, https://www.luow.com/dc_tw/102739235.

⁹ Myrtle Wong, "The First Day of our 'New Life' Movement" (我們“新生活”運動的開始日, Women xin shenghuo yundong de kaishi ri, original date of publication unknown) republished in *The Sun-Gai Chan Genealogy Supplement* 50, February/March 2007, 6.

¹⁰ Bing has more recently been immortalised in wood for his role in restoring Picton pub The Crow. See Tim Donoghue, "Trifecta of friends until the end," *The Dominion Post*, 8 July 2013; Sophie Trigger, "Fire crackers, chickens and the Chinese publican who saved Picton's Crow", *The Marlborough Express*, 25 June 2019.

¹¹ Ian Bing, "Sun-Gai Village: Two Years as a Schoolboy (1930s)", *The Sun-Gai Genealogy Supplement* 40, February 2005, 6.

¹² *Ibid.*

¹³ "Sungai Village", Tung Jung Association of New Zealand website, accessed 10 October 2022.

¹⁴ Bing, "Sun-Gai Village", 6.

¹⁵ Guannan Li, "Reviving China: Urban Reconstruction in Nanchang and the Kuomintang National Revival Movement, 1932-37," *Frontiers of History in China* 7, no. 1 (2012): 108-9.

¹⁶ Dirlik, 955-6.

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- ¹⁷ Chris Elder, “New Life for China: George Shepherd” in *New Zealand’s China Experience: Its Genesis, Triumphs, and Occasional Moments of Less Than Complete Success*, edited by Chris Elder (Wellington: Victoria University Press, 2012), 82; James C. Thomson Jr, *While China Faced West: American Reformers in Nationalist China, 1928-1937* (Cambridge, Mass.: Harvard University Press, 1980), 160.
- ¹⁸ Elder, 82; Thomson, 163.
- ¹⁹ Thomson, 181.
- ²⁰ Ruth Lam, Beverley Lowe, Helen Wong, Michael Wong and Carolyn King, *Fruits of our Labour: Chinese Fruit Shops in New Zealand* (Wellington: Chinese Poll Tax Heritage Trust, 2018), 181.
- ²¹ Thomson, 195.
- ²² Lam, Lowe, Wong, Wong and King, 183.
- ²³ Ibid.
- ²⁴ *China Calling* 1, no.1, October 1944, 4. This Dunedin-based TS Young appears to be Wellington fruiterer, New Zealand Chinese Association founder and latterday PRC bureaucratic aspirant Tong-Shing Young (楊湯成), whose biographical details may be found in Manying Ip’s “Embodiment of the Tan Kah-Kee spirit in New Zealand Chinese” (Xinxilan Huaren yu Jiageng Jingshen de Tixian) in “The First Jiageng Forum collection” (Shoujie Jiageng Luntanji), 176-7 (accessible online at <http://www.chinesecome.com/u/cms/www/201605/12090420cg55.pdf>) and James To, *Qiaowu: Extra-Territorial Policies for the Overseas Chinese* (Boston: Brill, 2014), 66-7. A definitive verification of the identity of the Dunedin ‘Mr Young’ referred to in *China Calling* is a worthy topic for further research.
- ²⁵ The Chinese version refers, perhaps deliberately ambiguously, to ‘national affairs’ (國事, guoshi). See *China Calling* 1, no. 1, October 1944.
- ²⁶ Chen Rinong (陈日浓), *A Brief History of China’s International Communication* (Zhongguo duiwai chuanbo shilue) (Beijing: Foreign Languages Press, 2010) chapter 4, section 3, part 2. Incidentally, *The Voice of China* co-founder Max ‘Manny’ Granich was the brother of American Communist Mike Gold, who wrote the semi-autobiographical novel *Jews Without Money*.
- ²⁷ Nigel Murphy, “Chiu Kwok-Chun”, *Dictionary of New Zealand Biography*, 1998, Accessed 11 May 2023, <https://teara.govt.nz/en/biographies/4c18/chiu-kwok-chun>; Sedgwick, 419.
- ²⁸ Sedgwick, 393-395.
- ²⁹ *China Calling* donation acknowledgements. For example, the Wellington branch of the New Zealand Chinese Association reported NZ£334 donations in 1945 alone.
- ³⁰ “A Year Old: Information for Members and Readers”, *China Calling* 2, no. 1 (October 1945), 1.
- ³¹ Sedgwick, 404.
- ³² *China Calling* 3, no. 11, August 1947, 13.
- ³³ Wesley Ah Chan, “Joe Ah Chan”, *Dictionary of New Zealand Biography*, 1998. Accessed 11 May 2023, <https://teara.govt.nz/en/biographies/4a4/ah-chan-joe>
- ³⁴ “A Year Old: Information for Members and Readers”, *China Calling* 2, no. 1 (October 1945), 1.
- ³⁵ *China Calling* 5, no. 12, September 1949. The author understands that Mr Wong’s papers may now be available in the Hewitson Library of Knox College in Dunedin.
- ³⁶ *China Calling* 3, no. 8 May 1947.
- ³⁷ Tsui, 23.
- ³⁸ *China Calling* 1, no. 5, February 1945.
- ³⁹ *China Calling* 2, no. 9, June 1946, 3.
- ⁴⁰ Extract From a Letter Written From London by Rothschild re. Moneylender and Bankers”, *China Calling* 2, no. 11 (August 1946), 2.
- ⁴¹ Ian Bing, “The New Life Movement and the Renaissance of China”, *China Calling* 3, no. 8 (May 1947), 12.
- ⁴² New Zealand Social Credit Association, Minutes of Annual Conference, March 1948. Record MS-Papers-4611-2, National Library of New Zealand. One Mr. K Taylor also attended the meeting from Blenheim, but there is no further record of his activity.

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- ⁴³ Paul Spoonley, *The Politics of Nostalgia: Racism and the Extreme Right in New Zealand* (Palmerston North: Dunmore Press, 1987), 57.
- ⁴⁴ “Economics and Finance” *China Calling* 2, no. 6 (March 1946), 8.
- ⁴⁵ ‘Ichang’, “White New Zealander’ Speaks His Mind on Asiatics: The White New Zealand League and Mr Parvin: ‘Frank — but nothing else’” *China Calling* 4, no. 4 (January 1948), 8-12.
- ⁴⁶ *Ibid.*, 18-19.
- ⁴⁷ Gao Bei, “The Chinese Nationalist Government's Policy toward European Jewish Refugees during World War II,” *Modern China* 37, no. 2 (2011), 204-9.
- ⁴⁸ Zhang Junmai, quoted in Tsui, 299.
- ⁴⁹ Lazarus Morris Goldman, *The History of the Jews in New Zealand* (Wellington: A.H. Reed) 224, 233.
- ⁵⁰ Marinus La Rooij, “From Colonial Conservative to International Antisemite: The Life and Work of Arthur Nelson Field”, *Journal of Contemporary History* 37, no. 2 (April 2002), 238.
- ⁵¹ Arthur Nelson Field, *The Bretton Woods Plot* (Nelson, 1957) quoted in Marinus La Rooij, “From Colonial Conservative to International Antisemite: The Life and Work of Arthur Nelson Field”, *Journal of Contemporary History* 37, no. 2 (April 2002), 233.
- ⁵² *Verity*: Newsheet of the International Group of Friends (Blenheim: March 1949).
- ⁵³ Arthur Nelson Field, letter to Admiral (Retd.) Sir Barry Domvile, 16 December 1957.
- ⁵⁴ *Ibid.*
- ⁵⁵ *New Zealand Police Gazette*, Volume LXIII, Issue 13, 6 April 1938, page 254.
- ⁵⁶ *Manawatu Standard*, Volume LVIII, Issue 73, 23 February 1938, page 10.
- ⁵⁷ Conversation with David Gibson, 28 June 2020.
- ⁵⁸ Hamilton Coroners Inquest case files, “Noel Eadley Gibson”, Archives New Zealand record R24240255.
- ⁵⁹ Sir Barry Domvile, *From Admiral to Cabin Boy* (Boswell Printing and Publishing Company, London, 1947).
- ⁶⁰ Noel Gibson, letter to A N Field, 7 July 1949.
- ⁶¹ Noel Gibson, “Systems, Saints and Sinners!”, *New Zealand Social Crediter*, November 1948, 9.
- ⁶² Gibson, “Systems, Saints and Sinners!”
- ⁶³ *Ibid.*
- ⁶⁴ “Extract From a Letter Written From London by Rothschild re. Moneylender and Bankers”, *China Calling* 2, no. 11 (August 1946), 2.
- ⁶⁵ Noel Gibson, undated letters to the *Marlborough Express*, reproduced in *China Calling* 4, no. 11 (August 1948), 17-19.
- ⁶⁶ “Independence of Thought and Courage of Conviction”, *China Calling* 3, no. 9 (June 1947), 14.
- ⁶⁷ “We Thank You For Your Encouragement”, *China Calling* 4, no. 2 (November 1947), 7.
- ⁶⁸ ‘Outsider’, “Sincerely Yours”, *China Calling* 4, no. 8 (May 1948), 8-12.
- ⁶⁹ Ichang, “Books to Read”, *China Calling* 3, no. 11 (August 1947), 16.
- ⁷⁰ *China Calling* 4, no. 4, January 1948, 21. At least one copy appears to have reached Fujian Province. see Y. Y. James, “A Letter to the Editor”, *China Calling* 5, no. 6 (March 1949).
- ⁷¹ *China Calling* 4, no. 5, February 1948, 11-13.
- ⁷² New Zealand Social Credit Association, Minutes of Annual Conference, March 1948. Record MS-Papers-4611-2, National Library of New Zealand.
- ⁷³ *China Calling* 8, June 1948.
- ⁷⁴ *China Calling* , no. 8, May 1948, 8.
- ⁷⁵ Ian Bing, “Anti-Jew or Anti-Judaic: Concerning our Policy”, *China Calling* 4, no. 10, (July 1948), 7.
- ⁷⁶ Ian Bing, “Behind the Scenes in China: Revealing the Facts”, *China Calling* 5, no. 4 (January 1949), 4.
- ⁷⁷ *Verity* 1, no. 2 March 1949, 2.
- ⁷⁸ Noel Gibson letter to A N Field, 17 July 1949. A N Field papers, reference number 73-148-065, National Library of New Zealand.
- ⁷⁹ New Zealand Social Credit Association, Minutes of the Sixteenth Conference, Christchurch, 15 to 18 April, 1949.

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- ⁸⁰ Ian Bing, “China Calling to Cease Publication: Final Issue in This Series”, *China Calling* 5, no. 12 (September 1949), 8.
- ⁸¹ “Is *China Calling* Becoming Too Economically Minded?”, *China Calling* 3, no. 8 (May 1947), 16.
- ⁸² IN.Z. Chinese Growers Monthly Journal, Volume 1, Issue 0, 16. Accessed online at <https://kura.aucklandlibraries.govt.nz/digital/collection/journals/id/1409/rec/1> . In addition to its more diverse content and broader range of contributors, production of the *Chinese Growers’ Monthly* benefited, from 1952, from a Chinese metallic typeface. *China Calling’s* Chinese-language pages, on the other hand, appear to have all been laboriously carved on wax paper for printing on a cyclograph such as a Gestetner duplicator. For details on the *China Growers’ Monthly* typeface, see Emma Ng, “The Single Object: A metric tonne of Chinese-New Zealand history”, The Spinoff website. Accessed 10 October 2019. <https://thespinoff.co.nz/partner/objectspace/16-09-2018/the-single-object-a-metric-tonne-of-chinese-new-zealand-history/>
- ⁸³ Ian Bing “Communism in China Likely to be Short-Lived: Address to Rotary Club”, *The New Zealand Social Crediter*, 2 July 1952.
- ⁸⁴ New Zealand Social Credit Association 1949 Annual Report, 1. Record MS-Papers-4611-2, National Library of New Zealand.
- ⁸⁵ New Zealand Social Credit Association, Minutes of the Seventeenth Annual Conference, Lower Hutt, 14-16 January 1950, 1.
- ⁸⁶ New Zealand Social Credit Association, Minutes of Annual Conference, Lower Hutt, 13-15 January 1951, 1.
- ⁸⁷ *Social Credit News-letter*, March-April, 1952.
- ⁸⁸ Keith Sinclair, “The Lee-Sutch Syndrome: Labour Party Policies and Politics, 1930-40” *New Zealand Journal of History* 8, no. 2 (1974), 114.
- ⁸⁹ *Ibid.*
- ⁹⁰ Jennifer Curtin and Raymond Miller, “Political parties”, Te Ara - the Encyclopedia of New Zealand, accessed 11 May 2023, <http://www.TeAra.govt.nz/en/political-parties/print>.
- ⁹¹ New Zealand Social Credit Association, Minutes of the Annual Conference, Wellington, 15 February 1954, 2.
- ⁹² *Ibid.*, 4.
- ⁹³ *Ibid.*
- ⁹⁴ New Zealand Social Credit Association, Minutes of the Annual Conference, Wellington, 15 February 1954, 5.
- ⁹⁵ “Freezing Workers Hear Social Credit Policy”, *The Marlborough Express*, March 19 1954, 6.
- ⁹⁶ Ian Bing, letter to Social Credit Association Secretary Dorothy Graham, 15 July 1954.
- ⁹⁷ Ian Bing, letter to Social Credit Association Secretary Dorothy Graham, 18 April 1954.
- ⁹⁸ “McCarthy and the Zionists”, *The New Times*, 12 March 1954, 2.
- ⁹⁹ New Zealand Social Credit Association, Minutes of Annual Conference, Wellington, 6 February 1955, 6.
- ¹⁰⁰ New Zealand Social Credit Association, Minutes of Annual Conference, Wellington, 6 February 1955, 6.
- ¹⁰¹ “Social Credit Movement: N.Z. Political Group Disaffiliated - Action by English Headquarters”, *The Press*, 11 September 1954, 6.
- ¹⁰² Ian Bing, letter to the editor, *Marlborough Express*, February 22 1955. Social Credit Political League Dominion Secretary Jesse Colechin, letter to Social Credit Association Secretary Dorothy Graham, 28 February 1955.
- ¹⁰³ Minutes of the New Zealand Social Credit Association Dominion Executive, 16 April 1955, 2. Record MSY-3838, National Library of New Zealand.
- ¹⁰⁴ “Campaign Notes” *The Press*, 6 November 1954, 8.
- ¹⁰⁵ New Zealand Social Credit Association, annex to Minutes of Annual Conference, Wellington 6 February, 1955.

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- ¹⁰⁶ William Hartley, letter to New Zealand Social Credit Association Secretary Dorothy Graham, 18 August 1955.
- ¹⁰⁷ Ibid, 3.
- ¹⁰⁸ Minutes of the New Zealand Social Credit Association Dominion Executive, 16 April 1955, 4. Record MSY-3838, National Library of New Zealand.
- ¹⁰⁹ New Zealand Social Credit Political League, Minutes of the Meeting of the Dominion Executive, 27-29 August 1955, 1. No record of such a survey has been found, however.
- ¹¹⁰ Ibid. This statement was questionable. For example, Colechin remained the League's Dominion Secretary and its candidate for Riccarton in 1957, resigning in 1959 in his final years of life. See "Social Credit Candidates: Mr J. E. Colechin for Riccarton, The Press, 29 June 1957, 6; "Obituary, Mr J. E. Colechin" The Press, 4 August 1964, 11; "U.N. and World Government: Concern Expressed by Social Credit League", The Press, 22 September 1955, 6.
- ¹¹¹ "Coroners' Inquests - Case Files - Hamilton - Gibson, Noel Eadley", Archives New Zealand record ACGS 16231 W2848 8/1963/269.
- ¹¹² H S Newbury, letter to Social Credit Association Secretary Dorothy Graham, 23 August 1957.
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- ¹¹⁴ Sir Geoffrey Palmer KC, "The Constitutional Significance of the Abolition of the Legislative Council in 1950", *New Zealand Journal of Public and International Law* 15, (2017), 133.
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- ¹¹⁶ "Obituary: Mr J Scott-Davidson", *The Press*, 23 May 1964, 19.
- ¹¹⁷ The Constitutional Society for the promotion of Economic Freedom and Justice in New Zealand (Inc), "Newsletter to all members", 20 March 1959, 1.
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- ¹¹⁹ Arthur Nelson Field, letter to Constitutional Society Secretary, 12 May 1960.
- ¹²⁰ D.O.A., "Inter-Office Memorandum: Anti-Semitism", 10 August, 1962.
- ¹²¹ Ian Bing "An Introduction", *Perspective - 21st Century* 6, no. 2 (June 1989), 8. Bing was not alone in opposing the New Zealand edition of 'ping-pong diplomacy. The Free China Society and the Anti-Communist Unions made statements opposing the tour. See Sedgwick, 546.
- ¹²² Ian Bing "The Hymn of Hate", *Perspective - 21st Century* 1, no. 1 (August 1972), 1.
- ¹²³ Ian Bing "An Introduction - 'PTC' - 'Perspective - 21st Century'", *Perspective - 21st Century* 1, no. 1 (August 1972), 2.
- ¹²⁴ Yockey, 275.
- ¹²⁵ Ian Bing, "Current Comment: Hindsight and the Elections", *Perspective - 21st Century* 4, no. 3 (February 1976), 3.
- ¹²⁶ Ian Bing, "Democracy in Danger", *Perspective - 21st Century* 4, no. 4 (May 1976), 11.
- ¹²⁷ *Perspective - 21st Century* 1, no. 7 (March 1973), 8; Spoonley, 88, 246.
- ¹²⁸ "Books", *Perspective - 21st Century* 1, no. 1 (August 1972), 6.
- ¹²⁹ *Perspective - 21st Century* 3, no. 2 (December 1974). This was probably the same William Hartley who had resigned from Social Credit in Wellington 1955 over its pivot to electoralism.
- ¹³⁰ *Perspective - 21st Century* 3, no. 2 (December 1974), 12.
- ¹³¹ Ian Bing "'Kiwi'-Chinese - an Appeal and a Hope" *Perspective - 21st Century* 1, no. 1 (August 1972), 2.
- ¹³² Ian Bing, "Perspective Viewpoint - Then and Now", *Perspective - 21st Century* 6, no. 1 (April 1989), 2.
- ¹³³ Ian Bing, letter to the editor of *New Zealand Truth*, 2 October 1973, quoted in Sedgwick, 566-567.

¹³⁴ Counter Currents Radio Podcast No. 194: Kerry Bolton on Francis Parker Yockey at 100, Counter-Currents website, accessed 13 November 2022. Archived from the original at <https://web.archive.org/web/20220523121706/https://counter-currents.com/2017/09/counter-currents-radio-weekly-yockey-at-100/>

¹³⁵ Ibid.

¹³⁶ Sophie Trigger, “Fire crackers, chickens and the Chinese publican who saved Picton's Crow”, *The Marlborough Express*, 25 June 2019.

¹³⁷ Peter De Graaf, “Last big chunk of central Kerikeri land on market at Woodlands Park”, *Northern Advocate*, 19 August 2020.

¹³⁸ Ian Bing obituary, *New Zealand Herald*, February 19, 2014.

¹³⁹ Ian Bing, letter to Henry Douglas Chan, 13 May 1999.

¹⁴⁰ Ian Bing, “The Post-War ‘Crime’ Trials of Enemy Leaders: Nuremberg, Tokyo, Manila”, *The Sun-Gai Chan Genealogy Supplement* no. 35 (January 2004), 2.

¹⁴¹ Bill Pearson “Fretful Sleepers: A Sketch of New Zealand Behaviour and Its Implications for the Artist”, in *Fretful Sleepers and Other Essays* (Auckland: Heineman, 1974).

¹⁴² Mark Daalder, “Antisemitism stats don't tell the whole story”, *Newsroom*, 31 March 2022, accessed 13 November 2022, <https://www.newsroom.co.nz/antisemitism-stats-dont-tell-the-whole-story>.

¹⁴³ Justin Wong and Nicholas Boyack, “Upper Hutt City Council candidate accused of neo-nazi links”, *stuff.co.nz*, 15 September 2022, accessed 13 November 2022, <https://www.stuff.co.nz/national/politics/local-body-elections/129820697/upper-hutt-city-council-candidate-accused-of-neonazi-links>

¹⁴⁴ Elliott Weir, “Investigation Sheds Light on Aotearoa's Largest Neo-Nazi Group”, *Critic* no. 18, 9 August 2021, Accessed 11 May 2023 <https://www.critic.co.nz/news/article/9609/investigation-sheds-light-on-aotearoas-largest-neo>

¹⁴⁵ Elliot Weir, “Fascism 2.0: Lessons from six months in New Zealand's largest white supremacist group”, *Critic*, 9 August 2021.

¹⁴⁶ “Poll: ACT jumps and can form Govt with National, Ardern and Luxon slip”, *1News*, 8 August 2022.