

The Duty of Free China

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May 1972
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In the wake of an Asia changed so abruptly by Nixon Realpolitik, those isolated voices within our nation still accustomed to fashioning policy from principle-and not the reverse-are widely scrambling to integrate their moral duty with new reality. Some, such as William F. Buckley, Jr., propose an independent Republic of Taiwan, while others shrink from the thought of such a "shameful compromise." Nevertheless, all are agreed that the present status of the two Chinas is already vague and steadily becoming more so something must be done now to clarify the issue.

It is most useful to begin with a reminder of what our end goal is (or should be), and proceed by steps toward the present. Setting the important question of implementation temporarily aside, it should be obvious that we cannot eternally abandon even one nation to Communist ideological enslavement. Most specifically in China, we believe that whether or not Mao's peasant understands politics, or knows the alternatives, he doesn't like the suppression of his freedom; and he has a moral right to a better life. Our chief objection to Communism is that it completely denies the reality of God and suppresses the spiritual nature of man. In such state-imposed ignorance, the higher levels of creativity are stifled. Those in the light have a duty to prated and lead others. We must accept that responsibility.

The original goal of working to liberate the whole of China made the posture of Nationalist Government credible and sound in 1949. But the fulfillment of that goal depended upon the support and Commitment of the United States. The dramatic collapse of the Judea-Christian ideology in the West tinder the onslaught of Marxist-materialism had rapidly altered the given realities of world politics. The mission of America was to lead the way toward establishing a harmonious, unified world-where all nations could relate in freedom to all others.

But, as William Buckley pointed out, we have lost any sense of moral mission in the world. We have witnessed the barbarous attacks of North Vietnam on South Vietnam, North Korea on South Korea, China on Tibet and the U.S.S.R. on Hungary and Czechoslovakia while doing little ourselves, and even restraining others from aiding the forces of freedom. We no longer seem to believe that we are morally right and that the Communists are tragically wrong.

However serious this is for America, at the moment it is even more serious for China. Because of our national incapability or unwillingness to meet our moral responsibility, the Chinese on Taiwan are denied even the opportunity of fulfilling their primary desire; and their dreams of liberating all of China are made fiction. Therefore, to continue to fight as if America were her ally, when the very substance of that alliance is now in decay, would be to operate under an even greater illusion than the one Free China's critics now accuse her of. She cannot take the sole responsibility to repel the Communist tyranny from the mainland, but, as a voice of conscience to the world, she must confront such nations as the U.S. with their historical duty, and courageously demand that we fulfill it.

So the most immediate problem of Free China now is the U.S., and not Peking. Only if the U.S. accepts her role can the free world nations, together, succeed in preserving and extending freedom. At this late point, accomplishing this goal of freedom means at least safeguarding the independence of Taiwan, not for the sake of her inhabitants alone, but as the tangible symbol of the 800 million who have lost their own freedom. In this light, the proposal to declare an independent Republic of China on Taiwan makes much more sense.

Too long the Free Chinese have faithfully "swallowed and followed" whatever policy emanated from the White House. That faith in the American commitment, which all Asia now questions must be publicly and unmistakably justified. Agreed that Washington would be vexed to recognize an independent R.O.C. on Taiwan on the grounds that it might "refreeze the thaw" with Peking, but the Administration really would have very little other choice. And that is precisely why it must be done now.

In helping a reluctant Nixon Administration to clarify our moral commitment to and perspective on freedom, Free China would be performing an historic role. Best wishes notwithstanding, the attempted detente with Red China clearly has been at the expense of Free Asia already. Forcing the U.S to stand openly on the side of an independent Republic of China on Taiwan may be the way to recover those losses.

Al though the Nixon Administration could be expected to gag a little, such a tonic now, like God liver oil, might just forestall a fatal case of ideological influenza} further down the road. And the same for Japan. In fact, the only valid argument against such a policy would be that the Nationalist Government claim to the mainland might find a few less supporters. In any case, the situation now can only be expected to worsen for Free China. Remember, we have been discussing the duty of Taiwan-not the U.S. or the Free World.

The real solution lies in generating an ideological rebirth in the Free World. A maturation of the root of Judaism and the trunk of Christianity has, by its compelling immediacy and vitality, at last exposed the Marxist bankruptcy. It has therefore opened the way for a true brotherhood of man under freedom. This Unification Ideology has mobilized tens of thousands of youth cadres in Asia and now in America and Europe. These moral absolutists are confident that the peace and harmony we all seek can be found only in a world which recognizes the value of the individual as a reflection of God. They are willing to sacrifice their own generation in dedication to the struggle for freedom so the way can be open for their descendants to know the life of which man has thus far only dreamed.