

Zhang Taiyan and the Modern Transformation of Chinese Chivalrous Spirit

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Abstract:

Zhang Taiyan is the most detailed and systematic scholar who explained the chivalrous spirit in modern Chinese history. Under the background of the revolution in late Qing dynasty, he formed a unique concept of "Silent Chivalrous men". During the period of Min Bao (People's News), Zhang Taiyan led and promoted the practice of chivalry and the modern transformation of chivalrous spirit, and used revolutionary morality and revolutionary psychology to regulate the behavior of Chivalrous men. At the academic level, Zhang Taiyan has successively integrated the great independence spirit, "bodhisattva-carya" and "Confucian scholar practice" into chivalry to elaborate and praise the value of chivalrous spirit, and then affirmed the rationality of Chivalrous men in the process of national construction. It is determined that Chivalrous men "can be in the Haolai or the MingTang", which opens up space for the survival of Chivalrous men after the establishment of the Republic of China, and eventually, he completed his modern transformation of chivalrous spirit.

Keywords: Zhang Taiyan, Silent Chivalrous men, Revolutionary morality, Modern transformation.

I. INTRODUCTION

In the inheritance and development of history, the name of Chivalrous men appears in the form of phrases such as Chivalrous man, Silent Chivalrous men, Ranger, Gallant, Chivalrous men and Chivalrous expert, this paper adopts the popular saying of Chivalrous men in contemporary times, which is also for cultural closeness. Modern Chinese scholars have different views on the origin of Chivalrous men, such as the origin of Mohism, the origin of Samurai, the origin of Merchants and the connection between Confucianism and chivalry, Zhang Taiyan is a representative scholar who respected the theory of the connection between Confucianism and chivalry in modern Chinese history. Zhang Taiyan not only systematically discusses Chivalrous men, Chivalrous spirit and Chivalrous men culture in theory, but also he is an advocate and practitioner of Chivalrous spirit. He can be called a scholar with Confucianism and chivalry and the integration of knowledge and practice. Academic circles have paid attention to Zhang Taiyan's revolutionary propaganda by arousing Chivalrous spirit during the period of Min Bao (People's News), in the study of modern Chinese martial ethos, Chivalrous spirit and the history of martial literatures, many scholars also use Zhang Taiyan's view of Chivalrous to explain his own points; However, previous scholars did not realize the close relationship between Zhang Taiyan's systematic interpretation of chivalrous spirit and promoting the modern transformation of chivalrous spirit, So that today we have a

very vague understanding of Chivalrous men as an objective existence in modern Chinese history. From the perspective of the modern transformation of Chivalrous spirit, this paper attempts to explore Zhang Taiyan's interpretation of the concept of "Chivalrous men" under the background of modern academic and social transformation, and promote the ideological way and practical activities of the innovative transformation of Chivalrous spirit.

II. ZHANG TAIYAN'S VIEW OF "SILENT CHIVALROUS MEN"

Zhang Taiyan respected the Chivalrous spirit all his life, he constantly wrote articles to explain and express his praise. His view of Chivalrous is unique and improving day by day.

Zhang Taiyan's earliest article on Sworsman was "Silent Chivalrous men", which was published in volume 4 of "Shixue Daily" in 1897, this article was included in the original edition of "Qiu Shu". After the first revision, it was included in the revised edition of "Qiu Shu". After the second revision, it was included in the "Jian Lun", and all the titles are "Silent Chivalrous men". The article "Silent Chivalrous men" is the core article reflecting Zhang Taiyan's chivalrous view. The two revisions of this article show that Zhang Taiyan's understanding of Chivalrous men is constantly changing, rich and perfect, combined with other relevant articles of Zhang Taiyan in different periods, we can fully understand his chivalrous view. The main point of Confucianism and chivalry in the original edition of "Qiu Shu" is to point out that Confucianism and chivalry belong to the same origin, he believes that the Confucianism of Qidiao Clan is closest to the Chivalrous men in behavior. Zhang Taiyan believes that the Confucian spirit of "Die to achieve virtue" and the behavior of "Remove the great harm of the country and resist the great disaster of the country" have something in common with chivalry (Chivalrous behavior is here referred to as Chivalry for short). Therefore, he put forward the view that "There are great Confucians in the world who insist on recommending chivalrous men and tolerate them", and praised: "There is an emergency in the world, that doesn't mean Chivalrous men is not important." [1] Confucianism and chivalry in the revised version of "Qiu Shu" inherits the views in the original version, he further pointed out that great Chivalrous men is rare in the world, but assassins are rising frequently, and pointed out the different roles of assassins in troubled times and peaceful times, "if times are troubled, we should help the people, and if times are peaceful, we should assist the law". He also stressed that in a peaceful and prosperous age, assassins should follow the way of justice and assist the implementation of the law. If they break the law, they should be punished by the law. Zhang Taiyan also clearly expounded the value of "Confucian scholar practice". He pointed out, that: "'Confucian scholar practice' records virtues of Confucianism, all of whom are resolute and independent. Borrow the viewpoint of Confucius' book, but it's hard to get the gist. Today's teachers are suitable for teaching 'Confucian scholar practice', just as the ancients specially studied 'The Classic of Filial Piety'" [2]

In the article "Jian Lun • Confucianism and Chivalry", Zhang Taiyan's view of "Confucianism and Chivalry" tends to be more mature. He put forward a new point of view, in which Zhang Taiyan cited the deeds of Robber Zhi in the classics of the Pre-Qin Dynasty and corrected the name of Robber Zhi. Zhang Taiyan believed that in the spring and autumn period, there was no title of "Chivalrous men", so people

despised the act of Robber Zhi as "Robber", Zhang Taiyan praised Robber Zhi as a "great Xia teacher" and also praised Robber Zhi as "a person who carries forward the aspirations of Boyi". Zhang Taiyan then regarded Robber Zhi as a bandit as a modern anarchist. He pointed out, that: "What Boyi did is what Dulcie does today. What Robber Zhi did is what Bakunin did today" Zhang Taiyan praised the noble character and conduct of Robber Zhi, that is, he affirmed the chivalrous spirit that "The bold and unrestrained spirit is enough to make the vulgar name die with the wind" [3] In "The Book of Rites • Confucian scholar practice", Zhang Taiyan combined the resolute spirit of Confucianism with the spirit of chivalry and commended it, and praised the chivalrous spirit by correcting the name of the Robber Zhi, and compared the characters such as the Robber Zhi to anarchists, realized their modern transformation, and improved the integrity and reputation of the revolutionaries at that time. This is the same as his view that anti Manchu Chivalrous men and revolutionaries were regarded as the same in spirit during the period of Min Bao (People's news).

The reason why Zhang Taiyan wanted to expound the chivalrous spirit and constantly improve his cognition and understanding of Chivalrous men was closely related to the background of the late Qing Dynasty and the early years of the Republic of China. In the late Qing Dynasty, Zhang Taiyan strongly felt the problems of demoralization and national decline, In his article "Confucian soldiers", he once pointed out that ancient Chinese strategists were good at using Cuju, chess potential, Huangbo and other technical games to stimulate the killing opportunities in human nature, so as to boost morale and make the national character contain military power, so as to play a role in resisting foreign invaders. Zhang Taiyan stressed: "the way to manage the army is to enhance their momentum." He also pointed out that the way to face the enemy "must first overwhelm the other party in momentum, otherwise there will be no chance". [4] In the competitive environment of Chinese and Western exchanges, Zhang Taiyan proposed to improve the momentum of the army in the momentum of the people, and advocated the spirit of advocating martial ethos to stimulate chivalry, In addition to competing with Western powers, another purpose is to meet the needs of the anti-manchu revolution, as he pointed out in the review of "Comment on anti-manchu": "What the chivalrous men and assassin did was to make Manchu and Han people no longer different" [5] Zhang Taiyan and his contemporaries explained and advocated the martial ethos, which promoted the formation of chivalry in the late Qing Dynasty.

III. ZHANG TAIYAN AND THE PRACTICE OF CHIVALRY

As a famous "educated revolutionist" in modern history, he not only explained the chivalrous spirit in thought and scholarship, but also practiced the chivalrous spirit in action, Although he did not shed blood and sacrifice for the revolution, he was praised for his deeds of "being hunted for seven times and imprisoned for three times, but his revolutionary ambition never gave in" by later generations. [6]

3.1 Admiration for Chivalry

Zhang Taiyan's admiration for chivalry can be realized from his articles and from his love of associating with heroes.

Among the historical figures praised by Zhang Taiyan, Zhang Liang, Yan Yuan, Gu Yanwu and Fan Zhongyan have the characteristics of Confucianism and chivalry, and Yan Yuan is the most typical. The spirit of Confucianism and chivalry embodied in Yan Yuan is the most obvious, Yan Yuan returned to the "three things" concept of the former king of the Zhou Dynasty to teach the people, that is, to educate the people by using six kinds of morality, six kinds of behavior and six kinds of art. Yan Yuan attaches great importance to the teaching of etiquette, music, archery, driving, writing and mathematics, especially archery and driving, Yan Yuan's study style of entity, practice and attention to sports is just opposite to the empty study style of heart to heart in the Song and Ming Dynasties, Zhang Taiyan praised: "Study hard and practice hard to ease the people's suffer; His filial piety was pathetic. He went outside the great wall and asked for his late father's tomb to be brought back; Study bows and arrows, practice music and make people frightened, this is what distinguishes him from Mozi. Yan Yuan was firm and honest, strong and handsome, comparable to the heroes of the Pre-Qin and Renaissance." At the end of the article, Zhang Taiyan also gave Yan Yuan the highest praise, "After Xunzi, Yan Yuan can be called great Confucianism." [7] Zhang Taiyan praised Yan Yuan all his life, because Yan Yuan's thought and behavior are most in line with Confucian scholar practice, in his later years, Zhang Taiyan once pointed out: "Yan and Li are similar to "Confucian scholar practice", which can be compared with Confucianism in the Eastern Han Dynasty." He also said: "in the early Qing Dynasty, Yan was only one person with integrity." [8] In addition to Zhang Liang and Yan Yuan, when Zhang Taiyan was a teacher in Suzhou in his later years, he also respected Fan Zhongyan and Gu Yanwu, praising them as sages with the spirit of Confucianism and chivalry. [9]

Zhang Taiyan is both a revolutionary and a scholar. He wanders between politics and academia. He has made a wide range of friends in his life, covering both political and academic circles, including some heroic figures. At different times in his life, he made friends with dignified, responsible and helpful officials, prison friends, assassins, revolutionaries, military strongmen, etc, Zhang Taiyan won the respect of the above-mentioned friends. Wu Yue, a martyr of the anti Manchu revolution, once expressed his admiration for Zhang Taiyan in his correspondence. He said: "Mr. Taiyan, I have heard of your way of doing things and read your works. Although I have not seen you, I have already clearly understood and worshipped your ambition." [10] Zhang Taiyan's own chivalrous spirit and the chivalrous style he admired were closely related to the era background of anti-Manchu revolution, anti-autocracy and imperialist aggression in the late Qing Dynasty and the Republic of China. From this, we can understand Zhang Taiyan's brave enterprising spirit and fearless sacrifice spirit embodied in his life experience of "being hunted for seven times and imprisoned for three times".

3.2 Promote Chivalry Style in Public Opinion Publicity

Zhang Taiyan admires chivalry and practices the chivalrous spirit in the revolutionary struggle. It can be said that "being hunted for seven times and imprisoned for three times" is the first aspect, the second aspect is the publicity of chivalry led by him during the period of presiding over Min Bao (People's News) during the revolution of 1911. This trend not only stimulated the revolutionary fighting spirit at that time, but also had great academic and cultural value. Since the publication of Min Bao (People's News) in

November 1905, its political position is different from that of Xin Min series who maintain the constitutional monarchy. Although Liang Qichao once advocated revolution and destruction in Xinmin series, However, the traditional monarchy party represented by Liang Qichao holds a negative attitude towards chivalry, It can be seen from the article "Alas, the chivalrous men of the subjugated country", "Are Jing Ke and Zhang Liang plotting against the natural saints, overestimating their strength, although they are following their own masters, but also rebellious." [11] The Min Bao (People's News) Group adheres to the opposite position of Xinmin series to advocate the style of chivalry, especially the later Min Bao (People's News) dominated by Zhang Taiyan and his colleagues, which uses Chinese traditional cultural resources to stimulate the style of chivalry and build revolutionary public opinion.

Since the 14th issue of Min Bao (People's News), Zhang Taiyan and his colleagues have occupied a dominant position in the editing and writing of Min Bao (People's News). As scholar Zhu Hongyuan said: "After Zhang Taiyan and his colleagues dominated Min Bao (People's News), the ideological and cultural basis of Min Bao (People's News) changed from Sun Yat-sen Party representing foreign studies (Western world) to Zhang Taiyan Party representing Chinese Studies (Eastern world)." [12] Previously, the people of Sun Yat-sen Party mainly used the Western anarchism and socialist thought to publicize the deeds of destruction, assassination and uprising carried out by revolutionaries in various countries. Zhang Taiyan's admiration for the chivalrous spirit determines that Min Bao (People's News) seeks more ideological resources for revolutionary propaganda from Chinese traditional culture, together with his colleagues, Zhang Taiyan set off a wave of chivalry in Min Bao (People's News). In this wave, Zhang Taiyan's disciples Tang zengbi, Huang Kan and Wang Dong are the main members to explain the chivalrous spirit, Tang zengbi advocated assassination because of the setback of his revolt, Wang Dong advocated that assassins and soldiers should live together, and Huang Kan formulated a code of conduct for Chivalrous men, Liu Shiwei has the credit of supporting. Zhang Taiyan and Tang zengbi expounded revolutionary morality and revolutionary psychology respectively.

The word "Inspiring for Chivalry style" originated from Min Bao (People's News) and was put forward by Tang zengbi in his article "revolutionary psychology", "Why do I inspire chivalry? If you want to display the army, give orders to the army, turn it into a hidden stab, and join an alliance in combination, you can embark on any journey alone." [13] Tang zengbi's above viewpoint well summarizes the purpose of the revolutionaries to inspiring for chivalry style, that is, to carry out the anti-Manchu revolution through uprising and assassination, The "embark on any journey alone" and "join an alliance" have become the distinctive characteristics of Chivalrous men and revolutionary soldiers. Zhang Taiyan and his colleagues reported the assassinations and martyrs in China and Western countries through columns such as pictures, biographies, current reviews and posthumous works, so as to inspire chivalry style. They pay more attention to the interpretation of chivalry and spiritual elucidation. The frequent emergence of the concepts of "Chivalry" and "Assassin" in Min Bao (People's News) is in the later stage. The word "Assassin" appeared 20 times in Wang Dong's "About assassins and soldiers", and the word "chivalry" appeared 30 times in Huang Kan's "Explanation of chivalry" and Tang zengbi's "Worship for chivalry", which can be described as pushing the elucidation of chivalry to a climax. In addition, Huang Kan and Liu

Shipei respectively described the poor lives of the poor people and farmers, expanding the vision of Min Bao (People's News), rather than just making a theoretical exploration of socialism as in the early stage; Furthermore, Min Bao (People's News) continued to explore the issue of revolutionary morality in the later stage, and explore the transformation from revolutionary morality to revolutionary psychology. The attention to these two aspects has created a good external atmosphere for the advocacy of chivalry.

Resorting to violence is a necessary means for the implementation of revolution, which belongs to the "old" level. The exposition of revolutionary morality and revolutionary psychology plays a constructive and enlightening role, and belongs to the "innovation" level; when revolutionary morality and revolutionary psychology merge into the tide of national character transformation, it will have a far-reaching impact on future generations. Zhang Taiyan and others organically combined revolutionary action with chivalrous behavior, and revolutionary morality and revolutionary psychology became the theoretical basis for stimulating chivalry. The role of Min Bao (People's News) in promoting chivalry in the revolution in the late Qing Dynasty can be described as quite and silent. First of all, what can inspire the chivalrous spirit most is those revolutionary martyrs who intend to carry out assassination activities. Secondly, the chivalrous spirit can also form a resonance among young students, Zhang Taiyan and his colleagues in the group of Min Bao (People's News) writers are the best examples. At last, the enlightenment value to the people after the exposition of revolutionary morality and revolutionary psychology is more reflected in the inspiration to people's thought and spirit.

IV. MODERN TRANSFORMATION OF CHIVALROUS SPIRIT

As mentioned earlier, Zhang Taiyan had initially formed his own chivalrous view before he presided over the work of Min Bao (People's News), Sima Qian made biographies for the Ranger and the assassin respectively, and Zhang Taiyan also distinguished the Chivalrous men from the Assassin. Zhang Taiyan believes that although there are few chivalrous men, the assassins also include those who "are angry for the people". Therefore, he interpreted the concept of chivalrous men as such a kind of people, that is "if times are troubled, we should help the people, and if times are peaceful, we should assist the law"[14] This determines the living space of chivalry, which shows that he explores a new interpretation of the connotation of chivalrous men. In a peaceful and prosperous age, to use Confucianism and chivalry is to dissolve the violence of chivalry. In order to expand the living space of chivalrous men, Zhang Taiyan once concluded: "whether they are in the Haolai or in the MingTang, they are always chivalrous men." [15] Scholars in history have pointed out the destructiveness of chivalrous men. Han Feizi once pointed out that "chivalrous men will break the law by force", [16] Sima Qian also worried that Rangers might "do unjust things", [17] This prompted Zhang Taiyan to consider not only the existence value of Chivalrous men, but also the destructive power of Chivalrous men, His idea is to bring chivalrous men (assassin) into the legalization track that can be taught by righteousness and become an auxiliary of legal governance.

In the revolutionary propaganda of Min Bao (People's News), Zhang Taiyan advocated the assassination and sacrifice of chivalrous men to spread revolutionary thought. In the late Qing Dynasty, Zhang Taiyan aimed at the prosperity of people living in the world and fearing death, and advocated the

spirit of daring to die and pointed out that "the trend of suicide should be started, not stopped." [18] Zhang Taiyan also summarized the spirit of chivalrous men as "don't care about life and death, act like nobody else, bad clothes and shoes, free and independent". The essence of inspiring chivalry is to inspire people's "brave and fearless heart". [19] In addition, Zhang Taiyan also explained revolutionary morality with the help of Silent Chivalrous men spirit, and standardized chivalrous behavior with revolutionary morality. He summarized revolutionary morality into four qualities: knowing shame, valuing kindness, politics and believing, and then summarized it as the moral realm of "being firm, valuing promise and neglecting death and life". [20] During the period of Min Bao (People's News), Zhang Taiyan and his colleagues jointly completed the modern transformation of chivalrous spirit and laid a philosophical foundation for stimulating chivalry, they portrayed the chivalrous image of "asking for orders for the people, fulfilling their mission, and the universe and the three lights never die". [21] In this process, Zhang Taiyan and his colleagues comprehensively expounded the chivalrous spirit with the help of the ideological and cultural resources of Chinese and Western countries, especially the ideological factors of Confucianism and Buddhism.

First of all, Zhang Taiyan believes that chivalrous men embodies the great independence spirit. In "Qiu Shu Ming Du", Zhang Taiyan once pointed out that the late Qing Dynasty was an era of group laxity. He expounded on the relationship between individuals and groups: "Too many independent individuals will inevitably become groups. Groups must be composed of independent individuals", "people who follow the crowd can't achieve great things". [22] That is to complete the concept of gregarious on the basis of maintaining personal independence, so Zhang Taiyan described the chivalrous men as a "lone wolf", Tang zengbi added "embark on any journey alone" and "join an alliance", which solved the relationship between individuals and groups in the process of revolution, which also indicates the relationship between individuals and groups after the establishment of the country in the future. In fact, in the construction of the future Republic of China, Zhang Taiyan believes that only those undertakings completed by individuals can be called "outstanding". Therefore, the achievements of chivalrous men will not be obscured by the group and the country. Zhang Taiyan highly valued the role of chivalry in the founding of the Republic of China. He stressed: "Among them, the most important thing is that only those who have secrets, live up to their mission, encounter difficulties with themselves and never return. This is done by individuals, not replaced by others, so it is worth paying attention to." Zhang Taiyan believes that material wealth belongs to "the people's own" in both the transformation of society and the construction of the country. He emphasized that "the individual is true and the group is illusory", [23] The purpose is to promote the subjective value of individuals, which lays an ideological foundation for the existence of chivalrous men in a modern country.

Secondly, Zhang Taiyan incorporated the "bodhisattva-carya" into the chivalrous spirit. During the period of Min Bao (People's News), Zhang Taiyan advocated "using religion to launch confidence and enhance national morality", that is, improving the old moral belief with the help of Buddhism Huayan and Faxiang, and relying on self-determination to create a new situation of "courage and fearlessness, unity of purpose". [24] In "Da Tie Zheng", Zhang Taiyan systematically answered why he advocated religious spirit in Min Bao (People's News), and summarized the chivalrous spirit as "don't care about life and

death" and "lone wolf ", Zhang Taiyan believes that except Pure Land Sect and Tantra Sect, other Buddhist sects contain the purpose of "valuing their own heart and not depending on others", that is, they embody the personal subjectivity spirit of "depending on themselves and not depending on others", [25] Zhang Taiyan uses "bodhisattva-carya" to explain the chivalrous spirit in order to make more people's psychology tend to be brave.

Finally, in his later years, Zhang Taiyan re respected "Confucian scholar practice" and advocated the homology of Confucianism and chivalry. In his early years, Zhang Taiyan expressed the feeling that "envy people who can go alone" in the first edition of "Qiu Shu", [26] As mentioned earlier, he praised the 15 virtues of Confucianism in "The Book of Rites • Confucian scholar practice" in the revised version of "Qiu Shu", and in the period of Min Bao, Zhang Taiyan's thought changed to focus on the adoption of Buddhist spirit to save the world, however, in his later years, Zhang Taiyan once again respected the spirit of Confucianism and chivalry, and he also actively publicized the value of "The Book of Rites • Confucian scholar practice" in his lectures and speeches. On March 14, 1933, Zhang Taiyan gave a speech entitled "the unification of Sinology" at Wuxi Sinology special school. He pointed out: "The fifteen Confucianists described in Confucian scholar practice are all very dignified." Also stresses that: "If we want to make the country strong and the people have momentum, we must promote Confucian scholar practice." [27] In 1933, Zhang Taiyan also gave a speech in Suzhou entitled "<The Classic of Filial Piety >, <great learning >, <Confucian scholar practice >, < Mourning apparel >, unfinished comments". He pointed out: "The ancients still had integrity. In my opinion, Confucian scholar practice advocates not only integrity, but also courage and physics." [28]

In his later years, why did Zhang Taiyan repeatedly emphasize the importance of the Confucian classic Confucian scholar practice? The reason is that carrying forward and honing the spirit of Confucian scholar practice can improve people's integrity, which is closely related to the social atmosphere at that time. First, Zhang Taiyan believes that since the Qing Dynasty, the society as a whole has shown a trend of integrity degeneration, coupled with the impact of new culture and new ideas, resulting in "although new ideas are wildly popular, the people are still like beasts". [29] Second, in the early 1930s, the national crisis deepened day by day. Zhang Taiyan believed that state managers were "cowardly and useless, indecisive, just like Zhang Xueliang and others today". He also pointed out the social ills and said: "the corruption in today's society is caused by not advocating integrity. If you want to reform the society, you must sharpen integrity." [30] Therefore, the four classics "The Classic of Filial Piety", "great learning", "Confucian scholar practice" and "Mourning apparel" advocated by Zhang Taiyan in his later years are aimed at cultivating the Confucian way of self-cultivation and governing people, For " Confucian scholar practice ", it highlights its role in sharpening integrity and cultivating people's spirit.

V. CONCLUSION

Zhang Taiyan and his colleagues in the Min Bao (People's News) period jointly completed the practice of chivalry, Zhang Taiyan and others integrated the spirit of chivalrous men into the platoon revolution. They regarded chivalrous men as revolutionaries and washed away the image of chivalrous men used by

officials in chivalrous novels since the late Qing Dynasty. They also tried to use revolutionary morality and revolutionary psychology to regulate the behavior of chivalrous men, and extended this morality to the ordinary people, which completed the first step in the modern transformation of the traditional chivalrous spirit. Zhang Taiyan interprets the concept of chivalry as "g if times are peaceful, we should assist the law ", and uses "Mingtang" and "Haolai" to refer to the two kinds of survival time and space between the government and the people, thus defining the connotation of chivalry between the government and the people system. And promote the individual subjective value of Chivalrous men, that is, supervise the upper and help the lower, which makes Chivalrous men have a theoretical living space after the establishment of the Republic of China, and completes the second step of the modern transformation of chivalrous spirit. Therefore, the chivalrous man's behavior has been further transformed, and the chivalrous man's spirit continues to exist and be carried forward, becoming a part of the active construction of the new society and new country. Zhang Taiyan respected the revolutionary morality of "don't care about life and death", believing that this morality is not only necessary for revolutionaries, but also determines the survival of the country. Therefore, we can see that the revolutionary morality advocated by Zhang Taiyan is consistent with the connotation of chivalrous spirit. At last, at the academic level, Zhang Taiyan integrated the three ideological and cultural factors of great independence spirit whose containing free will, Buddhist bodhisattva-carya" and "confucian scholar practice" into the chivalrous spirit, improved his interpretation of the Confucian chivalrous spirit, and completed his modern transformation of the chivalrous spirit. Because of the integration of rich theories, Zhang Taiyan and his colleagues' efforts in the modern transformation of chivalrous spirit have had a far-reaching impact on Chinese modern academia and thought. Professor Chen Pingyuan once pointed out that if we use the great chivalrous spirit advocated by Zhang Taiyan to study, we can achieve the spirit and charm of breaking the net. This may be an example of the influence of the chivalrous spirit expounded by Zhang Taiyan on future generations.

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