

A Classic Essay by Lu Ta-lu (1971)

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A long time ago during the reigns of Huo (1851) and Tung (1862) in the Ching Dynasty, Master Wu Chuan Yau was employed by the royal household. He was from the Ta-hsing district of the province of Hopei. At that time many Manchu princes studied a martial art, namely Tai Chi Chuan, in order to improve their health. They were taught by Master Yang Lu-chan and his son, Master Yang Pan-hou. Because they only taught Manchu princes or guards of the royal household, everyone thought that this was an aristocratic art. Further, because the body and arms in Tai Chi Chuan moved slowly, people thought it to be beneficial for health, but not equally useful as a martial art. People in general held this view and Master Wu Chuan Yau and others in the martial arts worlds were no exception.

A martial arts expert named Hsu Hsien-liu was not convinced. He said that one should not apply the term chuan or fist (which implies a fighting art) to Tai Chi Chuan. Upon hearing these words, Master Yang Pan-hou replied that Tai Chi Chuan was indeed the Great Ultimate Fist which could be used for healing as well as for fighting, and proceeded to lift Hsu Hsien-liu with his gesturing hand. As a result, Hsu Hsien-liu bowed to Master Yang Pan-hou's advanced kung-fu. From then on people began to regard Tai Chi Chuan with special respect.

Master Yang Pan-hou's Tai Chi Chuan was separated into two divisions Big Circles and Small Circles. The Big Circles were used to promote health. This is what he taught to the Manchu princes in the capital. The Small Circles, however, were used for fighting applications, and this he would not teach frivolously. Master Wu Chuan Yau naturally studied only the Big Circles with Master Yang Pan-hou. However, studying the Big Circles with Master Yang Pan-hou was not easy, and he had to undergo great hardships.

When Master Yang Pan-hou taught people, he held to the principle of "no pain, no gain". Every time he would Push Hands with his disciples, they would fall so often that they injured their arms and legs. Many Manchu princes and royal guards suffered so much that they stopped studying. At that time, among the royal guards, there were only three who had not quit, and Master Wu Chuan Yau was one of them. However, Master Wu Chuan Yau suffered so much from Master Yang Pan-hou's brutal treatment that his left leg had become slightly lame.

What the Son didn't teach, the Father taught.

Master Wu Chuan Yau studied in this arduous way till he mastered the skills of the Big Circles; but he still knew nothing about the Small Circles. One day Master Yang Pan-hou wanted to leave Beijing and return to this old home in the district of Huang-ping. For this reason, his father

took over his duties teaching the Manchu princes and the three hardy, but barely surviving royal guards. Master Yang Lu-chan noticed that Master Wu Chuan Yau's left leg was slightly lame and asked him the reason. Master Wu Chuan Yau answered truthfully. However, he stressed that although this was the case, he still wished to continue training.

Impressed by these words, Master Master Yang Lu-chan felt that this kind of young man who was willing to undergo such hardships, after having been so knocked down, was rare. In addition, he could tell from this that Master Yang Pan-hou had only taught Master Wu Chuan Yau the Big Circles skills and had not taught any of the Small Circles skills to this long-suffering lad-in-training. Otherwise, he would not have become crippled, as a result of falling back on his leg so often during Push Hands, because he was unable to push Master Yang Pan-hou back.

After watching him carefully for several days, he felt that the lad was worth teaching. Then he threw out entirely the Big Circles that Master Wu Chuan Yau had previously learned from Master Yang Pan-hou and started from the beginning with the Small Circles method. This continued for three years, and during that time Master Wu Chuan Yau was learning everything without even realizing it.

When the Teacher left, his Disciple followed

After three years had passed, Master Yang Pan-hou returned to the capital from Huang-ping district. Naturally Master Yang Lu-chan surrendered his teaching position to his son. Master Yang Pan-hou continued to teach the Big Circles, just as before, using his principles of "no pain, no gain". While Pushing Hands with Master Wu Chuan Yau, several times he attempted to discharge energy to topple Master Wu Chuan Yau, but Master Wu Chuan Yau always neutralized it. Master Yang Pan-hou immediately realized that his father had taught the Small Circles to Master Wu Chuan Yau. He brought Pushing Hands to a halt and went to Master Yang Lu-chan and said simply, "Henceforth, the Yang Family's Tai Chi Chuan would no longer be transmitted from father to son."

Master Yang Lu-chan immediately admonished him, replying, "The Ching Dynasty Manchu princes are foreigners. If you hadn't taught them, then you could say that. Master Wu Chuan Yau is of the same tribe. His dedication and tenacity are rare. Why can you not teach him the same skill?" At this Master Yang Pang-hou was at a loss for words and had no comeback. From then on he joined him in teaching Master Wu Chuan Yau the Small Circles skill.

After a good many years passed like this, Master Yang Lu-chan wanted to leave the capital and return to Huang-ping district. Master Yang Lu-chan had ridden for several days, when the driver noticed that someone was following the carriage. Feeling this was strange, he mentioned it to Master Yang Lu-chan who raised the green oil-cloth shade behind the carriage and saw at once that the person following the carriage was not a stranger, but was Master Wu Chuan Yau. Summoning him to the front of the carriage, he asked him why he was following and was reluctant to part? Master Wu Chuan Yau spoke up without any reserve and said that he wanted

to return home with Master Yang Lu-chan and continue training with him. Master Yang Lu-chan disclosed to him that after searching his heart, he clearly saw that he had taught him as much as he could and had held nothing back. So there was really no need for him to study further, and nor was there any need for him to remain in the capital and continue studying with Master Yang Pan-hou. He could even teach others. After saying all this, he continued on his journey. Master Wu Chuan Yau watched the carriage pass into the distance, and with his heart full of sadness, he returned.

After Master Wu Chuan Yau's return to the capital, he told Master Yang Pan-hou what Master Yang Lu-chan had said. Master Yang Pan-hou acknowledged that he could teach disciples, as he had studied the complete Yang family system of Tai Chi Chuan, both the Big Circles and Small Circles, for ten years and had advanced to the highest level. Obtaining Master Yang Pan-hou's permission, Master Wu Chuan Yau immediately resigned his military position and set about establishing a training hall to teach Tai Chi Chuan.

He wanted to demonstrate that what he would teach and Yang Family Tai Chi Chuan would differ in the following respects: First, he would only teach common people in his training hall, not Manchu princes. Second, his style would not have Big Circle and Small Circle Divisions, but emphasize only Small Circle Tai Chi Chuan. From this, he created a style which he called Wu Family Tai Chi Chuan.

After he established his training hall and could clearly differentiate himself from Master Yang Pan-hou, he broke off from the Yang standard. Master Yang Pan-hou continued to teach only Manchu princes and royal guards and only taught them Big Circle Yang Family Tai Chi Chuan. Master Wu Chuan Yau, on the contrary did not teach Manchu princes and royal guards, but only commoners; and he only taught Small Circle Wu Family Tai Chi Chuan. Because of this, in a short time, his disciples became more numerous than those of Master Yang Pan-hou in the royal palace.

After a time, just after the 1911 revolution sixty years ago that toppled the Ching Dynasty, because Master Wu Chuan Yau was getting old, he left Beijing and moved his family back to his ancestral home in Ta-hsing district in the province of Hopei, resolutely disbanding his classes. His son was Master Wu Chien Chuan. Taught from an early age in Beijing by his father, Master Wu Chuan Yau, he had an excellent foundation. After returning to Ta-hsing, Master Wu Chuan Yau devoted all his attention to teaching him. The method he used was the same as Master Yang Pan-hou's "no pain, no gain."

During this period, Master Wu Chien Chuan counted on suffering. Often when father and son Pushed Hands, Master Wu Chuan Yau would use his former vigor to throw his son to higher and higher heights, before crashing down. This method of "no pain, no gain" was the way Master Wu Chuan Yau taught Master Wu Chien Chuan all his secrets.

After disbanding, Wu Chien Chuan establishes his name

After a time, Master Wu Chuan Yau, in turn, delivered the same speech to Master Wu Chien Chuan that Master Yang Lu-chan had said to him. He informed him that he had taught Master

Wu Chien Chuan all of the secret methods of Wu Family Tai Chi Chuan. There was no need for him to teach him further, and he could now watch him receive disciples and teach. Master Wu Chien Chuan respectfully accepted his destiny. However, Master Wu Chuan Yau did not actually see Master Wu Chien Chuan receive disciples, as shortly thereafter he died.

After Master Wu Chuan Yau's death, Master Wu Chien Chuan prepared to carry out his fathers words to teach Wu Family Tai Chi Chuan to disciples. At that time there was a group in Beijing headed by Hsu Yu-sheng who went to the Wu home in Ta-hsing to invite Master Wu Chien Chuan to return to Beijing to continue his fathers wishes to teach Wu Family Tai Chi Chuan in Beijing. Because of this Master Wu Chien Chuan demonstrated his talent in Beijing for the first time, so that Wu Family Tai Chi Chuan was developed further.

Smashed furniture and broken slabs

Hsu Yu-sheng was adept at learning the Wu Family Tai Chi Chuan from Master Wu Chuan Yau. After Master Wu Chuan Yau returned to his home, he thought a lot about going there. Then he heard that Master Wu Chuan Yau had died and that the mantle of the father had passed to Master Wu Chien Chuan. For this reason, he and a group of people offered to sponsor Master Wu Chien Chuan's return to Beijing to continue teaching Master Wu Chuan Yau's disciples.

They left Beijing for Ta-hsing in Hopei province and sought the Wu Family home to meet with Master Wu Chien Chuan. What they saw inside the Wu home astonished all of them alike. Chairs and tables, without exception were broken, and none of the furniture was intact. In addition, the slabs of stairs were smashed to bits. They at first thought that some untoward circumstance had befallen the Wu home. Later, they heard Master Wu Chien Chuan explain that this was the result of he and his fathers daily martial arts practice. In the course of their workouts, they broke chairs and tables, furniture and slabs. They had "skin of bronze" and "bones of iron".

After hearing this everyone began to smile, as they recalled how formidable the Wu Family Tai Chi Chuan truly was. Master Wu Chien Chuan would not be ashamed to carry forward Wu Family Tai Chi Chuan. The travellers thereupon explained the reason for their journey. As Master Wu Chien Chuan in fact wanted to carry out his fathers wishes and continue teaching people and further develop Wu Family Tai Chi Chuan, he accepted the invitation of Hsu Yu-sheng and his travelling companions and went to Beijing.

Master Wu Chien Chuan goes South, Master Wu Kung Yi remains in the Capital

At this time, although there were no longer Manchu princes to respect him as disciples, Master Yang Pan-hou continued to remain in the capital. At first he taught at the Institute for Traditional Training in the National Arts. Later he formed the Yang Family Tai Chi Chuan Association to teach students. After Master Wu Chien Chuan arrived in Beijing, he established the Chien

Chuan Tai Chi Chuan Association, using his name to distinguish it from Master Yang Pan-hou's Yang Family Tai Chi Chuan Association. He spent twenty years in Beijing and during those twenty years, he, of course taught at the Chien Chuan Tai Chi Chuan Association. However, because there were so many disciples, he had to bring in the third generation of the Wu Family to assist him.

The third generation consisted of his eldest son, Master Wu Kung Yi, and his second son, Master Wu Kung Cho. From childhood they had studied with Master Wu Chien Chuan. With the family teachings as the source, father tiger would not sire pups, but would naturally sire cubs. These third generation treasures, Master Wu Kung Yi and Master Wu Kung Cho, became Master Wu Chien Chuan's assistant teachers. Their achievements, especially those of the elder son, Master Wu Kung Yi, were equal to their father's.

Why is it that Master Wu Chien Chuan remained for twenty years in Beijing after forming a martial arts association without moving and going elsewhere to expand it? This is the reason. Because Master Yang Pan-hou's father was his teacher, Chien Chuan always respected him; and when the Yang Family Tai Chi Chuan was organized into a base Tai Chi Chuan Association, he did not wish to expand to other areas.

After twenty years, the Chung-Yang Ching-Wu Sports Association wanted to form a Tai Chi Chuan group. They proceeded to discuss this with Yang Cheng Fu. Because Yang Cheng Fu was devoted to the Yang Family Tai Chi Chuan Association and did not have any spare time, he strongly recommended Master Wu Chien Chuan to Chen Kung-che. Chen Kung-che then went to Beijing to invite Master Wu Chien Chuan to go south and take charge. Master Wu Chien Chuan was told of Yang Cheng Fu's recommendation and agreed. When he went south, he turned over the teaching of the Beijing Association to his sons, Master Wu Kung Yi and Master Wu Kung Cho. From then on Wu Family Tai Chi Chuan was taught in the south. During this period, because Master Wu Chien Chuan brought Wu Family Tai Chi Chuan south and Master Wu Kung Yi remained in the capital to teach Wu Family Tai Chi Chuan, all three generations had pupils and disciples throughout the country.

Grandfather and Grandson, Fathers and Sons, engage in different pursuits

When Master Wu Chien Chuan went to Shanghai, he took with him his beloved grandson, Master Wu Tai Kwei, who was the eldest son of Master Wu Kung Yi. He was very young, barely ten years old, but had been taught Tai Chi Chuan by his grandfather from childhood. Because Master Wu Chien Chuan wanted to teach him more, when Master Wu Chien Chuan took his art south, he took his grandson along with him. They lived in the Ching-Wu Sports Association, and Master Wu Chien Chuan started teaching Tai Chi Chuan in Shanghai. Then the Tai Chi Chuan participants at the Ching-Wu Association began to grow in numbers.

After a time the Chung-yang National Martial Arts Academy of Nanking was formed. Chang Chih-chiang was headmaster and Li Ching-lin and Chu Min-Yi were assistants. When Chu Ming-Yi was in Beijing, he had studied Tai Chi Chuan at the Chien Chuan Association. Since he knew

that Master Wu Chien Chuan was at the Shanghai Ching-Wu Association, he thereupon issued an invitation from the National Martial Arts Academy, inviting him to direct Tai Chi Chuan teaching in Nanking. After initiating national martial arts contest, he invited Master Wu Chien Chuan to adjudicate.

The Old and Young leave and Family scatters

The war of resistance against Japan started and Beijing fell. Master Wu Kung Yi closed the Tai Chi Chuan Association and fled with his wife and family to Chang-sha; and Master Wu Chien Chuan, who was in Nanking at that time, brought Master Tai Kwei to Hong Kong. After he arrived in Hong Kong, he formed the Chien Chuan Tai Chi Chuan Association at Lockhart Road, teaching disciples and waiting for the family members in Chang Sha to arrive in Hong Kong.

After Chang-sha engaged in the war, Master Wu Kung Yi and Master Wu Kung Cho left Chang-sha and went to Hong Kong with their wives and children, and the family was once again reunited. At that time, the Chien Chuan Tai Chi Chuan Association had many disciples. Master Wu Chien Chuan was head of the school, and Master Wu Kung Yi and Master Wu Kung Cho assisted him. After a period of time, Master Wu Kung Cho left Hong Kong to develop a Tai Chi Chuan Association in Guangzhou and Macau. And after another period of time, when Master Wu Chien Chuan was seventy year old and Hong Kong had just been captured, Master Wu Chien Chuan left Hong Kong for Shanghai and unexpectedly died there. At this time Master Wu Kung Yi and Master Wu Tai Kwei fled to Master Wu Tai Kwei and taught pupils at the Association there.

The Martial Arts Association disbanded until the Japanese surrender

Hong Kong was under siege for three years and eight months. Thereupon, the Japanese surrendered and Hong Kong was delivered from oppression. Master Wu Kung Yi immediately returned to Hong Kong and re-established the Chien-Chuan Tai Chi Chuan Association at Lockhart Road. Although the teachers and students had demobilized, the overseas disciples soon grew more numerous than before. After demobilization, because many of the high-ranking military officials were former disciples, they invited Master Wu Kung Yi to go to Canton to teach.

From that time on Wu Family Tai Chi Chuan flourished in Hong Kong. However, who could have imagined that after two years, the Chinese mainland would be liberated, and Master Wu Kung Yi and the rest of the family in Hong Kong would lose contact with Master Wu Kung Cho who remained in China. Year after year, the numbers of people studying Wu Family Tai Chi Chuan in Hong Kong grew, and Wu Family Tai Chi Chuan became extremely popular, even more that it had been formerly in Beijing, Shanghai, Nanking and Hunan.

The Big Fight in Macau

Master Wu Kung Yi's name had become well known. The fight was provoked by Chen Ke-fu in Hong Kong. Chen Ke-fu was a White Crane person of the hard-style school, which was a different school of fighting than Master Wu Kung Yi. It is said that he "encroached on Master Wu Kung Yi's territory and provoked the fight". At that time there were people who argued that Master Wu Kung Yi did not have to contest with a person of a different school and of a different generation; but even so, he had no choice but to fight, so Master Wu Tai Kwei went to the arena to handle it. Master Wu Kung Yi could have mentioned this to Chen Ke-fu, but since Chen Ke-fu had singled out his name, he was forced to fight with him. Finally, Master Wu Kung Yi assented.

This was in 1953; but it was not until January 17, 1954, that an exhibition context was arranged. However, since even cricket contests were against the law in Hong Kong, they moved the site of the contest to Master Wu Tai Kwei to the Hsin-hua Park, where they had set up a platform. Under the auspices of the famous Ho Hsien of Macau, funds from the sales of tickets were to benefit charities such as the Ching-hu Hospital.

Because this fight had been brewing for so long, the people in Hong Kong and Macau were greatly excited. The people from Hong Kong who went to Macau to see the contest filled all the hotels. The tickets had been sold out very early on. At that time, the head of the group that judged the contest was Ho Hsiend. The rest all were famous persons in the martial arts work, such as Tung Ying-chieh, Liu Fa-meng, Li Chieng-chin and Ta Yin-kuang. They had established a six-round fight, each round lasting five minutes. In the opinion of most, since Master Wu Kung Yi was believed to be close to sixty years of age and Chen Ke-fu around thirty and fighting in the fierce Shaolin style, they were afraid that Master Wu Kung Yi would take a beating. Who, however would take a beating in the end? Everyone eagerly awaited the fight.

The fight began and Chen Ke-fu braced himself for the challenge. First selecting a position for attack, he launched into "Leopard Links Hands" of the Lohan set, concentrating closely on Master Wu Kung Yi's entering strike, forcing him toward the ropes. However, in his great haste, he gave Master Wu Kung Yi an opening to shift, block, and strike, hitting Chen on the nose, causing it to bleed, staining Chen's white outfit. At this the head judge Ho Hsien got worried and immediately sounded the bell ending the round.

During the rest period Ho Hsien went over to see if Chen Ke-fu's bleeding had subsided, and then asked him if he still wished to continue the contest. Chen Ke-fu pointed out that nose bleeds were a common occurrence in Western boxing and that it really was not important. So after a five minute rest, the second round began.

As soon as the second round started, Chen Ke-fu immediately put into effect an attack strategy, walking in a coiling step making a half-circle and striking out at Master Wu Kung Yi's kidney region with the "Wrapping Up with Silk" of the White Crane style. However, Master Wu Kung Yi, who was not really injured, turned around, and feinting with his left hand, struck out with his right in the "Fist Under Elbow Punch" strike to Chen Ke-fu's chest region. Following a struggle,

he struck Chen Ke-fu solid blows to his wrist and arms, immediately causing Chen Ke-fu to lose the ability to fight with his right arm, so he

raised his leg toward Master Wu Kung Yi to topple him. Master Wu Kung Yi felt that Chen's raising his leg violated the rules, and repaying him in kind, use "Left Separate Leg", toward Chen in retaliation.

Seeing this situation and realizing that the two people were already fired up, several of the judges feared that if they continued there would be a mishap. Thus the head judge sounded the bell, stopping the fight, although they had only completed one minute of the round. The judges immediately conferred, and then declared that the contest had been settled. Obeying the judges orders, Wu and Chen immediately ceased the fight, shook hands and left the ring.

In view of its intent as a fundraiser, a clear victor was not necessary. Thus, after returning to Hong Kong, both camps held celebration banquets. When the Tai Chi people celebrated that evening, they went to invite Chen Ke-fu and his people to attend; and when the White Crane people celebrated that evening, they went to invite Master Wu Kung Yi to attend. They both declared that the celebration was not a victory celebration, but was to celebrate the success of the fund-raising effort for the Ching-hu Hospital.

After 1961 business daily expanded. Thereupon Master Wu Kung Yi bought the penthouse of Bowen Mansion on Jordan Road to be the permanent association's office and moved the headquarters to Kowloon. He changed the Lockhart Road premises into a branch association, letting his daughter Master Wu Yan Hsia and her husband Master Kwok Hsiao Jong be the head teachers there. He and Master Wu Tai Chi travelled to the Singapore branch association, and he and Master Wu Tai Kwei took turns teaching in the two branch associations. Later, he resided more in Hong Kong, because the fourth generation, Master Wu Tai Kwei, Master Wu Tai Chi and Master Wu Tai Sin were able to comfortably handle the teaching responsibilities of their respective territories.

The headmaster of the White Crane School, Wu Chao-chung, who was Chen Ke-fus master, died the year before last (1969); and Master Wu Kung Yi, the third generation in the direct lineage of the Wu Family Tai Chi Chuan masters passed away December 5th of last year (1970). The martial arts world will mourn the loss of these two distinguished masters. The fourth generation of the Wu Family Tai Chi Chuan Master Wu Tai Kwei, Master Wu Tai Chi, Master Wu Yan Hsia and Master Wu Tai Sin now continue to carry on Master Wu Kung Yi's efforts to spread and popularize Wu Family Tai Chi Chuan.

Master Yang Cheng-fu and Master Wu Chien Chuan first went to Beijing and then on to Shanghai promoting the art of Tai Chi Chuan. The two of them participated on the same stage in a martial arts exhibition for charity. Both men were dressed in long gowns, poised and elegant, first joining hands, then Pushing Hands in place, then mutually exchanging energy, one asking, the other answering, rising and falling, attacking and defending, advancing and retreating, the two men seemed like the spirited dragon and the tiger playing in never-ending harmony, so that it would seem that you could watch them forever.

In Tai Chi Pushing Hands, when great martial artists meet, just as one cannot recite an essay well in one breath, the better the exhibition, the more refined; the more refined, the better the

exhibition. In this exhibition, from beginning to end, the two men were light-spirited, and each attack and defense was done with a light heart, each showing his respectful intent. During the thunderous applause that followed, they smiled at each other, happy and basking in the glow of this moment that they would remember forever.

Translators Note:

Lu Ta-lus classic essay on Master Wu Kung Yi and the Wu-Chen fight was first published in 1971, just after Master Wu Kung Yi passed away. It was reprinted in 1986, following the release of *Fei-ho* or *Flying Crane*, a modern day martial arts film made for the overseas Chinese audience, in order to explain the significance of a documentary film clip of the famous Wu-Chen fight, which was featured in this film. Chen Ke-fu who was then around sixty, starred in this film.

Since 1971, much has happened to the Wu family. After the Cultural Revolution, Master Wu Kung Cho, the younger son of Master Wu Chien Chuan, was finally allowed to leave China and rejoin the Wu family in Hong Kong. In Hong Kong he was busy revising and updating his famous classic on Wu Family Tai Chi Chuan originally published in 1935. A revised edition was reissued in 1980, and again in 1982 with photographs of both Master Wu Kung Yi and Master Wu Chien Chuan. Master Wu Kung Cho passed away in Hong Kong in 1983. Master Wu Ying Hua, the only daughter of Master Wu Chien Chuan, who with her husband Master Ma Yueh Liang had been directing the Shanghai Chien Chuan Tai Chi Chuan Association, passed away in Shanghai in June of this year (1996). Master Wu Tai Kwei, the eldest son of Master Wu Kung Yi, who was instrumental in helping spread Wu Family Tai Chi Chuan to other parts of Asia, including Singapore, Macau, the Philippines and Japan, passed away in 1970, and Master Wu Tai Chi, Kung Yi's youngest son, took over from him. Master Wu Tai Chi opened branch associations in Malaysia and in 1975 went to Canada in response to invitations from numerous overseas Chinese groups to establish a Chien chuan Tai Chi Chuan Branch Association in Canada. In 1976, Master Wu Tai Chi returned to Hong Kong and turned over the branch association that he had established to Master Wu Tai Kwei's eldest son, Sifu Wu Kwong Yu. Sifu Wu Kwong Yu or Eddie Wu, as he is known in the West, is the fifth generation master in the direct lineage and currently directs the Wu Family Tai Chi Chuan in North America and Europe. The North American headquarters are situated in Toronto, Canada. Master Wu Tai Chi passed away in 1993, and presently Master Wu Kung Yi's daughter, Master Wu Yan Hsia, together with her husband Master Kwok Hsiao Jong direct the Hong Kong Chien Chuan Tai Chi Chuan Associations headquarters at Jordon Road; while Master Wu Tai Sin, Master Wu Kung Chos younger son, directs the Hong Kong branch association which has moved to Moreton Terrace

On October 14 and 15, 1995, the First International Wu Style Tai Chi Chuan Convention was held at the Metro Convention Centre in Toronto. More than one hundred and seventy Wu stylists from all over the world, including ten delegates from Hawaii, participated in this momentous event which featured six generations of the Wu Family. An international Wu Style Tai Chi Chuan Federation was formed to facilitate the sharing and exchange of information and expertise, including future books and videos of the Wu Family.

Grandmaster Eddie Wu Kwong Yu, 5th Generation Grandmaster, is the current Head of the Wu Family and Gatekeeper of the Wu Style Tai Chi Chuan. He is the eldest son of Grand Master Wu Tai Kwei.