



## Grace X. Wu: Granddaughter of the Great Wang Tzu-P'ing



**Grace Wu practicing Pa Kua Chang at her school in  
Wichita, Kansas**

*In November, 1992, I was fortunate enough to have had the opportunity to spend three days with Grace X. Wu and her husband Dan Monnat at their home in Wichita, Kansas. This article is a result of an interview conducted during that visit.*

Grace Wu (Wu Xiao Gao) is one of the most pleasant, humble, and unpretentious individuals you will ever encounter. Few in the Pa Kua Chang community know much about her because she keeps a fairly low profile. Perhaps some that know her name may not even know she teaches Pa Kua. Since Pa Kua Chang is one among several martial arts which she specializes in, she is rarely seen demonstrating it at tournaments when she is called upon to participate in a Master's Demonstration. However, famous Pa Kua teachers are not the only ones who have much to offer students. If you ever have the opportunity to study with Grace Wu, I recommend that you jump on it. You will learn more about being a martial artist than you could imagine was possible studying with a sweet young lady in Kansas.

Grace Wu's Pa Kua Chang form movements and techniques do not differ from those taught by many other instructors who teach the Chiang Jung-Ch'iao style of Pa Kua. So why do I recommend her so highly? It is because she has much more to offer her students than standard form movements and techniques. Her Pa Kua Chang is technically sound, she has a solid training program which emphasizes the fundamentals, and she is a very good instructor, however, to know Grace Wu is also to receive valuable lessons in courage, determination, motivation, the resiliency of the human spirit, and how to be a quality human being. Her consistently positive outlook on life and remarkable inner strength are inspirational, especially if one considers the situations she was forced to endure as a child and young adult during the Cultural Revolution in China. She bravely struggled through a time in history which has left many Chinese of her generation bitter and lifeless. She claims that the inner strength, determination, and motivation needed to survive those difficult times were born during her study of martial arts with her grandfather while she was a young girl.

### **Wang Tzu-P'ing**

Grace Wu's story begins with her famous grandfather, Wang Tzu-P'ing. Wang Tzu-P'ing was, without a doubt, one of the most well known and well respected martial artists of this century. I have interviewed dozens of older generation martial arts masters in China. The majority of them are fairly opinionated when it comes to discussing who is, and was, a good martial artist. Even names like Sun Lu-T'ang, Yin Fu, and Ch'eng T'ing-Hua will occasionally bring comments like, "He wasn't so good," "He didn't get the complete training," or "So and so was much better." However, whenever I have mentioned the name Wang Tzu-P'ing to any martial artist in China or Taiwan, the only responses I have ever gotten were extremely positive, "He was very good," "He was amazing," "He defeated all challengers," or "You wouldn't believe how strong he was." Their eyes light up at the mention of his name and they love to tell stories about him. If there is any one man in this century who could be considered a martial artist's martial artist, I would say that man is Wang Tzu-P'ing.

Wang Tzu-P'ing was born in 1881 in Cangzhou, Hebei Province. When he was young he was small and weak. His grandfather, father and uncle were well known martial artists, however, they thought that Wang's constitution was too weak for him to become a martial artist and so they did not want him to waste his time training. They also told him that there was not much money in martial arts and thus his time would be better spent with other things. Whether the elder men in the Wang clan knew it or not, their discouragement

of this young "weakling" worked like a classic example from case studies in reverse psychology. Their telling him to stay away from martial arts because he was too weak drove him to it and gave him the motivation to try and prove them wrong. Not only did Wang eventually improve his strength, but he is known as one of the strongest men in Chinese martial arts history.

Wang started his martial arts training on his own by lifting weights and jumping over ditches. So that his father would not know that he was training, he would sometimes dive into a river which ran in front of the family home and lift rocks from the bottom. Since his father could not see him lifting the rocks under water, he thought the young boy was simply taking a swim. Shortly after he started to practice these exercises on his own, his mother discovered what he was doing, however, she encouraged him. She said that if he worked hard, he could accomplish anything. Later, after Wang demonstrated the strength he had acquired through practicing on his own, his father and uncle were impressed and began teaching him martial arts.

It is said that by the time Wang was 14 he could jump ten feet forward and eight feet backward from a standing position. By the time Wang was 16, he was already known locally for his tremendous strength. Around 1897, the martial artists in a village about ten miles from Wang's home arranged a contest. They had



**Wang Tzu-P'ing (1881 - 1973)**

built a stone weight set which consisted of two large stones placed on the ends of a thick bamboo bar. They announced that anyone who could lift this set of stone weights would win the weight set and 20 pounds of groceries. Wang Tzu-P'ing and some of his friends went there to accept the challenge. Many young men attempted to lift the weights, but all had failed. When it was Wang's turn, he approached the bar, took a deep breath, bent over, dug his bare feet into the earth and quickly hoisted the weight set off the ground.

After Wang set the weights down, the man in charge of the contest asked Wang to read a note, which was stuck in the end of the bar, out loud so that everyone could hear. Wang retrieved the note and began to read. The note explained that this contest had been organized so that martial artists from the surrounding area could gather together, meet each other, share ideas and become friends. It further stated the rules of the contests, explaining that anyone who could lift the stone weight set would win the weight set and 20 pounds of groceries. However, the final phrase of the note said, "except Wang Tzu-P'ing."

Even though the martial artists who organized the contest had never met Wang, they knew of his reputation and knew if anyone could lift the weight it would be him. Wang had a good laugh about the contest rules which excluded him from winning the prize. Grace Wu said that weightlifting was always a part of her grandfather's martial arts training program. He felt that in order to study the martial arts, the first thing the student needs to do is build strength.

In 1901, when Wang was 20 years old, he was in Jinan, the capitol of Shantung Province. He was visiting the famous "72 Wells" and came upon a water mill which stood beside a tea house. Wang watched the turning of the millstone and the powerful rushing



**Wang Tzu-P'ing demonstrates for a group of students. Grace Wu's mother, Wang Ju-Rong is sitting lower left, her father, Wu Cheng-De, is squatting in the background (behind Wang's left foot.)**

# Wang Tzu-P'ing



**From top left, clockwise: Wang working out with stone weights; an older Wang at home in Shanghai; Wang discussing martial arts; Wang Tzu-P'ing circa 1930's.**



**Wang Tzu-P'ing demonstrates his spear skills (notice that the feathers on the spear's tip are pointing up)**

water with interest. After watching the water wheel for a few minutes, Wang announced, "I can stop it!" The customers at the tea house chuckled at the thought of this young man fighting against the river's powerful flow to stop the wheel from spinning. Ignoring them, Wang pulled up his sleeves, walked up to the mill and seized the rotating millstone. There was a short grinding sound and then the wheel came to a halt. The surprised crowd cheered and praised Wang's strength. A robust elder man stepped out of the crowd and approached Wang. He told Wang that he was a martial arts instructor and would accept Wang as his student if he were interested. Wang could not have been happier. He went down on his knees and kowtowed to his new teacher, Yang Hong Xiu. Yang began teaching Wang the Muslim arts *Tan Tui* and *Ch'a Ch'uan*.

### **Wang's Encounters with Foreigners**

During the early part of this century the Chinese, who had been labeled "the sick men of Asia" by foreigners, were being bullied by imperialist powers seeking to exploit China's labor force and vast natural resources. The foreign concessions in China's major port cities had grown large and powerful and the foreigners were taking advantage of the "weak" Chinese. Wang Tzu-P'ing's feats of strength and boxing skills, which were demonstrated in challenge matches against many foreigners during this period in China's history, helped the Chinese "save face" and made Wang a national hero. On one occasion some German railway workers heard about Wang's great strength and wanted to put him to a test. They set a large millstone in front of the Jiaozhou railway station and bet Wang that he could not lift it. Wang asked, "What if I do lift it?" The Germans replied that if Wang could lift it, the millstone was his to keep. If he couldn't lift it, he had to pay for it. Wang nodded, stepped up to the millstone, lifted it over his head and carried it away. The Germans stood silent in disbelief.

The word of Wang's bet with the Germans reached an

American physical education teacher at the American missionary school in Qingdao. The American boasted of being a strongman of unequalled strength and challenged Wang to a fight. When the two men met and shook hands across a table, the cocky American grasped Wang's hand tightly and attempted to pull him into the table. Wang didn't budge. When the American had spent his effort, Wang yanked on the American's arm and pulled the him across the table and onto the floor. The embarrassed American, who was not a skilled boxer but had previously beaten Chinese opponent's relying on his strength and size alone, realized he was no match for Wang Tzu-P'ing. After telling this story, Grace Wu proudly adds, "My grandfather was very strong."

The next day the American returned with a German boxer and demanded that Wang fight the German. As always, Wang accepted the challenge. When the fight began it was obvious that the German's skill was far inferior to that of Wang Tzu-P'ing. Every time the German would thrust forward with a powerful attack, Wang would evade him and knock him to the ground using the German's own powerful force against him. After being knocked to the ground several times, the German admitted defeat and asked Wang if he could teach him.

In 1919 a group of Judo instructors from Japan came to China to demonstrate their martial skills. During the group's tour, they had the opportunity to watch a demonstration given by a group of Wang Tzu-P'ing's students. After the demonstration, one of the Japanese commented that he did not think the Chinese arts could match the fierce fighting arts of Japan. Wang heard the comment and replied, "Really? How about if you and I give it a try - I with a staff and you with a spear." The Japanese man picked up the spear. Charging directly at Wang he lunged repeatedly, stabbing with the spear. Wang calmly deflected all the attacks from his opponent's flurry and then announced, "Now it is my turn to attack." Before the words had gotten out of

# All in the Family



Starting top left, clockwise: Wang Ju-Rong receives instruction from her father, Wang Tzu-P'ing; Grace Wu with her mother Wang Ju-Rong and grandfather Wang Tzu-P'ing; Grace Wu receives instruction from her mother; Grace Wu with her father Wu Cheng-De at the Shaolin Temple; Grace Wu receives instruction from her mother

his mouth completely, Wang had dumped his opponent on the ground. The other Japanese martial artists who were observing the bout rushed at Wang. Wang picked up a spear and said, "Come near if you dare!" They all stopped dead in their tracks.

In 1921, an American fighter named Sullivan came to Shanghai and issued a challenge. He said that any fighter in China who could land a punch to his body or face during a fight would win five hundred dollars. If the blow knocked him to the ground, the opponent would win double that price. The martial artists in Shanghai came together and decided that it should be Wang Tzu-P'ing who accepts this man's challenge. A contract was signed detailing the rules of the contest and the match was scheduled for the following day. Just prior to the time the match was to begin, Wang was talking with a friend on the fighting platform and he felt someone approaching from behind. He turned around quickly, just in time to dodge a strike. The assailant struck again, but again Wang moved out of the way. Wang then struck back and knocked the man to the floor with one blow. Evidently Sullivan was a bit anxious to start the fight. Because of this incident, the fight was postponed until the next day. Wang received a note later that evening saying that the bout was cancelled. Wang refused. He sent word that he would meet the whole group of Americans the next day and fight them all. The next day no one showed up.

#### **Teacher and Healer**

In 1927 when the government was working to build a network of martial arts training schools throughout China, they created a central school in Nanjing and established provincial schools in every province. The school in Nanjing, which was established by Chang Chih-Chiang, was to serve as the hub of martial arts activity in China. The best martial artists in China were invited to teach there. At the school there were two main categories of instruction, the Shaolin program, which incorporated the teaching of the "external" schools and the Wutang program, which incorporated the teaching of the "internal" schools. Chang Chih-Chiang picked Wang Tzu-P'ing to be the head instructor and supervisor of the Shaolin training program at the central school in Nanjing. Wang not only taught at the school, but he organized the entire Shaolin training program and supervised the instruction on a national level.

Wang Tzu-P'ing felt that in order to maintain a consistent training regiment, the martial arts practitioner should have a good knowledge of how to heal the body in the event of sickness or injury. Inevitably when the practitioner is training hard, especially when training the fighting aspects of the art, there are liable to be injuries. If the practitioner knows how to properly care for those injuries so that they heal quickly, the training program will be disrupted for a shorter period of time. Wang collected information on healing and Chinese medicine throughout his martial arts career so that he would know how to heal himself and his students. Through this practice, Wang became a very skilled doctor of Chinese medicine. Wang provided free medical care



**A four year old Grace Wu practicing her martial arts**

to many athletes and laborers and thus is remembered by many for his healing skills.

Grace Wu says that although her grandfather took all challenges, he would never become angry with the challengers. She said that he was an open and kind man who never talked about himself. He was humble and patient with everyone, encouraging them to try their best at whatever they did. She remembers that he would often teach indirectly through stories. His stories would always have a meaning that was meant to help guide the students in their practice. Although the moral of the stories was not always directly obvious, the students would eventually catch on to what Wang was trying to say. Wang Tzu-P'ing was also very sincere about his religious practice, however, he never tried to force anyone else to become involved in religion.

#### **Grace Wu's Training with her Grandfather**

Grace Wu, who was born in Shanghai. She began her martial arts training with her mother at a very young age. Her early training consisted mostly of practicing stretching and kicking exercises. Once or twice a week she would also visit with her grandfather and practice. In 1967, during the Cultural Revolution in China, Grace Wu's parents, Wang Ju Rong and Wu Cheng De, were sent to "re-education" camp in the countryside. During this time, Grace's parents sent her to live with her grandfather to take care of him.



### **Grace Wu practicing with the sword in Shanghai**

Grace lived and studied with Wang Tzu-P'ing from 1967 until he died at the age of 93 in 1973. During that time she studied Ch'a Ch'uan, T'an T'ui, Pa Chi Ch'uan, Hua Ch'uan, Hong Ch'uan, Pao Ch'uan, T'ang B'ei, Fan Tzu Ch'uan and associated weapons.

During the Cultural Revolution the Chinese government forbid Wang Tzu-P'ing to teach martial arts so he had to teach Grace in private. Because they could not practice outside, she studied every afternoon in a small room inside their home. She states that her grandfather encouraged her to be diligent in her practice, concentrate on the basics, learn many different martial art styles and participate in a variety of physical disciplines. He said that in order to know yourself and know your opponent, one must study the principles and strategies of how other people practice. He was a strict teacher and discouraged her from talking during practice as talking released the ch'i that was being developed. She practiced hard and became the vehicle through which Wang could continue to teach his students.

Everyday Grace would show up at Wang Tzu-P'ing's usual teaching place near his home and his students would follow her through the movements he had taught her. Wang Tzu-P'ing sat nearby in silence. At night, in the privacy of their home, Wang would correct Grace and discuss the students' progress. The next day Grace would lend advice and give instruction to the students based on what her grandfather had told her. Using this method, Wang was able to continue teaching his students covertly and Grace was able to gain valuable instruction from one of China's most famous martial artists. Grace says that she was her grandfather's "teaching puppet."

While Wang Tzu-P'ing's students gained valuable knowledge from Wang through Grace, many of them repaid Grace by also teaching her the martial arts that they had studied. Many famous martial artists who were friends or students of Wang Tzu-P'ing came to visit him when he and his granddaughter were living together. When they came to visit or train, they would

help Grace with her martial arts training. In fact this is how Grace learned her Pa Kua Chang. Her Pa Kua teacher, Shao Shan-Kang was a student of her grandfather's who had also studied Chiang Jung-Ch'iao's Pa Kua.

Although those of us who study martial arts might envy Grace, thinking that she grew up in an ideal situation for learning martial arts, the chaotic times in China made the situation much less than ideal. Grace was sent to take care of her grandfather when she was about 11 years old and was responsible for taking care of a man who was already in his mid-80's. Although Wang was still very strong physically, the government had, for all intents and purposes, taken his life away. At a time in his life when he wanted to focus on and teach the things that meant the most to him—martial arts, medicine, and religion—the government had forbidden him to practice any of these things. Grace says that although her grandfather died at the old age of 93, she thinks if the three things he loved most in life had not have been stripped away from him he would have lived much longer.

While Grace was receiving daily martial arts instruction, it had to remain covert because the government was keeping an eye on Wang Tzu-P'ing. There was the constant stress of getting caught and being punished. Additionally, Grace and her sisters were having a difficult time continuing their formal education. During the Cultural Revolution, the educational system in China had almost disappeared. The Red Guard and the political powers frowned upon any education beyond what was written in Mao's "little red book." However, Grace's parents were intellectuals, they had been university professors and they knew the value of a good education. They did not want Grace to waste those years and so she was required to attend school. Often she would be harassed by others on her way to and from school. Many times other kids threw rocks at her and tried to humiliate her. Her family represented everything the supporters of the Cultural Revolution were trying to abolish and because Grace was trying to carry on with her school studies and martial arts practice there was constant ridicule and harassment.

A few years after her grandfather passed away in 1973, Grace Wu's situation went from bad to worse. She was sent to a farm in the country to perform manual labor. Because she was from an educated family, the other workers looked down on her. Grace wanted to improve her situation and take the university entrance exams. The exams were very difficult and the government was only accepting an average of 3 out of every 1000 applicants who passed the exams. Studying for and passing these exams was difficult enough, however, Grace's situation made it almost impossible.

One of the projects that Grace was involved in was the digging of a man made river. The men would dig with hand shovels and the women would carry the dirt away in baskets which hung from a bamboo pole placed across the shoulders. The work was very demanding physically and at the end of each day Grace's shoulders would be bruised and bloody. The living conditions the workers were required to endure would make Alcatraz look like a penthouse suite by comparison. In the winter it was so cold that

boiling hot water placed in a thermos by Grace's bed at night would be frozen solid by morning.

While the exhausting work and the unbearable living conditions made trying to study for college entrance exams tough enough, Grace also had to deal with the harassment of her co-workers. Anyone who was trying to better themselves through education was ridiculed. Grace could not let anyone know that she was studying for the University entrance exams. All of her study had to be late at night when everyone else was asleep. If her co-workers found out that she was studying, they would make her life much more difficult than it already was.

### **The University Student**

After spending two years working on the farm, Grace finally got an opportunity to take the required series of tests for entrance into the University. Grace wanted to major in physical education. In order to be accepted into this program the first hurdle she was required to cross was a physical aptitude examination. The test required the students to exhibit strength, endurance, and skill in their given field of concentration. Naturally Grace chose to concentrate on the martial arts. In a field of 400 applicants, only three would be chosen for the martial arts positions. When the grueling series of tests were complete, Grace was ranked number one. Many of her competitors were members of the Wushu teams and had the opportunity to continue practicing while Grace was working on the farm. She had passed the first hurdle. After the physical aptitude exam she was sent back to the farm to work until it was time to take the written exam. A short time later she was called in to take the written exam. She took the exam and was again sent back to the farm. Now she could only wait. Later the notification came, she had passed the exams and had scored well enough to be accepted.

While at the University, Grace wrote her thesis on the "Origins of Shaolin Boxing and the Shaolin Temple." In performing her research she went to the Shaolin temple with her father and they meticulously researched the temple's written records and writing on the stone tablets. The conclusion of her research was that the story about Da Mo coming to China from India and teaching the monks exercises that eventually grew into the Shaolin martial arts was nothing but a fairy tale.

The martial arts which generally became known as "Shaolin" in China were brought into the temple from the outside and then refined there. These arts did not come from within the temple and spread outward. These arts pre-date the temple and pre-date Da Mo. These arts were indigenous to the northern areas of China and were brought to the temple by monks and travelers who stayed there. Because the monks had a lot of time to practice the martial arts, the temple became like a martial arts finishing school and the "Shaolin" arts were refined there to a high degree. Sadly enough, the temple itself has fallen to the tourism trap and they also promote the Da Mo myth. While Da Mo probably had a lot to do with the development of Buddhism in China, he had absolutely nothing to do with the martial arts. Every

scholar who has done serious research into the origins of Shaolin and the Shaolin temple has come to the same conclusion. Unfortunately, these works have yet to be printed in English and so the myth of Da Mo continues.

Although Grace Wu's grandfather had died by the time she went to college, her martial arts training continued. In school she was required to study the "contemporary wushu" training program and its associated compulsory routines, however, she also continued her study of the traditional styles with her grandfather's students and friends of her parents. She was never on a professional wushu team and she did not compete in tournaments. She preferred to practice the traditional arts that were taught by her grandfather and his direct students. Whenever one of his friends or students would come to visit her parents, she would demonstrate her forms and ask for corrections. She was able to receive corrections and valuable pointers on her Pa Kua Chang when Sha Kuo-Cheng (see article page 16) visited her parents and received Pa Chi and Hsing-I instruction from the well known Pa Chi instructor He Fu-Sheng.

During college Grace also became somewhat of a celebrity in Shanghai as she conducted a morning television program teaching a set of 20 health and longevity exercises which were invented by her grandfather. The show, which was a project created by her father, was a big success. Today this set is quite popular in Shanghai as a result of the television show.

Since Grace Wu had a very traditional martial arts background and was also required to study the "contemporary wushu" in college, I asked her to comment on the differences between the "traditional" Pa Kua and the "contemporary wushu" Pa Kua. While she says that she has no negative feelings for either the traditional or



**Grace Wu at her school in Wichita, Kansas**



contemporary styles, she feels that there is a difference in the flavor of the two and it lies in the training emphasis. She states that in traditional Pa Kua the emphasis is placed more on developing the fundamental principles of the art and less on the particular form movements. The practitioners of traditional Pa Kua work to maintain a consistent energy flow and never sacrifice proper alignments and body connections. She continued by saying that because of this, the overall flow and feeling of traditional Pa Kua is more balanced and solid.

She remarked that the practitioners of "contemporary wushu" are taught while they are young and therefore body conditioning, agility, flexibility, and body control are the things that are emphasized. Because these practitioners are taught Pa Kua for purposes of performance, it is taught almost like it is a gymnastic routine. Grace says that these practitioners pick up the movement, however, sometimes they lack the true spirit, or intention, of each movement and miss the deeper aspects and more subtle qualities of the art in general. She feels that by studying the traditional arts in the traditional manner, the practitioner can pick up the art's subtleties and depth. She feels that it is important to remember that the traditional arts are the roots of the "contemporary wushu."

When Grace graduated from college she was sent to work as a physical education instructor at a high school in Shanghai. She worked there for a year and a half during which time she and her mother had a television program teaching T'ai Chi Ch'uan and T'ai Chi sword. While working at the high school, conditions in China took an upswing and it became relatively easy for people with sponsors abroad to leave China. Grace took advantage of this opportunity as her father had relatives in San Francisco and they offered to sponsor her to come to the United States and study in a graduate level program.

### Coming to America

When Grace came to the United States in 1985, her days of hardship were not quite complete. She had made it out of mainland China, however, she could not speak one word of English. Her goal was to attend graduate school in the United States and earn her master's degree in Physical Education Administration, however, before she could begin school, she would have to learn how to speak the English language. Her relatives in San Francisco arranged for Grace to attend a language school. Once she began the school she was having difficulty learning English as quickly and thoroughly as she had hoped because there were several other Chinese in the course and they would constantly fall back on their Chinese when the English became too difficult. Grace felt that the only way she would ever learn how to speak English quickly was to go to school somewhere where there were no Chinese people to talk to. That way she would be forced to speak English all of the time. Subsequently she found a language school to attend in Wichita, Kansas. Due to her hard work and determination, Grace was able to learn the English language to the level of competency required to study at the graduate level, establish a martial arts school and make enough money

to support herself, and complete a master's degree program all in under six years. How did she find the motivation and determination to continue working hard and accomplish her goal? She credits her grandfather and the discipline instilled in her when she was a young girl practicing martial arts.

### Wang's Wu Shu School

Grace Wu teaches martial arts at "Wang's Wu Shu School" in Witchita, Kansas, which she named after her grandfather. She gives instruction in T'ai Chi Ch'uan, T'ai Chi Sword, Pa Kua Chang, Northern Shaolin, and Shaolin weapons. Her emphasis in all classes is on basic body conditioning and fundamentals. She states that any form can be learned in a relatively short period of time, however, if the student has not obtained a firm foundation and conditioned the body in accordance with basic principles, the student will never reach their full potential. She says, "learning the forms is not that important."

In her Pa Kua Chang class the students start out with basic body conditioning exercises. She teaches a Pa Kua Chang warm-up exercise set which is practiced at the beginning of each class and is designed to prepare the student's body for the unique movements of Pa Kua Chang. This set is based on movements that appear in the form, however, they are isolated and practiced repetitively in this set of exercises.

After basic body conditioning, the students learn how to walk the circle. Grace emphasizes an overall smooth, continuous energy flow, stable steps, and fundamental body connections. Next the students will learn Chiang Jung-Ch'iao's Pa Kua Chang form. She starts them with the first section and slowly proceeds through the form, concentrating on the basics and building gradually. She feels that the form movements themselves are not as important as the principles of movement that they convey. She has her students concentrate how to use circular movement. In Pa Kua there is not only the circle walk, there are hand circles, body circles, leg circles, arm circles, and all of these circles constantly change from large to small and small to large. In their practice of Pa Kua, she wants her students to understand how the circular force flows and how it is applied.

I guess if anyone is going to understand the power of circular force, it would be the folks in Kansas.

#### Chinese Character Index

吳 小 高	Wu Xiao Gao
王 子 平	Wang Tzu-P'ing
楊 鴻 修	Yang Hong Xiu
王 菊 蓉	Wang Ju-Rong
吳 誠 德	Wu Cheng-De
邵 善 康	Shao Shan-Kang
何 福 生	He Fu-Sheng