8 Possibilities
Meeting at Springfield's Fields

The Springfield Connection

Thomas H. Suvoong (Shu Hong 舒鴻) arrived with little fanfare at the International YMCA College in Springfield, Massachusetts, on February 17, 1920, in "search of happiness."[1] On his hastily filled out application, he jotted down his address as "East of Szechuan Guild, Shanghai, China" – the vagueness of his home address suggesting that he might have been ready to sever ties with the past.[2] This makes sense considering that his father had recently passed, and he had recently served as a laborer in France during the Great War. So, following in the footsteps of his two older brothers, he had come to the United States to study.

The director of the YMCA in China had sent a letter three days prior, introducing Suvoong to the president of Springfield College.[3] The director in China suggested to the president, half-heartedly, "you probably will have facilities for his securing such instruction as he may need. If you do not have [them] please feel free to recommend his entering high school."[4] This candid introduction is how Suvoong entered the vocation of physical education. This vocation, in turn, led to a rather successful career, with Suvoong serving as the first Chinese referee at the Olympic Games and teaching at Hangzhou Zhijiang University, Nanking National University, and Shanghai Jiaotong University. At Springfield, he joined

[1] "Unnamed," *The National Memory and Fellowship Book of College, School, Camp and Home Life* (Chicago: College Memory Book Co., n.d.), Springfield College Archives. He left this note in a logbook. For more on Suvoong's contributions to sports theory in China, see Mao Qinggen 毛庆根, *Shu Hong tiyu sixiang yanjiu* 舒鸿体育思想研究 *[An Analysis of Shu Hong's Ideas on Physical Education]* (Hangzhou: Zhejiang daxue chubanshe 杭州：浙江大学出版社, 2017).

[2] "Application for Admission to the Physical Course of the International Young Men's Christian Association College, Thomas H. Suvoong," February 17, 1920, Springfield College Archives.

[3] D. Willard Lyon, letter to Laurence L. Doggett, February 14, 1920, Springfield College Archives. Suvoong almost certainly arrived before his letter of introduction.

[4] Ibid.

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Figure 8.1 Foreign student group, Springfield College, 1920. Courtesy of the Springfield College Archives and Special Collections.

a contingent of students from China, the Philippines, and other places around the world whose fates would become intertwined (Figure 8.1).[5]

From 1915 to 1932, at least fourteen students from China and five from the Philippines studied in Springfield, and by 1925, seven of them had already taken up leadership positions in physical education programs in their home countries.[6] Serafin Aquino served as the Director of Physical Education of Public Schools in Manila, Sing-Fu Chang worked as the Director of Physical Education at Southeastern University in Nanjing,

[5] For more on Suvoong's Olympic service, see Xie Zhensheng 谢振声, *Aoyun lanqiu diyi shao: Shu Hong jiaoshou jinian wenji* 奥运篮球第一哨：舒鸿教授纪念文集 *[The First Basketball Whistle at the Olympics: Professor Shu Hong's Commemorative Collected Works]* (Hangzhou: Xiling yinshe chubanshe 杭州：西泠印社出版社, 2008).

[6] Frank M. Mohler, "Springfield Men Serving the World," *The College at Springfield Bulletin* 5, no. 4 (1932). See the insert on page five for images of the students. See also Fu Haojian 傅浩堅, *Meiguo Chuntian daxue dui Zhongguo jintai tiyu xiandaihua de yingxiang* 美國春田大學對中國近代體育現代化的影響 *[The Influence of America's Springfield College on Chinese Modernization]* (Hong Kong: Professional Publications Co. 香港：香港浸會大學, 2008), v.

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John Mo (Ma Yuehan 馬約翰) continued as Director of Physical Education at Tsing Hua College in Beijing, and Regino R. Ylanan served as Director of Physical Education at the University of the Philippines in Manila.[7]

These former Springfield College classmates molded physical education in China and the Philippines respectively, and this chapter traces their intellectual foundations and trajectories through Paul Cohen's "coalescence-dispersion process."[8] In the neutral turf of the United States, these Chinese and Filipino student-scholars, along with their Japanese peers, navigated similar questions about athletics, race, and nation, thereby extending sportive entanglements beyond the boundaries of East and Southeast Asia.[9] The period between the 1921 and 1934 Far Eastern Championship Games represented an era of possibilities when shared challenges and objectives brought Chinese, Japanese, and Filipinos together, and the mirage of an Asia unified through sports shimmered briefly on the horizon.

Springfield College, or the International YMCA Training School, as it used to be called, became a leading school for sports training, medicine, and research, but its success was far from preordained. Founders chartered the school in 1885 to train physical educators and YMCA secretaries, but from its inception, the school struggled for legitimacy, as it competed directly with George Williams College near Chicago, which also called itself the YMCA Training School.[10] The Young Men's Christian Association, or YMCA, a British evangelical organization, had gained many adherents in the United States by the late nineteenth century, and Springfield College positioned itself as one of the first institutions to capture the energy and vigor of sportive evangelicalism through professionalization and academic training.

Under the leadership of the American Luther Gulick, the International YMCA Training School in Springfield transformed from a vocational school designed to produce YMCA secretaries into one of the foremost research centers on sports science and physical therapy in the world. Gulick gave Springfield College "its first philosophy, invented the triangle

[7] Springfield College Alumni Association, *Physical Education Alumni: International YMCA College* (Springfield: Springfield College, 1925), 6.

[8] Cohen, *History in Three Keys*, 66. Engseng Ho describes a similar process that he calls "disaggregation-reaggregation," in a recent article. See Ho, "Inter-Asian Concepts for Mobile Societies," 919.

[9] I am borrowing this phrase from famous cricketer C. L. R. James' memoir, *Beyond a Boundary*.

[10] For more on Springfield College's founding, see Fu Haojian, *Meiguo Chuntian daxue*, 11–13; and C. Howard Hopkins, *History of the Y.M.C.A in North America* (New York: Association Press, 1951), 175–176. One Filipino *pensionado* and sports enthusiast, Pedro D. Villanueva, studied at what would become George Williams College. See Ylanan and Ylanan, *The History and Development of Physical Education*, 50.

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as its symbol, raised the physical director's status to that of a profession, and built at Springfield an internationally famous curriculum."[11] With this new mission and new international orientation, which set it apart from George Williams College, it attracted the likes of Canadian James Naismith, who invented basketball, and American William G. Morgan, who invented volleyball.[12] By the 1910s and 1920s, Springfield had already gained international acclaim as a sports college, drawing talent from around the world.

The International YMCA College at Springfield's location in a progressive and evangelized New England no doubt influenced the Chinese and Filipino students who made their way there to study, but the "international" element of the college also steered students to take a global approach to athletics and sports in their research and later careers. "International" became a mindset of the school. One alum captured this cosmopolitan spirit in an article in the *College at Springfield Bulletin*, sharing his aim to make "world brotherhood customary," which would thereby allow "a peaceful international order" to emerge.[13] While Thomas Suvoong searched for happiness, others searched for world brotherhood, but perhaps, in the end, they were searching for the same thing.

Sporting Nations

In his 1921 Springfield College thesis, Filipino graduate Geronimo Suva, who had played for the Philippine basketball team in the first Far Eastern Championship Games, broadened his research on anthropometry by engaging with the German and Swedish "systems" of gymnastics and corrective exercise.[14] Extending his international reach, Suva subtly, and perhaps unknowingly, weaved back-and-forth, like a talented point guard, between identifying with Philippine and American audiences in his narrative.[15] Chinese graduate John Mo similarly located his research on Chinese athletics in the international arena by appealing for foreign assistance to China in his 1920 thesis. He added a lengthy appendix to the

[11] Hopkins, *History of the Y.M.C.A*, 246.
[12] Administrators in Springfield added "International" to the school's title to distinguish it from George Williams College. See Hopkins, *History of the Y.M.C.A*, 176.
[13] Frank M. Mohler, "Making World Brotherhood Customary," *The College at Springfield Bulletin* 1, no. 5 (1927).
[14] Geronimo Suva, "Physical Measurements for Philippine Schools" (MA diss., International Young Men's Christian Association College of Springfield, 1921), 10–11. For more on Suva's physical education career and basketball experience, see Ylanan and Ylanan, *The History and Development of Physical Education*, 53–54.
[15] Ibid., 4 and 7.

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end of his work, which answered common questions people had regarding Chinese schools and living and working conditions in his country.[16] Regino R. Ylanan, a fellow 1920 graduate, likewise noted that his thesis research touched on a topic "which is of paramount significance to physical education not only in this country but also abroad."[17]

Filipino Regino Ylanan and Chinese John Mo lived parallel lives as physical education trailblazers. From their humble beginnings in Cebu in the central Philippines and Gulangyu in southeastern China respectively, Ylanan and Mo rose to fame as athletes, transformed into scholars in Springfield, and returned to the capital cities of their respective countries to take up the mantles of leadership in athletics. Both had early connections to the Far Eastern Championship Games, Mo having served as a committee member at the 1915 Games and Ylanan having participated in several events at multiple meets from 1913 to 1917.[18] Both then studied at Springfield College from 1918 to 1920 before returning to their home countries to teach at Tsing Hua University and the University of the Philippines respectively. In other words, Ylanan and Mo not only channeled international influences into their research, but they lived border-crossing lives themselves, setting a precedent for their compatriots.

In the ensuing decades, John Mo and Regino Ylanan became towering figures in physical education. Regino Ylanan helped organize the NCAA of the Philippines, served as the national physical director of the country, edited a sports magazine known as the *Filipino Athlete*, and published several articles and books on athletics.[19] John Mo led the Chinese delegation to the Berlin Games in 1936, became the president of Tsing Hua University, served as the chairman of the All China Athletic Federation,

[16] John Mo, "My Fourteen Years Experience of Western Physical Education" (MA diss., International Young Men's Christian Association College of Springfield, 1920). Mo addressed such topics as salaries and contracts, climate, foreign schools, table etiquette, Christianity, and Chinese attitudes toward foreigners.

[17] Regino R. Ylanan, "Relation of Physical Exercise to Growth and Development" (MA diss., International Young Men's Christian Association College of Springfield, 1920), i. Ylanan later published the results of his research on measuring the relation between growth and physical exercise in a Philippine medical journal; see Regino R. Ylanan, "Relation of Physical Exercise to Growth and Development," *Journal of the Philippine Medical Association* 11, no. 5 (1922): 223–227.

[18] For more on Ylanan and the Far Eastern Championship Games, see Olivar, *History of Physical Education in the Philippines*, 103. For more on Mo and the Far Eastern Championship Games, see Fu Haojian 傅浩坚, *Zhongguo jindai tiyu shi de chuanqi renwu Ma Yuehan* 中国近代体育史的传奇人物马约翰 *[Legendary Figure in Modern Chinese Sports History, John Mo]* (Beijing: Beijing tiyu daxue chubanshe 北京：北京体育出版社, 1998), 3.

[19] Olivar, *History of Physical Education*, 104. For Ylanan's book, see Ylanan and Ylanan, *The History and Development of Physical Education*.

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and published several book and articles on athletics.[20] And they both represented their countries at the controversial 1934 Far Eastern Championship Games, which we will return to in the next chapter. They were the Larry Bird and Magic Johnson to the next generation of eager basketballers who followed in their footsteps.

Thomas H. Suvoong, who joined the college the same year that Ylanan and Mo graduated, could be considered one such successor. He didn't bring many luxuries with him when he came to Springfield, but, like many of his peers from China and the Philippines, he carried a youthful optimism reminiscent of the athletes at the Far Eastern Championship Games. The fact that many of the Chinese and Filipino students in Springfield, like Mo and Ylanan, were themselves alums of the Games probably aided in producing this optimism. Gunsun Hoh, who was known by his Springfield comrades as "H2O," wrote in a logbook, "Know each other 知人" and "Love each other 愛人."[21] Geronimo Suva, meanwhile, wrote that it was his ambition to "do my best in helping my people + give all that I have for a noble cause."[22] And Thomas Suvoong wrote that it was his humble goal to be "the light of the earth."[23]

The students channeled their youthful passion into their research projects, turning Springfield into a laboratory not just to study but to create national histories of sports and sporting culture. Serafin Aquino, who submitted his thesis in June 1922, like John Mo before him, created a compendium of Filipino sports and games purportedly with the dual aim of advising American colonizers and fostering renewed interest in those sports and games among Filipino children.[24] Gunsun Hoh took a similar approach in 1923 with his Springfield College thesis, "The Past and Future of Physical Education in China." He started with a long history of physical activity in Chinese history before diving into specific Chinese games and exercises.[25]

[20] Fu Haojian, *Zhongguo jindai tiyu*. For more on Mo's publications, see Ma Yuehan 马约翰 (John Mo), *Ma Yuehan jinian wenji* 马约翰纪念文集 *[John Mo's Commemorative Collected Works]* (Beijing: Zhongguo wenshi chubanshe 北京：中国文史出版社, 1998); and Ma Yuehan 馬約翰 (John Mo), *Wo de jiankang shi zenyang delai de* 我的健康是怎樣得來的 *[How I Attained My Fitness]* (Beijing: Renmin tiyu chubanshe 北京：人民體育出版社, 1954).

[21] "Unnamed," *The National Memory and Fellowship Book*, Springfield College Archives.

[22] "Edwin H. Leighler," *The National Memory and Fellowship Book of College, School, Camp and Home Life* (Chicago: College Memory Book Co., n.d.), Springfield College Archives.

[23] "George Wheeler, Class of 1923 Scrapbook," Springfield College Archives.

[24] Serafin Aquino, "Philippine Games and Folk Dances" (MA diss., Springfield College, 1922), 1.

[25] Gunsun Hoh (Hao Gengsheng 郝更生), "The Past and Future of Physical Education in China" (MA diss., International Young Men's Christian Association College of Springfield, 1923), 22–78.

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These historical theses, as well as the articles and books they inspired, like sports documentaries, tended to follow similar narrative arcs. They started by outlining an early golden age when the victories came easy. Then they described an era of decline under colonialism or a conservative regime. They concluded with a heartfelt comeback story of revival spearheaded by energetic rookies like themselves. For instance, after describing a sportive golden era in the Philippines before colonial occupation, Geronimo Suva proceeded to the period of decline, torching Spanish colonizers for turning Filipinos into "pale looking, humped back, emaciated young with spectacles, ready to die."[26] Gunsun Hoh similarly traced the "most contrary age for the development of physical education" to the "Essay system," which led China to the "lowest point on her down-hill journey."[27] Hoh and Suva set the stage for a comeback, and, like good sports writers who squeeze emotions out of underdog stories, they provided them.

These scholars offset the era of decline by researching, recovering, and compiling "traditional" games, and by building a bridge between those games and twentieth-century national revivals.[28] They pivoted from past to present, stepping over the dark age in between, to draw continuities and craft new narratives for the nation. In other words, Chinese and Filipino scholars incorporated "premodern imperial forms of physical culture into a linear progressive history," as historian Andrew Morris puts it.[29] After all, a new sports dynasty doesn't have the same emotional vigor as a team reviving the glory days of the past, and what was nationalism if not a creative manipulation of emotions that draws from so-called historical traditions to build unity and achieve political objectives?

This formulaic Springfield research had a long-lasting impact in the region and beyond. Gunsun Hoh later converted his Springfield thesis

[26] Suva, "Physical Measurements," 4. In ways, Suva uncritically accepted Orientalist discourses like those articulated by the likes of American colonial administrator Dean Worcester. See Antolihao, *Playing with the Big Boys*, 43; Gerald R. Gems, *Sport and the American Occupation of the Philippines: Bats, Balls, and Bayonets* (Lanham, MD: Lexington Books, 2016), 145–146; and Gerald R. Gems, *The Athletic Crusade: Sport and American Cultural Imperialism* (Lincoln: University of Nebraska Press, 2006), 47–48.

[27] Hoh, "The Past and Future," 13.

[28] For an analysis of these efforts through folk forms in the Philippines, see Theodore S. Gonzalves, *The Day the Dancers Stayed: Performing in the Filipino/American Diaspora* (Philadelphia, PA: Temple University Press, 2010), 58–60.

[29] Morris, *Marrow of the Nation*, 43. In this regard, Chinese and Filipino scholars followed a similar path as their peers around the world. For examples from India and Nigeria, see Joseph S. Alter, *The Wrestler's Body: Identity and Ideology in North India* (Berkeley: University of California Press, 1992); and Andrew Apter, "The Subvention of Tradition: A Genealogy of the Nigerian Durbar," in *State/Culture: State-Formation after the Cultural Turn*, ed. George Steinmetz (Ithaca, NY: Cornell University Press, 1999), 213–252.

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into a highly cited monograph, which we encountered earlier in this chapter. Serafin Aquino channeled some of his thesis for a monograph on Philippine folk dances written by the "Mother of Philippine Dancing," Francisca Reyes Aquino.[30] Candido C. Bartolome, another Filipino Springfield alumnus, published several books on physical education through his long career at the University of the Philippines.[31] And, of course, Regino Ylanan and John Mo also penned well-received sports histories and physical education research.[32] In other words, these Springfield alumni helped establish long-lasting paradigms in the histories of sports in China and the Philippines.

As leading theorists and advocates of physical education in the Philippines and China, it was only natural for Springfield graduates, upon their return home, to not only take a leading role in research but also to don the mantle of leadership in the premier athletic meet in the region, the Far Eastern Championship Games. As mentioned previously, John Mo and Regino Ylanan both participated in the Games before and after Springfield. George G. Tan (Chen Zhang'e 陈掌谔), another Springfield alumnus, likewise, competed in the decathlon at the fourth Games in Manila in 1919 before studying at the college.[33] He also served as a Chinese delegate to the 1934 Games and eventually moved permanently to the Philippines.[34] Two other Filipino alumni, Serafin Aquino and Pedro "Pete" Ablan, served as head and assistant coach of the Philippine track and field team at the 1934 Far Eastern Championship Games.[35]

Chinese and Filipino students at Springfield College also viewed sports, if not as a transnational "placenta of sportsmanship," then at

[30] Serafin Aquino and Francisca Reyes Aquino, *Philippine Folk Dances* (Manila, 1950–1970); and Gunsun Hoh, *Physical Education in China*. For more on Francisca Reyes Aquino, see, Gonzalves, *The Day the Dancers Stayed*, 56–58; and Declan Patrick, "Filipino Folk Dance in the Academy: Embodied Research in the Work of Francesca Ryes Aquino, Sally Ann Ness, and Benildanze," *Asian Theatre Journal* 31, no. 2 (2014): 399–416.

[31] See, for instance, Candido C. Bartolome, *Source Book in Physical Education for Coaches and Researchers* (Quezon City: Alemar Phoenix, 1971); and Candido C. Bartolome, *Philippine Recreational Games* (Quezon City: Phoenix Press, 1957).

[32] Ma Yuehan, *Ma Yuehan jinian wenji*; and Ylanan and Ylanan, *The History and Development of Physical Education*.

[33] Fang Xiongpu 方雄普, *Huaqiao Huaren yu tiyu zatan* 华侨华人与体育杂谈 *[Chinese Overseas and Conversations about Physical Education]* (Hong Kong: Xianggang shehui kexue chuban youxian gongsi 香港：香港社会科学出版有限公司, 2006), 30.

[34] George G. Tan (Chen Zhang'e 陳掌諤), *A History of the Ancient Olympic Games [Gudai Aolinpike yundonghui shi* 古代奥林匹克運動會史*]* (Manila: Chinese Sports Publishing, 1952), unnumbered preface. Tan had an illustrious career in physical education, teaching at Jinan University, Tsing Hua University, and Xiamen University before moving to the Philippines.

[35] Antonio de las Alas, "The Highest Spirit of Sportsmanship should Prevail during Olympiad," in *Tenth Far Eastern Olympiad* (Manila: The Sports Review, 1934), 27.

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least as a means to build and enhance cooperation and congeniality in the region. Pedro Ablan, who graduated from Springfield in 1922, for instance, argued in his thesis that the Far Eastern Championship Games and sports more broadly could strengthen relationships within Asia.[36] Ablan situated the three founding countries of the Games together, writing, "The writer feels sure that another two or three years will see the Philippines, China and Japan competing successfully in the athletic arena with the best athletes of the Western World."[37] Instead of portraying the Games as a wedge to separate Filipinos from their Asian peers, he used the Games as a tool to highlight Asian solidarity. Ablan's juxtaposition reveals the power of sport to also create a common language and experience beyond national boundaries.

A Different Sports Triangle

The Far Eastern Championship Games, enhanced by the Springfield College connection, helped form the Japan–China–Philippines sports triangle.[38] Cutting across area studies boundaries that typically separate East and Southeast Asia, the Philippines–China–Japan sports triangle challenges us to look beyond those habitual boundaries and appreciate this alternative region as a cohesive and closely connected unit. Historian Roy Bin Wong defines a region as "more than individual countries but far less than the entire globe," and Anssi Paasi identifies "social institutions such as culture, media and administration" – a list that intersects directly with sports and its connected industries – as key ingredients for forming the "complicated constellation" that is a region.[39] This definition aligns perfectly with the China–Japan–Philippines sports triangle.

The YMCA uses a red "mind–body–spirit" triangle as its symbol, and Chinese, Japanese, and Filipino Springfield College graduates mapped that triangle onto Asia. In 1927, the young director of the Chinese YMCA in Manila, Lim Chu Cong (Lin Zhuguang 林珠光), whom we

[36] Ablan argued that the founders of the Games "were moved by the idea of . . . developing and fostering a feeling of fraternity between the peoples of the three countries." See Pedro Ablan, "Track and Field Athletics" (MA diss., International Young Men's Christian Association College, 1922), 3.

[37] Ibid., 4.

[38] Sports historian Stefan Huebner has included this triangle in what he calls "sportive Pan-Asianism." However, he describes sportive Pan-Asianism as rejecting Christianity. While many athletes and educators from Asia did reject the notion, the Springfield College contingent notably did not. See Huebner, *Pan-Asian Sports*, 9. Lou Antolihao makes a similar argument in his book; see Antolihao, *Playing with the Big Boys*, 10.

[39] Wong, "Comparing States and Regions," 116; Anssi Paasi, "The Resurgence of the 'Region' and 'Regional Identity': Theoretical Perspectives and Empirical Observations on Regional Dynamics in Europe," *Review of International Studies* 35 (2009): 133.

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encountered in Chapters 3 and 5, led Manila's Chinese basketball team on a well-publicized "barnstorming tour" of China and Japan.[40] Springfield alum Regino Ylanan, who by this time had returned to the Philippines to serve as national physical director, noted how tours like this allowed athletes to "serve as ambassadors of friendship and international good-will."[41] After all, Ylanan, as a former Far Eastern Championship Games competitor, had served as such an ambassador many times in the past. Channeling good will after his return to Manila at the conclusion of the 1927 tour, a team captain connected all the dots, citing the inspiration of the "famous Y.M.C.A. triangle" of Luther Gulick, which represented "mind–body–spirit," in yielding a successful trip through the Philippines–China–Japan triangle.[42]

But it was Springfield College itself that served as the training camp for Asian educators, making events like the 1927 tour possible. The classrooms and sports fields in Springfield created ample opportunities for interactions and collaborations among members of the triangle. For instance, the Japanese student Denichi Takeuchi, who would later take Japanese sports teams on tours in the Americas, served as Filipino student Geronimo Suva's test subject for his thesis, posing for muscle and stature measurements.[43] Shared classes, playing fields, and research brought these Asian students together, and student clubs and organizations fostered a sense of team spirit and shared mission. The Masonic Club and Cosmopolitan Club in particular brought foreign students together.

The Cosmopolitan Club set out to "unite students of all nationalities in the College for their mutual benefit, socially, intellectually, morally, and spiritually."[44] In 1920, Pedro Ablan served as vice-president of the club, Serafin Aquino served as social chairman, and Gunsun Hoh and Geronimo Suva were members.[45] The next year, Gunsun Hoh became treasurer and Chin F. Song, Tomas Suvoong, Pedro Ablan, and Serafin Aquino were members.[46] In fact, nearly every student from China and the Philippines at one point participated in the club. If Regino Ylanan and John Mo were the Larry Bird and Magic Johnson of Springfield College,

[40] For a detailed account of the tour, see Silverio Jorge, "Retrospection," in *Fusang jiyou* 扶桑紀游 *[Souvenir 1927]*, ed. C. C. Lim (Lin Zhuguang 林珠光) (Manila: Feilübin Zhonghua qingnian hui 馬尼拉：菲律賓華僑青年會, 1927), 41–44.

[41] Regino R. Ylanan, "Comment by the National Physical Director," in *Fusang jiyou* 扶桑紀游 *[Souvenir 1927]*, ed. C. C. Lim (Lin Zhuguang 林珠光) (Manila: Feilübin Zhonghua qingnian hui 馬尼拉：菲律賓華僑青年會, 1927), 26.

[42] C. H. Choa, "Keynote to the Success of the Manila Chinese 'Y' Basketball Team China Japan Tour," in *Fusang jiyou* 扶桑紀游 *[Souvenir 1927]*, ed. C. C. Lim (Lin Zhuguang 林珠光) (Manila: Feilübin Zhonghua qingnian hui 馬尼拉：菲律賓華僑青年會, 1927), 36.

[43] Suva, "Physical Measurements."

[44] Springfield College, *The Massasoit* (Springfield, MA: Springfield College, 1921), 161.

[45] Ibid. [46] Ibid., 152–153.

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and they were worried about their legacies after retiring from the game, then they could rest assured knowing that Michael Jordan, Charles Barkley, Kobe Bryant, Isaiah Thomas, and others would continue their legacies after they stepped away.

The Cosmopolitan Club, which became the International Student Organization in the 1990s, sponsored school outings to help international students become better acquainted with one another and America. In November of 1922, for instance, members of the club took a trip to the local Indian Motorcycle Plant to learn about American industry.[47] At a farewell banquet the semester before, over "Philippine steak," "Shanghai celery," "Spanish olives," and other global delicacies, Sing-Fu Chang, Chin F. Song, Serafin Aquino, Gunsun Hoh, and others celebrated the year's graduates.[48] Student clubs and the extracurricular events they hosted fostered a sense of camaraderie, setting the stage for future gatherings and reunions at athletic events in Asia.

Because the Far Eastern Championship Games attracted so many Springfield graduates, the cities that hosted the Olympiads acted as sites for reunions. One alum, during a trip to China, noted how he ran into many "Springfield graduates here in Shanghai."[49] An image in that same bulletin showed a "Springfield Reunion at Japan During Far Eastern Games" with John Mo and Regino Ylanan appearing smug and confident.[50] Writing about Chinese and Filipino medical students in a different context, one professor from the University of the Philippines shared that "many a personal friendship has no doubt been made between the two groups in their stay abroad. After their return to their respective countries these friendship[s] could not be forgotten but renewed."[51]

However, these anecdotes of interaction don't leave us with much to measure the degree of direct contact between Japanese, Filipino, and Chinese scholar-athletes after graduation outside of a public clash in 1934 that we will explore in the following chapter, which is why this part focuses primarily on parallels. Staff in the alumni office at Springfield College no doubt saw the advantages of reunion publicity, which is why they included the Far Eastern Championship Game image

[47] "Cosmopolitan Club Plans Active Year," *The Springfield Student*, November 10, 1922.
[48] Cosmopolitan Club, "Farewell Banquet to Senior Members," May 19, 1922, Springfield College Archives, rg1750-01–02-001.
[49] "Here and There Among Alumni," *The College at Springfield Bulletin* 5, no. 1 (1931).
[50] Ibid.
[51] Candido M. Africa, "Future Sino–Philippine Friendship," in *Feilübin Minlila zhonghua shanghui sanshi zhounian jinian kan* 律濱岷里拉中華商會三十周年紀念刊 *[Philippine Chinese Chamber of Commerce Thirty Year Anniversary Publication]*, ed. Zhonghua shanghui chuban weiyuanhui 中華商會出版委員會 (Manila: Minli yinshuguan 馬尼拉 : 民立印書館, 1936), 29.

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in their bulletin. So, while the image hints at some of the connections that might have existed within the sportive triangle, without personal correspondence, it is impossible to address the depth or persistence of this contact.

Nonetheless, by following the athletes and educators of the China–Japan–Philippines sports triangle to a third space in the United States and to various reunions afterward, this chapter adopts a "trans-area studies" approach that examines Wong's "geographies of connections that emerge in the spaces beyond national states that are far less than global."[52] It is easy for watershed moments, like the 1934 kerfuffle that we will explore in the next chapter, to obscure historical contingencies, like the possibilities at Springfield's fields. However, by exploring such contingencies, we gain a better appreciation of lost opportunities when things fell apart. We have pivoted from the local to the global, and now it is time to return once more to the local to see how many of the characters introduced in this part came together one last time to struggle over the existence of the Games and the future of Asia.[53]

[52] Wong, "Comparing States and Regions in East Asia and Europe," 119. For "trans-area studies," see James D. Sidaway, "Long Live Trans-Area Studies," in "Southeast Asia: An Idea Whose Time Is Past?" by Willem van Schendel, *Journal of the Humanities and Social Sciences of Southeast Asia and Oceania* 168, no. 4 (2012): 506. See also Ho, "Inter-Asian Concepts for Mobile Societies," 907.

[53] For more on the pivot between global and local, see Schäfer, "Reconfiguring Area Studies for the Global Age," 22.

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