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Nota di contenuto	Preliminary Material -- Volume Introduction / Marion Eggert -- Introduction to Section 1 / Björn Bentlage -- 1.01 Anonymous: Which One Is the Right Religion for China's Future? (China, 1905) / Heiner Roetz -- 1.02 Ouyang Jingwu: Buddhism Is neither Religion nor Philosophy but What the Present Generation Is in Need of (China, 1922) / Gotelind Müller -- 1.03 Yaroe (Nighththunder) alias Yi Tonhwa: [On] the Necessity of Reform of Religion (Korea, 1920) / Andreas Müller-Lee -- 1.04 Gendun Chopel: Grains of Gold—Tales of a Cosmopolitan Traveller (Tibet, 1941) / Donald S. Lopez -- 1.05 Chaophraya Thiphakorawong: A Book on Various Things (Thailand, 1867) / Sven Trakulhun -- 1.06 Swami Vivekananda: Reason and Religion (England, 1896) / Torkel Brekke -- 1.07 Muhammad Iqbal: Is Religion Possible? (Pakistan, 1932) / Aslam Syed -- 1.08 Ysuf al-Nabhn: Poem of the Short 'R' in Defaming Innovation and Praising the Esteemed Tradition (Lebanon, 1908/09) / Amal Ghazal -- 1.09 usayn al-Jisr al-arbulus: The Hamidian Treatise (Lebanon, 1888) / Björn Bentlage -- 1.10 Muammad Abduh: The Theology of Unity (Egypt, 1898) / Johann Büssow -- 1.11 Necmeddn rif: Studying in Paris (Egypt, 1904/05) / Leyla von Mende -- 1.12 Helena Petrovna Blavatsky: Isis Unveiled—A Master-Key to the Mysteries of Ancient and Modern Science and Theology (United States, 1877) / Gauri Viswanathan -- 1.13 Ludwig Ankenbrand: Buddhism and the Modern Reform Efforts (Germany,

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Sommario/riassunto

This sourcebook offers rare insights into a formative period in the modern history of religions. Throughout the late 19th and the early 20th centuries, when commercial, political and cultural contacts intensified worldwide, politics and religions became ever more entangled. This volume offers a wide range of translated source texts from all over Asia, the Middle East, and Europe, thereby diminishing the difficulty of having to handle the plurality of involved languages and backgrounds. The ways in which the original authors, some prominent and others little known, thought about their own religion, its place in the world and its relation to other religions, allows for much needed insight into the shared and analogous challenges of an age dominated by imperialism and colonialism.
