A wire recording in the collection of microfiches of the Nekbakht Foundation

*Lecture “Meditation and Action” by Pir Vilayat Inayat Khan at the Peace Conference at Het Oude Loo, Netherlands on 26th July 1952*

***Wire recording***

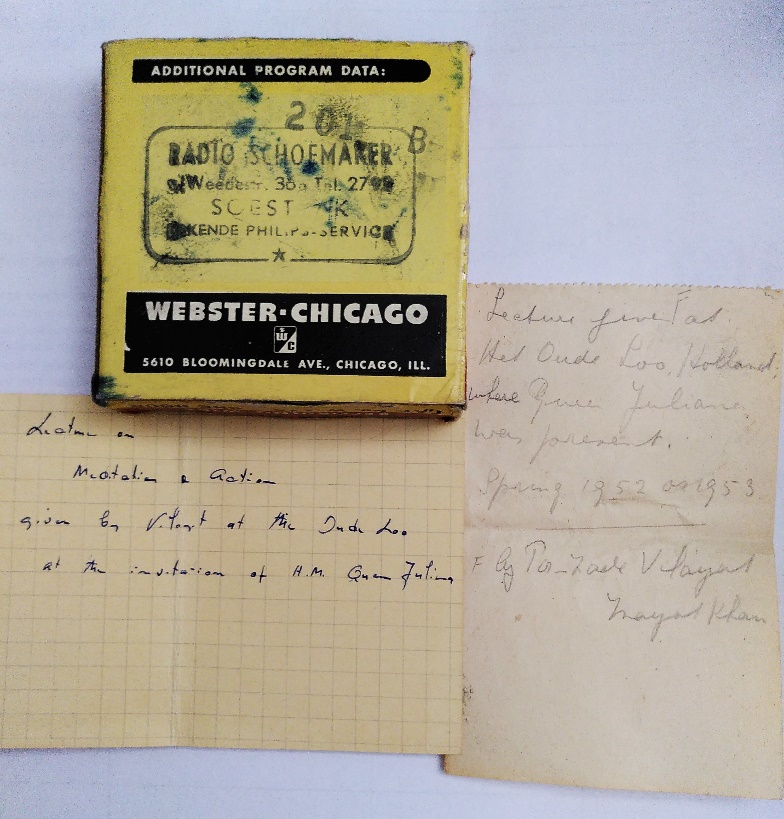
When researching the collection of microfiches of the Nekbakht Foundation in 2019 I found a small box with a wire recording. It was wrapped in brown paper with a hand written inscription saying “wire of lecture of Vilayat at Het Oude Loo Holland (1952 or 1953)” and in Dutch “Voorzichtig draadopname”.

Older Dutch people know about the peace conferences at Het Oude Loo, because they were subject of a marital crisis between Queen Juliana and her husband, Prince Bernhard, which nearly caused the end of the Netherlands as a constitutional monarchy.

A wire recording was the first magnetic recording technology, an analog type of audio storage in which a magnetic recording is made on a thin steel wire. This recording technique was invented in 1898 and used until the sixties mainly for lectures, debates, concerts, etc. as they allowed much longer uninterrupted recordings than other techniques. Examples: by the army in WW II, by the Congres in de VS, but also of the trials at Nurenberg after WW II. This technique is not used anymore and the machines to make the recordings audible are only known to audio historians and collectors.

The box contained two small paper sheets with notes.



The box in which the recording was packed has the stamp of “Radio Schoenmaker”.

So I think the recording was probably made by a Dutch technician (Radio Schoenmaker) who had his shop in Soest some 10 kilometers from the palace Soestdijk where Queen Juliana lived and some 40 kilometres from Het Oude Loo near Apeldoorn, where the lecture was presented and where the Queens’ mother and confidante lived in her nearby palace Het Loo. Radio Schoenmaker was no ordinary shop as its owner was an outstanding technician and always interested in the latest inventions says an article I found on the internet in 2019.

The Board of the Nekbakht Foundation asked me to look for help to make the lecture audible and to make a digital recording.

Beeld en Geluid (Sound and Vision) is the knowlegde centre, archive and museum for media culture in the Netherlands. I got in touch with one of their volunteers, Rob de Bie, who owns a working wire recorder.



Then of course, Corona got in the way. So it took some time to get the recording to the Netherlands and to make an appointment with Rob de Bie.

It was a tricky operation. If the wire broke or if the original recording was distorted by magnetism, our efforts would have been useless. But it worked perfectly.

After a test with another recording, I had to start the recording on my voice recording device directly and sit still for the 48 minutes the lecture lasted. There is a big risk that it isn’t possible to play the wire for a second time as it easily breaks after so many years.

70 years after the original recording we were able to hear the complete lecture “Meditation and Action” of Vilayat Inayat Khan and record it as a MP3 file.

The recording starts with Vilayat expressing his gratitude for the invitation from Queen Juliana to speak at this conference in the peaceful surroundings of Oude Loo. The lecture itself can be heard and understood clearly. Half way there is a small distortion in the sound and at the end a cough from someone.

After the lecture we do not hear any applause, comments or questions from the audience. According to Rob de Bie, the nearly audible voices after the speach are remains of an older and overwritten recording.

The balanced speech shows Vilayat’s wide range of reading and knowledge of older and more recent literature and of eastern and western philosophy.

***Authenticity***

I mailed the recording the same day to the Board of the Nekbakht Foundation and to Anne Louise Wirgman, the Archivist and Editor of the Foundation. Anne Louise had some doubts about the speaker as in later recordings of Pir Vilayats lectures from 1974 we hear a much lower voice, but the themes, stories, references certainly all point to it being written by Pir Vilayat. According to Rob de Bie this may be partly caused by small technologic differences between the original recording machine and the machine we used in 2022.

To investigate the authenticity of the recording I researched this summer the dissertation about the peace conferences in Het Oude Loo van Han van Bree[[1]](#footnote-1) and in the biography of Juliana by Jolanda Withuis[[2]](#footnote-2).

The presence and the lecture of Pir Vilayat are mentioned by van Bree. The quotation of the first lines in this book is similar to the wire recording. Vilayat presented his lecture on the 26th of July 1952 on the second day of the third conference. According to van Bree the organisers were not pleased by the fact that he – by mistake - mentioned the Queen’s personal invitation.

In this book I found many details about the conferences. The intentions of the organizers, the course of actions and the dramatic outcome in 1956 are sketched in detail. One of the findings is that all lectures were recorded and that transcriptions were made by Paula Balma, the secretary of the preparer Bob Pierson, and distributed to the participants. For the conferences after 1953 another type of audio recorder was used, but its magnetic tapes cannot be made audible because of decay.

At the beginning of the 20th century Het Oude Loo was more or less restored to its medieval form and lacked electricity. I assume that the generators for producing the electricity needed for recording the lectures might give an explanation for the distortion of Pir Vilayat’s voice on the wire recording.

From the 3rd conference the public was no longer allowed to applaud after the lecture, to ask questions or to start a plenary discussion. Discussion was encouraged in small groups during the conference.

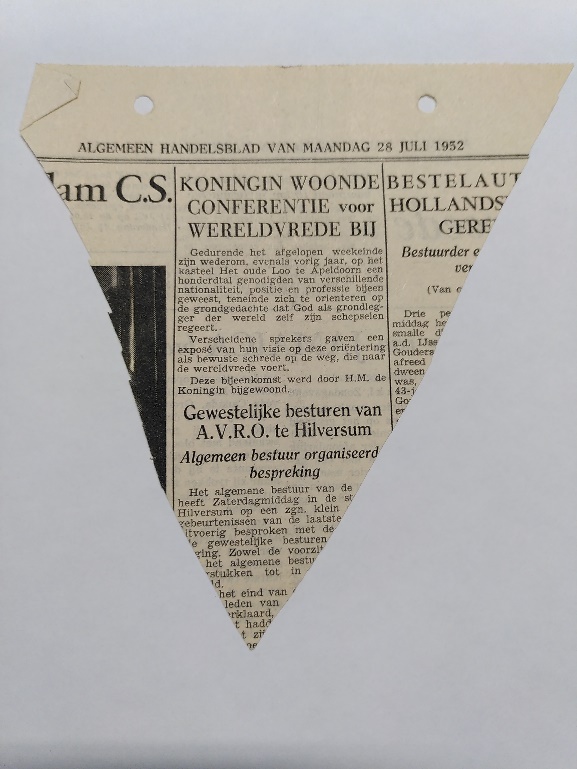
At the university of Amsterdam the archives of the organizers of the Oude Loo conferences can be studied[[3]](#footnote-3).

On my visit to the library of the University of Amsterdam I was able to study parts of the archives of the Oude Loo Conferences, which indeed contained a typed out version of de lecture of Pir Vilayat of 7 pages. I wasn’t allowed to make photocopies of this document. That is a common rule in Dutch archives to protect originals against damage caused by strong direct light, but I could make pictures with my smartphone. The Nekbakht Foundation is allowed to publish its own transcription, made from these pictures.

In the archival folders I found more information about the context of the reading. In the appendix of this report I add transcriptions of some of the documents from these archives.

***The Oude Loo Conferences; context and effects***

The conferences in Het Oude Loo started in June 1951 and the last one was organised in August 1957. Juliana attended these conferences until May 1956.



The original idea for a spiritual peace conference came from Juliana. The implementation was done by a group of friends and confidantes of Juliana and her mother Wilhelmina. One of them was Greet Hofmans, a deeply religious person who was supposed to receive transmissions (‘doorgevingen’) directly from God. These transmissions could be about all kinds of subjects, but were mostly asked for ill and troubled people, who were consoled and sometimes cured by these ‘doorgevingen’. Miss Hoffmans was introduced to Juliana by Prince Bernhard, her husband, to help to cure the eye illness of their youngest daughter.

It was Juliana’s ambition to contribute to world peace as a monarch, but also as a private person by supporting and attending interfaith conferences. She made a small medieval castle, Het Oude Loo, available for these conferences.

The organisers of the conferences were guided by the transmissions of Greet Hofmans for the invitations of speakers and participants. They chose non-dogmatic persons of different parts of the world and from different religions but also scientists, aristocrats, artists and politicians. As the conferences were held on ‘royal territory’ and because Juliana was involved, the speakers and attendants were also screened in advance by the intelligence service of the Dutch government.

Juliana and both her parents were also religious people, members of the Dutch Reformed Church, but also very interested in other religions and spiritual movements. Her mother was ecumenically minded, disliked pillarization (the typical Dutch social segregation between members of different religions which lasted until the early 70’s), but remained loyal to her protestant religion and God. Hendrik, Juliana’s father, strayed further away from protestantism, became a follower of Bô Yin Râ and was acquainted with followers of Inayat Khan in the Netherlands (Tuyll van Serooskerken and Hille Butter).

Juliana’s refusal to accept only one religion and her longing to reconcile Eastern and Western philosophies and religions can be seen as a result of her upbringing[[4]](#footnote-4). Not so much as under the influence of Greet Hofmans or her friends at Het Oude Loo.

Although otherwise concluded in some studies and reports[[5]](#footnote-5), her work as a constitutional monarch was not affected by these conferences nor by her marital crisis[[6]](#footnote-6).

The attendees of the 3rd Conference at Het Oude Loo were all religious or spiritually inspired. Only non-dogmatic believers were invited. The majority of them were Christians: Protestants and Protestant clergymen, but only if they were not too dogmatic, members of the Free and Old Catholic Church but hardly any Roman Catholics. But also Anthroposophists, Buddhists, followers of Krishnamurti, Muslims, Quakers, Rosicrucians, Sufis and Theosophists. All kinds of religious and spiritual movements were invited to send representatives. See the appendix for more information.

***Participation of Pir Vilayat Inayat Khan***

Vilayat was originally invited as a participant for the 3rd conference, but was asked to prepare a lecture when other speakers cancelled their contribution. (See appendix nr. 3 about changes in the programm). Up to this moment I have not found correspondence with Pir Vilayat about these invitations.

In two letters[[7]](#footnote-7) Prof. Ir. Th. K. v. Lohuizen (Sufi name: Kadir) to Murshid Ali Khan of 1952 August 12th and 13th I have found information about the invitations and participation of Sufis in the conference, about the context of the lecture and discussions between the attending Sufis with different opinions.

The following Sufis attended the 3rd Conference:

* Pir Vilayat Inayat Khan from Paris who was already invited as an attendent in May, but was asked by cable to give a lecture a few days before the Conference as four of the original invited speakers canceled their contribution only shortly before the event.
* Prof. Ir. Th. K. v. Lohuizen (Sufi-name: Kadir), who was invited as a representative of the Soefi Beweging (Sufi Movement) in the Netherlands. He accepted the invitation with the approval of Murshid Ali Khan and Murshid Musharaf Khan, who weren’t able to attend the Conference because the date coincided with the first two days of the Sufi summerschool.
* Barones A. J. L. de Smeth-van Pallandt (Sufi-name: Hasina), a lady in service of the court of Queen Juliana, first refused, but later on accepted the invitation.
* Mrs. J. C. van Ingen-Jelgersma (Sufi-name: Zuleikha (Zulaikha), who is described as ‘Soefi speaker’ in the list of attendents..
* Hr. L. Hoyack (Sufi-name: Salamat), described as author in the list of attendents.
* Mej. C. C. Voûte (Sufi-name: Gawery (Gawory), acquaintance of and introduced by one of the Committee members, Mevr. Pierson.
* Mrs. H. F. Calkoen-van Thienen (Sufi-name: ?), described as Secr. Ned. Afd. Congress of Faith in the list of attendents.

In his letter of the 12th van Lohuizen reports on the Conference. According to van Lohuizen “Sufism as a whole was very much noticed during the conference and Pir-o-Murshids name and works often mentioned in lecture’s and private talks.”

Vilayat seemed impressed by this task. In the evening before his lecture he withdraw himself to prepare the lecture he had delivered once in Germany[[8]](#footnote-8). Van Lohuizen: “The address on “Meditation and Action” was good, rather long, well built, clearly explained although rather complicated. He often made quotations from Pir-o-Mursheds works and mentioned they were his Father’s. I listened very attentively but very much missed Pir-o-Murshid’s simpleness and clearness and the sphere of His presence which we also so very clearly experienced in the presence of his brothers. His entrance he tried to make very impressive. The other speakers were among the public and simply went in front when it was their turn, but he had retired in another room, was warned when time had come and entered very solemnly.

When the lecture was over Zuleikha and Hoyack came at once to me and exclaimed this was to be the way in which the Message had to be brought.”

Van Lohuizen adds: “I must say many people highly admired his lecture. Vilayat of course also had opportunity to speak with many people. He did so modestly and rather natural.

Of course I very much regretted Murshid Musharaff was not present. Hasina and I separately spoke with members of the committee to advise them another time to invite you or Murshid Musharaff. Of course we could not explain all, but I hope they will have understood you both would be able to give something Vilayat could not give.”

Van Lohuizen also reports in this letter what he has heard about the lunch Vilayat was invited to by the Queen. “Vilayat now sat at the left side of the Queen and she put him many questions. She had been very much interested in the subject and earlier had very much puzzled about meditation. She asked: If I am thoughtful in such and such a way is that meditation? He said: yes. She said she found it difficult to listen to such lectures and to concentrate upon them. He said sometimes it helps at the same time to do some work with the hands. In the afternoon during the lectures she was knitting. She seems to have said now Sufism was not so much terrifying any more for her, because there had not been any trial to make propaganda.”

In his letter of the 13th of August van Lohuizen goes into more detail about the troubles between the attending Sufis. Kadir van Lohuizen and Hasina de Smeth on one side belong to the Soefi Beweging. Zuleika van Ingen, Gawory Voûte and Salamat Hoyack have moved away from this and admire Vilayat, his teachings and presentation. “Of course at Oude Loo I came in contact – rather unwillingly – with Gawohary, Zuleikha and Hoyak. Of course it did not give new points of view. Only with Hoyack I had a rather good talk on a high level but also with him there is very much misunderstanding.”

***How did this wire recording end up in the collection of the Nekbakht Foundation?***

I have not found any information about the way this object was acquired by the Nekbakht Foundation.

I do not think that the recording was given to Pir Vilayat after the lecture, as it was required for a typed transcription of the complete lecture. A trained secretary needs at least a week to do this properly with a wire recording machine; typing and checking the transcript will have taken a lot of time.

Based on the two notes – one with the rough estimation of the date of performance of the lecture – I conclude that this recording arrived in the archives many years later. The handwriting on the package and the paper note in pencil is done by Nekbakht. The handwriting in ink on the other note is almost certain Pir Vilayat’s. I think it is plausible that the wire recording, after processing the transcription, was originally given to Vilayat, who donated it later to Nekbakht during his stay in Suresnes.

***Authenticity revisited***

When Anne Louise Wirgman corrected the transcript of the recording in september of this year which meant listening closely to it three times, she raised the question as to whether the speech had been read at a later date by a non-English speaker. The reason being, that whilst the English is very good with scarcely any accent, there are some misprounciations of words[[9]](#footnote-9) which it is very unlikely Vilayat as an educated native speaker would have made. More recently Anne Louise asked Pir Vilayat’s son Pir Zia for his opinion and got the following answer:“I listened to the De Oude Loo recording with special attention to the words you highlighted and I am inclined to agree with you that, even if the recording is the wrong speed, it most likely isn't my father's voice.”

So as there isno doubt that Pir Vilayat presented his lecture “Meditation and action” at the conference at Het Oude Loo and was recorded at that time by a wire recording machine, it is possible that the lecture we hear on the digitized wire recording is read by somebody else. We would like to receive reactions and insights in this matter.

Ines van Dijk, Zeist, October 23rd 2022 (inesvandijk@casema.nl)

Appendix – Transcriptions of documents found in the archives of the University of Amsterdam

Allard Pierson - De collecties van de Universiteit van Amsterdam; Archief van de Oude Loo- en Open Veld-ontmoetingen; Fonds Identifier: UBA598, Inv. No 3, 43, 49 (folders)

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| "Het Oude Loo"  PROGRAM OF THE MEETING 25 to 27 JULY 1952.  Friday 25th July   |  |  | | --- | --- | | 10 a.m. | Arrival of Guests. | | 10.30 a.m. | Opening Words | | 10.45 a.m. | PROF. IR. B. L. SELLEGER, Bergen NH, will speak on "The Intellect transformed from Ruler to Server" | |  | (Coffea) | | 2.30 p.m. | IMPROVISATION by one of the members | |  | (Tea) | | 8.00 p.m. | Free exchange of opinion, personal meeting and conversation within the scope of the Meeting. |   Saturday 26th July   |  |  | | --- | --- | | 10.30 a.m. | MR. VILAYAT INAYAT KHAN, Suresnes (France). Son of the Founder of the Sufi Movement, will give an address. Subject not yet fixed. | |  | (Coffea) | | 2.30 p.m. | IMPROVISATION by one of the members | |  | (Tea) | | 8.00 p.m. | Free exchange of views and personal conversation |   Sunday 27th July   |  |  | | --- | --- | | 10.30 a.m. | MGR. DR. A.D. VREEDE, Huizen NH., Regional Bishop in the Netherlands of the Free Catholic Church speaks on "The moral origin of to-day". | |  | (Coffea) | | In the Afternoon | Final Gathering and Closing of the Meeting. | |

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| ***Changes in the program***  Ladies and Gentlemen,  The fact that the Program enclosed with the invitation has undergone substancial changes demands an explanation. Well, a month ago Prof. van Os informed us that his doctor had prescribed complete rest for at least two months. We took it bravely, trusting that some valued speaker would turn up to fill his place.  A week ago, however Prof. Spalding wrote that his brother is so seriously ill, that he may not leave him.  And six days ago Mrs. Heinemann telegraphed that her husband had suddenly fallen very ill. Hearing this, Prof. Bentwich withdrew.  These tidings came as veritable Job's news.  It is a wellknown phenomenon that whenever people really try to serve God, their effort does not only experience the enmity and criticism of the world, but they also encounter a far more powerful, spiritual resistance and seeming opposition, which the simplistic mind is readily inclined to call "the devil” because his all too human conception of God rejects this manifested aspect of the Almighty.  In the Book of Job it is indeed Satan, who inflicts the adversity upon the man Job. But surely he does so only because the Almighty has sanctioned his action. The word Job means: he that experiences animosity.  Whenever people really endeavour to love and serve God "with all their heart, with all their soul, with all their mind, and with all their strength" (Mk.XII:30), they evoke from Heaven a response which assumes the appearance of divine disfavour, antagonism, thwarting of a decidedly inhuman quality. It takes the shape of seemingly accidental occurrences, always beyond our control, always most efficient in overthrowing what we have built, in confusing our plans.  And in the situation thus created we are like culprits unaware of their own guilt, and feel ourselves the victims of some unknown but superior enemy. But we are actually weighed in the balance held by God Himself.  It is His manner to eliminate our human tendency to rush into some form, where He still wishes us to stand in spirit in true surrender to His Will, patiently awaiting the form which He will bring to pass in course of time.  Therefore let us be aware and conscious of the true meaning of the seeming adversity encountered here. Let us realize that this is His Response; that it is not merely negative, undoing of our preparation of this Meeting, but truly His "mise en scène” of the task and possibility chosen by Him; not a challenge to our faculty of reasoning and human speculation, but a challange to show what we are, what we have realized and are prepared to realize under is Guidance.  Human preparations are imbued with human conceptions of greatness and importance. But Divine Guidance demands the sacrifice of all human forms of gratification and satisfaction. It requires our willingness to bear the adversity of appearances, misinterpretation, seeming insignificance and seeming failure to fulfil. |

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| ***Introduction of the speakers***  Ladies and Gentlemen,  Copies of these words will be distributed after this morning's speech.  Right at the beginning of this Meeting we are confronted with a most essential aspect of spiritual realization, a situation frequently met in the books of the prophets as well as in the gospel.  In this confrontation lies a Challenge.  We are greatly indebted to Mgr. Dr. A. G. Vreede, Regional Bishop in the Netherlands of the Free Catholic Church, for his willingness to deliver an address on "The moral crisis of to-day" on Sunday-morning.  We are equally obliged to Mr. Vilayat Inayat Khan, who is the son of the Founder of the Sufi Movement, to speak on Saturday-morning.  And we herewith appeal to the goodwill of all present, among whom, we know, there are several able and valuable speakers, to rise to the occasion and contribute spontaneously to this Meeting by giving an Improvisation. Will those who are prepared to do so please communicate with the organizers immediately after the lecture of this morning?  I now have the honour to introduce to you Prof. Ir. E. L. Selleger, Governor of the Technical High School at Delft, who will speak to us this morning. The title chosen by Prof. Selleger for his address is: "The Intellect transformed from Ruler to Server".  *Note Ines van Dijk: I think this is a draft version of the introduction speech at the start of the conference. I selected this document with typed corrections because it there were at least two copies of it kept in the archives.* |

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| "Het Oude Loo"  VOORBEREIDERS   |  |  | | --- | --- | | A.A.Baronesse van Heeckeren van Molecaten | HATTEM | | ~~G. Gravin van Rechteren Limpurg~~ | ~~RECHTEREN~~ | | ~~Mevr.A van Riemsdijk - Baronesse van Heeckeren van Molecaten~~ | ~~NOORDWIJK~~ | | Mevr.E.C. Pierson - van Tienhoven | BAARN | | ~~Mevr. Prof.Dr.H.W.F.Stellwag~~ | ~~BAARN~~ | | ~~Hr.J.F.M. van Dijk~~ | ~~AMERSFOORT~~ | | Hr.J.W.Kaiser | BAARN | | Hr.F.C.Mijnssen | BAARN |   *Note Ines van Dijk: The crossed out names represent persons who were original involved but left the group of preparers before this conference for different reasons like pressure by the Dutch Government and / or disagreement with one of the main preparers (Kaiser).* |

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| ***Invitation letter for the 3rd conference – in archives only available in Dutch***  „Het Oude Loo"  Baarn, Mei 1952.  Indien de wereldcrisis grotendeels veroorzaakt is doordat de mensheid - welke ook haar wereldbeschouwing moge zijn - in handel en wandel maar al te zeer uit het oog verloren heeft dat de mens de wereld niet regeert maar de Grondlegger der Wereld zijn Schepping bestuurt, dan kan de Wereld-Vrede ook door niets zozeer bevorderd worden als door oriënterende bezinning op deze grondgedachte.  Dit beseffend hebben enkele Nederlanders ven verschillende overtuiging, positie en professie, in het voorjaar van 1951 het initiatief genomen om in Nederland periodiek Bijeenkomsten te beleggen van binnenlandse en buitenlandse personen die deze grondgedachte aanvaarden, en telkenmale enkele Nederlanders en buitenlanders uit te nodigen zich voor dit gehoor uit te spreken betreffende deze oriëntering, waarna dan de gelegenheid geschonken wordt tot nadere uitwisseling van gedachten tussen alle aanwezigen.  Op deze wijze wordt voorkomen, dat zulk een Bijeenkomst slechts zou dienen tot bevestiging en versterking van reeds bestaande visies en overtuigingen met de daaraan inhaerente restricties, terwijl een maximale kans geboden wordt om instede van afronding in genoegzaamheid van eigen visie en propagering daarvan, te geraken tot waardering en aanvaarding van anderer inzicht.  Niet door de vorming van van organisatie met bestuur en leden, welke onvermijdelijk een machtsfiguur bij de vele machtsfiguren worden zou, maar juist door alleen deze gelegenheid tot ontmoeting te bieden aan slechts éénmaal uit te nodigen gasten, zonder aan te sturen op een resolutie of op ander zichtbaar resultaat, maar werkelijk alles over te laten aan het ongeziene resultaat der Ontmoetingen, vertrouwen de voorbereiders de Goddelijke leiding in deze Bijeenkomsten de grootst mogelijke plaats in te ruimen.  Zij treden slechts op als voorbereiders en als wachters voor de eerbiediging van de grondgedachte ten tijde der Bijeenkomsten. Deze worden gehouden in het kasteel "Het Oude Loo" te Apeldoorn. Kosten in aan de deelneming niet verbonden, doch genodigden dienen zelf voor logies en pension zorg te dragen. De voorbereiders hopen een regeling te treffen voor een gemeenschappelijke niet kostbare broodmaaltijd in de nabijheid van de plaats der bijeenkomst.  U wordt door deze uitgenodigd om deel te nemen aan de eerstvolgende Bijeenkomst, welke zal worden gehouden van 25 Juli tot en met 27 Juli, 1952. Deelnemers melden zich: 26 Juli, om 10u vm. bij de portiersloge van het Paleis het Loo.  Bericht van acceptering of verhindering wordt vóór ...... a.s. ingewacht aan het adres: F. C. Mijnssen, Regentesselaan 8, Baarn.  Hoogachtend,  (voorbereider) |

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| ***Attendees of the 3rd Conference***  DEELNEMERS 3E BIJEENKOMST  “HET OUDE LOO” 25 – 27 JULI 1952  *Transcript of page 1*  Ir. J. Bloemsma, Mient 551, Den Haag - introd. Mr. Bennett  Hr. Chr. Matthes, Dr. Abr. Kuyperlaan 62, Bussum - int. Hr. Mijnssen (Brit. Israel)  Mej.W.J.Kool, Mauricialaan 2, Overveen - Secr. Theos. Verenig.  Hr. E. Jacobsen, Schepenstraat 26a Rotterdam - Vert. Self Realization Fellowsh  Mevr. A.J.C. Gongrijp-v. Blokhuizen, Amsteldijk 76 A'dam - theosofe  Hr. en Mevr. P. Raven-Wilbrenninck, Frankenslag 108, Den Haag  Ir. L. J. Polderman, 2e Brandenburgerweg 78, Bilthoven - Voorz. Broedersch. Feder.  Hr. en Mevr. J. E. van Dissel, Dirk Boutslaan 18, Eindhoven. Europ. Fd. theosofen  Douair. G. A. Besier van Isselmuden, de Mildestr. 19, Den Haag - intr. Prof. Selleger  Hr. en Mevr. D. H. Meynen-Snijder, Woodbrookers huis, Barchem - Bestuurslid Barchem  Prof. Ir. Th. K. v. Lohuizen, da Costalaan 25, Bussum - Vert. Soefi Beweg. in Ned.  Prof. Ir. en Mevr. J. N. van der Ley, Valkeveenselaan 19, Huizen - Voorz. Theos. Ver.  Mgr. Dr. A.G. Vreede, Huize St. Michael, Huizen - Reg. Bisschop Vrij-Kath. Kerk  Mej. C. C. Voûte, Fred. van Eedenlaan 48, Hilversum - intr. Mevr. Pierson  Hr. en Mevr. C. Everaars, Dresselhuysstr. 17c, Rotterdam - intr. Hr. Mijnssen  Hr, en Mevr. H. Copijn-Copijn, Torenlaan 54, Blaricum - Intr. Hr. Selleger  Ing. L. A. Selleger, Schollenbrugstr. 6', A'dam - Krishnamurtiaan  Dr. en mevr. E. E. Meursing, Joh. de Wittstr. 39, Dordrecht, Psychiater / Quaker  Mej. Mr. Dra. A. J. Blits, Adelheidstr. 93, Den Haag – Psychologe / anthroposofe  Hr. en Mevr. A. vander Zijl, Bergerweg 79, Alkmaar - intr. Hr. Mijnssen  Hr. en Mevr. A. B. Raven-Hendriks, Trompstr. 356, Den Haag - Voorz. Jong theos. Europa  Baron H. J. von Reitzenstein, Parliament Mansions, London - Vert. World Congr. Faith  Hr. en Mevr. J. EEcen, Oudkarspel - Intr. Hr. Selleger  Mevr. J. Reitsma-d'Ancona, Petrus Dondersstr. 65, Eindhoven - intr. Bar. v. Heeckeren  Mevr. J. C. van Ingen-Jelgersma, Saftlevenstr. 11bis, Utrecht - spreekster Soefi  Mevr. H. F. Calkoen-van Thienen, De Luchte, Velsen - Secr. Ned. Afd. Congress of Faith  Mej. Jeannette Bossert, Raphaelplein 2, Amsterdam – Quaker  Mevr. A.E.A. Voorhoeve, de Nobellaan 27, Heemstede - Vert. Ned. Rozekruisers  Ir. G.J. Tjalama, Laan van Poot 188, Den Haag - intr. Mr. Bennett  Dr. L. J. vander Wolk, Doelenstr. 101, Delft, Biblioth. Techn. Hogeschool  Mej. A. Willink, Joh. van Oldenbarneveltlaan 54, Den Haag - intr. Kaiser  Hr. en Mevr. C. Kars-Sligting, Amstelkade 166A, A'dam - intr. Kaiser  Hr. en Mevr. Greidanus-Greidanus, Schoonoord, 's Gravenland - intr. Mevr. Pierson  Mevr. J.M.C. van Rossem, Javastraat 287, Den Haag - intr. Bar. Mackay  Mej. J. Hofman, Raphaelplein 2, Amsterdam - Vert. Genootsch der Vrienden  Comm. A. C. Beekhuis, Amsterdamseweg 285, Amstelveen - Vert. Leger des Heils  Hr. P. A. Rehbock, Oranje Nassaulaan 42, Amsterdam - Vert. Christ. Scientists  Mevr. H. M. Umbgrove-Bauduin, Bremhorstlaan 10, Wassenaar - intr. Mevr. Pierson  Hr. H. Clewits, Assen - Vert. Int. Order Odd Fellows  Drs. en Mevr. F. Philipp, Rein. Vinkeleskade 74, Amsterdam - Quakers  ~~Prof. Dr. en Mevr. Ch.H. van Os, Charlotte de Bourbonstr. Delft - Spreker / Swedenbor~~  Prof. Ir. en Mevr. E.L. Selleger, Rondelaan 2, Bergen NH – Spreker / Theosoof  Dr. en Mevr. F. H. Heinemann, 36 VictoriaRoad, Oxford, Spreker / Philosoof  ~~Prof.K.J. Spalding, Brasenose College, Oxford – Spreker / Philosoof~~  Prof. Norman Bentwich, University Jerusalem – Spreker / Socioloog  Barones A. A. van Heeckeren van Holecaten, Hattem - Voorbereidster  Hr. en Mevr. F.C. Mijnssen-'s Jacob, Regentesselaan 8 Baarn - Voorbereider  Hr. en Mevr. J. L. Pierson-van Tienhoven, Kleine Vuursche, Baarn - Voorbereider  Hr. en Mevr. J. E. Kaiser-Westendorp, Ferd. Huyckl. 3, Baarn 70 - Voorbereider  Bar. en Barones W. J. van Heeckeren van Molecaten, Baarn  *Transcript of page 2*  Dr. T. Jurriaanse, p/a Jan van Nassaustr. 88, Den Haag - Vert. Anthropos. Verenig.  Hr. J. Kassies, Keizersgracht 609, Amsterdam, Voorz. Fed. Verenig. Beroepskunst.  Dr. Ir. A. Thorenaar, Heeswijkstr. 130, Voorburg - intr. Mr. Bennett  Mej. P. Balma, Carlton Flats, Vijzelstr. Amsterdam - intr. Mevr. Pierson  Hr. Ed. Hoornik, Willems Parkweg 200, Amsterdam - auteur  Mevr. M. A. Spruitenburg-Dwars, Naarderstr. 219, Huizen - Vert. Buddh. Vriendenkring  Mej. A. E. van Es, 's Gravendijkwal 16a, R'dam - Ned. Rosekruisers Genootschap  Hr. Th. Goud, Thorbeckelaan 325, Den Haag - Ned. Rosekruisers Genootschap  Mr. E. Tinga, Jac. Hopstraat 6, Den Haag - Ned. Rosekruisers Genootschap  Hr. L. Hoyack, Madoerastraat 10, Den Haag - auteur  Hr. en Mevr. Lulof, Loosdrechtseweg 84, Hilversum - intr. Oosterveld  Hr. en Mevr. J.J. de Vries, Bloemcamplaan 66, Wassenaar, Dir. Beheersinstituut  Zr. M. Schuurman, Hoofdstraat 39, Gorssel - intr. de Vries  Mr. W.J.H.Jolles, Frankenslag 5g, Den Haag - advoc. & procureur  Mevr. A. J. Stibbe-Lieneman, "de Zuidflank", Markelo – intr. de Vries  Hr. en Mevr. W. van Ballegoyen de Jong, Bloemcamplaan 51, Wassenaar – intr. de Vries  88/89 Hr. en Mevr. Mr. Meyjes-Gort, Bloemcamplaan 68, Wassenaar – intr. de Vries  Barones A. J. L. de Smeth-van Pallandt, Wassenaarseweg 140, Den Haag  Ds. A. R. de Jong, Westerhoutpark 1A, Haarlem - Vert. Open Relig. Gemeenschap  Hr. Hans Roser, Stuttgarterstrasse 15, Stuttgart-Feuerbach - industrieel  Hr. en Mevr. J.W. Pik, Loolaan 39, Doetinchem - intr. Wildeman  Hr. en Mevr. W.F.J. Zeegers-Claessen, Chasséstr. 33, A'dam - theos. schrijfster  Mr. Vilayat Inayat Khan, Parijs - Soefi  Mevr. A. A. Loudon-van Tuyll van Serooskerken, Utrechtseweg 36A, Zeist  Hr. en Mevr. J. Willink-Götz, Joh. van Oldenbarneveldlaan 54, Den Haag  Hr. C van de Koppel, Joh. van Oldenbarneveldlaan 54, Den Haag  Hr. J. Schreuder, Churchill laan 264’’, Amsterdam Z.  *Note Ines van Dijk:*  *Representatives of different religious and spiritual organisations were invited and attended the 3rd Conference:*  *• Anthroposofische Vereniging*  *• Broederschap Federatie*  *• Buddhistische Vriendenkring*  *• Christian Scientists*  *• Europese Fed. Theosofen*  *• Feder. Verenigde Beroepskunst*  *• Genootschap der Vrienden*  *• International Order Odd Fellows*  *• Leger des Heils*  *• Nederlandse afdeling Congress of Faith*  *• Nederlands Rozekruisers Genootschap*  *• Open Religieuze Gemeenschap*  *• Soefi Beweging in Nederland*  *• Self Realization Fellowship*  *• Theosofische Vereniging*  *• Vrij-Katholieke Kerk*  *• World Congress Of Faith*  *• Woodbrookers Barchem* |

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| ***19520812 Lohuizen; Letter to Murshid Ali Khan – Transcript of original carbon copy in Sufi Museum***  National Representative. 12 th August 1952  Dear and blessed Murshid Ali Khan,  As I already announced You I will now tell you about the conference which took place at Friday, Saturday and Sunday 25, 26 and 27th July at "Oude Loo", a middle-age castle in the park of the Royal Palace "Het Loo" near Apeldoorn, and which was assisted by some Sufi's. In the invitation which reached me in the end of May and which was directed to the National Committee was mentioned that “some Dutchmen of different creed, position and profession" had taken last year the initiative of calling a meeting of people who are one in their conviction one has to realise in one's life that God is the Ruler of the World. We were invited to send one member of the Committee to this year's meeting. On information it proved these meetings had been organised by Her Majesty the Queen and were prepared by a Committee, of which one member was mentioned.  I considered wether it would be possible for you or for Murshid Musharaf Khan to attend this meeting, but it proved the date coincided with the first two days of the summerschool. So I sent news I myself would assist the meeting for the Sufi Movement and asked your approval. Later on, when the summer school was cancelled I offered Murshid Musharaff Khan to go in my place but he thought it right I would go. In the meantime I learnt also Gawohary Voute, Zuleikha van Ingen, Salamat Hoyack would assist the meeting. Later on during the conference I learnt from the members of the Oude Loo Committee different movements had been asked to send one member of their Committee but besides these also different people had been invited privately on recommendation of people who are known to the Committee. It seems Gawohary knows one or more members of the Committee and so she will have mentioned them. A week or ten days before the meeting I also learnt Vilayat Khan would be present. Hasina de Smeth also was invited, first refused, but later on accepted.  On arrival at the Loo I met Hasina who told me she just learned Vilayat would also speak in the conference. It proved originally five speakers had been invited to deliver a lecture: two Dutch professors and three from abroad. Four of them were prevented to come; three only sent their recall only a few days before the conference had to start. The Committee then had to find other lecturers and will have asked advice to different people whom they knew and also to the Voute's. They mentioned Vilayat and so he was invited by cable. Besides him also Mgr.Vreede, the bishop of the Free-Catholic Church was found willing to speak. In the opening speech the president called on the people who might feel able to give an improvisation and later on at lunchtime asked me personally if I would be willing to do so. I considered this invitation seriously as I saw the importance of this opportunity but saw no possibility that afternoon at once to give an address dignified enough for this occasion and I did not find the rest to do it  (page 2)  at another time. The people who gave the improvisations proved in majority to be very experienced lectureres. At Sunday afternoon Hoyack gave a short address which I think made not a great impression.  The conference as a whole was a great succes and was held in a very harmonious sphere. There were people of the Theosophists, of the Christian Science Movement, of the Woodbrokers, of the Rosecrucians (I am not sure), of the Salvation Army, of the British Israel Movement, Ds. De Jong, and also private people who do not belong to some movement. Anthroposofists were prevented to come because they had a congress at London. The Queen assisted the whole meeting.  During the lectures she sat among the people and listened very much interested, before and after the meetings and in the evening when there was nog meeting she was among the people and spoke with those whom she knew of wished to get acquainted with. In the evenening she sat in a circle of all the people. Of the dutch Sufi’s as far as I know none was invited to speak with her, except Hasina at some few moments. Hoyack made an attempt by asking Hasina, but the Queen went away without noticing his request.  Sufism as a whole was very much noticed during the conference and Pir-o-Murshids name and works often mentioned in lecture’s and private talks. The very beginning was very much touching for us. Professor Selleger was the first speaker. I think you will remember him. He received Pir-o-Murshid in the beginning at his home and translated his lectures. He is a Theosophist. He began his address by mentioning his having met Pir-o-Murshid and honouring his memory and mentioning the presence of his son in the meeting-hall. He then told about his playing the Vina and described very finely the instrument and the symbology of its music and he built his whole lecture – which was prepared long ago – on the theme of this symbology of the Vina.  In the morning of the second day Vilayat held his lecture, but already the first day he was invited to lunch by the Queen. I think she invited all the official speakers and the guests from abroad. I think he also stayed in the Royal Palace. At lunch he came ten minutes too late. Hasina who also assisted this lunch was furious. When at last he came he excused himself saying “I was lost in my dreams”!! He was sitting opposite the Queen but she treated him very coldly. The day before the lecture he seemed to me rather impressed by this task; he intended to use one of the addresses he had delivered in Germany. One evening he was not present in the meeting to prepare his lecture. I noticed Gawohary then also was absent. The address on “Meditation and Action” was good, rather long, well built, clearly explained although rather complicated. He often made quotations from Pir-o-Mursheds works and mentioned they were his Father’s. I listened very attentively but very much missed Pir-o-Murshid’s simpleness and clearness and the sphere of His presence which we also so very clearly experienced in the presence of his brothers. His entrance he tried to make very impressive. The other speakers were among the public and simply went in front when it was their turn, but he had retired in another room, was warned when time had come and entered very solemnly. When the lecture was over Zuleikha and Hoyack came at once to me and exclaimed this was to be the way in which the Message had to be  (page 3)  brought. I must say many people highly admired his lecture. Mr. Polderman, the president of the Brotherhood Federation praised it very much and was impressed by the peaceful atmosphere. How people are deceived by outward appearance Mr.Selleger, the son of Professor Selleger, who is in the office of Fathayab Faber, thought this lecture the most interesting. He is treated by Murshid Musharaff Khan and I wonder what he has told him.  After the lecture Vilayat again was invited to lunch by the Queen. Hasina was thennot present but heard about it by others who had assisted. Vilayat now sat at the left side of the Queen and she put him many questions. She had been very much interested in the subject and earlier had very much puzzled about meditation. She asked: If I am thoughtful in such and such a way is that meditation? He said: yes. She said she found it difficult to listen to such lectures and to concentrate upon them. He said sometimes it helps at the same time to do some work with the hands. In the afternoon during the lectures she was knitting. She seems to have said now Sufism was not so much terrifying any more for her, because there had not been any trial to make propaganda. Vilayat is invited by the Queen also to assist next years’ meeting. Vilayat of course also had opportunity to speak with many people. He did so modestly and rather natural.  Of course I very much regretted Murshid Musharaff was not present. Hasina and I separately spoke with members of the committee to advise them another time to invite you or Murshid Musharaff. Of course we could not explain all, but I hope they will have understood you both would be able to give something Vilayat could not give.  I myself and I think most people present were highly impressed by the personality of the Queen who in all her natural simplicity in a very dignified way through her sincerity and vivid interest governed the spirit of the meeting and made all who were present feel one. With everyone with whom one spoke one felt united in some way.  I hope from this letter you will have got a good idea of this important conference and the part Sufi's and Sufism played in it. I hope there will come some opportunity also what could not be given now can be given still.  Yours devotedly and respectfully, |

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| ***19520813 Lohuizen; Letter to Murshid Ali Khan – Transcript of original carbon copy at Sufi Museum***  13th August 1952  Dear and blessed Murshid Ali Khan,  In the letter I enclose I give You a report about the conference at the “Oude Loo”, and about the part Sufi’s and Sufism played in this meeting. Of course this report is because of what is mentioned in it about Her Majesty the Queen rather confidential but I took care not to deal in it with questions which can only be communicated to you. These I will deal with in this present letter. I did not send copy of the other one to Murshid Talewar Dussaq but if you think it useful I think there will be no objection to let it read to him and to keep it in the archives of Headquarters/confidentially.  So regarding this conference are still two points to be mentioned for your private information. The first is the member of organising committee who generally was in the chair and seems to have taken the initiative for these meetings was Mr. Kaiser the friend of Tehangir Visser, who brought him in the terrible state in which he came to you for healing and who is also the one who influences mrs. Hofman the lady who came at the Court for the treatment of the youngest of the Princesses. You know many people consider the influence of this lady as very deplorable. So much the more it is regrettable the Queen has not had the opportunity to have the right impressions of what the spritual Message of Sufism really is.  Secondly in the Hague Hahman and I had opportunity twice to speak thoroughly with Hasina de Smeth. She let me read a part of your letter to her. She was very much impressed by it and was not aware of having done anything wrong, or having a doubtful attitude and thought she did not deserve the reproaches also Murshid Musharaff had done to her. Hahman thinks I spoke with her in a good way and we had the feeling we could make her understand much better. On the one hand the contact she has with you she feels strongly as being her support and she felt quite in dispair in the idea she might have lost your trust. I made clear to her at the present state of affairs in the movement one must be very clearly aware of what the action of others really means which does not mean one has simply to break with them but not to give any feed to the opinion one would approve their sins. She felt much relieved and we think what we said will have made her thoughtful.  From what I learned in the Conference about the way in which the invitations had been done and in my talks with Hasina I get the impression she certainly not purposely has avoided to give the advise to invite Murshid Musharaff and that really she could do very little to promote it. The invitations to Gawohary and the others quite naturally can be explained from the connections Gawohary had with the Committee (we think a Mr. and Mrs. Pierson). (I forgot to mention in the other letter also a Mrs. Calkoen  (page 2)  mureed of Gawohary assisted the meeting.) Hasina has very little contact with the members of the Committee. Her contact with the Queen is very seldom and generally on occasion of service when there is hardly any possibiblity of speaking quietly. We have the impression she is preparing the field according to what her position and her nature allows her. We hope we have acted well.  Of course at Oude Loo I came in contact – rather unwillingly – with Gawohary, Zuleikha and Hoyak. Of course it did not give new points of view. Only with Hoyack I had a rather good talk on a high level but also with him there is very much misunderstanding.  I regret very much to have been obliged to disturb you with these things but I thougth you would like to be informed in due time about this conference and things related with it.  We are very happy next Sunday I.A. our son will have the opportunity to visit you.  We hope your health will every day improve more and more and are thankful to God He has helped You so far.  Thankfully and respectfully yours, |

1. Bree, Han van, “De geest van het Oude Loo - Juliana en haar vriendenkring 1947 – 1957”, Schoorl, Conserve, 2015. [↑](#footnote-ref-1)
2. Withuis, Jolande, “Juliana - Vorstin in een mannenwereld”, Amsterdam, Bezige Bij, 2016. [↑](#footnote-ref-2)
3. Allard Pierson - De collecties van de Universiteit van Amsterdam; Archief van de Oude Loo- en Open Veld-ontmoetingen; Fonds Identifier: UBA598, inv. No 3, 43, 49 [↑](#footnote-ref-3)
4. Withuis, page 88 and 89 [↑](#footnote-ref-4)
5. Van Bree, page 357 - 372 [↑](#footnote-ref-5)
6. Withuis, page 535; Fasseur, Cees, Juliana & Bernhard, Amsterdam 2008, page 263. [↑](#footnote-ref-6)
7. 2 letters of Kadir van Lohuizen written on the 12th and the 13th of august 1952 to Murshid Ali Khan about the 3rd Conference at “Het Oude Loo”; Archives of the Sufi Museum, Den Haag, box 28: Correspondence with Kadir van Lohuizen 1938 – 1956, Given to the museum’s archives by his son Wali van Lohuizen in 2020. See appendix for transcriptions. [↑](#footnote-ref-7)
8. Vilayat presented this lecture also in Suresnes on July the 15th 1952 in Suresnes at “L’Institut Universel Soefi”. An invitation for this event is stored in the archives of the Nekbakht Foundation. [↑](#footnote-ref-8)
9. Examples of misprounciations: “ineffable” (3.21 on tape), “corroborative” (4.25 on tape), “unfathomable” (8.45), “succumbed” (12.14), “encompasses” (19.53), “apocryphal” (22.08) and “gaol” (34.10). The mistake of ‘gaol’ for ‘goal’ is particularly relevant. The transcriber correctly transcribed the word as goal, as that it how it is pronounced on the recording. However in English at that time ‘jail’, was also written as ‘gaol’, and therefore that is also why I think it is not Pir Vilayat reading the speech as he would have known the story and know how to pronounce gaol. [↑](#footnote-ref-9)