A 369 RABBIT HOLE EDITION

2026 THE ABDULLAH FILE

Everything Neville said about his teacher, and every theory of who he was

THE 369 RABBIT HOLE

The 369 Rabbit Hole



The Abdullah File
Researched and written by The 369 Rabbit Hole, 2026.

Short quotations from Neville Goddard (1905 to 1972) are his and carry their sources. The 1928 notices are from The New York Times. Where we could not read an original we say so.

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FROM 369 RABBIT HOLE

Before you go down

Almost everything anyone knows about Abdullah comes from Neville, and Neville told it from memory on a stage for 23 years. So we went through every book and talk we could find and pulled out each passage where he speaks about the man, 67 of them from 19 sources.

They do not agree. He gives different years for their first meeting, different birthplaces and different versions of who sent him. What he repeats is a very old Black teacher on West 72nd Street who taught him Hebrew and Kabbalah and told him he was already in Barbados.

Then we went looking for the man in the record. The best lead is a lecturer named G. M. Akhmad Abdoullah, listed in The New York Times in November 1928 at 30 West 72d Street, the number Neville gave in 1971. No document yet puts the two men in one room, and the last part of this file lists what we could not verify.

HOW TO READ IT

The first parts are his words, sorted by topic, with the talk and date under each. Read them as testimony. The later parts test that testimony against the record.

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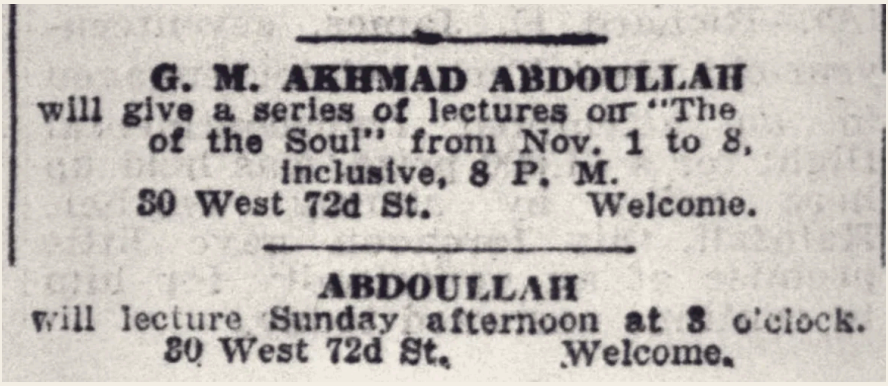
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2026 · EXHIBIT A

Exhibit A

The New York Times, November 3, 1928

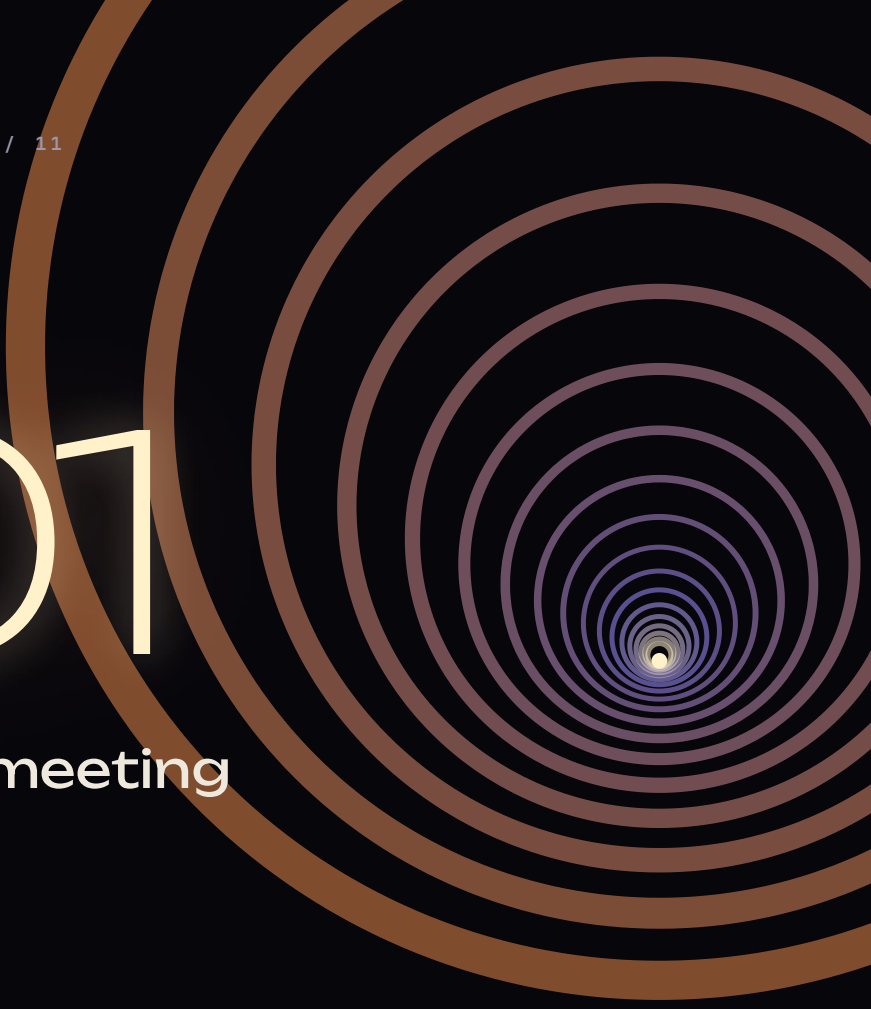


G. M. AKHMAD ABDOULLAH
will give a series of lectures on "The
of the Soul" from Nov. 1 to 8,
inclusive, 8 P. M.
30 West 72d St. Welcome.

ABDOULLAH
will lecture Sunday afternoon at 8 o'clock.
30 West 72d St. Welcome.

Two small church notices name G. M. Akhmad Abdoullah, lecturing at 30 West 72d Street. In 1971 Neville gave the same number for his teacher's house, 43 years later.

Abdullah was the Black teacher Neville Goddard credited with first showing him the power of imagination, and nearly everything we know about him comes from Neville's own talks. Those talks disagree on the year they met and on where Abdullah was born. The best lead we found is a man the New York Times lists lecturing at 30 West 72nd Street in November 1928, G. M. Ahmad Abdoullah, at the exact address Neville gave in 1971. We read that ad on the scan. The match is strong, though no document yet puts the two men in one room.



01

First meeting

HIS WORDS

> “When he met me he told me that I had come to do a certain work, and he called me by name, though I had never before met him or he me.”

> "When he met me he told me that I had come to do a certain work, and he called me by name, though I had never before met him or he me."

THE BIRTH OF THE BABE, SEPT 8, 1959

> "He said to me in 1933 (I met him in '29)"

Spoken as an aside. It is the only place he gives 1929.

ONE GREATER THAN JOHN, JAN 9, 1964

> "Ab was just about to start when I went through the door"

A Sunday evening. He says twenty people were present.

WHO ARE THE CONDEMNED?, MAR 10, 1964

> "You are late, Neville, six months late."

WHO ARE THE CONDEMNED?, MAR 10, 1964

> "He went to Fordham University in the hopes of becoming a priest and he flunked in his third year."

The friend who brought him, named here as David.

WHO ARE THE CONDEMNED?, MAR 10, 1964

> "Well, I'll tell you in details exactly how we got together."

He then begins in 1933 with the Barbados request and never reaches the first meeting.

ABDULLAH, HOW WE GOT TOGETHER (Q&A), 1964

> "When I first met my friend Abdullah back in 1931 I entered a room where he was speaking and when the speech was ended he came over"

A LESSON IN SCRIPTURE, OCT 23, 1967

> "The brothers told me that you were coming and you are six months late."

A LESSON IN SCRIPTURE, OCT 23, 1967

> "I was late because the one who told me of Abdullah was a Catholic priest."

In the March 1964 telling this same man flunked out at Fordham.

A LESSON IN SCRIPTURE, OCT 23, 1967

> "We were together in China thousands of years ago, but you promised to completely forget in order to play the part you must play now."

A LESSON IN SCRIPTURE, OCT 23, 1967

> "At the end of the meeting, Ab approached me"

POWER AND WISDOM, OCT 4, 1968

> "I will remain until you have received all that I must give you. Then I will depart."

POWER AND WISDOM, OCT 4, 1968

02

His age

HIS WORDS

> “An old, old man, he was then in his late eighties when I met him.”

> “An old, old man, he was then in his late eighties when I met him.”

ONE GREATER THAN JOHN, JAN 9, 1964

> “from the time of birth up until he was almost eighty years old, he hadn’t touched pork”

Then, he says, the old man had the same break he had.

ONE GREATER THAN JOHN, JAN 9, 1964

> “Ab was an old man when I met him, he was then about ninety.”

WHO ARE THE CONDEMNED?, MAR 10, 1964

> “I picked up this garment ninety-odd years ago in Ethiopia.”

Quoted as something Abdullah would say. The garment is the body.

WHO ARE THE CONDEMNED?, MAR 10, 1964

> “a man not over fifty years old”

A dream vision on the morning of the talk. He gives his own height as 5 foot 11, says Ab was the same, and sees him here at about 6 foot 5 in a white body.

WHO ARE THE CONDEMNED?, MAR 10, 1964

03

Origin

HIS WORDS

> “He was as black as the ace of spades, my old friend Abdullah, with his turbaned head.”

> “He was as black as the ace of spades, my old friend Abdullah, with his turbaned head.”

The only turban anywhere in the 1.57 million words.

1948 LESSON 3, 1948

> “He would never allow anyone to refer to him as a colored man.”

CHANGING THE FEELING OF “I”, 1953

> “I am very proud that I am a negro.”

As he remembers it, on the head of the Sphinx.

CHANGING THE FEELING OF “I”, 1953

> “He was born and raised in the Jewish faith”

ONE GREATER THAN JOHN, JAN 9, 1964

> “He was born in Ethiopia of the Negro race in the Hebraic faith.”

WHO ARE THE CONDEMNED?, MAR 10, 1964

> “he was born in North Africa, of Jewish parents, and raised in a strict Orthodox Jewish home.”

HOW WE GOT TOGETHER (Q&A), 1964

> “He spoke other tongues. And Rabbis would come to study with him.”

HOW WE GOT TOGETHER (Q&A), 1964

> “He was born, so I am told, in Ethiopia.”

Late in life he adds the hedge.

GIFTS BESTOWED BY GOD, JUNE 4, 1971

> “He was a black man, raised in the Jewish faith”

GIFTS BESTOWED BY GOD, JUNE 4, 1971

04

What he taught

HIS WORDS

> “my old friend Abdullah, with whom I studied Hebrew for five years”

> "my old friend Abdullah, with whom I studied Hebrew for five years"

1948 LESSON 3, 1948

> "If I were called upon to name a man that I would consider my teacher, I would name Abdullah."

CHANGING THE FEELING OF "I", 1953

> "Neville, you must first start with self."

CHANGING THE FEELING OF "I", 1953

> "I was first made conscious of the power, nature, and redemptive function of imagination through the teachings of my friend Abdullah"

AWAKENED IMAGINATION, 1954

> "The King of Kings, the Eternally-Becoming One, which men call Christ, must ever be remembered as a little child."

He says Ab wrote this on a piece of paper in 1933 and that he kept it in an old Bible.

THE BIRTH OF THE BABE, SEPT 8, 1959

> "If my old teacher, Ab, were here, he would frighten you to death."

ESAU AND JACOB, NOV 13, 1959

> "The Brothers told me that you would die and not really die."

The prediction he says came true on the ship home.

ONE GREATER THAN JOHN, JAN 9, 1964

> "I studied with Abdullah for seven years in New York City, seven days a week."

WHO ARE THE CONDEMNED?, MAR 10, 1964

> "always referred to the divine society as the brothers."

WHO ARE THE CONDEMNED?, MAR 10, 1964

> "for over five years, teaching me all that he could teach me that I could absorb concerning the Kabbalah"

HOW WE GOT TOGETHER (Q&A), 1964

> "If you did it, then you're pregnant. Let the child grow."

His teacher's way of saying an assumption needs no further discussion.

HOW WE GOT TOGETHER (Q&A), 1964

> "in trying to show me how to pronounce it he would have to belch."

On the divine name, Yod He Vau He.

THE REAL MAN, JAN 5, 1965

> "You will die, but you will not surely die."

NO OTHER FOUNDATION, NOV 4, 1968

> "Praise be to that unity which is our unity."

How he says Ab opened every class.

I AM THE LORD, FEB 21, 1969

> "He understood the Law, not the Promise."

The visions he called the Promise began in 1959.

GIFTS BESTOWED BY GOD, JUNE 4, 1971

05

His habits

HIS WORDS

> “I have said all that I have to say.”

> "I have said all that I have to say."

Said from the doorway before he closed it on Neville.

1948 LESSON 3, 1948

> "I have seen scientists, doctors, lawyers, bankers, from every walk of life seek an audience with old Abdullah"

CHANGING THE FEELING OF "I", 1953

> "And if you knew Abdullah as I knew him that was no invitation to come in."

ONE GREATER THAN JOHN, JAN 9, 1964

> "But he would never take a dollar from me."

WHO ARE THE CONDEMNED?, MAR 10, 1964

> "he rented the first floor to my friend Abdullah."

The house, he says, was the Morgenthau family's.

HOW WE GOT TOGETHER (Q&A), 1964

> "a huge big bowl of ice cream."

After rye, ale and a large dinner.

HOW WE GOT TOGETHER (Q&A), 1964

> "you couldn't do it... it would poison you, because you have quibbles."

His answer when vegetarian Neville asked how he could eat like that.

HOW WE GOT TOGETHER (Q&A), 1964

> "Say... how long do you expect those things to last?"

A week after Neville brought him brandy and rum from Barbados.

HOW WE GOT TOGETHER (Q&A), 1964

> “I want two in the center. I don’t want too far back.”

Buying orchestra seats at the box office in person, where he says a Black New Yorker was sent to the balcony.

HOW WE GOT TOGETHER (Q&A), 1964

> “The first opera I saw, Abdullah took me to it. It was Parsifal.”

Five hours, on a Good Friday.

HOW WE GOT TOGETHER (Q&A), 1964

> “Ab once told me that I was so good, I was good for nothing.”

THE SPIRIT WITHIN, APR 25, 1969

> “He lived at 30 West 72nd Street.”

The one exact address he ever gave.

GIFTS BESTOWED BY GOD, JUNE 4, 1971

06

The drills

HIS WORDS

> “and fall asleep viewing the world from Barbados.”

> "and fall asleep viewing the world from Barbados."

AWAKENED IMAGINATION, 1954

> "You just simply sleep this night in Barbados."

HOW WE GOT TOGETHER (Q&A), 1964

> "My old friend, Abdullah, gave me this exercise."

The chair by the phone.

THE SECRET OF PRAYER, OCT 6, 1967

> "When I was with my old friend Abdullah...I would have an exercise."

The fuller transcript of the same night.

THE SECRET OF PRAYING, OCT 6, 1967

> "At dinner he would ask me to look at the lampshade."

FOLLOW THE PATTERN, MAR 25, 1968

> "not with my outer eyes but with my inner eye; and when I did, I would always see Man."

FOLLOW THE PATTERN, MAR 25, 1968

> "You must actually live in Barbados in your imagination as though you were there"

GIFTS BESTOWED BY GOD, JUNE 4, 1971

07

His death

HIS WORDS

> “that wonderful poem of the death of Abdula”

> "that wonderful poem of the death of Abdula"

A false lead. This is Edwin Arnold's poem After Death in Arabia, and its Abdallah is a character in it.

GOOD FRIDAY, EASTER, ABOUT 1954

> "Ab is gone from this world now."

WHO ARE THE CONDEMNED?, MAR 10, 1964

> "The last time I met Abdullah was about eight years ago in New York City."

March 1964 minus eight years gives about 1956.

WHO ARE THE CONDEMNED?, MAR 10, 1964

> "About seven years ago I met his secretary and she voiced that request of his"

The request was to take his body back to Ethiopia.

WHO ARE THE CONDEMNED?, MAR 10, 1964

> "I haven't seen or heard from Abdullah or the secretary since."

WHO ARE THE CONDEMNED?, MAR 10, 1964

> "Lived to be over a hundred and had one consuming desire, to put the body back where he picked it up which was in Ethiopia."

WHO ARE THE CONDEMNED?, MAR 10, 1964

> "He, too, may have longed to go, but he had to wait for me."

POWER AND WISDOM, OCT 4, 1968



08

Where his accounts disagree

He told these stories for 23 years from memory, on a stage, so some drift is normal. A few of the differences matter for identifying the man, and those are the first six rows. The door is here because it is the same scene told four ways.

YEAR THEY MET

1. ’29 One Greater Than John, Jan 1964
2. 1931 A Lesson in Scripture, Oct 1967
3. 1933, when asked how they got together Q&A, 1964

YEARS TOGETHER

1. Five 1948 Lesson 3; Changing the Feeling of “I,” 1953
2. Over five Q&A, 1964
3. Seven, every day Who Are the Condemned? Mar 1964

BIRTHPLACE

1. Ethiopia Mar 1964
2. North Africa Q&A, 1964
3. Ethiopia, “so I am told” Gifts Bestowed by God, 1971

AGE AT MEETING

1. Late eighties Jan 1964
2. About ninety Mar 1964

WHO BROUGHT HIM

1. A Catholic priest Oct 1967
2. David, who flunked out of Fordham before ordination Mar 1964
3. A man he did not trust Power and Wisdom, Oct 1968

WHOSE HOUSE

1. “owned by Morgenthau” Q&A, 1964
2. 30 West 72nd Street Gifts Bestowed by God, 1971
3. Same building. The Times reports Mrs. Morgenthau sold it to a voice teacher in September 1923 Our check

WHEN AB SPOKE TO HIM

1. Before the talk began Mar 1964
2. “when the speech was ended” Oct 1967
3. “At the end of the meeting” Oct 1968

THE DOOR THAT SLAMMED

1. His study 1948 Lesson 3
2. His studio Jan 1964
3. His little library Q&A, 1964. His bedroom 1971

The Morgenthau row is the most useful line on this page. In 1964 he describes a house and in 1971 he gives a number, and the two memories land on one building. The New York Times and the Musical Courier both name 30 West 72nd Street as the Morgenthau residence when it sold in 1923, so the family had left by the time Neville met anyone there, though the name could easily have stayed with the house.



09

Three theories, for and against

ARNOLD JOSIAH FORD

Verdict: Unproven, and the dates cut against it.

A Barbados-born musician and Black Hebrew leader in Harlem, 1877 to 1935, and musical director for Marcus Garvey's organization.

FOR

1. Born in Barbados like Neville, called an "Ethiopian rabbi," and photographed "wearing a turban." Horowitz, reposted at fortvrz. (secondhand)
2. Historian Howard Brotz, as Horowitz quotes him: "It is certain that he studied Hebrew with some immigrant teacher." (secondhand)
3. Horowitz also cites Jill Watts on the mind-power strand inside Ethiopianism, which sits close to New Thought. (secondhand)

AGAINST

1. He left for Ethiopia in 1930 by Wikipedia's account, 1931 by Horowitz's, and died there in September 1935. He says he last met his teacher in New York about 1956. (read)
2. Born 1877, so he was 52 in 1929, when Neville's teacher was in his late eighties. (read)
3. Himself from Barbados, he never calls his teacher a fellow islander. (read)
4. Horowitz concedes the point himself: "The timing of Ford's departure is the biggest single blow to the Abdullah-Ford theory." (read)

G. MAHMUD AHMAD ABDOULLAH, ALSO MODESTE ABDALLAH GUILLAUME

Verdict: The strongest lead, still unproven.

By that site's account, an Atlantic City baritone and voice teacher who turned to metaphysics around 1920 and moved to West 72nd Street. Its Abdullah series is long, and we went to the originals wherever we could find them.

FOR

1. The New York Times, November 3, 1928: two notices for G. M. Akhmad Abdoullah at 30 West 72d St. The digits print heavily in the scan, and they match the 3 in "at 3 o'clock" beside them. (read)
2. The Times, December 18, 1928: G. M. Ahmad-Abdoullah, "religious teacher," speaks for Islam at a Fellowship of Faiths meeting at St. Bartholomew Community House, with Swami Yogananda on the same program. His line that night: "Religion, the one true religion, is love." (read)
3. Catalog of Copyright Entries, 1923: a book by G. Mahmud-Ahmad Abdoullah, claimed by G. Modeste Abdoullah of Atlantic City. One filing ties the two names together. A companion title is Science of applied mind control and wealth of Abdoullahistic metaphysiology. (read)
4. Catalog of Copyright Entries, 1935: nine songs by G. M. Ahmad-Abdoullah of New York, including Ave Maria and Sehnsucht. A composer fits the man Neville watched drinking in every note of Parsifal. (read)
5. The Times and the Musical Courier, September 1923: 30 West 72nd Street was the Morgenthau residence, sold to voice teacher W. Henri Zay. That matches both of Neville's memories. (read)
6. The 1920 census at 1708 Arctic Avenue, Atlantic City: G. M. Abdallah, 49, music teacher, born in Algiers, which fits "North Africa." (secondhand)
7. Copyright cards from 1935 giving 30 W. 72nd Street as the songwriter's address. Cool Wisdom Books ordered the cards. The printed catalog we read says only New York. (secondhand)
8. The Madison Eagle, October 4, 1935: "his secretary Miss Zaida Roberts," and "He teaches singing and conducts classes in philosophy at his home in New York City." Neville says he met Abdullah's secretary in the 1950s. (secondhand)

9. Rose Mackenberg, Houdini's investigator, printed a 1929 certificate from his Atlantic City church, the Church of the Religion of Love, made out to her own undercover alias. (secondhand)
10. A 1909 studio portrait of Modeste Guillaume in a turban, published by the same site. (secondhand)

AGAINST

1. No document we have seen names Neville and this man together. (read)
2. In 1928 he is a speaker for Islam, and Neville's teacher was raised in "a strict Orthodox Jewish home." His filings do use Hebrew and Kabbalah, by the site's account, so this may be one more costume, but it is a real mismatch. (read)
3. The 1920 census age makes him about 58 in 1929, thirty years younger than Neville remembered. (secondhand)
4. The census says Algiers. Neville said Ethiopia more often than he said North Africa, and the site's reading of "Ethiopia" as a loose word for Africa is an argument. (secondhand)
5. Joseph Murphy's memory, as printed by Bernard Cantin, is of "Professor Abdullah, a black Jew from Israel," which is a different biography again. (read)
6. We found no death record and no sign of the return to Ethiopia. (read)

A COMPOSITE, OR AN INVENTION

Verdict: Possible for some details, unlikely for the whole man.

Neville may have blended several teachers into one figure, or shaped a real man to suit a sermon.

FOR

1. The disagreements in his own tellings, set out above. (read)

2. Horowitz: “Or Abdullah may have been a metaphorical composite of several contemporaneous figures, perhaps including Ford.” (read)
3. Abdullah works as a teaching device. He is rude at exactly the right moment and never explains, and the talks use him the way a parable uses a character. (read)

AGAINST

1. Neville gives a street number, and a man of that name was lecturing there. (read)
2. Israel Regardie, writing in 1946 with Neville alive, calls him “an eccentric Ethiopian rabbi named Abdullah.” That still rests on Neville’s word. (read)
3. Horowitz again, on pure invention: “this scenario doesn’t account for Joseph Murphy’s record.” (read)



10

His three drills

THE CHAIR BY THE PHONE

> “With my eyes closed, I would assume I was in the chair by the phone. Then I would feel myself back in the living room.”

He sat where he could not see the hall and went there and back over and over until he “discovered the feeling of changing motion.” His claim for the payoff is large: the day you imagine a place and are seen there by the people in it. The longer transcript of that night adds that he refused to picture the living-room chair at all while he sat, in his mind, by the phone.

THE SECRET OF PRAYER, OCT 6, 1967

THROUGH THE LAMPSHADE

> “Looking beyond, I would see living, breathing human faces.”

This one happened at dinner. Abdullah would name an object, a lampshade or later a car, a house or a wall, and Neville would look past it with what he calls the inner eye. He says it got strong enough that he had to stop: “I could feel myself moving through and beyond this world.”

FOLLOW THE PATTERN, MAR 25, 1968

SLEEP IN THE PLACE

> “You must imagine yourself right into the state of your fulfilled desire,”

Abdullah’s instruction in 1933 was to spend the night in the wish. Neville lay down on 75th Street as if in his mother’s house and placed New York 2,000 miles to the north of the bed. The test of that method is the Barbados story, every version lined up.

AWAKENED IMAGINATION, 1954



11

What we could not verify

1. Whether G. M. Ahmad Abdoullah taught Neville. The address, the singing, the secretary and the timing all fit, and nothing yet says so outright.
2. The Mackenberg clipping of February 23, 1929, itself. Wikipedia cites it, and Cool Wisdom Books transcribes the certificate as made out to “Rev. Allicia Bunck of Philadelphia,” an alias Mackenberg used to mean all is bunk. We have not held the page.
3. The 1920 census line and the 1935 Madison Eagle note. Both reach us through Cool Wisdom Books.
4. Abdullah’s death. There is no record, no obituary and no ship we can find, and the plan to return to Ethiopia exists only in Neville’s March 1964 answer.
5. Which year they met. Wikipedia’s range of 1929 to 1936 fits one of Neville’s dates, and we found nothing independent that fixes it.
6. Two quotes circulating from tapes: an Atlantic City story said to come from the 1968 talk I Am in You, and a line calling Abdullah a Negro Jew from a 1964 talk called For Hatching. Neither is in the transcripts we hold.
7. One commercial site says Mitch Horowitz helped settle on Guillaume. The Horowitz essay we read argues for Ford, and we found no statement from him on Guillaume.

END OF LEVEL 11

You reached the bottom of this one.

The live version of this file is searchable, and it is on the site with the rest of the Neville section.

WHO WAS ABDULLAH? THE LIVE FILE →

THE BARBADOS STORY, EVERY VERSION →

THE NEVILLE GODDARD HUB →