



VALLEY
OF THE
BLIND

JIM O'NEILL

VALLEY OF THE BLIND

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Other Books by Jim O'Neill

Oneness... 2016

By Captain Jim, Your Dory Man

5th Force is Love... 2020

By Jim O'Neill

Dedications

William (Bill) Hannon

The first member of the Shining Fishing Village Men's Group
to return to White Hole as a Spiritual Being.

Brother J. Robert Houlihan, CFX

My friend who taught me the meaning of love as service to others.

And

Steve May, LICSW

Steve was there for me when I was depressed and suicidal.

My friend passed away in April 2023.

I miss his telephone calls and sage advice.

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VALLEY OF THE BLIND

JIM O'NEILL



INDIES UNITED
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Foreword

From the Editor

Jim O'Neill was ninety-four years old when he finished this book. He had been working toward it, in one form or another, for over thirty years — studying quantum physics, re-reading Sacred Scripture, and searching for the connection between them that he believed had always been there. At the center of that search, as at the center of Jim's life, is God. Not God as abstraction or doctrine, but God as a living presence — the source of love that Jim believes sustains every particle in the universe.

Jim entered the Xaverian Brothers in the early 1950s and spent over four decades in the congregation, teaching science and mathematics in Catholic schools from Brooklyn to New England. He is, by his own account, an unlikely author. A traumatic incident in the fourth grade left him with a deep aversion to reading — he learned instead by listening, by sitting in the present moment and absorbing what was spoken. That habit of intense, patient attention shaped everything that followed: his teaching, his prayer life, and eventually this book. When he finally felt called to write, a fellow Brother offered him three words of advice: "Write in sentences." He has been trying to honor that counsel ever since.

What the reader will find in these pages is not a conventional memoir, nor a theology text, nor a popular science book — though it draws from all three. Jim attempts something ambitious and deeply personal: a unification of the discoveries of modern physics (string theory, the Higgs Field, the James Webb Space Telescope) with the creation narratives of Hebrew Scripture. He moves freely

between cosmology and scripture, between classroom anecdotes and the mathematics of quarks. His voice is that of a man thinking aloud, following connections wherever they lead — and for Jim, they always lead back to God.

Jim's life has included profound suffering — bipolar disorder, institutional abuse, the loss of people he loved — and he writes about these experiences with a candor that reflects his belief that truth, even painful truth, serves love. Through every trial, his relationship with God deepened rather than diminished. That faith is not performed in these pages; it is lived. It breathes through every chapter, every equation, every story he tells. Some readers may find his ideas unconventional; others may be moved by the fearlessness of a man who, at ninety-four, still believes the universe is telling us something if we are willing to listen.

This book is offered in that spirit. Jim calls himself a Dory Man — a humble fisherman navigating open water in a small boat. He does not claim to have all the answers. He claims only to have spent a lifetime in conversation with his God, paying attention to what came back, and he invites you to sit beside him and hear what he has heard.

Chapter 1

Early Years

With all titles, there is a lesson to be studied, to be absorbed, and to be retold; but to retell it, I must relay my family's immigration to this country from Newfoundland, Canada. My father was the oldest of eleven children. Dance Parties were held at the "O'Neills," because there were seven boys in the family. The youngest boy, James Phalen, wrote a poem, Eight, Thirteen, recording our history. The Parish Poet, as he became known, ended his poem, "His father rushed into the bedroom asking, 'It's a boy, Mary, what are we going to call him?' The Poet's mother answered, 'I do not know about you, Con, but I am calling it quits!'"

However, the story isn't about the size of the family; the hidden story is our last name. The last child of Mary and Skipper Con was not registered as "Quits" by his Uncle William. Bill named the youngest James Phalen Neill. The Parish Poet legally changed his last name to O'Neill.

Historically three Neill boys from Alberton, Scotland landed at Long Beach, Tripasse Bay, Newfoundland. One of the Neill Boys went on to the United States and the oral history lost track of him. My grandmother Mary was a good Catholic. She changed the family name from Neill to O'Neill.

Every girl my father, John O'Neill, dated fell within the 2nd degree in relationships. John often said, "I had to come to the United States to meet a nice Newfoundland girl." My mother, Josephine at a very young age was told by her father, "Your name is Josephine and don't let anyone call you anything else." At eighteen years old,

food was scarce, Josephine traveled from Kings Cove, Bonavista Bay, Newfoundland by train to St. Johns and boarded a boat to Boston. On landing Josephine met her uncle and twin of her father, Skipper Nick Batterton who ran a boarding house where four O'Neill boys were her guests. Josephine worked by day and served the O'Neill boys the main meal at night. Josephine would say, "I married the best of the O'Neill boys."

I fell in love with God while serving at a Forty Hour Devotion at St Joseph Church in Somerville, MA. I was twelve. I realized I wanted to serve God not as a priest but as a teacher, as a Religious Teaching Brother. I fell in love with the Xaverian Brothers who taught me from the 6th grade to the 12th grade. I looked up to them as holy men. My strength was mathematics, but I had a drawback in my education. In the 4th grade my young nun who probably had only six college credits had me read a passage from a reading textbook. I stumbled over the word "tear." The next day, I read the same passage and stumbled over "tear" again. The young nun got angry and hit me. It was obvious that my teacher went back to the convent and discussed my problem with the older nuns. The next day, my teacher gave me a note to give to my parent that I should have my eye tested. But the damage had been done. The message I received was "Why read; you make a mistake, and they punish you." I started the practice of living in the moment. It was a blessing, but a drawback at the same time. I learned by hearing rather than reading and hearing.

Also, I have a major problem in handling money. I remember walking home with a classmate, David Duffy. David asked me, "Jim, how old are you?"

I said, "I just turned seventeen."

"Why don't you join the National Guards," David asked. "We meet once a week on Tuesday evenings and you get paid."

Earning a few dollars intrigued me; I decided to join the Guards.

I ventured into the Somerville Armory and was told that I needed to get a birth certificate. The next day, I walked to City Hall and found out that I needed a quarter to receive my birth certificate. I didn't have the quarter. We were poor, but poverty did not affect my happiness.

Glossary

Below is a glossary of the essential scientific and theological terms used throughout the manuscript, including a refined definition of the "Dory Man" persona.

The Persona

Dory Man: A "dory" is a small, shallow-draft boat traditionally used by fishermen in Newfoundland and New England to navigate coastal waters. Jim O'Neill adopts the title "Captain Jim, Your Dory Man" as a spiritual metaphor. He positions himself as a humble, seasoned navigator who guides others through the deep, often turbulent waters of faith and science toward the "All-Knowing".

Scientific & Cosmological Terms

The Big Bang: The scientific theory of the universe's origin, which O'Neill identifies as the moment the Higgs Field collapsed, leading to a massive explosion of subatomic particles. He argues this event is the scientific equivalent of the Genesis command, "Let there be light".

Black Hole: In O'Neill's cosmology, these are areas that absorb all energy. He links them to "Hell" or "Purgatory," describing them as stagnant, dying areas defined by coldness rather than fire.

Dark Matter: A form of matter that does not emit light but exerts a gravitational pull. O'Neill speculates that Dark Matter is composed of the "Seven Choirs of Angels" who separated from the divine and now absorb energy.

Einstein Ripple: A term used for gravitational surges or waves in space-time predicted by Albert Einstein. O'Neill notes that a surge detected in 2015 signals a period of major cosmic and social change.

Higgs Field: A frictionless field that exists everywhere in the universe. O'Neill views this as the scientific evidence for "God's grace" or the "Holy Spirit".

Quantum Theory / Mechanics: The branch of physics dealing with the very small (atoms and subatomic particles). O'Neill uses its "experimentally proven" unseen realities to validate the existence of spiritual truths.

String Theory: A theoretical framework where point-like particles are replaced by one-dimensional "strings". O'Neill correlates these strings with the "Choirs of Angels" and uses them to explain the "Fall" of spiritual beings.

White Hole: The theoretical opposite of a black hole, which emits energy rather than absorbing it. O'Neill identifies the White Hole as the source of creation and the "passageway" for energy entering our universe.

Religious & Theological Terms

The All-Knowing: O'Neill's primary term for the Divine or the "Prime Maker". He characterizes the All-Knowing not as a "doer" who interferes, but as a "mover" who commands and supports creation through love.

Choirs of Angels: Based on traditional theology, these are the different orders of spiritual beings. O'Neill categorizes them as "strings" in his cosmological model, with seven choirs becoming "Dark Matter" after rebelling.

Church Triumphant: A theological term for the members of the Church who have died and are now in heaven with God.

The Golden Rule: The biblical mandate to "Love one another as the All-Knowing loves Jesus". O'Neill warns that this is currently being subverted by narcissistic social structures.

Inspired Word: A reference to Sacred Scripture (the Bible) as the divinely guided record of truth. O'Neill argues that modern science is built on the foundation of the Inspired Word.

Prime Maker vs. Prime Doer: A critical distinction in the book. A "Prime Maker" is the creator of the system and its laws, whereas a "Prime Doer" (a view O'Neill critiques) is an interventionist deity often used by leaders to justify their own control or purity.

Union of Opposites: A philosophical concept (often linked to the "Duality Principle") stating that all newness and improvement in the universe occur when two opposing forces or ideas are joined together.

About the Author

If you ask some of my friends “Who is Jim O’Neill?” The answer would be: “Jim is a spiritual nut who believes that we are not seven years old where we fear the Lord, (See Proverbs 1: 7,) but we are called to be lovers of the All-Knowing and all Her works. When Holy Communion is brought to him by a Christ-bearer who are trained in the Catholic Church to say an act of contrition before offering Holy Communion, Jim will claim he is not a seven-year-old but a lover of God, as Jesus commanded. Jim will say, “As a ninety-four-year-old man, if I am not a lover of God by now, I missed my calling to ministry.”

There are two ways we can live life. The first is a belief in the All-Knowing, and the second is a denial of the All-Knowing. The All-Knowing is either the Prime Maker or the Prime Doer. Denying the All-Knowing and/or believing in a Prime Doer, one claims knowledge of the pathway to the Promised Land, rather than the All-Knowing. I can tell people what/who is right and/or who is evil or who/how one is a sinner.

Deniers of the Prime Maker of everything destroy the way to the Promised Land. Valley of the Blind points to the path Jesus commanded his followers to take. “Love one another as the All-Knowing loves Jesus.” It is the only way to the Promised Land.