

7 July 2013

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"Web pages of Jan Pająk - [wszewilki uk.pdf](#)"

(i.e. a PDF brochure with the content of web page named [wszewilki uk.htm](#) and entitled

"History and curiosities of the village Wszewilki near Milicz in the south-western Poland"

Wellington, New Zealand, 2013,

ISBN 978-1-877458-69-9.

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Pająk J.: "Advanced Magnetic Devices",
Monograph, Wellington, New Zealand, 2007, 5th edition,
in 18 volumes, ISBN 978-1-877458-01-9.

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Welcome on the web page about history and curiosities of the village Wszewilki (Stawczyk) located near the Lower-Silesian town of Milicz in Poland, means about the village in which I was born.

Part #A: Introductory information of this web page:

#A1. What inspired me to write this web page:

We would probably consider to be a fable if anyone tells us about a place on Earth which is so extraordinary, that dreams come true in it - of course when these dreams meet specific conditions (e.g. are strong enough to be still remembered 50 years later). Or about the place which changes in the manner that this change represents a symbolic essence of everything that happens in the radius of tens of kilometres from it. Shockingly, such a place actually does exist. It is called Wszewilki. It is a village positioned around 1 kilometre as a "crow flies" in the direction of north-east from a small township Milicz in the south-western part of Poland. I was born in there. It caused that all my main and realistic dreams come true. Also all main and realistic dreams of other people that I know of, come true as well. At the first glance this place looks very "normal". But if one looks more thoroughly, then even this "normality" is extraordinary - this is because it results from the fact that this place symbolises the essence of everything that happens in the radius of tens of kilometres around it. And almost everything that happens in there currently, looks "normal".

#A2. What are goals of this web page:

This ethnic web page presents the story of this extraordinary village Wszewilki, or more strictly, the story of a miniature (eastern) section of it, which is historically the oldest one, and which at present is officially called with use of the double name "Wszewilki-Stawczyk" (while local people still call it "Stawczyk"). Note that in past this small village was called "Stawczyk", earlier called

"Wszewilki", before that called "Cegielnia" (the word "cegielnia" means "brickwork" in Polish), while still even earlier (i.e. before 1945) called "Neu-Steffitz".

In addition, this web page provides links to other web pages with the related content. The most important amongst these other related web pages is named [stawczyk_uk.htm](#). It describes the village Stawczyk from a different, because philosophical, point of view. Another, also quite vital web page about this village is named [wszewilki_milicz.htm](#). (Unfortunately, so-far it is available only in the Polish language.) It describes both villages Stawczyk and Wszewilki from the point of view of a tourist. In its item #8 it describes, amongst others, the "walking tracks" through and around villages [Stawczyk](#) and [Wszewilki](#). These "walking trails" allow an "informed sightseeing" of the most vital amongst described here places and objects of these villages. Still another related web page is named [wszewilki_jutra_uk.htm](#)". This one in turn describes my dreams about the future development and character of the village Stawczyk - e.g. in item #J3 it provides descriptions of the future appearance of the village Stawczyk during my visit to this village most probably taking place around the year 2222.

From the name of village Stawczyk originate also the **surname "Stawczyk"** used by numerous people. Therefore I am providing here a link to the related web page named [stawczyk_uk.htm](#), on which I am trying to supply slightly more information about origins of the surname "Stawczyk".

#A3. Wszewilki (Stawczyk) is the place where I was born:

I was born and grown in the village "Wszewilki-Stawczyk" - as presently this village is officially called. I lived over there in years from 1946 to 1964. During this period of time I noticed and learned the most important facts reported on this web page. So all curiosities described on this web page originate from this small village. Similarly to my web pages about [Milicz](#), [Battle of Milicz](#), and [Wrocław](#), this ethnic web page describes folklore stories about history and curiosities of the village Wszewilki-Stawczyk, means describes what people told in past in this village, or what they believed in. While presenting these folklore stories I do not try to verify here their authenticity, although when I know about evidence which supports the correctness of specific statements, then I indicate this evidence.

Part #B: Geographic location of Wszewilki (Stawczyk):

#B1. Where we can find the village of Wszewilki (Stawczyk):

Let us now quote some data regarding Wszewilki. This village lies as "crow flies" (in a straight line) around 1 kilometre to north-east from a small Lower-Silesian town named Milicz. But between Milicz and Wszewilki there is the river called "Barycz" - visible on the satellite photo of Wszewilki indicated in the next paragraph. Thus, if someone intends to walk to this village from Milicz, he or she is forced to follow the round path, through the only road bridge located near Milicz. This makes him or her to walk around 3 kilometres. Wszewilki is an extremely old village. Probably it belongs to oldest out of all villages in Poland still in existence. In fact, this village is as old as the former wooden-castle of Milicz, while incomparably older than the present (stone-laid and walled) town of Milicz. As a farming-crafting colony of the wooden-castle from Milicz the village Wszewilki already existed a long time before the building of present (stone and brick) town of Milicz was started. (In turn the wooden-castle of Milicz probably is as old as the Polish town Biskupin, or Egyptian pyramids). Only that until around 1000 years ago, Wszewilki did not have their permanent inhabitants, but just temporary farming houses. This is because all people who worked then on fields from the area of present Wszewilki, until around 1000 years ago in evenings were returning to the relative safety of fortifications of Milicz, where they spend their nights. Wszewilki always was a village of free people. As such, this village always was more wealthy and better constructed from all other villages of given times. But since around 200 years ago, "[evil UFOnavts](#)" started to pick on Wszewilki, and for some reasons started to "sabotage" this village and its free people. This sabotage firstly caused, that in 1875 this extremely old village was cut in two halves through the very centre of it (i.e. through its former central "square") by railway line which leads from Milicz to Krotoszyn. In the result, the central square of this village, together with the old church and the hotel-pub, were transformed into a huge hole in the ground. Simultaneously a new road through the village was surveyed and build. This new road caused a gradual removal and destruction of all former buildings of Wszewilki. In turn these former buildings were extremely interesting and historically significant. It was so, because in the course of centuries, Wszewilki developed the own unique folkloristic architectural style. The style most probably was later copied by learned architects, and disseminated throughout the world, where presently it is known under the English name of the "**tudor**" architectural style - see "Fig. #G2" from this web page. (In Poland this unique architectural style of Wszewilki is called with the popular name "mur pruski" - meaning the "Prussian Wall", as at the time when it got popular, Wszewilki belonged to Prussia.) Only that the honour of inventing this style is NOT attributed to Wszewilki. Some time later, by the road that leads to the old watermill on Barycz a new electrical mill was build. This new mill gradually deprived the old watermill all its clients. In this way, the old watermill, which supported Wszewilki for the last almost 1000 years, was pushed into a bankrupctcy and then ruined. Even the name and the energy consistency of this village was then attacked. The steel railway line, according to claims of the

Chinese "feng shui", cut and divide the natural flows of the "chi" energy through Wszewilki like a blade of knife. This blade cuts the old Wszewilki in two, subdividing it into two separate sub-villages. Thus everything that lies on both sides of this railway line, cannot be called now with the same name, but must use separate names. So starting from that time, administratively both sub-parts of the previous single village Wszewilki are considered in mutual separation, as entirely different villages which carry different names, the fate of which rolls along separate paths, etc. Both these parts presently are called "Wszewilki", and "Wszewilki-Stawczyk". For this reason, in the text below I use these two their official names, namely "Wszewilki" and "Wszewilki-Stawczyk". Unfortunately, this separate name for the oldest part of the village discussed here (i.e. for the present part "Wszewilki-Stawczyk"), somehow carries a bad luck. (After all, it symbolises everything that happens in the radius of tens of kilometres around this "Wszewilki-Stawczyk".) It simply refuses to stick to this village. (Is it possible that the fate asked it to wait with the definitive approval of this name, until it will be called with my own name, for example called "Pająkowo" - means "Pajakville"?) Since 1945 the name of this sub-village was already changed several times. Before and during the World War Two, it still belonged to Prussia (Germany) and was called with the German name "Neu-Steffitz" - means like a "new version of a nearby Steffitz" ("Steffitz" presently is called "Stawiec"), while the present "Wszewilki" were then called "Ziegelscheune", while present Milicz was called "Militsch" - for correct translations of these names see the web page genealogienetz.de. (But in fact, this supposed "Neu-Steffitz" is equally old as Milicz itself, means is the oldest village in the radius of tens of kilometres.) Then, immediately after the war, it was called "Cegielnia" (which in the Polish language means a "brick factory"). But when by accident trucks started to arrive to this villages, which were designated to collect bricks from the real brick factory located in a nearby Stawiec, then the name of this village was changed into Wszewilki. Under this name it existed until the end of time when I lived in it. Unfortunately, this also was not a good solution, as in the sense of flows of "chi" energy, it was a separate village, but the name of it coincided with the name of the adjusted village. Therefore, when in 1964 I shifted to Wrocław, the name of this mini-village was changed into "Stawczyk". But this caused another confusion, because instead to it, people who intended to visit it landed in a nearby village "Stawiec". Finally around 1985 someone drop into the idea to give to it a double, and thus rather inconvenient, name "Wszewilki-Stawczyk". Under this inconvenient double name it is officially known until today. But I would suggest to call it one day with the Polish name "Pająkowo" (to honour my Polish origin from this village), or with the English-based name "Pajakville" (to bridge my birth place with New Zealand, i.e. with the place which represents my later citizenship, tradition, and culture). After all, such a name would close all problems to-date. It would not only cut down the further confusion and perfectly harmonise with the name Wszewilki for the adjusted village, but would also provide the village with an unique allegoric significance.

#B2. Maps and satellite photographs of the village of Wszewilki:

An exact map of Wszewilki and vicinity of this village can be seen e.g. on the web page with address www.mapapolski.pl/ (after clicking on the link calling this web page, one needs to type the name **Wszewilki** into the window "Miejscowość", and then click onto the button "Pokaż"). The black line indicates on this map the course of railway which in 1875 bulldogged through the miniature central square of Wszewilki. As one can see from this course, the railway runs onto Wszewilki from East, then - after tramping through the central place (square) of this village it runs again towards East. The same railway, as well as the empty area currently left after the former central place of this village, can also be viewed on the much more accurate **satellite photograph of Wszewilki**, available from the address <http://maps.google.com/maps?ll=51.551406,17.286901&spn=0.026010,0.058545&t=k&hl=en>. Over there also is clearly visible the course of the railway which was purposely bend towards the former central square of Wszewilki. Who was so hostile towards Wszewilki, that designed the route of this railway line so viciously? Notice also, that all fish ponds which are visible near Wszewilki, were formed only around 1990 (there were no such ponds over there when the railway line was constructed). The location of these ponds was also selected in such a sinister manner, that the ponds flooded, amongst others, the remains of 1000 years old watermill which for all these centuries operated near Wszewilki by the previous riverbed of the Barycz river.

Part #C: The history of Wszewilki (Stawczyk):

#C1. What we know about the history of village Wszewilki-Stawczyk:

All started from the more intense traffic of merchants which the area of present Poland experienced after around 800 AD. Caravans of these merchants, following the so-called "Amber Route" used to stop for night in an old fortified town Milicz, presently known locally under the name "Chmielnik". Merchants from these caravans informed citizens of Milicz what happens in the far world. In turn some of their servants and labourers, who had the bad luck to get ill during the way, or become wounded during one of numerous then fights with bandits, stayed in Milicz for longer, or even for good. Of course, they did it only to temporarily heal their wounds acquired on the way, or to heal their illness. But the

fate likes to make surprises, and initially staying shortly in Milicz, some of them stayed finally for the rest of their lives. These incomers from overseas taught citizens of Milicz various crafts and skills which were already perfectly known in the south of Europe. To these new skills belonged, amongst others, a skill of building walled towns and a skill of building watermills.

In the result of this influx of knowledge and skills, sometimes around 900 AD citizens of Milicz still then living in primitive wooden and straw fortifications, decided to build themselves a modern walled town with strong stony walls. After they completed this town, they shifted to it from the previously occupied wooden fortified settlement (currently called "Chmielnik"). For the building material used for this walled town they utilised the so-called "paddock ore" (in Polish called the "ruda darniowa") which was mined from the vicinity of the present dam shown on the photograph from "Fig. #D1". This ore was shipped to Milicz on boats along the river Barycz. Buildings and walls constructed from it looked like the one shown in "Fig. #F1". The area of the permanent housing of strong labourers who mined this "paddock ore" and shipped it to Milicz, provided beginnings for a permanent settlement, which presently is called the village of Wszewilki-Stawczyk (while above is called jocosely "Pająkowo" or Pajakville).

The village called Wszewilki-Stawczyk, in fact is the same old as the settlement of Milicz. Presently it is several thousand years old. However, during the first relatively long period of time it took the form of temporary shelters for shepherds of cattle, which were build for times of bad weather. These shepherds permanently lived in fortified settlement of Milicz (i.e. in the fortified settlement "Chmielnik"). But everyday they travelled with their herds along the valley of Barycz river in search of the best pastures. Because of the security reasons, they could not depart from their settlement to distances that are too far for reaching them by vocal signals from the observation towers of their fortified settlement. Thus in fact the area which was the most distant from their settlement, and in which they still could graze their herds, were the surroundings of the present village of Wszewilki-Stawczyk. It was there that they constructed their temporary shelters, which protected them in days of a bad weather. Only around 900 AD, when Milicz needed intense labour to mine building materials for constructing houses and fortified walls of the town, these temporary shelters of shepherds were converted into a regular village. This village initially spread along the road from present Wszewilki towards the dam on Barycz shown in "Fig. #D1". Immediately after the Second World War this road was incorrectly called the "road to the dam" (in fact this originally was the "road to the old watermill of Milicz"). This road existed until around 1990, leading from the village Wszewilki in the direction of the first dam on Barycz counting from the Milicz side. Presently only a small fraction of this road survived, which leaves Wszewilki-Stawczyk and leads to "nowhere".

The most breakthrough time for crystallization of the present village Wszewilki-Stawczyk, was the construction of the watermill on the Barycz river. This watermill most probably worked already between years 900 and 1000 AD. So it was the oldest and the only watermill in the vicinity of Milicz, and also the oldest watermill in this area of Poland. It stood across the riverbed of Barycz in the place which lies only around 100 meters to the north from present dam on Barycz located nearest to Milicz. (Since around 1990 this location was flooded by

a newly build fish pond, formed on the former historical location, in which previously present village *Wszewilki-Stawczyk* was born.) When I was a small boy, in this former location of the old watermill, one still could find foundations of the waterwheel and the water dam. Also still existed there remains of the channel and a pond in previous waterbed of the *Barycz* river, which channelled water to this waterwheel. Unfortunately, the waterwheel itself, and the buildings of the watermill, were not there anymore. But remains of wildered fruit trees still grew around this extremely old watermill of *Wszewilki-Stawczyk*. They grew on the sizable paddock-place, on which in past queues of horse wagons used to wait for their turn in milling the grains they carried, into flour. Furthermore, still "clay floors" existed (in Polish called "*klepiska*") which remained after several cottages occupied by peasant labourers working in this watermill. There was also a hill created artificially inside of the junction of both waterbeds of *Barycz* which spread from the pond in front of the waterwheel of this watermill. On the flat top of this hill the house of the mill owner was located in old days.

The use of this watermill required the land transport of grains and flour. In turn the mill itself, and also people who travelled long distances to use it, needed various services and labours, and sometimes even night accommodation. In this manner on the area of present *Wszewilki*, or more strictly on the crossing of the main road which led to this mill from the villages *Dziadków*, *Pomorsko*, and *Stawiec*, with another road which led from *Milicz* to *Sulmierzyce*, with the elapse of time a sizable village was created. Slowly this village build a miniature central place with a hotel and pub, with a large bakery, and later even build its own church. This village gradually grew out from the crossing of these two main roads, which crossed each other in the shape of a cross where presently a huge hole in the ground is visible near railway in *Wszewilki-Stawczyk*. This present hole is there because, as described in further parts of this page, the public grounds of the village were used in 1875 for extracting sand and gravel for building the railway. Now the hole is overgrown with bushes.

Independently from supply of flour and bread, with the elapse of time present *Wszewilki-Stawczyk* transformed itself also in a supplier of all products of everyday consumption for *Milicz*, such as milk, eggs, chicken, vegetables, etc. It can be stated, that the village called now "*Wszewilki-Stawczyk*", in fact firstly build *Milicz*, then defended *Milicz* from enemies, finally everyday fed citizens of *Milicz*. No wonder that the village and all its inhabitants constantly grew into wealth and significance. Because for a long time *Milicz* was the town which belonged to the bishop of *Wroclaw*, the village *Wszewilki-Stawczyk* - which was the feeder of *Milicz*, automatically was also under the protection and ownership of this bishop. This is the reason why *Wszewilki* never had its farm-station nor its "knight owner". Citizens of *Wszewilki* always remained free people which were affiliated with the bishop town of *Milicz*, and lived on almost the same rights and laws as inhabitants of this town. In the majority these citizens were of the Polish (Slavonic) origin.

The lack of the owner for *Wszewilki*, in combination with Slavonic inclinations of its citizens, turned out to be fatal for the existence of it as a complete village. When around 1875 the Prussian authorities were building railway through *Milicz*, someone sinister intentionally so designed the path of this railway, that it cut through the miniature central place of *Wszewilki* and trotted the old Catholic

church which stood by this place. Also everything that stood by this place, including into this an old hotel and pub of Wszewilki, and this Catholic church, was destroyed under the excuse of building the railway. Because the land of this central place was public, the company which build the railway begin to mine sand needed for the construction of the embankment of the railroad. In the result, in the area where in past the historic centre of Wszewilki was located with the miniature central place and with public buildings, around 1875 a huge hole in the ground was formed. This hole scares passers by until today, completely overgrown with bushes. Presently it can be seen in the central area of Wszewilki, i.e. on the crossroads of two main roads of this village, means in the place where the main road of the village is crossed by the dust road locally called the "road to the dam" (in Polish the "droga na tamę") - in fact this is the road to the old watermill of Wszewilki.

Simultaneously with the construction of the railway through the central square of Wszewilki, i.e. around the year 1875, also the change of the route of the main road of this village was carried out. Previously a windy dirt road was leading through Wszewilki, which was running around 100 meters to the south from the present main road through this village. The old location of this original road until today is indicated by the location of a section of it, which even today is used in Wszewilki-Stawczyk. Soon after the Second World War, along this old road through Wszewilki still remains of old farm buildings were visible. They looked slightly strange, because they were placed in a row in the middle of fields in a distance of at least 100 meters to south from the present road and buildings of this village.

Some time after the year 1900, in Wszewilki an electric mill was build. It was located near the new road through the village, or more strictly near a crossing with the old road that led to the old watermill on the Barycz river. Due to this competitive location it tempted all people travelling in the direction of the old watermill. Thus the new electrical mill gradually deprived clients of the old watermill. In the result, the old watermill fall into the disuse and soon was abandoned completely. In turn the collapse of it forced citizens of Milicz to build a new dam on Barycz, and to straighten-regulate the Barycz river. Simultaneously the village Wszewilki-Stawczyk lost its historic roots which grown from this old watermill on Barycz.

Today Wszewilki-Stawczyk look as if this village never had its past. In turn it is known that **"he who has no past has also no future"**. But is this a fact? After all, in reality this village in fact has its past, and the past is extremely constructive. Only that it takes publications like this web page to realise to everyone the existence of this past and the extraordinary moral significance of it.

#C2. An old cemetery of Wszewilki:

In the forest, around a half of kilometre to the north from "Wszewilki-Stawczyk", an old cemetery is located. It is shown on "Fig. #C2a" below. In times of my childhood we played frequently on it with other my colleagues. Thus I remember, that the oldest graves which then we seek purposely by reading

dates on their inscriptions, were dated still in years 1700s. (Interestingly, a large proportion of these old graves used to have Polish, means Slavonic, names.)

But I am absolutely certain, that this cemetery is incomparably older than years 1700s. In fact, my opinion is that it was a place of cult and burial still in the pagan times. There was for this a body of evidence, e.g. very old graves without inscriptions, still made from lumps of "paddock ore". One of the evidence for the untypical age of this cemetery was an old oak which used to grow almost at the centre of this cemetery until the beginning of 1990s. This oak was so huge, while the cavity (in Polish called "dziupla") contained in the trunk was so voluminous, that on the basis of comparison of it with the oak which is a "monument of the nature" (i.e. the "Pomnik Przyrody" in Polish) and which grows in Kadyny near Elblag by the Wisła (Vistula) Spit, in northern Poland (see "Fig. #C2b"), I estimate the age of this oak from Wszewilki-Stawczyk at not less than 700 years. (In my opinion, in times of my youth it was the oldest oak in the entire vicinity of Milicz, and in fact it deserved to be announced a "monument of the nature" and surrounded with a greatest care.) But what was the most interesting about this old oak from Wszewilki, is that it grew "sideways", not "upwards". I understand by this, that instead building the height, this oak was building the thickness and the span of its branches that grew to sides of it. In turn it is known well, that just such a growth of an oak certifies that in times of its youth, when it directed its growth, it used to be the only tree that grew in this part of the forest near Wszewilki. This in turn means, that when this oak was planted at least 700 years ago, meaning before-medieval times, the area of this cemetery from Wszewilki was already something special. After all, it was located in the middle of forest, but it was deprived trees - apart from this single oak. In turn it is known, that for Slavs from before Christian times, oaks were symbols of strength and longevity, usually also a house for the god "Pierun" (meaning "Lightning bolt") described in item #L2 below, means were "pagan holy trees" with functions similar to famous "Datuk" trees from present Malaysia. (For more details about holy trees "Datuk" see descriptions under photograph "Fig. #D1" from the web page malbork.uk.htm, photograph "Fig. #G9" from the web page ufo.htm, or see descriptions in subsection I6.1 from volume 5 of [monograph \[1/5\]](#). Anyway, there are numerous premises, that similarly like these Malaysian holy "Datuk" trees, also "pagan holy oak" from Wszewilki in past had supernatural powers. After all, in times of my youth this old cemetery in Wszewilki was famous in the entire vicinity from various unexplained and "supernatural" events and phenomena, which could originate from the powers of this oak. Furthermore, on the basis of experience from my own youth, I personally believe, that this particular oak had the ability for telepathic communication with people, as this is described in subsections I5.4 and I3.3.1 of the abovementioned [monograph \[1/5\]](#). What is even more interesting, this "pagan holy oak" from an old cemetery in Wszewilki grew almost precisely in the middle of the cemetery, although it was shifted from this centre towards the north by around one diameter of itself. This in turn means, that probably it was intentionally planted in there by people just on the side of a stump from an even older oak, which most clearly was occupying the exact centre of this old cemetery. Means that the oak that after 1991 collapsed because of the old age, after it survived in my estimation around 700 to 1000 years, in fact replaced an even older oak which most probably grew before it in the exact

centre of this cemetery, and which most probably also collapsed because of an old age after it lived for around further 700 to 1000 years. But if one leads this deduction even further, than it turns out, that this older oak, planted by pagan Slavs at least 1400 years ago, was not at all the first oak that grew in this place. After all, the logics indicates that in order to be planted in the exact centre of this cemetery, the entire area of this cemetery needed to be free from other trees, so that the sight of planting people could find out where exactly this centre of the cemetery is. In turn to remove all trees from the entire hill of this cemetery, local Slavs needed to already have there some naturally growing oak, whom they worshiped then. This first oak from this hill, possibly growing completely accidentally, probably also collapsed because of an old age, after it lived for around 700 to 1000 years. So if the above deduction is true, than all evidence indicates, that the cemetery in Wszewilki began to be a place of old pagan cult and burials around 2100 and 3000 years ago. Because this is the closest and almost only such area lying not far from the former town Milicz, one may deduce that the place, which presently we call a "German cemetery" from Wszewilki, in fact is a place of an old Slavonic cult for inhabitants of Milicz, starting from pagan times, when the Europe was still belonging to the Roman Empire. Personally I am convinced, that this unique place was devoted to the cult of Slavonic god "Pierun" (i.e. "Lightning bolt"), mentioned also in item #L2 below.

Of course, at this point someone could ask, whether this oak which disintegrated after 1990 is the only evidence of the old age of this cemetery. The reply is "no". There were in past various other items of evidence which I still remember. For example, in times of my youth there were several very old and non-typically looking graves not far from this oak. They were formed from lumps of "paddock ore" and were deprived of any inscriptions. In turn the use of paddock ore for the building material of these non-typical graves means, that they remained from times when near Milicz there was no a brickwork, nor mason workshops, means from times before 14th century. Summarising the above, all signs indicate that an old cemetery in Wszewilki, wrongly called the "German cemetery", is in fact an old "time capsule", which hides inside many historic treasures which still await their discoverers.

For the much older age of this cemetery certifies also a very old road which in past led straight like a bullet from this ancient oak from the centre of the cemetery, to the main doors from a former church that existed by the miniature central square of Wszewilki (this church is described in item #E1 of this web page). Although at present this road probably is not going to be clearly visible, it existed for sure. The remains of it were still clearly visible in times of my youth. On the side of it several old oaks used to grow. If these oaks are allowed to live until today, they would have at least 300 years by now. One oak by this old road survived until the time of my youth (from the rest only stumps were then left behind). It used to grow slightly in front of the edge of present forest, only around 40 meters towards north from former main doors to the church in Wszewilki shown in "Fig. #2" from item #F1 of the web page [wszewilki jutra uk.htm - about Wszewilki of our tomorrow](#) (i.e. to east from present fire basin that was build on the place of former house of the pub owner from Wszewilki) - perhaps this oak grows over there until today. It is very intriguing to what festivities this old road was used. If it was a cemetery road (i.e. the road used for transporting

bodies from the church to the cemetery in Wszewilki), then the age of these oaks would indicate, that the Slavonic cemetery from Wszewilki was used much earlier than it is commonly believed. With this old road which linked the church and cemetery in Wszewilki a curiosity told by old locals is connected. Namely, several meters to the east from this road supposedly there is a small underground tunnel which linked cellars of the church, with a grave chamber on the cemetery. This tunnel supposed to be so small, that people needed to walk in it on four (i.e. on hands and legs). The description of it is also provided on a separate web page about the [church of St. Andrea Bobola](#).

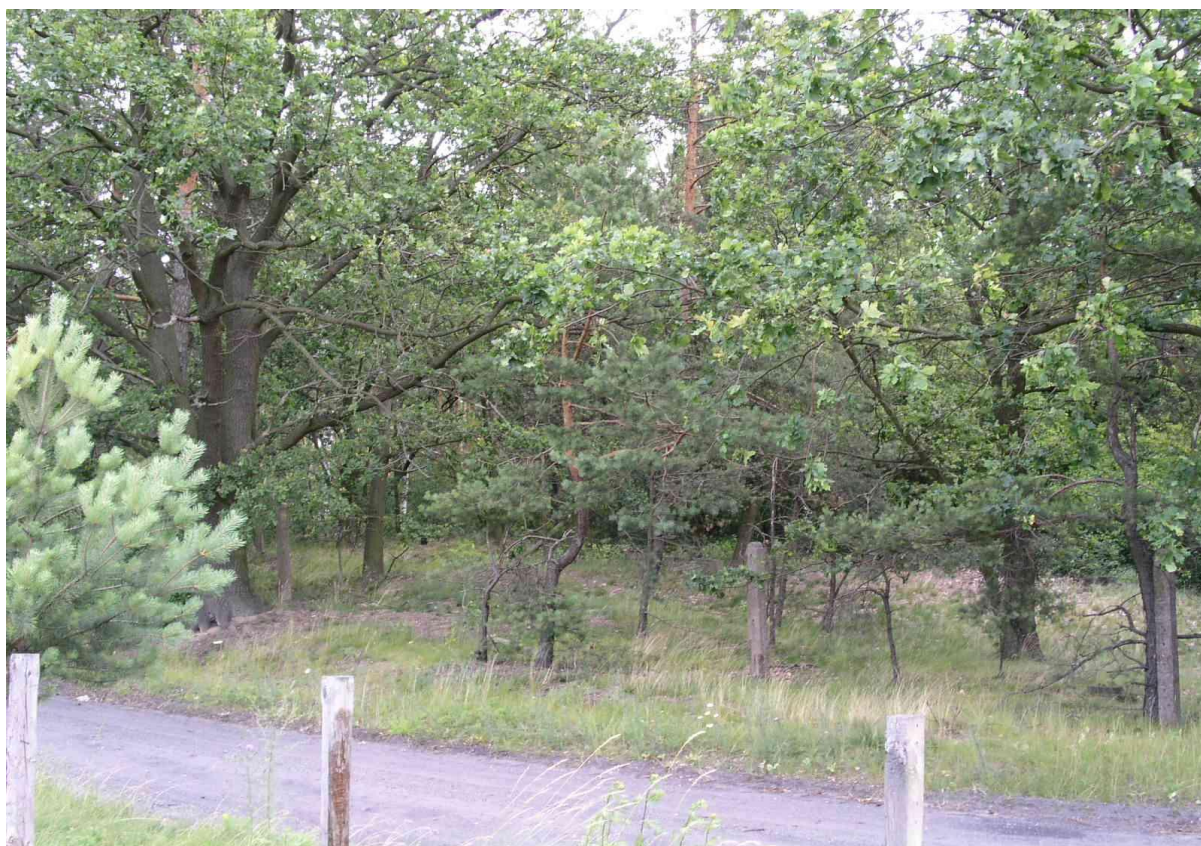


Fig. #C2a: An old cemetery of Wszewilki-Stawczyk. This cemetery has an extraordinary configuration of the ground. It is shaped like a "grave of a human giant", i.e. it takes a shape of an elongated and highly symmetrical hill in the shape of a huge old grave. What is even more extraordinary, this highly symmetrical and regular hill is surrounded with a completely flat land. No wonder, that from the oldest times it probably attracted attention of local people. So it is almost absolutely sure, that already in pagan times, it was a place of a pagan cult and a burial place for ancient Slavs. For just such a function of a "place of a pagan cult" certify the presence in almost a geometrical centre of it an old "holy oak", which in pagan times fulfilled the same function as presently perform churches and temples. Furthermore, many other attributes of this cemetery also certifies, that in fact it is at least as old as Wszewilki-Stawczyk, means that for local Slavs it was a place of ancient cult and a burial place a long time before Christianity. As such, this cemetery is a closed "time capsule" which still awaits for the opening.

The above photograph was taken in July 2004 from a side of the road which in past led from Pomorsko and Stawiec, and before that from Dziadkowo and

Cieszków, via Wszewilki-Stawczyk to the old watermill on Barycz. The camera lens was directed towards north-east. In the area visible on foreground, still after the war a brick mortuary used to stand (presently only bushes grow over there). More inside there was an old oak with a huge cavity inside, which after 1990 either collapsed by itself, or was hit by a lightning. The extraordinary attribute of this oak was, that it had telepathic abilities of some sort, similar to these which have famous holy trees "Datuk" from Malaysia. When as children we used to play in branches of this old oak, we always were telling to each other, that in the huge cavity of it filled with wood powder, an old treasure is hidden. In fact, when after 1990 this oak collapsed because of an old age, while the entire cavity of it was uncovered, some accidental passer by found a rich treasure hidden in it. (The whispered rumours about this treasure are now a public secret of Wszewilki and the vicinity.)

From times of my youth I remember that oldest graves of this cemetery with still readable inscriptions originated from 1700s. In turn last people were officially buried on it in 1945.

* * *

To the right from the area shown on this photo a row of graves used to be located in past, about which people used to say that they hosted victims of suicides. With these graves was connected a story, which in times of my youth was attributed to this particular cemetery from Wszewilki, and to these graves of victims of suicides, while in later times which I heard several times as unconnected anymore to any specific cemetery nor location. According to this story, still before the First World War, in Wszewilki supposed to live a hooligan and a Casanova known widely around. He supposedly was very powerful and claimed that he is not afraid of anything, even the devil himself. During one of drinking sessions he supposed to make a bet with his colleagues, that he is not afraid to go to this cemetery from Wszewilki in the middle of night. (This cemetery was known around in past as a place where was very "spooky" - what not supposed to surprise, as it was a place of the pagan cult and burials since ancient times). In order to prove that he in fact was on the cemetery, colleagues gave him a pole which they marked, and which he supposed to push in one of the graves. After he went to the cemetery, this hooligan and Casanova would not return. So immediately as a daylight arrived, his colleagues run to the cemetery. They found him dead on the grave of one of these victims of suicides. His pole pushed into the grave by "accident" was pinning his coat to this grave. Then the death of this fearless fighter was explained as a heart attack from a fear. When he pushed the pole and intended to return to his colleagues, something hold him down to the ground. Without being able to see in darkness what it was, and being afraid the worst, he experienced a heart attack. Older people used to show his grave on this cemetery from Wszewilki, which supposed to be the first grave in the row of victims of suicides - lying just by the side of the grave on which he died. The morale which then was repeated after finishing this story went on that there are no strong nor fearless, when comes to laws of the other world. Although the action of these laws is camouflaged and can be explained on many different ways, in the final effect always it turns out, that these laws exist and act with an iron hand.



Fig. #C2b: An old oak from the settlement Kadyny at the Vistula Spit (near Elbląg). This oak is estimated at not younger than 700 years, however most probably have 1000 years. It is called the "Dąb im. Jana Bażyńskiego" (i.e. the "Oak of the name of Jan Bażyński") and is protected by the Polish law as an official Monument of Nature. I show it here because the cross-section of this oak is approximately similar to the cross-section of the trunk of the old oak that used to grow on the cemetery from Wszewilki. Only that branches of the oak from Wszewilki grew "sideways", while branches of this oak from Kadyny grow "upwards". In spite that this oak from Wszewilki was a similar age, i.e. also had around 700 to 1000 years, and in spite that without any doubt it was connected with Slavonic pagan celebrations from this area, no-one cared to announce it to be a Monument of Nature, but allowed it to die from an old age and from a lack of human care.

Part #D: Remnants of the past:

#D1. The watermill on the river Barycz which belonged to Wszewilki:

When the construction works for the town Milicz were finally finished, the workforce and building materials mined in the vicinity of the "first dam" on the Barycz river (see photograph from "Fig. #D1" below) stopped to be needed. So it rapidly turned out, that there is a whole village over there, full of unemployed, highly skilled workers. (This village represented the the pre-origin of what presently is the village Wszewilki-Stawczyk.) So in order to maintain somehow their significance and usefulness for the town Milicz, people populating this village build a first watermill on the Barycz river. This watermill was located only around 100 meters to the north from the present dam on the river Barycz, shown in "Fig. #D1" below. Independently that this mill begin to provide Milicz with flour, while later also the bred from bakeries which grew up on this flour, the first citizens of Wszewilki-Stawczyk invented for it also an additional function. Namely water which was lifted up in front of the waterwheel of this watermill, was directed to a separate path. Thus, after being supplied to Milicz, this water formed the town's moat - means additionally it defended Milicz.

In the period proceeding the construction of this watermill, and also soon after building it, the present village Wszewilki-Stawczyk was located around this watermill. But later it turned out that this location has disadvantages. Namely the area near the watermill was frequently flooded with spring floods. Therefore with the elapse of time the centre of village Wszewilki-Stawczyk was shifted to a higher ground, i.e. to a crossing of two roads described earlier (namely the crossing of a road that runs north-south, and that leads to this watermill, with the road which runs west-east, and which leads from Milicz to Sulmierzyce). At this crossing of roads a new centre of Wszewilki was build. This centre consisted of a miniature central square of the village, near which stood a hotel with a pub. Slightly later also a church was build with its own cemetery. Finally a bakery and grain storage was constructed. (Unfortunately, around 1875, as I described this in item #C1 above, through this small square, where the church an hotel stood, a new railway line was build. In turn the central area of Wszewilki was then turned into a big hole in the ground, from which sand and gravel was mined to be used for construction of the railway line.)

After the centre of Wszewilki-Stawczyk was shifted to a new, higher ground, near the watermill from Barycz were left to live only people deprived of their own land, means poor labourers, who directly worked in this watermill. Cottages of these labourers survived until after 1900s, when this watermill finally bankrupted and was abandoned. In times of my youth, i.e. in years between 1950s and 1960s, still one could find well visible hard cottage floors made of clay (in Polish "klepisko") from these cottages. I personally remember the existence and location of around 5 such well visible cottage floors. Two of these were located just

behind a brick bridge over an irrigation ditch, which run along a border of old valley of Barycz. The sites of former locations of these cottage floors exist over there still until today, although the floors themselves were destroyed at the beginning of 1960s. Three further such well-preserved cottage floors from former houses of watermill labourers, existed by the road to this watermill, not far from the mill itself. In the present times locations of these floors are flooded by a large fish pond which was created around 1990. These "cottage clay floors" were actually evenly hardened layers of clay and sand, sometimes with an addition of calcium or cement. The rest of these cottages was constructed from fragile building materials - usually from branches, straws, and grass, which were covered with a layer of clay (i.e. exactly the same as I explained it in item #G2 for an unique architectural style of Wszewilki), and then covered with a layer of forest ferns. After such cottages were abandoned or destroyed, the entire their upper part decayed and blended with the environment. Thus the only relatively permanent part was this evenly compressed "cottage floors" (i.e. "klepiska") on the ground. When as a teenager I analysed these "cottage floors", always I was puzzled by the smallness of the dwellings that people used for housing in past. These "cottage floors" had dimensions of only around 2.5 metre by 2.5 metre. This means that such cottages hardly sufficed for storing a single, small bed, small table, and perhaps one chair.

The watermill on Barycz existed and operated for almost 1000 years. Of course, in the meantime it was repetitively extended, rebuild, and improved. The grain was delivered to it by water and by land. By land it was transported along two roads, namely the road from Wszewilki (immediately after the Second World War called the "road to the dam"), and still another road which approached it from another side of the Barycz river (means which led from villages Duchowo, Sławoszewice, and from the town of Milicz). Both these roads were linked together by a bridge over the Barycz river, which existed only several meters behind the waterwheel of this watermill. Because of this bridge, this old "road to the dam" in old times in fact was also one of the two main roads that linked Milicz with northern part of Poland. Simultaneously it was a part of the historic "Amber Route". Thus through Wszewilki caravans of merchants used to roll then, which travelled from Milicz, through villages Wszewilki and Pomorsko, further to Cieszków, Zduny, Krotoszyn, and then to Gniezno and later Gdańsk. In turn another road leaving Milicz towards north, run by what today represents the Krotoszyńska street of Milicz, but then it run through the centre of Stawiec, to Rawicz, and finally to Poznań. (The present asphalt road from Milicz to Cieszków and later to Krotoszyn, was constructed relatively late, because only around years 1930s.) The section of the road, which in these old times linked Milicz with the watermill on Barycz, is used until today. It is the access road from Milicz to the dam on Barycz. Also by this road soon after the Second World War several "cottage clay floors" (i.e. "klepisk") existed from old cottages, and even foundations of one larger building could be seen there.

Only after the year 1900s a dangerous competition appeared to the watermill in Wszewilki. This competition was an electrical mill constructed by the side of road that led to the old watermill. Thus everyone who was going to the old watermill, usually gave up driving through the sandy road, and stopped by the new electric mill. In the result this modern competition from Wszewilki caused a

gradual loss of all clients by the old watermill. This in turn eventuated in the bankruptcy and the ruin of the old watermill. Around 1950, only rotten fragments still were left from the old watermill. These could be noticed and identified only if someone knew that this was the location where previously a watermill used to stand.

Until around 1800 this old watermill on the Barycz river was the only mill in the vicinity of Milicz. Its flour provided food not only for the town Milicz, but also for all surrounding villages. But after 1797, when the old fortified castle in Milicz was burned (for details see the web page about the town [Milicz](#)), and a new palace for the local margrave (margrabia) of Milicz was constructed, the section of the defence moat which stopped to be needed was so redirected, that it formed an ornamental river in the park by the palace. During redirecting of this town's moat, amongst others, another watermill was built on it. Thus, it was only then that the watermill from Wszewilki gained a first competitor in Milicz. Thus around 1800s the watermill lost its monopoly that lasted many centuries. Soon afterwards, also several villages near Milicz constructed their own windmills. Just after the Second World War such windmills still existed, although were not used, in villages Duchowo and Stawiec. (Soon after the Second World War, the village Stawiec had two such windmills, both located on the top of a hill around a half of kilometre to north from the waterworks in Wszewilki shown in "Fig. #D2a".)

It is not a coincidence that the "paddock ore" for construction of Milicz was mined in the vicinity of an area where a powerful "Earth chakra" is located. Also not by a coincidence the first old watermill from Milicz was placed exactly in the place where this chakra was bursting with the "chi" energy. Old Slavs were very sensitive to natural energies and perfectly knew about the influence that these energies exert on the fate of people and settlements. (This perhaps added the contribution to the fact that Milicz, which was constructed from the "paddock ore" mined from vicinity of this chakra, survived in a good condition until today, while a fortified castle of Milicz, which was constructed from bricks made in other places, i.e. in present Stawiec, was destroyed and burned many times in the meantime.) Readers, who wish to learn more about the "chi" energy can find scientific descriptions of this energy in the initial part of chapter H from volume 4 of my newest [monograph \[1/5\]](#) available free of charge via this web page. In turn a scientific explanation what actually is a "chakra", is presented in subsection I5.3 from volume 5 of my newest [monograph \[1/5\]](#). "Chakras" are also briefly described on a web page about the [Concept of Dipolar Gravity](#).



Fig. #D1 (K1 in [10]): The dam on the river Barycz located closest to Milicz. From the first ancestor of this dam, means from the very old watermill which belonged to Wszewilki, begins the rich history of this village and the economic link of it with the town of Milicz. Photograph taken in 2003. This is only around 100 meters towards north-east from the dam shown here, that already over 2000 years ago shepherds of cattle from the nearby fortified town Milicz started to build the first shelters against weather. Later evolution of these shelters led to the eventuation of the present village Wszewilki-Stawczyk. It is also near this dam that a powerful energy "chakra", which rules the fate of Milicz and the vicinity of it, is located. This chakra emits so powerful blow of natural energy by Chinese called "chi", that the influence of it can be felt even be people who are the most insensitive and thick skinned. (In order to feel the charging with energy and soothing influence of this flow of natural "chi" energy, it is enough to sit near this dam, cut off our thoughts from experiences induced by our senses, and concentrate our attention on our inner feelings - means, as this is called "switch on into the reception of the chi energy".) For example, it is just because of the flow of this "chi" energy, that even in times of my childhood, when no-one ever heard of such things as "chi" energy, "feng shui", natural "chakras" of Earth, meditations, etc., to the above dam crowds of people kept arriving only to - as then it was called "calm down their nerves" (today this would be called "meditation" or "saturating the body with chi energy"). Because just such location of the Milicz chakra of Earth, whatever happens in the vicinity of this dam, it is simultaneously the symbolic representation of whatever happens to the town of Milicz and to the vicinity of it. Because the flow of energy in this chakra is controlled by fate of the village Wszewilki-Stawczyk which historically originates from this chakra, whatever happens to this village, is simultaneously a symbolic representation of what later happens to Milicz and to the entire area spreading tens of kilometres around

this town. The above dam is located only around 100 metres to the south from the area, in which between years 900 and 1000 AD was build the first watermill of the town Milicz. This watermill, and also the settlement of workers which build it, and workers who provide labour to it, in the course of time constituted the beginning to the old village presently known as Wszewilki-Stawczyk. In turn the flour from this watermill fed and nourished citizens of Milicz, and the vicinity of this town, for almost 1000 last years.

The dam shown above was build by Polish youths called "Junaki" around 1950. Means that in time it was photographed it had already around 50 years. Because of the energy significance for Milicz, whatever happens around this dam, the current state of the dam, and also the vicinity of this dam, are symbolic representations of the state of things in Milicz and in vicinity of this township.

Before the dam shown on the above photograph was constructed, an "old dam" existed in the same place. It was build by Germans soon after the year 1900. So at the time when it was exchanged for the dam shown on the above photo, this old dam also had around 50 years. But even this old German dam on the river Barycz, was NOT the first dam that existed in this place. This is because starting from around 900 to 1000 AD, around 100 meters to the left from the lens of the camera that took the above photograph, the first watermill on the river Barycz was build. In the administrative sense this watermill belonged to the village presently called "Wszewilki-Stawczyk". This watermill was the first structure which piled up the water of Barycz to the level close of the one which we can see on the above photograph as it is piled up by the present dam. In fact this first watermill of Wszewilki-Stawczyk, was simultaneously the first dam on the river Barycz which was positioned just only around 100 meters to the north from the dam that we can see on the above photograph. Furthermore, this watermill split the river Barycz into two riverbeds, and redirected the water into two separate streams. The first of these riverbeds, i.e. the "low" one - means this one to which water was flowing from the watermill wheel, run towards Milicz approximately along the riverbed in which Barycz flows presently (although previously this riverbed was much more windy and complicated). This "low" riverbed merged with the present riverbed of Barycz only around 20 meters behind the person who took the above photograph. In turn another "high" riverbed of Barycz, which emerged from the pond in front of the waterwheel of that old watermill of Wszewilki, run along a prehistoric riverbed of Barycz, which presently is known in Milicz under the name of "Młynówka" (in Polish meaning "the watermill stream"). On the above photograph this another ("piled up" or "high") riverbed of Barycz run along the line of trees visible behind the car on the right side of the photo, means in fact it crossed the present riverbed of Barycz exactly perpendicularly to the present course of this riverbed. (The present riverbed of Barycz, visible on the above photo, was dug up by hand during the straightening-regulation of the Barycz riverbed that took place already after 1900s). This old "high" riverbed of Barycz, means the "Młynówka") in fact was supplying water to the moat in front of fortification walls of medieval Milicz. So it can be stated, that the watermill that for almost 1000 previous years stood only around 100 meters towards the north (left) from the area shown on the above photograph, not only fed the town Milicz, but also defended it against enemies. So from fate of it depended also the fate of Milicz - what resulted also from the

location of it at the energy chakra of Milicz.

The discussed here remains of the old watermill from Barycz, still existed not far from the dam illustrated above in times of my youth, i.e. in years 1950s to 1960s. Also wildered fruit trees which used to grow around this watermill still existed then. Only around 1990s the area of this old watermill was included into a newly formed fish pond and flooded with water. But even just shortly before flooding of this area, still one could clearly see the road which led to the watermill from Wszewilki. (Just after the Second World War this road was unjustifiably called the "road to the dam", although in the last section it turned towards the east - straight at the former building of the old watermill, in this way actually turning out from the dam instead leading to it.) Presently probably no visible remains are left from this old watermill - although I must admit that during my last visit in Milicz in July 2004 I was not inspecting this area - so I did not check how the matters look like over there. The only thing that possibly could still survive from this old watermill until present times, perhaps could be the artificial hill that was formed in the junction of both old riverbeds of Barycz. This is because the hill would stick above the water level in newly formed fish ponds. In old times the top of this hill was occupied by the house of the mill owner. (This house of the mill owner was located on the top of hill to be safe from high floods that during some springs used to trouble the Barycz valley. In turn the hill was located exactly at the junction between two riverbeds of Barycz that parted from each other from the pond that piled water up in front of the waterwheel.)

* * *

Notice that you can see the **enlargement** of each illustration from this web site. For this, it suffices to **click** on this illustration. Furthermore, most of the internet browsers that you may use, including the popular "Internet Explorer", allow also to **download** each illustration to your own computer, where it can be looked at, reduced or enlarged to the size that you may want, or printed with your own graphical software.

#D2. Historic waterworks from the western border of Wszewilki:

Another contribution of the village Wszewilki to the culture, households, and the style of living of this region, were waterworks of the town Milicz. These were located at the western edge of Wszewilki. The waterworks were very old - supposedly they were constructed in 19th century. But they were abandoned in 1960s, when Milicz constructed new waterworks. As this is almost with everything in Wszewilki, today buildings of this old waterworks constitute a symbol of "unutilised potential" of the surrounding countryside. For example, as this is revealed on the photograph from "Fig. #D2a", the former yard of this waterworks currently is used as an unofficial junkyard. In turn the water-tower scares passers by with empty eyeholes of its windows, thus wasting unused. This is in spite that from the water-tower extends a breathtaking view on the surrounding area. The buildings of this waterworks have a prime location by the busy road. So if this

waterworks are transformed from the present unofficial junkyard into a road-side pub and restaurant, in which the dining room would be located on the rotary platform from this former water-tower, then people would queue in order to be able to eat something in there and enjoy their eyes with such superb views.

The utilisation of the primary location of these former waterworks buildings for e.g. a restaurant, is not the only manner in which they could be used for the good of people. An example of other attractive utilisation of these buildings could be turning them into e.g. "museum of technique" for Milicz. After all, the part of visiting of this museum could be the highly attractive climbing of the water-tower. Just such an attraction is already entertaining in Poland visitors of the cathedral in Frombork, while e.g. in New Zealand almost every town invites visitors to climb onto their water-towers. In order to make this climbing easier, e.g. the tower of the old cathedral in Frombork was especially subdivided into a series of levels. On each level various exhibits were displayed. In turn the tower as a whole was utilised for the demonstration of various phenomena connected with gravity, Coriolis forces (e.g. see item #F2 from the web page [free energy.htm](#)), etc. In the result, visitors to Frombork queued in long queues in order to be able to climb this tower and enjoy views as well as enjoy exhibitions that this tower offers. In a similar manner, e.g. after an official transferring the buildings of this waterworks from Wszewilki for the site of museum of Milicz, the water-tower from this waterworks also could be subdivided into several levels, with short stairs leading from the level to level. In turn on every of these levels a display area could be organised with various exhibits which are light in weight, but interesting in content to look at.

A true technical treasure of the former waterworks of Milicz were two huge gas engines which propelled equally huge pumps for the pumping of water. I do hope that these engines actually survived until today in a pile of junk which surrounds former waterworks, and that one day they can be restored. When I visited various museums of technique in the world, I noticed that even much less "ancient" and incomparably less interesting engines constitute presently precious "pearls" of technology, from having of which these museums are very proud - see photograph from "Fig. #D2b". Old gas engines from Milicz waterworks in Wszewilki were so perfectly constructed, that in case of exhibiting them in any museum, they would become incomparably more attractive than anything that I saw in museums of technique in the world. I remember even now what a power and beauty of old machines radiated from these engines, and how interestingly and educationally they were designed. They had only a single cylinder. They had an ignition from a large uncovered magneto with the wedge ignition cam. The magneto was clearly visible all the time, so that the engineer who run these engines could see the work in subsequent stages of the ignition cycle. The crank and crankshaft of these engines were clearly visible, because they worked in the air fully uncovered - means otherwise than this takes place in present engines which are completely covered and have the form of "black boxes". Each engine had also a huge flywheel screwed together from several separate segments. They were true masterpieces of old engineering technology. The fuel supply (i.e. city gas) was provided in them through an unique square bags made of rubber, which fulfilled the function of present carburettors. During their operation these bags were throbbing like working hearts, i.e. were cyclically inflated with gas,

then the gas was sucked from them into cylinders, while the bags shrunk. In fact, the operation of these machines me personally resembled the fulfilment of life functions by some huge, mysterious, living creature, not by a machine. Whenever I had opportunity to watch them in operation, they always fascinated me enormously. On the basis of their appearance and components today young generation could be taught about principles of operation of combustion engines, and about historic evolution of their components. If they survived until today, in my personal opinion they should be restored and exhibited in the museum of Milicz. After all, they are priceless pearls of technology.

* * *

The old waterworks from Wszewilki realised to me one shocking truth of life, which with the elapse of time become a component of the progressive and moral philosophy of **totalizm**. This truth states that **"these ones who work loudly and in the manner which hits eyes, in fact are incompetent, while outcomes of their activities are miserable. People who are truly efficient and professional always work silently, humbly, and in the manner which remains almost unnoticeable to anyone."** The action of this moral truth I discovered in these waterworks from Wszewilki, when I was still a small boy. My father worked then in this waterworks as an engineer who run these huge engines and pumps. And their running was difficult, because as all old machines, they had their "souls" and their defiant "personalities". For example, they used to show their "humours", were very "restive" and frequently displayed "moods". One needed to know them perfectly in order to be able to start them and then maintain in operation. (In spite of their huge sizes, these engines were started by hand cranking, similarly as the first cars did. Interesting whether the reader knows that even after the Second World War cars were still started with hands by turning ignition cranks which were coupled with the crankshafts of these cars. Present electrical starters come to common use only in 1960s.)

One Sunday someone especially important in small Milicz got stuck in his bathroom covered in soap. This is because water on the water-tower of the discussed waterworks finished, while both engines with pumps were stopped. This important someone telephoned to the boss of waterworks, asking him to do something in order more water was poured into the town pipelines. Because it was really a "big fish", the boss of waterworks of that time immediately called all engineers who lived in the vicinity of waterworks, ordering them to start engines and to pump water to the water-tower. But both old and "vicious" engines were not in the "mood" to work for this big fish from Milicz (after all, it was Sunday) and would not let start themselves. After around an hour of fruitless attempts to start them, finally someone decided to send for my father to Wszewilki-Stawczyk. My father took me with him, after all this was Sunday while he went to waterworks just to start the engines. When we entered the hall of waterworks my eyes was hit by a huge loud crowd of people that was running around one of the engines, while the hall looked like a large busy factory during a mass production. (Typically when I visited the father in his work, he was the only person in the entire waterworks.) My father entered inside almost unnoticed in the humming and yelling that was going on there. He approached one of the engines, around which no-one was just running, lied one of his hand on the cam from the igniting magneto, with his other hand he pushed the crank with a feeling, and the engine

started to talk. Quietly, professionally, without making any wind. The yelling-crowd rushed to the engine and the pump which just started to work. Then my father equally humbly and quietly tapped the cylinder of the second engine, regulated something in the magneto, pushed the ignition crank, and the second motor also started to talk. All humbly, quietly, fast, and without making any wind, although shockingly effective. This unimposing manner of work of true professionals really productive and efficient etched into my memory forever. Now I know, that in order to recognise who works truly effectively and whose contribution really counts - although usually is almost invisible in the crowd, it does not require to look how much noise this someone makes and how much wind this someone induces during the running. Rather, according to what the **Bible** states in Matthew 7:16 and 7:20, one needs to remember that "**by his fruits you will recognise him**".

One consequence of the event described above was, that soon afterwards Milicz started the construction of new waterworks. After they were build, local big fish did not risk that they get stuck in bathrooms with eyes covered in soap for washing out of which would not be enough water.



Fig. #D2a: The identification mark of the beginning of village Wszewilki, means the former waterworks of the town Milicz, which at present are scaring people with empty eyeholes of their deserted water tower. (The photograph taken in July 2004.) These waterworks were located by the western edge of the village Wszewilki. They were propelled by two huge and very old gas engines (i.e. engines for which the fuel was gas produced in the gasworks from Milicz). Water was pumped from them to the architectonically elegant water-tower, visible on the above photograph. The appearance of this tower would make proud practically every town in the world. From the tower water flew under the gravity pressure to

the whole Milicz. But around 1960 these waterworks were replaced by new ones (working without the water-tower). However, instead of designating the buildings of former waterworks for something useful, e.g. for a "museum of old technique", past authorities of Milicz allowed the buildings of these waterworks to simply waste away.

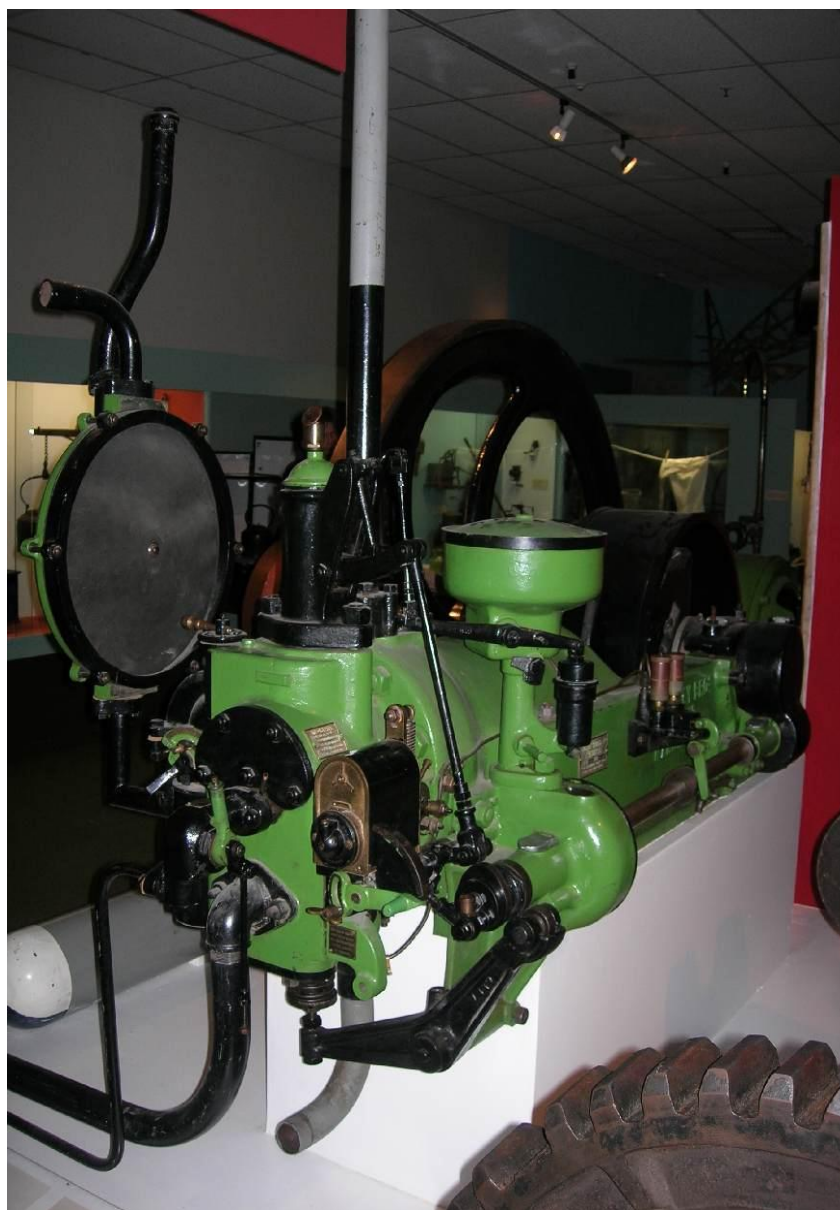


Fig. #D2b: A small gas engine, which is a pride of the museum of city Invercargill in New Zealand. Photographed on 12 March 2006. However, this engine looks very miserable if it is compared to two magnificent, huge, very old engines which in past used to work in the waterworks of town Milicz, which (the waterworks) are located at the beginning of the village Wszewilki. These gas engines from Wszewilki would presently become pearls and ornaments of even the most exclusive museums in the world. Unfortunately, typically in the Polish style, they were allowed to waste away on rains, and rust into nothingness. Buildings of these old waterworks of Milicz, in which the engines used to reside, presently are also wasted away and gradually disintegrate. Simultaneously, inhabitants of Milicz are crying to have a real museum.

#D3. Treasures of Wszewilki:

Wszewilki are very old village. Practically it is so old as the ancient "Amber Route" which passed through it. In turn in such old locations, always there is a lot of old treasures hidden on various occasions. A part of these treasures was already discovered - as for example the treasure from an old oak in the former Slavonic cemetery of Wszewilki, described in inscription under the "Fig. #C2a". Other treasures of Wszewilki still await their discoverers.

The last situation, during which there was a mass hiding of treasures in forests and fields which surround Wszewilki, was the end of World War Two. When the Russian army approached Wszewilki, local German farmers did not wish to leave to Russians their most precious possessions. So they hide the most valuable possessions through massive burying them in forests and fields. The majority of goods buried at that time probably remains underground until today, although a part of them was found and retrieved by various inquisitive incomers and settlers.

A widely told case of "finding" such a German "treasure", about which I heard in times of my youth, was the treasure from the vicinity of Dziadkowo. (Dziadkowo is another village located not far from Wszewilki.) Some time after the war, one of local farmers was visited by German "tourists", who asked for the permit to stay for night in their house. But during the night hosts noticed that these "tourists" manipulated something on the old fruit tree in the garden (left from the German times). The host asked visitors to leave his home, and after they left he cut down this old fruit tree. After splitting it up, it turned out that in the body of tree an entire roll of gold coins was ingrown. Of course, in present times the moral side of the entire event could, and should, be debated - after all these supposed tourists were probably the legal owners of this "treasure" (unless they robbed it from someone else). So they only arrived to take back what probably belonged to them. However, in times soon after the war, when people had freshly in their memories the shootings, catching, and German concentration camps, these matters were viewed from a different angle.

Even more questionable morally was the "treasure" from the forester's cottage in Wszewilki. Soon after the war there was an old forester's cottage located around a half of kilometre from the eastern edge of Wszewilki-Stawczyk, by the old (original) sandy road which in old times led from Wszewilki to Godnowa. In this cottage an old lady autochthon stayed, who considered herself to be a Pole, so she would not escape at the end of the war inside of Germany together with other Germans. But shortly after the liberation, in the period of lawlessness that prevailed then, she was murdered by the band of marauders from the Russian army, while the cottage was burned down together with her corpse. As a young boy I frequently walked through ruins of this cottage on my way to mushrooming. Sometimes we also played over there with other colleagues. The only things that were still left from this cottage included a pile of scorched rubbles, a well, fruit trees, and very buxom linden trees. We frequently looked into this well and I even remember that a long stick was sticking out in it

from water. When as a pupil of primary school I took part in "searching for Colorado beetles", our group usually rested in shade of linden trees that grew around this burned cottage. During one of these resting times, an older farmer from Wszewilki told us, that not long before, a Russian "tourist" dressed in plain clothes arrived to his house. For a payment this "tourist" asked to be taken to this cottage, because he forget where the cottage is. After they arrived at the spot, this supposed tourist went straight to the well, and pulled out this long stick that was sticking out from the water. At the end of this stick a packet was tided up. The "tourist" tore this packet out and then quickly disappeared in nearby forest. Only then the farmer realised, that this Russian must be a member of the gang of marauders which murdered the old lady autochthon and burned the cottage down with her body. In turn the "treasure" which for several years was awaiting in this well tided up to the end of a stick, probably was the spoils of war which this band forced from the old lady before they killed her. As the above indicates, soon after the war it was not safe to live in houses that stood alone. (My parents also lived in just such a standing alone house that was far from the rest of the village - thus they also were attacked by a band of Russian marauders, as I described this in item #J1 below.)

Another source of present treasures of Wszewilki were these famous markets which in past used to be organised on the miniature central square of this village. Merchants and traders from practically entire area of present Poland, eastern Germany, Czech, and even White Russia, were arriving to these markets. During the times of such markets, these traders were camping on both sides of the road which in past led from the central square in Wszewilki to the old watermill on Barycz. During this camping, some of them lost their coins. Many of such very old coins is still buried in the soil of fields that surround this road (amongst others in the soil of fields of my father). I remember that during ploughing my father relatively frequent find on his field various old coins. These coins, in unawareness of their historic value, I later traded with colleagues for various worthless junk, or I lost in numerous games of coins. Independently from fields of my father, similar old coins I kept finding also on the opposite side of this old road, in the place where today a football field of Wszewilki is located, but where in old days the camping area for traders was designated.

Wszewilki had also two very old buildings, in the vicinity of which traditionally one should expect to find treasures. These were an old watermill, and equally old pub with hotel. In case of the watermill the folklore states that owners of it were extremely rich. So being afraid of bandits, the savings they had they buried not far from the mill - in a spot that they knew quite well. I am ready to bet, that the magnetic searches of the vicinity of this watermill would provide interesting results. In turn about the pub and hotel the folklore stated, that careful travellers preferred to rather bury their valuables than to risk that after they got drunk they loose it for some local cunning characters. Therefore in case of the pub and hotel from Wszewilki, in the vicinity of it also should be expected to find rather interesting objects in the result of magnetic searches. Especially that soil is still unmoved starting from the square located near this pub and hotel, on which travellers used to leave their wagons and horses, until the entire northern entry road to Wszewilki. (This entry road led from the northern Poland, through the present Pomorsko, until the building of the pub and hotel, and then further

through the watermill on Barycz and the bridge near this mill, until the gates of Milicz.)

The spoken folklore of Milicz stated, that in times of the "Amber Route" the dense forests which surrounded this town was a shelter for various bandits. Before the local authorities managed to deal with any new bandits, they usually robbed already several caravans of traders and individual travellers. In turn the spoils of such robberies they usually hide by burying them in more noticeable places. Probably a part of these treasures remains buried until today. The majority of it probably is made up of amber and amber products, which cannot be detected with inductive metal detectors. As I described this on the web page about the town of [Milicz](#), in fact a family member of one of my school colleagues discovered just such ancient amber treasure. But I am ready to bet, that in a similar manner treasures consisting of not only amber, but also objects made of precious metals, were hidden not far from Wszewilki and Milicz.

Because Wszewilki are located so close to Milicz, all treasures which I described on a separate web page on the town of [Milicz](#), in fact also are located not far from Wszewilki.

Part #E: Evidence of strange persecution of Wszewilki in past:

#E1. Mysterious conspiracy against Wszewilki:

Although at this stage this can be difficult to understand and to accept, it appears that there is a kind of devilish conspiracy against Wszewilki. This conspiracy is implemented by the same dark power, which constantly sabotages the totaliztic web pages about Wszewilki, and which uses various "tricks" to hold back people from reading these web pages. This dark power clearly tries to destroy all sources of information about the immensely constructive history and moral past of Wszewilki. The extraordinary in all this is that the evil creatures which persecute an innocent village of Wszewilki, are the same creatures which in medieval times were called "devils", while in present times are named "[UFOnavts](#)". I personally wonder constantly and cannot understand, **why and in what way the village Wszewilki get in trouble with UFOnavts.**

If one analyses the historic fate of Wszewilki, then a clear pattern hits eyes which seems to constantly persecute this village. In general, this pattern manifests itself in form of various supposed "coincidences" which systematically destroy all sources of historic information about the morally constructive past of Wszewilki. In turn, as I described this in chapter VB from volume 17 of my older monograph [1/4], just such a pattern of someone's persecution is characteristic

for "falling into disfavour" of the UFO-nauts who dramatically exceed people in technology and in intelligence. For example, in my opinion it is not an accident, that a small central square of historic Wszewilki, was in past completely erased from the map, by a railway line which bulldogged everything on its path. If someone analyses on the map the course of this railway line, it turns out that someone intentionally deformed this course, so that the railway bulldogged through the central square of old Wszewilki, and destroyed an old Catholic church together with various other buildings that used to stand there. If not this purposeful and forced deviation from the straight path of this railway line, this line would in fact run beyond Wszewilki, some half a kilometre to east from the village. This deviation has in turn such a consequence, that the historic central square of Wszewilki together with its old church and with other public buildings, could NOT survive until today. All these buildings from Wszewilki were made of lumps of the same paddock ore, from which old defence walls and old buildings of Milicz were constructed. Someone make sure though, that the railway line bulldogged through the very centre of the village, thus destroying the historic roots of Wszewilki. In my opinion, it is not an accident also, that the area of the "chi" energy chakra near an old watermill on Barycz, in which the present village of Wszewilki was born, currently is flooded by a newly build fish pond. Not mentioning here the state of the area of an old Slavonic cult (i.e. the old cemetery from Wszewilki), which presently is a kind of "taboo" for descendants of the same Slavs who in this place were completing their pagan rituals. In my personal opinion, in spite that the destruction of sources of information about the history of Wszewilki apparently is caused by a string of "coincidences", there is a strange regularity in these supposed coincidences. This regularity suggests, that in reality it is an evil power which designs and which determines what and how supposed to happen in order to systematically destroy the traces of history of Wszewilki, and only then this destruction is carried out in such a manner that it appears to be "coincidences, or outcomes of unfortunate sets of circumstances".

The extraordinary thing about Wszewilki is, that by a convergence of fortunate "coincidences" it was possible to identify and to describe for this village the evidence, that UFO-nauts constantly destroy knowledge about the history of this village. What is even more interesting, even today the reader is still able to verify this evidence in person, because until today perfectly visible traces of this evidence remain in Wszewilki. For example, the reader can trace on the map, the viciously deviated course of the railway line which bulldogged the miniature central square of Wszewilki. The reader can also drive onto the spot, and with his or her own eyes see holes dug out in places where the church, the hotel and the pub, and also other public buildings from the miniature square of Wszewilki used to stand in past. He or she can also talk to older locals, who still may remember the remains of an old watermill on Barycz (i.e. remember remains of both riverbeds of the Barycz river, which parted from the watermill pond, means the high and the low riverbed, remember remains of the waterwheel and dam, remember the hill on which the house of the mill owner was located, and remember fruit trees which in past used to grow around the watermill). He or she can also check the course of old roads through this village before the newly designed roads destroyed the original buildings, etc., etc. In turn by realising the evil process of hiding the past, which UFO-nauts implemented in Wszewilki, the

reader may start to have an understanding what kind of process of hiding the history of humanity is continually carried out on Earth by these sworn enemies of humanity. This should allow to understand how little humanity actually knows about its true history, about the origin and significance e.g. pyramids and other old structures researched and described e.g. by Erich von Däniken, about strange remains which until today are left from the previous technical civilisation on Earth destroyed completely by UFO-nauts around 12500 years ago, about Atlantis, about the true [origin of humanity](#), etc., etc.

There is a lot of facts which confirm that the village Wszewilki somehow "fall into disfavour" of UFO-nauts, and that these UFO-nauts with their cunning manipulations continually keep destroying the sources of information about the past of Wszewilki. Here are most important out of these facts:

1. Continuous inducing in Wszewilki various events that destroy sources of information about the peaceful, free, constructive, and moral past of this village. Examples of such events include: (a) such a design of the path of the railway line described before, that this railway bulldogged through a historic central square of old Wszewilki, (b) the destruction and complete removal (together with foundations and cellars) of the historic Catholic church and old pub-hotel, which used to stand on peripherals of this old central square of Wszewilki, (c) the design of a new path for the main road through this village after 1875, that forced the gradual destruction of all old farm buildings that used to exist along the old road of the village, (d) the formation of a large fish pond around 1990, that flooded areas from which Wszewilki originated and flooded remains of an old and historically first watermill on Barycz near Wszewilki, (e) the devastation of an old Slavonic cemetery in Wszewilki.

How viciously was designed the railway line which bulldogged a miniature central square of Wszewilki, it can be see on a map which is available through the web page www.milicz.pl/turystyka/mapa/ (after clicking on the link which calls this map, the settlement **Wszewilki** needs to be selected from the window "Mapa" - and only then the map of vicinity of Wszewilki will show). On this map one can see how maliciously is deviated the path of the railway line, which in 1875 was intentionally designed to bulldogger the miniature central square of Wszewilki. It takes a lot of evil intentions to destroy without reasons an entire historic centre of this village. Around 120 years later, means around the year 1990, huge fish ponds were formed near Wszewilki, which destroyed the last object from the past, means the remains of 1000 years old watermill from Barycz. (And we must remember that on foundations of this watermill the historic village Wszewilki grew up.) In this manner the entire our knowledge about highly moral past of Wszewilki was deleted, which (the knowledge) explained an extraordinary karma accumulated by this unique settlement.

2. The highly selective causing of rapid deaths of practically all "autochthons" who after the war remained in Wszewilki and who could pass to others the knowledge about the history of this village. (These "autochthons" are simply Poles who used to live in this area before the World War Two, and who remained in the area after Germans escaped in front of the attacking Russian army.) The first of these "autochthons", the woman who lived approximately in the middle of length of Wszewilki, was shot by Russian soldiers already in day of ["the battle for Milicz"](#). Next four "autochthons" were murdered

in their homes in times of chaos and lawlessness which prevailed immediately after the war, while their bodies were burned together with their houses. The last, sixth "autochthon" from Wszewilki, someone named Waloha (whom I knew, and remember until today), some time after the war unexpectedly "broke his neck" while riding his bicycle along the asphalted, and thus even like a table, highway through a nearby Stawiec. Road accidents happens and probably it would not be anything suspicious in his accident, if not the exact place where it took place. I inspected this place and I was surprised to notice, that the poor Waloha supposedly "break his neck" falling down from the side of the road, which "towered" only around one metre above the level of the surrounding field (there was no ditch in this place). In turn I remember, that myself I somersaulted together with my bicycle from the railway embankment near the bridge on the Barycz river (i.e. almost 10 meters high) and only got slight scratches on my skin.

3. The destruction of written archives of Wszewilki. All archives that were written about the village of Wszewilki were destroyed in the process of finishing the Second World War. But interestingly, apart from these archives, practically almost nothing else was destroyed.

4. The psychosis of devastation of everything that has a historical value. In my travels overseas I have not met any place on Earth so far, in which the continual destruction of everything that has a historic value would be carried out with such an enthusiasm as this is done on Wszewilki and in Milicz. In fact other places in the world surround their history and antiques with a huge care. For example in New Zealand even small settlements (below 1000 inhabitants - means of the size of present Wszewilki) have their own museums, sometime equipped equally rich in exhibits, as museums in Warszawa or Wrocław. Also every building which is over 100 years old, in New Zealand becomes a historic treasure and is protected by the law. (Of course, Wszewilki not only that do not have a museum, but even would consider a crazy idea any suggestion of having one. Also every older building is systematically destroyed in Wszewilki. In turn Milicz, in spite of its around 30 000 inhabitants, so far managed to afford only a poor "Regional Room" - i.e. "Izbę Regionalną", which practically has almost no historic exhibits, apart from several paper banners.) Only at this web page, and on the web page about the town of [Milicz](#), is described how in the village of Wszewilki and the town of Milicz, after the Second World War devastated were intentionally, or nothing was done in order to prevent a devastation, the following heritage objects of a huge historic value: (1) an ancient oak from Wszewilki, which most probably was an object of Slavonic worship, and which - because of the age and significance, deserved to be a "Monument of Nature", (2) an old post-Slavonic cemetery from Wszewilki, (3) the remains of historically important watermill from Wszewilki which was around 1000 years old, and which existed near the current dam on Barycz, (4) the clay floors ("klepiska") from old cottages that used to exist along the road to the old watermill on Barycz, (5) very old farm buildings which existed in Wszewilki and which displayed the local architectural style that most probably provided an inspiration for the world's architectural style presently called "tudor" (po polsku "mur pruski"), (6) historic windmills from Stawiec and Duchowo (which existed until around 1960s), (7) the ornamental entry gate to the palace of margrave of Milicz, which (the gate) contained the

building material inside which originated from remains of medieval fortification walls of Milicz, (8) the "angel stone" from the church of St. Anna, which carried in itself a huge folkloristic and historic value, (9) at least medieval (if not older) graves constructed from paddock ore which were discovered accidentally by the church of [St. Andrea Bobola](#) (i.e. "Św. Andrzeja Boboli") in Milicz, (10) the grave of margrave near the palace in Milicz, (11) old graves near the wooden church in Trzebicko, (12) underground tunnels under Milicz, (13) old waterworks from Milicz together with their highly valuable historical gas engines and pumps, (14) richly supplied in exhibits small museum from the Primary School No 1 in Milicz, and several others. This list contains only these objects of heritage and "antics" about which I know in far New Zealand. But how many further items of heritage and antics were destroyed in Wszewilki and in Milicz in such a manner that I do not learned about them. In my opinion, such psychosis of destruction is NOT a normal behaviour, but it needed to be imposed with methods of post-hypnotic and telepathic suggestions to inhabitants of Milicz and Wszewilki. After all, every inhabitant of Milicz and Wszewilki is systematically being abducted to a UFO deck - one can easily verify these abductions because every inhabitant of these places have a special scar on the leg which was created by UFOonauts after implanting to the shin bone an identification implant described in subsection U3.1 from volume 16 of my newest [monograph \[1/5\]](#) (the photograph of this unique scar from leg is shown in the first photograph from the web page [ufo.htm](#)). So it is almost sure, that during these abductions UFOonauts program hypnotically the inhabitants of Milicz and Wszewilki into some kind of a powerful skirmish and averse towards everything that is old and historic. (This hypnotic programming could be checked and confirmed through research of reactions of inhabitants of Milicz and Wszewilki to the sight of any antiques or old buildings.)

6. "Prince and beggar" - means a shocking inequality in treatment of two parts of historically the same village. Still another evidence for the secretive persecution of Wszewilki-Stawczyk, which continues until today, is the huge inequality and injustice with which two parts, that in past used to constitute a single village, are treated today. These two parts include the present Wszewilki, and the present Wszewilki-Stawczyk. In past they used to be a single village. Only the construction of the railway line and the destruction of the historic central square of Wszewilki subdivided these into two separate villages. The inequality of this treatment hits everyone's eyes when someone walks along these villages. When walking along the village Wszewilki, means through the one closer to Milicz out of these two villages, the walker sees a perfect road, the presence of a footpath, water supply, canalization, tide roadsides, clear road signs, etc., etc. Means Wszewilki until today are treated like a "prince". But walking slightly further, one reaches Wszewilki-Stawczyk, which is this historically persecuted part, in which moral [totalizm](#) was born. Here everything rapidly changes. The footpath disappears, three main roads by which houses of Wszewilki-Stawczyk are located still remain dirt roads without footpaths, everywhere are holes covered with wild bushes, water supply is not visible, road markings become unreadable and neglected, etc., etc. In other words, this part of the village is treated like a "beggar". And the only "crime" that it committed is that unwillingly it tramped over the toes of powerful UFOonauts who currently occupy our planet!

7. Electoral blockade of the candidate who introduced a potential to

improve the situation of Wszewilki. On Sunday, 12 November 2006 the election took place in Poland for self-governing local bodies. It turned out then, that the only place in entire Poland, where "by a coincidence" devils used their tails to steer things up, was **Milicz**. In turn Wszewilki administratively belong to Milicz. For example, on the day of election it turned out that voting cards were wrongly printed. What even more meaningful, the candidate who was missed out on these cards was carrying the same name, on the sound of which UFOonauts bite out their tails in fury. Because of the traditions which this candidate represented, if he was elected he for sure would break the to-date string of persecution and bad treatment which Wszewilki receives. Thus, the evil powers which visibly persecute Wszewilki until today, have made sure that this candidate has not got a chance to be elected.

* * *

So far I have not met in the world any other village, the history of which someone would destroy and persecute for equally long period of time, and equally viciously and cunningly, as UFOonauts destroy and persecute the sources of information on the past of Wszewilki-Stawczyk and also the development and progress of this village. Because these cosmic bandits would not carry out continually for over 120 years acts of vandalism on the village which would not mean to play some extremely significant historic role, it is obvious that Wszewilki somehow will get behind the skin of UFOonauts. This in turn induces the question, what so important supposed to happen in Wszewilki, that UFOonauts so panicky are afraid of it, and that they so pushily try to remove from it historic and moral foundations. From the time of starting this "conspiracy of UFOonauts against Wszewilki" around 1875, practically nothing historically vital happened in this village. So most clearly all this supposed to happen in the future. So what it supposed to be? I personally believe, that it is somehow connected to the moral and peaceful karma of Wszewilki. Wszewilki is one of sparse villages, which was free for practically all these centuries, which was feeding, building, and defending, which inspired others, and which provided a shelter for good and for morality. So it is almost sure, that it is this moral, constructive, and inspiring karma of this village, which is to generate something completely new, onto which people will concentrate their thoughts and feelings in the future. Are there any signs what it supposed to be? Well, it turns out that yes. After all, Wszewilki is the cradle where a new revolutionary philosophy was born, which presently takes the world by storm. This philosophy is called moral **totalizm**. Is it possible that UFOonauts conspire against Wszewilki only because they do not wish future generations of people learned what exactly kind of karma and from which exactly village on Earth caused the birth of this moral and constructive philosophy?



Fig. #E1 (K3 in [10]): The village [Wszewilki near Milicz](#) - photographed in July 2004. This village is taken here from the local school, west to east, in the direction of Stawczyk, along the "new" road. This tallest building visible as if it stays at the exist of the road shown here, is the former electrical mill of Wszewilki. With a few short breaks it was used until around 1980. Then it was devastated. Presently probably nothing is left from the original equipment of it. Thus, similarly like from old waterworks located on the opposite end of Wszewilki, probably also from this electrical mill nothing can be saved for a possible museum of technology from Milicz. This mill in past was a reason for fall down, and for falling in disuse, of the old watermill of Wszewilki, which in past operated not far from the present dam on Barycz. The temptation of this new electrical mill standing just in this place was at the beginning of 20 century too big for owners of grain, who must pass by it to arrive to the old watermill, to resist it and to follow the sandy road to the old watermill. So they milled their grain in this new mill. This in turn caused an economical fall down of the old watermill. So it can be stated, that this electrical mill was also a part of the larger "conspiracy of UFO-nauts against Wszewilki", which (the conspiracy) was aimed at the destruction of the past of this village. It firstly ruined economically the almost 1000 years old watermill on Barycz. Lately it was ruined itself!

The road captured on the above photograph was land surveyed through the landscape as late as around 1875. This road may make ponder everyone who is curious. After all, in old times when it was surveyed through this land, the path of it was completely deprived of buildings. Thus, it could be designed along a straight line. However, it clearly winds like a snake. It turns out, that these winding was designed on purpose. Someone clearly intended, that it avoided passing through a miniature central square of historic Wszewilki, so that this square could be destroyed completely (i.e. dug out below the foundations)

together with historic buildings which used to stand by it. So if the road is designed along a perfectly straight line, this destruction of the central square would be impossible, because destroyed would need to be also this newly surveyed road. So the windy course of the "new" road through Wszewilki shown above is a proof, that someone intentionally make sure that the glorious and moral past of the free village of Wszewilki would not last until present times.

It is worth to add, that together with this historic central square of Wszewilki, destroyed are also two highly historic, heritage buildings of Wszewilki. These were:

The very old hotel and pub. This hotel and pub used to stand by the crossroads of the old road from Pomorsko to the old watermill on Barycz, with an original road through Wszewilki. So it stood only several meters to west from the area where today stands a water anti-fire-basin. In fact, this anti-fire-basin was build in an exact place where the house of the owner of this hotel and pub from Wszewilki used to stay. I remember, that as a child I used to play in cellars of this burned house - which cellars started the hole in the ground in which later the present anti-fire-basin was constructed. I also remember, that with ruins of this house human bones were mixed. (A small section of this original road through Wszewilki still exists until today in Wszewilki-Stawczyk. So by extending this section of road to the other side of the railway, it can be determined where exactly this road used to run in past.)

The very old Catholic church of Wszewilki. This church also stood by this central square, only tens of metres to south-east from the building of hotel (i.e. on the opposite corner of the same crossroad of both main roads). It stood only several meters to west from present railway line, in the place where presently a huge hole in the ground scares people after the soil was extracted from this place to build the railroad embankment. How it looked like it is illustrated on "Fig. #2" from the totaliztic web page wszewilki.jutra.uk.htm. Fact is that at the time when it was dismantled, this church was not used anymore, and it already fallen into disuse. After all, it was a Catholic church, while a noticeable proportion of inhabitants of Wszewilki was protestant at that time, and attended the church in Milicz which presently is known as the church of **St. Andrea Bobola** (i.e. Św. Andrzeja Boboli). In turn Catholics which still lived in Wszewilki, already used then a "small" church in Milicz. But even by destroying the church which was unused then, to the destruction and loss was also subjected almost the entire history and past of Wszewilki. After all, a significant proportion of this history was recorded in writing in archives of this church. Although these archives were shifted somewhere, probably to the "small" church in Milicz, but still they disappeared later from there as well, either at the end of the Second World War, or just after the war.

The interesting aspects of this old church from Wszewilki was, that it was constructed from lumps of the same paddock ore, from which the fortification walls of the medieval township Milicz, as well as the first churches of this town, were build. Similarly like every non-wooden church of that period, for sure it had sizable cellars underneath. This explains why in the area where it used to stand, the hole in the ground is now so deep (i.e. the most deep from all holes left in the place of former central square buildings of Wszewilki). The point was, that these who removed the church, removed also soil from underneath of it, until they

completely removed these cellars which existed originally under the church. Of course, during the removal of this church, the remains of people who soon after the construction of this church were buried around it, also got removed. No wonder, that the section of the railroad between Wszewilki and Barycz, to the construction of the embankment of which the soil removed with this church together with human remains was used, always show some sort of mysterious force for attracting suicidal people and for causing deadly accidents. Only in time when I lived in Wszewilki, at this short section of the railroad which run on the top of embankment formed from soil taken from underneath of the church of Wszewilki, several people died for various strange reasons.

The old road through Wszewilki also run in past by the point from which the above photograph was taken. Only that just in this place it turned to the right, with a slight arch parting towards south from the present new road. Then it run parallel to the present "new" road, in a distance of around 100 meters to south from it. The original farm buildings of Wszewilki were located along this old road. But when the new road shown above was surveyed, these old buildings needed to be abandoned and they deteriorated with the elapse of time. Together with them deteriorated also the history of Wszewilki. Soon after the Second World War still several old farm buildings existed, which in past stood along this old road (I remember four such old farm buildings). They looked very strange, as they stood abandoned in the middle of crop fields, and were very old. But these buildings got gradually dismantled by the end of 1960s. The longest existed a barn and a house, which since around 1955 were belonging to the family of Wojciechowski (while immediately after the war - by the family of Frąckowiak). The reason was, that originally this barn and the old home to which it belonged, while standing by the old road of Wszewilki, also stood not far from the old road to the old watermill on Barycz. So after the new road was surveyed, the access to this building was still equally easy as previously. Thus owners of it were not forced to build a new house and a new barn by the new road. This house and barn are probably still remembered by many older inhabitants of Wszewilki. The reason was this very old grain-barn made of the clay in the "original architectural style of Wszewilki" - means made as a kind of clay cottage with the straw roof. (This grain-bar stood not far from the electrical mill of Wszewilki discussed above.) Storks used to nest on the roof of this grain-barn since ancient times. But even this old house and old barn were dismantled around years 1980s. Together with them two last examples of historic architecture and historic buildings of Wszewilki have disappeared.

It is interesting, whether citizens of Milicz and Wszewilki will ever understand that such buildings and their equipment are priceless, as they represent human history. They disappeared almost completely from the surface of our planet. In turn, when they disappear for once, it will be impossible to ever show how they really looked like and what was inside of them. (After all, the historic reconstruction never is able to show how truly original objects look like.) So although it is difficult to live in them today, and they must eventually make a room for new, instead of being destroyed they should be cautiously dismantled and shifted to ethnic museums. Over there it would be extremely educational to look at them. In fact, many countries in the world are currently undertaking efforts to save and to preserve whatever was left out in them from old times. For example, near the city of Kuching at the Island of Borneo, there is an entire museum village

constructed from such historical buildings and from their equipment. None of these buildings is younger than around 100 years. Tourists from the entire world are queuing for several days to be able to see this village. I was one of these tourists, and after seeing this village I was very touched and shaken. When one day I will fly to Borneo again, I will for sure visit this village again, even if this will require to await several days for a ticket.

There is an old "wooden castle" (i.e. "grodzisko" in Polish) near Wszewilki. The present town Milicz eventuated from it. In fact, it asks that present people restore fortifications of it, and provide examples of buildings inside of these fortifications. Thus just such an ethnic museum with old village could be arranged inside of it.

* * *

In times when Wszewilki had its own central square and a pub-hotel, this square was a place for very famous markets (i.e. "jarmarków"). It had market for farm products every week, and also periodic markets for grain and cattle, as well as seasonal markets for horses. Actually, the horse market in Wszewilki was so famous, that horse traders kept arriving to it from surrounding countries and from areas located as far as Czechs and Baltic coasts. After the purposeful destruction of the central square in Wszewilki, these markets were shifted to the paddock located near banks of the Barycz river - to the area by present slaughter house of Milicz. They lasted in there until the end of 1980s. In fact, this "UFO conspiracy against Wszewilki" deprived this village not only the history and past, but also took away from it the key significance in the trade of farm products, and robbed it from traditional role of the main supplier of food to Milicz.

* * *

Of course, while reading in this item, that UFO-nauts coined out and implemented a conspiracy aimed at robbing the past from Wszewilki, the reader most probably wonders, what evidence indicates, that these were UFO-nauts, not e.g. people hostile towards Wszewilki. As it turns out, there is a variety of such evidence, that these could NOT be people, but must be UFO-nauts. Here are some of them:

(i) The continuous persecution of Wszewilki lasts too long - it spans over 120 years. So it is impossible to be implemented by people. After all, no people could be able to persecute inhabitants of just one village for over 120 years. The oldest evidence of this persecution, which survived until today, was dated around 1875, when the railway line which bulldogged the miniature central square of this village was constructed. But most probably even earlier persecutions of this village existed, only that no evidence of these survived until today. These persecutions were viciously continued after the year 1900, when the new electric mill caused the economical fall down of the historic watermill on Barycz, and soon after the year 1945, when selectively murdered were in Wszewilki all autochthons who knew anything about the past of this village. Persecutions were still carried out in the year 1990, when the dismantled was the last building which illustrated the original architectural style of Wszewilki and when the construction of new fish ponds by Wszewilki destroyed remains of watermill on Barycz which were last marks of the glorious past of this village.

(ii) All acts of persecution of Wszewilki were intentionally organised in such a manner, that they looked as if they were coincidental merges of

wrong circumstances, or a natural order of things. But if one analyses evil activities of UFO-nauts, as this was done e.g. on web pages [landslips](#), [26th day](#), [WTC](#), [hurricanes](#), or [predators](#), then it turns out that only UFO-nauts act via the use of methods which are so difficult to detect by people, that usually are considered just as coincidences, converges of circumstances, fate events, etc. - means for everything else but intentional destruction by UFO-nauts.

(iii) All destructive events which affected Wszewilki happen in so strange manner, that they always destroyed our knowledge about the past of this village. In turn, if such events would really be caused by random coincidences, instead of being designed by UFO-nauts, then the destruction that they cause should also be random. So in such case, each time they would destroy something different. However, in case of Wszewilki, no matter what would happen, always a vital carrier of the knowledge about the past of Wszewilki gets destroyed. This in turn means, that these events hide behind someone devilishly cunning, means the diabolic UFO-nauts, who use it as an effective manner of accomplishing their dirty goals.

(iv) Erasure of traces of the history of Wszewilki is consistent with identical erasure of our knowledge about the history of mankind and the history of all other vital places on Earth. For example, compare the knowledge which presently we have about the past of Wszewilki, with the knowledge we have e.g. on the [origins of mankind](#), or on the history of humanity (the actual history of humanity is described in subsection V3 from volume 16 of my older monograph [1/4]), and also with the reliable knowledge we have about American and Egyptian pyramids, Machu Picchu, Citadel of Sigiriya, gigantic monuments from the Easter Island, etc., etc.

(v) After finishing the Second World War, all people who had any power over Wszewilki were exchanged for others, but this still would NOT stop the persecution of this village. After all, until the end of the war, Wszewilki were under German control. In turn after the war, it was under the Polish administration. But - as I experienced this many times on my own skin, UFO-nauts spread over the Earth an invisible network of enslaving, which is able to torment and to persecute in exactly the same way, no matter in which country and under which regime someone lives or something is placed. The best evidence for this persecution still occurring after the war is the "prince and beggar" situation of Wszewilki described earlier.

Thanks to very beneficial "converges of circumstances", the fact of systematic destruction of knowledge about the history of Wszewilki was possible to detect and to bring to light on this web page. It happened only because from my own mother, born and brought up not far from Wszewilki, I had an opportunity to learn many unknown to other people facts about the past of this village and the nearby town Milicz. In turn thanks to my own UFO research I learned about evil methods of persecuting humanity by UFO-nauts. But in how many other cases on Earth, similar destruction of human knowledge about the past was also carried out, but no-one managed to notice it. No wonder, that there are on Earth entire settlements and buildings, the longevity of which is visible for everyone, but about the past of which practically nothing specific is known. An entire list of such objects is described near the end of the web page about [predators](#). In the light of existence of such objects, an obvious question begins to eventuate. Namely,

what so dangerous for UFO-nauts exists in the past of Earth, that UFO-nauts unleash this entire arsenal of their evil methods to hide it from people? Is it the fact that UFO-nauts continually occupy and exploit humanity, or is it the fact that around 12.5 thousand years ago UFO-nauts already destroyed one advanced human civilisation on Earth, similar to ours present civilisation.

#E2. The battle for Milicz and the mysterious killing of all local autochthons:

Secretive persecution to which the village of Wszewilki was subjected in past, quite clearly becomes visible in light of the so-called battle for Milicz. Namely, when on 22 January 1945 Russian army was liberating Milicz, in the town-hall from Milicz secretly were hidden two companies of armed German youth. This youth received an order, that after passing the front they supposed to kill ("shoot") all citizens who ignored orders of authorities and refused to escape inside of Germany from the approaching Russian army. Fortunately, Russians learned about the existence and orders of these over 300 armed young Germans and make impossible for them to carry out this order - as this is described in item #C1 from the web page [bitwa o milicz uk.htm - about the battle for Milicz](#).

However, in spite that these two companies of Germans were deprived the chance to carry out their order of killing all original citizens of Milicz and Wszewilki who knew the past of these settlements, still almost all "autochthons" that survived the war were later gradually killed out - as I explained it in more details above in item #E1 of this web page. Thus, it is visible that goals of this mysterious "dark power" which was determined to disallow the glorious past of Wszewilki to be disclosed to the present generation, was still almost accomplished as intended.

Part #F: Mysteries of the nature from the village Wszewilki:

#F1. Secrets of the paddock ore from Wszewilki:

Where the "paddock ore" come from to Wszewilki? This supposedly simple question turns out to be very difficult to answer. If someone asks about it any scientists, e.g. geologists, then these scientists hide behind theories difficult for verification their inability to provide an explanation. For example, they may say

that there are bacteria which extract iron from water, and that this iron drops down to the bottom of standing water and then coagulates, etc. But in reality none of the presently existing scientific explanations for the origin of large regular lumps of paddock ore present in the vicinity of Wszewilki makes logical sense, nor can be confirmed experimentally. Also absolutely none of these explanations justifies why the ore has attributes which it actually has. For example, consider such a matter as why this ore is compressed into just so permanent lumps, that these lumps can be used for building of strong walls? Or why it has a porous consistency? Or why the composition and consistency of it are so uniform? So let us look the truth into eyes. The explanations for the origin of the paddock ore, which are provided by present academic textbooks, are only smoke screen which masks the present lack of a detailed knowledge on this subject. In fact the present reply to the question "where the paddock ore that existed in Wszewilki originates from" or "where such ore existing in any other area originates from" still reads "in reality current human science has no a slightest clue"!

Unfortunately, the truth is such, that presently we do not have a consistent scientific theory, which would explain in a satisfying manner at least the following facts:

1. Origin. How the paddock ore eventuated or found itself in the vicinity of Wszewilki? After all, only around 12.5 thousand years ago this area was covered by a moving glacier. Thus the ore was deposited at the time, or after, this glacier withdrew. Thus, in geological terms this ore had a very short time to form.

2. Form. Why the deposits of this ore do not have the shape of e.g. dust, but the form of individual, irregular lumps which lie in a single layer spread under the surface of paddocks (as an opposite to e.g. a vertical distribution of these lumps, one above the others)?

3. Attributes. How to explain all attributes of this ore, e.g. the strength of it, consistent porous structure, uniformity of the composition, etc.

4. Uniqueness. How to explain the fact that the "paddock ore" does NOT appear in every place on Earth where there is water rich in iron and bacteria. For example, this ore can be found almost exclusively in Poland (or more strictly - mainly in a relatively short distance from Milicz and Sulmierzyce), with only small amounts present also in Austria and England. But it is lacking in both Americas, in Asia, Australia, and New Zealand, in spite that there is a lot of water rich in iron over there and that there is a lot of various bacteria over there.

Therefore herewith I would like to announce an appeal to readers of this page. Namely, I would like to appeal that they try to develop their own scientific theory which in one go would provide replies to all above problems with the paddock ore. The development of just such a theory would represent an exciting research project for young seekers of mysteries.

In order to give here an idea about a kind of the theory which we are seeking, I should explain that myself I tend to adhere to the view, that the paddock ore from Milicz in fact represents remains and debris from a huge metal comet, which in times of ice age fallen down onto the surface of the moving glacier which at that time covered the present territory of Milicz and the vicinity of this town. Such a "comet theory" explains many attributes of the paddock ore from Milicz, which are NOT explainable on the basis of present scientific explanation based on the action of "bacteria". For example, it explains (1) where

this paddock ore arrived to Wszewilki (well, it fallen from the heaven above, in form of loose lumps of cosmic material which constituted a huge iron comet). It explains (2) why this ore does not take the form of dust (well, the comet was mainly a solid object). It explains also (3) many attributes of this ore (e.g. it is porous, because the huge amounts of heat generated during the fall caused that it boiled in the entire volume, etc.). It also explains (4) why it does not appear in other continents (well, the main part of this comet fall onto the surface of the glacier that in the ice age lied in the vicinity of Milicz, thus during the melting of this glacier debris of the comet were washed with streams of water almost exclusively to the after-glacial riverbeds and lakes which later appeared in the area where it has fallen). In addition it explains (5) why small amounts of this ore appear also in Austria and England (well, the comet split during the fall down into several large pieces, the largest of which hit not far from Milicz, while several smaller ones hit the glacier in other areas of the present Europe - similarly like during the catastrophe of the space shuttle "[Columbia](#)" the initially solid corpse of this shuttle also disintegrated along over a thousand kilometres of the USA surface). Unfortunately, living permanently in New Zealand, I have no opportunity to check, through my research on the spot, how much the above my theory is true. So I invite all readers to verify all "pro" and "contra" of this "**comet theory for the origin of the paddock ore from the vicinity of Milicz and Wszewilki**", on the evidence present in the vicinity of Milicz, and then to discuss this verification with me. I also invite readers to present their own theories concerning the same matter.



Fig. #F1 (B4 in [10]): The wall constructed from the "paddock ore". The above is all what remained until today from the former medieval fortification walls of the town Milicz. (Only that these walls in past stood in different locations than the

above monument. However, the building material from the above monument in fact originates from old fortification walls of Milicz.) The fortification walls of medieval Milicz were build from lumps of local "paddock ore", which in past was mined from paddocks and fields located near the present village "Wszewilki-Stawczyk". In turn the lion visible on the top of the stand constructed from lumps of paddock ore, is the same lion which used to decorate in old times the top of the southern gate in the medieval fortification walls of Milicz. (This medieval gate used to be called the "Wrocław Gate", as the road through it led to the city Wrocław. Originally this gate was located near the place in which presently there is a small bridge through the "Młynówka" (i.e. through the "watermill stream") on the southern junction of both streets which come out from the central place of Milicz.) The above photograph was taken in July 2004. For more data about old fortification walls of Milicz, see item #C27 and photograph "Fot. #27(b)" from the web page named [milicz uk.htm](#).

At this point it is worth to emphasize, that in the initial stage of the construction of the town Milicz, until around 14th century, the paddock ore originating from the vicinity of Wszewilki was used as a basic building material which substituted the present bricks and concrete that then was lacking in Milicz. Former people simply cut with steel saws large lumps of this ore into regular cubes, and used these cubes for building. An example of the form constructed in this manner which remained until today, is the remainder of the Milicz defence walls shown in "Fig. #F1" above. Another such an example is the church from Wszewilki, also build from paddock ore. How this church looked like in the final period just before it was demolished, is shown in "Fig. #2" from item #F1 of the web page [wszewilki jutra uk.htm - about Wszewilki of our tomorrow](#).

Unfortunately the "paddock ore" belongs to so-called "cold" building materials. After all, it conducts heat much better than bricks. Thus houses build from this ore are more difficult to heat than houses build e.g. from bricks. Therefore, it was used for building only until the time when bricks become readily available. Then the use of it was abandoned, unless there was an important reason for this use - e.g. the need to preserve remains of the town defence walls, as this was the case with the building of the ornamental gate to the palace of margrave, the remains of which are shown on the above "Fig. #F1".

#F2. Other mysteries of the nature from the village of Wszewilki:

There is something very extraordinary in the area which is settled by the village Wszewilki, especially by the section of it called Wszewilki-Stawczyk. No-one knows whether this is the result of action of the nearby energy chakra of the Earth, fluctuations of the gravitational field, configuration of the Chinese "feng shui", or simply karma of this extraordinary place. The fact is, that this area is characterised by several extremely unusual attributes. If one lists here the most important out of these attributes, then following would belong to them:

1. Fulfilment of dreams. In Wszewilki-Stawczyk dreams and secret wishes

seem to come true for people who make them in this place, if only these dreams or wishes fulfil several conditions. For example, they must be sufficiently strong for one to still remember them after 50 years. Also must be realistic - means their coming true cannot require some miracles or materialisation of impossibilities (e.g. at the present stage of our cosmic technology, the dream to fly to stars may not be realistic). These dreams and wishes must also later be supported with our actions - i.e. after we make them we must also put ourselves into them appropriate effort to implement them. In my own case, all dreams which fulfilled the above conditions in fact come true - in spite that in my life could appear thousands of obstacles which were able to make impossible their coming true. From talks with other citizens of Wszewilki I gathered, that also their own wishes and dreams come true with the passage of time, if these dreams fulfilled the above conditions.

2. Symbolism. The fate of this place always represents a highly symbolic reflection of everything that most important happens in the radius of tens of kilometres from this village.

3. Extraordinary happenings. In this area a lot of things happen which has an extraordinary character. If one lists here only these ones which are described on this web page, they include, amongst others: (a) a rain of alive fishes; (b) the "moon" moving along the northern side of Wszewilki, which floated from east to west; (c) the "black pond" (known from drowning in it Miss Janka Bujak and from suicides of vagabonds) - one may be surprised that there are such "cursed areas" with "bad feng shui"; (d) the griffin from "second dam" of Barycz.

4. Historic roots. Wszewilki have very long and interesting history, which already now is over 2000 years old. In this history it always performed a vital role. For example, it was first inhabitants of Wszewilki that constructed the present Milicz. Almost always Wszewilki were the "bread basket" and feeder of Milicz, and thus also the feeder of caravans of trade men and merchants which travelled through Milicz along extremely vital "Amber Route". Wszewilki helped also in defence of Milicz against enemies. It cultivated the Polish character of these former Slavonic area. For the entire period of history it was the village of free people. It practically was the only village in the vicinity of Milicz, which never had an individual master-owner, "drudgery" (in Polish "pańszczyzny"), nor local lord's station. In the entire world only several villages still in existence could be found, which would have equally long history, which would perform equally honourable role, were equally symbolic, and would turn out equally moral and constructive as Wszewilki does. To be honest, I am enormously proud that I was born and brought up in such a long-lasting, peaceful, free, religious, extraordinary, and historically significant place as Wszewilki. Also, I always emphasize proudly, that I originate from this famous village Wszewilki.

5. Persecutions. It somehow so happened, that Wszewilki most clearly is "out of favour" of this evil power which since the beginning of time occupies the Earth, and which in past was called "devils", while presently is called "UFO nauts". The historic fate of Wszewilki quite clearly indicates the presence of the hidden persecution pattern, which is very characteristic for someone "falling in disfavour" of this evil power. For example, in my opinion, it is not a coincidence at all, that the very centre of historic Wszewilki was in past erased from the map by the bulldogging action of the railway line. After all, this line purposely deviates on

the map in such a manner, that it bulldoggers the historic centre of the old Wszewilki. If it would follow a straight line - as railways supposed to travel in such cleared of obstacles landscape, it would miss Wszewilki by at least a half of kilometre in the eastern direction. It is also not a coincidence, that around 120 years after this previous bulldogging of Wszewilki by the railway line, also the area of old watermill on Barycz by which Wszewilki was born, were permanently flooded with water. I will not mention, that during these 120 years which elapsed between these two key persecuting events, Wszewilki were exposed to various forms of perfectly camouflaged persecutions. For example, destroyed were the historic waterworks from Wszewilki, devastated was the area of former Slavonic cult (i.e. the cemetery in Wszewilki), which presently represents a "taboo" for descendants of the same Slavs which in this place in past carried out their Slavonic rituals, etc., etc. What is even more interesting, it is not a coincidence, that even this web page about Wszewilki, is also continually sabotaged by the same evil power, so that I was forced to place it on several servers simultaneously in order to prevent somehow this hidden sabotaging.

6. Giving the life to the philosophy of moral totalizm. If we recognise the formal proof for the existence of God, which was developed by the physical scientific theory called the Concept of Dipolar Gravity, then we also need to recognise that this God in His unlimited wisdom and omni-knowledge, chooses carefully all circumstances of births for new ideas. So not only the time of birth is carefully selected, but also the place of birth. The fact of this careful selection of circumstances of the births is stressed by almost all parasciences and all religions, e.g. by European astrology, Far-Eastern feng shui, and even by the Bible (e.g. see the action of Three Kings in the Bible). So according to this principle, the fact that Wszewilki become a cradle for an extraordinary moral philosophy called totalizm, must mean, that this village characterises itself with something exceptional in comparison to all other locations in the world where totalizm could also be born.



Fig. #F2 (K2 in [10]): The village Wszewilki photographed from the location of local school, in the direction of the access road from Milicz. Photographed in July 2004. The section of the road through Wszewilki captured on this photograph runs exactly along the same route in which the original road through this village used to exist here already over 1000 years ago. Therefore this section of the road across Wszewilki is the most old one. Soon after the Second World War it contained several buildings noticeably older from other parts of the village, because constructed still before the new road was build after 1875. The oldest out of these buildings, still covered with straws and constructed in the unique "architectural style of Wszewilki" was located to the right side of this road in the place where it disappears from the photograph, i.e. not far from the buildings of old waterworks of Milicz. It was dismantled still in years 1950s. It stood in a very old garden, which probably exists in this place until today. This garden used to be called "**garden of dwarfs**" (in Polish "ogród krasnoludków"), because in times when still this old building was there, several reliable neighbours witnessed a huge transparent "mushroom" as it appeared in this garden (today we would call it a "UFO vehicle"). From the interior of this mushroom a crowd of dwarf humanoids spilled out. These humanoids for some reasons were very interested in this old house. Then they returned to their crystal "mushroom", and the mushroom in a "supernatural" manner simply disappeared from the sight of people who watched it.

The village Wszewilki is a very strange place. It is in the vicinity of this village, that in times of my youth I observed a rain from living fish (roach species - in Polish "płotka"). Although such a rain has a lot of scientific explanations, in fact on the basis of what I remember about it, I believe that it has a miraculous origin. I described this rain of roach more comprehensively in subsection I3.5 from volume 5 of my newest [monograph \[1/5\]](#) - free copies of which can be

downloaded via this web site. This description is repeated in the caption under "Fig. #D24" from the web page named [milicz uk.htm](#). In turn a number of further similar "phenomena of nature" which either so-far had NO scientific explanations, or display attributes which are contradictive to claims of old so-called "atheistic orthodox science", were indicated and briefly explained in item #K3 from the web page named [tornado.htm](#).

#F3. Miracles and mysteries that I personally saw or experienced - their significance and meaning:

Motto: "The courses of people's lives are defined by the situation in which is their creator, and thus by goals the achievement of which wise God selected in order to resolve this situation."

When I was a young boy, I often dreamed to personally see any kind of miracle. I did NOT know then that both, in my own life, and - as it is shown by my current research - also in the life of almost every person, a miracle, or a mysterious event that cannot be explained on the basis of present official science, happens at least once every year. But, unfortunately, in spite that we see so often these miracles and unexplainable events, typically we do NOT take them for what they really are, because we lack of knowledge required for their understanding, we lack of experience in their identification, because our education and the public opinion tell us that they are something else, etc. Thus, descriptions from this item, I prepared to assist the reader in a faster breaking through these inner resistances and habits that we usually have in noticing miracles. After all, I myself wasted more than 40 years of my life, before I learned how to identify miracles and name them as they deserve.

In a number of items from this web page, for example in items #F1, #F2 and #H1 to #H4, described are numerous miracles and wonders that took place in my native village of Wszewilki. But these extraordinary events and manifestations that I have seen personally in Wszewilki, or in the vicinity of that village, and which I described in those items, are NOT the only ones which have been granted to me to be experienced in my life. In fact, I could say now that my life was full of extraordinary events and sightings, which it is impossible to explain scientifically on the basis of findings of the today official so-called "atheistic orthodox science". What is even more interesting, my research reveal that also most of other people see and experience similarly large number of unusual events and manifestations. Only that typically almost always these happen in an "intimate" way, i.e. when nearby are absent other witnesses who could independently confirm later the actual occurrence of these events. After all, according to my research, confronting people with just such extraordinary events which contradict present scientific knowledge, is one of the methods of God's work, by means of which God accomplishes a whole range of His superior goals

at once. For example, God encourages people with them to seek for truths and to deepen their knowledge, provides intimate evidence of His existence, examines (tests) every person - i.e. checks whether this person meets the requirements of becoming a **"soldier of God"** described more precisely, amongst others, in item #B1.1 from the web page named [antichrist.htm](#), and in items #J3 and #J4 from the web page named [malbork_uk.htm](#), etc.

If the today's professional scientists have started an objective and factual research of our God, to which everyone should be induced by the love and respect for his or her creator, then they would be astonished to discover, that **our God is also in a specific situation which requires from Him to set for Himself a fairly clear set of goals, and later with an iron consequence realize these goals**. In turn that situation of God, which exerts on Him the pressure to set for Himself and to accomplish specific goals, is explained more comprehensively in item #B1.1 from the web page named [antichrist.htm](#). One of the consequences of this situation is that, in the vital interest of God lies the training and the preparation for Himself of a high-quality "soldiers of God". Unfortunately for us, in order for someone to become a good "soldier of God", he or she must first be passed through a "training", which is NOT very pleasant for him or her, then, after the training, he or she must pass a difficult exam which checks whether he or she already acquired the necessary skills. It is just for giving us such a solid "training", God applies on people the principle of upbringing, which might be named the **"principle of reversals"** or the "principle of opposites". This principle states that **"God deliberately creates situations on Earth, which are exactly opposite to those which God commands the people to keep and which people would need and would like to enjoy, then He watches "whether" and "how" individual persons react to this situation, as well as "if" and "how" these persons are trying to repair the existing problems with own contribution of effort and sacrifices"**.

Those people, who have successfully pass through the training according to the abovementioned "principle of reversals", acquire features of "soldiers of God" hardened like steel and highly moral, whom are NOT scared by adversities and setbacks, who react properly at the sight of injustice, who relentlessly fight for justice, etc., etc. For this reason, until recently, the upbringing according to the "principle of reversals" was also used, for example, by the aristocracy and the ruling elite of England to raise their children. In order to implement it, they educated their children by sending them to special "boarding schools", where the iron discipline and access to only the most basic means of life, hardened these children like steel. The highly intriguing is the "coincidence", that when the ruling elite of England ceased the upbringing of their children according to this "principle of reversals", because the conditions in "boarding schools" were changed due to pressures and interventions of "loving mothers", the entire former British Empire which the elite had previously under its rules, just fell apart. How low collapsed by today principles of raising children in England, in the best way describes a brief article [1#F3] entitled "More kids raised in 'chaos' with 'guesting parents' ", published on page B2 from New Zealand newspaper [The Dominion Post](#) (issue dated on Friday, July 5, 2013). This article alarms, that in England grows fast the number of children which live in chaotic homes, where there is a lack of any discipline, structure, regular meals and times of going to bed, and through which

homes a stream of 'guesting parents' repetitively passes. In turn onto schools are continually imposed additional duties, like: teaching ethics, behaviour, punctuality, discipline, preparation and giving to kids breakfasts and lunches, etc. What is vital, although this article reports the situation from England, indirectly it alarms New Zealand, in which happens exactly the same. For a change, at this point it is worth to also emphasize, that e.g. a small [South Korea](#), in which even today children are raised according to this "principle of reversals" imposed on us by God, is slowly becoming a global economic superpower.

Unfortunately, recently more and more people abandon this commanded to us by God method of parenting, and are trying to implement an opposite to the "principle of reversals" method of raising children, which in item #B5.1 from the web page named [will.htm](#) is described under the name of the "**principle of greenhouse**". In this principle, the children are treated like plants in greenhouses, i.e. they are NOT disciplined at all nor any duties or obligations are imposed onto them, but they are spoiled and protected from virtually everything, they are given virtually everything that they want to have, and they are allowed to do whatever their caprices tell them to do. However, the real life shows to us, that children raised according to this "greenhouse principle" grow into snobs and selfish people, who chase after easy gains, quick profits and pleasures, who break down because of every failure, who live with parents until the time when their mothers require a help, and who are just waiting for an opportunity to escape from real life by committing a suicide.

In order to pass people through the required "training" which is imposed by the continuous implementation of this "principle of reversals" on the Earth, God is using His control over the time, His ability to synchronize the future events, and His capability to shift time back - which are opened to God by the so-called "omniplan" described in item #C4 from the web page named [immortality.htm](#). Thus, by appropriate design and synchronization of the future events, God causes that e.g. as leaders and managers almost always become people who are the least understanding and capable, while the most hindering - so that almost everything that they do will be requiring to be repaired afterwards. God also causes, that as a rule the fame and the recognition gain only people about whom God knows in advance that in the future they prove to be highly immoral - and thus, that they are to exert an adverse impact on their fans. It is for the purpose of just such "training" that God synchronizes the future in such a way, that the care of the money and the decisions on earnings are given to people with the highest greed and the lowest morals. For the same purpose, everything that is untrue receives a noisy advertising, while the getting to know any truth is blocked or silenced. Etc., etc. In the result, people who wish to live morally, in peace and in agreement with God's commandments, must work hard to continually correct this intentionally deviated situation, thus acquiring the required skills of the "God's soldiers". In turn the remaining people, who choose easy lives, who go with the flow, and who benefit from such a purposely deviated situation, are gradually disposed by God accordingly to the "**principle of the extinction of most immoral**" described in item #B1 from the web page named [changelings.htm](#), and accordingly to the outlined in the Bible rules of the "final judgements" commented in item #J3 from the web page [malbork uk.htm](#).

Of course, the continued implementation of the "principle of reversals"

threatens that the entire humanity enters into an endless period of decadence and immorality. God, however, skilfully prevents this danger through the use of several methods of mitigation, such as the method of "**combating the immorality by immorality itself**" described in item #T1 from the web page named [humanity.htm](#), or the "**principle of extinction of the most immoral**" described in item #G1 from the web page named [will.htm](#). In other words, if someone acts immorally, then God subjects him or her to the action of immoral consequences of his or her own behaviours, and afterwards God examines whether this person has already reached the right conclusions from own experience. In turn, if this person still insists on acting immorally, then he or she is eliminated through the ending his or her life. In addition, virtually in every religion God emphasizes that those of people who do NOT meet the requirements that God imposed on us, will be eliminated from the next stage of implementation of God's goals and plans - as explained in item #J3 from the web page named [malbork_uk.htm](#).

Unfortunately, in present times most of people ignore these God's requirements and shamefully "fails" these divine exams. After all, typically they ignore without thinking e.g. miracles, mysteries and wonders - from noticing and interpreting of which they are just tested, and then they quickly forget about them. Thus, in order to remind the reader, what extraordinary could happen in his or her own life, and to induce the reflections on "why God subjected him or her to such an experience", below I listed the most representative examples of these miracles and unusual events which remain unexplained by the old official "atheistic orthodox science", which have happened to me personally, and which I described already in my publications indicated below. (Much more similar miracles and extraordinary events occurred in my life, but descriptions of them are NOT published yet, and thus unavailable for reading.) Here they are:

1. The sighting of a Moon-like object that rolled from east to west on the northern side of the sky in Wszewilki (1954) - described more thoroughly in item #H1 below. This sighting emphasizes, that many of the events and phenomena that we experience in our lives, is only disguised purposely into something commonly known to us, but actually it conceals significant puzzles. In turn the training and examination to which we are subjected are to learn how to spot these puzzles and how to interpret them. (For another example of a similar puzzle, see the web page named [wtc.htm](#).)

2. The rain of live fish (1954) - already described in item #F2 above, as well as in the caption under "Fig. #F2". Subsequent analysis of this rain allowed me to determine, amongst others, that all actions of God are intentionally so designed, that they include in themselves the evidence which allows their explanations in at least three different ways described in item #C2 from the web page named [tornado.htm](#). In turn our training and examination boil down to acquiring skills relevant to clarification of their reasons and the actual mechanism of their implementation.

3. A "nightmare" attack (1955). I experienced it at night when I was around the age of 9 years. The knowledge about these "nightmares" (in the Polish language called "zmora") capable of flying in the air, that I have gathered through discussing my experiences with other boys and adults, are described in item #H3 below on this web page. For me, the attack of this nightmare was an illustration,

that people are NOT the only anthropoid beings that can be found on the Earth, and was also a "tangible" confirmation that the majority of whatever folklore states is based on truths.

4. The damaging of the drum due to a foolishness of my colleague – means a key incident that later allowed me to note that every my attempt to change the fate destined for me was cleverly frustrated (1963). As a young man I always wanted to be a musician. Thus, at the beginning of [11th class of my lyceum](#) I organized a band from my high school classmates who could play musical instruments. We rented musical instruments from the [Cultural Centre in Milicz](#), and after school we trained there with enthusiasm. I trained to become a drummer. Unfortunately, one day I was too busy to come to our training, while the colleagues deprived of my supervision, instead of training started the fooling around. One of them tried to stand on his hands on a chair, but he fell so unfortunately that he broke down with his legs the most expensive amongst our percussion drums. As a result, the Cultural Centre refused us a further access to instruments, and our band broke apart. That course of events, as well as a number of other cases of thwarting my attempts to escape from my destiny, is described in subsection A19, and in the captions under "Fig A4" and "Fig. A5", from my newest [monograph \[1/5\]](#). If NOT those breaking of the drum, instead of researching today the methods of God's action and to write down this report, I would probably rather amuse with my music drunken mobs in pubs. Later I noticed, that in my life repetitively **whenever I have done something, that lead to a deviation from the destined to me path in my life, always occurred an event that brought me back on the correct road**. For another example of this type of event, when the provocation of communist police resulted in removal of a large group of my university colleagues from studies, is described in item #E5 of my web page named [rok.uk.htm](#). As a result of my analysis of all these events, I was later able to work out principles on which our "fate" works - when it is dynamically executed by the so-called "omniplan" described in item #C4 from the web page named [immortality.htm](#).

Of course, I am aware that God wishes to raise into effective "soldiers of God" as many musicians and other artists, as only possible. But from my research it stems, that becoming a creative musician, or any other kind of creative artist (e.g. a painter, actor, singer, writer, poet, etc.) is NOT surrounded by God with so many requirements and conditions, as becoming a creative discoverer (scientist), or a creative inventor. For example, opposite to discoverers or inventors, artists are NOT troubled by God with so-called "**curse of inventors**" described e.g. in item #H2 from the web page named [free energy.htm](#). Also creative artists do NOT need to be pedantically moral (as creative discoverers and inventors must be), do NOT need to follow a rigorously pre-planned path through the life, conditions in which are raised do NOT need to be so thoroughly controlled by God, etc., etc. In other words, for a correct upbringing of creative artists God is NOT forced to invest so many changes and improvements into His "omniplan", as for the upbringing of creative discoverers and inventors. This in turn means, that in eyes of God, the influence of artists onto our civilisation is judged as NOT so important, as the influence of discoverers and inventors. Also functions that artists are able to fulfil in the future as "soldiers of God" clearly are NOT so vital for God. This in turn explains why,

knowing the future, God so decisively frustrated my attempts to become a musician, and blocked also all other my efforts to deviate from the path that He pre-planned for me.

5. Griffin attack and wounding (1964) - already described in item #H1 below on this web page. Because today's the so-called "atheistic orthodox science" teaches us already in schools, that the creatures such as a "griffin" supposedly do NOT exist, the fact that I actually saw a griffin, and I even was wounded by it, visually documented to me that in many cases, whatever the science says misses the truth.

6. A conversation with the ghost of the commander of Teutonic Knights from the Olsztyn castle, who claimed that he had killed me during a duel in my previous incarnation (1969). The conversation with this ghost, and also my subsequent verification of the truth of his statements, are described in items #J1 to #J3 from my web page named [malbork uk.htm](#). Notice, that my efforts to verify the truth of claims of this ghost, led me through a whole series of extraordinary events. Shockingly, after many years it turned out, that the most likely goal of the occurrence of this conversation, was the persuading me to conduct my research which has documented the actual non-existence of reincarnation.

7. Noticing the change of keyword "business" in the printed text about abduction to a UFO deck that I studied (1983). In order this change could be accomplished, someone must be able to shift time back. This change, which turned out to be a breakthrough for my views, is described in subsection UB1 from volume 16 of my newest [monograph \[1/5\]](#). Later I noticed a whole series of further changes introduced to events and objects that have already occurred in the past. Some amongst them are also described below in sub-items that are to follow. All of them together, have proven to me illustratively, that time is of a software nature, that it can be shifted back, and that for selected people the time actually is repeatedly shifted back, while the course and outcomes of their lives are repeatedly corrected - as this is explained to us in the quotation from the [Bible](#) discussed in item #B4.1 from the web page named [immortality.htm](#).

8. Several UFO sightings (the first in 1985). These sightings are described, amongst others, in subsection VB4.1.1 from my slightly older [monograph \[1/4\]](#). In turn photographs and descriptions of one UFO vehicle, which hide inside of technically generated cloud, are shown and described in "Fig. #C1" and in item #C1 from the web page [cloud ufo.htm](#).

9. Repetitive noticing of changes in location of the church tower from Oamaru in New Zealand (1988 to 2008). This tower sometimes was adjusted to the church, while at other times stood separately around two meters from the church's wall. The last position of it, photographed by me in February 2008 and shown in "Fig. #D2" from the web page named [newzealand.htm](#), captured this tower as it is partially build into the structure of the church. But when the previous time I drove by it in 2006, it stood in the distance of around 2 meters from the side wall of that church.

10. Miraculous saving me from the shooting in [Aramoana](#) (1990). It is described more thoroughly in item #77 from subsection W4 in volume 18 of my newest [monograph \[1/5\]](#), and in tem #77 from subsection A4 in volume 1 of my slightly older [monograph \[1/4\]](#), while briefly it is mentioned in item #M3 from the

web page [fe_cell.htm](#). That my saving from the shootout was only one amongst around 30 cases, when in my life I "brushed with death" and survived only because various "coincidences" or "converges of circumstances". (Another case of 1957, when my hat was shot through by a shotgun in the village Cielcza, is described in item #B1 from the web page named [pajak_jan_uk.htm](#).) However, only that one case from Aramoana bears a number of distinct features of a "miracle". The analysis of it allowed me later to determine, that in fact every case of someone's saving from a death is a result of the direct intervention of God, and a proof that God values the life of that saved person.

11. Browsing in the library from Dunedin (New Zealand) through the book about which the next day turned out that this library never had it (1991). This case is described, amongst others, in (3) from subsection V5.1 of my slightly older [monograph \[1/4\]](#). It was yet another amongst those events that visually illustrated to me and made me firm in the belief, that we can travel back and forth through the time, and that events that have already taken place can be eliminated or changed. Thus, the old Polish proverb "what's done can not be undone" expresses an incomplete truth.

12. Watching bloodless piercing and cutting of human bodies during the Hindu "[Thaipusam](#)" celebration, when the wounds created then were self-closing and immediately healing (I did this watching several times, starting from 1994). These cases are described in more details in the caption under "Fig. #B1ab" from my web page named [god.htm](#), as well as in the caption under "Fig. #E4ab" from my web page named [soul_proof.htm](#). They assured me that, like the entire our physical reality, also our body is shaped and controlled by the natural programs (software), and thus can be easily transformed and healed through those programs. More information about these natural programs provide items #C1 to #C3 from the web page named [soul_proof.htm](#).

13. Watching people who marched barefoot on red-hot charcoals (I did it several times, starting in 1994). It is described in more detail in the caption under "Fig. #E3ab" from my web page named [soul_proof.htm](#). I noticed then, that the characteristics of those cases of walking on red-hot charcoals, invalidate all of their physical explanations disseminated officially by the old "atheistic orthodox science".

14. Experiencing a miraculous healing (1995). It is described, amongst others, in item #E3 from the web page named [malbork_uk.htm](#). As it later turned out, the goal of this healing was the future enabling me to rationally determine why God emphasizes in the Bible that He is a jealous God, and why God forbids people to pray and direct their requests to anyone or anything other than God Himself - as it is explained in item #J4 from the web page named [malbork_uk.htm](#). (How in the future God could rely on the loyalty and fidelity of a "soldier of God", which soldier at any moment of time would be willing to begin praying to, and worshipping, any other gods or beings?)

15. My entering the church in Warsaw, Poland, which church actually does NOT exist in Warsaw (1995). It is described in item #E3 from the web page named [malbork_uk.htm](#), and in item #D6.1 from the web page named [timevehicle.htm](#). It illustrated to me, that the physical reality around us is formed from easily changeable natural programs, and thus it can be freely transformed by God.

16. The visit in the Sai Baba temple in which I was shown and explained the self-occurring materialisation of the "[vibhuti](#)" holy powder on pictures of Sai Baba (1997). This miracle I discuss in subsection VB5.3.3 from volume 17 and in subsection I3.5 from volume 5 of my slightly older [monograph \[1/4\]](#). In combination with the knowledge about the immorality of many activities of Sai Baba, it provided me with a "food for thought" about the reasons for which God "simulates" the immoral activities of so-called [changelings](#).

17. My personal experiencing the so-called "totaliztic nirvana" (1997). That nirvana is an unique kind of feeling of the overwhelming happiness, that each person can earn for himself or herself still in this physical life, and that occurs at the time when the so-called [moral energy](#) accumulated in our counter-body begins to overflow from the counter-body and spill into the physical body. **Nirvana feels approximately the same, as we would feel a kind of a strong orgasm, that is able to continue indefinitely.** My nirvana is described more comprehensively on the web page named [nirvana.htm](#), as well as in chapter JE from volume 8 of my newest [monograph \[1/5\]](#) (disseminated for free to interested readers from my web page named [text 1 5.htm](#)). Nirvana is so powerful source of compensation for our efforts of leading a highly moral life and of helping others, that in the future it is able to replace the present financial rewards for the human work.

18. The reversal of the personally watched by me demolition of the house, and possibly also the death of owner of this house (1998 and 2008). It is described, amongst others, in item #D6 from my web page named [timevehicle.htm](#), as well as almost on the entire web page named [boiler.htm](#). It allowed me to experience how it feels when watching an old house from inside, which we knew before, and the gradual demolition of which we previously watched with our own eyes.

19. Encountering the most convincing case when the death of my acquaintance was reversed through shifting back his time (1998). This case is described more thoroughly in #4D from subsection I4.1.1 in volume 5 of my newest [monograph \[1/5\]](#), while briefly it is summarised in item #H2 from the totaliztic web page [god proof.htm](#). Independently from that case, I encountered in person three further people who also told me their stories how their deaths were reversed in a similar manner.

20. Eating an ice-cream in an ice-cream shop from Kuala Lumpur, about which later turned out that in the new passage of time it never was there (1999). This shocking event, experienced together with [my present wife](#) (at that time still being my girlfriend), is described in more details, amongst others, in item #D6 from my web page named [timevehicle.htm](#). The uniqueness of this case depends on the fact, that the extraordinary events typically occur when there are NO other witnesses with us, who could later confirm to us that a given event really occurred, and therefore affirm us in the certainty of our experience. So, that occurrence of a miracle, when I was in the company of my future wife, and thus when I had an additional witness to this event, I am explaining by the fact, that at that time I was already absolutely sure that time can be shifted back, and thus that the events that have already occurred in the past can still be changed. In turn for my future wife that event was probably to illustrate that the wonders and curiosities actually do occur repeatedly in our environment and that one should

always notice them, call them by their true name (i.e. "miracles"), and draw conclusions from their occurrence.

21. Sightings of "kung-fu" practitioners who, amongst others, smashed steel rods with their heads (2003). It is described in item #E7, from my web page named [soul proof.htm](#). It illustrated and documented for me the work of intelligent "moral energy", whose existence and characteristics I already discovered and described much earlier - see item #C4.3 from the web page named [morals.htm](#).

22. The discovery in the [Te Papa](#) museum from Wellington, New Zealand, of the model of ancient device for the [remote detection of impending earthquakes](#), for researching of which device I previously tried to go as far as China (2003). The discovery of the model of this device, exhibited for viewing in a short ride by a city bus from my apartment, was so unusual, that it literally reminded me that widely repeated in Poland proverb which states that "because Mohammed could not come to the mountain, the mountain come to Mohammed". Namely, when in 1993 I took a professorship at the University of Malaya in Kuala Lumpur, Malaysia, from local Chinese I have heard several stories about the wonderful fountain built in China in ancient times. This fountain supposedly knew how to read the content of records from the flow of energy by Chinese called "chi", and on the basis of information contained in this energy it was able to warn people that a devastating earthquake is approaching. This fountain gave the remote earthquake warnings in sufficiently advanced time to allow people to escape effectively. It was said also, that a model of this fountain can still be viewed in China in one of the Buddhist monasteries. I was so intrigued by those Chinese stories, that I decided to fly to China to see this fountain, and - if possible - to research it. Unfortunately, for the flying to China I did NOT had enough money, and also I did not manage to find out where exactly in the huge China is exhibited a model of this device for viewing. Surprisingly, however, in early 2003 I found a model of this device in the museum "Te Papa" not far from my flat. Once I found it, I discovered also, that it is relatively well described and illustrated on the internet under the name of [Zhang Heng Seismograph](#). So I could work out exactly how it actually operates - and then describe results of my research in items #D1 to #G1 from the web page named [seismograph.htm](#). Later I realized, that this event was NOT the only one of its kind. For example, when I theoretically analyzed the potential consequences of the explosion of [Magnocraft](#) (i.e. the starship that I invented myself), unexpectedly in the same way I have been foisted off to investigate a [UFO explosion site near Tapanui](#). As a result of analysis of a whole series of such "coincidences", I was able to discover later, that one of the methods of God's work, boils down precisely to the fact, that **God inspires each person to have a look at, and to investigate, the evidence which supports of, in whatever this person strongly believes, however, if in the result of this inspiration this person comes to the discovery of an essential truth, then God sets on the path to the dissemination of this discovery all the obstacles that exist at the place of this person's living.** The first segment of this God's method rich in consequences for us, is described in item #A2.2 from the web page named [totalizm.htm](#). In turn the principle of operation of the second segment of the above method of God's action is described under the

name "curse of inventors" in item #G1 from my web page named [eco_cars.htm](#).

23. Seeing church paintings which later turned out to be non-existent there (2006). This case is also described, amongst others, in item #D6 from my web page named [timevehicle.htm](#). It was another in a series of cases, when whatever has already happened in the past, later has been changed in the course of our next passage through the time. This case additionally confirmed to me, that I explain correctly the software mechanism of work of time, which I described under the name of "omniplan" in item #C3 from the web page named [immortality.htm](#).

24. Taking me onto the journey through the village Stawczyk of the far future (2009). In item #C4 from the web page [stawczyk_uk.htm](#), and also in item #J3 from the web page [wszewilki_jutra_uk.htm](#), are described events when I was taken to a trip to my native village from the distant future - I suspect that from around the year 2222. It reassured me about the truth of my previous findings, that the future has been pre-programmed and defined since a long time, and thus that time travels can occur to both, the past, and the future. This in turn helped me with even a more precise working out and explaining the operation of the "omniplan" described in item #C3 and #C4 from my web page named [immortality.htm](#).

25. The discovery and subsequent evidential confirmation, that the township of [Petone](#) (in which I live) is protected by God from all possible cataclysms, because in the vicinity of it lives the required by God number of so-called "10 righteous". The body of evidence which confirms this is available in items #I3, #I3.1 and #I5 from the web page named [petone.htm](#), and in items #I3 and #I5 from the web page named [day26.htm](#). This discovery is very important in present days and age, when for the correcting of people's immorality, the humanity is increasingly frequently troubled by various cataclysms. It indicates several highly effective methods, which are based on morality, and with the aid of which virtually every community may relatively easy defend itself against cataclysms that threaten it. These methods are described on web pages named [petone.htm](#) and [quake.htm](#).

All amongst the above mysteries and extraordinary events I analysed later scientifically in order to develop for them the explanation which would most agree with their attributes that I noticed. These analyses indicated, that several amongst them (e.g. the sightings of a Moon-like object reported in "1" above) can be explained on a number of different ways - thus for me they still remain as unexplained mysteries. But outcomes of my analysis for selected other amongst above mysteries, allow to qualify them right to the category of evident "**miracles**". Thus, these above mysteries, which occurred in my surroundings, and which in the result of my research document that they for sure display attributes of evident "miracles", I listed and described them also separately in item #H2 from my web page named [god_proof.htm](#) - which is devoted to miracles that I experienced in person. As from that other list appears, just a single person typically experiences numerous miracles in the duration of own life - only that the inability of many people to change their views causes that a lot of these people usually instantly ignore and later fast forget these miracles which they have witnessed or experienced.

According to my research, the experiencing of similar kinds of "extraordinary

events" **by practically every person**, is used by God as a kind of standard method for directing the life of that person. After all, these kinds of phenomena initiate later in people their private searches for truth, and start interests that sometimes last in them for the rest of their lives - e.g. see item #J1 from the web page named [malbork_uk.htm](#). Therefore, from the point of view of God, it is extremely important how a given person reacts on this type of miraculous phenomena and manifestations. This is because **the worst reaction that someone can display, is to remain unmoved by these miracles, to report them to no-one, and to immediately forget them.**

In order to explain here "why?" ignoring and forgetting these kinds of experiences is the worst possible reaction to them, let us consider here as an example one amongst numerous reasons for which God confronts people with such mysteries. This example is the use of such types of phenomena by God for a test or examination, designed to determine whether a given individual is sufficiently perceptive, intelligent and inquisitive, so that in the future can be entrusted by God to become a "soldier of God" - as described in item #B1.1 from the web page named [antichrist.htm](#). As it turns out, practically almost every person, including the reader of these words, is subjected to this test in his or her life, and experienced a similar number of extraordinary events as these listed above - only that many people typically ignore them and immediately forget them. However, by how this person reacted and will react when is seeing or experiencing such events, may depend what happens to this person in the next life - as this is explained in item #J3 from the web page named [malbork_uk.htm](#). After all, people who demonstrate to God a thoughtlessness, lack of perception, lack of curiosity, stupidity, immorality, etc., are NOT suitable for becoming the "soldiers of God". This is because how could effectively fulfil the function of the "God's soldiers" someone, who experiencing an array of extraordinary events similar to the ones described above, still was unable to deduce on their basis, that God does exist, and that with an iron fist God controls everything that people see around themselves. After all, when NOT being able to arrive to a correct conclusions in so obvious matter, such someone would be even more hopeless in the accomplishing a success in a mission requiring a high intelligence, knowledge and wisdom, that God would give to him or her within the function of a "God's soldier". In turn, by NOT being enough developed to be suitable for the function of a "God's soldier", the person who "failed" such God's tests and exams becomes also useless for the future implementation of God's goals. In turn **displaying the uselessness for God's goals is a highly dangerous state - after all then one becomes expendable**, as this is described in item #G1 from the web page named [will.htm](#). So a next time when we again experience something extraordinary - what the old so-called "atheistic orthodox science" tells us to ignore, or when God ([Bible](#)) commands us to act morally, then really for our own good, it is worth to wonder and ask ourselves, why we were subjected to this experience, what it actually means, and how God would wish that we act (for all these questions the correct answers provides the [philosophy of totalizm](#)). This is because on our attitude in this matter may depend our fate in the next life.

* * *

As a kind of curiosity I would like to add at this point, that the research topic that I investigate for the longest part of my life, and from the findings of which I

have prepared this item, can be entitled the "research of God and the identification of the methods used by God to influence people". This research topic I started in 1985, shortly after my theory called the Concept of Dipolar Gravity, which I then formulated, reassured me that God does exist, and described the most fundamental attributes of God. This research on God most probably I will continue until the end of my life. I am still the only scientist in the world who objectively researches this topic, and who arrived in it to so advanced accomplishments, as these presented in this item. In spite of this, according to the "principle of reversals" described at the beginning of this item, in the vast majority of the opinions and comments about me, I am presented as a "pseudo-scientist" prone to "conspiracy theories" and to "speculations about UFOs" - and all this in spite that e.g. the research on UFOs I abandoned definitively in 2007, when I discovered that UFOs and UFOonauts are "simulated" by God as only one amongst many methods of action of our creator, and in spite that several different research topics I am continuing much longer than e.g. the research on UFOs (for example, consider the number of years that I spent on the still continued topic, the "development of the philosophy of totalizm", or on the topic "research on mechanism that makes time work, and on the principles of operation of time vehicles"). Just such a deliberate devaluation of the merit of my research has this superior goal, that all those people, who due to the lack of effort and wrong attitudes have NOT deserved yet to be promoted to a higher level of consciousness, are discouraged to learn the truths established in results of my research.

Part #G: Contribution of the village Wszewilki to culture:

#G1. Evolution of subsequent generations of village living houses reflected in architecture of Wszewilki:

Wszewilki are almost the only village in Poland, for which the evolution of houses was documented in the internet from the first, until the incoming sixth their generation. Therefore it is worth to have a look at this evolution in Wszewilki, in order to be able to relate it later to any other village or settlement in which we are interested.

During my brief life in Wszewilki I could see village houses which belonged to generations 2nd to 5th. I also saw several remains after the 1st generation of buildings. Examples of several such generations of village human quarter buildings survived there until today. They are indicated in walking tracks through this village, which are described (in Polish) in item #8 of the web page

"[Wszewilki-Milicz](#)". Buildings of the **1st generation** (i.e. "dugouts" in Polish called "ziemianki"), means the generation which was the oldest amongst ever existing buildings, did NOT survived until my time. But I remember their traces and remains. These were dugouts with the floor partially dug under the surface of the ground (the older they were, the deeper underground their floor was dug) or flatten down directly on the surface of the ground. Because they were cheap and easy to build and to maintain, usually they were inhabited by just a single person, or by a single married couple, or by a single family with small children (when children grew up, then they constructed their own dugouts). The owners of the land in vicinity of Wszewilki stopped constructing such dugouts already around 1600s. But single landless labourers constructed and lived in slightly improved versions of such dugouts (with the threshing floor located already on surface of the ground) until late 1800s. Remains of just such dugouts which I saw in times of my youth are described in item #D1 of this web page. Buildings of the **2nd generation** (i.e. "cottages" in Polish called "lepianki"), which already in times of my youth were over 300 years old, were constructed out of clay and wood, while their roofs were covered with giant bulrush. Although their floor was also of the type "threshing floor" flattened directly on the ground, between the soil and this floor a layer of thermally isolative material was placed. These buildings were constructed in the original "architecture style of Wszewilki" (this style is described thoroughly in item #G2 of this web page, while a good illustration of it is the architecture of the church **[St. Andrea Bobola](#)** in Milicz, the photograph of which can be seen on "Fig. #G2" below, or on web pages about this church.) The construction of buildings of the 2nd generation, as well as later maintaining them in the state fit for inhabiting, was quite laborious. Therefore they required constant care from young and physically fit people. For this reason they always were very long, and always several mutually related families and generations populated them (e.g. family of grandparents, family of parents, and families of their children). The last of such living buildings of the 2nd generation, which after the World War Two was inhabited by grandmother of Sołtys family, was dismantled in 1960s. (It stood only around 50 meters from the building of the 3rd generation (of Zagórski family) recommended to viewing on the web page **["Wszewilki-Milicz"](#)**. But it was located on the opposite side of the original dirt road through Wszewilki-Stawczyk.) The buildings of the next, **3rd generation** (i.e. "hats" in Polish called "chałupy"), were the intermediary category. They were the first buildings constructed in Wszewilki from the permanent bricks and from ceramic tiles. But in spite of using the new (i.e. permanent and requiring low maintenance) building materials, means expensive bricks and tiles, still the entire their architecture, functionality, and culture of living copied exactly the buildings of the previous, 2nd generation. Therefore they still had ceilings located low above the floor. Their windows were small. Their threshing floors still were placed directly on the ground, although were separated from the ground by a layer of thermally isolative material. They also had several main doors which led to the same building - because they still were inhabited by 2 or even 3 generations of mutually related families, e.g. grandparents, parents, and families of children. In turn their roofs were very steep, and attics were untypical huge. (The size of these attics was defined by the angle of slanting of the roof, which in turn was defined by the distribution of forces from the snow that

lied on this roof during winter, and by the strength of the wooden structure of the building.) In times of my youth these buildings were already around 200 years old - so they remembered times from before the construction of the railway. Presently their age slowly approaches around 300 years. I personally would protect them with statuses of historic monuments, otherwise soon they all disappear. Until today only around 3 of them survived in the whole Wszewilki. Buildings of the **4th generation** ("lodges" in Polish called "murowanki") also were made of bricks. But they had already present, normal height of their ceilings above the floor, and the classical form of a box with slightly less slanted roof (after all, their structure was already of a higher strength). Their floors were lifted above the ground level and mounted on a kind of carrying structure. Under the floor almost as a standard underground cellar was constructed formed as a dugout, which was designated as a food storage area. They represent currently the majority of the buildings of Wszewilki. Almost always their interior is subdivided into two separate flats, as they were inhabited not only by the owner of a given building, but also by his parents (i.e. his father and mother). All these buildings were constructed already after the time of building the railway line (means after 1875). Finally the buildings of the present, **5th generation** (usually called "villas" - in Polish "wille"), are typical ugly and boring cubicles coated outside with plaster. They are usually build out of concrete and of hollow bricks, thus required plastering. Usually they do not have an attack at all, while their roof is simultaneously the ceiling of the top floor. They have a "basement" partially or completely underground, not cellars, means the specialised compartments identical to living quarters, only that submerged underground and used as garages, workshops, storages of fuel, areas for electricity generators and ovens of central heating, etc. Almost always they are inhabited by a single family of their owners only. Thus their living quarters begin to be subdivided (and specialise), depending on the function they perform, into kitchens, table rooms, saloons, bedrooms (usually separate for each member of the family), washrooms, cabinets, libraries, etc. There are already numerous such buildings in Wszewilki, while their number grows. I know that outside of Poland a next, **6th generation** of village living quarters is shaping (usually called "residences" or "mansions"). Interestingly, that increasingly frequent it is inhabited by single people who live in them alone - similarly as this was with houses of the 1st generation (so human houses returned almost to the starting point). Gradually this generation also makes its way to Poland, only that it did not arrive, as yet, to Wszewilki. The buildings of this generation are actually small "palaces", completely independent from the rest of the world, with huge and highly specialised living space, with perfect protection from uninvited intruders (actually they are almost inaccessible "castles" with alarms, tv cameras, remotely shut doors, bullet-proof windows, hidden passages, own anti-nuclear or anti-tornado shelters, etc.), with perfect communication links with the outside world (fast internet - broadband, teleconference, satellite tv and telephones, optical cables, etc.), with capability for "self-sufficiency" (i.e. for a completely uninterrupted operation in case of being cut off from supply of electricity, gas, water, fuel, food, etc.), and with very ornamental and complicated external and internal forms. In fact, if one analyses them, such houses of the 6th generation in reality have all attributes of spaceship, only that are still unable to fly into the space. So they are like advanced equivalents of dugouts of the 1st generation in

relationship to present houses. Thus it is not difficult to predict that a next after these ones, the **7th generation** of residential village houses, will be the "flying homes" (i.e. "arcs") build in the form of space vehicles called Magnocrafts. This 7th generation of houses become reality immediately after the humanity masters the construction of devices called oscillatory chambers which actually are propelling devices for the Magnocrafts. Similarly as houses of the first generation, initially these homes of the 7th generation will be expensive, while piloting them and their maintenance will require skills of young people. Therefore, in the first stage of their existence they most probably will be inhabited by entire groups of mutually related families, means grandparents, parents, and families of their children. This situation become changed when the Magnocrafts get chipper because their telekinetic version is developed (i.e. the version which is capable of self-charging with energy and is continually controlled by automatic pilots), and thus when a next, already the **8th generation** of "flying houses" (kinds of "Eden") becomes the reality. These become the future equivalents to houses of the 3rd generation. Etc., etc. - progressing in a spiral. So the development of houses will form spirals climbing increasingly higher, similarly as the "Cyclic Principle" discussed in chapter B from volume 2 of my newest monograph [1/5], defines the spiralling progress in the development of human propulsion systems. (This "Cyclic Principle" is a kind of the "Periodic Table of Elements" called also the "Mendeleyev Table", only that the operation of it extends to technical devices constructed by people, instead to chemical elements. Therefore, the repetitive cycles explained above, which can be distinguished in the development of village houses, are in fact the result of the operation of this "Cyclic Principle".)

#G2. The unique architectural style of old Wszewilki:

Soon after the Second World War several buildings still survived in Wszewilki, which were of this unique **second generation** described in previous item #G1 of this web page. I would estimate that already then the age of these buildings was at least 300 years. (I should mention here, that e.g. in New Zealand every building which is over 100 years old automatically becomes a "national treasure", is included into the "Historic Buildings Trust", is protected by the law, and cannot be demolished nor changed for the external appearance of it.) I remember four such probably over 300 years old buildings of Wszewilki - which survived undamaged, and at least further three from which after the war still side walls remained. As it turns out, all these old buildings were constructed in a very characteristic and almost identical manner. Exactly the same manner of constructing village farmhouses I have NOT met in any other village apart of Wszewilki. So I am able to state here, that farmers from Wszewilki either developed for themselves an own unique "**architectural style of Wszewilki**" - which later was copied from them by professional architects and disseminated throughout the entire world, or these farmers invented the same style parallel to the professional architects and completely independently from them. (The official

example of this style of Wszewilki is the church from Milicz known as the church of [St. Andrea Bobola](#) (Św. Andrzej Bobola) - see "Fig. #G2" below, where this style was reproduced in a modern and a spectacular manner.) The same style as the one which was developed by the folklore of Wszewilki is widely implemented in many official buildings of numerous academically educated architects. This academic version of this style is known in the world under the architectural style named the "**tudor**" style (in Poland usually it is called the "**mur pruski**"). So what I try to state here is that in fact this famous around the world architectural style which in English is called the "tudor" style, either originally comes from farmers of Wszewilki, or was spontaneously invented by farmers from Wszewilki in manner completely independent and parallel to the dissemination of this style by academically educated architects.

* * *

These old farmhouses in the "original style of Wszewilki" were constructed in the following manner. On the ground foundations from paddock or were firstly laid. On these foundations the skeleton of the building was build out of wooden beams or sticks. Along the inner side of the building the skeleton was laid out with strong mats woven from the "cane" or "reed" (in Polish "trzciny") that grew in the valley of Barycz. Then these mats were covered from both sides with the sticky paste composed of mixing the clay mined in Stawiec, with straws cut to lengths around 20 cm. This paste was then evened with a plank, so that on both sides it looked flat and even. At the outside this paste was so evened that it coincided with the surface of wooden beams that formed the skeleton of a given building. When the paste dried out, it formed strong and thermally well insulated walls of the building. For making the walls more beautiful, later they were painted white with lime. In order to prevent the wooden skeleton of the building from rotting, the wood was painted with "tar" (in Polish: "rzadką smólką pogazową") (produced during making charcoal from wood or during making gas from coal). The roof of the building was woven from layers of dried giant "belrush" (i.e. "sitowie") of special variety, which used to grow in old riverbeds of Barycz and reached the height of around 2 meters in height. This "belrush" (i.e. "sitowie") had an attribute, that after drying it formed a very permanent, hard fibres, which were resistant to decay for tens of years. The floor in such a farmhouse was bitten evenly from a mixture of clay with sand and a bit of lime, forming the so-called clay floor (in Polish: "klepisko"). After drying out this floor become smooth and hard like a concrete, although it insulated heat much better. In the utilisation it was not worse from present linoleum and PVC. At the end of construction works, on the roof a timber "goat" (in Polish "koziół") was placed, which was to hold steadily and horizontally an old wheel from a horse wagon to encourage a stork to form a nest in it. (The stork nest on a building was in old days a guarantee and a symbol of peace and long-term security of the building. After all, storks have so-called "sixth sense" (ESP) which tells them the future and thus they do not start their nests on houses which soon are going to burn or e.g. are to fall victims of a lightning. Similarly is with swallows.)

All buildings constructed in the "original architectural style of Wszewilki" had a similar, very elegant, although simple and raw, appearance. If they were well kept and frequently painted, then they had white walls, crossed vertically, horizontally, and under angles with black beams of their wooden skeletons

covered with charcoal tar (i.e. "smółką"). So they looked exactly as at present looks the church of **St. Andrea Bobola** in Milicz - see "Fig. #G2" below. No wonder that this folkloristic "architectural style of Wszewilki" must be liked enormously by German academically-educated architects. Thus it is probable that they copied it from farmers of Wszewilki and disseminated throughout the world. After all, it symbolised almost a "German" perfection, elegancy, and raw beauty. In turn, if these buildings were left unattended, they still looked tidy and beautiful. The clay from their walls maintained permanently its nice, naturally yellow colour, Beams from its skeleton slightly lightened with the elapse of time, but still then harmonised nicely with the yellowish colour of the clay of walls. In turn their roof made of gigantic "belrush" (i.e. "sitowie") from Barycz adopted the darkish colour. But its huge, strong fibres were resistant to decay and protected the building against rain for tens of further years.

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Unfortunately, I am sorry to report here, that the last old farm-building constructed in this folkloristic "original architectural style of Wszewilki" was destroyed soon after I emigrated to New Zealand. This building was an old grain-barn which used to stand not far from the electrical mill of Wszewilki. At present Wszewilki do not have even a single building which is in its original folkloristic architectural style, that historically originated from this village and was unique for it. Probably even a single colour photograph of this building also do NOT survived until today.



Fig. #G2 (B1 in [10]): The church of St. Andrea Bobola (i.e. "Św. Andrzeja Boboli") in Milicz - former Evangelical church. This church was constructed in the architectural style which in English is called the "tudor" style (in Poland it is usually known under the name of "mur pruski" what translates as the "Prussian

Wall"). A curiosity of this style is, that most probably it originates from a folklore developments of nearby village Wszewilki, and only later it was copied and disseminated by academically educated architects - as I explained it in the above item from this web page on [Wszewilki](#). Currently this church is of the Roman-Catholic denomination, under the name of Saint Andrea Bobola (in Polish: Świętego Andrzeja Boboli) - formerly Holy Cross (in Polish: Świętego Krzyża). The above photograph was taken in 2003. The lens of the camera was directed from east towards west. On the foreground is shown the eastern wall of the presbytery of this church, behind which a carved altar is located. The more complete history of this church is described (in Polish) on a separate web page named [Św. Andrzej Bobola](#). During a nearest visit in Milicz it is worth to see and to photograph this church thoroughly. After all, in the light of cases of purposeful, although secretive, destructions of all objects which are carriers of the history of the village Wszewilki, described in item #E1 of this web page, it can be expected that soon this church will mysteriously disappear from the surface of Earth under some clever excuse.

Part #H: Unexplained phenomena talking place in the village Wszewilki:

#H1. The griffin and other mysteries of Wszewilki:

On distant paddocks which were rarely visited by people because they surround the "second-dam" on the river Barycz, a strange monster was sighted in old times. (This "second-dam" is located upstream of the Barycz river, around 10 kilometres from the dam shown on the photograph from "Fig. #D1" above.) The monster was black and the size of a large dog. It resembled a lion, but also had wings like a bird. People called it then in many different ways. Most frequently they claimed that this is the "devil" himself. I call it the "**griffin**", because the entire its anatomy resembled a genetic composite combined from several other animals, which in the Greek mythology is called the "griffin". I also met this monster, only that in a completely different area. In fact I was attacked by it. My encounter with the blood sucking griffin is described in subsection R4.2 from volume 15 of my newest [monograph \[1/5\]](#). From stories of people it appeared, that this griffin from the second-dam on the Barycz river looked and behaved the same as my griffin which I described in this subsection R4.2. A similar monster (griffin), also looking like a small black lion or a black panther, was seen in countries other than Poland as well. Several sightings from these other countries are described in item #E8 on the web page about [New Zealand](#).

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It happened one winter morning around 1954. Together with a bunch of other colleagues we were walking to the School in Milicz early morning. (In these days the school used to start at 8 am.) But that particular day we all seen an extraordinary phenomenon. Namely **a huge glowing sphere which emitted gold light** and which make an impression that it was rolling or slowly rotating around its axis was majestically gliding low above the horizon on the northern side of the sky in Wszewilki. The trajectory along which it seem to glide run just above tree-tops in the very centre of a wide belt of dense forests that border Wszewilki on the northern side. In the period of time when we managed to walk from the mill in Wszewilki to the end of Wszewilki by the Krotoszyńska street in Milicz (means around 2 kilometres), the sphere managed to glide slowly above the horizon from the initial position in the north-east direction from us, through the exact northern position from us, until the final position in the north-west direction from us. The angular diameter of it amounted to around 3 diameters of the Moon when it is in the centre of sky. Amongst us were numerous colleagues from older classes. They explained to us that this is the Moon, which instead on the usual southern side, this day appeared on the northern side of the sky, just above the horizon. In fact, similarly as it is with the Moon, the sphere also had in the centre a kind of patch similar to "sees" visible on the surface of full Moon. But someone amongst my friends insisted that sees in this patch a large doors or gate to the inside of it. All of us believed in the explanation that it is Moon. After all, about UFOs at these times no-one have heard. However now, after all these years, this explanation begins to look inadequate. In my opinion, if this sphere was really the Moon, than: (1) it could not move so fast (i.e. by the azimuth of around 90 degrees in less than a single hour, what means that the period of the complete circle around the Earth would be for it only around 4 hours), (2) it would not have golden colour but rather a white one, (3) it would not be so huge, (4) it would NOT make on witnesses the impression as if it slowly rotated or rolled over tree-tops, (5) it cannot be rationally explained how it is possible that the Moon appeared above the northern horizon of Wszewilki, and (6) sometimes in my life I should see again the same Moon gliding along the northern side of the sky in the almost the same manner (however, I never saw it again in such a manner, nor I ever heard that some other people saw it in such circumstances). Therefore I suspect, that this particular day myself and a whole crowd of my colleagues from Wszewilki witnessed a huge UFO vehicle which was glowing with a gold colour (i.e. a time vehicle - for details see the web page named [immortality.htm](#)), while slowly glided on the northern side of the sky in Wszewilki.

#H2. The supernatural "dwarfs" from Wszewilki:

It happened during one of these holidays for which the whole family arrived. Amongst visitors was also my oldest brother. He is an extremely "sceptical" man, and when someone even mentions UFOs in his presence, this my brother immediately gets an attack of aggression. But in the middle of this day he run into

the kitchen white like a ghost and completely disturbed. In the kitchen we were together with my mother. Immediately we realised that something hugely shocking must happen. But the brother was so shaken, that for a long time he was unable to say a word. When he finally started to speak, with a shaken voice he told us that in our garden he met alive "dwarfs" only around 25 centimetres tall. So we immediately run out of the house to see these "dwarfs". The brother led us to the corner of the garden, where a large ornamental bush called "holly" was growing. This bush is known from extremely slow growth. But the one which used to grow in garden of my parents was especially large. I personally estimate, that already at that time the bush was around 200 years old (although the house of my parents was then only around 40 years old). So this bush most probably was planted very long ago, possibly as a fragment of a garden of a much older house which previously must stand in the same place. It was by this bush that my brother noticed a group of miniature humanoids as they were doing something in there. When the creatures noticed that my brother saw them, they started to rapidly wave towards him with their hands. (I personally believe that this waving was NOT a friendly greeting at all. Probably they just were warning my brother, telling him something along the lines "if you approach us slightly more, we will annihilate you with our ion disintegrators". But my brother did not need any threats. He immediately run away from his own initiative, shocked by what he saw.) Of course, at the time when we all arrived to the bush, the "dwarfs" disappeared. I myself immediately searched under the bush, behind the bush, behind the fence, and everywhere in the entire garden. "Dwarfs" disappeared as if they sank underground. My mother calmed the shaken brother. She also saw them, although at a completely different occasion. Then it turned out that also my father kept seeing them. Parents called them "guardian spirits" which supposedly "cared" for the house, garden, and for surrounding fields. When I started to discuss this sighting with my colleagues, it turned out that identical "dwarfs" were also seen by various other people in the vicinity of a number of other houses in Wszewilki.

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At present it is known to us, that the Earth is systematically raided by a miniature race of UFOonauts, with the height amounting to only around 25 centimetres (i.e. they are of dimensions of a half litre bottle of coca-cola). A photograph of one of these aliens is shown on web pages named [aliens.htm](#) and about [day26.htm](#). From UFO research it is also known, that these miniature UFOonauts are especially evil, and extremely destructive creatures. Not without reasons there is a saying that "**the more deadly is a poison, the smaller packing it occupies**". These are such UFOonauts that are responsible for sabotages, destruction, and disappearance of objects which we just need in our houses. In old times in Poland they were called mischievous "imps" (in Polish "chochliki"). Irish people call them "gremlins", while Malaysians call them "toyols" and are afraid of them the most out of all races of UFOonauts. So they are very far from "guardian spirits". In fact I used to know a family in New Zealand, which was literally destroyed by these mischievous creatures. Initially this family was well-off, because the head of it was working as a lecturer at the Otago University in Dunedin. But everything changed one day when the house of this family become raided by just such miniature creatures which supposedly do not exist. This

respectable and standing hard on the ground university lecturer rapidly started to see these miniature humanoids everywhere. In evenings he saw them walking along the ceiling of his bedroom, in mornings he saw them running under the table of his kitchen, while during trips to work he saw them jumping out of his car. Of course, because he did not believe in their existence, he consulted a psychiatrist for a help to get rid of them. The psychiatrist was unable to get rid of these mini people, although he managed to convince the poor man that he has many dangerous mental illnesses and that he is unfit to work as a lecturer. So the poor man voluntarily left the job of an university lecturer, and accepted an illness benefit. This in turn caused the ruin of the entire his family. Most clearly Wszewilki also lie (or lied in past) in the sphere of activities of these miniature evil UFOonauts. From this probably originate all these numerous sightings of "dwarfs" in Wszewilki just after the war.

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This sighting of "dwarfs" did not change the "scepticism" of my brother at all. Even worse, it apparently intensified it. Whenever I only mention UFOs in his presence, my brother reacts with emotions, not with logic. The main lesson which I carried out from this event states that **"if someone with a high dose of emotions questions the existence of supernatural beings, UFOs, and other phenomena denied by the official science, as well if he attacks people who research or discuss these topics, then it does NOT mean at all, that such someone does NOT have any own intimate experiences on this matter"**. Rather opposite. In fact this means that such someone most probably uses the emotional pressure to silence his own personal and secretive experience with UFOs. These experience most probably collide with the "official" view of the world by a given person. Therefore this person tries to squash them in himself and does not allow them to come outside, nor to come to the surface in his memory. Expressing this in other words, **"the emotional stand, which many people take in matters of supernatural, UFOs, and other officially denied topics, does NOT certify what these people really know, nor what they really lived through, but only signifies what they would like that takes place, and what they try to hide from themselves"**. This is why, the fact described here explains how it happens that almost every person sees in his or her life a wealth of extraordinary and mysterious phenomena - as I described this in item #F3 of this web page, but only sparse people on the Earth openly admit the truth and draw the right conclusions from their experiences. It is also why, accordingly to foretelling from the Bible, **the verdict of the so-called "final judgement" in fact is to be survived by so few people, that they are to populate just a single flying city in the next world and life** - as this is reminded in item #J3 from the web page named malbork.uk.htm.

* * *

An extremely interesting documentary TV program on "dwarfs" identical to the UFOonauts witnessed by my brother in Wszewilki, I saw in Malaysian TV. It was broadcasted on channel TV3, on Monday, 24 January 2005, at 21:30 to 22:00. It was entitled the "Misteri Nusantara". (As it appeared from the program of this series, it has its own web page with the address misterinusantara.tv3.com.my). It reported sightings of numerous eye witnesses who in Malaysia saw UFOonauts identical to the Polish "dwarfs" (in Polish called

"krasnoludki"). In Malaysia these creatures are called "**toyol**". In the TV program all eye witnesses who with their own eyes saw these "toyol", described and drawn them in an identical manner, although none of them knew about descriptions and drawings of other ones. And so, the Malaysian "toyol" were drawn and described as very small humanoids, only around 25 cm high, with the figure significantly thickened in the waist. (This thick waist does NOT result from their anatomy. This is because their anatomy is a miniature version of human anatomy. The thickening is only a sign of wearing a special kind of magnetic personal propulsion system, similar to the propulsion shown in illustration "Fig. #H3". Only that in order to not burn their hands with the powerful magnetic field yield by the propulsors in segmented belt, this propulsion system uses protective cushions assembled around the waist, which are placed over the belt with magnetic propulsors. For more information about this version of the propulsion with cushions around the waist see descriptions and drawings provided in subsection E4 from volume 2 of my newest [monograph \[1/5\]](#).) One boy, whom such a "toyol" troubled quite regularly, compared the size of it to size of a 1-litre empty plastic bottle from "coca-cola". Their head was shown as more prolonged on the top in proportion to human heads, and widened in the forehead part. Their ears were sharply pointed at the upper end, like ears of a dog. The skin of their face was described as dark-green. Their eyes were light-red and quite protruding. In turn their teeth grew irregularly with spaces between them and were sharp like teeth of a cat. All observers of these creatures agreed also in describing intentions and abilities of these Malaysian "toyol". For example, all of them stated that these creatures have evil intentions towards people. So someone's noticing that they are interested in him/her, never means anything good. All eye witnesses also highlighted the habit of these creatures to hide from people, and their ability to disappear from the view. Namely, each person who saw them stated that at the moment when these creatures realized that they are seen by a human, they immediately started to become transparent and quickly fade out from the view completely. In total these Malaysian "toyol" looked exactly as the miniature UFO naut captured on the photograph "Fig. #H4ab" from the web page [explain.htm - about scientific interpretation of UFO photographs](#) listed in "Menu 2". They also looked exactly like these Polish dwarfs "krasnoludki" which my sceptical brother observed in the garden of my parents.

#H3. Flying humanoids from Wszewilki:

Since the oldest times citizens of Wszewilki witnessed various flying beings. Depending on what these beings did to them, they called them differently, starting from devils, she-devils, deuces, and bogys, through succubus and incubus, nightmares, demons, and finishing with mischievous gnomes and imps. In old times these creatures were subjects of talks during long winter evenings. Practically almost every one amongst my colleagues met them, or was troubled by them at some stage of his life. Only that usually almost immediately forgot about them. In times of my youth the most frequent were in Wszewilki meetings with so-called "nightmares". Practically almost continually someone amongst

my colleagues was admitting that "the last night I was raided by a nightmare". This statement was not allegorical at all. These nightmares in fact raided and almost "suffocated" young boys. Of course, being young and naive of these times (there was no access to sexual nor UFOlogical education which is accessible to present youth) in fact hardly anyone knew that this raiding and almost "suffocating" by nightmares in expert terminology is called "rapes".

Under the name of "nightmare" in these times small females of the height only around 90 cm to 1 meter used to hide. These females had a nasty habit to raid and to almost "suffocate" at nights people who had similar small height as they do. Usually their victims were young boys. The behaviour of these "nightmares" was similar to other "supernatural beings" - as in old times present UFOonauts were generally called. Depending on the gender, these other beings were called "succubus" or "incubus". Only that succubus were of the height of normal people, so they liked to raid and almost "suffocate" adult humans. In turn by attacking adult people who were already active sexually, usually their acts were identified by the victims as "sexual exploitation". But because in old times people did not pay much attention to the terminology, they frequently confused these two categories of supernatural creatures, both of them calling "nightmares". Both of them, means succubus and nightmares used personal propulsion system illustrated in "Fig. #H3". With this propulsion system they silently glided at nights to human houses, usually through open windows. Of course, they also had the capability to enter through closed windows, as this is explained by the "[state of telekinetic flickering](#)" described more exactly in subsection LC3 from volume 10 of my newest [monograph \[1/5\]](#). But because this state causes quite unpleasant vibrations and itching of their bodies, when they had an access to an open window, they preferred to fly inside by this window. After they entered inside, they attacked sexually their victims, which usually were young boys.

The thought provoking in old stories from meetings of these "supernatural" beings is, that a significant proportion of them was dwarfish sizes, although with completely "normal" human proportions of the body. Namely, out of a huge list of supernatural beings witnessed in old days, only devils, witches, and succubus were of normal human height. But the same devils had also a dwarfish version (by the way, this dwarfish version of devils was described in the poem entitled "Pani Twardowska" by a Polish poet Adam Mickiewicz). The dwarfish version of "devils" usually was called "imps" (in Polish: "diabełki" or "diabliki"). Furthermore, deuces, nightmares, bogy, lamia, and also these mischievous gnomes and imps, all these creatures were dwarfish sizes. Their sizes ranged from only around 25 cm to around 1 meter - of course with proportions of bodies similar to human. Such a large proportion of dwarfish creatures coincides with present UFO research. From the point of view of numbers, also a majority of UFOonauts are of dwarfish heights (the race of such dwarfish UFOonauts which most frequently is witnessed on Earth, is usually called "greys"). UFOonauts of "normal" human height are encountered rather rarely. Also on photographs of present UFOonauts most frequently are captured dwarfish or miniature creatures from space. An example of one of such photographs of a miniature UFOonaut, which captured an alien with a large egg-shaped head and with the height amounting to only around 25 centimetres, is shown on web pages on [aliens.htm - about aliens](#) and on [day26.htm - about tsunami](#). The alien from this photograph fits well to the

numerous in times of my youth stories of citizens of Wszewilki, that they witnessed strangely looking "dwarfs" or "**gnomes**" on their gardens or fields. The rational explanation for this phenomena of "dwarfing" of old "supernatural beings" and present UFO-nauts provide so-called "gravity equations" described in subsections JG9 to JG9.3 from volume 8 of my newest [monograph \[1/5\]](#), and mentioned also on the web page about [evolution of humans](#). Namely, these creatures arrive to Earth from huge planets the gravity of which is many times larger than the gravity of Earth. In turn such a high gravity on their native planets, acting onto them throughout a long evolutionary chain, does NOT allow them to grow to the height of people from the planet Earth.

* * *

There is one manifestation of hidden activities of UFO-nauts, which was witnessed relatively frequent in Wszewilki. It is so-called "dancing devil" - as it was called by the old Polish folklore. (English people call it "dust devil". By Chinese who use the Cantonese dialect it is called the "ctie fung" - means the "devil's wind".) This "dancing devil" is simply a pillar of dust which in sunny summer days deprived any wind can be witnessed as wonders intelligently along the surface of freshly ploughed sandy fields of Wszewilki-Stawczyk. (Presently the majority of these sandy fields of Wszewilki-Stawczyk is covered with forests, so now it would be difficult to witness over there so easily these manifestations of usually invisible to human sight UFO-nauts and UFO vehicles.) According to an old Polish folklore tradition, in the centre of this whirling pillar of dust always hides a "devil" invisible to human sight, who makes this dust to spin. The folklore tradition must notice that sometimes from this pillar of dust a "supernatural" dwarfish creature emerges, popularly called a "devil". These old folklore sightings are coinciding exactly with present research on UFOs, which explain that such pillars of dust are induced by the whirling air which is put into spin by magnetic whirl from the propulsion system of invisible UFO vehicles, and by personal propulsion of equally invisible single UFO-nauts. For detailed descriptions how this whirl is induced, I would suggest to look into subsection G11.2.3 and to Figure G36 from volume 3 of my newest [monograph \[1/5\]](#). In turn the evidence in support of the fact, that behind this whirl actually an UFO-naut, or a UFO vehicle, hides, is presented in subsection V5.1 from volume 17 of my newest [monograph \[1/5\]](#). Only that this UFO-naut or a UFO vehicle hides from human sight behind the so-called "magnetic lens" or the "state of telekinetic flickering".

Independently from such flights of invisible UFO vehicles during daylight, which by people are only witnessed as pillars of spinning dust induced by propulsion systems of these vehicles, in the vicinity of Wszewilki-Stawczyk also could be seen other manifestations of hidden activities of these UFO-nauts and UFO vehicles. For example, early mornings sometimes one can find on paddocks in the vicinity of Wszewilki-Stawczyk an extraordinary gelatinous substance which keeps falling from UFO vehicles. UFOlogists call this substance the "angels hair". My parents used to rent a paddock in the vicinity of the "black pond" about which I write in other part of this web page (the entire this area is currently flooded by a huge fish pond). Frequently early morning I was going with cows to this paddock. Many times I was finding on my way such "angel hairs", which for some strange reason UFOs fancy to drop on these paddocks at nights, while early mornings

could be found over there before they vaporised quickly. In UFOs this substance is used to fill up the space between two discoidal UFO vehicles coupled into a spherical flying complex - such as the one shown in "Fig. F1 (b)" from the web page [magnocraft.htm](#). So when these two UFO vehicles parted from each other in midair above paddocks of Wszewilki, this cosmic gel fell to Earth, where it evaporated into gaseous state. The most of this gel I personally saw on these paddocks located several hundred meters to north-east from the dam on Barycz, means in areas which presently are flooded with the newly-build fish pond. (Although sometimes I saw it in other areas as well.) For some reasons these paddocks were favoured place of night flights of UFO vehicles. If someone got there in early morning, before these "angel hair" had the time to evaporate, it was almost sure that will find there lumps of this gel. More extensive descriptions of these "angels hair" from UFOs are contained in subsections G3.3, V5.4 and P2.2 from volumes 3, 17 and 14 of my newest [monograph \[1/5\]](#), which are downloadable free of charge via this web page.

As the above reveals it, there is shockingly large number of different manifestations of evil activities of UFO-nauts on Earth, which could be continually witnessed in old Wszewilki-Stawczyk. Only that due to the arrivals of these UFO-nauts for robbery purposes, they usually would NOT let to be seen by humans. So the only things that were noticed, were effects of their hidden activities. Anyway, in old times people would not know what are "UFO-nauts". So their sightings they blamed onto various "supernatural beings", about which they commonly believed, that they populate human houses, gardens, fields, paddocks, and surrounding forests.

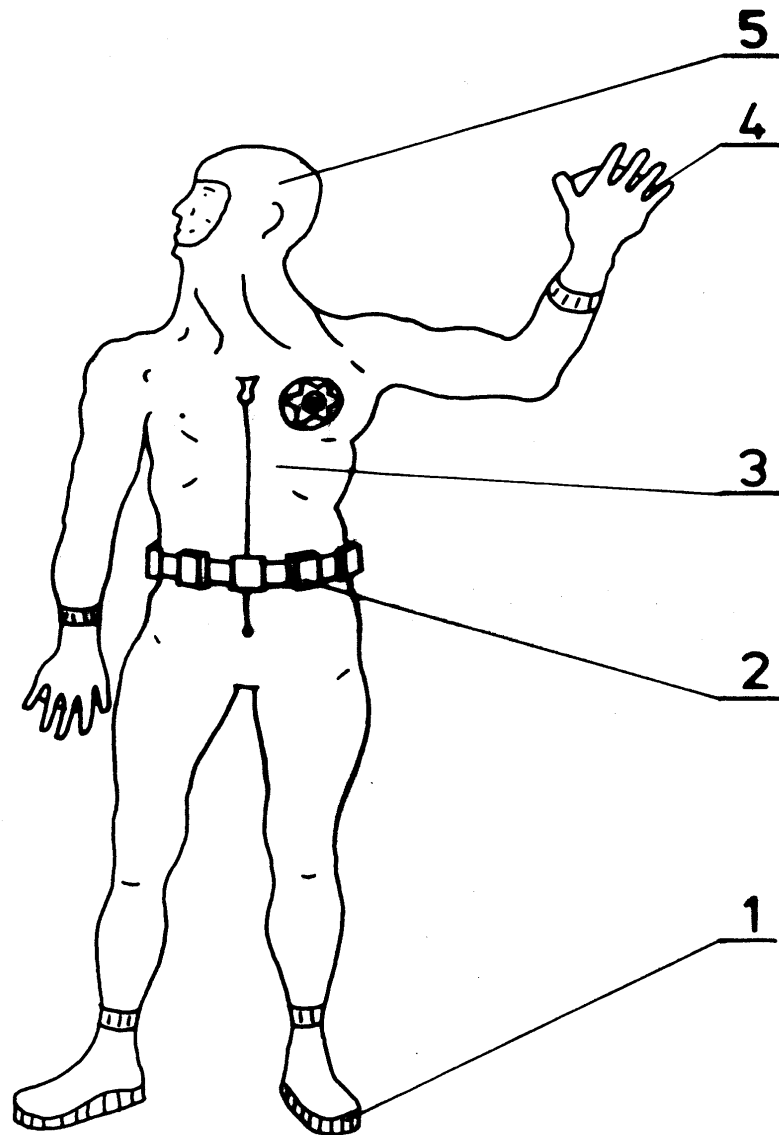


Fig. #H3 (E2 in [1/5]): Here is the so-called "magnetic personal propulsion system". It allows the users to fly in the air without the use of any visible equipment. In more advanced versions, in which magnetic propulsors are replaced with telekinetic propulsors working in the so-called "state of telekinetic flickering", it also allows the users to become invisible to human sight, and even to walk through walls or other permanent obstacles. (This "state of telekinetic flickering" is explained on a separate web page about the [Concept of Dipolar Gravity](#).)

The above illustration is described more comprehensively in "Figure E2" from volume 2 of my newest [monograph \[1/5\]](#). Magnetic personal propulsion system works on the principle of mutual repulsion of two arrangements of magnets. The first magnet arrangement is our planet (after all, the planet Earth is actually a huge magnet). The second magnet arrangement constitute the so-called "magnetic propulsors". These propulsors are simply very powerful magnets of miniature dimensions. These magnets work on a very interesting principle of the so-called "oscillatory chamber" described more extensively e.g. on the web page [oscillatory_chamber.htm](#)". In the above propulsion system the "side" ones of these propulsors are assembled in a special eight-segment belt (2) which the

person who uses the propulsion wears on himself. By orienting these side propulsors from the belt so that they are repelled from the Earth's magnetic field, the silent lifting of the user into space is accomplished. In order to stabilise this user better, in soles of his shoes (1) another set of two "main" such propulsors is assembled. These side propulsors are attracted by the Earth's magnetic field. Due to such arranging these magnetic propulsors, the propulsion system discussed here lifts silently a given user into the space, allowing him to fly in the air like birds. It also provides the user with many other attributes, such as inductive resistance of the user to our bullets, swords, and knives. It causes as well that the user glows slightly during the flight, is able to walk on water and along our ceilings, is able to disappear from the view, etc. Users of this propulsors "are not susceptible to bullets" and can do almost miracles - no wonder that in past they were considered to be "supernatural" beings. Exactly such propulsion system is used by creatures which presently we call "UFOonauts", while in past were called devils, nightmares, succubus, imps, dwarfs, etc. Wszewilki have a special contribution towards our decoding such magnetic personal propulsion system. This is because the propulsion system was invented by someone who actually was born in Wszewilki, means by myself - Dr Jan Pajak. (Perhaps this is the reason for which UFOonauts so viciously persecute this village. After all, it was the inhabitant of this village that wrestled from them and revealed to other people this their old secret.) The exact description of this extraordinary "magnetic personal propulsion system" is contained in chapter E from volume 2 of my newest [monograph \[1/5\]](#), which is downloadable free of charge from this web site. It is also described on numerous other web pages, e.g. [oscillatory chamber.htm](#) or [magnocraft.htm](#)".

The complete garment of magnetic personal propulsion system contains: (1) shoes, whose soles contain the build-in "main" magnetic propulsors which stabilise the orientation of the user during the flight (the so-called "nightmares", instead in shoes, have these propulsors assembled in their epaulettes); (2) the eight-segment belt carrying the "side" magnetic propulsors which provide the lifting force; (3) the one-piece garment made of magnetoreflexive material, which includes a hood (5) or a helmet - this garment protects the user from the action of a powerful magnetic field generated by the propulsors; (4) the gloves with web-like connectors between the fingers - these gloves protect against a painful spreading of fingers which mutually repel each other like leaves of electroscope. All of this is complemented with the graphite-based cream that coats the uncovered parts of the skin to protect them from the strong magnetic field, and the controlling computer fastened to the back of the neck, which reads the bio-signals of the user and converts them into propelling actions. When a heavy job needs to be done, additional bracelets containing enhancement propulsors can be worn on the wrist joints (shown as (3) in Figure E4(a) from my newest [monograph \[1/5\]](#)). These propulsors cooperate with those from the belt and shoes, thus giving the user almost "supernatural" strength, e.g. enabling him/her to tear trees up by the roots, carry huge boulders, knock down buildings, etc.

In personal propulsion system illustrated above the controlling computer is of a special interest. Female UFOonauts carry this personal computer after placing it on the back of their neck. In this way the computer collects control signals directly from nerves of the spine cord of the user. So it is enough that a female UFOonaut

just things that wishes to fly into the air, or lie on someone, and this controlling computer immediately executes her command. Such a fast and obedient action of this computer is heavily affecting people (boys) who fall victims of the so-called "nightmares" - means miniature promiscuous female UFOonauts described above this illustration (i.e. in item #H3 of this web page). This is because these "nightmares" also use just such magnetic personal propulsion system (only the version with the main propulsors in epaulettes). So when in the surge of lust such miniature female UFOonauts cuddle a human boy whom they just wish to rape, this computer reads their intention to cuddle as a command to squeeze them towards this human. As the result, such a miniature "nightmare" which herself weights only around 20 kilograms, squashes from the above her earthly victims with the force which is an equivalent to the weight of around 50 to 100 kilograms. In the result, victims of such "nightmares" literally almost "suffocate" under their technically increased weight, and are able to breathe only with the greatest effort.

Another interesting component of magnetic personal propulsion system shown above, is the belt with eight "side" magnetic propulsors. Each propulsor of this belt generates a pulsating magnetic field. The pulsations of this field in each propulsor have 90 degree phase shift in relationship to pulsations in the nearby propulsors. In the result, such eight-segment belt forms a kind of magnetic whirl very similar to the whirl formed by stators of three-phase asynchronous electric motors. This whirl spins around the carrier of such magnetic propulsion system. So if the power of this whirl is appropriately increased, then it begins to create a kind of "inductive shield" which melts every object made of metal, including bullets, knives, and all other present human weapon. This is because of this magnetic whirl formed around UFOonauts (in past called "devils") that in old times it was claimed that these **devils are not susceptible to bullets**. For their own security UFOonauts have this magnetic whirl switched on wherever they fly. A visible for people consequence of it is usually a kind of whirl of the air which is formed by the whirling magnetic field. It is this whirl of the air that induces whirling columns of the air on dry sandy fields, in English called "dust devils" - while in the folklore of Wszewilki called the "dancing devil".

The evidence which documents that UFOonauts use exactly such magnetic personal propulsion system, is presented in chapters R and T from volume 15 my newest [monograph \[1/5\]](#). It includes, amongst others, stepping marks burned in [Wrocław](#) by propulsors from shoes of a UFOonaut, examples of UFOonauts who wear just such propulsion system and who fly in the air, and many other categories of evidence.

* * *

Independently from magnetic personal propulsion system, magnetic propulsors can also be used in discoidal space vehicles. An exact principle of operation of the Earth's version of these vehicles is disseminated under the name "[magnocrafts](#)" on a whole series of web pages available via "Menu 2" and "Menu 4". It should be mentioned that the principle of operation of these discoidal space vehicles is exactly the same as the principle of operation of magnetic personal propulsion system described above. Only that instead of having propulsors in the belt and in soles of shoes, in such discoidal space vehicles spherical "side" propulsors are assembled inside of the flat flange which runs

around the peripherals of these vehicles, while a single "main" propulsor is assembled in the very centre of these discoidal spacecraft. In the vicinity of Wszewilki-Stawczyk effects of the action of such discoidal magnetic vehicles were noted relatively frequent. Only that people made such sightings and described them under different names, e.g. describing them as sightings of huge transparent "mushrooms" which in some "supernatural" manner were able to rapidly disappear from the view - for an example of sighting of just such a "mushroom" see caption under the illustration "Fig. #F2". (Only since relatively short time these vehicles are described under the general name of "UFO vehicles".) Furthermore, because the cosmic owners of these UFO vehicles in fact arrive to the Earth mainly in order to rob and to exploit people, in the vicinity of Wszewilki-Stawczyk they acted mainly in the middle of nights, when no-one was able to see them. If they were forced to act during a daytime, then they usually switched on the special manner of operation called the "state of telekinetic flickering", in which they become completely invisible to human sight. Thus, if someone encountered in Wszewilki one of these UFO vehicles, usually could only see effects of their operation, not the vehicles themselves. These effects could assume one of numerous forms described above in this item.

#H4. The black pond from Wszewilki:

Old Wszewilki had "good" places. The best out of these was the energy chakra of Milicz located only around 100 metres to the north from present dam on Barycz. But it also had "bad places". One of the most notorious amongst such "cursed" places in the vicinity of Wszewilki, was the so-called "black pond" (in Polish: "czarny staw"). Under the name of this "black pond" was hidden a deep hole in the former riverbed of Barycz, i.e. in the riverbed which existed before the irrigation-regulation of Barycz at the beginning of 20th century. This hole was located around 500 meters to the north-east from the present dam on Barycz. For some reasons it was not filled up during the irrigation of Barycz at the beginning of 20th century. The soil extracted during the digging of new riverbed of Barycz filled up almost the entire old riverbed of Barycz. In this way in the area where Barycz used to flow, formed was then a relatively flat and even paddock. But this hole called the "black pond" was not even attempted to be filled up, although filling it up with soil lied in technical capabilities of these days. After all, this pond was not so big. It approximately had only around 50 meters in diameter. In the result, this "black pond" remained active until our times, and scared all people with its presence in the middle of nice paddocks, and with its pitch-black water. With elapse of time trees grew up around it, which only added darkness and mystery to it. From this black pond always a dark and horrifying energy was emitted, which induced shivers of fears in all these who lonely approached its banks. My parents for a short time rented a paddock in the vicinity of it. So when I was forced to walk alone by it, I always felt not right in there. It was inducing in me shivers of scare. When I was alone, I tried to walk as fast as I could away from it. In this pond some large fish, or other creatures, used to live. Water frequently was boiling from something in it. But I do not remember anyone

catching a fish in it. While many tried. Including myself and my colleagues - during our numerous fishing expeditions in my youth.

The most spooky aspect of this "black pond" was that people kept dying in it. Only during a short period of time when I lived in Wszewilki, i.e. between 1946 and 1964, I knew about three lives taken by this pond (means statistically someone died over there every 6 years). The first victim that I knew, was daughter of our neighbour from Wszewilki-Stawczyk, Miss Janka Bujak. Something tempted Janka to float into the centre of this pond on a sheaf of giant bulrush which grew around it. She did it in the presence of a crowd of her colleagues (I was not there - I only heard about the entire incident from talks of other people). But she did not know how to swim. Of course, after she floated at the centre of this spooky pond, her sheaf of bulrush disintegrated under her, while Janka went down like a stone. No-one could help her. After some time the pond returned her body on its own. A second victim of the black pond about which I knew, was a kayaker from Milicz, the name of whom was unknown to me. He decided to kayak alone in this pond. Later people find his kayak and his body. The third victim of this pond about whom I knew was some passing vagabond, who just hang himself on the belt from his trousers from a tree branch that grew on the side of this pond. Myself together with a group of puzzled witnesses from Wszewilki, saw the corpse of this vagabond before the Police managed to take him down from the tree. He hanged in the position as if looking fascinated on something in the depth of this pond.

Interestingly, such "areas haunted by evil powers" exist in many regions of the world. Other similar deadly area, which I also know in person and in which also every now and again someone dies in rather mysterious circumstances, is described in item #K1.9 from the web page [newzealand.htm](#).

Presently this "black pond" from Wszewilki does not exist any more. It was flooded with water during the construction of a huge fish pond formed on the entire this area. But the place where this black pond existed still is there unchanged. I am ready to bet, that this place is still going to take human lives, if someone incautiously goes there. What always puzzles me the most, is that on the Earth such mysterious or criminal deaths do NOT happen in random areas, but there are just such numerous "cursed places", in which notoriously happens something terrible to people. Chinese claim, that such "cursed areas" have a "bad feng shui". But at our present level of knowledge such explanation is insufficient. Do you, the reader, have any own theory which would explain "why" and "how" this evil happens in there to people with the frequency many times higher than it would be commanded by laws of statistics?

Part #I: Life in past of Wszewilki:

#I1. The functioning of Wszewilki:

Wszewilki of the years 1945 to 1964 had its own and very unique social system. This system worked on principles of self-sufficiency within boundaries of the village of Wszewilki, practically without the use of money. The basic unit of value in this system was so-called "payment in work" (in Polish: "odrobek") means giving someone's own work in return for someone's labour or expertise. In order to be even more strange, this system used the units of such "payment in work" which today we could consider at least controversial. For example, the "payment in work" to someone who helped us e.g. during the threshing of grains, was to also help this someone during his threshing of grains. What even more strange, it did not matter how long the threshing lasted. In this way e.g. my parents for which the threshing lasted maximum around one hour, landed paying in work for someone for whom it lasted e.g. 8 hours. In present times such system would be unacceptable, because of its apparent "injustice". But in these times it was considered to be normal. The reason for accepting it as "normal", was the fact, that this "payment in work" in fact was not just a simple form of "payment" for work being done, but rather was a form of exchange of courtesies and neighbourly helps within a given society. In times when the village labour was in deficit, the courtesy was to mutually help each other without a precise counting how much exactly this helping is worth in monetary or time units.

Apart from own family, in these times every farmer from Wszewilki belonged also to the entire society of Wszewilki and performed in this society a strictly defined function. Everyone had also his or her social function, e.g. mill operator, baker, blacksmith, mechanic, electric, nurse, etc. The society as a whole worked efficient like a proverbial "Swiss watch". Mutual social links were enforced then by various common activities, such as communal duties, common grazing of cows in autumn by the Barycz river (presently these paddocks are flooded with new fish ponds), common burning of potato stalks, common roasting of carrots and potatoes, common participation in dancings and harvest festivals, etc. In fact Wszewilki of these times were small and perfectly tuned village society which operated on the exactly the same principles as such societies operated probably in ancient Slavonic times or in medieval times. Pity that there were no analyses of principles of operation of such societies, because many social puzzles from our past could be explained in this manner.

How effective was the operation of this society can be realised from the system of internal information that in these times was used in Wszewilki. This system worked on principles "read and pass further". If there was anything which should be passed to the knowledge of the entire village, then a person who was then an official head of a hamlet wrote this on a piece of paper and send into the circulation. This piece of paper went from a house to a house being read in each one of them and immediately passed further by a currier whom in each household was the fastest runner (in our home this "currier" was me). In the result, within around an hour after sending this piece of paper into circulation the entire village knew the message contained on it. This was a silent, effective, reliable, and unnoticeable for outsiders method of almost immediate communicating. It was superior over present methods, which use telephones or use radio or television.

#12. Transport - horses and blacksmiths, and bicycles:

Presently this probably may shock, because until the time of me leaving Wszewilki in 1964, the main means of transporting and shifting loads was by a horse wagon. A horse was also a main provider of work force. Thus, taking under consideration that it is me who invented the most advanced space vehicle of our civilisation, which in future will carry humanity to stars (i.e. the Magnocraft), in my life a drastic breakthrough took place. This is because almost directly from a horse wagon I shifter to thinking in categories of capabilities and principles of interstellar Magnocraft.

Because of the wide use of horses, until around 1965 Wszewilki had its own blacksmith. He was Mr Franciszek KORONNY, who also was an original settler of Wszewilki. Both his daughters, Krystyna and Halina, also finished the same high school that I did, only that were from slightly younger year than me. The blacksmith had his smithy in a corner house that was positioned at the north-eastern side of the crossroads to Wszewilki from the Krotoszyńska street in Milicz. Frequently, while returning from my school in Milicz I was watching the work of this blacksmith. Thus, I know relatively well various nuances of hammering and fastening horseshoes, home metallurgy, etc.

At that time bicycles were the most commonly used means of "individual transport" in Wszewilki (for the lack of handy public transport). Every family had at least one bicycle. Everyone used it practically on every occasion. In fact my generation of citizens of Wszewilki could be called the "bicycle generation". The area of access by bicycle was then quite large. Sometimes it exceeded 30 kilometres in radius. For example, myself I frequently went on bicycle beyond Żmigród, returning home the same day (although late at night). Of course, because of the everyday use of bicycles, every one amongst my friends was quite a master of bicycling. The skills of bicyclists were then so high, that presently they could be shown in circuses.

#13. The goal of households - means Wszewilki as the first model for totaliztic economy:

On a separate web page about the philosophy of totalizm it was explained that goals of totalizm differ from goals of philosophy which presently prevails on Earth and which totalizm calls "parasitism". To followers of this parasitism, the goal of every human activity is to maximise benefits of these ones who supervise this activity, means maximise profits, maximise the economical exploitation of these who carry out these activities, the generation of products which with the

lowest quality accomplish the highest price, etc. In turn **for followers of the philosophy of totalizm the goal of every activity is to maximise the generation of moral energy**, means the completion of everything exclusively in a moral manner, the increase of happiness and personal satisfaction of people who take part in this activity, generation of products of possibly highest quality which increase the satisfaction of consumers and producers - even if this takes place at the cost of maximisation of profits, etc. In Poland of the period described here, i.e. from 1946 to 1964, goals of farming in the village Wszewilki were fully agreeable with these goals of totalizm, and completely different than are today. In fact, without being aware of this, Wszewilki created then a first model for the so-called "**totaliztic economy**" (i.e. the economy, goals of which are agreeable with goals of the philosophy of totalizm). Of course, people of these times would not know that they form foundations of totalizm for future economy of totalizm. They simply tried in their actions to be moral, "**self-sufficient**", effective, and tried to maximise the quality of life and the level of happiness of their own families. After all, we need to remember that Poland of these days was oriented towards satisfying its demands for food through so-called "obligatory food taxes" (which were based on first communities on Earth), not through the capitalistic purchase. Every farmer, depending on the surface of grounds he had, was obliged these days to provide to the authorities a specific amount of cereals, meat, milk, etc. In turn prices for this obligatory taxed food were much below the amount of work put into the production of it. In the result, farmers were not motivated to sell their excesses of crops nor their farm production. They rather utilised these excesses to lift the quality and happiness of their own life.

Because of the adopting of "self-sufficiency" as the main goal of farming these days, every farmer tried on its own to produce everything that was necessary for the life. Because everyone needed bread, all farmers were planting cereals. Anyway, they needed to plant these cereals because cereals belonged to the list of obligatory taxed food. Farmers were forced to give them out to the government, even if these needed to purchase cereals from someone else (paying a much higher price). So they preferred to produce everything by themselves. Similarly every farmer needed potatoes, meat, milk, and eggs. So every farm planted its own field with potatoes, and had own pigs, cows, and hens. In the result, buildings of every farm of these times were like miniature "zoos" for farm animals, or like the "Noel Arc". One could find in them almost every farm animal. In turn fields of every farmer looked like "botanical gardens" with the mixture of all possible farmed vegetation. Apart from well known disadvantages and inconveniences of such a manner of farming (e.g. the huge amount of labour that farmers of these days put into their farms), this "self-sufficiency" had also its advantages. For example, soil in these days was utilised very effectively. Furthermore, the food produced was incomparably more healthy and tasty than today. (After all, "for ourselves" people produce food completely different than they do this "for sale".) Not mentioning the fact, that farm animals in these days were treated like members of family.

* * *

In years 1946 to 1964 Wszewilki did not have even a single harvest combine. In the result, all crops were harvested in a traditional cycle. Namely, firstly they needed to be cut down, in a large proportion with a hand scythe, or maximum

with a horse reaping machine. Then they were transported to farms and placed either in so-called "ricks", or in barns. Finally the thrashing was coming. The thrashing was the most important yearly event in every farm. It was always a public event. After all, in order to use the thrashing machine tens of people were necessary, which usually were neighbours working on principles of the "payment in work". After the grain was thrashed, all these people traditionally were invited for a "dinner". The dinner was prepared in the style "you serve what you have", means served were dishes which a given household could afford. Not in every case it was something complicated. Usually it was a stock from own chicken served with homemade macaroni, and then the second course composed of smashed potatoes served with a piece of meat. For drinking was compote made of own fruit, and sometimes also homemade "beer". But these dinners were hugely popular and attractive for other reasons, i.e. not because of the food. They were forums on which all participants exchanged information and curiosities. It was, amongst others, during just such dinners, that all learned curiosities of the type described on this web page.

#14. The family:

Not only schools are different now. Also models of family have changed. For example, presently is abandoned a traditional model of father being a "head of family" and a "bread winner". Present families begin to adopt a model of "democratic family". However, in times which I discuss on this web page, the traditional model of family was still strongly rooted. For example a woman would not wear trousers on Wszewilki, because this was a "male" dress. She would not sit on the left side of church, nor walk along the street without a scarf on her head. In turn a man would not cook a dinner, because it was a "women's work". He would not sit on the right side of church, because it was "for women". I remember how one day my mother was upset with father, because he asked her to drive a horse wagon. Although my mother was perfectly familiar with driving horses (her own father was a professional horseman), she was angry with father, because as she stated, "others will think that I have no a husband because I must do the male work".

* * *

Presently increasingly more people are afraid to go to forests. After all, there are ticks, bushes, bad people, wild animals, etc. On the other hand, in times of my youth the forest was our second home. In turn the most vital opportunity for everyday going to forest was autumn mushrooming. In these times practically every autumn day we went for mushrooming in Wszewilki forests. And there was a lot of mushrooms in there.

* * *

In the period of time discussed here (i.e. 1946 to 1964) the selection of food products which were for the disposal of average inhabitant of Wszewilki, was incomparably lower than presently. There was a lot of reasons for this, the most important out of which was this "self-sufficiency". If something was impossible to grow and to produce ourselves, then it could not be eaten. There was a little

money in circulation, while these funds which people had were spend extremely cautiously. So out of food purchased were only the most necessary products, such as salt, fats (most frequently margarine and so-called "ceres"), marmalade, sugar, coffee substitute (i.e. roasted barley), and sometimes also bread which was difficult to bake in one's own home (although people these days did bake bread as well). For example, how to plant tomatoes in order to make them fruit in a cold climate of Wszewilki, farmers of this village learned only around 1955. Before this date almost no-one in Wszewilki knew the taste of tomatoes.

#15. In old Wszewilki all home animals had their names and were treated like members of family:

In times which I am describing here people treated their home animals almost like members of family. For example, every home animal had its personal name (not - like at present, just a numbered tag pinned into an ear, or even anonymity). Myself until today remember name of the favourite cow of my parents, which we called "Bestra". Each home animal at these times received the care like a person, means people make sure that the animal not only is well fed and not thirsty, but also that it has a dry and warm place to sleep, that it is not sick, that all its other needs are satisfied, etc.

The above takes special meaning in the light of information published in the article **[1#15]** entitled "A happy cow is one called Daisy or Buttercup" from page A2 of newspaper [The New Zealand Herald](#), issue dated on Friday, January 30, 2009. That article publishes results of research on the "psychology of home animals" that were completed in England. The research indicated that for example cows which their owners addressed by their personal names give yearly in average 284 litres of milk more than cows which do NOT have a personal name. Furthermore, milk from named cows is tastier, more nutritious, and healthier than milk from unnamed cows. In light of the above it should not surprise that all cottage food produced in old Wszewilki was then many times tastier than tastes present food purchased in supermarkets.

This English research are additionally confirmed by various experimental findings of New Zealand farmers. For example, in the article **[2#15]** entitled "Cows give the milk of human kindness" from page C3 of New Zealand newspaper [The Dominion Post](#), issue dated on Thursday, March 1, 2012, are described experiences of the farmer who every his cow calls by its name and treats as a member of his family. In return, his cows give him almost twice as much milk, and live productively around four times as long, as nameless cows grazed industrially in huge herds of dairy farms. In turn a television program on farming, which I saw several years ago in New Zealand, reported about a hairdresser who decided to change the profession and become sheep farmer. This former hairdresser treated his sheep in the same way as he treated clients of his hairdressing saloon. Namely, he frequently went to see them in grazing times and "talked" to them.

Furthermore, he occasionally "shouted" them pleasant baths in which he washed thoroughly their fleeces and took care of them. The outcome was such that his sheep gave wool that was many times thinner, more delicate, and more perfect than wool produced by normal sheep of this race. So his wool was getting excellent prices as it was purchased by most exclusive brand-names.

Part #J: Threats and citizen obligations in Wszewilki:

#J1. Citizen guards and other duties:

Independently of farming the soil, inhabitants of all villages in Poland of these days, including Wszewilki, were obliged to fulfil various "citizen duties". There was a lot of such duties. Apart such which were responsibilities of all Poles, for example the obligatory military service, the obligatory self-defence exercises, or obligatory medical inoculation, inhabitants of villages had also citizen obligations unique just for them. The most repetitive and rigorously executed out of these included: (1) the duty of continuous cleaning and maintaining irrigation trenches, (2) so-called "citizen guards", (3) seeking for "Colorado beetles", (4) the duty of dogs inoculation (e.g. in case someone was caught that have a dog which was not inoculated, this dog was taken away to knackery and turned into soap).

Out of the above duties, the most vital, and also the best fulfilling their purpose, were "**citizen guards**". They depended on patrolling the entire village every night by a pair of adult inhabitants of Wszewilki, in order to come to help in case of any troubles. Such a guard was supplied with a trumpet, so that it could raise a loud alarm and within a few minutes an entire village run to it to assist. It also had an official flag, and was entitled to stop and to check the details of all suspicious people. In fact it was just such a citizen guard that saved lives of my own family. Our house stood alone far from the rest of the village. Thus it could easily fall victim of bands numerous these days, which are described in item #M1 below. These bands had a bad habit that initially under the threat to kill they forced inhabitants of the house they robbed to give them everything that was valuable in that house. Then, in order to remove witnesses and to not leave any trails, they still murdered all inhabitants of a given house. The house itself they burned. One night soon after the war, when I was still not on this world, our house was pounced by just such a band of marauders from the Russian army. Fortunately, my older brother managed to slip out of the house through a window without being noticed by them (and thus shot dead). He alarmed just such a citizen guard. In turn the guard alarmed the rest of the village. Soon this band of marauders had an entire village gathering under windows of our house. This was a serious situation. A shooting was coming. After all, similar bands already murdered till then several people in Wszewilki and in other surrounding villages,

and burned several houses. In case they were caught, probably they would be immediately hang on branches of nearest tree, or in the best case given to Russian authorities, who in turn without any fuss would put them in front of a firing squad. On the other hand, such bandits were always armed to teeth, and in case of confrontation they would shot dead many innocent people. Fortunately marauders this time would not risk starting the shooting and chose an escape. No-one tried to stop them, because in this way no blood was spilled. In turn the band learned from this case and would not risk coming again in one of next nights.

#J2. Searching for "Colorado beetles":

For me personally the most interesting out of these citizen duties was to "seek Colorado beetles". For "citizen guards" I was still too young. But to seek Colorado beetles I was allowed. I liked to do this. Thus, I always took part in beetle searching parties with a greatest enthusiasm. The reason was, that after finishing thorough searches in the potatoes fields of the entire village [Stawczyk](#), our search party usually took a long rest in shade of aromatic lime trees that used to grow around the previous (then already burned) forester's cottage from Stawczyk, while older farmers from our village used to tell various interesting stories, and discuss practically all possible topics. I listened to these stories and discussions intensely, while a lot of information provided on this web page, and on web pages named [stawczyk uk.htm](#), [bitwa o milicz uk.htm](#), [sw andrzej bobola uk.htm](#), [milicz uk.htm](#), [wszewilki milicz.htm](#), or [wszewilki jutra uk.htm](#), originates from these verbal stories of old inhabitants of Stawczyk.

The duty of "searching for Colorado beetles" originated from the claim of authorities of Poland from that time, that Americans supposedly sow secretly ferocious insects to undermine the economic situation of countries from the Warsaw Pact. One form of such sowing supposedly was to bombard from airplanes the extremely destructive for potatoes so-called "Colorado beetles". The reason was that at that time Poland was free from these ferocious beetles. In turn these particular insects were able to destroy completely the entire production of potatoes and to bring hunger to the whole country and nation. Thus, in order to organise a defence against bombardment of these beetles, in the entire Poland were then organised systematic searches of potato fields aimed at early detection and warning about the bombardment that would allow to decontaminate the areas where these beetles would appear first. I must admit that these searches were very thorough. They were carried out by teams of people with eagle eyes who sometimes for a fun were able to find and to count all small ladybugs present in a given potato field. I remember quite well the circumstances when finally Colorado beetles appeared in Stawczyk. Instead of appearing firstly in one or several small cells - as one could expect from insects arriving with wind, these beetles appeared in mass numbers on all potato fields at the same time. Means, during a number of subsequent searches we could not find in Stawczyk even a single insect. But then rapidly during a next search it turned out that all potato

fields of Stawczyk are red and are moving from the massive numbers of red-coloured nuggets of this ferocious insect. The appearance of the Colorado beetle was so rapid and instantly so massive, that it was impossible to isolate and to decontaminate it.

Thus, when the Colorado beetle once appeared in such massive numbers, it became established in Stawczyk. There was no possibility to get rid of it. It was then that the further searches ceased, while each farmer was left to himself to fight out this ferocious insect. After all, everyone was forced to fight it out, as the appetite of this beetle was so enormous, that it was able to completely destroy the growth of potatoes. In this way, if left non-exterminated, it was able to bring hunger to a given family of farmers.

Part #K: Education in Wszewilki:

#K1. The school:

In years 1946 to 1964 the schools and learning were completely different than these which exist today. There were many differences between old and present schools. As a professional teacher I am able to define and describe some of them. Let us list here at least the most vital out of these. Here they are:

1: Level. Contrary to what many people privately believe, the level of knowledge and learning was actually much higher then, that it is today. In 2008 I heard of an experiment in England, which depended on recreation of a high school from that period, and then on exposing pupils from it to exams and to questions which were historically retrieved from old documents of these times. In spite that only the best pupils from many schools of England took part in this experiment, it turned out that their knowledge was shockingly shallow in comparison to the knowledge of pupils from these old years. The shocking truth is that starting from around 1975 - when our civilisation experienced the peak intellectual level, the level of knowledge in present youngsters is continually dropping down. The main reason of this lowering of level turns out to be ... the television. Television transforms the thinking people who actively seek knowledge, into ones who are thoughtlessly entertained.

2: Methods of disciplining and motivating. Methods used in times of my attending the primary school are described with the dose of sadness and great sentiment in an excellent article "Teachers too soft on students?", from pages 6 and 7 of the Malaysian newspaper [New Sunday Times](#), issue dated on Sunday, August 1, 2010. The article is quite a meaningful, because as every country of the south-east Asia, in the theory Malaysia still practices a decisive disciplining of children. For example, in schools of Malaysia unruly students still can be caned. But in practice, unfortunately, even teachers of Malaysia are unable to resist any longer the terror spread by hysterical mothers and influential fathers, who take revenge on teachers who try to discipline their loved (although highly unruly)

brats. To methods of disciplining and motivating of pupils, which this article describes, belong: (1) having the ears twisted or pulled, (2) canned on the hand or buttock, (3) getting knocked on the head or pinched in the stomach, (4) being hit with a duster or chalk, (5) laugh and public humiliation by name calling at the blackboard, (6) standing on the chair, (7) standing in the corner of classroom, (8) doing the ordered number of push-ups or squats, (9) the order to run specific number of times around the school field, (10) kneeling down in front of the class, (11) being asked to go outside of the classroom, (12) detention classes, (12) writing hundreds and thousands of repeated lines, (13) suspension, (14) getting transferred to another school. Almost all the above punishments and methods of motivating were in use during times when I attended the primary school. Many out of these could still be used in present times - if only parents and politicians stopped this destructive hysteria with which they treat disciplining their unruly brats.

In present times a whole range of various highly effective methods of motivating for learning and motivating for moral behaviour is forbidden for the use in teaching. But these old methods still were in common use in times discussed here, and I experienced their benefits on my own skin. Thus, I am well aware how much our civilisation is loosing due to abandoning these methods in the name of unproven "rights of children" and in spite that the Bible states that "The righteous will be glad when they see sinners punished" (the [Bible](#), Psalms, 58:10), or "He who spares the rod hates his son, but he who loves him is careful to discipline him" (the Bible, Proverbs 13:24). For example, at present it is completely forbidden to do "scoffing" at pupils and "ridiculing" them in front of the blackboard. Also forbidden is the use of "corporal punishment", "holding back in the school after classes finish", etc. In spite of common opinion regarding the forbiddance of these old methods already proven in action during centuries of teaching and grooming of children, my [philosophy of totalizm](#), and also my life experience, are telling me that in the future all this is going to prove rather fatal for our civilisation for a number of vital reasons. For example, this ignores the exercising of children in listening to whispers of their own organ of "conscience". Thus, with the elapse of time some amongst such children will turn into a kind of "monsters" who learned to ignore whispers of their conscience. In turn not being able to listen to their conscience, they will loose the ability to distinguish moral from immoral, good from bad, etc. Thus, instead of becoming sensitive to harm and injustice, some amongst them are going to grow up into egoistic monsters and [social parasites](#) saturated with insensitivity and capable of every evil. Another vital reason is, that abandoning these proven methods of teaching, ignores commands, and grooming recommendations, passed to us by [God Himself in the Bible that He authorises](#). In turn such ignoring of methods recommended to us by God Himself leads to the situation described in item #B5.1 from the totaliztic web page [will.htm](#) - when the entire society is held hostage by its rampant brats.

3: Attitudes. Present pupils and students display completely different attitudes from these observed in pupils and students of the times discussed here. I would describe, that present attitudes of more passive, egoistic, impatient, and aimed at this moment in time (as being opposite to aiming at the future).



Fig. #K1 (M4 in [10]): Building of the primary school in Wszewilki. Photographed in July 2004. In this building I used to attend to the third class of my primary school in the 1955 to 1956 academic year.

Part #L: Entertainment in past of Wszewilki:

#L1. Water dousing in Wszewilki:

If someone rapidly accelerates force lines of magnetic field, then receives a new kind of field called the "**telekinetic field**". This name "telekinetic field" results from the fact that such a field causes an extraordinary form of motion, which is popularly called "telekinesis". Such telekinetic motion drastically differs from ordinary physical motion. It appears e.g. during so-called "levitation" - means lifting oneself into the air with the power of own mind. The telekinetic motion causes bending of water divining rods during searches for water. It is also this motion that causes the healing during séances of healers. More about such "telekinetic motion" is described in subsection H6.1 from volume 4 of the free [monograph \[1/5\]](#) available via this web page. A brief description of telekinetic motion is also provided on the web page on the [Concept of Dipolar Gravity](#).

The extraordinary attribute of the telekinetic motion is that when it acts on some substances, e.g. on water, then it causes a "[permanent telekinetisation](#)" of these substances. Such a telekinetisation reveals itself, amongst others, through the presence of this "telekinetic field" mentioned before. More exact descriptions of what is this permanent telekinetisation are contained in subsections H8.1 and KB1 from my newest [monograph \[1/5\]](#). Some telekinetised substances display a range of very unique attributes. For example appropriately telekinetised water can cause even 12 times faster growth of vegetation watered with it. Furthermore, in case of drinking this water, it seems to return health - similarly as health may also return telekinetic healing sessions of healers.

Water can be telekinetised in a number of ways described in subsections H8.1 and KB1 of my newest [monograph \[1/5\]](#). In one case, however, this water telekinetises just by itself. It takes place when water is produced due of melting of snow. Such naturally telekinetised water produced due to melting of snow also displays many unique attributes, including into this the ability to heal. (It is for this reason that people who live high in mountains, where they almost continually drink water from melted snow, live so much longer than others.) Old time people knew perfectly well about these healing capabilities of water from melted snow. In times when there was a massive melting of snow they arranged various ceremonies of pouring on themselves this healing water. They also developed various celebrations, traditions, and beliefs, which ordered everyone to voluntarily subject themselves to this icy custom. **These celebrations and customs survived partially until today in the form of "water dousing" tradition.** (Such "water dousing", also called "sprinkled Monday" (In Polish: "lanym poniedziałkiem") - because it always takes place on Easter Monday, is simply a folk custom to pouring icy water onto everyone around.)

In times of my youth the water dousing was celebrated in Wszewilki especially spectacular. In fact there were entire "water wars" between boys living in Wszewilki-Stawczyk and boys living in Wszewilki. Almost every inhabitant of both villages was wet completely during such water dousing. Perhaps this was one of reasons why in old times inhabitants of Wszewilki used to be so healthy and so resistant to illnesses.

Notice that there is a separate web page named "[healing](#)" in which are described various strange methods of improving health, and healing typical illnesses.

#L2. The [harvest festival](#):

The so-called [moral laws](#) clearly state, that "if someone wishes to receive something, then he or she must nicely ask for it". In turn "if someone received something, then he or she should nicely thank for it". Old time people knew perfectly well about the action of these particular moral laws. Because their survival always depended on crops which provided their fields, our ancestors always put a lot of attention to nicely ask their fields and all these forces on whom crops depended, to provide good crops. In turn when they received such good

crops, these ancestors nicely thanked for them. Because this asking for good crops in the future, and thanking for crops already received, always took place in public, and with a great fuss, with elapse of time a unique version of the "harvest festival" developed, which in present times Polish people call "**dożynki**".

"Dożynki" is the name assigned to a Polish version of a "harvest festival". In pagan times these were celebrated on the turn of summer into autumn, means around 23 September. But after the arrival of Christianity, it was shifted into an earlier date, usually at the second half of August. "Dożynki" were celebrated in Wszewilki until around 1955. Then their tradition collapsed. Presently inhabitants of Wszewilki probably do not even know what it is all about. This is pity, because the moral laws would not change in the meantime. So if people forget to ask for crops the One from whom crops depend, while after receiving crops people forget to thank Him, one day either the soil stops to yield crops, or crops which it yielded may be destroyed.

As I still remember, the last "dożynki" took place in Wszewilki around 1955. It mainly boiled down to a ceremonial delivering garlands to the best farmers. It was accompanied by a show of folk dances performed by young citizens of Wszewilki (e.g. girls several years older than me). Then a popular dancing was initiated. My parents did not belong to the category of "farmers", thus they did not receive such a garland. I am not sure what later was done with these garlands in Wszewilki. However, I know that in other villages these garlands were hang in barns, where they remained until a next harvest festival (i.e. next "dożynki"). In fact, from what I still remember, the last "dożynki" in Wszewilki had a form of such a festival, but were lacking any content of a typical "harvest festival". So in reality their purpose was mainly to create an opportunity for a good dancing. The reason for such a domination of the form above the content was probably, that already at these times Wszewilki was a very secular village. However, outside of Wszewilki "dożynki" still then had a character of a communal prayers for better crops in the future and a character of communal thanking for crops already harvested. For example the "dożynki" which after the harvest in 1957 took place in the village Cielcza near Jarocin, started from the march of the entire village through fields, during which march each field received thanks for crops that it just yielded, and was asked to give even better crops a next year. Also farmers in there still hanged garlands they received in their barns.

In pagan times before the Christianity, the "harvest festivals" of those days also were initiated with marches throughout fields, during which people thanked gods of these fields for delivering crops which just were harvested. Then the cavalcade of people went into a special place devoted to a pagan god called "Pierun" (means a "lightning bolt"). This god always resided in an old oak tree. Under this oak tree pagan Slavs had an feast, dances, and rituals for the honour of this god. In Wszewilki such a place in pagan times almost for sure was the present cemetery described in item #C2 above. The link of the god "Pierun" to a harvest festival resulted from the fact that this god, amongst others, ruled the weather. In turn crops mainly depended on weather. Late at night, after all rituals of the "harvest festival" were finished, members of each household left under the oak gifts to the god Pierun, and then left home. These gifts always were products collected from fields of a given household, formed into a decorative garland. A next day morning these people returned to their gifts in order to check which ones

of them the god Pierun accepted (these "accepted" gifts either disappeared completely, or were torn apart during the night). These farmers, whose gifts the god Pierun would not accept, thus whose garlands still lied untouched in the morning, took their garlands home and hanged them on the inner side of doors in their barns. The goal of this hanging was to remind themselves to the god Pierun, in case this god decided to visit their barn at night. The garland which hanged on the inner side of entrance doors must hit the god's eyes. So it must remind this god that a given household actually offered a gift to him this particular year, and this gift still awaits for him, if he wishes to take something from a given household.

The pagan god "Pierun" was quite a character. In fact he did not bring any benefits to people, nor he was the most important amongst gods. But he received the most of gifts and in his honour most of festivities and rituals were held. The reason was, that all were afraid of him. He had a "fiery" temperament, easily got angry, and when was angry he destroyed everything that was on his path. Therefore, just in case, people were dancing around him. In order to put him into a good mood, they offered to him a lot of gifts at every opportunity. And then there was a lot of such opportunities, because he had an influence on weather, thus also on harvests. Furthermore, he was responsible for dramatic and rapid deaths, thus also it was his action that caused all rapid departures from this world.

It is commonly known that UFOnuts love to impersonate all these who induce common respect, or fear. This is, amongst others, the reason why in present times evil UFOnuts frequently pretend to be Jesus in eyes of people they abduct - for details see the web page [antichrist.htm](#). So I am almost sure, that in old times UFOnuts impersonated this dangerous god Pierun on present Slavonic areas. Thus the old oak sculpture shown in "Fig. 2" of the web page about the town of [Milicz](#), which supposedly represent the god Pierun, in fact is an imitation of the appearance of an UFOnut who loved to scare ancient Slavs.

#L3. Holidays, dancings, and the end-of-year displacing of gates:

In old times dożynki (described in item #L2) were not the only kind of festivals, celebrations, and folk dancings, which initially were systematically organised in Wszewilki, but which gradually diminished with the elapse of time. In this item I am going to describe various other forms of popular "entertainment" which I remember from times of my youth that were organised in Wszewilki. I wonder how much (if any) out of these survived until today.

The most important holiday and celebration observed in Wszewilki, was Christmas. This holiday was mainly celebrated in family, of course with the obligatory expedition to the church. Probably the most vital part of it was the Christmas eve supper (in Polish called "wigilia") with a traditional set of dishes. Independently of what happened in subsequent houses in connection with this holiday, Christmas was always known from "carollers" (in Polish: "kolędnicy").

The Polish name "kolędnicy" is assigned to an amateur actor troupe, which was touring from home to home in order to improvise a theatrical play which was developed especially for the occasion of Christmas. Although the main motive of this play was the birth of Jesus, in fact it always was saturated with allusions to whatever currently happened in Wszewilki. Thus it was comedian, funny, and full of jokes. A dramatic opposite of these "kolędnicy" was an official visit from the priest, who was also completing a tour through all households of his parish, called a "kolęda".

A next extraordinary custom after the Christmas was organised in New Year's Eve (i.e. in so-called "Silvestre"). It depended on taking jokingly out entry gates to households of favourite neighbours, and on placing these gates on the top of the tallest local chimney. In this way one day the gate of my parents landed on the two-stories high chimney from the cheese-cottage of our neighbour Dajczman. This chimney stood separately from the roof, and was so tall, that there was no ladder which would reach to the top of it. So until today we do not know, how these jokers managed to lift our gate over there silently and in the middle of night. After all, just taking this gate down in the sunlight and openly was then a very difficult endeavour.

During winter "sledge parties" (in Polish: "kuligi") were organised. These depended on attaching a chain of sledges with youth from Wszewilki to a horse and pulling it through neighbourly villages. In these villages members of such sledge party took part in real snow battles with locals.

The arrival of spring to Wszewilki was signalled by the "Palm Sunday". The Palm Sunday in Christianity was the last Sunday before Easter, which initiated the Passion Holy Week. It was characterised by a procession with palms around church in Milicz, which symbolised the triumphal entry of Jesus to Jerusalem.

Several days before Easter, boys from Wszewilki traditionally "scared demons" through shooting from carbide. In fact at that time Wszewilki sounded like a cannon battlefield. Every local boy tried to overdo others in the intensity of noise which he generated with his tin for carbide shooting. Of course, the secret of making the largest noise boiled down to the use of the possibly biggest tin. Therefore for the duration of the entire year preceding each Ester, every local boy was trying to get hold a biggest tin around.

On Easter Monday there was a biggest attraction of Wszewilki, means so-called "water dowsing" (in Polish: "dyngus"). It was celebrated both within each family, as well as beyond families. So it was a perfect opportunity to regular battles between boys from Wszewilki, and boys from Wszewilki-Stawczyk.

Exciting events were also yearly kermises in the church of [Saint Anna](#) from Karłowo. These always were held in the last Sunday of July. They were colourful, full of people, stalls, and almost as a rule were accompanied by perfect, sunny weather.

Independently from all these "regular" holidays, almost in every normal Sunday a "folk dancing" was organised somewhere in the vicinity of Wszewilki. In these days such dancings were repetitive entertainments for young people of the period discussed here. In sense of goal for which they served, such dancings were a kind of folk festival with orchestra, organised in order to allow young people getting to know each other and have a dance with life music. But in reality these folk dancings were multidimensional social events in which interactions

between people took place on many levels simultaneously. For example, for boys from various villages it was an opportunity to establish their "position in hierarchy of strength". Therefore, similarly as this happens on rutting grounds, during these dances almost as a rule there were numerous fights. In the result of these fights, a new order in the hierarchy "who dominates whom" and "who must give way for whom", was established. Also for girls such dances were an opportunity for establishing what is the position of each one of them in the current level of popularity amongst boys. Of course, for subsequent families of adult members of the village, these dances were opportunities for "showing off". Various committees used such dances for gathering necessary funding. In turn various organisations utilised these dances for organising competitions with prizes, which promoted matters important for them.

#L4. Entertainments from times before the television and internet:

Motto: "All events which affect people, even stings of wasps, are ruled by general mechanisms of morality - the detailed learning of which is to illuminate our lives."

A television set I saw for the first time in my life when I was already in 7th class of a primary school, means in spring of 1960. The Primary School in Stawiec, to which I attended then, purchased a first, small, black-and-white television set. It was the only television set in the radius of many kilometres. The relatively regular watching of TV I started only several years later, when I already lived in a student dormitory in Wrocław, means since around 1967. In turn the internet I encountered for the first time in my life when I worked already as a professor of Computer Sciences in Cyprus, means in 1992. Unfortunately, it was still rather clumsy and very unreliable. For several next years I treated it as a kind of curiosity and toy, not as a tool of everyday use. The use of internet on a full scale I started only at the beginning of 1999. Means that the entire my childhood and youth, and also the childhood and youth of all my friends, passed without television nor internet. In present times people probably wonder what my generation was doing with the excess of free time which then existed because of the lack of access to television and to internet. After all, when today our television set is out of order, or we lose the access to internet, we do not know what to do with the excess of free time, because the majority of our everyday chores and entertainments then becomes inaccessible for us.

However, as it turns out, even in times when television and internet were not, as yet, in use, still our time was filled out completely with various activities, and we still had a huge amount of entertainment. Apart from cinema and theatre, the majority of the entertainment was in open air. Almost always it was implemented in a group, means together with almost all other boys from present Wszewilki-Stawczyk, and frequently also with our girls. So what were these group entertainments of these days. Well, they mainly boiled down to organising various

group activities, plays, and games. Such games were organised then in open air, as hide-and-peek, bouncing coins from walls, bicycle raids. These were organised practically almost every evening which had a good weather. In turn during rains or during periods of cold weather, we visited friends, looked at their collections of stamps or view-cards, played various games under a roof, looked and fed their bunnies, cats and dogs, helped to build their models of boats and airplanes, listen to strange stories of their parents and grandparents, etc., etc. On Sundays and in holidays common fishing expeditions were organised, or expeditions to the forest, bicycle sightseeing raids, marches to Milicz, while in evenings visits to a nearest "folk dancing". There were also seasonal entertainments, for example, during springs expeditions to pick in forests wild "lilies of the valley" - flowers with inebriate fragrances, or picking blueberries and wild strawberries at the turn of springs and summers, swimming on the dam or on the "first pond" in forest, and also picking blackberries in summer, collecting mushrooms and hazelnuts in autumn, sledging, skiing and sleighing in winter. All these are only examples of the most repetitive entertainments of those times. Apart from them, there were also various opportunistic entertainments, for example kayaking, sailing, shooting, etc. So practically there existed an unlimited number of activities and plays which filled up entire our free time.

In order to provide here a specific example how our entertainment on Sundays and holidays looked-like, I am going to describe our "adventure" from one Sunday, which I still remember until today. Let us call this "adventure" the **framing into wasps**. Here is how it was developing:

As usually on Sundays, after the return from church in Milicz, and after eating our dinners, we all met on the crossing of roads just behind the railway line, means in the village Wszewilki-Stawczyk. This crossing of roads was the usual gathering area for youth from Stawczyk. We started our meeting from discussing what kind of play or activity we should follow that day. One amongst us, probably it was Bronek, informed us, that he discovered a large nest of wasps not far behind the cemetery, so perhaps we should go there to have a look at it. We accepted it with an enthusiasm and a whole pack of us went to see these wasps. In fact they turned out to be worth of our attention. The nest was located in a large hollow of a tree, the entrance to which was positioned around 2 meters above the ground level. It was well developed, because wasps flew to it, and flew out of it, in continuous two streams. So we started to deliberate how to utilise the fact of discovering so large nest of wasps. Wacek, who was the biggest "leg-puller" in the entire district of Milicz, announced that we should convince Zdzichu, whom was absent from our group, and father of whom had beehives, to take honey for us from this nest. One of younger and more naive boys, probably Tadek, started to protest, claiming that wasps do not have honey. "This is the whole point" - replied Wacek. After understanding what all this was about, the entire our pack from Stawczyk enthusiastically went near the house of Zdzichu, who lived in the centre of Wszewilki, thus who belonged to this "other camp". After calling Zdzichu out of his home, we left the matter to Wacek, so that he could do all necessary speeches. Wacek started from pulling Zdzichu's legs. "Although your father has beehives, probably you still do not know how to take honey out of them". "I know how to take honey", assured us Zdzichu. "I helped my father many times and learned how to do this". "But when it would come to a

real honey taking, you would probably chicken out" - Wacek did not give up his inquires. "Me, chicken out", Zdzichu replied angrily, "I am not afraid bees at all". "You would not really be afraid to take honey from bees" - Wacek would not let go without catching Zdzichu on words. "Surely, I would not be afraid at all", reassured us Zdzichu. "This is excellent", continued Wacek, "because we just discovered a nest of wild bees in the forest and we need someone who would take for us honey from these bees - would you have a courage to do this?" "Surely, I will take the honey for you", Zdzichu replied. We did not needed any more reassurances. Almost running we led Zdzichu to the nest of "wild bees" so that he could "take for us honey from them". Two strong boys lifted Zdzichu to the nest, so that he could "take the honey". All others amongst us, including me, with a respect kept safe distance of around 10 meters from the nest. Zdzichu without a second thought put his right hand until the armpit to the nest. At this moment both friends who lifted him on their backs could not withstand any longer and darted to run for cover. The last thing that I then saw, was Zdzichu hanging by the hollow of tree hooked on his hand. I also could not wait any longer, so I also run for cover together with these two colleagues who supposed to lift Zdzichu. Our escape was intensified by a loud, long scream of Zdzichu, which sounded as if someone was peeling skin out of him while he was still alive. In my run I noticed with the angle of my eye that the entire our pack was rushing out of the nest with full power of their legs, spread like a wide fan. We run in the direction of a large clump of low bushes which was distant around 100 metres from the nest. A moment later I was shocked to notice that to my right I was being fast overtaken by Zdzichu himself. At that time Zdzichu was around a head smaller than myself (although two years older), so usually he run slower than me. But this time, in spite that I darted as fast as I could, he still managed to overtake me with the speed as if I just walked while he was the only one to run. When he passed by me, I realised why he is so fast. Above his head, and also behind his back, there was in the air a thick cloud of infuriated wasps. A moment later after Zdzichu with this cloud of wasps overtook me, I rapidly experienced on my back as if a lightning stroke me. I realised that this was one of wasps which decided to use its weapon on me. I screamed from the pain. Simultaneously I heard similar screams from almost each one in our pack. A moment later I felt another hit of the pain, this time in the back of my head. It was painful like hell. Fortunately, we just arrived at the clump of saving bushes. Wasps quickly got lost. So we escaped from further bites. After we gathered again into a pack, we drag ourselves along to homes. Each one amongst us looked as if was returning from a war, scratched by bushes and with several blisters from wasp bites. The fate again reminded us, that whatever we plan for others, usually catches with us. Actually, the least affected amongst us turned out to be Zdzichu. So instead of us laughing at him, he laughed at us while looking at our swellings in various not very convenient places. After that adventure Zdzichu become like one of us. Although he lived in the centre of Wszewilki, means slightly far from Stawczyk, starting from that day we considered him to be "one of us", means he belonged to our pack of boys from the behind of railway line.

Of course, I do NOT need to explain here, that looking back from the prospective of time at that "adventure" of "framing into wasps", I am aware of the fact, that judging it from the point of view of atheistic criteria, or present politicians

and scientists, it can be described as dangerous, irresponsible, unwise, etc. After all, atheists, or present politicians and scientists, are to argue that only a series of "coincidences" caused, that our "adventure" did NOT finish with a tragedy. (E.g. it did NOT finish with a tragedy because wasps had their nest in a hollow of a tree with a narrow exit, from which they were unable to fly rapidly all at once, because there was a young bush nearby into which we escaped and which dense leaves stopped the swarm of angry wasps, because no-one amongst us had an allergy to wasps' venom, etc.) At that time we did NOT know, that **even the most healthy person dies if it is stung by 60 (or more) European wasps** (such as wasps that attacked us then) - as the venom from such a number of wasps stops heart. In turn people who are allergic to venom of wasps may die even from a single sting - e.g. in mouth or neck. (Fortunately, at that time in chemically clean and naturally behaving Wszewilki no-one had any kind of allergy.) In fact we did NOT know then that anyone can die from wasps sting - as e.g. in 2012 died from them the inhabitant of New Zealand who accidentally disturbed a nest of European wasps when collecting wood in a forest, and whose fate is described in the article "Man killed by wasps helped save his nephew" from page A4 of newspaper [The New Zealand Herald](#), issue dated on Tuesday, February 7, 2012, and in the article "Stung man told nephew to run" from page A1 of the New Zealand newspaper [The Dominion Post](#), issue dated on Monday, February 6, 2012. Rather opposite, at that time it was commonly believed that stings of bees, wasps, and bumblebees have healing properties (e.g. heal rheumatic pains) - only that are painful and unpleasant. The only venomous local creatures considered at that time to be capable of killing a person, were "adders" and "hornets".

The reaction of New Zealand for the killing of this New Zealander with wasps' stings (as described above) turns out to be highly interesting. This reaction is worth discussing here because it is typical for people who do NOT understand the work of moral mechanisms in the world ruled intelligently by the omnipotent God - means for people which would benefit immensely from undertaking a trouble of at least brief learning moral principles and mechanisms of morality that are already discovered and described by the [philosophy of totalizm](#) and by the so-called "[totaliztic science](#)" (of the kind of mechanisms summarised in item #L5 below on this web page). Namely, almost immediately was undertaken the massive action of wasps' poisoning - as this is described in the article "Wasp control poison plan under way" from page A5 of the New Zealand newspaper [The Dominion Post Weekend](#), issue dated on Saturday, February 11, 2012. Unfortunately, there was NO consideration given to the fact that mass poisoning of wasps, similarly like all other forms of interference with nature through massive use of poisons, is the activity which according to descriptions from item #A2.1 of the web page named [totalizm.htm](#), runs along the "line of the least resistance", and thus it steeply slides "down in the moral field". As such, according to findings of the philosophy of totalizm, **massive poisoning of anything is a "decisively immoral" activity**. In turn the high immorality of a massive poisoning of any creatures purposely created by God, means that moral mechanisms are to cause that this poisoning is to have very detrimental for people "side effects" - as this is explained comprehensively in subsection JD11.8 from volume 7 of my newest [monograph \[1/5\]](#). For example, poisons poured in huge amounts to

poison wasps, will add themselves to the entire ocean of other poisons which in New Zealand are poured every year onto fields and forests, i.e. to poisons with which New Zealanders massively poison possums, rabbits, gorse, fruit worms and pests, weeds, unwanted grass, likens, worms in cattle and sheep, mosquito, flies, etc. In turn, after pouring these poisons, they will gradually move along the food chain until they arrive to bodies of New Zealanders, in which bodies they are to accumulate. In the result, already alarming numbers of cancers, allergies, mental illnesses, etc., will in New Zealand grow even faster than so-far. Many of consequences of this accumulation of poisons in bodies of New Zealanders is to cause effects the researching of which creators of this wasp poison probably "overlooked". Thus, in the consequence of the use of this poison, New Zealanders become even more than currently susceptible to an easy death from venom of increasingly smaller number of wasps. Outcomes of this increase in susceptibility is visible already now, and an excellent example of such outcomes can be found in the article "Wasp sting in face leaves tramper unable to see" from page A5 of New Zealand newspaper [The Dominion Post](#), issue dated on Wednesday, February 15, 2012 - which article describes how just a single sting of a wasp caused so enormous swelling of face in a woman from Wellington, that this woman stopped to see and needed to be evacuated from a forest directly to a hospital by a fast rescue helicopter. In other words, such a highly immoral action of the kind of massive poisoning of wasps, will eventually bring effects which are an exact opposite of the effects that were intended by this poisoning - as the humanity already experienced this due to outcomes of previous uses of e.g. DDT, pesticides, antibiotics, contraceptives, and many other "improvements of nature introduced hastily by the atheistic orthodox science" (which "scientific improvements" are described, amongst others, on the web page named [tfz.htm](#)).

The events described in this item, which contrast consequences of wasps' stings in times of my youth and in present times, in fact illustrate one amongst more general "principles of operation" of mechanisms of morality - the existence of which principle was discovered only by the new so-called [totaliztic science](#). This principle states that **"when human immorality grows, then also must grow the level of 'rendering unpleasantness' of lives of these immoral people - so that the requirements of 'absolute justice' were also fulfilled for them"**. It is just this general principle of work of morality, that causes, amongst others, that while in times of my youth (i.e. in times when people used to act highly morally), stings of wasps, bees, and bumblebees amused and healed those people, in present highly immoral times the same stings can cause significant health problems or even deaths. The point is, that in times described on this web page, people who lived in "totaliztic Wszewilki" acted incomparably more morally, than typically act people which live in present times at any place of the Earth - as more comprehensively documents this e.g. items #G3 to #G3.1 on the totaliztic web page named [prophecies.htm](#), and also items #D1 to #D3 on the totaliztic web page named [antichrist.htm](#). After all, **in order the "quality of life" of any person is proportional to the level of "morality" of this person, the life of people acting immorally must be significantly more "rendered unpleasant" than lives of people acting morally**. Because the explanation "why" so happens, requires slightly more extensive descriptions, I am going to

describe this more comprehensively in next (separate) item #L5 of this web page. (I would recommend to check also that my next explanation "why" - as it carries the potential to make our lives much more pleasant.)

#L5. How "requirements of the absolute justice" cause, that in present times stings of wasps kill people, although in times of my youth the same stings of wasps just amused and healed:

Motto: "Requirements of 'absolute justice' cause, that lives of immorally acting people must be 'rendered unpleasant' proportionally to the level of their immorality, while everything that exists and affects people, including criminals, superiors and colleagues at work, spouses, insects, allergies, illnesses, catastrophes, cataclysms, etc., must add their contribution to this 'unpleasantness' and to fulfilment of justice."

On several different totaliztic web pages is described a new so-called "totaliztic science" - e.g. see discussion of this new science in item #C1 of the web page named [telekinetics.htm](#) or in item #A2.6 on the web page named [totalizm.htm](#). Due to the use by this science a different philosophical approach "a priori" to research, it become possible to discover by it of a whole array of new principles and regularities which rule over human lives, and which the to-date old so-called "atheistic orthodox science" that researches the reality from a different "a posteriori" approach was NOT able to discover and describe. For example, it become possible to discover of a number of moral quantities, such as "moral energy", "moral field", the "line of the greatest intellectual resistance", etc., (described e.g. on totaliztic web pages named [totalizm.htm](#) czy [parasitism.htm](#)), which allow to measure and describe precisely "quality of life" of every person. In turn since there are precisely measurable quantities that allow to quantify and compare the quality of lives of subsequent people, there must also exist some criteria and mechanisms which govern over this quality. These criteria can be called e.g. "**universal justice**". After all, they must cause, that the "**quality of life**" of subsequent people is dependent from "**morality**" of these people, means that the "quality of life" of every person is proportional to the level of "morality" of actions of this person, defined in item #B5 from the web page [morals.htm](#).

I am going to explain now the above in more simple words. I should start from reminding that [intelligent God](#) has many vital reasons to act "pedantically just and right" in interactions with people. After all, for example people have eyes and minds, so they are able to see and compare whatever affects them and affects other people. Therefore everything that God does, always He makes it absolutely agreeable with the requirements of the abovementioned "universal

justice". In turn from the very definition, such "pedantically just and right" acting requires, that all people were treated appropriately to the level of their "morality". Thus e.g. significant decrease of someone's morality must cause clear decrease in quality of life of this person. After all, when people are immoral, the "universal justice" requires that their lives was more difficult and significantly more unpleasant, than e.g. the life of moral people. So in order to e.g. 'render unpleasant' the life of present immoral society to the level to which it is demanded by the level of immorality of this society, God is forced to introduce to the life various means of "unpleasantness" - which were NOT experienced by significantly more moral people that lived e.g. a half of century ago. So such phenomena as allergies and illnesses - including into this number also consequences of wasps stings described here, are just one amongst many tools which God uses in order to increase the "level of unpleasantness of life" for present immoral people. Other commonly used such tools include e.g. "cataclysms" described on the web page named [quake.htm](#) or "illnesses" described on the web page named [plague.htm](#). If the immorality of humans is to grow even further, then the "level of unpleasantness" of lives of these immoral people will also increase - proportionally to the level of their immorality.

The history with wasps described in the previous item #L4 of this web page gives us a lot to think about. After all, it illustrates quite meaningfully the significantly lower "level of unpleasantness of life" that existed in more moral times (than present) times of my youth, means just around a half of century ago. In these times e.g. wasps mainly were amusing and healing. But today their stings kill people. Because in the meantime neither the genetics of wasps, nor the genetics of people, was changed, the existence of so significant change in effects of stings of wasps is one amongst many illustrations available to us, that the principle of the "universal justice" described here in fact works in real life. SO it is worth to remember about it and take it into account, in everything that we do. After all, from research which I am completing, and which are described, amongst others, on the web page named [quake.htm](#), it stems quite clearly, that the reason for so drastic change in the "level of unpleasantness" of human lives (e.g. in consequences of stings by wasps, or in intensity of cataclysms) are **changes in human morality**. Thus, just for this reason it is worth tot act "morally" - means it is worth to begin practicing the [philosophy of totalizm](#).

The old so-called "atheistic orthodox science" (means this science which still we learn in schools and at universities) insists that the "level of unpleasantness" of present life results from consequences which are independent of us, e.g. from economical crisis, greed of bankers, ignorance of politicians, pollution of the atmosphere by industry of the USA or China, ozone hole, La Nina, warming of climate, etc. In this way, according to the claims of this old science, we ourselves do NOT have control over how "unpleasant" is our own life. After all, we ourselves cannot cause changes in views and actions e.g. in economists, bankers, politicians, etc., from distant countries. So the only thing that we can do, is to "endure" these means of unpleasantness. But the new "totaliztic science" states something completely different - as this is explained in item #G2 from the web page named [plague.htm](#). Namely, it states that **how "moral" or "immoral" are actions of other people, it influences mainly the "level of unpleasantness of life" of these other people, while the quality of our own**

life depends exclusively on how "moral" or "immoral" we are ourselves in our actions. Empirical proofs that it really happens this way, provides NOT only previous item #L4 from this web page, but also e.g. items #I5 and #I3 from the web page named [day26.htm](#). It is worth to always remember about this - after all everything that we do in our lives we always can implement this either in a "moral" or in an "immoral" way, means so that via the mechanisms of morality this decreases, or increases, the "level of unpleasantness " of our own life.

Part #M: Everything flows away and passes:

#M1. Where are boys of those years ...:

One of the most popular songs in times of my youth had wording "where are boys of those years ... wind blow away their traces ...". Words of this song perfectly relate to the original settlers of Wszewilki, means to pioneers who settled this village straight after the Second World War - in times when Wszewilki were still a part of a "wild west". After all, later all these people spread over the world, while until today the almost completely died out. However, in spite that they lived humbly and without a noise or fame, they fulfilled their role of bread winners for the nation, and in fact they all were silent heroes. We must not forget them. After all, what Wszewilki and Milicz are now, is because of their hard work, perseverance, and courage. In this item I intend to try reminding us their names - at least these ones which I still remember, or managed to establish somehow. This listing of their names I treat here as the expression of me paying them homage, manifesting my appreciation, and thanking them for their contribution to what Wszewilki, and also all of us, become now.

If someone would be curious why I pay so much attention to commemorate and to give here credit to the original settlers of Wszewilki, there are numerous vital reasons for it. Here are some of these:

- 1. Courage of these people.** In times immediately after the Second World War, when Wszewilki were settled by these original pioneers, the village lied literally "**on the wild west**". Although this is not told officially, life in these areas was then very dangerous and full of everyday risks. Now, when we live in peace, we do not have a slightest idea as how dangerous was then, how many dangers people faced everyday at these times, and how uncertain was surviving until tomorrow. For example, everywhere were lying various weapons, ammunition, and live shells. In Wszewilki and in the vicinity, various bands raged, composed of either civil looters from Poland, or military marauders from the victorious army, or remains of Hitler's armies, or members of German underground. These bands sought spoils of war and food, and frequently also revenge. They raided homes and people, robbing, raping, murdering, and

burning. As I described this in item #E1 above, these bands murdered practically all local autochthons who after the war decided not to escape into interior of Germany, but to stay in Wszewilki to become Poles. There was no almost any authorities, police, nor public transport. For example my mother walked to Wszewilki from the village Cielcza near Poznań, walking around 80 kilometres in order to settle in our later home. (My father at that time still did not return from the forced labour in Germany.) In addition to this, she brought with her a family cow named "Bestra" - i.e. our food supplier. What even more interesting, a significant proportion of these first pioneers who settled in Wszewilki were women with children, husbands of which were still German prisoners of war who did not return from Germany, means women who would not know whether their husbands still are live and whether they will join them later.

2. Determination of these pioneers - bread winners of the nation.

The village life in first years after the war was not sweet at all. One needs to remember that for the authorities of the communistic Poland of that time all farmers were "**kulaks**", who needed to be destroyed and persecuted, and the fields of which should be given to kolkhozes. So in spite that these were such farmers, not the bankrupting kolkhozes, who fed the entire Poland, inhabitant of all villages were persecuted with taxes, bureaucracy, additional work and citizen duties, etc. The fact, that in spite of all this they survived and fed the nation for so long, we own to their determination and to their love of farming. Glory to them for this. These were the farmers, not the noisily advertised "super-quota workers", who were true peace heroes of the after-war Poland. Therefore also their memory requires honouring.

3. Scientific accuracy. Presently not many villages remain in Poland and in the world, which would perform equally vital historic role and equally extraordinary social conditions, as Wszewilki did. I personally believe, that because of the extraordinarity, Wszewilki have the potential to become one day a subject of wide ethnical, language, and social research. Therefore many scientific doctoral theses may be defended in future because of the extraordinarity of Wszewilki. So in order to create for these potential researchers a starting data base, for the scientific exactitude it is desirable to record names and basic data of these original settlers of Wszewilki.

4. Inspiration. As it turns out, in the universe works many laws, about which present humans nor today science still have no clue. In order to give here an example of these, e.g. I noted personally that fate of subsequent generations of people living in a specific place are very similar to each other. This is hitting the eyes when one analyses fate of first settlers of Wszewilki, and people who presently live in their places. Therefore in my opinion it is highly desirable to remind the original settlers of Wszewilki, in order to inspire their successors to ask questions which are going to make people think.

Wszewilki-Stawczyk have three main roads, which run through this village. The list of original settlers of this village is composed in the order of their houses immediately after the Second World War that originally stood by these three roads. For each person I placed in the parentheses the approximate year of birth. Sometimes in the same parentheses I placed also the year of death - if it was known to me.

A. The road from Dziadkowo and Pomorsko to the old watermill on Barycz,

and then through the old bridge on Barycz that existed by the watermill, until Milicz and Duchowo. In old times along this road cottages of poor labourers from Wszewilki used to stand. So it was an axes of the local "shantytown". But by the beginning of the Second World War cottages of all these poor labourers were flattened. After the Second World War, behind the railway line by this road remained only one house, which was inhabited by my parents, and then also by me and by my sister. The pioneer settlers of this house are:

A1: Anastazja Pająk (1907 - 1989), Wincenty Pająk (1903 - 1981), with the son Jan (1946) and daughter Irena (1951) - means my parents with me and my sister. We had also older siblings, but after the war they spread all over the world and practically did not live in Wszewilki apart of short visits for vacations or during a change of work. The building in which we all lived was constructed around 1930. But some of fruit trees existing in the garden were already after the war so old, that must be planted not later than in 19th century. In turn one slowly growing bush that grew in this garden, namely the bush named "holly" - discussed in item #H2 above, in my opinion immediately after the war was around 200 years old. Therefore I believe, that the building of our house stood in place of much older building. The builder and the owner of this house from before the war, was a germanised Pole named Nowak. But at the end of the war this Mr Nowak escaped deep into Germany - what, knowing the fate of other autochthons who remained in Wszewilki, most surely saved lives of all of them. He also had just a miniature "farmlet" - means he owned very little land (as did all who lived by this particular road to the old watermill on Barycz), while he earned for living, amongst others, by providing carpenter's services to other people - building houses for them. The interesting thing is that my father who lived later in their house also had just only a little "farmlet" (he had only 3 hectares of the land) and that he earned his living by providing mechanic services to other people - means repairing for them everything that went out of order.

B. An old dirt-road through Wszewilki, leading from Milicz to Sulmierzyce, which today forms an axis of the village Wszewilki-Stawczyk. On the southern side of this old dirt road, subsequent buildings (starting from the railway line and counting from the west to east) were occupied by following original settlers of Wszewilki-Stawczyk:

B1: Dajczman (~1910) with wife (~1915) and 2 sons, Władek (~1938) and Józef (~1944).

B2: Widow Bujak (~1910 -) with daughter Janina (~1933 - ~1950) and son Piotr (~1936 - ~1960).

B3: Mazur (~1910 - ~1958) with wife (~1915). Later in his house lived Wolek.

B4: Zagórski () with wife ().

B5: Dudek (~1930) with wife (~1934) and son Bernard (~1948) and daughter Maryla (~1950).

B6: Henrykowski () with wife (). Later over there lived the family of Piotrowski. Piotrowski also were original settlers of Wszewilki. Only that initially they lived in a very old building still constructed in the original "architectural style of Wszewilki", which (the building) stood not far from waterworks of Milicz - I write about it in the caption under photograph "Fig. #F2". It was dismantled in 1950s.

B7: ??? () with wife (). Later over there lived the family of Noga.

Around a half of kilometre from the last of the above houses of Wszewilki-Stawczyk, also on the south side of the same old road, a lonely forestry cottage used to stay. Soon after the war this cottage was inhabited by an old lady autochthon, who felt to be a Pole, so she decided not to run inside of Germany. Unfortunately, she was murdered by one of the bands about which I wrote at the beginning of this item, while the cottage containing inside her body was burned down. (See also item #D3 describing her fate.)

C. On the northern side of the same old road through Wszewilki-Stawczyk, soon after the war there was only one household. It was famous from an old maple tree that grew in the centre of its yard. This tree already then had at least 200 years. Wacek, who was the biggest leg-puller in the entire district, always was threatening us, that these especially good friends of his, will be allowed to drain this maple in order to collect a bit of "maple syrup" (of course, all of us knew already then, that the "syrup" is gathered from Canadian maple trees, not from Polish ones). This particular household used to have two living houses. One of them was very old, still constructed in the "original architectural style of Wszewilki", means made of a wooden structure covered with clay and roofed with giant bulrush, and with a nest of stalk on the top of roof. The second house was a new one. The old house was dismantled still before 1960, when died the grandmother Sołtys who lived in it. Both these houses were populated by the:

C1: (Grandmother) Sołtys (~1880 - ~1960). Her son lived with wife and children in the neighbourly house. (Notice that "Sołtys", which is a Polish word meaning "head of a hamlet", in this case was their name, not an official function that they performed.)

C2: Sołtys (~1915) with wife (~1918) and 2 sons Rysiek (born 1935 , died 2010) and Wacek (born ~1943). (Notice again that "Sołtys" in this case is the name, not a post.)

D. A new highway through Wszewilki, also leading from Milicz to Sulmierzyce. It limits the village Wszewilki-Stawczyk from the north. On the southern side of this highway, subsequent buildings (starting from the railway line and counting from west to east) were occupied by the following original settlers of Wszewilki-Stawczyk:

D1: Franciszek Krzyżosiak (~1910 - ~ 1987) with wife Marrianna Krzyżosiak (~1910 - ~1993), daughters Albina (~1930), Maria (~1932) - after husband Wesołowska, Helena (~1934), Magda (~1952) and sons Stefan (~1938) and Andrzej (~1945). Around 1986 this family shifted to Milicz.

D2: Ugorek (~1905) with wife (~1907), and sons Bolek (~1944) and Bronek (1946).

D3: Adamiak (~1920) with wife (~1924) - without children. They left Wszewilki already around 1950. Then their house was inhabited by the family of Gryglewicz.

D4: Sołtys (~1910) - famous from his intense asthma, with wife (~1912), and son Tadeusz (1946). Notice that "Sołtys" in this case was also a name, not a post. In these days 3 families of Sołtys lived in Wszewilki-Stawczyk, none of whom was related to the others. Amongst these three families, two had names Sołtys, while the third one was on the official post of "Sołtys" (i.e. "head of a hamlet"), because the head of this family was assigned to the official post of "head of a hamlet".

D5: Chupało (~1900) with wife (~1902) son ... (~1925) and daughters Bronisława - after the husband named Kubów (~1930), and ... (~1932).

All the above families and people lived "behind the railway line", means in the village currently called Wszewilki-Stawczyk (i.e. the one in item #E1 described as a "beggar village"). Of course, near them existed also the village Wszewilki (this one "before the railway line", which in item #E1 is described as a "prince village"). Wszewilki was also populated by tens of similarly heroic and worth honouring pioneers of this area. Although in my head are flashing names for many of them, unfortunately without someone's assistance I am unable to recall all of them. So if over there in the big world is someone who could assign names to subsequent buildings of Wszewilki, and for whom would have a meaning such names as Czaplński, Romańczyk, Załęzna, Kościuch, Huk, Żwirko, etc., then please get in touch with me.

* * *

One consequence of the war that turned beneficial for Wszewilki, was the fact that after the war in this village settled people who originated from practically all corners of Poland. So, we had in Wszewilki people who originated from "behind the Bug river" also known as "kresowiaczy" or "kresowianie" - who arrived from the area taken by Russia. We had also inhabitants of the Galicia province of Austria, locally called "Galicjuni" - means people who lived in areas to the south from Kraków. We had "Poznań potatoes" (in Polish: "poznańskie pyry") means people from the vicinity of former German area of Poznań. Initially there was also amongst us a single alive "autochthon" - means the inhabitant of Wszewilki from before the war, who felt so much a Pole that he would not escape at the end of the war deeply inside of Germany. His name was Waloha. His highly suspicious death I described in item #E1 of this web page. So diversified mixture of population had a number of consequences. One of them was a perfect (literary) Polish language that after a short time all children from Wszewilki started to speak.

#M2. The world which passed away and will never return:

In female line my mother originated from a long family of professional cooks. Her mother was a cook in many palaces of wealthy people of her times. Mother of my grandmother - which is buried by the church in a nearby Cieszków, was also a cook, etc., etc. In spite that we were relatively poor, still my mother was able to charm fantastic dishes from practically nothing. As a small boy I gorged with delicious food, without actually realizing how fantastic these dishes are (and frequently even criticizing them). My mother used to know very old secrets of harmonisation of dishes from the energy point of view. Principles of this harmonisation are completely forgotten in present times. (These principles stated which components of our food can be mixed in dishes, as they multiply the life energies and boost the health, and which cannot be mixed together, because after mixing they take energy from their consumers and induce illnesses - even if

they are good for us while eaten alone or in other combinations. Thus, these principles were similar to famous principles of "yin" and "yang" utilised in cooking by Chinese and described on a separate web page [tropical fruit](#), as well as similar to principles of **sattva**, **tamas**, and **rajas** utilised by the traditional Indian cooks and also described on the web page on [tropical fruit](#) - the reviewing of which I highly recommend. The disrespect to these principles during composing the content of modern dishes leads to fatal consequences to our health and wellbeing, which we only slowly start to learn.) Then I emigrated to New Zealand, while my mother died. Only after her death I discovered, that the recipes for delicious dishes made of almost nothing, tens of which she knew, and also old secrets of harmonising dishes from the energy point of view, were worth a fortune. After all, no-one is able to cook now dishes so tasty and so harmonised. Unfortunately, for writing-down these dishes is too late now. In spite that my mother had six children, none of us dropped onto the idea of writing down her recipes and secrets of healthy composing of dishes. So she took them to the grave with herself.

Similarly happens with extraordinary and historically rich world that in past existed in the village Wszewilki (which probably was previously unknown to the reader). Slowly this world dies out together with people who participated in it. Soon there will be no slightest memory of it. So let us write it down now, when it is still NOT too late!

Part #N: Summary, and the final information of this web page:

#N1. Summary of this web page:

My colleague from the Polytechnic in Invercargill used to say the "**in beautiful places live beautiful creatures, while in ugly places live ugly creatures**". The village of Wszewilki not only confirms this statement, but also extends it. This is because it proves that "in extraordinary places live extraordinary people and extraordinary creatures".

#N2. I would suggest to return periodically to this web page in order to check further updates of the information on Wszewilki:

In order to keep checking how this web page on the village Wszewilki is

going to be updated, and also how the matter of organisation of the jamboree "Wszewilki-2007" is going to eventuate, it is worth to return periodically to this web page. By the definition, this web page is going to be improved and extended further, as soon as new circumstances eventuate, which will in spite the update of it. So if in the future, you wish to learn these news, then you should visit this web page again. I am going to systematically update the content of this web page, as the development of situation brings some new events worth reporting.

Notice that readers can also download to their own computers a source replica of this web page (you just need to click in "Menu 1" on the item [source replica of this page](#), or in "[Menu 4](#)" find a bigger server, and then click on this item.)

#N3. Blogs of totalizm:

It is also worth to check periodically the blog of totalizm available at address totalizm.wordpress.com and totalizm.blox.pl/html. (Notice that all these addresses hold the same blog with the same content of messages.) On this blog many matters discussed here are also explained with additional details written as new events unveil before our eyes.

#N4. How with the web page named "[skorowidz links.htm](#)" one can find totaliztic descriptions of topics in which he is interested:

A whole array of topics equally interesting as these from the above web page, is also discussed from the angle that is unique to the philosophy of totalizm. All these related topics can be found and identified with the use of [content index](#) prepared especially to make easier finding these web pages and topics. The name "index" means a list of "key words" usually provided at the end of textbooks, which allows to find fast the description or the topic in which we are interested. My web pages also has such a content "index" - only that it is additionally supplied in green [links](#) which after "clicking" at them with a mouse immediately open the web page with the topic that interest the reader. This content "index" is provided on the web page named [skorowidz links.htm](#). It can be called from the "organising" part of "Menu 1" of every totaliztic web page. I would recommend to look at it and to begin using it systematically - after all it brings closer hundreds of totaliztic topics which can be of interest to everyone.

#N5. Emails to the [author](#) of this web

page:

Current email addresses to the author of this web page, i.e. officially to [Dr Eng. Jan Pajak](#) while courteously to **Prof. Dr Eng. Jan Pajak**, at which readers can post possible comments, opinions, descriptions, or information which in their opinion I should learn, are provided on the web page named [pajak_jan_uk.htm](#) (for its version in the HTML language), or the web page named [pajak_jan_uk.pdf](#) (for the version of the web page "pajak_jan_uk.pdf" in safe PDF format - which safe PDF versions of further web pages by the author can also be downloaded via links from item #B1 of the web page named [text_11.htm](#)).

The author's right for the use of **courteous** title of "Professor" stems from the custom that "with professors is like with generals", namely **when someone is once a professor, than he or she courteously remains a professor forever**. In turn the author of this web page was a professor at 4 different universities, i.e. at 3 of them, from 1 September 1992 until 31 October 1998, as an "Associate Professor" from English-based educational system, while on one university as a (Full) "Professor" (since 1 March 2007 till 31 December 2007 - means at the last place of employment in his professional life).

However, please notice that because of my rather chronic lack of time, **I reluctantly reply to emails which contain JUST time consuming requests**, while simultaneously they document a complete ignorance of their author in the topic area which I am researching.

#N6. A copy of this web page is also disseminated as a brochure from series [11] in the safe format "PDF":

This web page is also available in the form of a brochure marked [11], which is prepared in "PDF" ("Portable Document Format") - currently considered to be the most safe amongst all internet formats, as normally viruses cannot cling to PDF. This clear brochure is ready both, for printing, as well as for reading from a computer screen. It also has all its [green links](#) still active. Thus, if it is read from the computer screen connected to internet, then after clicking onto these green links, the linked web pages and illustrations will open. Unfortunately, because the volume of it is around a double of the volume of web page which this brochure publishes, the memory limitations on a significant number of free servers which I use, do NOT allow to offer it from them (so if it does NOT download from this address, because it is NOT available on this server, then you should click onto any other address from [Menu 3](#), and then check whether in there it is available). In order to open this brochure (and/or download it to own computer), it suffices to either click on the following green link

[wszewilki_uk.pdf](#)

or to open from any totaliztic web site the PDF file named as in the above green

link.

If the reader wishes to check, whether some other totaliztic web page which he or she just is studying, is also available in the form of such PDF brochure, then should check whether it is listed amongst links from "part #B" of the web page named [text 11.htm](#). This is because links from there indicate all totaliztic web pages, which are already published as such brochures from series [11] in PDF format. I wish you a fruitful reading!

#N7. Copyrights © 2013 by Dr Jan Pajak:

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